

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.

CONTENTS.

	Page
Report on Ingwenya Mission, Bambesi, 1941 ...	161
Report on Ingwenya School	168
The late Mr. Hugh Munro, Missionary	170
Healing of the Conscience	171
A Nation's True Glory	175
Notes and Comments	175
Church Notes	iii. of cover
The Magazine	iii. of cover
Acknowledgment of Donations	iii. of cover

Printed by

N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLVI.

November, 1941.

No. 7.

Report on Ingwenya Mission, Bambesi, 1941.

By the Rev. JOHN TALLACH.

The Convener, F.P. Church Foreign Mission, Edinburgh.

My Dear Mr. McIntyre.—Although our mission here is not large, yet it is not so small as to remain untouched by the changes brought through a state of war. We had promised to begin new work in two districts this year and when we found ourselves unable to fulfil our word we felt troubled enough. Our main anxiety, however, was in connection with the work on hand. With the coming of war many things became uncertain and we found ourselves facing a number of formidable obstacles. Mr. Fraser wanted to go home and join the Forces; Miss Nicolson's return was unavoidably delayed; we ourselves had already prepared to go home; all Europeans here had to register for military service; there were fears that the Government would not be able to give grants on their former generous scale; books and school supplies went up in price; petrol, so necessary for the visitation of out-stations, went up to 2/8 a gallon; our car was fast reaching the stage when any visit to an out-station might prove very expensive, and the high taxation and cost of living in the home church were among the things which entered into our very foundations and set them rocking.

We can now take a look round and it is with thankfulness that we see our building not only standing but stronger than ever. Money from the General Treasurer has come regularly though sometimes very late, and the grants from Salisbury have remained unchanged. We have also been able to ordain a number of office-bearers. The ordination of office-bearers in out-stations must be regarded as a great step forward. Up until now all office-bearers were connected with Ingwenya only, and on this account the work generally was much handicapped. Fit men were there but we preferred to wait until they were tried over a long period before giving them the responsibility to rule in the "House." We ordained two deacons at Shangani, one deacon at Zenka, one elder and one deacon at Murray Farm, and one elder and one deacon at Nukwa. We have had also an election of office-bearers for other stations. These are: For Elibeni, one elder and one deacon; for Olgate's, one deacon; for Ingwenya, two elders and four deacons; for Ntabenende, one deacon; for Gwisani, one deacon. Changes in the staffing of four schools have been effected, too. Let us go into particulars.

Murray Farm—Ordination of one elder and one deacon and one teacher added to staff. Philemon, who has been elected elder here has proved himself faithful over a long period and through many changes. - Unsuccessful in 1925 in obtaining permission to build a meeting-house on

the farm on which he lived he realised his desire in 1926. But the meeting-house and school stood for one year only; the farmer proved unfriendly. So 1927 found Philemon building a new school on Murray Farm not far from his home, and here a school and congregation was built up. But again in 1936 all the people were shifted from off this farm. Part of the people obtained land nearby and built the school which is now called Nukwa. Led by Philemon, the others went 10 miles further on to Ivighe, where, after a year they were again on the move, but not for such a distance this time. They went to Elisani where they now are. Here Philemon built up a congregation as large as the original one at Murray Farm while the school has progressed so well that another room had to be built and another teacher added. The rebuilding of schools is not difficult, but the power to encourage a disappointed people; to shepherd a scattered flock and yet increase it and to make a school popular among natives are gifts which are not possessed by everyone.

Simon has been ordained deacon at Murray Farm. Not quite so resourceful as Philemon, he is yet a gifted man. He preaches at Elisani while Philemon goes to another district to break new ground.

The new teacher at Elisani is Betty Mafa, who is of N.P.L.3 qualification. She taught at Ingwenya for 14 years but having a fairly large family she wished work in a side school. We sent her to Elisani where she fits in very well. "It is a pleasure to visit this school," said the inspector's report last year.

Nukwa—Ordination of one elder and one deacon. Sitole has been ordained elder here. The whole mission life; church, school and community, seems to meet in this one man. So thoroughly has he devoted himself to its interests that his normal work appears as no more than a side-line in his life. Even heathen people come to him for help and guidance and their children are often more cared for by Sitole than by their own parents. Regarding life in this light everything is serious to him and nothing unimportant. He sees the Kingdom and its interests in everything. If from Scripture it can be proved that Sitole is in the wrong then the most humble and full apology follows immediately. On the other hand, if Satan is active in any way, at once Sitole springs to counter whatever move he is making. To this man, the will of the Lord must be done without parley or delay. A man of this kind will make difficulties for himself, but by grace he will be able to live very near to his Lord. Here is something which reveals the whole man.

At the time when Sitole wanted to join the church he was already a married man with a number of children. His marriage was legal although it had not been performed after the Christian form. Knowing that we required this before examination by the Kirk Session along with his wife he left home one morning and arrived at Ingwenya. Here they found that they would require an enabling certificate from the Native office which they had passed some way back. Off they set the twenty-eight miles, returning to Ingwenya the next day. Then they went on to Bulawayo to buy some clothes returning to Ingwenya for the ceremony. That concluded, they returned home; the whole distance covered in the four days being 214 miles. Actually Sitole did not require to do this as he could easily have waited on our visit to his district. But being married in a Christian way was to him a matter of the will of the Lord

"The king's business required haste." When the time of the marriage drew near I went up to the church to see if all were ready. No one was there but on hearing a voice and looking into the church, I saw Sitole on his knees earnestly asking a blessing on his marriage, as if he were but entering into that relationship for the first time. He had been married for long enough to make up half of the average married life, but his asking a blessing was no strange thing to him. It was natural and normal. He was determined to set the Lord always before him in everything. He keeps a note of everything affecting his charge and on my arrival he sets out each item in order before me. With an emphatic movement of the hand he asks for approval or advice as the case may be. Some of his flock were troubled by the Seventh Day Adventist people. Sitole seriously considered a plan to counter them. On my arrival he had his cure ready; a drastic one but we went through with it and the trouble ceased immediately.

Samuel, whom we have ordained as deacon here, is a young man. He is very intelligent and takes his duties very seriously. The collections, the buildings, the school plot and other things are already the better of his oversight.

Inkai—Ordination of two deacons and the addition of one teacher to staff. We have ordained Alexander Ndiyamabombo and Unyati. Alexander has been teacher here since 1926 when he came from Lovedale. It must have been an unpleasant experience for him to begin living among people who were wholly heathen. The place too was soaking with fever and each summer he went down with this dangerous illness. It was natural that he should seek a change after three years or so. I pointed out, however, that his being a Christian was of itself a sufficient argument for him to stay on. The heathen needed such people as he. He prayed about it and came to see his duty on the matter and he stayed on. The Lord brought a great change over the community and more than once Alexander has referred to that early decision in the following words, "I will ever praise the Lord for enabling me to stay on here, I have seen much of His work and will yet see more." He has been in Inkai for 16 years now and he still gets his bouts of fever, but there is no word of his leaving now. Alexander counts for something big in the community. I often think of his influence at Inkai as something like that which was felt in the Highlands through the dominie in bye-gone days. In his Bible lessons to the children he gets so close up to the problems of their home life that for the moment a listener forgets that the children he is talking with belong to others. There was a crying need for another teacher in Inkai but we failed to send one last year. Jositina Ngabaza, one of our Ingwenya members has gone there. She is standard 6 and among other things she will teach sewing. There was no need to teach this subject a few years back for nearly everyone was naked.

Zenka—Ordination of one deacon. Paul Mangai is the deacon we have ordained here. At Zenka neither the school nor the congregation is large yet during the last three years there has been progress, and the credit for that, on the human side, goes to Paul. Another man, Moyo, helps him in the preaching and this has left Paul free to open up another preaching station at a place not far from Lonely Mine. We have not been able to visit the station yet, but reports say that congregations are large

and that the time has come for an examination of intending members and that there are enough children to begin a school with.

Gwisani.—We have had no election of office-bearers here yet, but we shall have one shortly. Although he is very active and still able to cycle 25 miles to preach, Isaiah Nyati, our elder here, is now getting old. He needs helpers and as there is a number of suitable men to choose from he shall have them. Isaiah fought under Lobengula against the British and he is still a fighter. There are no half-measures with him. Lately some Seventh Day Adventists came to his district. He was thoroughly displeased and went to the chief and asked him to call a meeting of the whole community. Then he sent a challenge to the S.D.A. people. They accepted. The debate began by their calling on anyone to prove from the very words of Scripture that the Sabbath was changed from the last day of the week to the first. When Isaiah got up, he asked them to leave that question for the present. He then spoke of the other errors of which this body is guilty and of which they are less inclined to speak. Then he read the 10th Chapter of Hebrews giving a commentary step by step. As he moved on, one after another of the positions along the dispensational line was demolished. Then he came to the Sabbath question. On taking a vote the S.D.A. party was so much in the minority that the Chief felt strong enough to order them out of the district. There has been no more trouble there from them.

But Isaiah is not only a fighter. He believes in the power of prayer. Despite the entreaties of both father and mother, his eldest son took to beer drinking. Finding the lad alone one evening Isaiah called a number of the church people into the hut and having closed the door he then announced that they were to have a prayer meeting specially for his son. The meeting started. It did not proceed far when the young man began to weep, then he confessed his sin and finally asked the people to continue praying for him as he now wanted to give up drunkenness. He was cured. Dolly Nyati, a daughter of Isaiah's is in her final year Teacher Training and if we can send her to Gwesani she should prove a help to her father.

Elibeni—Election of one elder and one deacon. The elder to be elected is Thomson Mazwi, and the deacon is called Isimangalisio or Unyati. Unyati is a quiet and sincere man who has never much to say. He was called upon to lead in prayer one day and this is something like what he said, "Oh, Lord thou knowest all things; thou knowest that I am called on to pray; thou knowest that my heart is not in a good frame to pray in public to-day, but thou knowest the desires for thy kingdom which are there everyday. Answer these, for Christ's sake, Amen."

Oldgates—Election of one deacon. You will remember that we had to close the school here about two years ago as the people had word to shift elsewhere. They had not to go however, and we continued our preaching there as usual. Amos, one of our Ingwenya deacons cycles there each Sabbath but the main-stay of the congregation is a man named James Mpofu. James has the softest possible smile but when he has to rebuke it is done with all the force of a very forcible character. But he rules his people just like a father and they love him. He is to be ordained deacon.

Ntabenende—Election of one deacon. Ndhlovu is a small, somewhat frightened looking man who out of weakness has built up a good con-

gregation with about 30 members and a two-teacher school. He is to be made a deacon.

Ingwenya—Election of two elders and four deacons. The elders in this case are John Ntamo and Amos Ngombaue. The deacons are Daniel, Madema, Mhlanga, and Simon.

I have made these elections and ordinations the basis of this report for I believe that more than anything else that I may write, they will show something of our growing strength. Instead of a number of out-stations clinging loosely to Ingwenya we have set each station now on its own feet. Soon each one will have a kirk-session of its own and each will be worked from Ingwenya. Before this all were worked by Ingwenya. We feel thankful and take courage. I have mentioned the names of these men in the hope that our home people will be able to take a closer interest in them and so be able better to plead the Lord's cause at Ingwenya.

Visitation of out-stations. All out-stations were visited four times with the exceptions of Inkai and Zenka which were visited three times. Communion services were held on nearly every visit, congregations show an increase and members have been added to the roll at all stations. What is left to report I shall set down under the following headings.

Ingwenya School.—Addition of one teacher to staff. Simon, one of our congregation and now qualified as a teacher took up duties at Ingwenya as teacher. He has taken over the whole of the teaching of gardening and is likely to make a good job of it. He did not begin work until the rainy season was well advanced and so did not get the full benefit of the rain. Yet he has done well and with a full season next year he will likely do better. Teachers and boarders are now supplied with vegetables and his teaching is on sound lines. Winter watering is our problem at present. When there is wind we do not so badly, but in order to keep the garden going through the winter we require another storage tank. In the belief that the committee will be sympathetic I have purchased another 1,000 gallon tank and will expect to have the money refunded from the "Well Fund." The price all over is £9 10s.

Future Teachers for Mission Schools. While Simon is the first boy to be sent by us to a Rhodesian Training Centre we are to continue to send more. One boy is now in teacher training and we have four boys from Kraal schools who will be sent when they pass Std. 6. The benefit of our having trained teachers for our schools and from our own mission is too obvious to require comment.

Ingwenya Boarding School; Heart work among the girls. We thank the Lord that He has not left us without very clear indications of how He regards the work in the Boarding School. These indications are of the clearest; they say quite plainly "Go on." Over forty girls made a public confession of conversion at Ingwenya last year. Mrs. Radasi has had to give up the work of House mother but her daughter-in-law has taken her place and she fills it very well.

Some Events. We were very sorry to lose Mr. Fraser for we would have kept him here if we could. We are glad however, that when he had to leave us he did not have to go very far away. The work is congenial to him. He is in charge of a Teacher Training Centre. This is one of the most important activities of the Native Development Department

and it is pleasing to feel assured that at least at one of these centres the Gospel in all its fulness is regularly set before these future teachers. Mr. Fraser comes to all our communions and continues to contribute to our funds and we have the hope that although his connection with us has been interrupted it will be resumed when the Lord opens the way.

Miss Nicolson's Return. We all thought Miss Nicolson very brave in her return to us through the ocean battle-area. She got a real Ingwenya welcome. Over 300 children strung out along the road from the mission gate waited to cheer her back to work. We are grateful to her for coming when she did, as some parts of the girls' work were beginning to suffer through her absence.

Mrs. Nicolson's Return. I think that the home-coming extended to Mrs. Nicolson by our oldest elder will show something of what we all felt. Patrick (86 years old) went into her house, said not a word, shook no hands, but dropped on his knees and in Mrs. Nicolson's presence poured out his heart in thanksgiving to God for her safe arrival. Only after having done this did he shake her hand. The whole community, African and European sighed a deep sigh of thankfulness for her providential escape from the hands of the Huns. Mrs. Nicolson is now busy each day with Stds. 5 and 6, and a great help to the industrial side of the school work.

The New Car. We were preparing to go to Shangani and had gone into town to get some needed repairs done to the car, when on the way home, the whole hand-brake carriage fell off on to the road. Later that evening all the lights gave out. We had to borrow a car for that visit. On our return we made the matter known to the committee, but we had little hope that friends would be in a position to help us in the matter. Thanks for the new car. To us it is another token that you will help us if you possibly can. The new car is a $\frac{3}{4}$ ton vanette and we find it useful for taking goods from town and from the station. When visiting out-stations too we find it handy to sleep in. Thanks to all friends who have made its purchase possible.

Old Friends. Despite hard times all our old friends have sent us generous help through the year. We thank the Raasay children for providing prizes; Vancouver Sabbath School for helping us to build another teachers' hut; Kames congregation for giving us doors for school-rooms and tables for the dining-room; The St. Jude's Ladies' Meeting and the Winnipeg Ladies and Mrs. Miller for again sending us money and material for needlework. And to all others who directly or through the General Treasurer helped us by prayer, encouragement and money over the 365 difficult days that now lie back in 1940 we send thanks. May the Lord cause His countenance to shine on you each and all.

New Friends. Most heartily do we welcome friends in Toronto who have formed themselves into a fellowship to help forward the work of the mission. We wish them great joy in this new service of theirs. We thank Mrs. Nicolson for doing so much to bring the mission and its interests before these Canadian friends.

New Work Awaiting. Three new schools are waiting to be opened and it is our prayer that the Lord will put into the hearts of friends such sympathy as will enable us to fulfil our promises to these expectant

people. All three places are preaching stations and schools should be opened as soon as possible.

Ingwenya and the war. A good number of our home-men are in Rhodesia in connection with the Empire Training Scheme and I wrote to Mr. McIntyre asking him to put a notice in the Magazine so that parents might help us to get in touch with any belonging to our church. I got no reply and so conclude that the letter went missing. I know that there is a number from the Highlands among these men and that some of them belong to the Free Church but wanting the information asked for I cannot say whether there are any of our people among them or not. If we could be of help to even one, we should feel it an honour.

A special prayer-meeting for the war is held regularly at Ingwenya. It is conducted by the office-bearers and definite prayer is made for spiritual revival and victory. It is not a large meeting but we always have something over the "two or three" to whom is promised the blessing of the Lord's presence. A large number of natives have been called up for labour on military buildings and on our finding that some of our men were among that number we encouraged them to begin services among their fellow labourers. They were keen on doing this. At first the meeting was small, but now they have to hold the meetings in the dining room. There are various Associations by which we may get wool for knitting and we hope to make a beginning after the winter holidays! We expect that the Boarders will be able to knit over 100 pairs of socks before the end of next term. The making of other suitable woollens for soldiers will be undertaken too.

Some Figures. There are 14 elders and 14 deacons. Children in all mission schools number 1,200. Native teachers 26. Grants in aid £766. Wages paid to African teachers £690. Boarders' Fees paid £212. Ingwenya contributions £35. Used in boarding school, 36,000 lbs meal, 2,000 lbs. sugar, 52 goats, 1,800 candles. While over the whole mission there were 1,800 yards of material used for needlework.

As I write, word has come from Mr. Beaton and he expects to pay us a visit shortly. His visit will cheer us up and we expect that he will be able to take notes of our work which should prove useful to both the committee and ourselves.

These are days of heavy stress and intense agitation alike to God's people and to others. But despite these abnormal distractions the Church finds herself moving on in the same direction as before—towards the coming Kingdom. At the back of this gracious persistence lies the Holy Spirit and His work; at the back of that is Calvary and back of all things is the purpose of God. The Church seeks the kingdom only because the purposes of God seek it, and in this way the church, by pressing on in the spirit of "this one thing I do," displays the constancy and power of God's purposes.

Nations, one after the other, are being overturned in almost monotonous regularity yet God moves on without hesitation. Houses, homes, plans and prospects crash and bestrew the paths of individuals yet the Church moves steadily on to her main work. "Go ye into all the world and preach the Gospel to every creature" is ever her spur and her goal. The destruction of earthly things gives rise to cries urgent and imperative; cries which, as good Christians, we cannot be indifferent to; but the still

small voice, "to every creature" is of Heaven. It bows in silence to no earthly calamity, however awful, however devastating. May we daily hear this voice, daily come under the responsibility and privilege of fulfilling its command. In war or peace "the Gospel" for ourselves. In war or peace, by the Church and through the Holy Spirit, "The Gospel to every creature." To hear this command, to keep it clearly before our minds, to continue to obey it joyfully is the supreme test of the Church of Christ in these days.

I cannot close this report without a message of sympathy from all of us, Africans and Europeans alike. We read, but we cannot understand all that you are called upon to undergo these days. Never before were the sure things of the Gospel so precious to you; never before were the earthly and spiritual worlds so completely separated before you. It is our prayer that the Lord of grace will lay of spiritual comforts to your hearts so as to compensate you for all the anxiety you now feel.

Others of you who will read this report are serving with one of our three Forces. We assure you that never an hour passes without our thinking of you. We bear your safety and your victory daily before the throne of Jesus. Above all we carry your souls' interests before Him and plead that His grace will so be extended to you as that you may receive His Holy Spirit. Quite plainly we see your most urgent need to be, "repentance towards God and faith towards the Lord Jesus Christ." Quite clearly too we see that you cannot procure these of yourselves. So it is our prayer that the Lord of grace will visit you with them.

I regret that this report will be late for the Synod, but I hope that the committee will be able to consider anything of importance it contains. Thanks for giving me permission to retain last year's grants to pay our passages home. The full grants (£100 School grant and £175 Medical grant) will be sent to Mr. Grant as soon as the medical grants arrive. These are a bit late.

Report on Ingwenya School.

By Miss J. NICOLSON, M.A.

AS you may remember, I returned to Ingwenya in April of last year. It was very pleasant to see all the friends again, and to be welcomed back. Great improvements were made on our house while we were at home. It was rethatched and had a ceiling inserted. Mr. Tallach and Doctor MacDonald did all they could to make it comfortable and attractive.

Mr. Fraser kindly remained in school for ten days after I arrived. Taking charge of the school seemed a much more formidable task now, than it had done before. There were over 400 children on the roll and eight African teachers. There were many more big boys. School-work seemed to proceed at a much greater pace, and 45 minutes had been added to the school morning by order of the Dept. There was a flourishing school-garden with plots of cabbages, onions, tomatoes, beans, etc. It was very evident that Mr. Fraser had done his work with tremendous energy and success.

I took over the upper standards from Mr. Fraser. There were six pupils in Standard Six, all of whom passed the final examination last

November. Three of them went to Hope Fountain Training School for Teachers, two are teaching in our out-schools at Elibeni and Shangani respectively and one girl is working in a Government Clinic recently opened at Shangani. I have already mentioned the girls' garden. Gardening is now a compulsory subject in African schools. Last year each teacher took her own class for gardening. During the summer heat Mr. Tallach kindly supervised for me the work in the garden and continued to do so until the end of the year. Being in need of an additional teacher at the beginning of this year, Mr. Tallach engaged a young teacher Simon Moyo, a member in this congregation. As he had an excellent training in agriculture at an American Mission School he was put in charge of the school garden and the boys' acre plot. He has done splendid work. He first set the little boys to plant a rubber-plant hedge by the fence which surrounds the Mission. This plant grows very rapidly and should eventually strengthen the fence and prevent goats or other animals breaking through. The little boys did this with great enthusiasm and at Simon's suggestion they were rewarded by a feast of stewed goat and bread. Simon Moyo's teaching day is legally over by 1.30 p.m. but he is on the Mission until dusk seeing that the vegetable plots and fruit trees are watered in the cool of the day. There are over forty small fruit trees, peaches, quavas, paw-paws, etc. Over a thousand tomatoes, most of which were eaten by the girls themselves, were raised on the girls' plots, as well as quantities of peas, beans, etc. Simon has had many difficulties. In calm weather the windmill stops and there is no water to spare for the garden. The girls then carry the water from another well at least a quarter of a mile off, which occupies a great part of the afternoon. Sometimes the garden gate is left open and the cattle work havoc among the vegetables. In addition to the vegetable garden, Standard Two girls have an acre plot of sweet potatoes, beans and pumpkins, and the boys have an acre mealie plot. All of these have been successful.

While we were at home Mrs. Tallach and Mrs. MacDonald took full responsibility for the needlework, laundry and cookery classes. They spared no pains in teaching and helping the African teachers, and Miss Rudd, our Government Inspectress, highly commended all the work done. Mrs. MacDonald continues to take a needlework class daily and is a most enthusiastic teacher. We are also grateful to Doctor MacDonald for continuing to take his First Aid Class.

I cannot express how much we appreciate what the ladies of the church, over such a wide field, are doing for us. Vancouver children send their fine contribution each year. The ladies of Winnipeg Congregation with Miss McTaggart as Secretary have been sending most useful parcels and gifts of money. In Toronto we have a new group of friends, with Miss R. Campbell as Secretary, who have sent us an excellent parcel of materials and garments each month since October. From a few New York friends we received 150 yards of material. The friends at home are as warmly interested as ever. Mrs. Miller continues to send contributions from Edinburgh, London and other sources. The ladies of St. Jude's, Glasgow, have been most generous in sending gifts of money, clothing and material.

Finally, it may interest the friends at home who so generously sent me contributions to bring out, to know how some of the money was spent. Twenty

combined seats and desks were bought at £1 each, by Mr. Tallach, from a European School in Bulawayo which was refurnishing. These are doubly appreciated as so much adjusting has to be done with ever-increasing numbers that very often the available seat will not fit the available desk and vice versa!

Despite the fact that we received so much material from friends, since my return I have used £13 of the above-mentioned gift money on sewing materials and odd monies on garden seeds, etc. A special gift of £5 for prizes gave much pleasure at the end of the year when Zulu Bibles and Testaments were given in every class as Scripture prizes. By all these gifts we are constantly reminded of the loving share friends are taking in the work.

I hope no one will suppose that the spiritual aims of school instruction are lightly thought of because I have made so much of the secular side of school-work. I know Mr. Tallach will have something to say of these matters in his report. Mr. Tallach may not have mentioned that he prepared a translation of the Mothers' Catechism for the Beginners' Class. As all who are familiar with it know, the questions are of more value than the answers which are chiefly "Yes" and "No." Mr. Tallach has also prepared a more advanced catechism for the older children. Standards V. and VI. are, for the first time, learning the Shorter Catechism in English, and most of them seem to grasp fairly well what they are taught.

Meanwhile we all await Mr. Beaton's arrival, D.V., with the warmest anticipation.

The late Mr. Hugh Munro, Missionary.

THE late Mr. Hugh Munro died suddenly at his home at Lednaguillean, between two and three miles from Strathly, on the 8th day of August, 1940, at the age of seventy-seven years. His removal by death meant the loss to the Church on earth of a sincere servant of the Lord and of a true friend of the cause of Christ.

According to the information at our disposal, Hugh Munro lived without God, and without hope in the world, until he reached the age of 23 years. While his mother was on what proved her deathbed, he lay on one occasion to rest for a little and fell asleep. On awaking, it happened that his mind was deeply exercised in the 5th Chap. of the Epistle to the Romans. From that time, he read earnestly the Word of God and diligently attended the public means of grace. He passed through deep trouble of mind, being sorely harassed by Satan, but in God's time, got deliverance. A godly man, related to him through marriage to his Aunt, was very helpful to him at this period, guiding and counselling him.

While little can be now ascertained as to his becoming a member in full communion, and then a missionary, it would have been comparatively soon after Rev. D. Macfarlane and Rev. D. Macdonald separated from the Free Church. He laboured in Scourie and Lochinver, in the Sutherland-shire districts of Lairg, Rogart, Dornoch, and Bonarbridge, in Laide, and in Stoer. We are told that he was especially fond of Stoer. He was heard to remark that he looked forward to the weekly prayer-meetings in

the several townships. He was sent by the Church for a period to Tain, to Plockton, and thereafter served the Church at Beaully and Daviot, on alternate Sabbaths, for about eleven years. He was deeply respected in the district of Beaully, and loved by the people, and we believe that this was the case in Daviot also. The main reason for leaving Beaully for his home where he ended his days was his feeling his strength failing, and that visiting was too heavy a tax upon him. Mr. Munro had a certain internal complaint which made walking to any great degree a burden to him. He did what he could in his closing days to help his brother-missionary, Mr. Murdo Mackay, to hold services at Strathly and Farr. It was his intention to hold services at Farr on what proved to be the Sabbath after his death, although seriously warned by his doctor of the undue strain involved in this. He was not spared to see the Farr people on that Sabbath, but may they have the spirit and walk which the late Mr. Munro manifested so consistently for many years. He was a man who loved God, and His Cause, Word, and people. He was a most modest, careful, and kindly-disposed, tender man, who would never intentionally, in a carnal spirit, hurt anyone, but yet was most earnest, and jealous, with a godly jealousy, for the glory of God's name and the salvation of immortal souls. The cause of Christ in our midst has lost a most loving, humble, praying man of God, who has gone to his everlasting rest. His sudden death, of heart failure, was a sore bereavement to his widow, who manifested by her spirit and conversation, likemindedness with himself, and was a true helpmeet to him. May the Lord uphold, and refresh her in soul with supplies of the Spirit of Jesus Christ, and raise up many who will manifest the life of godliness as the late Mr. Munro did. "Blessed is the man whose strength is in thee; in whose heart are the ways of them . . . They go from strength to strength; every one of them in Zion appeareth before God."—D. A. Macf.

Healing of the Conscience.

By the late DAVID DICKSON, Irvine.

Of Regeneration, What it is; and the Regenerate Man, Who he is.

(Continued from page 139)

AS to the fourth proposition—when the power of God is put forth invincibly for the converting of a soul, that invincible working is so far from destroying the natural liberty of the will, that it does indeed preserve it, and sets it right on the right object, and does perfect it. For, as when God opens the eyes of a man's understanding that he does behold the wonders of His law, when He removes the natural blindness of the mind, and makes a man see that the gospel is the wisdom and power of God unto salvation, which sometimes he counted to be mere foolishness, He does, in no way, destroy the man's judgment or understanding; but does correct, help heal, and perfect it—so when the Holy Spirit does powerfully and effectually move and turn the will of the man to embrace the sweet and saving offers of Christ's grace in the gospel, and make him deliberately choose this blessed way of salvation, and to renounce all confidence in his own, or any other's worth or works, he does not

destroy, but perfects the liberty of the will, and raises it up from death and its damnable inclination, and makes it most joyfully and most freely to make choice of this pearl of price, and bless itself in its choice for ever. Therefore, let no man complain of wrong done to man's free-will, when God stops its way to hell, and wisely, powerfully, graciously and sweetly moves it to choose the way of life: but rather let men beware to take the glory of actual conversion of men, from God, and either give it wholly to their idol of free-will, or make it sharer of the glory of regeneration with God; which glory God will not give to another, but reserve wholly to Himself; for all men, in the point and moment of regeneration, are like unto Lazarus in the grave, to whom God by commanding him to arise, gave life and power to arise out of the grave where he lay dead and rotting.

As to the fifth proposition—we must distinguish the work of regeneration, from the preparation and disposition of the man to be regenerated, whereby he is made more capable of regeneration to be wrought in him. For the material disposition of him, fitting him for regeneration, is neither a part nor a degree of regeneration; for albeit the Lord be not bound to these preparatory dispositions, yet He will have man bound to make use of these external means which may prepare him; because by the use of external means (such as are, hearing of the word, catechising and conference), a man may be brought more near unto regeneration, as Christ teaches us by His speech to that Pharisee, who was instructed in the law, and answered discreetly unto Christ; "Thou art not far (saith He) from the kingdom of God." Mark xii., 34. This preparatory disposition, in order to regeneration, is like unto the drying of timber to make it sooner take fire, when it is cast into it. For dryness in the timber is neither a part nor a degree of kindling or inflammation of it; but only a preparation of the timber to receive inflammation when the fire shall be set to it, or it be put in the fire, possibly, a long time after. In these preparatory exercises then no man will deny, that the natural man unrenewed, has a natural power to go and hear a sermon preached, to read the Scriptures, to be informed by catechising and conference of religion and regeneration, whereof God, when He pleases may make use in regeneration of a man. Wherefore, whosoever in the preaching of the gospel, are charged and commended to repent, to believe in Christ, or turn unto God, they are commanded also to use all these external means whereby they may be informed of the duty required, and of the means leading thereunto; in the exercise of which external means, they may meet with sundry common operations and effects of God's Spirit, before they be regenerated or converted, whereof the use may be found not only in, but also after, conversion. And if any man shall refuse, slight, or neglect to follow these preparatory exercises, which may prepare him for conversion, he is inexcusable before God and man, and guilty of rejecting the offer of reconciliation; yea, guilty of resisting the Holy Ghost, of which sin and guiltiness, the holy martyr Stephen charges the misbelieving Jews. Acts. vii., 51.

As for the regenerate man, he it is who in the acknowledgment of his sinfulness and deserved misery, and of his utter inability to help himself, casts away all confidence in his own parts, and possible righteousness of his own works, and flees to Christ offered in the gospel, that in Christ

alone he may have true wisdom, righteousness, sanctification, and redemption; and does with full purpose of heart consecrate himself, and endeavour, in the strength of Christ, to serve God acceptably all the days of his life. For the ground of this description, we have the words of the apostle, where putting a difference between the true people of God, and the counterfeit, he says, "We are the circumcision, who worship God in the Spirit, and rejoice in Jesus Christ, and have no confidence in the flesh." Phil. iii., 3. In which description of the regenerate man, the apostle first points out to us three special operations of the Spirit of regeneration; then, three duties of the man regenerated.

The first operation of the Spirit of God, the only circumcision of the heart, is the humbling of the man in the sense of his sin, by the doctrine of the law, and cutting off all his confidence in his own worth, wit, free-will, and strength to help himself, so that the man has no confidence in the flesh. The second operation, is the infusion of saving faith, making the man humbled to close with Christ in the covenant of reconciliation, and to rest upon Him as the only and sufficient remedy of sin and misery; so that Christ becomes to Him the ground of rejoicing and glorifying. The third operation, is the up-stirring and enabling of the believer in Christ, to endeavour new obedience, and to worship God in the Spirit.

As for the three duties of the man regenerated, the first is, to follow the leading of the Spirit in the point of more and more humbling of himself before God in the sense of his own insufficiency, and eschewing of all leaning to his own parts, gifts, works, or sufferings, or anything else beside Christ: he must have "no confidence in the flesh." The second duty is, to grow in the estimation of Christ's righteousness, and fulness of all graces to be let forth to the believer, enjoying him by faith, and comforting himself in Christ against all difficulties, troubles, and temptations: he must rejoice in Jesus Christ. The third duty is to endeavour communion-keeping with God in the course of new obedience in all cases, worshipping and serving God in sincerity of heart: he must be a worshipper of God. As to the last thing holden forth in the apostle's words, which is the undoubted mark and evidence of the man regenerated and circumcised in heart, it stands in the constant endeavour to grow in these three duties jointly, so as each of them may advance another; for many failings and short-comings will be found in our new obedience, and worshipping of God in the Spirit. But let these failings be made use of to extinguish and abolish all confidence in our own parts and righteousness and that our daily failings may humble us, and cut us off from all confidence in the flesh. But let not these failings so discourage us, as to hinder us to put confidence in Christ; but by the contrary, the less ground of confidence we find in ourselves let us raise so much higher the estimation of remission of sin and imputation of Christ's righteousness, and stir up ourselves by faith to draw more strength and ability out of Christ for enabling us to walk more holily and righteously before God. And having fled to Christ, and comforted ourselves in Him, let us not turn His grace into wantonness; but the more we believe the grace of Jesus Christ, let us strive, in His strength, so much the more to glorify God in new obedience. And in the circle of these three duties, let

us wind ourselves up stairs toward heaven; for God has promised, that such "as wait on the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." Isaiah xl., 31.

In the conjunction of these three duties, the evidence of regeneration is found. If there be not a sincere endeavour after all these three duties, the evidence of regeneration is by so much darkened, and short for probation: for it is not sufficient to prove a man regenerated, that he is driven from all confidence in his own righteousness, and filled with the sense of sin and deserved wrath; because a man that has no more than that, may perish in this miserable condition; as we see in Judas the traitor, whose conscience was burdened with the sense of sin, but did not seek mercy and pardon. Neither is it sufficient to boast of acquaintance with Christ, and profess great respect to Him; because many do cry, "Lord, Lord!" who neither renounce their confidence in their own righteousness, nor worship God in spirit; for, of such Christ says, "Not every one that saith to me, Lord, Lord, shall enter into the Kingdom of God." Matt. viii., 21. Neither is it sufficient to pretend the worshipping of God in spirit: for, all they who think to be justified by their own works, do esteem their manner of serving of God, true and spiritual service and worship; as may be seen in the proud Pharisee glorying before God in his own righteousness, and acknowledging that God was the giver unto him of the holiness and righteousness which he had. "I thank thee, O God," says he, "that I am not like other men, extortioners, unjust, adulterers, or even as this publican." Luke xviii., 11. For, of this man, Christ says, he returned to his house unjustified, that is, a man lying still in sin, unreconciled.

Neither is it sufficient to prove a man regenerated, to confess sin and bygone unrighteousness, and to promise and begin to amend his ways and future conversation; for, so much may a Pharisee attain. And there are many that profess themselves Christians, who think to be justified by the merits of their own and other saints' doings and sufferings, and do disdainfully scoff and mock at the doctrine of the imputed righteousness of Christ. How many are they also who think their bygone sins may be washed away, and be recompensed by their purpose to amend their life in time to come? How many are they, who, being willingly ignorant of the righteousness of God, which is of faith in Jesus Christ, go about to establish their own righteousness, as the Jews did? Rom. x., 3. And how few are they who follow the example of the Apostle, who carefully served God in spirit and truth, but did not lean to his own righteousness, but sought more and more to be found in Christ, not having his own righteousness, which behoved to be made up of his imperfect obedience of the law, but that righteousness which is by faith in Jesus Christ? Phil. iii., 9. But that man, who daily in the sense of his sinfulness and poverty flees unto Jesus Christ, that he may be justified by His righteousness, and endeavours by faith in Him to bring forth the fruits of new obedience, and does not put confidence in these his works when he has done them, but rejoices in Jesus Christ the fountain of holiness and blessedness, that man, I say, undoubtedly is regenerated, and a new creature, for so does the apostle describe him. Phil. iii., 3.

(to be continued)

A Nation's True Glory.

THE wisest prince that ever sat upon a throne has told us that righteousness exalts a nation. Proverbs xiv., 37. It is not valour in war but righteousness. It is not policy in government but righteousness. It is not wittiness of invention but righteousness. It is not civility in behaviour but righteousness. Nor is it greatness of command but righteousness that is the honour and the safety, that is the renown and security of a nation. That nation that exalts righteousness, that nation shall be certainly exalted by righteousness. It is not Ahithophel's policy; it is not Jeroboam's calves in Dan and Bethel; it is not Jehu's pompous zeal; it is not Goliath's sword; it is not rich mines of gold and silver, nor magazines, nor armies, nor councils, nor fleets, nor forts—but justice and righteousness that exalts a nation, and that will make a mean people to become a great, a glorious and a famous people in the world. The nation is a ring, and righteousness is the diamond in that ring; the nation is a body, and righteousness and justice is the soul of that body. Ah! England, England, so long as judgment runs down as waters in the midst of thee, and righteousness as a mighty stream, thou shalt not die but live, and bear up bravely against all gainsayers and opposers—but no longer.

—THOMAS BROOKS (1662).

Notes and Comments.

Are We on the Lord's Side?—During the terrible American Civil War a minister remarked to President Lincoln: "The Lord is on our side." "I am not concerned about that," said the President, "for I know that the Lord is always on the side of the *right*. But it is my constant anxiety and prayer that I and this nation *should be on the Lord's side.*"

White-washing Rogues and Traitors.—We cannot too emphatically or too frequently warn our readers against the efforts of trained highly-educated Jesuit writers to pervert British history and British historical biographies in the interests of the Papal System. Within comparatively recent years especially this type of Jesuit writer has become feverishly active, in this connection, by way of contributing articles to newspapers and magazines, novel writing, biographies of historical personages, and histories of periods in our national story supposed hitherto to have been beclouded by the prejudices of Protestant writers. They are now widely advertised by our Jesuitically-controlled newspaper press as the very essence of scholarly impartiality and models of historical accuracy, whereas the truth is that these supposedly historical writings are the most despicably unscrupulous perversions of historic fact and accuracy ever known in the annals of human crime. Outstanding amongst these Jesuitised Romanist writers is Hilaire Belloc, who succeeded so well in whitewashing that most vile and immoral British Monarch, King Charles II., that were one to take this well-known author's lies and perversions for historic facts, the "Merry Monarch" would have to rank among the most virtuous of our British sovereigns. It surely needs no further proof that a so-called ecclesiastical system that demands this prostitution of genius in its

dupes must be from the very nadir of the pit. It must not be thought, however, that this work of perverting history is confined to out-and-out Romanist-Jesuit writers. Anglo-Catholics, as well as Scoto-Catholics, even from the Highlands and Islands of Scotland, are quite as feverishly active in this work of the devil, and they always find book-reviewers in sympathy with their satanic work, who laud such historic perversions to the skies as the very essence of scholarly, historical accuracy. In Scotland these historical perversions cluster around such personages as Queen Margaret, the Consort of Malcolm Canmore; Mary, Queen of Scots, and Prince Charles Edward Stewart, better known through the Jesuitic euphemism as "Bonnie Prince Charlie," while all who righteously opposed them are described as "ungovernable Scots in the dour Presbyterian tradition in Scottish historiography." "The Listener," the organ of the Jesuitically-controlled B.B.C., naturally enough, gives widespread approving publicity in its book-reviews to these despicable and unscrupulous historical perversions. The latest popular instance of this type of Jesuitic whitewashing is the flood of books and pamphlets written in defence of the cowardly traitor, King Leopold of the Belgians. The Romanist Jesuits are afraid that, after all, Britain and her Allies might win this war, and so, in readiness for that, to them, unpleasant and unfortunate event, King Leopold has to be whitewashed, so that as a faithful Romanist he may not be dethroned. Let it never be forgotten, however, that this traitorous King sent General Overstton to visit Mussolini and the Pope, and two days after his return the King traitorously surrendered.

The Sabbath as a National Day of Prayer.—One of the most satanically subtle methods employed by the great adversary of God and man—the devil—relative to the prevailing judgment of war, is the setting apart of Sabbath (which has already been set apart for all time for the spiritual worship of God by an eternal Divine decree), for a National Day of Prayer. The whole object of the great adversary in this pretence of honouring God is to guarantee our continued national dishonouring of Him, involved in our rebellious obstinacy in refusing to acknowledge our absolute national dependence on Him, by setting apart a week-day of National Humiliation, Confession of Sin, Petition, Intercession, and Thanksgiving. We are perfectly convinced that were Britain, by order of His Majesty the King, and His Government, thus to set apart a week-day, instead of a Sabbath Day, God would acknowledge the honour thus done to Him, by not merely granting increasing and continued success to our war efforts, but by pouring out upon us, as a nation, the Spirit of grace and supplications. "Them that honour Me, I will honour." Otherwise by our invading the inalienable Divine claims and prerogatives of the Sabbath Day, in which God challenges a special propriety, through obeying the devil and his duped human agents, we are actually insulting and provoking the Divine Majesty. Thus, under the subtle satanic guise of honouring God, we are, in reality, grievously dishonouring Him. It is high time the nation ceased to pay the least attention to the pronouncements of the Archbishop of Canterbury in this connection, as he is a pro-Romanist and pro-Modernist hypocritical and deceitful enemy of God. Satan is also undoubtedly behind the subtle plausible argument that a week-day of cessation from war work is impracticable at the present juncture.

The hollowness of this objection is seen in the light of the fact that the Government gave a national holiday to all workers on Monday, the 4th August last. The refusal of our Government and nation to set apart a week-day for this solemn purpose is a clear instance of satanic obstinacy, as its setting apart would be a manifestation to all the world, as well as to angels and devils, that Great Britain was not ashamed to acknowledge its absolute dependence upon Him, who "doeth according to His will in the armies of Heaven and among the inhabitants of the earth," while simultaneously confessing that our individual and national sins deserve Divine displeasure. Thanksgiving is simultaneously an imperative duty in view of how clearly God has shown in this war, relative to Britain, that, in deserved wrath, He remembers mercy, as He has throughout mingled His judgments with clear tokens of Divine mercy and compassion to our guilty but highly favoured nation. When, then, is the whole nation to arise, as one man, demanding the honouring of our Creator, Governor, and bountiful Benefactor, by setting apart a week-day for this purpose, and so hastening the end of the prevailing slaughter of precious young lives?

Church Notes.

COMMUNIONS.—*November*—First Sabbath, Oban and Halkirk; second, Glasgow; third, Edinburgh and Dornoch. *South African Mission.*—The following are the dates of the Communion—Last Sabbath of March, June, September, and December. *Note.*—Notice of any change, or alteration of the above dates of the Communion should be sent to the Editor.

The Magazine.

The Magazine Committee have decided that until further notice no donations for the funds of the Church, or for Congregational purposes will be acknowledged in the Magazine, except those received anonymously. They have also, in order to save space, decided that the usual list of subscriptions for the Magazine will not be printed. That a subscriber receives his Magazine each month will be deemed a sufficient acknowledgment. Subscriptions for the Free Distribution Fund, and the Magazine to the Forces Fund, will be printed as usual.

Acknowledgments.

H.M. FORCES—FREE DISTRIBUTION.—Interested, Glasgow, 5s; Miss J. I. McInnes, 100 Elderslie Street, Glasgow, 6s; Mr. Livingston, per Mr. A. Matheson, 2s 6d; N. McAulay, Grosebay, per Mr. E. Morrison, 5s; P. McF., Staffin, per Mr. A. MacKay, 2s 6d; Mrs. Wallace, Winnipeg, 10s 2d; J. Mackenzie, 5 Claremont Gardens, Glasgow, 11s; Miss J. Cameron, Carr Bridge, 10s; Miss Alexander, 20 Victoria Sq., Bristol, 5s; B. Gillies, Fladda, Raasay, 5s.

FREE DISTRIBUTION.—John Mackay, Duávegan, 10s; Mrs. Melver, 4 North Tolsta, 4s 6d; Miss M. Tulloch, Pine Wood, Tomatin, 5s 6d.