

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. ix. 4.*

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Printed by

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



# THE Free Presbyterian Magazine AND MONTHLY RECORD.

VOL. LIII.

September, 1948.

## Encouragement in Discouraging Times.

THE people of God oftentimes find a companion in David, the sweet psalmist of Israel, as to their varied spiritual and providential experiences during their sojourn in this world of evil and trouble. They can frequently use David's words in Psalm xlii. verse 6, with regard to their own experience, "My soul is cast down within me." Contributing to this may be the lively workings of an evil heart of unbelief, a sense of spiritual barrenness and the need of the reviving influences of the Holy Spirit, some temptation from Satan to discourage or a peculiar affliction or trial in providence, etc. Some believers by reason of being more sensitive and tender in their minds than others, may be discouraged more easily. And as they look out upon the nation and the world at large, they discover much to discourage and little to console. Iniquity abounds, strife and bloodshed stain parts of the earth, the great nations are involved in political conflict which endangers the peace of the world; and the enemies of the Church and cause of Christ, even from unexpected quarters, are, Semei like, cursing and casting stones at those who seek by divine help to stand fast in the faith."

Yet God reigneth and sitteth upon the throne of His holiness. His people have, after all, much matter revealed for their encouragement. "God is the King of all the earth" (Ps. xlvii. verse 7); and His divine and all wise counsels and purposes shall be carried out and fulfilled in judgment and mercy. The "Joseph" of the New Testament is yet alive and announces regarding Himself, "I am he that hath been dead; and, behold, I am alive for evermore, Amen" (Rev. i. 18). The Lord Jesus continues to care for, sustain and preserve His Church, embracing those who love His righteous cause, even when small and despised, as He said "the same yesterday, to-day and for ever" (Heb. xiii. 8), and abiding to walk in the midst of the golden candlesticks. By the Holy Spirit, truth and grace, according to the will of God, saints shall continue to be sanctified and comforted and sinners awakened and converted. The Bible remains the holy, inspired and infallible revelation of divine and saving truth it always has been; a lamp to the feet and a light to the path of all who are turned to it from lying vanities. "This word of thine my comfort is in mine affliction," says David. (Psalm cxix. verse 50). And what shall we more say? Great and precious promises are also fruitful sources from whence encouragement may be drawn by those whose hope and confidence

is placed in the just God and Saviour. Do we not read, "My God shall supply all your need according to his riches in glory by Christ Jesus." (Philip iv. 17.) Many such promises have been given, and shall be fulfilled by God, to His people in His loving care over them and in their time of need. Although Christ warned His disciples to expect tribulation in the world, He exhorts them to be of good cheer, inasmuch as He has overcome the world. And they shall participate in His victory, throughout endless ages.

### **The late Mrs. Mackenzie, Kiltaraglen, Portree.**

THE great leveller death has been busy in taking away during the past year or two those who were useful to the cause of Christ in the world. Some of these did not make a public profession of their faith; others not only professed their faith in the Saviour but also proved their faithfulness to Him in word and deed. Among them was the late Mrs. Mackenzie, Kiltaraglen, Portree.

She was the second daughter of the late Mr. and Mrs. Porteous, Vatten, Skye, and was brought up from childhood in the nurture and admonition of the Lord. Her parents were notable for their piety and Christian hospitality. Mr. Porteous had an interesting career in his early days, having sailed round the world and in one of these voyages contracted a fever which left him a semi-invalid the rest of his days. He came to Skye in search of health and in due time became married to Mrs. Porteous who proved an excellent helpmate to him, being like-minded with him in religion and active in supporting every good cause.

Both were members in the Free Church before 1893, and when it was necessary to separate from it owing to the passing of the notorious and uncalled for Declaratory Act, they joined in heartily with those who formed the Free Presbyterian Church in Vatten.

Mrs. Mackenzie was therefore from childhood in touch with vital religion and godly example; but these, although valuable in themselves, will not change the heart. Grace alone can do that and she was well aware of it. In 1925 she became a member in Vatten congregation, feeling a strong impulse at the time to profess her Saviour publicly because He had become precious to her soul and like many she had made choice of Him as the good part that would not be taken from her.

She was married (before she became a member) to the late Mr. Roderick Mackenzie, of the North of Scotland College of Agriculture, he being an elder in the U.F. Church of Scotland, and a very considerate and kind-hearted man who did not interfere with her religious convictions but even encouraged her to follow the light of her conscience. He suffered for some time from an illness which ended in death and if we are not mistaken expressed his dissatisfaction with his church before his death and departed this life, we believe, trusting in Christ.

He was Superintendent of the Sabbath School and his love for his pupils and desire that they should be taught sound doctrine kept him where he was, long after he was out of sympathy with the way his church was going.

The acquisition of Kiltaraglen gave Mrs. Mackenzie an excellent opportunity of showing hospitality to the Lord's people, for in this she delighted to follow the example of her godly parents.

At one time she went through a severe operation which left her in delicate health but was wonderfully sustained in body and soul. Her afflictions were blessed to her as they are generally to the children of God, for the Psalmist's declaration will always be fulfilled. "The troubles that afflict the just in number many be; but yet at length out of them all the Lord doth set him free" (Ps. xxxiv. 19).

The Lord's Day was precious to her and in the summer season for some years she kept visitors who had to keep the Sabbath as it should be kept while under her roof. On this score she is affectionately remembered by some who are abroad. She had the cause of Christ much at heart and any injury done to it grieved her. A more loyal supporter the Church could not have. Her soul was bound up with its testimony and she earnestly desired its prosperity.

With Christian fortitude and patience she bore her last illness and when the call came she entered into the joy of her Lord. It seems that before her death, the twenty-third psalm—the shepherd psalm—was much in her mind and she must have felt comforted and sustained by it. Goodness and mercy had followed her all the days of her life. Two major operations and severe diabetes for many years, along with the struggle to maintain the home, would tax the strength of a strong person, yet her faith and Christian courage remained steadfast because she was sustained by grace; and while encouraging her own family her great desire for them was that they would walk in the path of life.

It grieved her that she was not able to attend church as often as she would like, but wide reading in the Word and in godly authors made up, to some extent, for this lack.

She had two great occasions for happiness—one, in welcoming and attending to God's people; the other was to hold a Sabbath School Class—first of all the church one, then latterly when she would gather her young relatives on Sabbath afternoons to instruct them.

She had been fed in the green pastures of the Word many years and the Saviour—the great Shepherd of His sheep—had enabled her to follow Himself through good and evil report, restoring her soul and finally delivering her from all evil. When the call came to come up higher she was ready, we believe, for the change. Her calm trust in the Lord and the strength of will He gave her were commented on even by the surgeons when she underwent her last operation (the fifth). She was not spared to return home but she left it happy—though in great pain—that once more before she died she had seen her friends, friends of the cause, who meant so much to her, gathered under her roof at a communion season in Portree.

Those who knew her worth and experienced her Christian hospitality will miss her much—and they are numerous. Her removal has caused a great blank in our congregation in Portree which will be long felt unless the Lord in His mercy will raise up others like her.

To her family and relatives we extend our deepest sympathy in this great loss and may they, through grace, follow, as she did, in the footsteps of those who through faith and patience inherit the promises.

Psalm xxiii. was sung at the funeral service and the large and representative gathering testified to the general esteem in which she was held.  
—D. M. M.



### Serious Meditation.\*

*How may a Christian attain to perform the duty of serious meditation in a right manner?*

(This question is grounded upon the following letter.)

"SIR, I am by profession a follower of the blessed Redeemer, and hope I can appeal to the Searcher of all hearts, that it is my desire to walk in all the statutes and ordinances of the Lord blameless. Holy, serious meditation is, I am persuaded, a duty which every Christian ought to exercise himself in. It is a duty in which I once took great pleasure and delight: not a day was suffered to pass in the neglect of it for a considerable time. But alas, to my shame may I speak it, an alluring world, a tempting devil, and a still viler traitor within, conspired against the welfare of my precious and immortal soul. I began to perform it in a slight, indifferent manner, and at last was prevailed upon to neglect it. Now I feel the awful effects thereof, in a dark understanding, a hard heart, and cold affections. I endeavour to set about the duty; but, oh! the spirit is withdrawn, I have lost my God; and I, whither shall I go? My thoughts are immediately gone after some trifling vanity: I endeavour to rally them, but they are soon gone again: I command them in the name of the Lord to attend, for I have a great work to do; but all is of no avail.

I should be greatly obliged to you, Sir, if you would take my case under your notice, and give me some directions concerning the right performance of this so important a duty."

I shall aim at an answer to the various particulars contained in this serious case, by laying down the following propositions:—

1. *There is a great difference between speculative study and spiritual meditation.* This observation is of the greatest importance to direct us what we are to aim at when we are striving to perform this duty. Our friend, in the letter, seems to have a very clear notion of the nature of this duty, and the difference between it and mere study, from his own experience. But yet it is needful to say a few words to make this distinction clear; for though there be, in appearance, a near affinity between study and meditation, yet in reality they are as different from one another, as the sun shining in the heavens, and a sign of the sun painted. It is to be feared, that many persons are apt to imagine, that meditation is nothing else but thinking over, looking and inquiring into the doctrines and duties of the word of God. But it is plain, a person may employ himself much in this way, and yet be a stranger to true meditation. The difference lies here: study is the looking into divine things in order to understand them; but meditation is the ruminating upon them in order to apply them to your cases and consciences, and to raise our affections towards spiritual things. Study is, as I may say, the thoughts of the head, while meditation consists in, the thoughts of the heart. By study concerning God, for instance, a person inquires into the evidences for his existence, and for a notional acquaintance with his perfections and glories; but by meditation, he contemplates those glories in order to affect his own heart with them, and to see his own concern in relation to them.

\* From *Cases of Conscience*, by Messrs. Pike and Hayward, 1755.

The same difference may be observed between these two, with regard to any of the doctrines or duties of law or gospel. If therefore you would attain to perform this duty in a proper manner, it is highly necessary you should know what it is when you set about it, and should keep up this important distinction, lest you should cheat yourselves with bare speculative study, in the room of holy meditation.

2. *That the chief part of the experience of religion is included and contained in a right performance of this great duty.* It is in holy meditation that we feel all the experiences of the spiritual life, and exercise all the graces of the Spirit. What is the exercise of faith, but realizing thoughts upon divine and spiritual truths? What is holy desire, but a realizing view of the desirableness of God in covenant, so as to draw forth our longings after him? What is the exercise of the grace of hope, but serious meditation upon the promises and blessings promised, with suitable affection? Where consists the exercise of the grace of love, but in endearing thoughts and views of God in Christ? And what is the grace of humility, but the having low and abasing thoughts of ourselves? So that I may venture to affirm, that true grace is no further exercised by us, than as our thoughts are employed by holy meditation, in viewing and realizing spiritual things in a spiritual, heart-affecting manner. And this duty of meditation is of such a nature, that it is included in all other spiritual duties, so far as they have anything of the exercise of grace in them. For instance: in *prayer* we have no exercise of grace, but so far as our souls take notice of our *own* wants, and of Christ's grace and fulness. In *reading* we have no exercise of grace, any farther than as we understand, realize, and apply to *ourselves* what we read. The same may be said concerning *singing* the divine praises, *hearing* the divine word, *confessing* our sins, and the like. So far then as there is any thing of the power of religion in our souls, so far the thoughts of our very hearts are engaged in, and employed about, the spiritual things we are conversant with. And thus, when any grace is exercised, there is some spiritual meditation, let the duty engaged in be what it will. But sometimes this duty of holy meditation is performed *alone*, as a separate duty; namely, when the soul is enabled to look with a spiritual eye, and in an affectionate, realizing manner, upon the things which are not seen and are eternal; when we set ourselves designedly to think on spiritual subjects, have thoughts flowing in upon us, and have the doctrines, promises, or precepts of the word brought to our minds, and we receive them to ourselves, and apply them to our own cases. But, whether meditation be performed by itself, or in any other duty, remember, that if it be rightly performed, it always includes in it the exercise of grace, and the exercise of grace always includes meditation. From what has been said concerning this duty, it immediately follows, that none but the lively Christian can daily perform it in a right manner; and this seems to have been the happy case of the person who wrote this letter.

3. *There is a necessity for the spiritual operations of the Spirit of God, in order to a right spiritual performance of this duty.* Let us contemplate, as well as we can, upon what we read, hear, or know; yet unless we are favoured with the presence and influences of the divine Spirit, we shall find ourselves incapable of true meditation. Without him all our contemplations will be dry study, speculative thought, and laborious attempt, without

success. But if the divine Spirit *takes of the things of Christ*, and *shows them to our souls*, then we can see them, then we can realize them, then we can feel them, and apply them to ourselves, and can think upon them with spiritual affection. As a proof of all this, I may appeal to the experience of all God's people; and may say, as Job does in another case, *If it be not so now, who will make me a liar, or make my speech nothing worth?*

4. *That the holy Spirit is a gracious, just, and sovereign agent.* We must acknowledge that he is *Sovereign*; for he, like the wind, blows where he listeth, John iii. 8. But let us not forget, that he is likewise a *wise* and *just* agent. He is, I say, a *just* agent; for when he is quenched or grieved, he resents the indignity, and justly withdraws. If therefore we grow negligent in any duty, or give way to any sin, we have reason to expect that he will withdraw from us; and when he is gone, there is an end, as I may say, for the present, to all the right performance of holy meditation. Farther, it is plain that the Spirit acts as a *wise* agent; he knows best when to favour us with his influences, or when to suspend them.

5. *Though we have not the influences of the Spirit at our command, yet there are many things that may be done by us, which may drive him away, and many means may be made use of to obtain his gracious return.* As to the former of these, I need not tell you how to drive him away. This is what I hope you dread and detest as the sorest evil. But when he is withdrawn, the great question is, What means must be made use of for his return, that thereby our souls may be fitted for the spiritual exercise of holy meditation? This is what I apprehend our friend desires particularly to know; he wants direction for the right performance of the duty, now he finds he has lost his capacity for it. But I hope he does not imagine that any directions can answer his end without the Spirit's return. So that the first and chief concern is not, *How I may set about this work so as to attain the delightful performance of it?* but, *What method must I take to have the former influences and assistance of the Spirit restored to me?* For then, and not till then, will this duty be rightly performed. Give me leave here to lay before you a few plain directions as follow:

1. Is the Spirit withdrawn? Endeavour to maintain a sensibility of his absence. For it is a good sign that he is not totally withdrawn, while there is left in our souls a distressing, humbling sense of his absence. But if we grow careless and indifferent about his presence and influence, and now think to recover ourselves by virtue of the use of means in our power, we have missed the way, and can never attain to what we want, until our souls are led out after his gracious influences.

2. Inquire into the particular cause or occasion of the Spirit's withdrawal; and when you have found out the sin or sins which have occasioned it, then go and humbly confess them before God, loathe yourselves for them, and bring them unto the cross of Christ to be pardoned and crucified.

3. Never omit spending some time in secret, daily to converse with God, with his word, and with your own souls. Keep steady to closet religion, and endeavour to make the best of it. By no means neglect the duty itself, under a pretence that you cannot perform it aright without the Spirit. It is indeed very unpleasant and very discouraging, when we

find, from day to day, that the wheels of devotion drive on heavily. But however unpleasant it be, yet you ought still to keep to it, in order to maintain a sense of, and an humble frame of spirit under, divine with-drawments. But if you should be prevailed upon to neglect these regular exercises, you can have no reason to expect, that the life of religion should be maintained, or the comforts and pleasures of it, restored to your souls.

4. Take advantage from what you feel in yourselves, to promote the work of meditation. Are you in a dark, declining, and deserted frame? It is true, you cannot at present meditate as you would upon the glories of God in Christ with sweetness and delight; and all your endeavours to realize and impress these glorious subjects upon your mind will be found abortive, while you remain in this declining frame. But remember, that in this dark season you are called upon to another sort of meditation; namely, to meditate upon the sinfulness of sin, the deceitfulness of your own hearts, the corruption of your natures, and the sad effects produced by the working of corruption in you. And, if you can contemplate seriously upon these awful, humbling subjects, this may be a happy means of rendering Christ and his grace, the more precious and desirable to your souls. Though in your present frame you cannot find in your hearts to dwell upon glorious and delightful subjects; yet you may find matter enough in your present condition to fill your thoughts with subjects of a self-abasing and penitential nature. And when you are employed in this sort of meditation, turn it into confession and humble supplication.

5. And lastly, Do not think that the duty of holy meditation must be confined to itself, but bring in other spiritual duties to its assistance. It is not very often we can perform this duty in a right manner separated from other duties. It is indeed a happy thing, if a person can regularly and daily form his mind to it, and find his frame fitted for it, whenever he sets about it designedly. But I believe that, generally speaking, this is a privilege that is not very common. For when we apply our minds to it professedly, and attempt to pursue a spiritual subject in a way of contemplation, the vanity of the mind either prevents us from entering upon any regular chain of thought, or soon breaks in upon it; and when we are thus disappointed, the more we strive against the stream, the more embarrassed and perplexed we shall be. It would be proper therefore to turn this attempt for meditation into mental prayer, or else take the word of God, or some spiritual author in hand, with a view to direct our thoughts, and apply what is read to our own case and circumstance. And if we can have our thoughts seriously employed, either in repeating any portion of scripture from our memories, or in reading it, or in lifting up our hearts to God in ejaculatory prayer; this is as real meditation as if it were performed in a separate duty. Upon the whole, if you are inclined to attend to such rules as these, you may hope that, *ere you are aware, your souls will make you as the chariots of a willing people*, Cant. vi. 12.

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The weaker thy faith, which lies mixed with a world of strong corruptions, the more will Christ be affected with thy case, and pity that grace of His own which suffers under them; for to this end His heart was stored with compassion to be exercised on such occasions.—*Charnock*.

## Address after the Communion.

By Rev. ROBERT M. MCCHEYNE, Dundee.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21.

I. *Those that have been built on Christ have need to build themselves still more on Christ.*—If you come rightly to this table, you have been hewn out of the rock, and carried, and laid on the sure foundation. Others set at nought that stone, but to you it is the only name under heaven. You have been built on Christ alone for righteousness. Think not all is done—forget what is behind. You have begun salvation, work out your salvation.

1. Build yourselves more simply on Christ—on Christ alone—his blood and righteousness. Some are like a stone resting half on the foundation and half on the sand. Some take half their peace from Christ's finished work, and half from the Spirit's work within them. Now the whole of our justification must be from Christ alone. Other foundation can no man lay.

2. Build yourselves more surely on Christ.—Some stones do not lie smoothly on the foundation—they are apt to totter. Seek, brethren, to get a sure founding on the Lord Jesus Christ. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." It is easy to sail with a gentle sea and the wind in the west, but the gale tries whether the ship be rightly balanced. It is easy to believe in a sunny day like this, when broken bread and poured out wine have been in your hands; but stop till you are in the wilderness, or afar at sea alone—stop till fresh guilt lies on the conscience—stop till a fresh temptation blows—O then to rely on Christ alone for righteousness! Under a sight of sin—Satan grappling with the soul—O then to look up into the face of Christ and say, Thou art my robe, my righteousness, my shield—thy blood, thy obedience is enough for me!—this is to believe.

II. *Pray in the Holy Ghost.*—When a believer prays he is not alone—there are three with him—the Father seeing in secret, his ear open; the Son blotting out sin, and offering up the prayer; the Holy Ghost quickening and giving desires. There can be no true prayer without these three. Some people pray like a parrot, repeating words when the heart is far from God. Some pray without the Father. They do not feel. They are speaking to the back of their chair—or to the world—or to the empty air. Some pray without the Son. They come in their own name—in their own righteousness. That is the sacrifice of fools. Some pray without the Holy Ghost. These are not filled with divine breathings. Dear friends, if you would live, you must pray; and if you would pray with acceptance, you must pray to the Father in the name of Jesus, and by his Spirit quickening.

1. Get the Holy Ghost.—Many seem not to know if there be a Holy Spirit. Jesus being raised by the Father, has obtained the Spirit. Ask him.

2. Let him breathe within you. Do not vex him.

3. Pray without ceasing.—Whatever you need, ask him immediately. Have set times of approaching God solemnly. Let nothing interfere with these times. Take your best time.

III. *Keep yourselves in the love of God.*—It is when you are built on Christ, and praying in the Holy Ghost, that you keep yourselves in the love of God. There is one glorious Being whom God loves infinitely. “I am not alone, for the Father is with me.” He loved him from eternity, for the pure, spotless image of himself. He loved him for laying down his life. He is well pleased for his righteousness’ sake. The eye of the all-perfect One rests with perfect complacency on him. Have you this day come into Christ—this day come under his shield—are this day found in him? If you are in the love of God, keep yourselves there.

1. Care not for the love of the world.—If you were of the world the world would love its own. Its best smiles are little worth. The world is a dying thing—a crucified man to them that are in Christ.

2. Prize the love of God.—Oh it is sweet to be in the garden of spices—to have God for your refuge—God rejoicing over you. *1st*, This takes all the sting away from affliction. God is love to me. The hand that wounds is the gentlest and most loving. *2nd*, This takes their sting from the world’s reproaches. *3rd*, This makes death sweet. It is a leap into the arms of infinite love, though to some a leap into a dark eternity. O keep yourselves in the love of God.

IV. *Looking for mercy.*—You will be incomplete Christians if you do not look for the coming again of the Lord Jesus. If the Table has been sweet to-day, what will it be when Jesus comes again to receive us to himself? If his love-letters and love-tokens, sent from a far country, be so sweet, what will the Bridegroom himself be when he comes and takes us by the hand to present us to himself, and acknowledge us before an assembled world?

1. You will get an open acquittal on that day.—Now he gives us sweet acquittal at the bar of conscience—he says, “Peace be unto you.” But when it is open, we shall wear the blood-washed robe. It will need to be mercy even at that day.

2. Perfect deliverance from sin.—Now he gives us the victory by faith. He gives us to feel the thorn, and to look up for grace sufficient. Then he will take the thorn away. We shall be like Jesus in soul and body. O be casting sweet looks of love toward that day. When a child is expecting an elder brother’s return, when he is to bring some gift, how often he runs to the window and watches for his coming. Your elder Brother is coming with a sweet gift. O cast your eye often toward the clouds, to see if they will break and let his beautiful feet through! Shorten the time by anticipation.

3. Jesus no more dishonoured.—Honour to the Lamb is a sweet mercy to a believing soul. A high day like this, when Jesus gets many a crown cast at his feet, is sweet to a believing soul. How much more the day when we shall wear his full crown, and when the slain Lamb shall be fully praised; and when he shall come to be glorified, who once came to be spit upon. That truly shall be mercy to our poor soul. Our cup shall run over.”

3rd January, 1841.



## Criticism of a Pamphlet.

By the Rev. J. P. MACQUEEN.

IN taking notice of a pamphlet issued by a religious body calling itself "A Committee of the Free Presbyterian Congregation, 17 Blythswood Street, Glasgow," it may not be out of place at this stage to offer criticism of its misleading statements. Without waiting, for instance, to consider what right a religious body has, without a stated pastor, kirk-session, or Presbytery, and, therefore, without authoritative Government or discipline, to the title "Presbyterian," not to mention "Free Presbyterian," let us examine some of the contents of this pamphlet.

In replying to Modernist Higher Critics of the Bible, the Rev. C. H. Spurgeon said, "If it were possible for one false statement to enter the covers of this book, what is to prevent it being a parcel of lies altogether?" Applying this principle to the pamphlet before us, we have an unreliable, unscrupulously partial and prejudiced, sophistic, propagandist booklet, where an impartial statement of historic facts is, consequently, not to be looked for. Whatever, therefore, degree of earnestness and sincerity may have been in the hearts of the pamphleteers when they used the solemn words in the introduction: "Our sole object is to state facts of soberness and truth as we know them, and to leave the matter in the hands of Him, who is the Disposer of the hearts of men," must have been soon forgotten as they, apparently, allowed themselves to become the servile victims of emotional, prejudicial excitement and partiality. In this state of emotional partiality, one is not to expect a calm, cool, impartial statement of the case. We must, however, not content ourselves with mere assertion, but proceed at once to give instances.

Referring, for instance, to the late Rev. Donald MacFarlane's historic Protest at the Free Church General Assembly of 1893, the authors of the pamphlet state on page 34: "Mr. MacFarlane did not declare himself separate at this stage," whereas the late Rev. Neil Cameron, Glasgow, who knew the late Rev. Mr. MacFarlane's mind better than any one on earth, states in his New Year's Day Lecture, 1920:—"When the Assembly of 1893 refused by an overwhelming majority, to repeal that Act (the Declaratory Act) the Rev. Donald MacFarlane came forward, and read and tabled a *protest* against the drastic changes enacted, and declared that he, and such as would follow him, would adhere to the original Constitution of the Free Church of Scotland, and that he did *now* and *then* separate himself from the so-called Free Church, claiming all his rights, and that of them who might follow him, to all that belonged to them as loyal Free Churchmen."

Six years afterwards in delivering his New Year's Day Lecture, 1926, Rev. Neil Cameron stated:—"No alternative was left for any who loved purity, integrity of conscience, an infallible Bible, the whole doctrine of the Free Church of Scotland, as set forth in her standards, and a complete deliverance from all innovations then foisted on the Declaratory Act Church, but to separate *at once* from being any longer in her fellowship and under her jurisdiction. So, at that Assembly immediately after the result of the vote was declared, the Rev. Donald MacFarlane rose and read his *protest*, which he left on the table of the Assembly. Thus a *separation* was *constitutionally* made." As all who heard him speak on this subject,

and read his writings, can testify, this had always, uniformly and consistently, been the Rev. Neil Cameron's view of the effect of Mr. MacFarlane's protest, it is as evident as the mid-day sun that on this most important point, it is a case of Rev. R. Mackenzie versus (against) Rev. Neil Cameron, as the present writer has persistently and consistently said from the very beginning of this controversy. Let it be at once remembered that Rev. Neil Cameron had been faithfully thus expounding the meaning of Mr. MacFarlane's protest to Free Presbyterians many years before Rev. R. Mackenzie, M.A., had appeared on the scene. This would be in itself quite sufficient as far as loyal Free Presbyterians are concerned, but we also have ample evidence that this was the view of the late Rev. Donald MacFarlane himself. When the late worthy Mr. Donald Mackenzie, missionary, who died at the Home of Rest, Inverness, was told that the Rev. R. Mackenzie did not believe that his historic protest separated the Rev. D. MacFarlane forthwith from the Declaratory Act Church, Donald Mackenzie immediately replied that then the Rev. R. Mackenzie was contradicting the Rev. Donald MacFarlane himself, as he (Donald Mackenzie) heard Mr. MacFarlane saying at the first meeting he addressed at Inverness after his protest at the Assembly of 1893:—"Some," said Mr. MacFarlane, "say that I was myself under the Declaratory Act for a time, and others say I am under it yet. Let me assure you that I, by my protest, separated myself *there* and *then* from the Declaratory Act Church, and that I had no intention of ever returning to it, whether I would get anybody to follow me or not, or whatever would become of me." There are plenty godly people in our church, including elders, who can testify to the veracity of the foregoing statement as they repeatedly and emphatically heard it from Donald Mackenzie himself. Is it, therefore, "the Synod, by crafty arguments," that "endeavours to drive a wedge between Mr. Mackenzie's views and Mr. MacFarlane's action" (page 35 of the pamphlet) or is it the Rev. R. Mackenzie who is trying, with persistent obstinacy, to drive a wedge between the Free Presbyterian Church on the one hand, and Rev. Neil Cameron and the Rev. Donald MacFarlane on the other? We can safely leave the answer to the conscientious impartial judgment of the readers of our magazine.

Let us now, briefly, consider the diametrically opposed effects of these two different viewpoints. If the Rev. Donald MacFarlane was not completely separated from the Declaratory Act Church he has been guilty of one of the most reprehensible acts of rebellion a minister of the Gospel can be guilty of—what is commonly called "ecclesiastical sheep-stealing," while he formed a congregation in Millhouse (Kames), and another at Raasay, as well as being the means of breaking up other congregations. If Rev. Neil Cameron's view is correct, and we are absolutely certain it is, then Mr. MacFarlane, in thus acting, engaged in the noblest work a Gospel minister can set his hand to—rescuing men and women from deception, hypocrisy and lies, for the Declaratory Act Church still labelled itself "The Free Church of Scotland," when, in fact, it had ruined the doctrinal Scriptural constitution of the Free Church of Scotland.

If the Rev. D. Beaton was a student in 1897, is it not much more probable that his view of what took place is more likely to be correct than that of Rev. R. Mackenzie, who was then in his childhood in Lewis? In any case, the Rev. J. S. Sinclair, in his article on the Declaratory Act in the June, 1896, issue of the *Free Presbyterian Magazine*, writing of the

Synod of Ross objecting to the word "protest" in the records of the Dingwall Presbytery, 1892, and the consequent deletion of "protest" from the records, comments:—"This shows that a protest is legally impossible, and had no standing ground in the Free Church." This was also emphasised long after 1896 and 1897.

As to the statement that "there are many ministers, office-bearers and members" in the Free Presbyterian Church who think as the authors of the pamphlet, then these ministers, office-bearers, and members are hypocrites in view of the fact that the Synod gave them the opportunity of saying so within a certain period. They did not do so, hence we regard the opinion of the pamphlet as false in this connection as in other statements.

Another false statement in the pamphlet, among others too numerous to mention, in a short article, is the one on page 38, which states:—"Most of the trouble in the Free Presbyterian Church has arisen because things have been kept in the dark; just a select few know what is going on." This is a brazen-faced false statement, which, if true, would involve a glaring breach of Presbyterian Church Government. It is, however, an utterly irresponsible statement, without a scintilla of truth in it. Any private meetings of Synod we had were obtained by majority vote, not because we had anything to hide, but because, as explained at the time, we wanted to keep out the unscrupulous reporters of newspapers, largely Jesuitically controlled, whose sole interest in the case was, not merit or demerit on one side or the other, but the desire to reduce the Free Presbyterian Church to fragments. If they were allowed to stay, as would be the case in a public Synod, they would write a garbled report full of prejudice against our church, with a few noble exceptions, but if they were put outside they would have to draw wholly on their imaginations. Otherwise, before God and men, the Free Presbyterian Church of Scotland had never anything to hide, and to say otherwise is to be guilty of as glaring a breach of the Ninth Commandment against honourable, honest, conscientious, God-fearing men, as ever issued from "the father of lies," through human instrumentality.

As regards the number of vilifying anonymous letters from the supporters of the Rev. R. Mackenzie to our ministers, of which the present writer got his share, surely a good cause does not need such satanic methods to uphold it.

As for those of Mr. Mackenzie's supporters who go home to the Highlands, and especially Skye, for their annual holidays, and use such language about our ministers, as the following, of which I have personal proof, it is satanically slanderous: "What a sad day has come upon the Free Presbyterian Church of Scotland when there is not a minister in it on whom one can rely as honest and truthful." While the satanic origin of such evil aspersions, meant to discredit our ministers and our church forever, is not in doubt, what are we to say of the psychology of the human agents who propagate such wicked falsehoods? My personal opinion and answer is that these people think this is the best way of bolstering up Rev. R. Mackenzie's untenable position. When there is a group of God-fearing honest men, seeking by prayer to be guided by the Holy Spirit, and one of them differs from all the rest; then to get over this difficulty all the rest must be slandered as stated above, and the one differing from them raised up to a pedestal

of almost, if not altogether, infallible judgment, integrity, and conscientiousness, resembling the unquestioning submission of the ancient superstitious Greek pagans to the infallible verdict or conclusion of the Oracle of Delphi, from whose judgment there was no appeal, or the modern Romanist who yields the same unquestioning homage to an ex-cathedra statement from the Roman Pontiff.

The display made by the writers of their apparent knowledge of ecclesiastical procedure in their ransacking of Secession ecclesiastical histories, may have deceived themselves, but we would not willingly charge them that they were intentionally deceiving the public. Rather would we prefer to put it down to their colossal ignorance. When did the Free Church of Scotland ever resort to the ecclesiastical procedure of the Secession Churches for authority in church procedure, or, for that matter, to the Reformed Presbyterian or Relief Churches?

The Free Presbyterian Church largely adopted Free Church procedure, which, in turn, was largely dependent on Church of Scotland procedure. Again, any one having the merest smattering of knowledge of ecclesiastical procedure would never dream of referring to the great Princeton divine, Dr. Charles Hodge. The procedure of the Church to which he belonged (The Northern Presbyterian Church of America) was not the procedure of the Church of Scotland, as any one with the book of procedure of that church in his hands would at once recognise.

If the Free Presbyterian Church of Scotland is, as I personally believe it is, the purest and the most Scriptural branch of the visible church in this generation, then all who are trying to undermine and destroy it are at one, on this point at any rate, with the devil.

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### **Late Rev. D. MacFarlane's Separation.\***

IN recent times it has been circulated among our people that Mr. Macfarlane remained in the Free Church all the time between his Protest in May and the setting up of the first Presbytery on 28th July 1893. That is a false statement. How subtle beyond words is Satan when masquerading as an angel of light. We are told to "try the spirits whether they are of God." There is ample evidence to blast this false charge. We have Mr. Macfarlane's own words: "If it be asked, why did it (the separation) not take place in 1892 when the change was made? The answer is, some did speak of separating at that time, but there was a cry among the Constitutionalists to keep together, to act in concert, and to wait until they should exhaust all constitutional means in their power to persuade the Assembly to reconsider their action with a view to the rescinding of the Declaratory Act. At the Assembly of 1893, there was an effort made by the Constitutionalists to this effect, but the Assembly refused to rescind the Act or even to appoint a Committee to consider whether anything should be done with a view to its being rescinded, which was all that the motion of the Constitutionalists craved. The Assembly made it distinctly clear that they would never rescind the Act. There was, therefore, no alternative left for us but to separate. We waited with the Constitutionalists as long as we could, or

\* Taken almost verbatim from articles by the Rev. James MacLeod hitherto published in the Magazine and from unpublished article by the same.—W. M.

perhaps longer than we should. We cannot be justly charged with having been too hasty in the step we took, though the charge has often been made" (Memoir of Rev. D. McDonald, pp. 34, 35).

The Rev. Neil MacIntyre, then a student, was present in the Assembly when Mr. MacFarlane tabled his Protest. When Mr. MacFarlane left the Assembly, Mr. MacIntyre invited him to go to Glasgow with him, and this Mr. MacFarlane did. When they arrived in Glasgow there were waiting for them there, Messrs. Neil Cameron, Alex. MacRae, D. Beaton and others. At 147 Albert Street, Glasgow, Mr. MacFarlane addressed them, and informed them that he had tabled his Protest and thereby had separated from the Declaratory Act Church and party for all time. This gave great relief and satisfaction to the above, who were then students, and to others. It was arranged that Mr. MacFarlane would go to Tignabruach, Kyles of Bute, for the Sabbath. Mr. MacIntyre accompanied him. This was the first occasion on which he met the late, saintly, Mr. Archibald Crawford. It was like two weary travellers meeting in a pleasant oasis with its cooling shades and refreshing fountains.

Mr. A. Crawford had read an incorrect account in the press to the effect that Mr. MacFarlane had tabled a Protest, took it back, and resumed his seat. When Mr. MacFarlane explained the true position to Mr. Crawford, the latter asked Mr. MacFarlane: "Am I to understand that you tabled a Protest and left it on the table of the Assembly, and that you are separated from that body?" Mr. MacFarlane replied in the affirmative, saying: "If the Lord gives me strength, they will never see me in their company again." Mr. Crawford uncovered his head, and in an audible voice thanked the Most High for the stand His servant made in defence of the truth, and prayed that Mr. MacFarlane might be strengthened by His grace for the solemn duties then confronting him. Mr. MacIntyre, who witnessed this, said on more than one occasion that the meeting of these two godly men was one of the most touching he was ever privileged to witness in this world. It was arranged that the congregation of Millhouse, Kames, should get an opportunity on the following Monday of hearing Mr. MacFarlane, and of knowing for themselves what transpired in Edinburgh. The congregation met, and Mr. MacFarlane addressed them, explaining to them what he did and where he stood. Mr. Crawford also addressed them, and said: "I saw this bastard child being formed in the womb of the Free Church when Drs. Dods and Bruce were made professors, but seeing that the constitution was not altered, I did not separate. But now that the bastard child is born in the Declaratory Act and her constitution is broken, I am done with the Church, whatever others may do." When the question was put to the congregation whether they would remain in the Declaratory Act Church or not, all present but six declared their adherence to the stand made by Mr. MacFarlane. This was the first congregation which stood by the servant of God in defence of truth and righteousness. On his return home to Raasay he called a meeting of his own congregation on the Monday of Communion (second Sabbath of June). At this meeting he gave a lecture explanatory of the situation. A large congregation was present, gathered from different parts of the West of Scotland. At the end, when all who adhered to the Bible in its entirety as the Word of God, and to the Confession of Faith in all its doctrines as hitherto held by the Free Church, were asked to stand up, all present.

with the exception of half-a-dozen, stood. Mr. MacFarlane then requested the strangers present to sit down so that it might be seen how the Raasay congregation were. It was then seen that the few objectors, with one exception, belonged not to his own congregation. Immediately after this meeting, a meeting was called at Inverness, and on Tuesday evening following a large gathering assembled. The Rev. Donald McDonald, Shielraig, who was present, took his stand with Mr. MacFarlane. It was decided that immediate steps be taken to form a Presbytery (see *History of the Free Presbyterian Church*, pp. 111, 112). And yet in the face of all this, the learned "young men" will hold and circulate that Mr. MacFarlane was still in the Free Church until 28th July, 1893 and did not regard himself as separate! The Constitutionlists who remained in the Free Church held a meeting at Inverness on 3rd July, 1893. In their speeches they adversely criticised the separation made. Not only did the Free Church hold Mr. MacFarlane separate, but they did not even pay him the salary due to him before the meeting of the last Assembly which he attended. Mr. MacFarlane told us this. The records, if still extant, will show this to be true.

I hope that I have said enough to enlighten your minds and enable you to follow the Word of God. What Satan may do and say is another matter. You follow the Word of God in faith, love and humility.

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*Extract of Letter by late Rev. D. MacFarlane.*—Regarding his separation from the Declaratory Act Church, the following extract is from a letter that the late Rev. D. MacFarlane wrote to the *Northern Chronicle* in reply to some criticisms of the late Prof. Kennedy Cameron. He says:—"I remained a year without taking up a separate position. The reason was that the Constitutionlists asked me not to separate till they would make an effort to make the Assembly repeal the Act. They were to do this at the meeting of Assembly of 1893. I was a member of the Assembly that year. The Assembly refused to repeal the Act. When I saw that, I tabled my protest, and took up a separate position in defence of the truth. It is very mean of Mr. Kennedy Cameron to cast up to me now that I remained a year with them, seeing it was to help them I did so." (*Free Presbyterian Magazine*, vol. xxviii., p. 150.)

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## A Message from the Synod to our Missionaries, Mission Staff and People in Southern Rhodesia, Africa.

COPIES of the following message have been sent to Africa:—

The Synod of the Free Presbyterian Church of Scotland, met at Inverness, on the 18th May, 1948, heartily agreed that a message of encouragement and sympathy and goodwill, be sent to Revs. Dr. MacDonald, James Fraser and Edwin Radasi, and also to Miss MacKay and Mr. MacPherson, and all our native missionaries, teachers, office-bearers, members and people, within the boundaries, and under the supervision, of our Missions at Ingwenya and Shangani.



The Synod heard with deep interest the several Reports regarding the Gospel labours undertaken by our Missionaries in the past year, to bring the Truth as it is in Jesus to those sitting in darkness and the shadow of death, among the natives of Africa—and of the Gospel preached and the ordinance of the Lord's Supper administered for the comfort and sustaining of the Lord's people in our Mission Field.

The medical services rendered at the Mission to afflicted and needy Africans, is a department of the Mission's activities which the Synod appreciates, as being most valuable as a work of mercy, and as it assists to show a real Christian interest in the well-being of the natives. The Church fully realizes that Dr. MacDonald and his wife are overdue a well-earned leave at home in Scotland, along with their family.

The School Reports telling us at home of the educating of the African children, in a Christian atmosphere, always remind us of the essential and thorough work being accomplished in this direction. Miss MacKay has recently borne heavy burdens; but will be greatly relieved and helped soon on the arrival of Miss J. Nicolson and her mother at the Mission, the Lord willing.

We are sure that Mr. MacPherson is of great assistance in many practical ways connected with work at the Mission, and the Synod wish him the Divine blessing and strength for his duties.

The Synod never fails to take particular notice of references in Reports, to the services rendered to the Cause of the Blessed Redeemer, by our native lay-missionaries and office-bearers. May the Lord Jesus Christ by His Spirit, add to the number of these most useful men, carrying the Word of God to their own people.

The Synod would send prayerful good wishes to all who truly fear the Lord in our Mission Stations everywhere; and desire that they, each one, be "kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1. Peter i. 5),—and that those who come to hear the Truth of the Gospel, may experience a day of power in their guilty but precious souls, and be convinced of their sins and enlightened in the knowledge of Christ, the Saviour; and be raised up as witnesses to the saving work of God's grace, so that, "Many shall see it, and fear, and shall trust in the Lord" (Ps. xl. 3).

The Synod deeply sympathise with Rev. Jas. Fraser and Rev. Edwin Radasi, in regard to the unexpected withholding of Government Grants for Shangani Mission work, as this must have been a keen disappointment. But the Church at home is to bear the financial burden for the present, so that the work can proceed. "The Lord of us hath mindful been and he will bless us still" (Ps. cxv. 12).

In all their trials, difficulties and disappointments as in their triumphs, all who seek the advancement of the Kingdom of our Lord and Saviour Jesus Christ, in the Mission of the Free Presbyterian Church of Scotland, have, we humbly believe, the gracious, prayerful and practical support of "Those that love the Lord Jesus Christ in sincerity," within our Church at home and in other parts of the world.

"All lands to God in joyful sounds,  
aloft your voices raise.

Sing forth the honour of his name,  
and glorious make his praise." (Ps. lxvi. 1.)

On behalf of the Synod, Alex. Macaskill, *Moderator*, Robert R. Sinclair, *Clerk*.

### Notes and Comments.

*Parents giving up their children.*—The Glasgow daily paper, *The Bulletin*, of 25th June last, printed a paragraph headed, "Scots Parents giving up their 7 Children." To our great astonishment, this referred to a Glasgow father and mother who are to say goodbye to their family of seven children, aged between 5 and 19. It was stated that the parents are not poor; but that they have arranged with the Overseas League's Migration Secretary, for the children to begin a new life in New Zealand, as it is thought they "will stand a greater chance of happiness in New Zealand than in Scotland." The parents may never see their children again. It is reported that other Glasgow parents have made a similar decision. Surely this is an unscriptural and new attitude to family life and the responsibilities of parents in relation to their own offspring. It has a veneer of self-denial for the sake of the happiness of the children, that is, happiness as far as "things seen and temporal" are concerned, and which can by no means be assured merely by a transference from Scotland to New Zealand. God in His providence gave these parents, who are in normal circumstances, their children, not to hand over to others to bring them up, but that they themselves should do so by His help and in dependence upon His grace and providence. Parents are enjoined by the Word of God to bring up their children "in the nurture and admonition of the Lord"; so that to divest themselves of their responsibilities and part with their own flesh and blood without Scriptural and adequate cause, must be grievous conduct indeed in the sight of Him who is the divine Judge of parents, as of children. "In the last days perilous times shall come," and one of the outstanding marks of such times is said to be, that men shall be "without natural affection" (II. Tim. iii. 3). But this and other types of conduct which have been breaking up family life in the nation, are just the deadly fruit of spiritual darkness prevailing in and over the minds and consciences of multitudes who have disregarded altogether the Word of God and its guidance for all the relationships we bear one to another.

Strangely enough, in the very same issue of the newspaper referred to, another paragraph appeared with the heading, "Motherhood 'Evaded'." A Miss Smith, psychologist of Manchester University, speaking at a conference in London, said that many children know their nursery school "mother" far better than they do their own. But she said of British children: "I come from Australia, and never have I seen such bonnie children as there are in this country." This is a striking comment when placed alongside the activities of the Overseas League in arranging for children to leave this country for New Zealand and Australia. These particular activities should be scrutinized and strongly disapproved of and discouraged, on Scriptural, moral and social grounds.

*Popish Leaven in Methodist Church.*—We have become familiar with news of bold and illegal Anglo-Catholic activities throughout the Church of England, aimed at bringing that Church into the darkness and misery of popery. But *The English Churchman* of 16th July last, carries two paragraphs which reveal that the evil "leaven" of Roman Catholicism has been operating within the Methodist Church for a good many years now, in the form of a Methodist Sacramental Fellowship. Ten years ago, a Committee of this Church declared that the Fellowship had isolated the Lord's Supper from other means of grace and had given it a position not in harmony with the teaching and practice of the Methodist Church.

“Altars,” crosses and candles are now introduced into Methodist Churches. The founder of the Fellowship joined the Roman Catholic Church in 1935. Methodist magazines express alarm, and one urges that these ordained Methodist ministers with a tendency towards Rome, should be dealt with. We naturally deplore those subversive inroads by the enemies of the Word of God, but our main point is—is there Church government and discipline within the Methodist fold to deal with the menace? The value of Church discipline, according to Scripture, and the necessity for it, is being thrown into relief by such circumstances to-day. The lack of it, in almost every denomination, has permitted a situation in which many men do that which seemeth good in their own eyes, contrary to Gospel doctrine and practice.

*50 Years Ago.*—In the *Original Secession Magazine* for July, 1898, there appeared the following comment on the preaching current then, and we think it is a hundred-fold more applicable to the general type of preaching rather prevalent in our own day:—“Much of the preaching current in the present day is meagre, jejune, and unsatisfying—destitute of the marrow of the Gospel, and utterly inadequate as an exposition of Bible truth. It is sad to think of the thinness and littleness of the food dealt out by some men entrusted with the ministry. They are more intent on making their discourses short than on making them rich and edifying. Lecturing is discarded, and the sermons are more like shallow homilies than faithful exhibitions of Gospel truth.” Free Presbyterians have cause for humility and gratitude to the Most High that our ministers do not shun to declare the whole counsel of God, are faithful to Scriptural doctrine, Law and Gospel, and that they have set their face against the modern habit of short sermons.

### Church Notes.

*Communion.*—*September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, North Tolsta; second, Gairloch and Ness; third, Applecross; fourth, Greenock and Lochinver; fifth, Wick. *November*—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch and Uig.

*South African Mission.*—The following are the dates of the Communion: Last Sabbath of March, June, September and December.

Applecross Congregation are having the Sacrament of the Lord's Supper dispensed in their midst, on the third Sabbath of October (D.V.). This will be the first time a winter Communion has been held in the Congregation, as formerly there was only one Communion held each year.

*Note.*—Will each Minister send at once to the Sub-Editor, a complete and up-to-date list of dates of Communion held under their Moderatorship; particularly noting if a Communion is held on the *last* Sabbath of a month (whether or not it is the fourth or fifth Sabbath) or always on the *fourth* Sabbath.

*SYNOD PROCEEDINGS.*—The price is increased this year to 1/6d. Will those to whom parcels have been sent, kindly return cash from sales and unsold copies, as soon as possible, to Mr. John Grant, Treasurer, 4 Millburn Road, Inverness. Copies may be had from Messrs. N. Adshead & Son, 34-36 Cadogan Street, Glasgow, C.2.

*Mr. W. MacLean, Student, Licensed.*—The Outer Isles Presbytery, at its meeting on 29th day of June, 1948, licensed Mr. William MacLean, M.A., divinity student, to preach the Gospel.—*D. R. MacDonald*, Pres. Clerk.

*Overseas.*—Rev. F. MacLeod reports from Australia having had another favourable Communion Season at Grafton, N.S.W., in June. A serious flood caused alarm and destruction there for some days but the flood of ungodliness shows no sign of abatement. He returned to New Zealand in August and expects (D.V.) to reach Vancouver later in the year. He will inform friends in Canada in advance of his intended arrangements. Let the Lord's remembrancers keep those overseas—preachers and people—in prayerful remembrance.—*W. G.*

*Miss J. Nicolson and Mrs. Nicolson arrive in Africa.*—We understand that word has been received of the safe arrival in Africa, of Miss Jean Nicolson, M.A., and her mother, after a pleasant voyage to Cape Town. Friends will be glad to hear this news, which is a matter for thankfulness to the Most High.

### Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

*Sustentation Fund.*—Mrs. N. McK., Parke Lane, Grosse, Mich., £3; Friend, Oban, £3; Anon., Dingwall postmark, £2; Mr. Ed. McK., Dalrachney, Carr Bridge, £2; Nurse D. McL., Strontian, £3; Mr. D. McL., Dechmont, West Lothian, 10/-.

*Aged and Infirm Ministers and Widows Fund.*—Mrs. N. McK., Parke Lane, Grosse, Mich., £1.

*Dominions and Colonial Missions Fund.*—Mrs. N. McK., Parke Lane, Grosse, Mich., £2 10/-; Mrs. C. G., Salvador. Sask., £2 5/-.

*Home Mission Fund.*—Anon., Dingwall postmark, £2.

*Organisation Fund.*—Mrs. N. McK., Parke Lane, Grosse, Mich., £1 10/-; Mr. Ed. McK., Dalrachney, Carr Bridge, £1.

*Synod P.M. Fund.*—Mr. E. MacSween, F.P. Manse, Raasay, 5/-.

*Legacy Fund.*—Received with grateful thanks from the Executors of the late Miss Flora MacAskill, 34 Forsyth Street, Greenock, per Miss M. M. Nicolson, the sum of £100 bequeathed to the South African Missions.

*Jewish and Foreign Missions.*—A Friend, o/a Shangani Mission, £7; Raasay Sabbath School, o/a South African children, per Miss Tallach, £10 6/9; Mrs. N. McK., 18030 Parke Lane, Grosse, Mich., £4; A Friend, Oban, £5; Nurse D. McL., Strontian, £2; Anon., Dingwall postmark, £2; Mr. Ed. M., Dalrachney, Carr Bridge, £2; "Interested," Dunvegan postmark, o/a Shangani New Schools, £1 10/-; Mrs. C. G., Salvador, Sask., £2 5/-; Mr. Ed. M., Carrigrich, Tarbert, £1; Anon., Dornoch postmark, 14/-; Well-wisher, Borreraig, £1; Mr. R. H. C., Glencairn Street, Stevenston, £1; Miss E. R., Backies, Golspie, for Bibles, £1; Mr. W. McB., Loubain, Arrina, £1; An Edinburgh Friend, 10/-; Well-wisher, Lochinver postmark, o/a Shangani, £1; A Young Friend, Inverness, 10/-; the following per Rev. John Tallach, Raasay:—Two Friends, Upper Breichen, Dornoch, £7; Mrs. McK., Port Henderson, Gairloch, £1; Friend, for Zulu Bibles, 10/-.

*F.P. Magazine—Free Distribution.*—Mrs. T. W. Campbell, 1819 15th Ave. W., Calgary, 15/-; Mr. C. MacKenzie, Brooks, Alberta, 10/-; Miss J. McPherson, 8 South Earradale, Gairloch, 2/6; Mrs. M. Graham, Inver, Lochinver, 14/-; Miss B. McIver, 11 Inverasdale, Poolewe, 4/-; From Readers of *The English Churchman*, per Editor, *English Churchman*, £1.

The following lists have been sent in for publication:—

*Daviot Section Manse Building Fund.*—Miss Cameron, Farr, acknowledges with sincere thanks the following donations:—Mrs. McK., Inverness, £1; Miss M. McBeath, late of Inverness, 10/-.

*Bracadale Church Repairs Fund.*—Mr. P. Beaton, Treasurer, thankfully acknowledges the following donations:—A Friend, Broadford, £2, and from A Friend, Drumnice, £1.

*Edinburgh Manse Purchase Fund.*—The Hon. Treasurer, Mr. Hugh MacDougall, S.S.C., 58 Grange Loan, gratefully acknowledges the following:—Miss M., Longmore Nurses' Home, £1; Friend, Stirling, £1, and "Interested," Longmore Nurses' Home, £1.

*Fort William Mission House Repairs Fund.*—Mr. A. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following donations:—Collecting Card, per Mr. D. A. McPhee, Glendale, £20; Friend, Raasay, £1; Friend, Broadford, 10/-; Friend, Fort William, £1; also £1 o/a Sustentation Fund and £1 o/a Foreign Mission Fund, from Well-wisher, Edinburgh.

*Halkirk Congregation.*—Rev. W. Grant gratefully acknowledges for South African Literature, etc., £1, from Lochinver Mother, and £1 from Lairg Friend.

*London Congregational Funds.*—Rev. J. P. Macqucen acknowledges with sincere thanks a donation of £5 from A London-Skye Friend, and £4 from Mr. Neil Shaw, Wollongong, Australia.

*Ness Manse Building Fund.*—Mr. Donald Mackay, Treasurer, acknowledges with sincere thanks the following donations:—Miss C. McA., Breascele, £3; Mr. A. McA., Breascele, £1; Mr. M. McA., Breascele, £1; Mrs. J. McL., Roxburghshire, £2; Miss M. McD., 7 Skigersta, Ness, £3; Miss A. McL., Glasgow, £2.

*North Tolsta Manse Building Fund.*—Mr. John Nicolson, Treasurer, thankfully acknowledges the following donations:—"A Well-wisher," £1 10/-; Anon., £1; M. McA., Breascele, per J. Mackay, £1.

*Scourie Mission House.*—Mr. K. Morrison, Treasurer, acknowledges with grateful thanks the following donations:—From L. and P. G. R., Badcall, £2; J. M., Rogart, £1; A Friend, Stoer, £1, per Mr. D. Campbell.

*South Harris Manse Building Fund.*—Mr. P. MacLeod acknowledges with sincere thanks the following:—From Sheliabost District, £6 12/6; Northton District, £16 12/-.

*Tain Congregational Funds.*—Mr. A. Robertson, Treasurer, acknowledges with sincere thanks a donation of £1 from A Lairg Friend, o/a Tain Congregation.

*Wick Congregational Funds.*—Rev. R. R. Sinclair acknowledges with grateful thanks the following donations:—£1, o/a Foreign Missions Fund, from Mrs. W. Tain; £2, o/a Sustentation Fund, from Miss E. C. S.; £4 o/a Sustentation Fund and £1 o/a Foreign Missions Fund, from Mrs. Malcolm, Canada.

*South African Mission Clothing Fund—Northern Section.*—Mrs. Mackay, F.P. Manse, Auld Castle Road, Inverness, thankfully acknowledges the following donations:—A Friend, £1; Mr. G. McK., Rogart, £2.