

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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Gathered Together in the Name of Christ.

THOSE who were called by the Lord Jesus Christ to follow Him, while He tabernacled among men during the days of His humiliation, were few in number in the midst of a nation and people who received Him not. This fact did not eliminate the existence of a living Church enjoying spiritual fellowship and the divine presence and blessing; for the blessed Head of the Church said on one occasion while counselling His disciples, "For where two or three are gathered together in my name, there am I in the midst of them," (Matthew xviii. 20). These words considered in connection with their context do, of course, refer to the assemblies of the Church for the purpose of exercising Church discipline in the name and by the authority of Christ Himself, with the promise of His presence and guidance. Yet they may, without violation of their primary application, be taken as a most precious and encouraging pronouncement and promise in relation to the gatherings of Christians to worship God according to His claims and the requirements of His Word.

David was filled with gracious joy when others said to him, "Let us go into the house of the Lord," (Ps. cxii. 1), inasmuch as he had a secret, heart expectation that the Lord would be in their midst, there being thus others like minded with himself, desirous of humbly and spiritually worshipping the God of Israel. They had the promise then, as believers have now, of the divine presence. Paul in writing to the Romans commends Priscilla and Aquila, helpers in Christ Jesus, and continues, "Likewise greet the church that is in their house," (Rom. xvi. 5). No doubt, a small gathering of those who feared God met in their house, and worshipped there the just God and Saviour, in the name of Jesus Christ and through Him as the mediator between God and men; and their Lord and Redeemer would be in their midst by the presence and power of His Spirit, enabling them to pray and praise and also clothing the Scriptures read and expounded with heavenly authority.

There were days in Scotland, as elsewhere, when thousands met together to worship God, here and there throughout the land, and the power of the Lord was present to feed and comfort the living in Zion and to convert and save hundreds of sinners who were ignorant and out of the way. The gospel faithfully and fully declared by the pious servants of Christ, was then with the power of the Holy Ghost sent down from heaven. To-day we look upon the land's decayed face spiritually. Things have changed. Generally, and in most places, *comparatively* few publicly worship the God of heaven, in fellowship with others. Yet let the times be as dark as they

are in this respect, the two or three who know and love the Saviour and desire to honour God and seek His face and favour for their needy souls, in the public means of grace, are not abandoned spiritually; for "where two or three are gathered together in my name, there am I in the midst of them," declares their Lord and Friend.

Let not His people who find themselves in the midst of "a day of small things," be tempted by the devil or discouraged by worldlings to conclude that they bear not the mark of being His Church in the world and have no authority to expect His blessed presence when they gather together, scripturally and in Christ's name, because they are but two or three in the sanctuary on the Sabbath and fewer still in the weekly prayer-meeting. The Risen Lord appeared in the midst of eleven fearing disciples at Jerusalem and to them He showed His hands and His side. "Then were the disciples glad when they saw the Lord." And can He not reveal the memorials of His dying love, through the truth and by His holy Spirit's influence, to the two or three gathered in His name, in these sad days; and thus fulfil His sweet and precious promise, "There am I in the midst of them"? Of course, He can, and so He does, when that seemeth good in His sight.

And so let His disciples to-day be solemnly exercised as to having grace whereby they may gather together in His name, truly, spiritually, in faith and humbly—then the Lord will be as good as His Word. "For He is faithful that promised." (Heb. x. 23).

Ordination Sermon.

By Rev. JOHN COLQUHOUN, Glendale.

Preached in Portree Church at the Ordination of
Rev. Donald MacLean, on 22nd December, 1948.

(Continued from p. 8)

"... They are the messengers of the churches and the glory of Christ." etc., (II Cor. viii. 23-24).

II. I come now, in the second place, to notice the duty which ought to be performed towards them. Those addressed are, first of all, to show to these apostles of the churches the proof of their love.

(1) This is to be done by treating them as the servants of Christ. It is true that the world at all times gave but poor entertainment to Christ and to His servants, but something different is expected of a people who are giving a Call to a minister, for they entreat him to come and take charge of their souls. This implies a profession of a sense of the needs of their souls and a willingness to receive a minister "as an angel of God, even as Christ Jesus." (Gal. iv. 14). Nothing less than this is expected of those who profess to have a love to Christ and such a concern for their own souls that none but Christ can save them. The duty of the servant is to commend Christ and to exalt Him before the people, and in the measure in which he does this, he ought to have respect from the people and to be loved by them.

(2) They are to be treated as messengers of the churches. To the Church in this world is given by Christ the power of the keys, that is, the key of doctrine and key of discipline. The messengers of the churches

use the key of doctrine when they declare the whole counsel of God to men and women, and they use the key of discipline when they admit to, or shut out from, sealing ordinances in accordance with the word of God. They are the officers which Christ has appointed in the Church, and as the Church's messengers they must, in her courts, exercise the power which Christ has delegated to the Church. It is, therefore the duty of all who profess to love Christ to show the proof of their love to the Church's messengers before the churches.

The apostles of the churches are ambassadors of peace to proclaim peace on earth and good-will towards men. Viewing their position in the world from that aspect, theirs is an honourable employment, and they ought to be esteemed "very highly for their work's sake." (I. Thess. v. 13). It would be as well for each of us to take the lowest room as poor perishing sinners who are aliens and enemies to God, and when God has commissioned men to come to us with a message of peace, if we value their message, we should have love towards the messengers. And truly it can be said that they have the most wonderful message that ever fell on the ears of mortals when they proclaim God's message, saying, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Is. lv. 3).

(4) It is the proof of your love to them that you are to show, and not a mere profession of love.

One proof of that love is to take heed to that doctrine which they proclaim. Some, while they do not absent themselves from the public means of grace, show clearly that they are not at home there. It is possible that there are some before me tonight and they count it too long to sit for an hour and a half in the house of God, while they would never feel weary though they would be sitting in the Hall on the other side of the street for three or four hours, listening to the vanities of the world. The pictures, the dance and the vain song are more in keeping with their desires than what would be beneficial to their immortal souls. Methinks I hear someone saying what is wrong with the pictures, the dance and the vain song? Well, friend, let me ask you one question. Can you classify these things as works of faith? I do not think that there are any in this closely packed church tonight who are so bold as to say that the things mentioned are works of faith. If not, let the Holy Spirit in the Scriptures be the judge and we read there, "for whatsoever is not of faith is sin." (Rom. xiv. 23). The doctrine which a faithful minister of the gospel will preach must condemn these sinful frivolities and, therefore show the proof of your love to such by taking heed to their doctrine.

There is another proof of your love that should be shown, and that is, to pray for them. I fully believe that where an individual is in the habit of remembering his minister at the Throne of Grace, he will not turn against that minister because of some slight provocation, nor will he easily be made to turn his back on the Cause of Christ through the evil designs of others. It is only the Great Day that will reveal the blessing that a praying people are in a congregation, and the support they are to a godly minister. I remember reading of a minister in America whose labours were at first abundantly blessed in his congregation, but after a time a season of barrenness set in. A deputation waited on the minister

to inquire as to the reason. The reason given by the minister was, "I have lost my prayer book." One of the deputation said, in surprise, "We did not know that you used one." "Yes," he replied, "the godly people of my congregation were my prayer book, but for some time they have slackened very much in their duty of remembering me at a Throne of Grace." The hint was taken and the breath of prayer which had begun to be dangerously faint, began to rise with renewed strength, and soon, they were visited with times of refreshing from the presence of the Lord.

(5) This proof of your love is to be shown "before the churches." I have already referred to the cause why we occupy a separate position as a Church, and to the testimony raised by us. The eyes of the churches in Scotland are upon us, small and despised though we may be, and let us in this congregation, and let all our congregations, faithfully adhere to our distinctive testimony as a Church. It is a noble testimony, worth adhering to while we live, and worth dying for. It is the testimony for which many eminent martyrs and confessors bled and died, and let us not forsake it while God enables us, by His grace, to adhere to it.

Again, let us show the proof of our love "before the churches" by showing a spirit of self-denial. Self-denial is a necessary qualification of a true disciple of Christ, as the Saviour Himself says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. xvi. 24). This spirit can be shown, among other ways, by a readiness to sink our own petty quarrels. Each of us meet, in our several spheres of labour, many things which vex us, and on account of particular matters attending them, are magnified in our eyes out of all due proportion. We are so ready to forget that they are but as a small drop out of the bucket in comparison with the restless ocean of trouble which incessantly tumbles round this world of ours, and, therefore, let us be ready to sink them for the good of the Cause of Christ. Further, this spirit of self-denial should be shown by accepting, in a Christian manner, rebuke when we go wrong. It is very evident that this is contrary to the spirit of the age in which we live, but it is not contrary to the spirit of the true Christian. The Psalmist would say, "Let the righteous smite me; it shall be a kindness; let him reprove me: it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities." (Ps. cxli. 5).

The second thing in connection with the duty required is to show the proof "of our boasting on your behalf." We are here tonight for a very solemn reason. As a Court of Christ's Church, we have put a Call from you, as a congregation, in the hands of the man whom you have elected to be your minister. By doing so we have, in a manner, boasted of your unanimity, of your sense of your need that he would take charge of your souls, of your appreciation of faithful and plain preaching, and of your faithfulness to perform the solemn promises which you made, in signing this Call, that you would show all dutiful respect, encouragement, and obedience in the Lord. This has been our boasting on your behalf to the minister-elect, and now when we are about to ordain him, and induct him to the pastoral charge of this congregation, it is for you, as a congregation, to show the proof "of our boasting on your behalf."

May the Lord bless anything said which was consistent with His Word.

Wine and Strong Drink.

By Rev. D. CAMPBELL, Stornoway.

“Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise” (Proverbs xx. 1).

WE are aware of the delicate nature of the subject in hand and it is with reluctance we venture the handling of it. In view, however, of the deplorable abuse of the mercies referred to, we deem it our duty to place before you some considerations, based on the text. When we consider the enormous amount of revenue drawn by our Government from the drink trade and knowing that a large percentage of that amount is due to excessive drinking by both men and women, we consider such a source of revenue more of a scandal than an asset. It is truly vexatious to hear that the young women of the nation are as addicted to strong drink as the men. It is not so long ago since it was a rare thing to see a young woman entering a public bar. Their sense of modesty would prevent them but now it seems to be the proper thing for women to go in with the men. We appeal to the people of our church, both young and old, and whomsoever this appeal may reach, to guard against the evil of drunkenness.

Let us now proceed to the consideration of our text from which we shall notice:—

I. The lawful use of wine and strong drink.

II. The unlawful use of them.

III. Proofs of the statement of the text that wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

I. While some hold the view that alcoholic drinks should be, in all circumstances, excluded from the human diet, we maintain that there are circumstances, in which these may not only be a lawful part of our diet but it may be essential for us to possess and use them—unless we are prepared to renounce part of the Word of God. We shall therefore notice (a) the circumstances in which the use of these was and may now be essential and (b) in which desirable. The use of wine under the Old Testament dispensation was indispensable. It was an essential part of the morning and evening sacrifices (Exodus xxix. 40). The same applied to the appointed feasts of the Lord (Leviticus xxiii. 13). The words of the Lord Himself, “I will drink no more of the fruit of the vine,” indicated that He tasted of it. Under the New Testament, by Divine appointment, wine is an essential element in the Lord’s Supper. There are also circumstances, in which the use of strong drink and wine is desirable. According to Proverbs xxxi. 6, we are directed to “give strong drink to him that is ready to perish and wine unto those that be of heavy hearts.” Then the apostle Paul advised Timothy to use a little wine for his stomach’s sake (I. Timothy v. 23). It is also evident from Ephesians v. 18, that, while he prohibited a “filling of themselves” with wine, he allowed the Ephesians to use it in moderation. Be it noticed, however, that in both cases, whether in the worship of God or in the human diet, the quantity allowed was a very small one. The daily drink offering and the drink offering of the appointed feasts was a quarter of an hin (Exodus xxix. 14), (Leviticus xxiii. 13). Paul again in describing the use of wine to Timothy emphasises the quantity to be taken, “a little.” He also, in reproofing the Corinthians for their improper use of wine at the Lord’s Supper,

commanded them to eat at home that they might not be hungry coming to the Lord's Table (I. Corinthians xi. 21). In partaking of the symbols of the body and blood of our Lord, the communicant may eat only a morsel of bread and at the most a mouthful of wine. To exceed this is highly unbecoming. One must, however, partake of these in order to properly observe the sacrament of the Lord's Supper. Our duty is, therefore, not to condemn the use of wine and strong drink altogether but to guard against the abuse of them, and we maintain that if these were used only in the circumstances which the Scriptures allow there would be no need of these public houses, which are more of a curse than a blessing in our land.

II. We now come to notice the unlawful use of wine and strong drink. Under this head, we would draw your attention in the first place to the circumstances in which the use of these beverages is prohibited, secondly, the woe that the Word of God pronounces on drunkards, and thirdly, the punishment due to the sin of drunkenness. (1) A Nazarite under a vow was not to drink wine, and we believe that the prohibition applied to him in all circumstances. It was better for him to faint than to taste. This may properly be applied to such as have been addicted to drink but who have, in the mercy of God, been enabled to abstain, much to their own welfare and the pleasure of others. It is better for such not to taste whether they have vowed to do so or not. Addictedness to strong drink has too deeply ingrained itself in the heart to be cast out by half measures. As one of these lusts in the human heart, it must be crucified and that can best be done by totally abstaining from strong drink. Whoever may find the foregoing applicable to his case let him not taste strong drink and as for wine let him confine himself to the sacramental use of it only. The Rechabites have set a good example before such as are under a vow of abstinence. Their faithful adherence to the promise, made to their father, Jonadab, not to drink wine, even when asked by the prophet to do so, was rewarded by the Lord, for He said, "Jonadab will not want a man to stand before the Lord forever" (Jeremiah, chapter 35). We also conclude from the angelic injunction to Manoah's wife, when bearing Samson, not to drink wine, that it is prohibitive for young mothers to indulge in the use of alcoholic drinks. For their own sake and that of their offspring, they should refrain lest they fall a prey to a real enemy. Only when life is at stake should those in the adolescent age taste strong drink as it is a notorious fact that most confirmed drunkards become so under the age of thirty years. Let not this, however, even suggest to us that after that age we are free from the risk of becoming drunkards.

It is a painful sight to see young men and women entering public bars together and still more so to see them staggering under the influence of strong drink. What can be expected but a lowering of the nation's moral standard, when the parents of the morrow are encouraged to cultivate the habit of smoking and drinking together. Whether people will believe it or not, such forms of social intercourse may prove more effective in our national ruin than Communism or any other "ism," however undesirable these may be. It is time that the nation's conscience was awakening to a sense of this real danger. Our national drink and betting bills constitute as grave a danger as any we face. "Look not on the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder" (Prov. xxiii. 31-2).

(2) God has pronounced his woe on drunkards. In Isaiah v. 11, we read, "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them." Of these it is also said that they regard not the work of the Lord, neither consider the operation of his hands.' Sin is the cause of woe which is an intimation of the punishment due to sin. Drunkenness is a sin, hence the woe on such as indulge in it. It is a fruit of the flesh, against which the Lord warned His disciples (Luke xxi.) 34: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness . . . and so that day come upon you unawares." The day referred to is described in the chapter and it will truly be an evil day for many. Socrates was wont to say that evil men live that they may eat and drink, but good men eat and drink that they may live. The woe partly consists in the drunkard being deprived of the means to satisfy his lust for strong drink. In Joel i. 5, the drunkards are told to weep and the drinkers of wine to howl because the wine is cut off from their mouth. Take his strong drink from the drunkard and he deems himself deprived of his all. Ask him to choose between his family and his drink and we feel we may confidently say that the latter is the choice of his heart. Concern how he may procure his drink takes precedence of how to provide for his family. We feel grieved when we see ill-fed and ill-clad children and mothers in these days when poverty need not exist because we feel sure that this needless suffering is due in many cases to reckless spending on drink and betting. Other vices are in the wake of drunkenness such as rioting and dishonesty. Many are the homes which owe their misery and distress to the immoderate use of strong drink. We think it must be very distressing for a woman to see her husband coming home drunken to herself and her family, having profligately spent the money intended for their maintenance. What a bad example such conduct must be to a young family. Sad to relate there are many homes in the land to which this is no exceptional experience. It is still more grievous when both parents drink. The effect of this must be borne by the children, and the fruit of it reaped in future years when malnutrition in infancy and youth will bear its evil fruit. One cannot too much condemn the evil of drunkenness. It has a degrading effect on the moral standard of the individual; self-respect is lost and the language often vile.

(3) Too often drunkenness is not treated as a sin, but if we consider the very strong terms in which it is condemned in the Word of God, we are bound to think of it not only as a sin but as a very heinous one.

Under the Old Testament, the persistent drunkard was punished by death. According to Deuteronomy xxi. 20, the parents of the stubborn son, who was a glutton and a drunkard, were to bring their son to the Elders of their city, who were to judge him according to the law, and thereafter, all the men of the city were to stone him to death as a public enemy. Darkness shall pursue the enemies of God, and "while they are drunken as drunkards, they shall be devoured as stubble fully dry" (Joel i. 10). We have every reason to conclude from Matthew xxiv. 48-51 that the same will be the final lot of the impenitent drunkard under the New Testament. That servant whom the Lord shall find smiting his fellow-servants and eating and drinking with the drunken shall be cut asunder and his portion shall be where there is weeping and gnashing of teeth. Paul, in I. Cor. vi. 10, puts drunkards among the unrighteous, who will not inherit the kingdom of heaven. Drunkenness, therefore, is not only most unprofitable

in this present world, but persistence in it renders one liable to eternal death. They are truly to be pitied who are the victims of strong drink. A conviction of and a departing from this sin would bring prosperity to many a home. But let us proceed to the last head.

III. We have several proofs of the statement of the text in the Scriptures and it strikes us as grievous that in the first case recorded there, Noah is the guilty party. That Noah was a good man is beyond doubt, but the words of our text were truly fulfilled in his case that day: "He drank of the wine and was drunken; and he was uncovered within his tent" (Gen. ix. 21). Surely his wine mocked him that day. When he awoke and discovered that Ham, his younger son, had seen his nakedness, he cursed that son's descendants and the curse has been a raging one to the children of Canaan. If Noah had not been deceived by his wine, the curse on his son's children might have been averted. The Canaanites might well agree with the statement of the text as they trace the source of their curse, pregnant with indescribable misery and enmity, to the only instance recorded of their father's drunkenness. Another example is that of Lot, whom his daughters made drink wine for a most detestable purpose. We may safely say that that righteous man, who, when in Sodom, was daily vexed by the ungodly conduct of its inhabitants, had under the influence of the wine he received, surrendered the government of his reason to lust. Otherwise he would not have been involved in abominable sin (Gen. xix. 33). It is also worthy of note that the offspring of that unholy generation were the traditional enemies of God's covenant people. Moab and Ammon were the implacable enemies of Israel. How true it is that whoredom, wine, and new wine take away the heart (Hos. iv. 11).

Another remarkable case in proof of the text is that of the Levite, who sojourned on the side of Mount Ephraim, and took his concubine out of Bethlehem-judah. She played the harlot and returned to her father's house but after a time her lord went for her to bring her to him again (Judges xix.). On his way home, he was obliged to pass the night in Gibeah, which belonged to the tribe of Benjamin. During that night, he was entertained by an old man of Mount Ephraim and "as they were making their hearts merry" with eating and drinking, certain sons of Belial beset the house and demanded that the man be brought forth that they might know him. To the shame of the Levite, he gave them his concubine, whom they abused until the morning, when she was found dead at the door of the house "where her lord lodged." Taking her body home, he divided it into twelve parts and sent them into all the coasts of Israel. This rallied the tribes to wage war against Benjamin for the deed of wickedness done among them in the case of the concubine. During the first day of the war, 22,000 Israelites were killed; on the second, 18,000 Israelites, and on the third day, 25,000 Benjamites were slain. Thus was one tribe almost exterminated, all on account of the merriment of the Levite and his company. If they had been quieter they might have concealed their presence, and we can only attribute to either drunkenness or extreme cruelty his throwing a helpless woman to those wicked men. The strong possibility is that if the Levite had drunk less that night his presence there would have been unknown and a terrible disaster might have been avoided. We might give other proofs, but we must conclude by referring you to Prov. xxxi. 4 and I. Thes. v. 6-7. May we also be of those who watch and are sober. Amen.

The Lord's Day.

An Address to the People of the Western Highlands, by the Western
Presbytery of the Free Presbyterian Church of Scotland.

The Lord's Day has always occupied a prominent place in any community where the Gospel of Christ has been blessed by the Holy Spirit to the saving of the souls of sinners. Nor is this surprising when we consider the work or the Holy Spirit in applying the Gospel is thus described by Jeremiah, "After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God and they shall be my people." (Jer. xxxi. 33). All those who are spiritually enlightened to understand the things which are spiritual and eternal are in full agreement with the Apostle Paul when he says to the Romans, "Wherefore the law is holy and the commandment holy and just and good," and are taught to confess with him, "For we know that the law is spiritual; but I am carnal, sold under sin." (Rom. vii. 12, 14). Through the gracious teaching of the Holy Spirit such see a divine glory in the law of God which serves, on the one hand, to humble them under a sense of their sin, and, on the other hand, to subdue them under a sense of the Divine Majesty. Nowhere does this divine law appear so glorious as when it is seen to be fulfilled by the obedience unto death of the Divine Redeemer of whom we read, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." (Gal. iv. 4). Those who have been made partakers of this redemption and have had the love of God shed abroad in their hearts by the Holy Ghost, show their love to their Redeemer by seeking to keep His commandments. This is the real evidence of true discipleship as Christ Himself makes plain, "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you." (John xiv. 15, xv. 14). All impenitent Sabbath-breakers, whether found among the clergy or laity who pursue their wicked way in the face of warning and exhortation, make evident, not only their rebellion against the King of Eternity, but also that they have neither part nor lot in that salvation in which God's glory is made great. They are thus on the broad way which leads to destruction and, unless repentance is granted, must irretrievably perish beneath the wrath of God.

That the Gospel of Christ was widely blessed in the Western Highlands in days gone by is clear from the facts of history. Trees of righteousness, the planting of the Lord that He might be glorified, were to be found in our glens and dales. Planted there by His grace they grew up and flourished in God's holy place, and the savour of their memory is carried down to us both by printed page and oft-repeated anecdote. Having served their generation, they fell asleep and are now having their everlasting habitation in the Father's House, as Christ promised, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." (John xiv. 1). These men and women constituted the true glory of the Highlands, and were so accounted by Him Who, while He was on earth, preferred the house in Bethany to Herod's palace. While these worthies lived, the Sabbath was observed and loved. The private and public worship of God was to them a delight, and the Lord who loves the gates of Sion was the portion of their inheritance. "The lines had fallen to them in pleasant places." (Psalm xvi.)

The generation, which has risen up in their stead, however, has grievously departed from the good old paths. The love of money which is the root of all evil is more in evidence than love to the House of God. The god of pleasure is more the object of worship than the God of Salvation. The newspaper is greedily devoured while the Bible is neglected. "My brethren, these things ought not so to be." (James iii. 10). "For because of these things cometh the wrath of God upon the children of disobedience." (Ephes. v. 6). "Remember, therefore, how thou hast received and heard; and hold fast and repent." (Rev. iii. 3).

The enemies of God have not been slow to observe the decay in spiritual life and, in recent times, powerful efforts have been made to overthrow the sanctity of the Sabbath by various agencies. The purpose of this address is to direct the attention of the people to a certain attempt being made in a silent and penetrative way. We refer to certain emissaries from the newspaper world, who are evidently working according to a planned campaign in the Western Highlands. They have already penetrated to Gairloch and Ullapool, and recently, to Portree, among other places. Their desire is not for the spreading of the Word of God, the good seed of the Kingdom, but the selling of "Sunday" newspapers. No expense or effort is considered too great to effect this end. These men cannot claim to have the moral and spiritual welfare of the people at heart when they are engaged in breaking down one of the main bulwarks against immorality and un-spirituality. It should be clear to the people everywhere that the buying and selling of newspapers on Sabbath constitutes a clear breach of the Fourth Commandment, while the reading of such papers on the day which God requires to be sanctified to Himself must involve the transgressor in deeper guilt before God. Such guilt may not be felt on the conscience now but shall be felt assuredly in Eternity. The God who cannot lie has declared it; "The soul that sinneth it shall die." Death in this world is the universal experience of mankind. If death is surrounded with such sorrow, pain and desolation as is our common lot to observe, what must be the terrible reality of eternal death? "The sting of death is sin and the strength of sin is the law." (I. Cor. xv. 56) Every impenitent Sabbath breaker will find the terrible strength of the Fourth Commandment at death and the sting will remain in his soul throughout the endless ages of eternity. We, therefore, call upon all to whom this address may come, as they and we must one day appear before the Judgment Seat of Christ, that they seek grace, steadfastly, to resist this temptation thrown in their way by these ungodly profaners of the Lord's Day, and to determine to resist any similar encroachments on the sanctity of this blessed day. In this exhortation we are but fulfilling our duty as watchmen upon the walls of Zion. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." (Ezek. iii. 17).

When a sinner is deeply convinced of sin, the law, at God's command, arrests him with its curse, and binds him with chains of guilt. Now terrors from the Lord beset him round about, and fill him with fear and shame and confusion of face. These troubles are bound upon him, and are greater or less, longer or shorter, as God sees best for the sinner's present humiliation and future safety.—*Berridge*.

“O Death, where is thy Sting?”

(A letter from Andrew Wellwood to a friend.)

THOUGH I be stepping into eternity, and was thought to have been just entering into it about half-an-hour ago, I could not but remember you and dictate a little of my mind to you; not that I intended to write any instructions unto you but only to show that God is good to them that seek Him; and that in His providence His promises are all accomplished to the full to me. I cannot tell what He has done for my soul; but I think He has brought me to the end of my days, to the end of my race, by such a wonderful chain of divine providence, that I would not for ten thousand worlds desire that He had brought me by any other way. *He lives long enough who lives till he gets to Heaven; all other things are but appendages. He lives a short while who is unprepared for it, of whatever age He may be.* Therefore my death need not offend any man; from what can I get more than the kingdom immovable, “undefiled, and that fadeth not away”? (I. Pet. i. 4).

I desired to live for no other end than to preach my Lord in the great congregation; and think you not that He will accept the will for the deed? I dedicated my life to His service, and I hope He will graciously take it off my hand, as if I had done Him many years’ service. And, I must tell you, He has many wonderful ways of bringing His children unto glory: I could tell you of it by sweet experience, if my weakness and breath would permit. I would not, for all the glory, riches and pleasures of a vain world, that my lot had been another than my Lord has appointed it: yea, my last half-year’s providence has been a golden chain, which neither I, men nor angels, can sufficiently value. Would you know that I think now of Heaven? Though I were out of this state of mortality, I could never think of it enough. Oh! oh! oh! the joy of being with Jehovah and the Lamb. Oh! “the excellency of the knowledge of Christ Jesus,” even on this side of time! But to see Him as He is—oh! who can tell what a sight it is! Even those who see Him face to face, see, as it were, but the skirts of His beauty and excellence; and let them dive still deeper and deeper, till eternity, they shall still be but beginning and yet never well begun.

To show my great love and respect I ever had to you both formerly and now, I write unto you, even when the death-rattle is in my throat; and though I be in a great agony, I find the only way to Heaven, that “*new and undying way*” only by the blood of the Son of God; there is no other way but to *believe in Christ and be saved*. But it is a lively, purifying, loving and believing way. I cannot say much: I am in death’s pangs. But, “O Death, where is thy sting? O grave, where is thy victory?” (I. Cor. xv. 55).

I am like to have a sharp combat, but I hope Christ will not be an indifferent spectator. The end crowns the work. And, if once I were within Immanuel’s surpassing sweet land of conquest, then should I trample death and hell under foot, and triumph over all the miseries and afflictions which seemed to triumph over me. O, Death, what art thou in mine eyes? My Lord hath swallowed thee up in victory; and can a free-born son and conqueror, through the blood of the everlasting covenant, be afraid of a conquered slave? (Rev. xiv. 13). Hell, sin, devil and death are conquered slaves.—I am, dear Sir, Yours, —.

The Family Pew.

By the Rev. J. P. MACQUEEN.

As surely as Pharaoh's daughter said to Moses' mother, "Take this child away, and nurse it for me, and I will give thee thy wages" (Exodus xi. 9), so the Most High says, though in different language, to every mother to whom He gives the great and precious gift of a new-born child:—"Train up a child in the way it should go; and when he is old he will not depart from it," and "bring them up in the nurture and admonition of the Lord." (Ephesians vi. 4). The child should be prayed for that it would be "a proper child," and the "training in the way he should go" should commence with the presenting of the child alive. Parents should henceforth seek for the child, first and foremost, "the Kingdom of God and His righteousness," divinely promised and assured that, all other necessary and secondary things shall be added. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Timothy, iii. 14-15). "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy vi. 7).

It is amazing how some professing Christians neglect the religious training of their children in view of the repeated emphasis laid upon this subject both in the Old and New Testament Scriptures. Let us consider two further important examples:—(Genesis xviii. 19) "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he has spoken of him." What a blessed man was Abraham to have received such Divine approval, and what an example to others, in this connection he set, till the end of time. The other instance is in Deuteronomy, 4th Chapter, 9th and 10th verses:—"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, 'Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that *they may teach their children.*'" Let the reader read in the light of the foregoing the first eight verses of the seventy-eighth psalm, and let us recall our solemn baptismal vows. "I will pay my vows unto the Lord now in the presence of all His people." (Psalm cxvi. 18).

As we live in days when various youth organisations abound, both outside and inside the professing church, it is interesting and instructive to observe that so far from the much-talked-of juvenile delinquency having simultaneously diminished, the evil has actually increased considerably. How is it that such youth organisations as the Boy Scouts, Girl Guides, Bands of Hope, Boys Brigades, and various others, have not contributed to the diminishing of recalcitrance among the youths of our generation? We have no hesitation in tracing the cause to the fact that all these organisations are fertile sources in destroying the most potent influence

in Church and family life—the family pew. Even the Sabbath-school, which has been an influence for good in many a young life, is not a substitute for the family pew, but, on the contrary, in many important particulars, it is too often an unfortunate necessity. For instance, where parents have either not the ability to impart religious instruction to their children, or will not do so through sheer disinclination, the Sabbath-school has often proved a useful, and, in some cases, a blessed, alternative, but still all this only emphasises the incomparableness of parental instruction, and the unrivalled influence for good of the family pew. The family is the fundamental unit of society.

It still holds true, to a great extent, that “the hand that rocks the cradle rules the world,” and next to being in the Kingdom of grace oneself, the greatest privilege under Heaven, is to have a truly God-fearing mother. Scriptural parental instruction, reinforced by the example of a godly home, together with the moulding power of the family pew, under a faithful Gospel ministry, constitute character-forming influences second to none.

It has often been objected, with more superficial plausibility than truth and reality, that as church services are long, and the preaching expository and doctrinal, full of the solid meat of Scripture, what can the child make of it all? Is it not beyond him, and would he not be as well running about in the open spaces for all the good he gets? The superficiality, apart from the un-Scripturalness, of this irresponsible objection is at once apparent when one considers that all the time the child’s subconscious mind, in spite of himself, is registering and retaining the outstanding phrases and illustrations. As one who was thus trained left it on record:—“The favourite texts of the preacher, the habitual sentences and the continual application of the whole discourse stick to him like burrs; and they become his permanent possession.” The same writer continues:—“In after years the child was quite convinced that the ground and framework of all his theology and his knowledge of Bible truth were received in the sanctuary, and his subsequent reading and study have only been a matter of filling in the details. I value Sabbath schools, and yet, I am old-fashioned enough to assert with all the force I can give it, the best of all training grounds for boys and girls is the ordinary worship of the sanctuary.” He concludes:—“One of the deepest tragedies of the situation to-day is that boys and girls are not being brought to the ordinary services of the Church as they used to be, either through sheer laziness and indifference of the parents, or through some mistaken notion that the Church is not for young folks. The Church, and all that it stands for, are as much the heritage of the boys and girls as of the older people.” “Holiness for ever, Lord, thine house becometh well.”

It is right and proper that parents should be as concerned for the spiritual condition of their prospective sons-in-law and daughters-in-law as of their own family, for, as the Rev. John Brown of Haddington put it, in his dying advice to his family:—“How dreadful for your own souls, and for those of your children, if you take unto your bosom an unconverted lump of wrath! For the Lord’s sake, let no beauty, no affability, no wealth, decoy any of you into this dangerous snare, which may exclude the grace of God from your family till the end of time. If the Lord gives you families and children, bring them up for God.” If Scotland is to be

restored to pristine Christianity as a nation, the importance of the family pew must be re-emphasised.

In conclusion, let me emphasise that however natural it may be for unconverted parents to be satisfied with equipping their children to "get on in the world," God-fearing parents should manifest that the spiritual welfare of their children is their first and chief concern. How sadly different the views of many parents to those of the saintly Rev. Robert M. McCheyne, who declared that if he had twelve sons, a figure he afterwards raised to twelve thousand sons, he would plead with the Most High to make Gospel ministers of every one of them. It is, consequently, little wonder that, in these days, the true, faithful, and sincere labourers are so few in view of the plentiful harvest. We must not, however, be regarded as advocating, or, for a moment, countenancing, a man-made, or bursary-made, ministry—a great curse in our day.

God's Sovereignty in Relation to Salvation.

"Salvation belongeth unto the Lord" (Psalm iii. 8).

The following are extracts from the essay on John Calvin in *The Reformers and the Theology of the Reformation*, by the late Principal, the Rev. Dr. Wm. Cunningham, of New College, Edinburgh:—

"The grand heresy which might be said to have overspread the church for many centuries, was in substance this— that the salvation of sinful men—was to be ascribed, not to the one true God, the Father, the Son, and the Holy Ghost, but to men themselves and to what they could do, or to what could be done for them by their fellow-men and other creatures. Calvin (1509-1563) saw that the only effectual way of dealing with this great perversion of the way of salvation—was to bring out fully and definitely the whole doctrine of Scripture concerning the place held in the salvation of sinners by the Father, by the Son and by the Holy Ghost. Accordingly, Calvinism represents the Father as arranging, in accordance with all the perfections of His nature and all the principles of His moral government and at the same time, with due regard to the actual capacities and obligations of man, the whole provisions of the scheme of redemption, choosing some men to grace and glory, and sending His Son to seek and to save them. It represents the Son as assuming human nature and suffering and dying as the Surety and Substitute of His chosen people—of those whom the Father had given Him in covenant—of an innumerable multitude out of every kindred and nation and tongue, as bearing their sins in His own Body and bearing them away—as doing and bearing everything necessary for securing their eternal salvation. It represents the Holy Spirit as taking of the things of Christ and showing them to men's souls, as taking up His abode in all whom Christ redeemed with His precious Blood, effectually and infallibly determining them to faith and holiness; and thus applying the blessings of redemption to all for whom Christ purchased them, and finally preparing them fully for the inheritance of the saints.

These are in substance the views given us in Scripture of the way in which sinners of the human race are saved. They are views which, as experience fully proves, are most offensive to the natural tendencies and

inclinations of men's hearts; and plainly as they are taught in holy Scripture, there is a constant and powerful disposition—especially when true religion is in a low or languishing condition, to reject them or explain them away, and to substitute in their room notions which, more or less directly, exclude or contradict them. However, “these views and these alone overturn from the foundation the whole system of notions which then generally prevailed and which so fearfully perverted the way of salvation.”

“When Calvinistic principles are rejected or thrown into the background, not only is something, more or less, of necessity taken from the Creator and assigned to the creature, but an opening is made, an opportunity is left, for carrying on this process of transferring to man what belongs to God to almost any extent, until the Scriptural method of salvation is wholly set aside or overturned.”

Searmon.

Leis an Urr. TOMAS HALIBURTON.

(*Air a leantainn bho'n t.d. 12.*)

3. Bha beinn de naimhdeas na seasamh anns an t-slighe a bacadh saorsa pheacach. Air do'n duine Dia a threigsinn ghabh e air amhaich cuing an diabhail, thainig e gu bhi na thràill Shàtain, agus reic se e fein mar thràill do dh'ifrinn; agus, uime sin, ge b'e dh'oidhirpicheas a chuir saor feumaidh e cùntadh air gu'm bi ifrinn air a mhuin. Cha'n eil teagamh, 'n uair a chaidh a cheud iomradh air an innleachd bheannaicht' so a chuir an ceill, nach do chuir e ifrinn fodh ghluasad uamhasach; Smuaintich Sàtan e fein tearuinte a thaobh a chreich, agus a deanamh buaidh-chaitream ann thairis air gliocas Dhé, mar gu'n do chreach e uile innleachd-san anns an t-saoghal iosal so, leis an duine a mhealladh; agus cha'n eil teagamh, 'n uair a thainig e gu bhi tuigsinn gu'n robh rùn gu bhi ga spùinneadh dhe chreich, nach cruinnicheadh e ri cheile neart aonaicht' ifrinn; agus bu bheinn mhòr so anns an t-slighe. Na'm faic-mid na bagraidhean, na mùidhidhean, agus an naimhdeas fuileachdach a bha aig Crìosd ri tighinn thairis air anns an t-slighe anns an robh e gu dhol a chùrn tearnaidh a shluaigh, thigeadh-mid gus a cho-dhùnadh nach gabhadh e gu bràth os laimh e. Is e so aon dhe na tulaichibh, a chùrn mòr ioghnadh nan uile chreidmheach, thairis air an d'thug e sitheadh.

4. B'e beinn mhòr eile a bha na shlighe, mi-choibhneas na muinntir air son an d'fhàinig e. Na'm bu shluagh iad a bha'g amhare agus a feitheamh air son àithne, ullamh gu aoidheachd a thoirt dha agus faillt' a chur air, bu ni misneachail so dhà, ach b'ann calg-dhireach an aghaidh so a bha chùis; oir a' measg uile chlann nan daoine, cha robh neach na bu mhi-choibhneil, seadh, no na bu mhoth' air a chuthach na'n naimhdeas na aghaidh na iadsan. Bu mhi-mhisneach so a bha'g aobhrachadh fan-nachadh; agus co air bith, eadhon a bhruadaraicheadh gu'm bitheadh a bheinn so air a tilgeadh na shlighe? No na'm bitheadh, co a smuainticheadh gu'n tigeadh e thairis oirre? Ciod e! dh'fhaodadh reusan a radh, an saoil sinn e bhi cho deigheil air a shluagh agus gu'm fuilgeadh e, cha'n e mhain fearg an Athar, agus e fhein fhagail fosgailt' do chumhachd aonaicht, seoltachd agus naimhdeas ifrinn, ach mar an ceudna, so uile

a dheanamh air son dhaoine nach dean aon uair aideachadh air son a choibhneis, ach a dh'ath-dhiolas dha le mi-choibhneas, seadh le naimhdeas. Is beinn uamhasach so.

5. Aon uair eile: tha fathasd beinn eile 's an t-slighe, a dh'fheumas Crìosd tighinn thairis oirre, agus 's e sin, eas-creidimh a shluaigh. 'N uair a chunnaic iad e bitheanta a toirt sìthidh air na tulaichibh agus a leumnaich thairis air na beanntaibh, gidgeadh bithidh lamh-an-uachdar aig an eas-creidimh orra, aig gach am, air chor agus gu'm bidh iad a cur an amharus aon chuid a dhilseachd, a thoil, na a chumhachd; agus nach beinn mhòr so. Bha na ceithir eile a dh'ainmich sinn mòr, agus ag aobhrachadh mi-mhisneachd, ach faodaidh sinn amhare gu ceart air an té so mar an aon is motha. Tha e air a ràdh gu'n do ghabh ar Tighearna iongantas roimh eas-creidimh na muinntir a dh'ionnsuidh an d'fhàinig an soisgeul, agus gu'n robh e na leithid de bheinn na shlighe agus gu'n robh duilgheadas na bu mhotha aige faotainn thairis oirre na aon air bith eile. Tha sgrìobtur comharaicht' againn air a sin ann am Marc. vi. 5,6. "Agus cha robh e'n comas dà miorbhuil air bith a dheanamh an sin, saor o gu'n do chuir e a lamhan air beagan de mhuinntir a bha tinn, agus gu'n do leighis e iad. Agus bha iongantas air air son am mi-chreidimh." Ann an àit eile tha e air a ràdh, "Agus cha d'rinn e mòran oibre cumhachdach an sin air son am mi-chreidimh." Mata xiii. 58. Is e so na beanntan a chi creidimh e leumnaich agus a toirt sìthidh orra a chum a mor ioghnadh.

(*Ri leantainn.*)

Notes and Comments.

Princess Margaret's expected visit to the Pope.

The press at the end of April announced that H.R.H. Princess Margaret would be taking an official journey to Italy at the end of that month, and that during her stay, she would certainly see the Pope. The Princess is now in Italy, as we write this note, but there is no further news as to her visiting the Man of Sin. We trust that God, in His good providence, toward the young Princess and our nation—a professed Protestant nation—will prevent this taking place. If the matter is arranged and gone on with, then the Princess will lose the respect of many of the citizens of her own country. His Majesty the King, will bear a large portion of responsibility in permitting his daughter to personally countenance the head of the Roman Catholic Church. The Pope claims temporal power and authority over all Kings and rulers—an arrogant and impudent claim. On the other hand, the throne of Britain is founded upon the principles of the Protestant faith. We have long ago repudiated the claims and dogma of the Vatican. And as a member of the Royal family, the Princess has a duty to respect outwardly at any rate, the principles upon which her father's throne rests, and the strong views of many of his Christian and most loyal subjects.

A disgraceful Speech Broadcast.

On the evening of the 29th April, the B.B.C. broadcast speeches by several notable men of the world, made at the banquet of the Royal Academy of Art, in London. Among those present were the Archbishop

of Canterbury and Mr. Winston Churchill. Sir Alfred Munnings, the retiring President, was also one of the speakers. In criticising some forms of modern painting and sculpture, he spoke vehemently, and more than once took the name of God in vain and used other terms of a most unbecoming character. Apart from the subjects with which he dealt, his speech was, in parts, apparently, a disgraceful exhibition, and this was heard by, no doubt, millions of listeners. The B.B.C. have a duty to the public that appropriate measures shall be taken that the like shall not happen again. "The Lord will not hold him guiltless, that taketh His name in vain."

Scottish Playing Fields Association and the Sabbath.

Major E. S. Fiddes, secretary of the Scottish branch of the National Playing Fields Association, speaking in Edinburgh on the 2nd of May, made statements which clearly indicated that he is no friend of the Christian Sabbath nor of the religious and moral welfare of Scotland's youth. Regarding his "Sunday" games proposal, he said that there must be no interference with Church services. But his unholy proposal is exactly what will encourage neglect of Church services, poorly enough attended already in these times. "We must face up to this question of Sunday play," he declared. "We cannot just sit back and do nothing on the Sabbath . . . I think the day is coming when Sunday games in Scotland will be accepted," he said. If Major Fiddes had a grain of real understanding as to God's commandment "Remember the Sabbath Day to keep it holy," he would not be confronted with the man made (and devil made) problem of sitting back and doing nothing on the Sabbath. He, and the Youth of Scotland will need all their Sabbaths, yea and their weekdays as well, to seek preparation to meet that God who says, "Be ye holy, for I am holy." Because the Youth of Scotland have no heart for a right observance of the Lord's Day, then Major Fiddes' reasoning leads him to propose measures which shall encourage and demonstrate this deplorable state of affairs. The youth who play games now on Sabbath will assuredly grow up to be men and women without a Sabbath and without religion of any kind. The Sabbath and even a passing interest in true religion have almost disappeared as it is. The responsibility for assisting to wholly paganise Scotland, through the Youth of the country, will rest, in part, upon the shoulders of Major Fiddes if he actively pursues his wicked proposals; and he will have to meet the Lord of the Sabbath face to face when He comes to judge the world in righteousness.

Church Notes.

Communions.

June—First Sabbath, Tarbert, Coigach and Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay, Beaul; second, Staffin, Tomatin, and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway and Vatten. *September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert and Stoer.

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

Northern Presbytery's Letter to the King.

To the King's Most Excellent Majesty.

Sir,

May it please Your Majesty graciously to receive this respectful and urgent crave from the Northern Presbytery of the Free Presbyterian Church of Scotland, met at Dingwall, on this 3rd day of May, 1949. The occasion of this crave is the report appearing in the public press of a proposed visit of H.R.H. The Princess Margaret during the Royal tour of Italy to the Pope of Rome. With many more of Your Majesty's most loyal subjects we have learned of the contemplated visit with profound grief and alarm.

Although the visit of Her Royal Highness abroad is, we learn, of a private and educational nature, the deep and widespread interest taken in the movements of every member of our Royal House invests with special significance every particular of the Royal tour. As the plans of the Royal visit to Italy have apparently to be submitted for Your Majesty's approval, we desire to express the hope that the high sense of public service and unfeigned love and concern for the country's welfare invariably characterised by Your Majesty's relations with your people may now guide Your Majesty in this important matter.

The visit by a member of our Royal House to the head of the Roman Catholic Church will, we feel, in view of papal claims, undoubtedly and justly cause great offence to Protestant opinion throughout the country as well as lead to regrettable and unnecessary misunderstandings. We, therefore, humbly and earnestly represent to Your Majesty the undesirability of the proposed visit of H.R.H. The Princess Margaret to the Pope of Rome taking place.

We take this opportunity of expressing our fervent hopes for Her Royal Highness's safe conduct abroad under the divine blessing and respectfully assure Your Majesty of our continued prayers for Your Majesty's speedy restoration to complete health.

On behalf of the Northern Presbytery of the Free Presbyterian Church of Scotland, I have the honour to be Your Majesty's most respectful servant.—ANGUS F. MACKAY, *Clerk, (pro tem.)*.

Princess Margaret's proposed visit to the Pope.

At a recent meeting of the Southern Presbytery the proposed visit of Princess Margaret to the Pope, as reported in the press, was discussed. As Princess Margaret was expected to leave Britain for Italy within a few days it was decided to send the following telegram to His Majesty the King.

"May it please your Majesty: The Southern Presbytery of the Free Presbyterian Church of Scotland learn with grief of the reported visit of Princess Margaret to the Pope. The Presbytery cannot view such a visit but as a flagrant breach of the Protestant Constitution of the nation. As the most exalted defender of our Protestantism the Presbytery humbly look to your Majesty to prevent this proposed visit."—D. J. MATHESON. *Moderator.*

Appeal by South Harris Congregation.

It was agreed by the Outer Isles Presbytery, met at Stornoway on the 5th day of April, 1949, that permission be granted to South Harris to renew their appeal (first appeared in the Magazine July, 1943) for donations towards the South Harris Manse Building Fund. The Congregation is without a minister or manse. To remedy this state of affairs they are exerting themselves and looking to friends to help. Contributions will be gladly received and acknowledged in the Magazine by Mr. M. Macaulay, Geocrab, or Mr. N. Mackay, Geocrab, Harris.—D. R. MACDONALD, *Clerk*.

Resignation of the Editor.

The Synod, at its meeting in May, received the resignation of Rev. Donald Beaton, as Editor of the Free Presbyterian Magazine, with much regret.

New Editor appointed.

The Synod, at its meeting in May, on the resignation of Rev. D. Beaton, appointed Rev. Robert R. Sinclair, Free Presbyterian Manse, Wick, Caithness, to be Editor of the Free Presbyterian Magazine.

Editor, Young People's Magazine.

Rev. Donald MacLean, Free Presbyterian Manse, Portree, Isle of Skye, has been appointed Editor of the Young People's Magazine, on the resignation of Rev. D. Beaton.

Acknowledgment of Donations.

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

Sustentation Fund.—"A Friend of the Cause," Inverness-shire, £100; Mr. J. C. M., £2; "A Glasgow Friend," £1; Mrs. M. C. Calhost, Dunvegan, £1 5/-; "Anonymous," Kirriemuir, on behalf of Ullapool per Rev. D. N. MacLeod, £1.

Aged and Infirm Ministers, and Widows.—Mr. J. C. M., £1.

Magazine Fund.—Mrs. M. A. MacKillop, Deeraclate, 10/-.

Publications Fund.—Rev. W. Grant acknowledges with thanks £1 13/4d. for Mothers' Catechisms sold by Mr. F. Beaton, Inverness.

Jewish and Foreign Missions.—"A Glasgow Friend," £2 10/-; "A Friend of the Cause," £2. J. C. M., £2; Miss K. S. Croxley Green, 10/-.

The following on behalf of Shangani Mission:—"Go Forward," £5; Mrs. MacL., Nurse's Cottage, Culbokie, per S. F., £10; Rev. W. Grant gratefully acknowledges a gift of School Exercise books from "Interested Friends," Skye, for Shangani; Mr. W. McB., Loubain, Arrina, £2; Mrs.

Canty, New Zealand, for Teachers' Salaries, £2 10/-; Mrs. Canty, New Zealand, for Clothing Fund, £2 10/-.

Legacy Fund.—Received from the executors and trustees of the late Mr. Duncan Campbell, Oshawa, Ontario, the sum of £800 10/8d. on behalf of the South African Missions of the F.P. Church of Scotland.

Received from the executors of the late Mr. James Fraser, Strath, Gairloch, the sum of £500 (£250 on behalf of the Sustentation Fund, and £250 on behalf of the South African Missions, of the Free Presbyterian Church of Scotland).

The following lists sent in for publication:—

Inverness Manse Building Fund.—Mr. Wm. Mackenzie, Treasurer, acknowledges with sincere thanks the following donations per Rev. A. F. Mackay:—Two Halkirk Wellwishers, £2 per Rev. W. Grant; Mrs. Morrison, Vancouver, 17/6d.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations, £1 from "An Adherent," £10 from "A Skye Friend in London." The following o/a Communion Expenses:—£5 from "A Reigate Friend," £2 from "An Adherent."

Ness Manse Building Fund.—Mr. D. Mackay, 72 Cross, Ness, Treasurer, thankfully acknowledges the following donations:—Mr. A. M. Eoropie, £1; Mr. M. G. Eoropie, 10/-; Mrs. M. A. McA., 32, Breasceleite, £1; Friend, Skigersta, £5; II. Chronicles xv. 7, £1; A Friend, Strath, Skye, £1; Miss A. McA., Inverness £2; A Friend, Stornoway, £2; Mr. J. McK., £1; A Friend, Stornoway, £1; Mrs. A. McL., 6 Breasceleite, £1.

North Tolsta Manse Building Fund.—Mr. John Nicolson, Treasurer, acknowledges with sincere thanks the sum of £3 from Mrs. J. MacLeod, 56 North Tolsta, in loving memory of her parents and father-in-law, also £2 from Miss B. MacLeod, 56 North Tolsta, in loving memory of her parents.

St. Jude's Congregation, Glasgow.—The Treasurer desires to acknowledge having received the following amounts:—"Friend" per Rev. D. J. M., £1; Friend per D. A. McPhail, 10/- for Sabbath School Gift Books; "Absent Friend" Psalm 61, £2; The Gillies family, Winnipeg per General Treasurer, 10/-; F. F. for Shangani Mission, £3.

Uig (Lewis) Building Fund.—Mr. D. Matheson, 9 Aird, Treasurer, acknowledges with sincere thanks the following:—Mrs. J. McK., Miavaig, £1; Rhumore per J. Grant, £1.

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