

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.

CONTENTS

| | page |
|--|------|
| Our Colonial Missions | 61 |
| The Judgment of a Human Day | 62 |
| The late Mrs. Bella Mackenzie, Melvaig, Gairloch | 65 |
| The late Mrs. M. Matheson, Stornoway ... | 66 |
| The late Mr. Peter MacLeod, Elder, Strond ... | 68 |
| Purity of Worship | 69 |
| The Church of God Deserted and Reduced ... | 70 |
| The Last Days of William Carey | 71 |
| Observations on Princess Margaret's Visit to the Pope | 71 |
| Noted English Dissenters—Henry Jessey ... | 73 |
| The Resurrection of Christ | 74 |
| Searmon | 75 |
| Literary Notices | 76 |
| Notes and Comments | 78 |
| Church Notes | 79 |
| Acknowledgment of Donations | 79 |

Printed by

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

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LIV.

August, 1949.

No. 4.

Our Colonial Missions.

THE report of Rev. F. MacLeod, our deputy to Australia, New Zealand, Canada and the United States of America, was submitted to the Synod at its meeting last May, shortly after his arrival back in this country. The Report will be published in due course in the Proceedings of Synod. First hand accounts of Free Presbyterians abroad cannot but interest the Church at home; for although thousands of miles separate between Scotland and Australia and Scotland and Canada, there is in the case of all united by faith in the Redeemer a spiritual union to one another by virtue of their vital union to Christ Himself. The physical separation and aloofness with its apparent disadvantages is one thing, but the spiritual oneness which bridges all distances is another.

There is cause for encouragement that the Church in Scotland is represented in these far off lands, by men and women who were born and brought up amid the privileges, and under the influence, of the Gospel in Scotland; but who now find their lot cast in the divine providence in these regions beyond. Sons and daughters have risen up and are following their parents in adherence to the Free Presbyterian Church; and others also, who, originally had no personal links with Scotland, have come to regard and support our testimony for Truth. The numbers of these may not be large, indeed they may be few in some places, but they do concur with the doctrines, worship and practices of the Church at home and endeavour to uphold and preserve the same. Those who truly fear the Lord are, of course, the strength and substance of Christ's cause in these Missions, as they are employed and upheld by His grace.

Our friends abroad, undoubtedly have at times their particular and peculiar trials, temptations and discouragements, in part by reason of their outward isolation from the fellowship of the main body of Free Presbyterians in Scotland. We sincerely sympathise with them regarding, for instance, their being without an ordained and faithful Gospel Ministry, the regular administration of the sacraments and constant pastoral care and visitation. To those who have known and valued these privileges, their absence will be felt more or less. These are assuredly desirable privileges for all who know and love the truth. Yet God does not so order matters in the experience of all, by the bestowal of *all* Gospel ordinances upon those who may desire them. But those who hunger and thirst after righteousness whatever they may lack in Australia, New Zealand, Canada or America or elsewhere, shall not lack nourishment for their needy souls. The Lord will not be a wilderness to them. Even in

our Church in Scotland there are at least five fairly large congregations without settled pastors. The times are perilous. The Most High is not calling many, in these days, by His blessed Spirit to the knowledge of His dear Son and to a life of godliness, nor is He raising up but a few, to be living and heaven sent ministers of the gospel of Christ. This may appear to some downright arrogance on our part, but we merely record our humble opinion. So we say to our friends abroad, let prayer and waiting upon the Lord be graciously engaged in.

It cannot be too strongly emphasised that, in face of periodical difficulties, *regular* services have been held in Canada and Australia for many years on Sabbaths and week-days, in church buildings, built for the Free Presbyterian Church of Scotland by the people in these Dominions. In these congregations the responsibility for, and the burden of these services have fallen upon faithful and willing laymen-elders; men who after their daily tasks during the week, have conducted the services of God's sanctuary, and have expounded God's Word to the people, not for reward or praise from men, but, we believe, for His Name's sake. One important point emerges here. Because of the services rendered by these men, the congregations have been preserved and our distinctive position as a branch of the visible Church of Christ in these lands has been retained. These facts ought not to be minimised but soberly given their own value, for value they possess, inasmuch as it is of God's kindness that in Scotland, Canada or Australia there is in one's community a place of worship to which one can go and worship Him Who is the God of the whole earth, according to His Word and revealed will.

May a rich measure of the Holy Spirit's presence be granted to all who love Zion in our Canadian and Colonial Missions, that they may be enabled to persevere in following those who through faith and patience are now inheriting the promises, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ," (I. Peter i. 27).—"All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee," (Ps. xxii. 27).

The Judgment of a Human Day.

By Rev. JOHN COLQUHOUN, Glendale.

THE Apostle Paul in writing to the Corinthians says, "But with me it is a very small thing that I should be judged of you, or of any man's judgment" (I. Cor. iv. 3), and thus he shows that, through grace, he was enabled to assess man's judgment at its real value. The Greek word "*hemera*," translated here "*judgment*," is in all other places where it occurs in the New Testament translated "*day*," and it is worthy of note that in some of the older English translations, such as that of Wycliffe and Tyndale, it is translated in this passage "*day*." Thus the judgment which the Apostle lightly esteems is the judgment of a "*human day*," a judgment which may be arrived at rashly and without mature consideration, or through insufficient evidence, or as is often the case,

through prejudice. Further, it is a judgment that shall most certainly be reviewed by the Judge of all the earth, and when it lacks equity, will assuredly be reversed.

In an article on "Theological Independence," Dr. W. G. T. Shedd understands the judgment of a "human day" as to be "judged by the spirit of the age," which, as he rightly expresses it, is but "the shifting theories of human speculation, and the changing fashions of human taste and culture." Those who judge according to the spirit of the age consider their own judgment very important and imagine that all should respect that judgment. With consummate presumption they hold themselves capable of judging on all matters, civil and ecclesiastical, secular and religious, so much so that to every age the scathing words of Job could be applied, "No doubt but ye are the people, and wisdom shall die with you" (Job xii. 2). They never took a step in the way of holiness, but yet take upon themselves to tell the Lord's people how they should conduct themselves in the world. According to their judgment a strict adherence to the Word of God is fanaticism, bigotry, cant and hypocrisy, while a so-called "broad-minded tolerance," which pays little or no regard to the Scriptures, is judged by them to be the right thing.

In the age in which we live it is considered fashionable to declare that the Bible is full of errors, and, therefore, not a safe guide as to what a man is to believe; destructive critics, who have assumed to themselves a monopoly of learning, speak of the "assured results" of their investigations, and thus the Bible is subjected to the judgment of the spirit of the age. While we hold that the Bible is its own interpreter, and that it furnishes within itself irrefutable proofs of its own authenticity and Divine inspiration, yet the researches of the philologist, the carefully noted observations of the Eastern traveller and the spade of the archeologist, have done much already to throw aside these "assured results," and we have no doubt but that in the realm of scientific discoveries such advances will yet be made as will prove beyond the shadow of a doubt, to every unbiased mind, that the judgment of the spirit of the age, as regards the Scriptures, is based wholly upon "the shifting theories of human speculation."

As the Bible has been wrongly judged by the judgment of a "human day" so has the Lord of the Bible been judged. When He was arraigned before Pilate the spirit of the age gave its judgment when the Jews said, "If he were not a malefactor, we would not have delivered him unto thee," and again they said, "We have a law, and by our law he ought to die, because he made himself the Son of God." This spirit showed itself further in its Satanic enmity when it wildly cried, "Away with him, away with him, crucify him," and Pilate accommodated himself to the spirit of the age in his judgment, delivering Christ to be crucified, which judgment bears clearly the marks of being that of a "human day." Christ Himself, by way of forewarning His disciples of what they are to expect in this world, says, "The disciple is not above his master nor the servant above his lord," and so Christ's servants cannot expect better treatment than their Lord. This is clearly revealed in the case of Paul when he addressed the multitude at Jerusalem after he was apprehended. Their judgment was, "Away with such a fellow from the earth: for it is not fit that he should live." The practical results of that

judgment are to be found in the eleventh chapter of Hebrews, where we read of some of Christ's witnesses that they "had trial of cruel mockings and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; . . . they wandered in deserts, and in mountains, and in dens and caves of the earth." These are a people of whom the Holy Ghost gives the judgment that the world was not worthy of them.

When the judgment of a "human day" is of such little value one would be inclined to think that it was more or less harmless. This, however, is not the case. The Lord's people themselves, when influenced by that weakness to which they are so prone because of unbelief, are too ready to estimate the judgment of a "human day" at a higher rate than it really has, and in the measure in which that is true of them their usefulness is marred and their own comfort lessened. There has been, however, outstanding examples of men and women who were enabled to assess this judgment at its real value. Shadrach, Meshach, and Abednego were judged by the spirit of the age in which they lived and it was a harsh judgment, but it was as nothing in their estimation, for they had submitted their case to a higher Judge. Prophets, Apostles and Reformers, and all who were instrumental in building the walls of Zion were judged by the spirit of the age in which they lived, but it was the judgment of a "human day," and they showed much of the spirit of Paul when he said, "I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus." (Acts xxi. 13).

It is, however, on those who are still unconverted that the spirit of the age has the greatest effect, and it is with them that the judgment of a human day has the greatest weight. The world has many a weapon with which to slay would-be Christians, and among them, that of giving an unfavourable judgment of true piety. This is a most successful weapon as it corresponds to the natural enmity which is to be found in every human heart, and therefore of great weight with the unregenerate. Through the correspondence between the spirit of the age and the enmity of the heart, natural men look askance at piety, they treat religion as an imposture, and, therefore, they do not see any reason why they should bear ridicule by following it. Those who adhere strictly to the Bible are few and those who give their judgment against it are many, therefore they prefer to be among the majority, little realising that might is not right and that it pleased the Eternal Father to hide many things from the wise and prudent and to reveal them unto babes.

When assessing the true value of the judgment of a "human day," it is not to the numbers of those who uphold it that we must look, but we must look at it in the light of the Judgment of the Great Day. Many who passed as religious in the judgment of men will be weighed in the balance and found wanting on that Day, and many who were judged as hypocrites by the world will then hear the wonderful invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord's people, who in the judgment of a "human day," have been judged worthy of death, shall, in the

language of the Shorter Catechism, be "raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity." When that day shall come it will be found that the worship of God is something else than what the world judged it to be, and that He dwells on this earth, not in Cathedrals where the worship is performed in a highly ritualistic manner, accompanied by the sound of dead instruments, together with crucifixes, surplices and candles which form a prominent feature of the devotions. These meaningless baubles are to Him but vain oblations, abominations, and that which is a weariness to Him, and the judgment of a "human day" with regard to them shall be set aside, and the Judge who shall preside on the Great Day shall acknowledge as worship the lisplings of babes in Christ, the groanings of the prisoners, and the deep sighs of those who find that their progress in piety is not what they desire. Let us therefore seek grace to lightly esteem the judgment of a human day, and consider seriously the Judgment of the Great Day.

The late Mrs. Bella Mackenzie, Melvaig, Gairloch.

PAUL speaks of "those women which laboured" with him, "in the gospel." A high tribute. They "laboured," not in preaching the gospel, for he suffered not a woman to teach in the church, but by professing it, and bearing witness on its side, and suffering reproach and persecution. Our subject was one of those who did her own little bit of service in the camp of the "daughters of Israel" till she was taken to "the mountain of myrrh and the hill of frankincense" above.

Mrs. Mackenzie was born at Melvaig where she ended her days on 23rd June, 1948, having passed the allotted span. In her young days she worked in the South where she came in contact with all sorts of persons. Her father was reckoned a good man, and she was brought up in the fear and admonition of the Lord. The Lord had, evidently, given her a good measure of restraining grace in her youth, and her conduct was even then exemplary. It was, however, when well on in life's journey that she discovered that her own righteousness was but "filthy rags" and that by the works of the law there shall no flesh be justified. When she made a public profession in 1941, the Kirk-session was highly satisfied with her motives and experience. She manifestly knew the truth in its spiritual and saving power upon her soul.

Mrs. Mackenzie was much esteemed by all who knew her. She was truly a pious woman, and exemplified the Word of God in her daily life. Her aversion to display led to reticence of speech, especially in company, in regard to her own spiritual experience. She was a wrestler at the throne of grace on her own behalf and on behalf of others. Her Bible was her constant companion. She read it extensively, and being blessed with a retentive memory, she had it stored in her heart, and could say with the Psalmist: "Thy word have I hid in mine heart, that I might not sin against Thee." She had her favourite Psalms and chapters where she

drank more deeply. The 23rd Psalm she quoted often, and from another Psalm she exclaimed an ejaculatory prayer:

"Whom have I in the heavens high
but thee, O Lord alone?
And in the earth whom I desire
besides thee there is none."

(Psalm 73).

Apart from her Bible the "Pilgrim's Progress" was her favourite book. Here she found in allegory the sore struggles and the triumph of the followers of the Lamb, and rejoiced that it was written. She was greatly attached to God's people and her Lord's cause on earth. The public means of grace were a special delight to her, and she made an effort to be there even in failing health when it was beyond her strength. She always reminded her family of what Torquil Paterson, the late respected elder at Melvaig once said, "It is better to go from your knees to the House of God than from the mirror." An injunction to which she herself firmly adhered.

Her illness was long, covering several years. Latterly, she was completely confined to bed. She bore it all in meekness and patience; for she knew that to her heavenly Father it "seemed good." In trouble she saw the goodness of the Lord and spoke of it in wonder; for in her own estimation she was an undeserving sinner. But the Word of God was her support during those weary days of bodily trouble. Some weeks before the end, she was awakened out of her sleep by the passage: "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." The words had a more than ordinary effect on her and after that she seemed more loose from the world and ready to depart. Step by step the last enemy did its work in her mortal body, but its triumph was but to plunge her into the ocean of Christ's eternal love. Her "latter end was peace." Her respected husband predeceased her by about ten years. There remain her two daughters to mourn.

The Late Mrs. M. Matheson, Stornoway.

MRS. Matheson was born in Bernera, Harris, about fifty-four years ago. Her father, the Rev. M. Morrison, was minister of the Free Church and, after 1900, of the U.F. Church there. His family had the advantage of receiving a good education and Mrs. Matheson, after finishing her training, got an appointment as a Sister in one of the London hospitals. It was while in London she became interested in the Free Presbyterian Church and she regularly attended the services in Eccleston Hall when her off duty hours permitted. After leaving London she attended the Free Presbyterian services when they were within reach and we understand that her father raised no objection to the choice his daughter made. She married, in 1919, Murdo Matheson, a son of the late Donald Matheson, who was a missionary of our Church for many years. She spent the first part of her married life in Strond, Harris, and was District Nurse there for some time. Her affectionate manner endeared her to all classes. This was evident from the crowd of men, women and children that met the funeral

on its arrival from Stornoway at Rodel cemetery. She and her family came to reside in Stornoway at the beginning of the last war and there she finished her course two years ago.

It would seem that it was while in London she decided to choose the Free Presbyterian Church as her spiritual home, but it was some years after she married that she became a member in full communion in our Harris Congregation. After coming to Stornoway, she was under the ministry of the late Rev. M. Gillies, to whom she was very devoted, and was one of those who truly mourned his loss to the Church. Mrs. Matheson was known to many of our ministers who, with many others, partook of her hospitality. She had a genuine interest in the cause of Christ, and spared no effort by prayer and example to commend it to the consciences of those she knew. One of the things that grieved her most was the small value that some put on the means of grace, and even when bodily disability made it very difficult for her, she would attend public worship. According to entries in her diary during her illness, she yearned after the salvation of the young. Her absence, therefore, is a loss to the young in as much as that they are deprived of her prayers.

From a most remarkable experience she had in London, it is evident that the Lord had a special interest in her. At the time she had a very sore bereavement. One of her brothers, who was a Chaplain to the Forces, was home on leave, and on his return journey he called on his sister, who was very devoted to him. Only a few days after he had left London, she received news that he had been killed in action. By this dispensation of Divine providence she was greatly distressed, and that she was at the time among strangers did not help matters. Not knowing how to relieve her distressed mind, she thought she would go out for a walk, and while she was going down Oxford Street, she saw, on the other side of the street, a tall gentleman, whom she noticed to be a clergyman, walking in the opposite direction. She never saw the man before, but the thought passed through her mind that it was the Rev. J. R. Mackay, then minister of our own Church in Inverness. She immediately crossed the street, and approaching the man, she said, "Excuse me, sir, are you Mr. Mackay, Inverness?" "Yes, madam," he said, "but I do not know who you are?" She then told him who she was and of her bereavement, and of the thought which passed through her mind when seeing him coming along the street. A conversation ensued, from which she derived great comfort. Before parting, Mr. Mackay said he believed he was directed by the Lord to comfort her and of that she was convinced herself. The incident made a lasting impression on Mr. Mackay himself as well as on Mrs. Matheson—for on meeting a friend many years after, he repeated it with lively interest. That the Lord was the "guide of her youth" she felt convinced that day, and she endeavoured ever after to commit herself to Him as unto a faithful Creator.

She was one that was often in the exercise of prayer and she was not left without evidence that the Lord heard and answered. One Sabbath evening in Strond, when she, along with other friends, was about to leave for the service, she expressed the wish that the missionary would take for his Text, a certain portion in the 53rd chapter of Isaiah, which she repeated. When the missionary gave out his Text, it was the very passage she mentioned.

While in the hospital in Glasgow for treatment during her last illness, her prayer was that she would be restored to her family for a season and she received a promise that her prayer would be answered. She felt, therefore, confident of a safe arrival in Stornoway, although the plane had a stormy crossing the day she came home. When asked if she was afraid, she said, "No,"—because she had the promise "underneath are the everlasting arms."

Although she derived benefit from her operation, and the treatment that followed, it proved to be of a temporary nature, as there was a recurrence by the end of the year. During her last illness she told a friend that her prayer when in health was that the Lord would give her time for meditation and energy to study His Word, and she believed that to be answered in her illness. During the latter part of her illness she devoted her time, except when interrupted by the presence of others, to the reading of the Bible and to prayer. The blessings of the covenant of grace were precious to her soul, and the nearer she drew to the end of her pilgrimage, the more precious they were to her. She seemed to have had much of the presence of the Lord towards the end and earnestly prayed for His blessing on those she was to leave behind in this world. She was a most affectionate woman and for hospitality she had few equals. She deemed it a duty to help all kinds when in trouble and truly her presence was congenial at such a time. She had the welfare of the Church at heart and was a most active member of it. Of her it may be said "she did what she could."

The time came that she should enter into the joy of her Lord. She passed away in the beginning of July, 1947, after an illness, which she endured with patience and Christian fortitude. She was fifty-two years of age and left her husband and son and daughter to mourn after her. In their great loss we sympathise with them and other relatives. May they all be enabled to follow her example in choosing the good part, which shall not be taken from them.—*D. Campbell.*

The Late Mr. Peter MacLeod, Elder, Strond.

THE subject of this obituary notice was for many years a devoted servant of the Free Presbyterian Church. He came of people who were outstanding for godliness, his father and his uncle being well-known as pillars in the Harris congregation. Of his uncle, it could be said that he was one of the veteran pioneers, who used to walk every mile in all weathers, before the days of mechanical vehicles, receiving very little financial reward, as the Church was by no means rich in those days. John MacLeod was imperturbable, and was respected as having genuine Christianity. His nephew surpassed his father and uncle in utterance and ability, shining especially at Communion times on the Friday, when called to speak to the Question. His prayers were also edifying, and as a leader of the praises of the Sanctuary he will be much missed. We believe he is now singing on Mount Zion above. When the assembly was largest, his leading of the praise of God was most acceptable. His strong voice was one of his many talents, which were consecrated to a sacred use. Although like the rest of Adam's lost race by nature, "foolish, disobedient, deceived," he made

profession of a saving change in his life, and gladdened the heart of his father by going forward to the Lord's Table.

As he had been a commercial traveller and Parish Councillor, he was not lacking in business acumen and was most orderly in Church matters. Having been ordained to the Eldership, he was at once appointed Session Clerk, and for many years faithfully carried out his duties, some of which had been done previously by the minister, such as drawing up a detailed statement of the congregation's finances.

Some time ago, he was elected Presbytery Elder, after refusing to accept the office on many occasions, in deference to an older Elder. He took an intelligent interest in all the proceedings of the Court, and was an asset.

When the late Donald Macsween died, it was he who broke the news to the writer, and said 'he died in harness, as it would be good for us all to die.' It is a strange coincidence that he himself died in similar circumstances. He appeared to be as well as usual when he came to a recent Presbytery. When the question of supply for S. Harris came up, I was surprised he was not more spirited in voicing the needs of the congregation. He suddenly took ill before the brethren had finished their deliberations, and in less than a fortnight he was dead. We believe he is now with the Lord, which is far better. We would express our deepest sympathy with his widow and family.—*D. J. Macaskill.*

Purity of Worship.

By the late REV. WALTER SCOTT.

'Scotland, above most nations, had once her 'burning and shining lights'—men 'full of power by the Spirit of the Lord and of judgment, and might to declare unto Jacob his transgression and Israel his sin'—who scrupled not to reprove every encroachment of innovation and error. But these, alas, where are they now? And are we not experiencing the fulfilment of prophecy:—'Therefore night shall be unto you that ye shall not have a vision, and it shall be dark unto you that ye shall not divine, and the sun shall go down over the prophets and the day shall be dark over them.' (Micah iii. 6).

A pure and faithful ministry is the greatest blessing a Church or nation can have. The Reformation Church was sensible of this. Hence the care she took that ministers should apply their doctrine to their times. Thus, in 1648, an Act was passed for censuring ministers for their silence and not speaking to the corruptions of the times. Among other things specified are—contempt of the Word, profaneness, defection from solemn engagements, the sins and scandals of the congregation wherein he lives, and the public sins and corruption of those times; and if any neglected such applications and reproofs they were to be cited, and after tried, deposed 'for being pleasers of men rather than being servants of Christ.' And in an Act passed in 1649 ministers were enjoined 'to be careful to be much in discovering the temptations and pressing the duties of the times, that those who are under their charge, may know what to avoid, and what to embrace and pursue.'

During the agitation between the Protestants and Papists at Augsburg, D'Aubigne records that a Committee of princes proposed to the Emperor

Charles to 'set aside both Papist and Lutheran preachers, and nominate a few chaplains with authority to pronounce the pure Word of God without attacking either of the two parties.' 'They shall be neutral men,' said they to the Protestants. Accordingly this was proclaimed by an Imperial Herald on the Saturday. 'A thousand different remarks were exchanged in the houses of the citizens of Augsburg.' 'We were very impatient,' said they, 'to see the preachers appointed by the Emperor, and who will preach (O unprecedented wonder!) neither against the evangelical doctrine nor against the doctrine of the Pope! The result was that after the service the people 'burst into laughter,' and, 'Truly,' adds Brentz, 'there was reason enough.' The sermon was omitted altogether, (History, Vol. IV. p. 135). 'He that is not with me,' says Christ, 'is against me.'"

(From "Essay on Purity of Worship" by the late Rev. Walter Scott, Chesley, Ontario.)

The Church of God Deserted and Reduced.

By the Late ARCHBISHOP USSHER.

THE Church of God on earth will be greatly reduced, as we may well imagine, in its apparent members, by the open desertion of the powers of the world. This desertion will begin in a professed indifference to any particular form of Christianity under pretence of universal toleration—which toleration will proceed from no spirit of charity and forbearance, but from a desire to undermine Christianity by encouraging and multiplying sectaries. The pretended toleration will go far beyond a just toleration, even as it regards the different sects of Christians. For Governments will pretend indifference to all and will give a protection and preference to none. All Establishments will be laid aside. From the toleration of the most pestilent heresies, they will proceed to the toleration of Mohammedanism, Atheism, and at last to a positive persecution of the truth of Christianity.

In these times the temple of God will be reduced almost to the holy place, that is to the small number of real Christians who worship the Father in spirit and in truth; and regulate their doctrine and worship and their whole conduct, strictly by the Word of God. The merely nominal Christians will all desert the profession of the truth when the powers of the world desert it.

This tragical event I take to be typified by the order to the Apostle John to measure the temple and the altar, and leave the outer court (National Churches) to be trodden under foot of the Gentiles. The property of ministers will be pillaged, the public worship insulted and vilified by these deserters of the faith they once professed, who are not called apostate because they were never earnest in their profession. Their profession was nothing more than a compliance with fashion. When this general desertion of the faith takes place, then will commence the sackcloth ministry of the witnesses. There will be nothing of splendour in the external appearance of these churches. They will have no support from Government,* no honours, no emoluments, no immunities, no authorities, but that which no earthly power can take away, which they derived from Him who commissioned them to be His witnesses.

* See also article in last issue on "The Synod of 1949"—*Editor*.

The Last Days of William Carey.

THIS last sketch by Mr. Gogerly, whom the London Missionary Society had sent out in 1819, brings us still nearer the end of the days of this great missionary.

“At this time I paid him my last visit. He was seated near his desk, in the study, dressed in his usual neat attire; his eyes were closed and his hands clasped close together. On his desk was the proof sheet of the last chapter of the New Testament, which he had revised a few days before. His appearance, as he sat there, with the few white locks which adorned his venerable brow, and his placid colourless face, filled me with a kind of awe; for he appeared as then listening to the Master’s summons, and as waiting to depart. I sat, in his presence, for about half an hour and not one word was uttered; for I feared to break that solemn silence, and call back to earth the soul that seemed almost in heaven. At last however I spoke, and well do I remember the identical words that passed between us, tho’ more than 36 years have elapsed since then. I said, ‘My dear friend, you evidently are standing on the borders of the eternal world; do not think it wrong, then, if I ask what are your feelings in the immediate prospect of death?’ The question roused him from his apparent stupor, and opening his languid eyes, he earnestly replied, ‘As far as my personal salvation is concerned, I do not have the shadow of a doubt; I know in Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day; but when I think I am about to appear in the presence of a Holy God and remember all my sins and manifold imperfections—I tremble.’ He could say no more. The tears trickled down his cheeks and after a while he relapsed into the same state of silence from which I had aroused him.

“Deeply solemn was that interview and important the lesson I then received. Here was one of the most holy and harmless of men whom I ever knew—who lived above the breath of calumny for upwards of 40 years, surrounded by and in close intimacy with many, both European and natives, who would have rejoiced to have witnessed any inconsistency in his conduct, but who were constrained to admire his integrity and Christian character—while thus convinced of the certainty of his salvation, through the merits of that Saviour Whom he preached, yet so impressed with the exceeding sinfulness of sin that he trembled at the thought of appearing before a Holy God! A few days after this event, Dr. Carey retired to his bed, from which he never rose.”

Observations on Princess Margaret’s visit to Pope.

By Rev. D. J. MACASKILL, M.A., North Uist.

WHEN the vast majority of the people of this country are still Protestant, it is difficult for us to understand the motive behind such a visit. All communication with the See of Rome is distinctly forbidden in the British constitution. The Pope’s children in Dublin and Eire and French Canada are not among the most loyal and affectionate of His Majesty’s subjects. The people of Northern Ireland, on the other hand, are among the most devoted in the British Dominions. Our most distinguished generals came

from Protestant Ireland. It is to be hoped that such courtesy visits will not be repeated, as they constitute a danger to the Protestant Succession.

Some R.C. publications point out that the new Prince Charles will not have liberty of conscience to become a Roman Catholic. This country suffered enough under R.C. Sovereigns to wish for any more of that persuasion. At the time of the Marian persecutions of 1555, it was seen what a Queen could do for the Church of Rome, when many godly men and women were burnt at Smithfield, near St. Paul's Cathedral. Foxe's Book of Martyrs tells us only one question was put by the Bishop of London to the accused, whether they believed in transubstantiation or not. If they said "No," they were ordered to the stake. The House of Stuart thought they could do what they liked with the religious convictions of their subjects. They found out the contrary. James VI. tried to impose his will on Scotland by forcing bishops on Presbyterians. This caused several wars and much bloodshed. He said, "No bishop, no king." Charles I. and II. followed his principles. Charles I. lost his life on account of his obstinacy. Charles II. was a deeply-dyed hypocrite, who pretended to be a supporter of Presbyterianism and the Solemn League and Covenant. He was a perjurer, and goes down in history as a wicked man. James VII. was true to Stuart tradition. He appointed Roman Catholics to the highest positions in the Navy and elsewhere. His fate was decided at the Battle of the Boyne in Ireland. So the royal Stuarts lost their crown and throne, to which they were legitimate heirs, but forfeited by their aversion to Protestantism. We hope Britons still value their liberty, and will not give it up without a struggle. The Papacy has been often characterised as the greatest conspiracy against human rights and liberty that was ever known. The Holy See has caused a sea of blood to be shed. Although the Pope has lost a great deal of his power, he still interferes behind the scenes in international politics. Owing to the diabolical Confession box, he has access to many secrets from his deluded devotees, over whose consciences he claims supreme dominion. He is supposed to be a champion against Communism. He himself is the worst tyrant.

In 1688, at the glorious Revolution, the Protestant Succession was established by law. After 28 years of suffering, Presbyterianism was established by law in Scotland. The Coronation Oath debarred Roman Catholics from the Throne for all time coming. It has since been whittled down to exclude the statement, "that the sacrifice of the Mass is a blasphemous fable and dangerous deceit." These bulwarks and safeguards of our civil and religious liberty are being attacked by the enemies of the Protestant Faith. The price of liberty is vigilance. Our young Free Presbyterians ought to be well indoctrinated in all these matters, so that they can give a reason for the hope that is in them.

Hast thou heaven *in hope*? It is more than if thou hadst the whole world *in hand*. The greatest monarch on earth would be glad, at a dying hour, to change his crown for thy helmet, which is "the hope of salvation." His crown will not procure him thy helmet, but thy helmet will procure thee "A crown of glory, that fadeth not away."—*Gurnall*.

Noted English Dissenters—Henry Jessey.

By Rev. ARCHD. BEATON, Gairloch.

WE can only supply a scrap of this good man's life. An account of which was published in the year 1671 from which it appears that he was born in 1601 in Yorkshire. His father was a minister there. Having finished his preliminary education, he entered the University at the age of seventeen. Here he spent six years, and graduated M.A. It was about the fourth year of his University career that: "It pleased God to work a renewing change upon his heart, by the Ministry of the Word, whereby he was fitted for the employment for which God designed him, and to which he himself was greatly inclined." In the providence of the Most High he was reduced to great poverty during the course of his studies at Cambridge, as his father who supplied his needs had died: "and he was so straitened as not to have above threepence a day; and yet so did he manage that small pittance, as to spare part of it for hiring books." After his conversion, he took great interest in the Oriental languages, especially Hebrew, Syriac and Chaldee and was well versed in the writings of the Rabbies.

He was licensed to preach by the Bishop in 1627. He had several offers of a settled charge, but he declined till in 1633 when he was settled in Aughton in the vicinity of York. During his probationary period his manner was to go about preaching wherever his services were required, and to distribute "good practical books among the poor." In his settled charge he was only left about a year when ejected "for not using the ceremonies, and for taking down a crucifix." He was now in possession of the portion of many hundreds of his brethren in the ministry in England who "took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance." (Heb. x. 34).

For all this, Henry Jessey's ministry was not rendered useless in God's vineyard. A sympathetic friend, in the person of Sir M. Boynton, of Barneston, in Yorkshire, took him under his protection and entertained him in his house, and he was constantly exercising his ministry. In a few years, however, he removed with his friend, Sir Matthew, to London, and hence to Uxbridge where he was offered the charge over a non-conforming congregation. After "much consideration and prayer," though he had designed going to New England, the refuge of many of Christ's witnesses, he accepted the "call" of the people and was permitted to minister to them till his death.

Jessey was a student all his days, and he hated idle talk and fruitless visits—he took all possible means to avoid these. One was this: he put over his study door, where he usually received visitors, this writing:—

"Whatever friend comes hither,
Dispatch in brief, or go,
Or help me busied too."

His faithfulness did not pass unnoticed by his enemies. They, as they did his Master, "hated" him "without a cause." He suffered imprisonment three times for short periods. Once he was imprisoned in the Tower of London. His last period of imprisonment was six months before his death in 1663. His biographer said that death did not take him unawares. He evidently knew the approach of that "last enemy," and "spent his

last days and nights in searching his heart, humbling his soul, extolling free grace, and exhorting all about him to keep close to God, to persevere in the faith, and prepare for trials." The evening before his end came, a friend said to him: "They among whom you have laboured can witness that you have been a faithful servant of Christ." But he replied: "Say no more of that; exalt God, exalt God." His whole death-bed exercise was abasing himself and admiring the love of God in Christ Jesus. "That he should choose the vilest, the unworthiest, and the basest," he repeated several times and then: "Oh, the unspeakable love of God, that he should reach me, when I could not reach Him!" "He counted me worthy," was the last they heard from him.

The following inscription is to be found on his tombstone and is thus translated from the Latin:—

"From storms of danger, and from seas of grief
Safe landed, Jessey finds a blest relief.
The grave's soft bed his sacred dust contains,
And with its God the soul in bliss remains.
Faith was his barque, incessant Prayers his oars,
And Hope his gale; that from these mortal shores
Thro' death's rough waves to heav'n his spirit bore,
T'enjoy his triumph, and to sigh no more."

The Resurrection of Christ.

"But now is Christ risen from the dead" (1 Cor. xv. 20).

THE whole system of Christianity rests upon the fact that "Christ is risen from the dead"; for, "If Christ be not risen, then is our preaching vain, and your faith is also vain: Ye are yet in your sins." The *divinity* of Christ finds the surest proof in His resurrection, since He was "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." It would not be unreasonable to doubt His Deity if He had not risen. Moreover, Christ's *sovereignty* depends upon His resurrection, "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and of the living." Again, our *justification* that choice blessing of the Covenant, is linked with Christ's triumphant victory over death and the grave; for "He was delivered for our offences and was raised again for our justification." Nay, more, our very *regeneration* is connected with His resurrection, for we are "Begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." And most certainly our *ultimate resurrection* rests here, for "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." If Christ be not risen, then shall we not rise; but if He be risen than they who are asleep in Christ have not perished, but in their flesh shall surely behold their God. Thus, the silver thread of resurrection runs through all the believer's blessings, from his regeneration onwards to his eternal glory, and binds them together. How important then will this glorious fact be in his estimation,

and how will he rejoice that beyond a doubt it is established, that "Now is Christ risen from the dead."

"The promise is fulfilled
Redemption's work is done,
Justice with mercy's reconciled
For God has raised His Son."

C. H. SPURGEON, *Morning Readings.*

Searmon.

Leis an Urr. TOMAS HALIBURTON.

(*Air a leantainn bho t.d. 56*)

4. Tha sealladh air an t-slighe anns am bheil e tighinn anabarrach drùighteach do'n anam chreidmheach, agus cha'n urrainn e bhi air a chaochladh dòigh. Cha rathad e coltach ris an t-slighe air an d'imich Adhamh gu neamh, slighe tre phàras a bha air a dheanamh maiseach le sruthain thaitneach, far an do thuit na h-ùbhlán àbhuich mu' cheann, agus far, mar gu'm b'eadh, an do bhruth bagaidean sughmhor an fhionain, am fion na bheul, far an robh gach meas, eadhon ceud thoradh na'n craobhan a shuidhich Dia, agus nach robh fathas air an cur fodh dhìomhanas le peacadh an duine, ga'n sìneadh fein da laimh; far an robh ceileireadh òrduil nan eun air an ùr-chruthachadh a drùghadh air a chluasaibh le tlachd do-labhairt; far nach robh uchdaichean casa, na boglaichean cunnartach a deanamh a shlighe neo-thearuint', na mì-thaitneach, a bhà dol troimh'n lios, air a dheanamh maiseach leis na blàthaibh a bu chùbhraidh. Ch'n eil an t-slighe air am bheil e tighinn coltach ri so, ach na slighe gharbh, agus an-shocrach a tha thairis air beanntaibh de nàimhdibh, far am bheil air gach laimh beanntaibh de dh'fheirg a bagradh, bàis air. A dh'aon fhocal, tha doinean uamhasach fearg Dhe a seideadh na aghaidh, agus a giulain leath'sruth agus fàladh uile shalchar agus chreuchdan lobht' a chàirdean agus a naimhdean. Cia an cridhe air nach drùghadh a bhi ga fhaicinn a tighinn air a leithid so do shlighe.

5. Tha chrìoch air am bheil e tighinn anabarrach drùighteach dhoibh-san a tha ga fhaicinn a tighinn a "leumnaich air na beanntaibh, a toirt sìthidh air na tulaichibh. "Ch'n eil e tighinn, mar a dh'fhaodadh sùil a bhi againn ris, a sgrios pheacach cheannaireach. "Cha d'fhàinig mi," tha e'g radh, "a dh'eadh an t-saoghail, ach a shaoradh an t-saoghail." Tha e tighinn a shireadh agus a thearnadh iadsan a bha caillt'. Cha robh suaireas air bith annta-san a thàinig e thearnadh. Cìod e a tharruigeadh a shùil, na ghràdh, 'n uair a bha iad uile, mar an naoidhean truagh, na'n luidh na'm fuil fhein, air an ceangal suas na'n salchar fein, duaichnidh, truagh, agus na'n creutairean easbhuidheach, làn do leointean agus bhruthaidhean agus chreuchdan lobhta, salach mar an clàbar, dubh mar ifrinn, breun mar an uaigh a tha làn lobhaidh agus chnàmhan dhaoine marbh? Agus an truaigh so uile choisinn iad dhoibh fein. Sgrios iad iad fein, Hos. xiii. 9, agus mar sin, na bu neo-airidh air truas. Thàinig e ga'n saoradh-san nach robh 'g iarraidh saorsa, ach a bha deidheil air an slabhruidhibh. Ghràdhaich iad dorchadas ni's motha na solus. Eoin iii. 19. Thàinig e a leantainn le maitheas agus le tròcair peacaich a bha teicheadh.

“Gu cinnetach leanaidh maith agus tràcair mi uile laithean mo bheatha.” Salm xxiii. 6. Tha’m focal a tha air eadar-theangachadh “leanaidh” a ciallachadh a bhi’n tòir air neach a tha teicheadh air falbh. Mar gu’n abradh Daibhidh gu’n robh e cinnteach gu’n leanadh Dia e le maitheas, eadhon ’n uair a bha e teicheadh uaith. A dh’aon fhocal, tha e tighinn ga’n saoradh-san air nach eil e cur feum, ’s nach urrainn a bhi buannachdail dhà. “Do Dhia am feud duine a bhi tarbhach mar a dh’fheudas ean a tha glic a bhi tarbhach dhà fein? An toil-inntinn do’n Uile-chumhachdach gu’n saor thusa thu fein? An toil-inntinn do’n Uile-chumhachdach gu’n saor thusa thu fein? agus am buannachd e dhàsan, gu’n dean thu do shlighean iomlan?” Iob xxii. 2, 3. “Ma pheacaicheas tu, coid a ni thu na aghaidh-san? agus ma dh’fhàsas t’eusaontas lionmhor, coid a ni thu air-san? Ma bhitheas tu ionraic, coid a bheir thu dha-san? no coid a gheibh e o d’laimh? Feudaidd d’aingidheachd cron a dheanamh do dhuine mar tha thusa, agus d’ fhìreantachd a bhi tarbhach do mhac an duine.” Iob xxxv. 6, 7, 8. Nis tha bhi ga fhaicinn a tighinn a shaoradh a leithid sin ro-dhrùigheach dhoibh-san a tha ga fhaicinn.

6. Tha’n luathas leis am bheil Criosd a tighinn glè dhrùigheach dhoibh. Tha e tighinn a leumnaich agus a toirt sìthidh; tha e tighinn cho luath agus gu’m bheil e cur stad air an sgrios-san a tha ruith gu truaigh. Tha clann Dhé, ma’s eil an Tighearn a deanamh greim orra le ghràs, a ruith gu sgrios, agus tha fearg! Dhe, mar gu’m b’eadh, le luathas a reir sin, a ruith ga’n ionnsuidh a chùim an sgrigos; ach tha Criosd a ruith cho luath ga’n ionnsuidh agus nach bi aon dhiubh gu bràth air a chall. Cia cho luath ’s a bha e aig Adhamh ann am Pàras? ’S gann a bha’m peacadh air a ghnìomhachadh ’n uair a thàinig e thoirt saorsa do’n pheacach bhoehd. Gu dearbh, tha shluagh ullamh, ’n uair nach fhaic iad e’ air a ràdh maille ri màthair Shisera, “C’ar son a tha charbad eo fhad a teachd? Ach tha iad am breislich ’n uair a tha iad a labhairt mar so oir ’n uair a chli iad e, tha iad a faicinn am mearachd, oir tha e a “leumnaich air na beannaibh, agus a toirt sìthidh air na tulaichibh,” oir feuch, tha e teachd gu luath.

(Ri leantainn.)

Literary Notices.

“*I Was A Priest.*” This book just issued from the press, is a most damaging indictment of the Papal system. The author, Lucien Vinet, a French-Canadian was ordained a Roman priest in 1933, and acted as Roman Catholic chaplain in the Royal Canadian Air Force during World War II. In 1942, he left the Roman priesthood and joined the Presbyterian Church. The book attractively produced and lucidly written, contains fourteen chapters along with a Letter Preface by Louis Lahaie who left the Roman priesthood in 1947. Chapters II. and VI. in particular prove to the hilt that the Church of Rome is “The Mother of Harlots and Abominations of the Earth.” In these chapters the mask is removed and the vile abominations practised and indulged in behind the “Roman Curtain” are fearlessly exposed. “It is high time,” writes the author in his Foreword, “that Canadians should know that Romanism is not Christianity, but a counterfeit.” In his Letter Preface, Louis Lahaie writes, “I cannot review here every chapter of your interesting and enlightening book, but I must

not fail to point out that you have denounced in a masterful manner the Roman imposture concerning Mass, Purgatory and Confession . . . your book has the merit of exposing these impostures in such few and simple words that every reader should be able to understand it. It is time that Roman Catholics themselves knew something about this huge Mass imposture which fills Roman coffers with untold millions.''

Chapter xiv. deals with Romanism, Communism and War. In this chapter the author shows that the deep reason behind the present anti-Communist fervour is that Rome wishes to accelerate the outbreak of war. "We heard," he writes, "of this great hope of Rome, that is a war between Russia and the Protestant democracies, in 1940 during a visit to a famous Jesuit priest in Mexico City. We were still a Roman priest then and being an unusual visitor, he confided to us his experiences acquired at the Roman curia in the Vatican. He told us that the Bishops of the world had received instructions from Rome in 1938 to favour a war against Russia and to do their utmost to discourage a conflict between anti-Communist nations. To-day, ten years later, we realise that the Roman orders are still in force. Before and during World War II. we have seen the Roman Hierarchy discouraging conscription and using all sorts of little schemes to prevent our young men from serving in the Armed Forces. In the United States, Archbishop McNicholas, of Cincinnati, Cardinal Dougherty of Philadelphia, and all the Roman Bishops of the Administrative Committee of the National Catholic Welfare Conference, bitterly opposed conscription or any war measures. This was in 1940. Now that a war is possible, not against Fascism, but against Communism, the Roman Hierarchy is pleading for conscription. The Vatican has officially approved the war preparations of the United States, and Cardinal Spellman of New York openly pronounced himself for universal military training in the United States (*Catholic Brooklyn Tablet*, 27th March, 1948). In French Canada, where military conscription is traditionally opposed by the Hierarchy, the extraordinary outbursts of anti-Communist propaganda by the Jesuits and the unusual repeated pronouncements of the Roman Bishops, during this bitter international crisis, are very significant.''

"*I Was A Priest*" deserves a world-wide circulation that an imposed-public may realise that the Papacy is in truth "the masterpiece of hell." The book costs one dollar and may be obtained from—The Secretary, The Canadian Protestant League, 130 Gerrard Street East, Toronto 2, Ontario, Canada.—*W. M.*

Heresies: Ancient and Modern. J. Oswald Sanders. Marshall, Morgan & Scott Ltd., London and Edinburgh (7/6).

The above book, which was sent to the writer for review, contains much excellent and informative matter. Originally, the substance of the book was delivered to the students of the New Zealand Bible Training Institute in the course of their studies in Apologetics. These lectures, now revised, have been reproduced in book form in the hope that wider usefulness may be found for them.

The book is written in a non-technical style, the aim being to provide, within brief compass, an accurate and comprehensive history, both of the origin and of the doctrinal errors of each heresy considered. As Mr. Sanders observes, the modern heresies bear a striking resemblance in their

main tenets to the heresies which disturbed the Church in past ages and which were refuted by theologians of other days. At the head of the list he places Roman Catholicism—a fitting place for the Mother of Harlots—and then proceeds to deal with twelve of the Modern Heresies, including Spiritism, Christian Science, Jehovah's Witnesses, Mormonism, Unitarianism, etc. It is interesting to note that Freemasonry is considered anti-Christian.

A pleasing feature of the book is that Mr. Sanders does not turn aside to the bypaths of philosophy and worldly wisdom to refute these errors but relies on the sword of the Spirit, which is the Word of God. Perhaps we would not agree with his interpretations on occasions, but, in the main, he succeeds in throwing the light of Divine Truth upon these perversions of Christianity, which make it so evident that the advantages of education and the refinements of civilisation are powerless of themselves to effect any saving change on the mind of man, "Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be" (Rom. viii. 7). Mr. Sanders is apparently a firm believer in the Divine inspiration and infallibility of the Bible and he is thus on a firm foundation and able to advance arguments which not only enlighten the understanding but appeal to the conscience of his readers.

There are two places, in particular, in the book where we think it could have been improved. One is in the Synopsis of the Evangelical Creed given on page 14. We would have liked to have seen the Calvinistic doctrine of election included in this statement, as this truth is well nigh lost sight of in the religious world to-day. The other place is in Mr. Sander's discussion on the Sabbath question on page 69, where his own position on this point is far from satisfactory. Apart from these features, however, the book is valuable for its information and is recommended especially to our young men and women who are required, in pursuit of their lawful callings, to mingle with an evil and adulterous generation, where devotees to these cults abound. They would have beside them a useful review of these errors and the necessary information for their refutation. The price which is reasonable in these days, is 7/6.

The prevalence of these heresies, their numerous devotees and the zeal with which they are propagated, make it evident that the darkness which is admitted generally to be encompassing the world to-day has also to a large extent enshrouded the visible Church. The Sun of Righteousness has largely withdrawn His shining, and consequently these cults raise their heads and proceed with their works of darkness. Nor will the position be changed, until the God, who commanded the light to shine out of darkness, will shine into the hearts of poor sinners to give them the light of the knowledge of His glory in the face of Jesus Christ. For this let constant prayer be made for "judgment unto righteousness shall yet return again and all shall follow after it that are right-hearted men."—*D.M.*, Portree.

Notes and Comments.

Ministers reproved in United Free Church Assembly.

At the beginning of June, the Assembly of the United Free Church met in Glasgow. During a meeting on 9th June, Rev. S. T. M. Robertson criticised ministers who bought "Sunday" newspapers. The offence was

aggravated, he told the General Assembly, by the fact that they read them in sight of their children. We gather from the report given, that Mr Robertson was an eye-witness of this God-dishonouring practice. Of course, the rebuke is undoubtedly warranted. Can we wonder that Bible reading, even on the Sabbath day, in the homes of many in Scotland is a thing of the past, when the religion of professed ministers of the Gospel is such as will not bar the newspapers from their manse on the Lord's Day. It would be revealing to obtain some of the utterances of these offending clergymen on religious questions and compare them with their practice. But what can be expected if grace reign not in the heart and reverence for the Sabbath be utterly lacking?

General MacArthur and Bibles for Japan.

Last May we read an interesting report in a weekly periodical to the effect that the American Commander-in-Chief in Japan, General Douglas MacArthur, has in view obtaining millions of Bibles from America to distribute among the poor pagan population of that country. This has been somewhat confirmed by a note from New York by C. V. R. Thompson, correspondent to the *Daily Express*, published on 10th June, which states, "Orders came in from General Douglas MacArthur to-day (9th June) for enough Bibles to reach every village in Japan." If the General's plans will be carried out, he will have accomplished something clearly in the line of God's *revealed* will. "The sower went forth to sow"; and surely this work will be a sowing of the good seed of the Kingdom of God, and God can bless His precious Word, to poor perishing sinners in Japan by the Holy Spirit's work, in His sovereign grace, making Jesus Christ and salvation known.

Church Notes.

Communions.

August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway and Vatten. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, N. Tolsta; second, Gairloch and Ness; third, Applecross; fourth Greenock and Lochinver; fifth, Wick.

Day of Humiliation and Prayer.

The Synod has appointed the 17th (or 18th) day of August to be held throughout the Church, as a day of humiliation and prayer, for the spiritual and moral condition of our nation and the age.

Acknowledgment of Donations.

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

Sustentation Fund.—A Glasgow Friend, £2 10/-; Mr. J. F., Carnoch Farm, Ardgour, £2; Mrs. McK., Badralach, o/a Lochbroom, per Rev. D. N. McLeod, £2; "A Friend," Edinburgh, £1.

Home Mission Fund.—Mrs. C. G. Salvador, Sask., £1 19/-; Friend of the Cause, Glasgow, £2; Friend, Ross-shire, £1; Matthew vi. 3, Lochmaddy, Postmark, 10/-.

Aged and Infirm Ministers, and Widows and Orphans Fund.—A Friend, North Tolsta Postmark, £1; Friend, Lairg, 10/-; Friend, Sieulois, 10/-.

Dominions and Colonial Missions Fund.—Mrs. C. G. Salvador, Sask., £2.

Jewish and Foreign Missions.—Miss M. Bugden, Drayton, Portsmouth, £3; A Glasgow Friend, £5; Friend, Ross-shire, £1; Matthew vi. 3, 10/-; Mrs. C. G. Salvador, Sask., £1; Friend of the Cause, Glasgow, £2; Friend of the Cause, o/a Shangani Schools, £1; A New Zealand Friend per Rev. J. P. Macqueen, £5; Friend, North Coast, Applecross, o/a Catechisms for S.A. Mission per Rev. John Tallach, 10/-; Mr. E. M. Garrigrich, Tarbert, Harris, £1; Friends in Oshawa, £9 7/6; Staffin Prayer Meeting Collection o/a S.A. Mission, per Mr. Alex. Mackay, £7; A Friend, Edinburgh, £1; Mr. D. M., 712 Main Street, Saskatoon, Sask., £2 4/-; Mrs. Coop, 86 Villiers Street, Grafton, N. S. Wales, £2 17/6; Miss Gwen Coop, 86 Villiers Street, Grafton, N. S. Wales, £3.

F.P. Magazine Free Distribution Fund.—Miss M. Martin, Schoolhouse, Northton, £1; Mr. Hugh Mackay, 778 West 24th Avenue, Vancouver, £2.

The following lists have been sent in for publication:—

Dingwall Church Building Fund.—Mr. S. Fraser, Treasurer, acknowledges with sincere thanks the following donation:—"In memory of a loving Mother," Mrs. Urquhart, Springfield, £10.

Edinburgh Manse Fund.—The Hon. Treasurer acknowledges with very sincere thanks:—From Friend, Dechmont, West Lothian, 10/- per Mr. James Mackay.

Inverness Manse Fund.—Mr. Wm. Mackenzie, Treasurer, acknowledges with grateful thanks a donation of £1 from A Friend, Glasgow.

Lochinver Congregational Funds.—Mr. K. MacLeod, Treasurer, thankfully acknowledges a donation of £1 o/a Sustentation Fund from Anon., Lochinver Postmark.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £1 from "A Friend," Shepherds Bush, Postmark, also £5 from "A London Skye Friend."

South Harris Manse Building Fund.—Mr. Alex. MacLennan, Treasurer, acknowledges with grateful thanks the sum of £4 15/-, Collecting Card by Mr. John McCuish, Kenmore, Shieldaig, per Mr. N. Mackay; Friends, Breakish, £1 10/-; Collected at Finsbay, £68 15/-; at Geocrab, £26 10/-.

Tain Congregational Funds.—The Treasurer, acknowledges with grateful thanks a donation of £1 from J. M., Clarkston, Glasgow.

North Tolsta Manse Building Fund.—Mr. John Nicolson, Treasurer, acknowledges with sincere thanks the following donations:—Mr. and Mrs. T. A. C., 64 West Annat, Corpach, £1; A Friend, M. G., £1.

Breasclete Church Repairs Fund.—Mr. F. Smith, 22 Breasclete, acknowledges with grateful thanks the following donations:—Mr. J. McA., 29 Breasclete, £1; Dr. P. A. McL., Carlaway, £5; Mrs. N. McL., Stornoway, £1; A Friend of the Cause, Portree Postmark, £1; Miss M. U., Gairloch, 5/-; Mr. and Mrs. M. McL., New Park, Callanish, £2.

St. Jude's South African Clothing Fund.—The Committee acknowledge with grateful thanks contributions amounting to £17 13/8, also from Oban friends per Mrs. J. Tallach, five parcels clothing. Direct per Treasurer, Nurse Friend, £1 6/-.