

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

*“Thou hast given a banner to them that fear Thee, that it may be
 displayed because of the truth.”—Ps. lx. 4.*

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Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLV.

September, 1940.

No. 5.

Proceedings of Synod.

(Continued from p. 125.)

*Magazine Report.**—This was read by Rev. J. Colquhoun; and its adoption was moved, seconded and agreed to.

Rev. W. Grant said: "The circulation of the Magazine has gone up considerably during the past year when you take into account the circulation to the forces. By special arrangement with the Admiralty, the War Office, and the Air Ministry, a thousand copies of the Magazine are sent every month to sixteen different centres. That number, according to the last letter from the War Office, may be increased considerably, but as it is, the best distribution arrangements are made so that the Magazine is to be found on every ship in the Navy—warship, destroyer and submarine. It is encouraging that our people are supporting the Distribution Fund very liberally, so liberally that a suggestion has been made (I do not know if the Synod would approve of it), that in addition an arrangement might be made whereby suitable leaflets or tracts would be included; and there are some such available for distribution among the Forces, and these might be available to the Magazine Committee. That is merely a suggestion, but the fact that the Magazine is so widely circulated is in itself an encouragement to the past and present Editor, and to all who contribute to it. And may the Lord follow it as good seed that is being sown that it may bring forth a harvest to His glory."

All cross-headings marked with an asterisk () indicate that the Reports will be found printed in this or other issues.—J.C.

Rev. M. Gillies said: "I would like to impress myself and the brethren also with the opportunity that is now given to us to speak to 1,000, and perhaps more, of our soldiers and sailors, along with many of our own people through the pages of the Magazine. Should we not wait upon the Lord so that He would give us short pithy paragraphs that we would send to our Editor from time to time so that he might insert them in the Magazine, and thus speak to a large congregation through its pages? If we wait upon the Lord He may give us some little pieces to send. Here we, through the Admiralty, etc., can put our thoughts, as the Lord gives them to us, before our own men on sea and land facing perils."

Synod Proceedings in Magazine.—It was moved, seconded and agreed to, "That the August number of the Magazine be used as a Synod Magazine, instead of the former special issue; and that if any financial adjustments are necessary, they be dealt with by the Magazine Committee."

This was agreed to after some discussion had taken place. Rev. J. A. Tallach favoured the previous years' method of issuing the Proceedings in a separate number of the Magazine. Rev. W. Grant put forward the suggestion of printing the Proceedings and Reports of Synod in different monthly issues of the Magazine as convenient. Rev. D. A. MacFarlane made a suggestion which became the substance of the above motion, agreeable to all members of Synod.

*Loyal Address to the King.**—This was read and submitted by Rev. J. A. Tallach; and its adoption was moved, seconded and agreed to.

Ministers' Salaries.—The Synod decided to continue, for the current year, the present salaries of ministers, notwithstanding the expressed desire of some of the ministers that their salaries be reduced. The Clerk of Synod was instructed to publish the above statement.

The meeting was closed with praise and prayer.

FOURTH PUBLIC SEDERUNT.

The Synod again met within the Church, Inverness, on Friday, the 24th day of May, 1940, at 6 p.m.; and was constituted.

The Roll was called; and the Synod again held a prayer-meeting before dealing with business.

*Theological Tutor's Report.**—Rev. D. A. MacFarlane said that this Report was brief and modified, and after reading it, moved its adoption, which was seconded and agreed to.

Rev. W. Grant said: "Students past and present will agree with me that Mr. MacFarlane does not fail to give them a strenuous session's work. That is beneficial for them and for the Church, but it implies much heavy work for the Tutor, and we sincerely hope and pray that Mr. MacFarlane will get needed strength and that Tutor and taught will have mutual pleasure in their work. The students have a sympathetic friend in their Tutor."

Standing Church Committees.—It was moved, seconded and agreed to that the following Standing Church Committees be appointed:—(1) *Church Interests Committee.*—Moderator and Clerk of Synod, and the Clerks of the four Presbyteries. (2) *Religion and Morals.*—Revs. D. M. Macdonald (Convener), W. B. Nicolson, W. Grant, and J. Colquhoun. (3) *Finance.*—Revs. D. J. Matheson (Convener), W. Grant, N. MacIntyre, M. Gillies, A. Beaton, D. A. Macfarlane, and the representative elders of Inverness, St. Jude's and Dingwall; Mr. J. Grant, Treasurer, to be associated with the Committee. (4) *Canadian and Colonial.*—Revs. W. Grant (Convener), D. A. MacFarlane, F. MacLeod, D. J. Matheson, R. R. Sinclair, with the representative elder of Dingwall. (5) *Jewish and Foreign Missions.*—Revs. N. MacIntyre (Convener), D. Beaton, J. MacLeod, J. A. Tallach, J. P. MacQueen, with representative elders of Edinburgh, Greenock, Glasgow, London, Oban and Kames. (6) *Training of the Ministry.*—Revs. W. Grant (Convener), F. MacLeod, D. J. Matheson, R. R. Sinclair, J. A. Tallach and A. Beaton. (7) *Board of General Trustees.*—Clerk of Synod (Convener), and Clerks

of the four Presbyteries. (8) *Sabbath Observance*.—Revs. D. R. MacDonald (Convener), D. M. MacDonald, A. Beaton, Alex. Macaskill, Angus MacKay, with representative elders of their congregations. (9) *Church Magazine*.—Rev. J. Colquhoun (Convener), with Clerks of four Presbyteries.

Standing Church Collections.—It was moved, seconded and agreed to that the following special Collections be appointed:— (1) *Organisation Fund*—June; notice to be sent by Rev. R. R. Sinclair. (2) *College Fund*—August; notice by Rev. W. Grant. (3) *General Building Fund*—September; notice by Rev. R. R. Sinclair. (4) *Home Mission Fund*—October (and May, 1940); notice by Rev. D. J. Matheson. (5) *Jewish and Foreign Missions Fund*—December; collection by book; notice by Rev. N. MacIntyre. (6) *Aged and Infirm Ministers', Widows' and Orphans' Fund*—February; notice by Rev. D. J. Matheson.

Statement re The War.—This Statment was read by Rev. R. R. Sinclair and its adoption moved, seconded and agreed to.

Rev. Jas. MacLeod said: "It is an excellent paper and shows clearly that until nations and individuals turn to the truth of God's Word—to the law and the gospel, that we need not expect permanent peace on earth or good will toward men. Good will toward men is not the first thing, it is 'Glory to God in the highest' first, and then 'on earth peace, good will toward men.' Until nations as well as individuals will seek to give God the glory that is due to Him, how can we expect peace on earth? It grieves our people, and the Lord's people throughout these Islands that there would appear to be an absolute ignoring of God in the public utterances of men in our nation with very few exceptions. Now the nations that will not serve God must perish, and our nation was the most foremost nation in her recognition of God's laws and liberty of conscience, and the right of private judgment, and we have that yet in the good providence of God, but if the tyrants that have arisen up in Europe got the opportunity let us remember that we would be deprived of it. Take, for instance, the case of Holland, which

was the most peace-loving nation in Europe. Within a few days of her being invaded the head of her army divulged to the whole world that at least 100,000 of the manhood of her nation had fallen on the field of battle; and how many thousands of her poor civil population—the mother with the child in her arms have perished as well as the soldiers on the field of battle! The same thing will happen to us if God will not prevent it. We have every confidence from the human stand-point in our Army, Navy and Air Force. We believe our men are braver than the Germans because a cowardly bravery is the bravery of the brute, not the bravery of the intelligent person at all. But our bravery will not save without the intervention of the God of Heaven. It is our duty to seek this. Indeed I was quite recently appealing to the little children to be on their knees praying for the Lord's divine protection. And if that is His will, that this terrible visitation will bring Britain to a Throne of Grace as never before, and then instead of it being a curse to our nation it will be a blessing, and will, in the good providence of God, issue in a great blessing to the world. When I heard this statement read I must say I was delighted with it. There is a ring of gospel witness running through it, and would to God that the ministers of Britain to-day took up this standard among our dear people and that they would point the finger to the divine revelation of God, inspired by the Holy Ghost. Our noble King did it, but how many of the religious clergy of Britain even dare do it, and that because of their disregard of that divine revelation and their wicked criticism of God's truth. That is the cause of our trouble, and also of Germany's. I remember quite well the controversy that went on in the British Press regarding the infallibility, the inspiration and the authenticity of God's Word. I was a lad, but that fearful criticism made a certain impression on my infant mind. That originated in Germany, and it came into our universities in Britain with the woeful and terrible result that the people were alienated in their minds and separated from one another, in nations, communities and families. God chastised us severely

twenty-five years ago, and we did not lay it to heart. This rod which He used twenty-five years ago is now used again in the most solemn and bitter form, but if this will bring Britain back again to the law and the testimony, and to an acknowledgment of Jesus Christ, the great, the adorable and the infinite Saviour of the lost, it would be a blessing for Britain, and for the nations of the earth."

Rev. D. M. Macdonald said: "We are faced at present with the most terrible conspiracy against the human race that ever existed. The Inquisition was bad long ago. It dealt chiefly with the souls of men and women and punished many in their bodies, but Nazism deprives men of all rights; enslaving men, women and children; imposing a semi-pagan religion on the German people with the worship of the ex-house painter, Hitler, as its aim, and the horrors of the concentration camps for all who dare oppose it. It is a very sad state of affairs that thousands upon thousands of people during the last four weeks have been sent to their death through the power of that man in Germany. It is only the power of God that can protect us. Our Army and Navy cannot protect this country from being invaded by Germany unless God will intervene and protect us. In the past Britain at times became very low and at the last moment the Most High intervened and saved her. God overthrew Napoleon's army in Russia by snow and ice and He can overwhelm Hitler's brutal legions easily by various means when the time comes to do so if it be His will. Britain at that time had praying men both in her Army and Navy, and godly ministers like the late Rev. Lachlan Mackenzie who prophesied that Britain would overcome yet. We owe much to the prayers of these godly men, and I believe there are many prayers going up in our country at present on her behalf. God has still his witnesses in the country, and these people shall be heard, but it may be through terrible sufferings that we shall triumph. It was through the trials of His people that the Kingdom of Christ was established in different lands. In the background of all our privileges you will find the sufferings of Christ's Church, for it is owing

to their stand for truth that we possess many of the spiritual blessings we enjoy—God's Word, the means of grace, the sacraments of the Church, and the fellowship of the Lord Jesus Himself through His people and through His everlasting gospel. All these have come down to us through the sufferings of our fellow-men and women in the past, and there is no doubt the world is passing through a period that will certainly be over-ruled for good. In China multitudes are homeless—men, women and children not knowing what to do, and yet they hunger for God's Word, and what they are passing through is causing them to seek eternal life through the Scriptures in Christ Jesus. It is the only thing that will profit them for time and eternity.

The savage onslaught on harmless states and the reckless destruction of innocent civilians and property by Germany may be over-ruled for the good of Europe, and for the preparing the way for the establishment of Christ's Kingdom throughout the world. We believe that He will cause righteousness, truth and justice to prevail over wrong-doing and aggression and diabolical wickedness in the end."

Rev. W. Grant said: "The threat to civil and religious liberty is emphasised, for Nazism is a threat to our civil and religious liberty, and our statesmen are doing their utmost to meet the terrific forces against us.

They are bearing heavy burdens, and we are glad that among other things they are taking drastic steps to deal with Fifth Columnists. In that connection I was surprised to read recently that while all foreigners coming into this country require passports there is an exception. The exception was Holy Orders, i.e., priests, monks and nuns. I am not sure if that has been remedied, but I presume it has. If not, there is a serious gap in our defence measures against Fifth Columnists, especially when you remember that there is a German Embassy at our door-step in Dublin. The statement also emphasises the necessity of maintaining and defending Christian principles. That implies

that there are Ecclesiastical Fifth Columnists, and in that connection it is amazing to read in to-day's press that a professing Protestant minister had the daring to propose in the General Assembly of the Church of Scotland yesterday that prayers for the dead ought to be introduced by the Church. We are glad to find that the General Assembly has, so far, put its foot down on that. We hope they will be on their guard against Fifth Columnists, not only in the State, but in the Church. These are testing times, in which we are called upon to maintain truth and righteousness whatever it will cost."

Religious Services for H.M. Forces.—The following motion was moved, seconded and agreed to:—"That the Clerk be instructed to write to the Secretary of State for Scotland, indicating that the Ministers of the Free Presbyterian Church of Scotland place themselves at the disposal of the Authorities for the holding of Religious Services in English and Gaelic, among men serving in His Majesty's Forces at home and abroad; provided those Services are conducted according to the order and practice of our Church."

Rev. R. R. Sinclair said: "This motion brings before my mind a difficulty which confronts Free Presbyterian Ministers on various occasions. It is a difficulty which we have when we go out beyond our bounds in the world with regard to our mode of worship, that is, our simple mode of public worship in singing of the psalms, prayer, reading of the Word of God and preaching, and the praise not accompanied by any instrumental music.

In connection with that difficulty as it arises with regard to seeking and accepting chaplaincy in the army at the present time, let no one think that ministers of the Free Presbyterian Church are not willing to do their duty to our men serving in the Forces. Some of us know what the Army and War is, but at the present time while acting according to Scripture and conscientiously we are faced with a difficulty with regard to chaplaincies. This motion shows that we are willing to serve our men in the matter of religious services if the Government

will permit us to do so according to what we consider the Scriptural mode of worship."

Treasurer and Auditors Thanked.—It was moved, seconded and agreed to, "That the General Treasurer and Honorary Church Auditors be sincerely thanked for their continued diligence and fidelity in the work laid to their hands; and that the Auditors be re-appointed."

Sympathy with Rev. A. D. MacLeod.—It was moved, seconded and agreed to, "That the Synod express its sympathy with the Rev. Mr. MacLeod, Shieldaig, in his illness and would pray that the Lord in His rich mercy will soon restore him to health and usefulness in the Church."

Day of Humiliation and Prayer.—It was moved, seconded and agreed to, "That Wednesday, 5th day of June, be held as a day of humiliation and prayer throughout the whole Church on account of the serious state of the Nation at present."

Rev. N. MacIntyre said : " It is unnecessary for me to impress the necessity of having such a day. The Lord is the hearer of prayer, and He tells us, ' Call upon me in the day of trouble and I will deliver thee,' and what a sad thing it is that our nation will not appoint such a day to call upon the Lord in the day of trouble when He promises that He will answer us. I remember a few weeks ago when our ex-Prime Minister, Mr. Chamberlain, was appealed to to have a day of prayer, his answer was that the time was not opportune yet. I notice also that the Archbishop of Canterbury suggested a Day of Prayer in September. Evidently he could do without God until September. I wonder what he will say to-day. Now, I see that the King is asking that first Sabbath be held as a Day of Prayer. I must say personally that I take no notice of that at all because the Sabbath Day is the Lord's Day. He has hallowed and sanctified that Day for Himself, and King George has no right to go and appoint that day as a day of prayer. Why should not a week-day be appointed, and if that will be the case I have no doubt the Lord

will hear our cry, and if He is with us who can be against us, but if He is against us who can be for us ?”

Next Meeting of Synod.—It was moved, seconded and agreed to, at a private meeting sederunt, “That next meeting of Synod be held (D.V.), in the hall of St. Jude’s F.P. Church, Glasgow, on the first Tuesday after the 3rd Sabbath of May, 1941, at 6.30 p.m.”

The meeting was closed with praise and prayer.

Finance Committee’s Report.

By Rev. D. J. MATHESON.

IN reviewing the position of the funds of the Church for the year ended 31st March last, we have again this year to record an improvement in the contributions made by all four Presbyteries, each Presbytery showing an increase, the total of which amounts to £433. The Sustentation Fund contributions amounting to £5,314 15s. 6d. as against £5,029 19s. 8d. received for the previous year, while the Jewish and Foreign Mission Fund contributions increased by £156.

In reviewing the Sustentation Fund, the most important of our Church Funds, it will be observed that owing to the decrease in legacies and special gifts received during the year and on the other hand the increasing expenditure, there is a considerable decrease in balance on hand at the close of the year. In view of the increase in expenditure the Finance Committee have some suggestions for the consideration of the Synod as to the adjustment of salaries for the present year. While it is regrettable that any reduction in salaries should have to be made under present conditions, yet the Finance Committee desires to record their appreciation of the effort made by our people throughout the Church by having increased their contributions. It will be observed from the Abstract of Accounts that the various other funds of the Church are in a favourable position.

Legacy Committee's Report.

By Rev. D. J. MATMESON.

LEGACIES received during the past year, as detailed in the Abstract of Accounts, amount to £684 16s. 4d. and have been credited to the various Funds as therein stated.

Editor's Report on Church Magazines.

AS our readers are aware, Rev. John Colquhoun was appointed by the Synod to act in my place during my prospective visit as a deputy to our people in U.S.A., Canada, New Zealand, Australia, etc. At the last moment the visit abroad was cancelled and Mr. Colquhoun quickly resigned his editorial responsibilities notwithstanding my request that he should continue and thus acquire experience in the work. There is nothing special to report. War conditions have made it necessary to reduce the size of both Magazines owing to the scarcity of paper. The Magazine Fund was hit by the new postage rates, as most of the subscriptions were paid before the Chancellor of the Exchequer had announced the increase in postages—the postage on both Magazines is now a penny each.

The Magazine Committee decided to send 1,000 copies to the Fighting Forces through the recognised Government channels. The response of our people to the Fund for this purpose has been very gratifying.

From the financial point of view the state of the Magazines is as follows:—At the end of the Financial year the balance on hand for the *Free Presbyterian Magazine* was £36 2s 3d.; for the *Young People's Magazine*, £36 19s. 7d.; and for the distribution of the F.P. Magazine to H.M. Forces, £34 12s. 7d.

Theological Tutor's Report.

By Rev. D. A. MACFARLANE, M.A.

REPORT on Tutorial Classes in Greek and Hebrew (Session 1939-40).

I. *Greek*.—In this part of the work, the Gospel according to John was studied—appropriate authors being employed for the purposes of introduction and exegesis.

In the subject of Textual Criticism, the work was along the lines followed in previous years. Copies of an up-to-date Grammar of Hellenistic Greek were supplied them to obtain acquaintance with its leading features.

II. *Hebrew*.—Here we read through the Book of Jonah, and the section of Exodus from chapter xix. to chapter xxxi.—suitable works being made use of for introduction and notes. An endeavour was made to open up to them the subject of Typology, along the lines of Principal Fairbairn. A beginning was made with the part of Isaiah commencing at chapter xl. Principal Douglas' Introduction and Notes were used here. Green's two vols. were studied in the department of O. T. Canon and Text.

Both students studied very diligently. My cordial thanks is due to them for help given, when required, in pulpit work.

Law Committee's Report.

By Rev. J. A. TALLACH.

THE Law Committee met and appointed a sub-committee to draft a Law Manual according to the terms of reference received from the Synod.

For certain reasons the Sub-Committee had been unable to complete its task and there was no report from them sent to the Committee. Before Rev. D. Beaton, who was one of the Sub-Committee, sailed for Canada, however, he had handed an

unfinished draft of Church Court procedure to me, and also a personal Report which I have been asked to read to the Synod. The Committee has not yet had time to consider this draft. The Committee await the further instructions of the Synod.

Rev. D. BEATON'S PERSONAL REPORT.

Church Law Manual.—Owing to war conditions not much progress has been made during last year with the law manual. The Committee appointed by the Synod had appointed a sub-committee of three to submit a report to the Synod Committee—unfortunately, owing to the outbreak of war this committee was not able to meet through one of its members being engaged in War matters. The Convener had made substantial progress with Deacons' Court, Kirk-session, and Presbytery procedure and has placed this rough draft in the hands of Rev. James A. Tallach.

JEWISH and FOREIGN MISSION REPORTS.

Jewish and Foreign Mission Committee.

By Rev. N. MACINTYRE.

THE Jewish and Foreign Mission Committee's report for this year must be of a rather discouraging nature on account of the depleted state of our funds. We began last year with a balance on hand of £1,574 but the General Treasurer informs us that that balance is now almost entirely wiped out. Our expenditure for the year ending 31st March, 1939, amounted to £1,976 whereas our income was only £1,171. That sum included congregational contributions which amounted to £708 which was a record for our congregations. It will at once be seen that our expenditure far exceeds our income. The Committee is therefore faced with the difficult problem of how to square

our income and expenditure. A special meeting of the Committee was held on 22nd March to consider this serious question. Mr. John Grant, General Treasurer, was asked to attend this meeting to give a detailed account of how the fund stood. After serious consideration it was unanimously agreed that the general work of the mission should be carried on for this year as formerly and further consideration be deferred until Rev. John Tallach, who (D.V.) is expected home on furlough in July, should arrive, when the Committee would have an opportunity of discussing the whole situation with him. It was further agreed that the General Treasurer be authorised if necessary to realise the £500 War Loan Stock to carry on the work.

It will be seen from the foregoing that the future prospects of the mission are in a very precarious condition. I am sure it would be a calamity regretted by us all that the work which the Lord so abundantly blessed should now after so many prosperous years have to be curtailed. We believe that many will be found on God's right hand who will eternally bless Him for our labours in Africa.

Having thus briefly stated the financial position it remains with our people to say whether the work of the mission is to be carried on as formerly or not. Perhaps it should be added that the depleted state of the funds is not because our congregations are not subscribing as liberally as they did in former years, for as already stated last year was a record. The chief reason is that legacies on which the fund so much depended are not coming in.

The case of Mr. Edwin Radasi's future educational career was remitted to the Committee by last Synod for their consideration. The Committee will submit their suggestions on the matter to the Synod in due course for its consideration.

The Committee was instructed by last Synod to consult a lawyer regarding the question of separating the Jewish and Foreign missions. We consulted a very capable lawyer and his opinion will be duly submitted to the Synod for their consideration.

Members of Synod will be interested to know that Miss Nicolson, who along with her mother was home on a well earned furlough, sailed for Africa on 21st March. We are thankful to report that the Lord in His great kindness brought her safely through all the dangers on sea to her destination. The reason why Miss Nicolson delayed her departure when her furlough expired was that the Committee felt they could not take the great responsibility of asking her to return owing to the dangers at the time from magnetic mines. We therefore advised her to postpone her return until a more favourable time. With this advice Miss Nicolson concurred. At the same time we informed her that her salary would be continued until she procured some suitable employment. When, however, the Committee saw that, owing to the "Convoy System," travelling by sea was much safer we withdrew our advice and left it with herself to decide whether she would face the voyage or not. She immediately volunteered to leave and as stated sailed on 21st March.

I would desire to tender our sincere thanks to Miss Nicolson for her generosity in handing back her quarter salary to be used as part payment for her passage. We understand that Mrs. Nicolson intends to sail from the U.S. for Africa at a later date.

When it was decided that Miss Nicolson should not sail we immediately cabled Mr. James Fraser asking if he would remain in Africa until she would be able to return. Mr. Fraser with much inconvenience to himself very magnanimously agreed to continue at his post. The Committee was much indebted to him for helping them in their difficulty.

Mr. Tallach reported that Miss Nicolson's dwelling house was in much need of being repaired before her return. The Committee authorised him to put the house in a proper habitable condition. That was done and the repairs cost £38 12s.

Mr. Tallach asked that £5 be sent from the Famine Fund and £6 from the Bible Fund and the remainder of the Car Fund. These sums were sent on. This leaves a balance of £165 7s. in

Famine Fund and £27 3s. in Bible Fund while the Car Fund is wiped out.

As reports from our missionaries are not to hand when writing this report we are not in a position to make any comments but we may anticipate that as in former years they will convey interesting and encouraging news. Several matters will come, no doubt under the Synod's review in connection with the work of the mission when Mr. Tallach, Dr. Macdonald and Mr. Fraser's reports are submitted.

Our missionaries deserve and need all the sympathy and encouragement we can give them. I often wonder how they are able to overtake all the arduous work they have to face, but no doubt it is a labour of love on their part. While none of them complain, we may be sure that they have their seasons of depression and discouragement, though they have much to encourage them. That the Lord is turning from darkness to light so many of these poor benighted people through their labours ought to be a cause of encouragement to them and should stir us up to wrestle at a throne of grace that the vast and dried fields of Africa which are ready to harvest, would be made to blossom as the rose.

Members are aware that Rev. D. Urquhart our missionary to the Jews was appointed to labour among the Jews in Glasgow. Mr. Urquhart's report in which he gives an account of his labours is already in the hands of members and they can see what is being done by him. We have always felt that Mr. Urquhart has a steep hill to climb in working among the Jews and it cannot but be discouraging to him to see so few of the poor deluded seed of Abraham brought to acknowledge their true Messiah.

No doubt all the members are already aware that Mr. Reuter, who was for many years labouring as our missionary among the Jews in Glasgow, was removed by death last March, we trust to his everlasting rest. Owing to the infirmities of old age he was unable to do any work for the last number of years. The Com-

mittee would desire to express their sincere thanks to the Deacon's Court of St. Jude's for defraying all his funeral expenses.

We wish to sincerely thank the ladies and all the friends who help to collect money and material for the mission and we would appeal to them not to be weary in well-doing. The material sent is most useful and greatly appreciated by the missionaries. Our thanks in this connection is particularly due to Mrs. Miller, Wick, Convener of the Clothing Fund, for all her labours. She reports that the income to this fund for last year was £36 6s. 4d. and the expenditure £35 15s. 3d. leaving a balance on hand of 11s. 1d.

The ladies of Winnipeg F.P. congregation, through Miss Mactaggart, sent five parcels containing 150 yards of material, many useful garments and £10 in cash. Miss MacSwan, as secretary of St. Jude's South African Clothing Fund, sent 11 parcels and £39 10s. to the Mission. Their income was £48 19s. 6d. and expenditure £44 13s. 5d., leaving a balance in the bank of £4 6s. 1d. The thanks of the Synod is due to these ladies for their efforts on behalf of our friends in Rhodesia.

Our thanks are also due to Mr. MacGillivray, Dunoon, for his indefatigable labours in procuring so many useful articles for the schools. We are also much indebted to Mr. Skinner, St. Jude's for packing and sending out these goods to Africa.

We have also to sincerely thank Mrs. Tallach and Mrs. Macdonald for their valuable help among the girls attending our school during Miss Nicolson's absence.

In concluding this report we would impress upon all who have the interests of the mission at heart that they would earnestly plead with Him who has the keys of all temporal and spiritual stores, to provide the necessary means by which the work of the mission, which has been so abundantly blessed in the past, might be carried on and that no curtailment should be necessary.

May the Lord move us as a church and individuals to do our utmost to help on the good cause.

Ingwenya Mission Report.

By Rev. JOHN TALLACH.

FALLING funds due to war conditions and a favourable offer to begin new work seem to be the two most important items to write about just now. Falling funds and new obligations do not appear to be good yoke-fellows for they seem to cancel each other out, but when we look into the Lord's way of conducting his business we find that this situation is not a new one. Indeed, it occurs very frequently in the history of the church, and always with a blessing.

Notwithstanding the grave upset that the war gives to so many things, we ought not to permit it the power of disturbing the work of the Lord. "The spread of the Gospel" is just another way of saying, "the elect of the Lord must be gathered to him," and surely that is a work in which a church cannot afford to falter or fail. Such work is her very life. She may be tempted to call a halt, but to do so is definitely to fall into temptation. I think that we must regard the matter in this light or come under the charge of insincerity.

In this way these interruptions appear as being nothing less than trials and tests of the sincerity of our effort. Many parts of Scripture point clearly in this direction. The children of Israel came out of Egypt with an army at their heels. The temple was built stone by stone within sight of the enemy. Gideon's victory was won only after his forces had diminished. "He that observeth the wind shall not sow."

Indeed we should doubt very much if the question of Gospel demand and supply should be interpreted in the strictly worldly sense of demand and supply at all. *God alone* creates the demand and we are directed to look to *God alone* for the supply. It appears that this truth is so important that we must either confess it and act upon it or deny the faith.

As a source of wealth God is beyond all temporal changes and consequently unchanged by them. "But from all changes thou

art free." "The silver and the gold are mine." The money required by His cause, coming from Him, is thus unaffected by wars and things of this world. The church has all the wealth of the covenant of grace including this or she has no part of it at all. We readily base our soul's salvation upon the unchanging grace of God but we do not so readily trust him to supply *all* the demands of his cause even although we know that these are created by himself. Forgiveness of sins and the money necessary for the publication of forgiveness through the Gospel proceed from the source. The one just as much as the other is the product of the covenant of grace; the one as much as the other is the purchase of Calvary. It is our prayer that the church as a whole, and each individual in particular will see the matter in this the only light that affects us as Christians.

And so every call to extend His kingdom comes from Himself and contains in its bosom all the provision necessary. Surely this is ample encouragement to go on working. However untoward temporal circumstances may be, the call to go on in faith and expectancy is so definite that to doubt or halt is sinful.

In 1924, the year of Mr. Radasi's death a number of people under chief Bedesani left Induba to settle at Inkai in Shangani Reserve. There were no Christians among them but a number of their children attended our school at Induba and when the question of their education came up the parents asked Mr. Radasi to open a school at Inkai. This was done. The teacher was young and inexperienced and could not be trusted with the preaching. Ordinarily we follow the rule of making unpaid preachers of office-bearers but obviously this rule could not be followed in this case. Shangani is 85 miles away from Ingwenya and so there was nothing for it but to send a paid evangelist to live there.

Mr. Radasi could not have chosen a better man than John Ndiyamabombo who was then a deacon at Ingwenya. His salary was fixed at £26 per year; later it was made up by the congregation to £30. John was followed by his wife and family, and in

1926 his son Alexander, a pupil of Lovedale, arrived to take over the school work.

The full story of the Lord's work at Inkai would make a little history of its own. For the purpose of this report it is sufficient to say that after many discouragements a good congregation and school were established. Last year, a school was opened at Zenka, 11 miles from Inkai, where there is also a fair congregation. So the cause is not merely alive but it has the promise of strong growth.

To go to Shangani by car 12 years ago was a bit of adventure; the roads, which were mere tracks, were attended by no one, and an axe and shovel were as necessary a part of travelling equipment as petrol itself. Broken springs were of common occurrence but were counted minor mishaps. Broken axles were more serious as these had to be repaired in the veld by a mechanic from a garage sometimes 150 miles away. Despite these difficulties we made three or four visits annually.

In taking a journey of this kind to visit one single out-station must have appeared foolish at times but we have no regrets. We have had our reward. We have had the privilege of seeing a really heathenish spot turned into a garden of the Lord. And that is not all. Neither would it be all with any member of your Committee if he were in our circumstances. For I am sure that if any such had seen the doings of our Lord there he would have just felt as we felt. He would have hoped and prayed that one day the little plot cultivated by us at Inkai would increase until it covered the whole of Shangani reserve. I am sure that he would be doing just what I seek to do now. He would be urging you to take up the offer to extend on a large scale what we have so far been able to do in only a small way.

On the map, Shangani is about a third of the Bubi district and Bubi is just about as large as Scotland. There are 14,000 natives, very few of whom have come into any kind of contact with the Gospel. There is a Native Commissioner, and a medical clinic which is worked from Inyati. There is

also a Native Counsel which meets under the Commissioner. At one of their meetings they wished to put through to the Government a request for a Central Mission and school under a European missionary. When asked to mention which Mission they desired to begin this work they asked for ours.

This request was put before us by the Native Commissioner and, as you know, the proposal was passed on to you. Then came the war. Knowing that there would be some delay we made formal application to the Native office and to the Native Development Department. So to that extent the matter is still alive between the mission and the different departments concerned.

Mr. Fraser and Dr. McDonald were taken to see the proposed site and both report favourably on it. The person in charge would need to possess a teacher's qualification and would require to be ordained. For such a teacher there are grants in aid to the sum of £200 per year. So far as buildings are concerned there is some provision made under a scheme of loans to missions for these purposes. The loan is at low rate of interest, spread over twenty years. So the matter rests between you and the Lord, now. You will foresee difficulties which we cannot foresee, and we can see many which are hidden from you, but it is good and sweet to remember that whatever they are in number and nature, all of them were matter of perfect knowledge to the Lord when He opened this door. "Speak to the children of Israel that they go forward." Mr. McKenzie will remember that this was the subject of his last address when visiting us some years ago.

There are many good things to be said about Ingwenya but we cannot hide from the very obvious disadvantages we work under here, disadvantages which are not present in the Shangani proposal. Ingwenya is in a very small reserve where the population is correspondingly low; there are five different missions working in this small area; we are surrounded by farms on every side which limit our growth; we are near enough to Bulawayo for the bad side of European influence to be felt among the natives.

Owing to so many of our schools being on farms we have had to close four schools during the last seven years. This is one of the most discouraging features of our work here at Ingwenya and it is owing to our closeness to the European farming community.

The school at Oldgates was closed last year and the people have to leave this year. It is hoped that they will see their way to go to Shangani Reserve. The small congregation at Mikie's kraal, too, are to be scattered, and they have not yet decided where they are to go. These are sore trials for them and for us.

Against that, we are hoping to open a school at Pyramids which is about 10 miles from Nukwa School and about the same distance from Murray Farm. In the event of our getting a school there it will be easy to visit the whole three out-stations in one trip. This is a great advantage from both the views of time and money.

I have given so much space to the question of the Shangani proposal that I cannot take up your time by going into details regarding the several out-stations. They are all in a prosperous way, members having been added to every congregation.

Death has been busy during the year and some of our older members were called away to rest. Our oldest elder, Patrick Nzamo, lost his wife last year. She was most attentive on the means up to the time of her sickness. Patrick, who must be over 80 years is now a lonely old man. He does not preach as often as before, but when he does so, it is with all the old fervour and fire. "When I preach I feel like a race horse, I must go all out or not go at all," is his comment on his own manner of preaching.

Manali, the mother of John Ntamo, one of our deacons, also died. She was very old and like many of these older natives was quite a character in a way. Before her conversion she had been a hard drinker for at least forty years. One can never

forget her, as she stood in church after a service one day, and said that she wanted to join the Bible class. She was told that if she was to be a true convert one of the things that she would have to give up was beer. "Beer," she said, "I have been drinking for years and years and to you it may seem hard for me to give it up but it is easy. Anything, anything for eternal life. To give up beer is a little thing indeed if I can only secure eternal life."

About two years ago she was very ill. Everyone, including herself, thought that she was in the last river. She spoke cheerfully of her hope and had great confidence that the Lord would take her to be with himself. We miss these old people not only for their Christianity but for their interesting ways. They have certain traits which refuse to be pressed into any mould. And there is always a freshness about them as they think along their own lines and express their thoughts in their own way and almost unspoilt by the little bit of civilization with which they have come in contact.

A number of interesting items come to mind as I write but there is little space for them. The Lord continues to bless his word and although the trials are many and often heavy yet on casting our eyes over a year's work we find much more occasion for rejoicing than for sorrowing. To the Lord be the praise.

Ingwenya School continues to flourish both on its academic and spiritual sides. Reports for both academic and industrial work were very satisfactory. Most of the credit for this satisfactory state is due to Mr. Fraser. We greatly regret that he has to leave Ingwenya, as there is really room here for two European teachers.

Having to drive a Native School of over 400 children week after week towards some higher standard than previously attained to, is not easy work. To do this and yet to keep the emphasis on the spiritual mission of the school is even more difficult. Mr. Fraser has demonstrated that a school can be brought up to a high state of proficiency in every one of its lines while keeping

in full view the main work of conversion of the children. By word and example he has kept the main issue, conversion of the children to Christ, before teachers and pupils. The number of senior girls professing for the first time was as large last year as the year before and we have much reason to thank the Lord for his evident blessing on our school work.

We had a visit from the Director of Native Education yesterday. He was well pleased with all he saw and heard. He addressed the higher standards and asked the pupils if they had any questions to ask. One girl got up and asked: "Why cannot you as director arrange to keep Mr. Fraser here?" Mr. Fraser goes with our best wishes and acknowledgment of our deep indebtedness to him.

We put up two buildings at Ingwenya last year; one, a house for the Home Demonstrator and another class room. We re-thatched one school-room and have a number more to re-thatch. You will recall that I have not made any application for money for these buildings. They were paid for by various sums received from friends. We were pleased that you consented to put Miss Nicolson's house in order and both Doctor McDonald and myself had the pleasure of doing what we could for it.

As I write we hear that Miss Nicolson is in Cape Town and she hopes to reach here this week. She is sure of a great welcome and we are grateful to her for taking what might have been a dangerous journey. The Lord has been good to her and to us in bringing her back. We regret that Mrs. Nicolson is not able to return with her but we trust that the way will be opened for her to return soon.

We should like to thank again the many friends who have been mindful of our wants. I might specially mention the St. Jude's Ladies' Meeting who have shown such a generous and faithful spirit in keeping up their large contribution despite the war. I thank them not only for the gifts but for the example they have set.

Although we have had no word from you on the matter, I think we are due leave in July and I hope that we will be permitted to go home. There are so many things to be discussed.

I cannot do better than close this somewhat scrappy report by quoting the words at the head of the opening article in our Magazine last month. "Lord disappoint our fears." It is a good word for a missionary and a good word for a Mission Committee. If we seek to carry on our work at home and abroad in the spirit of that article we will yet see most of our fears laid low. "The Lord of us hath mindful been and he will bless us still."

Literary Notice.

Contemplations on the God of Israel by William Huntington, S.S. London: C. J. Farncombe & Sons, 30 Imperial Buildings, Ludgate Circus, E.C.4. Price 2s. 6d. Post free, 2s. 9d.

The above is a series of letters written by William Huntington to the Rev. J. Jenkins on the subject of the Holy Spirit and His relationship to the Father and the Son. Those who love sound, Scriptural teaching, presented in a very readable form, where every statement is supported by Scripture, would do well to buy and study this book. We have seldom, if ever, read anything that we enjoyed so much and wish it a most extensive sale. May the teaching contained in it be blessed to many.

Notes and Comments.

Wick's Star Footballers.—Everyone who saw the Caithness ministers as footballers were pleased with their performance. Seven of their eleven came from Wick, but the "stars" of the side were from Thurso—W. Johnston, Dunnet, who had a "hat-trick," and M. M. Mackay, the well-known Thurso and Aberdeen 'Varsity player. The latter, indeed, was "ower young" for his opponents and led the opposition (service officers) a merry dance.

There were many amusing incidents in the game—and many aching joints next day. Wick in late years has had several ministers who took the football field in competitive games and had undoubted influence on the behaviour of players and spectators. May we hope that in normal times Wick ministers will attend matches in numbers appportionate to the adherents who went to see them perform. By the way, the ministers won 4-1.—*The People's Journal*, 6/7/39.

Is it any wonder there is a war on, and that it continues unabated, when professed ministers of Christ spend their precious time, at such a grave hour in our national history, playing football with serving officers. I have always held that godless Christless ministers are Britain's greatest curse in our generation.

Deliverance by the Church of Scotland Presbytery of Cupar.—In *The Scotsman* for 17th July there is reported the following Deliverance by the Church of Scotland Presbytery of Cupar:—"The Presbytery, fully assured that the present conflict of nations is the result of the spread of a Godless, anti-Christian, and pagan spirit, deplores the spiritual apathy in our own Church and nation, manifestly evidenced by the decay of public and private worship—by decreasing support for Christian and missionary service—as well as by many unlawful and un-Christian encroachments upon the sanctity of the Lord's Day, and solemnly declares its conviction that the said spiritual apathy constitutes a supreme danger to our present national cause, and to the future moral and religious welfare of our people. The Presbytery acknowledges with deep repentance the failure of the Church in this generation to realise adequately its high spiritual calling to be the nation's teacher, guide, example, and inspiration in the way of Godliness and righteousness. It further declares that the Church must seek a spiritual revival in every court, congregation, and member that it may successfully combat the widespread religious ignorance and apathy, and that it may make its own important and distinctive contribution to the national cause in this critical time." A similar Deliverance was approved by the Presbytery of Ayr. In both there is an admission that

the Church's catering to the world has miserably failed, and that what is needed is a return to the very things which were lightly esteemed for many years now. Not until the return of the Holy Spirit, whom we have grieved away by our sins, will the Church realise "its high spiritual calling to be the nation's teacher, guide, example, and inspiration in the way of Godliness and righteousness," but the foregoing is a step in the right direction. May it be the harbinger of better days.

The King Fires a Bren Gun on Sabbath.—In the *Daily Record* for the 3rd June, 1940, it is reported that the King visited an arms factory near London the previous Sabbath, and that he talked with scores of the men who are working a seven-day week as part of the speeded-up war effort. The report went on to say that it was the first time the King had visited a factory on a "Sunday," and that he became so interested in a Bren gun that he asked if he might fire one. The request being granted, the King squatted down on canvas on one of the ranges and fired two magazines of 30 rounds each at a target 200 yards off. Now, while Free Presbyterians are second to none in their loyalty to the Protestant King and Throne of this Realm, we regard this uncalled for and unnecessary encroachment on the sanctity of the Lord's Day on the part of His Majesty as altogether inexcusable. In view of the infectiousness of the influence of example, especially in the case of those of exalted rank, for good or for evil, it is deeply to be regretted that our beloved King, especially at such a critical time in our history, should have been guilty of such heaven-provoking Sabbath desecration. No one would question the patriotic loyalty of Archbishop Cranmer to the King and Throne of his day, yet he, in the course of a public discourse, severely rebuked King Henry VIII. for his shameless sins, while Melville, in Scotland, equally loyal and patriotic though he was, considered it his duty, as a servant of Christ, to rebuke King James VI. It would not have been true loyalty, but a guilty silence or flattery, had they acted otherwise. John the Baptist, even though his faithfulness cost him his life, manifested that the imperial regal purple could not

suffice to shield a guilty king from righteous rebuke. In this connection he set an example for all time. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Proverbs xxvii. 6).

Pacifism Run Riot.—The tragic obliteration of the territorial integrity and political independence of Norway, Denmark, and Holland, constitutes as severe a condemnation of the egregious folly of unilateral disarmament, and of a Christ-less pacifism, as it would be possible to conceive. These three countries, having escaped belligerency in the last war, concentrated on the advancement of material social welfare and high standards of educational attainments, at the same time blissfully and fatuously negligent of the armed defence of their respective nations, while neighbouring nations were arming to the teeth, and glorying in the empty pomp and parade of militarism. It is similar, if more tragic in its consequences, to the attitude of a nation that advocates and practices Free Trade, while all the other nations around it protect themselves by high tariff walls. However beneficent in their practical effects such theories might prove if universally adopted, when adopted and practiced unilaterally, they prove only detrimental and even disastrous. This only proves how applicable to the whole human family is the figure the Apostle Paul applies relative to the human body, as illustrating Christian unity, "If one member suffers all the other members suffer with it." It is, however, not much use for the sheep to pass resolutions in favour of vegetarianism, while the wolf is of a different opinion, as modern tragic events between nations only too clearly manifest. World-wide universal Christianity is the only panacea.

In this connection, it has always amazed us how a certain professedly orthodox Scottish Presbyterian Church always supported the carnal League of Nations. Not only was its Director-General a Romanist, but the God of Peace was never honoured or consulted by it. It is equally amazing to see the same Church, through its magazine Editor, advocating a Federated

Europe as a lasting panacea for international strife. When shall it dawn even on the professedly orthodox that only the universal reign of the Gospel of the grace of God shall eliminate war and bloodshed between nations?

What Caused the War.—It is reported in the *Daily Record* for 3rd June, 1940, that at the Diamond Jubilee celebrations of the Salvation Army in Aberdeen, Commissioner David Lamb made the following pronouncement regarding the cause of the war:—"I resent the suggestion that my sins, or your sins, or the sins of the nation, cause the war, except as far as the nation's unpreparedness may have been a contributory factor." Speaking as "a world citizen" and giving his personal view, he continued: "I want to register my dissent from much of what was being proclaimed from pulpits in the United Kingdom and broadcast over the radio in regard to the war, its origin, its conduct, and its consequences. It was the invasion and rape of Poland, and nothing else, which caused the war." In our opinion, a more blatant display of spiritual blindness and ignorance regarding the moral and spiritual cause of the present prevailing judgment of war, than that of this "blind leader of the blind," it would be difficult to conceive. How much more intelligent have the anticipatory warnings, by certain Free Presbyterian ministers, writing in the newspapers press, proved to be, current tragic events only too sadly manifest. For instance, some Free Presbyterian ministers, writing some years, others some months, before the present war broke out, warned the public that the increasing Sabbath desecration, tolerance of Romanism, Scoto-Catholicism, Anglo-Catholicism, Modernism, gambling and betting, and the prevailing religious apathy, were provoking God, in righteous judgment, to bring the roar of Hitler's and Mussolini's bombing aeroplanes nearer our shores. We are simply amazed at the lavish praise bestowed on the Salvation Army in editorial comments in certain professedly orthodox Presbyterian Church magazines. Whatever may be said of this religious organisation's social activities, its Antinomian Arminianism has certainly been no gain to the religious life of our generation.

Church Notes.

Communions.—*September*, First Sabbath, Ullapool; second, Strathy; third, Tarbert (Harris), and Stoer. *October*—First Sabbath, North Tolsta; second, Ness, and Gairloch; fourth, Lochinver and Greenock; fifth, Wick. *November*—First Sabbath, Oban; second, Glasgow and Halkirk (note date); third, Edinburgh and Dornoch. *South African Mission*—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note*—Notice of any change to, or alteration of, the above dates of the Communions should be sent to the Editor.

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Sustentation Fund.—"M. M.," London, £1 13s; Mrs G. McL., Salmon Arm, B.C., Canada, £1 12s 6d; A. McL., Tofino, B.C., Canada, £1; Miss A. McK., No. 4, Seaforth, Ontario, £1 3s; Miss J. E. M., 125 Clyde Street, Helensburgh, 10s; Mrs B., 13 Selkirk Street, Hamilton, 8s; "A Friend, Glendale," per Rev. J. Colquhoun, £10; Mrs I. MacD., Midfearn, Ardgay, Ross, 15s 6d.

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