

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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No. 1.

Where do we stand as a Church to-day?

It is now fifty-six years since the Free Presbyterian Church of Scotland came into existence as a separate and distinct branch of the visible Church of Christ in Scotland. For various reasons our Church is more widely known to-day, to the outside world, than say, thirty years ago. The activities of those who have been all along unfriendly to our testimony, and others who have more recently become so, have partly contributed to this, as also a constant and public witness by the Church on the side of the Inspired Word of God and what is embraced within "the faith once delivered to the saints," in face of serious back-sliding in the midst of the land. Those who aver that we estimate the quality of our adherence to our professed standards and practices as being well nigh perfect, and that in this we are pharisaical, do so either in ignorance of the Free Presbyterian Church or with a competent knowledge of what is really true while under the influence of an unspiritual motive. The Jews were actuated by envy when they pursued the course they did in their treatment of the Messiah. The Church militant is treated, in measure, like her divine Master, at times. No foolish and groundless claims to personal or denominational perfection shall be made here. But we do affirm that we strive, sensible of the need of heavenly aid, to adhere to the faith and practices of the true, living Church of Christ since the apostolic age, and as that faith and those practices are exhibited in the Scriptures.

We *stand by* exactly the same God-given principles as were conserved for us, in the most merciful providence of God, through the instrumentality of the late Rev. D. Macfarlane, when he protested in the Free Church Assembly, in May, 1893. His protest took effect and fulfilled its then blessed purpose immediately it was tabled, with a view to cutting apart from error and the conserving of the truth of God's Word. Mr Macfarlane's protest *there and then* separated him and all who adhered to him, from the then Free Church. The Free Presbyterian Church of Scotland has held by this essential and straightforward view until the present day, there being no dissentient voice in our midst on this point during a period of forty-five years, that is prior to 1938. And the Church has surely the right, in it's own house, to determine that this view shall continue to be held within it's borders. We are not so simple as to assume that every person who may have been within our borders, could be "forced" to

continue to accept the Church's view on the matter after the prolonged debate upon the question which was foisted upon us. But we do claim the appropriate degree of understanding regarding a situation, as to recognise that the Church's *new* critics could not be permitted to disturb her internal peace indefinitely, and also that there is freedom for such in Scotland to go their own way, however reluctantly or willingly.

Our Church, as such, *stands aloof* from those who profess Christianity but who are unsound in doctrine, invariably leading to conduct prejudicial to the cause of the Lord Jesus Christ. Ministers, office-bearers and members of other Churches who care for the theatre, cinema, dances, concerts, the sports stadium, laxity regarding Sabbath observance and a host of other worldly ways; who extinguish the distinction between the Church and the world, and yet continue to enjoy the approbation of their Church Courts, need not be surprised, if we desire to keep a separate position from their respective denominations. This surely is not pharisaism. In a generation in which there are more than enough temptations besetting the Christian, seeking to turn him aside from the paths of righteousness without his deliberately joining hands with the world in their vain practices, it behoves those who would honour Christ to register their strong disapproval of the form of godliness which is accompanied by a denial of its power.

Then the Free Presbyterian Church *stands confronted* with rivals in the form of congregations at Chesley in Canada, Inverness and Glasgow, composed of former Free Presbyterians, and each group charging the Church with *different* departures from the principles they consider we ought to hold. They have each claimed to be the only true and faithful Free Presbyterians as distinct from our Church. But none of these congregations have any moral or legal right to use the designation *Free Presbyterian Church of Scotland*. They neither belong to, nor are they in any way recognised by our Church; which alone bears and can claim the aforesaid title, inasmuch as our Constitution, from the beginning, has remained unbroken. Charges made against us and high-sounding claims assumed by these parties, should not move us from the duties devolving upon us relative to Christ's cause and Kingdom.

We are obliged to *stand fast*, to assert, maintain and defend the whole doctrine of the Confession of Faith, the worship, practice, government and discipline of the Church, as derived from Scripture and handed down to us by our Godly forefathers and fathers. Discouragements there have been. Efforts to hurt and hinder the Church have not been lacking. The application of justifiable discipline has caused some to put a hand to such sad efforts. And yet the Church's activities at home and abroad, continue as in the past with respect to the profession, preaching and practice of the Gospel of the precious Saviour, and in dependence upon His grace and guidance, and we trust, in harmony with His Word, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10).

Satan can pick no hole in that glorious garment, the righteousness of Christ. If we have the wardrobe of Christ, we shall be beautiful in that we have from Christ; we shall shine in His beams.—*R. Sibbes*.

Ordination Sermon.

By Rev. JOHN COLQUHOUN, Glendale.

Preached in Portree Church at the Ordination of

Rev. Donald MacLean, on 22nd December, 1948.

"... Or our brethern be enquired of, they are the messengers of the churches, and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf." (II. Cor. viii. 23, 24.)

As we have very solemn and important matters before us here to-night, I shall not take up time by saying anything by way of an introduction, but we shall notice briefly two things from the words read as the basis of a few remarks. I. The two-fold character of the brethren. II. The duty which ought to be performed towards them.

I. The two-fold character of the brethren. 1. They are the messengers of the churches. 2. They are the glory of Christ.

1. As my ministerial brethren know, the word that is here translated "messengers" is in the original Greek "apostles," so that they are here spoken of as "the apostles of the churches." Let it be noted that they are not referred to as the apostles of our Lord, but as the apostles of the churches. The word "apostle" is used in various connections in the New Testament. It is applied once to the Lord Himself. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Hebrews iii. 1). It is the name commonly given to those sent forth by the Lord Jesus to preach the Gospel and to organise His Church, and here, and in Philipians ii. 25, it refers to the ordinary ministers of the gospel church. Those who were sent by the Lord and are designated "Apostles" were given for a special purpose in view of the extraordinary circumstances in which the Church of the New Testament was placed at the beginning, in order, as has been stated, to organise the Church, and they were given power to work miracles and to speak with other tongues so that their teaching would be more convincing, for these gifts were for the confirming of their doctrines. These Apostles had no successors in office, for none were necessary, and there seems, in our text, to be a contrast drawn between them and the rest of the ministers of Christ in all ages, for the latter are referred to as "the apostles of the churches." Although there is a contrast, there are also certain things in which there is an analogy between them.

(1) The word "apostle" is used of persons sent. The ministers of the gospel are received by the churches, and judged as to their qualifications. When the church is satisfied as to these qualifications, in the men offering themselves for the ministry, and as to their call to that work, they are, after suitable and necessary preparation, sent forth to do that work for which the Church exists in the world, that is, to declare the glorious message of the Cross to a perishing world. We often see men who profess to be apostles of the churches and they seem to be at home in doing everything but to declare that message, and thus they have reversed the determination of the Apostle Paul. "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (I. Cor. ii. 2).

(2) The Apostles of our Lord were commissioned to preach the gospel to every creature, so are the apostles of the churches for their commission also and the promise of His abiding presence is, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." (Matt. xxviii. 19, 20). The manner in which they are to execute their commission is brought before us in the Scriptures in the advice of Paul to Timothy. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II. Tim. ii. 15), and also when he says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II. Tim. iv. 2.) In order to find the exact terms of their commission they must go to the Scriptures of the Old and New Testaments, and they have no authority to go elsewhere. It may truly be said that all the declensions that ever plagued the visible church in this world are the direct result of the neglect of the Scriptures, and of men taking counsel with their own wicked hearts. As Cæsar's wife must be above suspicion, so must the true apostles of the churches be above consulting with flesh and blood, or pandering to the world and its ways.

(3) The apostles of the churches must continue in the Apostles' doctrine. We read that those, on the day of Pentecost, who believed, "continued steadfastly in the apostles' doctrine and fellowship," and, as the apostles of the churches are guides in spiritual matters to those who form the church, they must give no other doctrine but that which was taught by the Apostles. It was for adhering to the doctrine of the Apostles as they, probably, learned it from those who were the apostles of the churches, that the Apostle Paul commends the Romans when he says, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." (Rom. vi. 17). The same Apostle is very explicit on this point when he says to Timothy, an apostle of the churches, "Till I come, give attendance to reading, to exhortation, to doctrine." (I. Tim. iv. 13).

Their continuance in the Apostles' doctrine must be proved by the matter of their preaching. Due emphasis must be laid on man's condition as fallen in Adam. The Scriptures clearly reveal to us what the Apostles' doctrine was on this point, and so it must be set forth, with no uncertain sound, that sin entered into the world through our first parents yielding to the temptation of Satan, and that their Fall plunged themselves and their whole posterity into an estate of sin and misery. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. iii. 9-12). In connection with that it must be shown clearly that all the miseries of this life, all the tokens of God's wrath which are seen in this world, death and hell, are all the fruits of sin, for "the wages of sin is death." (Rom. vi. 23). Where such views of man's condition are declared it must be clearly set forth that, through the Fall, man came into possession of a corrupt nature; that in his heart there is a corrupt fountain which is like the troubled sea, continually casting up mire and dirt, and that this corruption has permeated all the faculties of the soul and all the members of the body,

so that the whole human race is as an unclean thing, and all their righteousnesses are as filthy rags.

If the apostles of the churches had nothing to declare but man's lost and ruined condition it would beget despair, but in the Apostles' doctrine, in which they are to continue, there is also set before us a remedy—a rich, great and glorious remedy, expressly provided to meet with the lost and ruined condition of man. They must, therefore, set Christ before their hearers as an all-suitable and all-sufficient Saviour. Their preaching must be largely taken up with the doctrine of the Person of Christ, His offices and His Atoning Work, and what more glorious news could an ambassador of the Cross have for ruined and perishing sinners than, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II. Cor. v. 21)? Christ must be thus set before sinners. I remember shortly after I was ordained as a minister getting a letter from the late Pastor J. K. Popham, Brighton, whose personal friendship I value as one of the most precious privileges I enjoyed. At the time he was very advanced in years, and after referring to my ordination, he said, "Your ministry is beginning, mine is ending, and I will say to you what my minister said to me when I began to preach first: "Make much of Christ!" All true apostles of the churches will "make much of Christ" as God's only remedy to meet with the lost and ruined condition of sinners.

In doing so they must bear in mind that they have to do with dead sinners, and no matter how they proclaim to them God's glorious provision in Christ, they cannot stretch forth a hand to receive it. Thus they are bound to set before their hearers the work of the Holy Spirit. I wish to lay special emphasis on this, for the reason that the work of the Holy Spirit is very much ignored in our day, so much so, that many congregations can say with the disciples who met Paul at Euphesus, "We have not so much as heard whether there be any Holy Ghost." The work of the Holy Spirit had a large place in the preaching of the Saviour Himself, and especially in His wonderful discourses to His disciples. The particular nature of that work is brought before us in connection with the promise that He would send them another comforter, and His statement as to what that Comforter was to do. According to the doctrine of the Apostles it is the Holy Spirit that reveals the "deep things of God"; it is through the Spirit that the Lord's people mortify the deeds of the body, and it is the Spirit that helps their infirmities and makes intercession for them with groanings that cannot be uttered. It is only by the Holy Spirit that any can say that Jesus is Lord; it is by the Holy Spirit that the Lord's people are renewed, and it is by the self-same Spirit that they are sealed after they believe. Therefore, not to give prominence to the Holy Spirit in the work of applying to sinners the salvation wrought out by Christ is to neglect a part of the doctrine of the Apostles, and a sure way of grieving the Holy Spirit away.

(4) They must also continue in the Apostles' fellowship. In the passage quoted already from Acts ii. 42, to continue in the Apostles' fellowship seems to be of equal importance with continuing in their doctrine. This is one reason why the Apostle John declared those things which he had seen and heard, to those to whom he was writing; "that ye also may have fellowship with us." (I. John i. 3.)

To continue in the Apostles' fellowship, that must be done in one's walk in the world. Paul lays special emphasis on this when he says "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. iii. 17); And again, in writing to the Thessalonians, he mentions his independence in not eating "any man's bread," but "wrought with labour and travail night and day, that we might not be chargeable to any of you." He gives his reason for this by saying, "Not because we have not power, but to make ourselves an ensample unto you to follow us." (II. Thess. iii. 9). Truly the example of the Apostles, in their walk and conversation, was worthy of being followed, and, as it was so, Paul was not ashamed to recommend the followers of Christ, whether they were the "apostles of the churches" or those who occupied a less public position in the Church, to follow it in their walk. "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." (I. Thess. ii. 10).

As they must continue in the Apostles' fellowship they must, in doing so, countenance no other doctrine but that which the Apostles taught. We have seen already what that doctrine is, and as it was in the days of the Apostles so it is in our day, that the doctrine which they taught is denied. The Fall of man, the electing love of God, the substitutionary work of the Redeemer, the inspiration of the Scriptures, and the doctrine of everlasting punishment are all denied, but those who are the apostles of the churches have no right to deny these doctrines for they find them in the Scriptures, and must treat those who deny these doctrines as emissaries of Satan and open enemies of the Cross of Christ.

It is also necessary in continuing in the Apostles' fellowship, they should continue in the Apostles' Church. To do so is given in Scripture as a mark by which those who are approved are known. "For there must be also heresies among you, that they which are approved may be made manifest among you." My mind was recently led very much to the two marks which John Calvin gives of the true Church, that is, there must be the preaching of the gospel in its purity, and along with it, the Sacraments as they were instituted by Christ Himself. I may point out, in connection with this, that the reason why we, as a Church, stand separate from other churches is, that a day came upon the Church in Scotland when one of these marks was lost, that is, the preaching of the gospel in its purity. Men brought into the Creed and Constitution of the once-glorious Free Church of Scotland some things that were the very antithesis of the letter and spirit of the gospel, and in order to have a Church which had these two distinctive marks our fathers had to separate, and for their doing so we have no reason to hang our heads. We have a church with a testimony, and a testimony of which we have no reason to be ashamed, and we have no right to unite with any church in Scotland until they return to that which they forsook, and express profound regret for having forsaken the truth. We have, as a Church, these two marks to-day as we had when a separate position was taken up and, woe betide, the man or woman who will depart from such a church as that. They lay themselves open to the charge of gross and uncalled-for schism.

Those who are the apostles of the churches must also have the same end in view as the Apostles of our Lord, that is, the glory of God and the good of souls. They must be at one with Paul when he says, "God forbid that I

should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. In all things Christ must have the pre-eminence. As the Cross of Christ alone affords a reason for glorying to every saved sinner, so the ambassadors of the Cross must be diligent in setting forth, before perishing sinners, the glorious news that because of Christ's death on the Cross, reconciliation is preached to them. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II. Cor. v. 20).

2. The second part of the two-fold character that is given to the brethren is, that they are "the glory of Christ."

(1) They are the glory of Christ as they testify to His power. They are privileged to set forth before a perishing world a Saviour who is able "to save them to the uttermost that come unto God by him." In doing so they can fall back on many Scripture instances, such as the notable ones of Manasseh, who made the streets of Jerusalem run red with the blood of the saints, the thief on the cross, who reviled his Saviour even after the pangs of death had already laid hold on him, and of Saul of Tarsus who felt the arresting power of his Saviour on that never-to-be forgotten day when he was on the way to Damascus and "exceedingly mad" against those who followed Christ. In doing so they testify, to His glory, His exceeding great power in coming over all obstacles in order to procure the liberty of His people; yea, vanquishing death itself, overcoming the power of the grave and spoiling principalities and powers and making a show of them openly. They are the glory of Christ when they testify to His power, by saying with His heritage, "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." (Ps. lxxviii. 20.)

(2) They are the glory of Christ when they testify to His grace in themselves. They are called freely by His grace, justified freely by His grace. His grace is sufficient for them, they have forgiveness according to the riches of His grace, and they have a good hope through grace. Paul showed forth the glory of Christ when, from the dust of self-abasement, he wrote, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Ephes. iii. 8). Thus we see him seeking, through that grace, to show forth the glory of Christ, "that the abundant grace might, through the thanksgiving of many redound to the glory of God."

(3) Their life, their dependence on Him, their zeal and their faithfulness all redound to the glory of Christ, as we see again in Paul, for he could truly say, "By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." It is this humble spirit, so characteristic of all true apostles of the churches, which makes them the glory of Christ. They have a low estimation of their own abilities and attainments, and count anything they have done themselves as nothing. This forcibly reminds me of a visit I paid to the late Miss Morton, Glasgow, whom some here to-night knew very well. On this particular occasion she was after coming back from the North, and, in course of conversation she mentioned that she was present one evening in the manse in Dingwall at family worship. It was the last summer that the late Rev. D. MacFarlane was in this world, and in his concluding prayer

she noted the following petition, "Lord, wilt Thou not give us to do something for Thy Cause before Thou wilt take us away." When one remembers what Mr MacFarlane was privileged to do, directly and indirectly, not only in Scotland, but wherever the testimony of the Free Presbyterian Church has been raised, one is struck with his conformity to our Lord's advice, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10). Truly, in his very humility in these matters, where he showed the greatest consistency, dependence on God, zeal and faithfulness, he was the glory of Christ, and reminds one of the exclamation of the Holy Spirit, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Rom. x. 15).

(To be continued.)

Glimpses of Work in Shangani.

By Rev. JAMES FRASER, M.A., African Mission.

ON a Sabbath some weeks ago, I paid an unexpected visit to Mabayi, nearby outstation where services have been started quite recently. On my arrival at the pole-and-mud structure which serves as a school on week-days and as a place of worship on Sabbaths, my first duty was to ring the bell to announce that a preacher had come and that a service was shortly to commence. The "bell-ringing" consisted in striking a long iron bar suspended from a tree with a shorter piece of the same metal which is kept for the purpose in a fork of the tree. A wait of half-an-hour and still no sign of a congregation! The "bell-ringing" process was then repeated and twenty minutes later one woman appeared. She informed me that all the regular attenders except herself and a few children were either sick or from home and that the rest of the people of the district were at a big beer-drink which was being held at a kraal some distance away. "Is the kraal very far off?" I asked. "Oh, no, it is quite near." "Then let us go to them since they will not come to us." The woman willingly offered her services as a guide and off we set by a winding and most circuitous footpath. When we had tramped at least a mile I asked if the kraal were much further away. "Oh, yes, it's quite a long distance yet," was the unexpected reply. Sure enough, we had walked a further two miles before we caught sight of the kraal in a little clearing in the heart of the forest. The revellers were taken completely by surprise and consternation prevailed when they saw a white man suddenly appear in their midst. The majority had never seen me before and must have taken me for an agent of the powerful and much-feared "Government." One or two of the men ventured to step forward and to enquire with much deference who I was and what was the purpose of my visit. When told that I was the missionary from Zenka and that I had come to hold a service, the relief which portrayed itself in their faces for a moment, quickly gave way to shame and uneasiness as they glanced round at the futile efforts of their companions to conceal the traces of their unseemly revels. The owner of the kraal was particularly embarrassed and sought to make the best of an awkward situation by showing great zeal in

summoning his guests and herding them towards the shade of a big tree where the service was to be held. This done, he drew me aside and assured me that they were all very glad to see the missionary and have a service, but, he added, "let the service be a short one."

Of the sixty to seventy persons gathered under the tree, the great majority were quite sober and listened attentively as I spoke to them on Matthew, chapter 7, verse 21, but some were highly intoxicated and interrupted the service several times. One old woman with a baby on her back was particularly troublesome and when told by her companions to keep quiet and to sit down, she exclaimed repeatedly, "Is the missionary the only one who is to be allowed to speak at this meeting? No! No! I must speak too."

If the embarrassment of the owner of the kraal was great before the service, it was still greater when the service was over and words of warning and reproof were still fresh in his memory. Leading me to the back of his kraal he poured out thanks which were profuse if not sincere and ended up by saying, "Do you see that red hen over there? You have done a fine thing to-day in visiting us like this and I am going to show my gratitude by presenting you with that hen. Will you take it with you now?" With a final word of warning and exhortation and an assurance that I would gladly accept his hen on some other day, I turned homeward leaving the astonished beer drinkers discussing in subdued tones the strange experience of the day.

May the Holy Spirit bless the seed sown in such unpromising soil!

Standing out in sharp contrast to my experience at Mabayi, is the hearty welcome accorded us by the people of Lutsha, 14 miles farther down the Lupani valley, when Alexander Mpofu and I visited this station towards the end of January. Alexander is one of the two lay-preachers who have been appointed to the Shangani district this year.

A few minutes after we had drawn up at the school on a Thursday afternoon and while we were making preparation for an outdoor meal, a company of men, including the teacher and the local headman, came along to welcome us. "We heard the sound of your car," the headman explained, "and we have come to tell you how pleased we are to see you."

After a lengthy chat, our friends returned to their work in the fields, but not before they had asked us to notify them by the ringing of the school bell of the hour of evening worship.

We expected ten or twelve people at most, but long before the agreed signal was given, fully twenty people had gathered in the little school, and when we were ready for worship we had a congregation of about thirty-five persons. When worship was over, the headman thanked us for bringing them once more the Word of Life. "My friend," said Alexander, "there is no use in your thanking us with fine words unless you repent and believe the Gospel. Neither God nor His true messengers are satisfied with nice words. If you are really thankful for what you have heard from us to-night and on other occasions, give thanks to God by turning from sin." "Oh, well," replied the headman, somewhat abashed, "that is what we are trying to do but what we need is regular gospel preaching among us. We are greatly encouraged by a visit from our missionaries but when we do not see you again for a long time our hearts become weak and we

are ready to slip back. You should try to get us a preacher who would live with us and teach us day by day and week by week. No man with any worldly wisdom gathers together a flock of sheep and then goes away and leaves them to the mercy of wolves and lions. Sheep need constant attention and so do we."

We explained that if it were within our power we would gladly grant his request but as stations are numerous and preachers few, we could promise only an occasional visit, while commending them at all times to the care of the Great Shepherd of the Sheep. As the company showed no inclination to disperse, we continued talking of spiritual things until a late hour. Stories like "The Good Black Doctor" were related and their point carefully explained, while young and old listened in rapt attention.

The following day, after inspection of the school, we held a service attended by the majority of the school children and about twenty adults. The whole congregation waited to give us a hearty send-off and they begged us to return as soon as we possibly could."

Paul Magaya who has visited Lutsha three times since then, reports that two men and a woman are seeking the way of salvation and that one of the men, formerly a great drunkard, has altogether given up his beer.

On a recent visit to Inkuba, a station on the northern side of the Shangani river, encouragement was blended with sorrow. The teacher sprang a pleasant surprise by arriving for worship at 8 p.m. with more than thirty of his school children. After worship they sang psalms for fully half-an-hour before lining up and marching off to their homes under the care of their teacher.

Scarcely had the sound of their singing died away when it was replaced by the hideous yells of drunken fighters at a kraal half-a-mile distant. The quietness of the night was rent by loud threats of death and destruction. Alexander and I hurried to the scene, and by firm measures brought the strife to an end and restored a measure of order.

On the way back to the school Alexander quietly remarked, "That is always Satan's way. Whenever believers get something to encourage them, he does his best to depress them with his evil works."

Noted English Dissenters—John Bailey.

By Rev. ARCH. BEATON, Gairloch.

THIS good man was born at Blackburn, in Lancashire, in February, 1643. He had a very pious mother who taught him early, and prayed that he would be the Lord's. Her labours were not in vain. From a child he knew the power of the Word and was wise unto salvation. He very early had delight in religious exercises and was given to much prayer. One effect of his early piety was a remarkably happy one. His mother one day asked him to pray at family worship. His father, who was a very irreligious man, on hearing the manner in which he prayed was pierced in his heart, with such a conviction that issued in his conversion to God, and he became an eminent christian in the neighbourhood.

Having been educated in the different branches of learning, John Bailey entered upon the work of the ministry at Chester when twenty-two years

of age. His faithfulness to Christ was soon put to the trial by hard imprisonment. He could not conform to the inventions of men in the service of God. He afterwards made his escape to Ireland. It is said that "his labours were so frequent and fervent" while there that his health was injured, and he never really recovered. The sphere of his labours was about Limerick, the hot-bed of Roman Catholicism to-day. Here, it is said, "he reaped the fruit of his labours in a very plentiful harvest" for fourteen years. While in Ireland, the Duke of Ormond, then Lord-Lieutenant of Ireland, and a relation of his own, attended upon his ministry. This gentleman offered Mr Bailey, if he would conform, to procure "him the office of chaplain, together with a Deanery, and a Bishopric upon the first vacancy." He refused the offer. Like Moses, by grace he refused to be overcome by the temptation. Here again he was cast into prison. When before the judges he addressed them in this manner: "If I had been drinking, gaming, carousing at a tavern with company, my Lords, I presume that would not have procured my being thus treated as an offender. Must praying to God and preaching Christ, with a company of Christians, who are as peaceable, inoffensive and serviceable to his Majesty and the Government as any of his subjects—must this be considered a greater crime?" The recorder answered: "We will have you to know it is a greater crime."

While he was imprisoned his people divided themselves into seven parties and one party visited him each day, when he prayed and preached to them, by which means he once in a week served them all. When we compare our liberties to such conditions as these for pastor and people we should be ashamed of the little use we make of our liberties. But this measure of prison liberties did not continue long with John Bailey and his flock, for he was soon prohibited from having his people to see him. Prayer was made for him and applications presented to the authorities for his release, but the only conditions on which he could get free was that he would leave the country. In the meantime, that very person who had been the chief instrument of his persecution was thrown into prison on other accounts "where he cried out with horror of the wrongs he had done to this good man, and died distracted."

But New England, a country which became the retreat of the persecuted non-conformists, afforded shelter for Mr Bailey. Here he laboured for about fourteen years, "in the work which he loved above all things in the world." A good number of the people to whom he ministered in Ireland followed him to New England. During his last illness, which lasted about three months, he took great pleasure in reading the 53rd chapter of Isaiah concerning the sorrows of the Saviour. When his flock would visit him he would always say to them in parting, "I charge you, that I find you all safe at last." When some of them were weeping about him he rebuked them, saying: "Away with your idols; away with your idols."

For some time on his death-bed his soul was harassed with discouragements but his common expression was: "The Master has done all things well." But relief came and he had the joy of his salvation restored. Shortly before his end he wrote in his diary: "I was affected with what I read of Mr Shewel, of Coventry, who died in the pulpit. Lord, let me not die meanly; but in dying bring much glory to Thee." This prayer was answered. We will quote the words of his biographer: "Just as he

was going to expire, he seemed as if he had some extraordinary apprehensions of the glory in which our Lord is enthroned above. He strove to speak to his virtuous consort, and at length he exclaimed, 'Oh, what shall I say? He is altogether lovely.' And to another relative: 'Oh! all our praises of him here are poor low things!' He then added, 'His glorious angels are come for me.' Upon which he closed his eyes about three o'clock on the Lord's Day afternoon and never opened them any more."

Mr. Bailey was a very pious man. He was remarkable for his watchfulness over his words and actions, and had a very tender conscience. He wrote in his diary on one occasion: "O that I may not be of the number of them that live without love; speak without feeling; and act without life"! Another time he wrote: "O to get three things: patience under calamities of life; impatience under the moral infirmities of life; and earnest longings for the next life." When some kind presents were given to him he wrote: "I have my wages quickly: O that God may not put me off with a reward here!" He wrote at another time: "If I could but exchange outward comforts for inward graces, 'tis well enough. O for a heart to glorify God in the fire!"

Searmon.

Leis an Urr. TOMAS HALIBURTON.

(*Air a leantainn Vol. LIII t.d. 235*)

ANN a bhi labhairt air an teagasg so feoraichidh sinn, I. Ciod iad na mì-mhisnichidhean, na tulaichibh agus na beanntaibh so, a tha seasamh ann an slighe Chrìosd a dh'ionnsuidh a shluaigh? I. Ciod e na theachd thairis air na beanntaibh so, a tha cho drùighteach dhoibh? III. Ciod iad na h-aignidhean a tha'g eirigh bho'n fhoillseachadh so? IV. Car son a tha sealladh so cho drùighteach dhoibh?

I. Tòisichidh sinn le beanntaibh agus tulaichibh na mì-mhisnichidhean, a tha seasamh ann an slighe Chrìosd, thairis air am feum e tighinn, ma tha e ciallachadh fuasgladh, comhfhurtachd agus cumail suas air bith a thoirt dhoibh. Agus.

1. Ann an so tha duilgheadas mòr ag eirigh bho oirdheirceas neo-chìochnach agus ro-àrd nàdur na diadhachd. 'S e beinn ro mhòr a tha'n so; cha'n urrainn e tearnadh bho aon ole air bith; cha'n urrainn e boinne de ghràs neartachaidh no comhfhurtachaidh a chur ann an anam aon de mhic chailte Adhamh mar a tig e thairis air an duilgheadas mhòr so. Is e ioraslachd iongantach agus do-thuigsinn do'n Ti ard agus uasal, da'n aite còmhnuidh sìorruidheachd, amharc air, no anns an t-seadh, is lugha, suim a ghabhail de aon, eadhon dhe chreutairean is ghlòrmhoire; oir, "Ard os ceann nan cinneach uile tha an Tighearn, os ceann nan neamh a ghlòir. A dh'islicheas e fein gu amharc air na nithibh a tha's na neamhan, agus air an talamh." Salm cxiii. 4, 6. Mar a h-urrainn suim a bhi air a ghabhail, no sealladh a thoirt air ni's am bith, eadhon air neamh, mar a crom, mar gu'm b'eadh, mòrachd neo-chìochnach, cia mar a ghabhas e sealladh de dhuine a dh'eirich bho'n ùir, aig a bheil a bhunait sa'n duslaich, a tha air a bhruthadh roimh'n chnuimh? Shaoladh neach an duilgheadas so a bhi ni's leoir eadhon gu dhol thar reusan agus a chur na

stad; ach is neo-ni so do na tha ri tighinn fhathasd. Is gann a thuair sinn fathasd sealladh air bonn na beinne a dh'fheumas Crìosd tighinn thairis oirre. Mr bheir E gu brath cuideachadh, fuasgladh, no comhfhurtachd do dh'aon de shliochd Adhamh, feumaidh E, cha'n e mhain cromadh agus amhare air duine, ach air duine peacach, truailte, ceannairceach, a threig an creidimh. O! an ioraslachd do-labhairt. Ni h-eadh, ach cha'n e so uile e; feumaidh e tighinn gu bhi mar aon dhinn fein. Cìod e! mar aon dhinne! Am feum sgaile a bhi air a chur air mòrachd? Am feum glòir eòmhuidh a ghabhail ann an coslas duine, seadh, coslas duine peacach? Tha so iongantach da-rìreadh! Ach cha'n e so uile e; cha dean so a chuis fhathasd; feumaidh e gabhail air fein, cha'n e mhain coslas duine, duine peacach, ach eadhon coslas peacach bochd, tàireil, air a mhaslachadh agus air a chur suarach! Ann an so, ann an so, O pheacaichibh! tha beinn cho àrd, cho eas, agus na'm bitheadh reusan dhaoine agus aingeal air a chleachdadh gu bhi tomhas a h-àirde, bhitheadh i air a meas eu-comasach a dìreadh. Cha'n iognadh ged a bhitheadh Iudhaich a th'air an dalladh, agus iadsan a tha gu h-uaihbreach, neo-chreidmheach, ag àicheadh Crìosd, a tuisleachadh agus a cur an amhrus na firinn iongantach, so, 'n uair a tha creidimh fein a crathadh air dha beachdachadh gu suidhichte air an àirde iongantach so; 'n uair a tha e faicinn Chrìosd a leumnaich air na beanntaibh, agus a toirt sìthidh air na tulaichibh so. Mar sin than bhi ga fhaicinn a tighinn thairis air an airde iongantach so na ni a tha drùghadh gu cumhachdach.

2. 'S i'n dara beinn thairis air am feum Crìosd tighinn, ma's urrainn e cuideachadh a dheanamh do aon air bith da shluagh, fearg Dhe. Anns an lath 's an d'rinn an duine an toiseach ceannaire an aghaidh a Chruithear, thilg ceartas, a bha air a dhùsgadh, eadar e agus neach 's am bith a dheanadh cabhair air, beanntan daingean agus mòr do fheirg agus do chorrnich. Na'm bitheadh aingil na daoine an làthair, agus na'n robh iad air a chluinntinn, 'n uair a chaidh an innleachd ghlòrmhor air son slainte pheacach an toiseach, mar gu'm b'eadh, a chur fa chomhair comhairle ghlòrmhor na Trianaid; tha mi'g radh na'n cluinneadh iad an sin, ceartas a cur an ceill do Fhear-gabhail os laimh ghlòrmhor slàinte eaglais, an duilgheadas so, bhitheadh iad ann an eu-dochas. Cia mar a chràdhadh e cridhe a pheacaich ceartas a chluinntean a labhairt ris mar so, "Faodaidh tù, ma's àil leat, ghabhail os laimh air son pheacach, ach ma ni thù sin, leagaidh mise ort a leithid de luchd de fheirg agus a bheir ort a bhi gul, ag osnaich, agus a cur dhìot fallas faladh; seadh, tuilleadh, tuitidh mi ort, agus bruthaidh mi thù, gus am bruth mi mach fuil do chridhe; cha ghabh mo shùil truas, agus cha chaomhain mo chrìdhe thù; a dh'aon fhocal, bheir mi dhuit a leithid de luchd, a leithid de dh'eallach feirg, agus a bhruthas do dhearbhanam gu leithid ee thomhas agus a bheir ort glaothaich a mach, 'Mo Dhia, mo Dhia, car son a threig thu mi.' " Innis dhomh a nis, na'n cluinneadh tù an ni uamhasach so ga radh ri Mac Dhé nach cailleadh tù do dhòchas fuasgladh fhaotainn? Nach abradh tù maille ris an eaglais fo mhì-mhisnich, "Tha ar enàmhan air tiormachadh, agus ar dòchas air chall, is ann a tha sinn air ar gearradh as." Eseciel xxxvii. 11. Agus nach e sealladh a tha drùghadh air a chrìdhe th'ann a bhi faicinn an Tighearn Iosa a toirt sìthidh thairis air na tulaichibh so agus a leum thairies air a bheinn uamhasaich so?

(Ri leantainn.)

Notes and Comments.

The Atlantic Pact.

The Pact, the terms of which were first published last March, originated in America and is, of course, a product of the politicians, being a treaty intended to unify the Western nations, great and small, who have become signatories to it. The Pact reaffirms what is called "the faith" of the parties in the principles of the United Nations Organisation, and their desire to live in peace with all peoples. Statesmen who were outstanding in bringing into being U.N.O. have recently expressed grave doubts as to the expectation that critical international problems can be solved by its means. And no wonder that such a state of affairs has arisen. God has been relegated to the background by U.N.O. from its inception, and now the great Powers of East and West, so recently allies in war, and still all members of U.N.O., are politically, actively and openly divided. Hence the Atlantic Pact on the part of the Western nations. International unity and peace without Christ and the acceptance of the precious precepts of the Gospel of salvation for a sinful world, are impossible. Russia and her satellite countries stand opposite and opposed to this Pact. She cannot be exonerated from a portion of blame in creating the division accentuated by the Pact, which declares a determination "to safeguard the freedom, common heritage and civilisation of their peoples, founded on the principles of democracy, individual liberty and the rule of law." Yet, sad to say, there does not appear to be any reference throughout the Preamble and 14 Articles of the Pact, to the name of God or the need of divine blessing and help. It may be argued by some that it is essentially a political document; but if we would search behind the scenes we would find that in Roman Catholic quarters, the Pact is looked upon as a welcome instrument for the defence of their religion on the continent and elsewhere. Be that as it may, it must not be overlooked that there are statesmen who honestly consider that this action by the Western Powers is a most necessary step for the safeguarding of liberties and privileges of Protestants and others as well, among the nations who are signatories. Yet, vain is the help of man, if we enjoy not the favour of the Prince of the Kings of the earth, the Lord Jesus Christ. May Britain be brought, in mercy, to weep over how Christ Jesus has been dishonoured among us and to return to a national recognition of His glory as the exalted Prince and Saviour. Then in our commitments with other nations there would be a regard for the mind of Christ in all matters, an acknowledgment of the need of His guidance and help, and a Christian concern to do what is right in the sight of God.

Juvenile Delinquency.

The Home Secretary, Mr. Chuter Ede, called a conference of representatives from the State, the Church and the Law, at the Central Hall, London, on the 2nd of March, 1949, to discuss the serious problem of nation-wide and ever-increasing juvenile delinquency. In 1948, the total found guilty of indictable offences—44,000—is the highest recorded since the Children and Young Persons' Act, 1933. The Home Secretary said, "In a sense, every child who appears before a juvenile court represents a failure of his parents and of the social and educational system." A message from the King stated that both the King and Queen agreed that insistence on a

right standard of moral values, when based on good influence in the home, was of supreme importance. The Archbishops of Canterbury and York referred to the demoralising effect of *some* films and football pools, and the drift away from moral laws. Mr. Basil Henriques, chairman of a London juvenile court, said, that of 26 cases before him on a certain day, he did not think there were two parents who were living in harmony. They were either divorced or separated, with the result of unhappy children. What can we say to all this? Pages, yea, books could be written on the subject by those competent to do so. It is obvious that moral standards, in plain terms, the ten commandments are coming into great public prominence by reason of the evil effects following transgression of these divine laws by so many juveniles. God's law cannot be buried out of sight by even modern generations. It will assert itself and make itself felt by the harvest of misery reaped on account of the transgression of it by young and old. Therefore we must be brought back to a national regard for the binding obligation of God's law upon us. Then many parents appear to be weighted with much guilt and responsibility for the serious measure of juvenile delinquency. No Bible, religion or discipline in the home prepares the way for this national evil. And divorce, becoming so much easier to obtain, plays its own part in breaking up homes and bringing misery and lack of control into the experience of many children. And yet the cry repeatedly to-day is to make divorce easier still. This is indeed what might be called a "vicious circle." Adults don't like juvenile delinquency, yet there is a pandering by such to the natural and sinful desires, tastes and ways of the young; and a positive neglect of moral duty towards them as prescribed in Scripture. The disease of national backsliding from God is now breaking out in this painful symptom, juvenile delinquency. Sabbath desecration, neglect of the public worship of God, etc., are older evidences of the disease. "Is there no balm in Gilead?" Yes, God has the remedy. May He pour upon us the Spirit of grace and supplications that we, as a nation, may rend our hearts and not our garments and return penitently to the ways of the Lord.

Uncalled-for Observations by Free Church Monthly.

In the *Monthly Record* of the Free Church of Scotland for April, a paragraph avers that the Free Presbyterian Magazine printed (a) a sermon which denied the Resurrection of the body, and (b) that in the March (1949) issue it disclaims belief in "Christ's personal return to this earth." As to the first of these, an article, not a sermon, appeared in March, 1948, by a minister on "Burial of the dead," condemning prayers at the grave, a practice in vogue throughout the Free Church for instance. A statement published later by the said minister removed misunderstanding for all fair-minded readers, viz.: "It has been brought to my notice that certain statements in my article . . . have been interpreted otherwise than I intended, and I regret that I inadvertently made an unbalanced statement which I withdraw. I adhere unreservedly to the doctrine of the Confession of Faith on "The State of Men after Death and of the Resurrection of the Dead." Fair comment we do not wish to repudiate, but if the Free Church penman read the above, as he ought in the circumstances, then there is apparent lack of equity and Christian sincerity in reviving the matter in the manner adopted.

Secondly, we, in a *Note and Comment*, referred to a statement issued by a congregation of the Presbyterian Church of Canada. Our words were, "We can fully endorse practically all the statement . . . with the exception of the reference to 'Christ's personal return to this earth'." Obviously this meant— We cannot fully endorse the words, "His personal return to this earth." On this basis we are charged by the *Free Church Monthly* with disclaiming belief in *Christ's personal return* and denying it outright. We, of course, did nothing of the sort. What we did was to exercise caution in how we referred to "His personal return to this earth," which statement on the Second Advent we were just not prepared to accept without qualification and elucidation, the words appearing to indicate belief in the pre-millennial view involving Christ's personal reign on this earth, which view we do not agree with. We believe in Christ's personal and visible coming at the last day. The term "return" is not found in the Confession of Faith on this subject. One Scripture reference only mentions "return," under chapter xxxiii.—*Of the Last Judgment*, in the Confession, viz.; " . . . when he will return from the wedding" (Luke xii, 36). It is His *coming* we read of respecting the *positive* event of the Second Advent. In Matthew, chapters xxiv and xxv, His *coming* is referred to more than twelve times. This has a definite significance. He comes to sit upon the throne of His glory, the judgment seat. He does not *return* to this throne, He comes to it, as this shall be the only occasion when He shall have acted personally as judge of the whole world. The *Free Church Monthly* also quotes, "His feet shall stand upon the Mount of Olives" (Zechariah xiv, 4), apparently with the purpose of convincing us that Christ at a future date will actually and literally stand once more on this material earth outside Jerusalem. Yet some of the greatest and soundest commentators refuse to commit themselves to this view, in their cautious handling of a difficult part of Scripture. And caution on our part has provoked observations (under the Free Church heading "Strange Doctrines") permeated with insincerity, flippancy and a lack of genuine concern for the conserving of truth. And finally, who will believe from the *Free Church Monthly*, that Free Presbyterians reject both the Resurrection of the Body and the Personal Second Advent of Christ? We leave it at that.

Church Notes.

Communions.

May—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *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 Stratherick; third, Bonar, Finsbay and Laide; fourth, Stornoway and Vatten.

The Annual Meeting of the Synod.

The Synod will meet (D.V.) in the Hall of St. Jude's Church, Glasgow, on the 17th day of May, 1949, at 6.30 p.m., when the public worship will be conducted by Rev. Alex. Macaskill, Lochinver, the retiring Moderator.

Resolution re Sabbath Travelling.

We, the Outer Isles Presbytery of the Free Presbyterian Church of Scotland, convened at Stornoway on 5th April, 1949, in view of the widespread inroads on the sanctity of the Lord's Day, reaffirm our adherence to the Synod's statement in reference to churchgoing by public conveyances on the Sabbath, which statement is endorsed in the "History of the Free Presbyterian Church," Appendix II, page 230, and the opening paragraph of which is as follows:—"While not in any way condemning or disallowing the use of mechanically-driven or other conveyances on the Lord's Day when the purpose and manner are in keeping with the spirit of the Sabbath, and in accord with the precepts and precedents of Scripture, the Synod do, notwithstanding, most emphatically denounce as sinful and subject to censure, not only of men but of God, the practice of running such conveyances on Sabbath for reasons dictated by considerations of worldly or carnal expediency and on terms which are essentially mercenary. Under this description the Synod include the Sabbath services of trains, tramway cars, buses and motor cars run for ordinary hire. It must surely appear to all who hold by the Scriptural interpretation of the Sabbath law, as set forth, for example in the Shorter Catechism, that such services being maintained in utter disregard of the claims, and at the expense of sanctity, constitute a flagrant breach of the Fourth Commandment." The Presbytery would remind their faithful people to respect the same, and instruct Kirk Sessions to exercise discipline in terms of the said statement by debarring from the Sacraments of the New Testament Church—Baptism and the Lord's Supper all who are guilty of countenancing this modern trafficking on God's holy day.

The Presbytery would also remind their people that in accordance with the Synod's unanimous Resolution of 1947, they are neither to co-operate with nor support the Lord's Day Observance Association of Scotland for the reasons stated in the said Resolution, viz.—"There is such variance in the views and practice of many of those belonging to the Association, as to what does, and does not, come under the due observance of the Lord's Day, even in the outward observance of it, that we as a branch of the visible church, resolve unanimously to withdraw from membership."—**WILLIAM MACLEAN**, Clerk (*pro. tem.*) Outer Isles Presbytery.

Protest sent to the Prime Minister and the Secretary of State for Scotland.

We, the Outer Isles Presbytery of the Free Presbyterian Church of Scotland convened at Stornoway on 5th April, 1949, most emphatically protest against your proposed programme, as outlined in the "Glasgow Herald" of April 2nd, in connection with your visit to Glasgow on Sabbath 10th inst. Your programme of activities constitutes a flagrant breach of the Lord's Day. In your official capacity as Prime Minister you will not only draw the wrath of God upon your own soul, but also upon the nation. "Because of these things cometh the wrath of God upon the children of disobedience." We respectfully call upon you to honour the divine command, "Remember the Sabbath Day to keep it holy," and the cherished religious convictions of our beloved land by arranging your programme for a day other than God's holy day.—**WILLIAM MACLEAN**, Clerk (*pro. tem.*) Outer Isles Presbytery.

An Appeal by Breasclete Congregation.

The place of worship at Breasclete has been in use now for nearly 50 years but in recent years the corrugated iron roof of the building has been showing the ravages of time and becoming increasingly costly to maintain.

It is hoped to renovate the building and erect a substantial roof. The whole cost of reconstruction is beyond the means of the congregation and so, with the authority of the Outer Isles Presbytery, this appeal is made to friends throughout the Church to help to shoulder the burden.

Any contribution will be gratefully appreciated and acknowledged by Mr Finlay Smith, 22 Breasclete, Stornoway.—DONALD CAMPELL, *Moderator*.

Return of Church Deputy.

Rev. Finlay MacLeod, Dornoch, expects (D.V.) to leave New York on 4th May, aboard the "Mauretania," arriving in this country on 11th May.

Protest sent by the Southern Presbytery to the Prime Minister objecting to his announced visit to Glasgow and Clydebank on Sabbath, the 10th April.

The Right Hon. C. R. Attlee,
Prime Minister of Great Britain.

5th April, 1949.

Dear Sir.—The Southern Presbytery of the Free Presbyterian Church of Scotland have learned with profound grief of your intended visit to Glasgow on Sabbath, the 10th day of April.

According to the terms of the Fourth Commandment, which is an integral part of the Moral Law, the sanctity of the Lord's Day is solemnly binding upon all men. Having regard to the secular nature of the engagements arranged for this visit the Presbytery can only view the matter as a serious breach of God's Holy Law.

The fact that some of those engagements are of a public nature will mean that many of the citizens of Glasgow and Clydebank will be involved in the guilt of this sin.

With all due respect the Presbytery would also point out that the high office of trust occupied by the Prime Minister of Great Britain greatly aggravates the seriousness of this offence. The Word of God requires of all who occupy high office in the State that they be "for the punishment of evil-doers and for the praise of them that do well." Because Sabbath desecration is such a glaring evil in the present day life of the British people; those who have the highest interests of the nation most close at heart are doing their utmost to combat it. To those loyal and conscientious citizens it is grievously discouraging that, on this visit, the great influence and the public example of the Prime Minister of Great Britain are found to be altogether on the side of the evil-doer and against those who seek to do well.

For those and other reasons the Presbytery hereby enters its solemn protest against this projected visit to Glasgow on the Sabbath Day, and respectfully express the hope that even at this late date those responsible may yet be persuaded to cancel it.—JAS. A. TALLACH, *Clerk, Southern Presbytery*.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. D. M. McL., Cedar Rapids, U.S.A., £7; Anon., Argyllshire, £2; A Glasgow Friend, £1; Mr. J. N. M., Finsbay Harris, £2; Miss N. C., The Bungalow, Corpach, £1; Mrs. M. C., Gledfield, Ardgay, 10/-; Mr. Ed. M., Tarbert, Harris, £1; Mrs. McK., 2 Pretoria Terrace, Inverness, £1 10/-; Mrs. J. D. P. R., Cliff Vale, Muirhead, Glasgow, 10/-. The following o/a Lochbroom Congregation per Rev. D. N. McLeod:—Misses R. and A. McL., Woodlands Road, Glasgow, £8; Mrs. C. McK., Garve Hotel, Garve, £2; Mrs. S., Garve, 10/-; Mrs. H. McK., Garve, 10/-; Mr. A. McK., Letters, £1 10/-; Mr. D. McK., Corrary, Glendale, per J. Grant, Treasurer, £2; Miss M. A. N., Raasay, £2; Miss C. McL., Main Street, Shieldaig, £1.

Aged and Infirm Ministers and Widows and Orphans Fund.—A Friend, Edinburgh, £2; Mr. D. M. McL., Cedar Rapids, U.S.A., £2; Mrs. M. C., Gatehouse, Gledfield, Ardgay, 10/-.

Home Mission Fund.—Mrs D. C. McL., Ailsa Craig, Ontario, £2 10/-; Mr. A. McK., Letters, per Rev. D. N. McLeod, 5/-; Miss M. A. N., Raasay, £2.

China Mission Fund.—From Mission Box, per Miss D. W. McKinnon, Struan, 10/6.

Dominions and Colonial Mission Fund.—Mr. D. M. McL., Cedar Rapids, U.S.A., £2; Mr. J. McL., New Westminster, U.S.A., £3 14/-.

Organisation Fund.—Miss A. McL., West End, Saltburn, Invergordon, £1; Mr. D. M. McL., Cedar Rapids, U.S.A., £1 14/-.

Magazine Fund.—Anon., per Miss B. Mackay, Evelix, 10/-; Mr. D. Nicholson, Bankstown, N.S. Wales, £1 10/-; Mrs. A. MacGregor, Brynart, Kishorn, 10/-.

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