

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

*(Issued by a Committee of the Free Presbyterian Synod.)*

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*“Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.”—Ps. lx, 4.*

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THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD.

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**The late Rev. Donald Beaton.\***

THE Church of God down through the ages and in every generation has been preserved in an evil world by divine government and supervision. And not only has there been added to the Church continually such as should be saved by the effectual power of the Holy Spirit, but special gifts have been bestowed upon the Church for the spiritual edification of believers, the promotion of the gospel of salvation, and God's glory. These gifts have included men abundantly anointed with the Spirit of grace and endued with special and outstanding qualifications for the service of the Lord within His Church on earth. Looking back to the Old Testament itself, we read of outstanding men, in graces and gifts of one kind or another, being raised up as prophets or priests or kings, in one period of the Church's history after another. Men such as Moses and Aaron, Samuel, David, Hezekiah, and Isaiah were most eminent persons among the truly godly of their day and times. And so also in the New Testament Church according to the Scriptures, there were the Apostles, such as Peter and Paul, and ministers of Christ as Stephen, Timothy and others; all according to the purpose and grace of God, outstandingly blest in order to be an outstanding blessing to the Church in their public services and duties which had in view especially the praise of God and of His Son Jesus Christ. And how frequently we read of sorrow and lamentation on the removal of God's eminent and useful servants by death, from the service and burdens of the Church militant to appear before the throne of God and of the Lamb in glory. When, for instance, Samuel died, the people mourned for him, and well they might, as they lost a God-given counsellor and friend. And when Stephen was slain, pious men made great lamentation over him, as indeed a shining light had been removed from the Church, a witness who feared not the face of man. And so it has been, and still is, more or less, that when such as were obviously raised

\* The writing of this obituary was put in the hands of Rev. John Tallach by the Southern Presbytery, but as the Editor had much information already gathered from relations, etc., and also for health reasons, Mr. Tallach left the matter with him.—*Editor*.

up by grace and gifted by the Lord and made eminently useful and beneficial to His Church, bid farewell to their Master's service here and go to their rest, that all who knew and valued their persons and labours in the Lord, cannot but lament over the loss to the Church.

And so we now come to record some facts regarding the late Reverend Donald Beaton, who so prominently and faithfully, and for so many years, served the Lord Jesus Christ and the interests of His cause in the Free Presbyterian Church of Scotland.

Mr. Beaton was born on 23rd October, 1872, at Craigengelt, St. Ninian's Parish, near Kilsyth, Stirlingshire, in which district in days past the power of the Lord was present to awaken and convert multitudes of sinners under the gospel. His father, Donald Beaton, belonged to Uisken, Ross of Mull, and his mother whose name was Margaret MacInnes, came from Ruanoich, Iona. We remember visiting Iona about 1937, with Mr. Beaton and meeting some of his relatives on that historic island. On this journey Mr. Beaton became keenly interested in a young man from Ethiopia, who was a brilliant student at Oxford University and was studying to serve in the Coptic Church, North Africa. The young man wished to see Iona and through Mr. Beaton's good offices found lodgings on the island for a day or two. Our departed friend would often refer, in looking back upon this visit, to the incident when the man from Ethiopia, in meeting us on the island one morning, addressed us as "the angels of God." The conversation which followed between the young man and Mr. Beaton was both edifying and entertaining, and especially as to the use of the term "angels."

Our late friend was educated at Kilsyth Academy and was a Marshall Trust Bursar there, and then went to Allan Glen's School, Glasgow. He in due course went to Glasgow University. And there during his art studies he met the late Rev. Neil MacIntyre, who died not long before him. These two ministers of the Gospel remained lifelong and intimate friends, and as far as is known nothing ever occurred to interfere with or lessen the warm bond of affection and friendship between them. The information has been proffered to us, that while at the University Mr. MacIntyre, also studying arts, influenced Mr. Beaton to associate himself with those in the Free Church who were really concerned about conserving the Truth of God in face of the declensions in that Church regarding doctrine and discipline, that was of course prior to 1892, when the Declaratory Act was passed in the Free Church Assembly. We do not know in what manner the good and saving work of grace began in his soul, but he did speak with respect of the godly Rev. Mr. Urquhart, who was minister in Hope Street Free Church, Glasgow. He was, however, accepted as a young man who truly feared the Lord, by the other divinity students, who, including himself, left the Free Church on account of the Declaratory Act. Without dubiety the saving mercy and power of God had visited his guilty

soul prior to 1890; and during a long life as a professing Christian servant of the Lord Jesus in the Gospel, he gave continued evidence that he belonged to the family of God, who love the Lord Jesus Christ in sincerity.

After the Free Church Assembly of May, 1893, refused to rescind the Declaratory Act, and the Rev. Donald Macfarlane had separated from the said Free Church by his protest at the Assembly, several students of the then Free Church followed Mr. Macfarlane. Mr. Donald Beaton was one of them. He was studying arts at the time as was Mr. Neil MacIntyre, and Messrs. Neil Cameron and James S. Sinclair were studying divinity. These students, in company with other students, held a meeting in Glasgow, on the evening of Wednesday, the 2nd November, 1893, as students opposed to the Declaratory Act. The finding of the meeting was as follows:—

“Seeing the Declaratory Act is now an integral part of the Constitution of the Free Church of Scotland, we the undersigned have ceased to prosecute our studies with a view to the ministry of that Church as now constituted.”

This document was signed by nine students, including the names mentioned above. (See the *Life of Principal John Macleod, D.D.*) So Mr. Beaton thus took a vital step and made a faithful decision in the strength of God the Lord, against deplorable departures from the holy doctrine of Scripture, and for the inspired Word of God and Subordinate Standards of Christ's true Church in Scotland. Little did he perceive then how the Head of the Church was to not only lay upon him the duties of a pastor, but also other extremely important labours in relation to His Cause and Kingdom in the midst of the Free Presbyterian Church of Scotland. “A good man's footsteps by the Lord are ordered aright” (Ps. xxxvii. v. 23). Others went back at varied points in the history of the Free Presbyterian Church, to the Free Church, but Mr. Beaton on appropriate occasions, by his pen and voice, declared in no uncertain terms that the 1893 separation was scriptural, right and necessary, and to be adhered to.

With other students, such as the late Rev. James S. Sinclair, he studied divinity at the Assembly's College, Belfast, under the sound and scholarly theologian, Rev. Prof. Watts, D.D. At this College he was the Getty Prizeman in the classes of Systematic Theology, Sacred Rhetoric and Catechetics, and MacCormick Scholar in Senior Hebrew. And on completion of his studies in divinity, he was later licensed to preach the gospel by the Northern Presbytery of the Free Presbyterian Church at Inverness on the 6th July, 1896.

At this period in the Free Presbyterian Church there was no purely English congregation to which Mr. Beaton might be called. But ultimately he received a call to the Wick congregation, and accepted the same, being ordained to the office of the ministry and inducted as pastor to the said charge on the 6th February, 1901. And here he ministered



as a faithful preacher of the whole counsel of God and as a pastor for well-nigh 30 years.

Mr. Beaton married Miss Margaret Sutherland, a sister of the late Mrs. J. S. Sinclair, Glasgow, and of Miss G. M. Sutherland, Halkirk. They were married in November, 1902, in the home of the late Rev. and Mrs. J. S. Sinclair, at Glasgow. Mrs. Beaton was born on 18th February, 1878, at Burntisland, Fife. And she was baptised by Dr. Kennedy of Dingwall, in Edinburgh. As to her life in relation to Christ and the Gospel, she was indeed a true helpmeet to her husband and was evidently adorned by divine grace, with a meek and quiet spirit, and yet she was discerning and stedfast regarding all matters pertaining to the Cause of Truth among us.

As was true of other places throughout the Church, Wick was highly favoured at the beginning of Mr. Beaton's ministry with quite a number of choice Christians, both men and women who deeply feared the Lord and sought to walk in His ways. They have entered into rest, and now he who was their pastor has, we believe, joined them in the everlasting Kingdom of the Lord and Saviour Jesus Christ. A godly man named Donald (or Dannie) Taylor, used to come to the communions in Wick from Halkirk. He died a good few years ago, but many remember him well. On one occasion he was speaking to the Question in Wick and mentioned the names of many eminent witnesses for Christ named John, such as John Calvin, John Knox, John Bunyan, John Owen, and so on. But when Dannie, who was very friendly with Mr. Beaton, came into the minister's study after the meeting, he was challenged by Mr. Beaton in a kindly manner as to having left out of his list of Johns the greatest John of all. Dannie was disconcerted indeed and failed for the moment to recollect who Mr. Beaton had in mind, and asked him, "What John was that?" Mr. Beaton replied, "John the Baptist surely." And so Dannie had to revise his list of Johns, but he knew well that Mr. Beaton frequently teased a friend in this kindly manner when opportunity arose. It is also told of this attractive Christian, Dannie Taylor, that on being called last to speak to the Question in his own congregation at one time, he rose and merely quoted the words of the Saviour, "If ye know these things, happy are ye if ye do them," and sat down.

But to revert to Mr. Beaton. During this period he was a highly respected minister and personality in the County of Caithness and throughout the North of Scotland. As the retired Editor of the *John o' Groat Journal*, Mr. R. J. G. Millar has written of him—"During his years in Wick Mr. Beaton was held in high regard alike as a citizen and minister. His religious and ecclesiastical views were known to be based on firm conviction of the truth as he saw it . . ."

Then when the time came that the Oban congregation of the Church gave Mr. Beaton a call to be their pastor, he accepted the same in October, 1930. And at this stage we may relate the following experience of one of Mr. Beaton's congregation at this time. A little over a

year after he had left Wick, we visited a Miss Campbell, an aged and godly lady in the congregation. In course of conversation she related that when Mr. Beaton intimated from the pulpit that he was to leave Wick Congregation for Oban, she felt quite faint in the pew at the thought partly of the congregation being without a pastor. But these words she said came to her mind with power: "For God of Zion hath made choice, there he desires to dwell. This is my rest, here still I'll stay: for I do like it well." She said she felt with this truth an "emptying" experience combined with joy. "The Lord," she said, "was to stay in their midst." This was made clear to her. She quoted the above with tears which she endeavoured to restrain and conceal. Then she spoke much of the need of holding fast to the stand our Church had taken, and that we should be "mighty in the Scriptures in order to meet the enemies of the Truth. Then she concluded by saying: "This is not 'common bread' for everyone." Such persons were among those who valued the ministry of Mr. Beaton, and we thought it worth while at the time to retain a written note of the above, little thinking it would be used in writing his obituary, over 20 years later.

His induction to the Oban congregation took place on 23rd November, 1930, and he ministered there for 18 years, until he resigned on account of ill health on 21st September, 1948. He had a special attachment to Oban, and the people there regarded him with affection. He took a keen interest also in the congregation at Fort William and, we believe, was instrumental in obtaining the present Church and missionary's house there. During his membership of the Southern Presbytery, his mature and wise counsel was valued and respected, as it had been for upward of 30 years before that in the Northern Presbytery, to which he was Clerk.

A very serious illness, in the nature of a collapse of his strength, laid him aside prior to his retirement, and at times he himself considered that the messenger of death was not very far away. During this season of affliction as to the mortal body, the servant of the Lord experienced deeply the trials and consolations of the life of grace in the soul to such an extent that he spoke of them to those who called to see him. At one time he was anxiously exercised about divine things, under fears and darkness, while contemplating the valley of the shadow of death and the Eternal World. But he told afterwards that he received precious, strengthening and consoling light from the following words with which the Lord visited him, viz., "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living . . ." (Luke xx., v. 37-38). At another time he said to a lady of the congregation that he thought his time had come to die, and when he began to feel for his "scroll" (see *Pilgrim's Progress*) he was glad he had not to fumble for it, but had it ready at hand. No doubt the Word and promise of God, through

the blessed Redeemer, were powerfully and sensibly his staff and stay at this season. But the time of his departure had not yet come, as our times are wholly in the Lord's hands.

When he recovered and was able to go out, he was frail for a while. Yet he attended the Communion services in his own Church immediately after his recovery in November, 1945. As a rule, he never took any part in the services during the Communion in his own congregation, but on this occasion on the Sabbath he agreed to serve a table in the administration of the Lord's Supper. The subject upon which he addressed the communicants was "The Love of Christ." During the address he told the story of a negro who was sent by his master to deliver a letter some distance away. On his errand the negro came to a river and turned back home to his master. His master was astonished and asked him, "Was there not a ferry boat?" "Yes," replied the negro, "on the other side of the river." "And was there not a ferryman at the other side of the river?" asked his master. "Oh, yes," said the negro. "And why did you not call on him? I have known many who called on the ferryman and he came and ferried them across," said the master. We are informed that Mr. Beaton related and made a spiritual application of this story in a most affecting and touching manner, no doubt feeling in his own soul and experience, the need for the divine and gracious presence of the Lord Jesus Christ to carry the believer comfortably over the river of death.

For some time after this Mr. Beaton endeavoured to carry on his public ministry, but ultimately resigned his charge owing to ill-health, on 21st September, 1948; and retired with Mrs. Beaton to stay with his son-in-law and daughter, Rev. and Mrs. Finlay MacLeod, at the F.P. Manse, Evelix, Dornoch. It was here that his beloved wife and true helpmeet was removed from his side by the unexpected visitation of death. We believe she entered into the joy of her Lord. It is well-known how greatly Mr. Beaton depended upon the loving and constant care that his wife bestowed upon him. Yet, on the funeral day he was calm and serene to the onlooker; and also in his conversation there was the evidence of a man who by the grace of God sought to bow in his spirit before this divine and grievous dispensation. At the graveside he requested from a car in which he sat that one of his brother ministers would audibly repeat these words from the Shorter Catechism—"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, their bodies being still united to Christ do rest in their graves, till the resurrection."

We must now glance back at some of those labours and activities engaged in by Mr. Beaton, other than and in addition to pastoral work. The Head of the Church has given to His Church "Pastors and teachers" along with other gifts; and Mr. Beaton was truly endowed with the additional gifts requisite for one who would discharge the onerous and responsible duties of instructing young men entering upon

the Gospel ministry in the various branches of theology. This in fact he did from his appointment on 5th July, 1899, as Tutor, for over 40 years, continuing his work as a theological tutor even after his retirement from Oban. His wide and mature knowledge of systematic theology, of the outstanding erroneous beliefs and doctrines which the Church of Christ has had to contend with since early centuries, and his scholarly familiarity with all branches of Church History and literature, were well known even beyond the bounds of the Free Presbyterian Church. As a tutor, he had no eccentricities. He was calm, placid, methodical and clear in the process of instructing and guiding his students. He was approachable and kindly to the youngest, yet dignified and in no wise to be treated with any sign of disrespect. Of course he was held by all students, whom we have knowledge of, in the highest esteem and affection. But now he rests from those labours in which he did not weary, but took pleasure in, while here.

On the death of Rev. James S. Sinclair, a former editor of the Church Magazine, in 1921, he was appointed Editor of the *Free Presbyterian Magazine*, and in 1936 he became Editor of the *Young People's Magazine*. He resigned the Editorship of both magazines in May, 1949, after his retirement from Oban. As to the use of the pen, he was a well-known writer and author, apart altogether from what he may have published in the Church Magazine throughout his ministerial career. Quite a number of books came from his able mind and pen, also special articles upon a variety of subjects in which he was interested. It is not practicable to give the full list here, but we may mention *The Scottish Heroines of the Faith* (1909), *Some Noted Ministers of the Northern Highlands* and *The Ecclesiastical History of Caithness*. This last-named book was his outstanding historical work, and is considered far and wide a standard volume on the subject and area with which it deals. On happening to meet Dr. Malcolm, the well-known Librarian of the Signet Library, Parliament House, Edinburgh, recently, he highly commended Mr. Beaton's various writings with which he was familiar, not knowing at the time that the writer of this obituary had any personal knowledge of Mr. Beaton. Other productions from his pen included articles in Records of Church History Society upon *The Marrow Controversy*, *The Old Scots Independents*, *The Ninian-Columba Controversy*; and *History of the Authorised Version of the Bible in Scotland* (Princeton Theological Review, Vol. IX.) and *Thomas Boston* (article in Princeton Theological Review). He edited the *Genealogical Bibliography for Caithness and Sutherland* (London), *Christian Monuments of Caithness* (London, 1913), and *Parish Registers of Canisby*, etc., etc.

We would sincerely regret any charge of flattery in what we write here, but would venture to suggest quite simply that the Rev. Donald Beaton was really esteemed a scholar in the proper sense by a wide circle of knowledgeable persons throughout Scotland.

Another department of the Church's activities to which he was suited and in which he exercised the gifts which the Lord bestowed upon him, was the Clerkship of the Synod, the Supreme Court of the Church. This appointment he held with obvious distinction from 1922 to 1935, when he resigned to lessen the burden of his work. He possessed a comprehensive and most competent knowledge of Church Law, and a calm and unruffled frame of mind in the discharge of his duties as Clerk.

His multifarious duties at home in Scotland did not close his mind to the claims of Free Presbyterians abroad in other lands. He visited Canada as the Church's deputy in 1907 and again in 1916 and 1922. And his final visit abroad was in the nature of a world tour, when in 1939-40 he visited the U.S.A., Canada, New Zealand and Australia, returning home by boat over seas infested with enemy submarines, but through it all he was upheld by the strength of heaven and taken care of by a Covenant God, who neither slumbers nor sleeps. On his return home he was heard preaching on the text, "And the door was shut," and during the discourse he related how on arriving alone in Glasgow after midnight from his world tour, he had to walk from the centre of the city two or three miles with a bag in his hand to the home of his wife's sister, the late Mrs. J. S. Sinclair. Arriving near the door and in an exhausted state, and knowing that the time of his arrival in this country was unknown, he anxiously wondered whether there would be anyone resident in the house to open the door to him, after coming to the end of a journey which took him across the world. But then when he knocked for a while, at last the voice of a niece from within asked, "Who is there?" "A man from Australia," he replied. His voice was at once recognised and the door was opened wide and a joyous welcome given to him. And so the fear that the door would be shut against him was soon banished. He made his own spiritual use of this incident to illustrate some point in his discourse.

But our traveller came to the end of another and more solemn journey. In this connection we may record what he used to tell against himself, regarding a conversation he once had with the late godly George MacKenzie, Kinlochbervie. George was thanking Mr. Beaton for a book he had given him and was now offering the money in payment. Mr. Beaton refused to receive any money from the dear man of God, and said, "You can leave me in a corner of your will, George," in a teasing manner. George replied, "I see, Mr. Beaton, that you are to live after me." Mr. Beaton recognised the ready wit and wisdom of George, and bowed before the implied and gentle reproof administered. He did live after George, but the earthly house of this tabernacle began to weaken considerably and progressively in his case during October and the beginning of November, 1953. And some considerable time before he died the Rev. D. A. Macfarlane, Dingwall, visited him, to whom he told that he had been reading a pamphlet concerning a pious

woman, who was gravely concerned about three questions: (1) When would she die? (2) Where would she die? and (3) How would she die? After some time the woman obtained relief in her anxious mind by being enabled by grace to leave the three questions with the Lord and His will. And it is highly probable that the narrator himself of this story obtained a blessed submission to the divine will, in the reading of this pamphlet and in telling over the contents of it to another. At any rate these questions were resolved on the morning of 12th November, 1953, at 9 a.m. when Rev. Donald Beaton, the servant of the Lord, quietly expired, and entered into the everlasting Kingdom of our Lord and Saviour Jesus Christ, to be with Jesus, and to serve Him day and night in His temple.

The Rev. D. J. Matheson, who was in Evelix to assist at the Communion there, was also present with members of the family when Mr. Beaton passed away, and went from the death-bed of the Lord's servant to hold the first service of the Communion. And so the Most High preserves His Church and continues the Gospel, although He removes from time to time His true and faithful witnesses from our midst.

Mr. Beaton is survived by his daughter, Mrs. Finlay MacLeod, and his two sons, Donald and Alastair. And we may say also that the Rev. Finlay MacLeod, his son-in-law, acted the part of a son indeed while the late Mr. Beaton resided in his house.

The funeral service at Evelix Manse was presided over by Rev. W. Grant, Halkirk—others taking part in the presence of a large number of friends from all parts of the Church, and there were 13 ministers of the Church also present. The funeral took place to Proneynain Cemetery, Dornoch, on Tuesday, the 17th day of November, 1953, where the dust of the late Mrs. Beaton also lies.

We extend to Mrs. Finlay MacLeod, her brothers, Donald and Alastair, and the other members of the family circle sincere sympathy, desiring that they may be enabled to follow in the footsteps of those who through faith and patience inherit the promises.—*Editor*.

### The Protest of 1843.

By REV. W. MACLEAN, M.A., Ness.

DID the Protest of 1843 separate the Disruption Fathers from the Church of Scotland, or did it not? Within recent years a theory, plausibly presented, has been advanced, that a Protest is not a legal instrument which effects separation, and that "neither the Free Church Fathers nor their successors held the view that the famous Protest of May 18th, 1843, effected their separation from the Church of Scotland." The following extracts from the *Ten Years' Conflict*, by Robert Buchanan, D.D., one of the Disruption Fathers, prove the contrary:—

"Thursday, the 18th of May, 1843, dawned on the ancient metropolis of Scotland—and as the morning wore on, the crowded state of the leading streets, and the look of excitement and expectation which appeared on almost every countenance, must have betrayed, even to the most ignorant and careless observer, the approach of some great event. The Marquis of Bute was again the Queen's commissioner to the assembly; and had, as usual, taken up his temporary residence in Holyrood."—Vol. II., p. 433.

It was about half-past two o'clock when the tramp of the military cavalcade and the sounds of martial music, announced the approach of the Queen's commissioner to St. Andrew's Church, where the assembly had been appointed to meet. Dr. Walsh had arrived and taken his place in the moderator's chair a few minutes before. As the commissioner entered the Church, the assembly and the audience rose to receive him with the deference due to the representative of the crown . . . The central area of the Church, allotted to the members of assembly, was densely filled, while on the front cross-bench might be seen representatives from various other Churches, who had come, many of them from distant continental countries, to witness the transactions of this memorable day. The rest of the building, from the floor to the roof, presented one living mass, which left no available spot unoccupied within the walls . . . The first movement was towards the Throne of God, the moderator leading the devotions of the meeting in a solemn and earnest prayer. As soon as the members had resumed their seats, Dr. Welsh again rose, and, amid breathless silence, spoke as follows:—"Fathers and Brethren, According to the usual form procedure, this is the time for making up the roll; but in consequence of certain proceedings affecting our rights and privileges—proceedings which have been sanctioned by Her Majesty's Government and by the legislature of the country—and more especially in respect that there has been an infringement on the liberties of our constitution, so that we could not now constitute this Court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to come to this conclusion are fully set forth in the document which I hold in my hand, and which, with permission of the house I shall now proceed to read." This document embodied the solemn protest of the Church of Scotland against the wrongs of the civil power, and was signed by 203 members of the house (p. 438).

When the last of these solemn sentences (of the Protest) had left the moderator's lips, he laid the Protest upon the table of the house, and turning round towards the commissioner, who rose in evident and deep emotion, Dr. Welsh bowed respectfully to the representative of the Queen, and in so doing, bade the Church of Scotland's farewell to the State. That brief but solemn significant action done, he lifted his hat from the table and went forth from the degraded establishment.

As he moved with calm dignity from the chair, Dr. Chalmers, Dr. Gordon, Dr. Patrick MacFarlane, Dr. Thomas Brown, Dr. MacDonald, the fathers of the Church, men who were its strength and glory, one after another, rose and followed him. The immense audience looked on, thrilled with feelings which it is impossible to describe—but no voice, not a whisper was heard . . . There was no hurry, no rush, no confusion. Rank after rank the protesters withdrew, with the order and steadiness of the successive companies of a military host. One entire side of the assembly, and the whole of the cross-benchers, were left untenanted. The life had departed from the empty space as if they had been looking into an open grave” (p. 441, 442).

In the manner described, the procession moved on towards Canon-mills, a suburb lying at the northern extremity of the city. Here an immense hall, capable of accommodating at least 3,000 persons, had been procured, and hastily fitted up, for the reception of the disestablished assembly. In this hall which was crowded to its utmost capacity Dr. Welsh, who had meanwhile taken the chair, rose and lifted up his hands as the signal for prayer. No one who was present on that memorable occasion can forget, while he lives, the thrilling pathos and overpowering solemnity of that prayer (p. 443, 444).

The prayer ended and the immense audience having resumed their seats, Dr. Welsh after a short pause again rose and nominated Dr. Chalmers as Moderator of the Free Assembly.

A heavy thundercloud had for some time darkened the heavens, and as the eye ranged at that particular moment over the dense mass of human beings who covered the immense area of the low-roofed hall, individual forms had almost ceased to be distinguishable through the sombre shade. The Psalm which Dr. Chalmers had chosen was the xliii. He began at that touching and beautiful line: “O send Thy light forth and Thy truth”; and as the words sounded through the hall, the sun, escaping from behind his cloudy covering, and darting through the windows which pierced the roof, his brilliant beams turned on the instant the preceding darkness into day (p. 445).

The devotions being concluded, Dr. Chalmers as moderator, after recapitulating, succinctly and clearly, the grounds of the disruption, as these were embodied in the Protest went on to address the house. When the Moderator concluded his address, the Rev. Mr. Duncan, of Ruthwell, moved that the Rev. Dr. Clason of Edinburgh and the Rev. Thomas Pitcairn of Cockpen be appointed clerks of the assembly.

Dr. Candlish then rose and said that “he had to propose that the Protest should lie open for signature by other members, and that their signatures should be held *ipso facto* as admitting them members of this assembly.” The motion was adopted with the most cordial unanimity (p. 448).

The sittings of the Free Church Assembly which commenced on Thursday, the 18th, were concluded on Tuesday, the 30th of May. It



was on Tuesday, the 23rd of May, that the Deed of Demission, prepared according to the strictest forms of law were laid on the table of the house and signed (p. 463).

Please note the following points:—

(1) It was on Thursday, 18th of May, the Protest was read and tabled by Dr. Welsh in the Church of Scotland Assembly, after which he and all who followed him adjourned to form a separate Assembly in the Canonmills hall. The Free Church of Scotland Assembly was there duly constituted, a Moderator, Dr. Chalmers, elected, and clerks of Assembly duly appointed. It was not until Tuesday, 23rd of May, that the Deed of Demission was drawn up and signed. Were they not separate until Tuesday, the 23rd? Why proceed with the normal assembly proceedings from Thursday until Tuesday if they did not consider themselves separated *de facto*, *de jure* and *de forma* in virtue of their Protest?

(2) Dr. Candlish's motion on the opening day of the Assembly, which was unanimously adopted, that those who signed the Protest were thereby *ipso facto* (in fact and in reality) admitted as members of the Free Church Assembly. If subscription to the Protest *ipso facto* admitted those who signed as members of the Free Church Assembly, it must have separated them *ipso facto* from the Church of Scotland.

(3) Dr. Begg, one of the Disruption Fathers, in his book *The Free Church Principles*, page 136, writes: "That for the reason stated in the Protest and in the Claim of Right, those who signed the said Protest ABDICATED and RENOUNCED their status and privileges as ministers and elders of the Establishment" (Synod Statement, p. 8).

(4) Dr. Welsh, while speaking at the first Free Church Assembly, said: "We *separated*—we *did it* with great regret—from those with whom we have long been connected." Note that Dr. Welsh does not say, "We separate now; and we do it with great regret." No, he used the past tense as describing that which was already an accomplished fact at the time of protesting (Synod Statement, p. 8).

(5) On page 455 of *The Ten Years' Conflict*, we read: "It was not till Wednesday, the 24th of May, the Assembly of the Establishment took up the Protest which embodied the Deed of the Disruption." Note the terms, "which embodied the Deed of the Disruption."

Dr. Cook later on the same day read a motion which contains the following terms: "The General Assembly having mutually considered the Protest . . . did and hereby do find, that the ministers who attached their names to the said Protest, have *by their own act ceased to be ministers of the Church of Scotland*—that their Churches have become vacant—and that the subscribing elders are no longer elders in any of the parishes or sessions connected with the Establishment." This motion, with the above findings included, was adopted by the Assembly, thus expressing in no uncertain terms the view of all the members of the Church of Scotland Assembly, that the Protest of the

Disruption Fathers in being subscribed to, did effectually cut them off from being any longer ministers or office-bearers of the Church of Scotland, and that their separation was an accomplished fact thereby. Subscription to the Protest when tabled, and not future steps by way of organisation into a new Assembly, meant their being declared separate (Synod Statement, p. 9).

It is evident on the one hand from Dr. Candlish's motion which "was adopted with the most cordial unanimity" and the above views of Dr. Welsh and Dr. Begg, that the Disruption Fathers did unanimously believe that their Protest separated them from the Establishment, *de facto*, *de jure* and *de forma*; and on the other hand that the members of the General Assembly of the Church of Scotland regarded all who signed the Protest as having separated *de facto*, *de jure* and *de forma*. And yet we are told to believe "that neither the Free Church Fathers nor their successors held the view that the famous Protest of May 18th, 1843, effected their separation from the Church of Scotland *de facto*, *de forma* and *de jure*." It has been truly said, "Every absurdity has a champion to defend it."

### The Importance of Spiritual Comfort.

By REV. JOHN COLQUHOUN, D.D., Minister of the Gospel, Leith (1813).

(Continued from page 299.)

From what has been here advanced, we may infer, That no comforts are so *excellent*, so *sweet*, and so *desirable as spiritual comforts*. While these form a part of eternal life, and promote, in an eminent degree, the love and practice of holiness, they are the same in kind as the delights of holy angels and of ransomed spirits in the holy place on high. They are the pleasures of a holy soul, and they heighten the relish of every outward comfort. The light of God's gracious countenance, shining upon the soul, is better than life, and all its most valued enjoyments. If an Israelite was to be cut off from his people, who had in his house a perfume like that of the Tabernacle (Exod. xxx. 38) surely the Lord will not hold him guiltless who persuades himself that any other perfume can be so fragrant, so delightful, as that of the house of God; that any other joy can be so excellent, so ennobling, so cheering as the joy of God's salvation.

Is spiritual joy of such high importance to the holiness and happiness of the saints, in this world, where it is far from being perfect? How *highly then will it contribute to their felicity in the heavenly world*, where it shall, through all eternity, be full and overflowing! O how transcendantly great, how inexpressibly glorious, will the holiness and blessedness of the redeemed, in the immediate presence of God and of the Lamb, be where they shall attain "fulness of joy" and, perhaps, an *eternal increase of rapturous delight*! If spiritual

consolation, even when it is small, impels believers to unwearied efforts in holy worship and spiritual obedience, we need not wonder that the four living creatures round about the Throne are represented in the visions of John as not resting day and night, as never ceasing to thank and praise the Lord, saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come" (Rev. iv. 8). If even a small measure of pure consolation is of such advantage to a holy man now as to encourage his heart, to invigorate his grace, to excite his holy activity, and to heighten all his outward comforts, of what unspeakable gain to him hereafter shall the fulness of joy, the perfection of endless delight be!

Is holy consolation of such inestimable value to the spiritual seed of Christ that He, in the immensity of His love, came down from the realms of Light to purchase it for them? Believers may learn from this what *infinite obligations* they are under to their incarnate Redeemer. Christian, thy dear Saviour hath, at the infinite expense of His own unparalleled obedience, anguish and death, purchased and secured everlasting consolation for thee. He was troubled in spirit that thou mightest be comforted: He was encompassed with the sorrows of eternal death that thou mightest enter into the joys of everlasting life: He was arrayed in the spirit of heaviness that thou mightest be clothed with "the garment of praise." He, who was from eternity, the delight of His Father, "rejoicing always before Him," endured for thee the hiding of His countenance and the sense of His infinite wrath that thou mightest, to eternity, joy in God through Him. Hath He not done and suffered enough to shew thee that He is willing to enrich thee with consolation, that He careth for thy comfort, and that He giveth thee sufficient cause to be always of good comfort? Were it not that there is something in thy heart which requires the discipline of His covenant; He taketh such pleasure in comforting thee that thou couldest, at no time, be disconsolate. Thou art therefore infinitely bound to love Him ardently and supremely, to glory in His cross, and to delight in doing His will.

From what has been said, we may also learn that in proportion as a man makes Christ and His holiness *his choice*, he will find them to be *his delight*. The more communion with Jesus Christ and more conformity to Him he desires and attains, the more delight in Him and in God through Him shall he experience. The more his heart is set upon growing in holiness, and the more willingly and resolutely he performs all his duties for the glory of his God and Redeemer, the more shall he know by experience that the comforts of religion overbalance the difficulties of it. In proportion as he takes pleasure in spiritual exercises and holy performances, and that from love to Christ and for the glory of God, the most laborious exercises of religion shall become pleasant to Him and the most difficult duties easy. Holy consolation,

in the hand of the Blessed Spirit, makes *everything in holiness* a pleasure to him, and the closer he walketh with God, the God of all comfort, the stronger and sweeter is his consolation.

If spiritual comfort is of such importance and utility to believers as hath been shewn, surely it is the duty of every believer *to use diligently* the appointed means of attaining a gradual increase of it. The Apostle Paul exhorted the believers in Corinth to "be of good comfort" (II Cor. xii. 2); that is, to be so diligent in receiving, by the frequent exercise of faith, the comfort offered and promised to them in the Gospel as to attain more and more of the joy of faith and of a good conscience. Nothing will carry a Christian through the inward and outward difficulties of religion but the inward supports and delights of it. Every believer, therefore, should constantly endeavour to attain, as early as possible, much of the comfort of the Holy Spirit that he may the more easily and cheerfully surmount every difficulty and be the more resolute in the practice of universal holiness. The hypocrite will not "always call upon God" because he will not "*delight* himself in the Almighty" (Job xxvii. 10). Were he to delight himself in the Almighty, especially as a God infinitely *holy*, he would no longer be a hypocrite, and would always call upon Him. If the true believer would, at all times, persevere in spiritual and cheerful obedience to the commandments of Christ he must in the strength of promised grace labour to attain more and more of the communion with Him in His righteousness and fulness, for the more the heart is comforted, the more "he is established in every good word and work" (II Thess. ii. 17). He hath always need of spiritual comfort in this valley of tears, to strengthen him for his spiritual conflicts and holy performances, and, therefore, under an abiding sense of his need of it he should daily employ the means of receiving fresh supplies.

Once more: Is holy consolation of such consequence to the saints? Hence it is evident that their loss of it must be *a very great and grievous loss to them*. The loss, indeed, of lively and pleasant feelings, though a grievous, yet is not usually a very great loss to the exercised Christian, but the loss of that ordinary comfort or tranquility of mind which he has hitherto enjoyed is both a very great and a very grievous loss to him. He may, for a season, be without sensible and lively impressions, and yet not be deserted of God in respect of habitual comfort or serenity of mind. For, as it is not a cloud intervening, nor even a partial eclipse of the sun but the absence of the sun that occasions night, so it is not the want of a lively impression or a pleasant frame, but the loss of that peaceful tranquility of spirit which the believer was wont to enjoy, that causeth darkness to cover his soul. The loss of this is an unspeakably great and grievous loss to him. If Christ, the Sun of Righteousness, is graciously pleased to shine upon him, all is well, but if He hideth His countenance the smiles of the whole creation can afford him no solid comfort. Believer, take heed

that thou do not provoke the Lord to withhold influences of holy comfort from thy soul. Do not, by carnal security, or self-confidence, or earthly mindedness, or any other iniquity, provoke Him to turn the reviving smiles of His countenance, which thou now enjoyest, into killing frowns. Thy soul is no more self-sufficient than self-existent. If the Lord cease to refresh it with His cheering smiles it cannot but languish and faint.

*(To be continued.)*

### **Sketch of the Life of Rev. George Whitefield, B.A.**

By REV. D. M. MACDONALD, Edinburgh.

*(Continued from page 303.)*

When the Gospel is making progress Satan will do his utmost to oppose it, and this is what Mr. Whitefield was now to realise. Churches were closed against him. On approaching Bath and Bristol he found that his coming had provoked alarm, but a door was opened for him which he took advantage of. Kingswood, near Bristol, was without a church, a rough colliery district whose inhabitants were living like savages, absolutely cut off not merely from the middle class but also from the other sections of the working classes. Here he preached his first real sermon in the open air from Matthew v. 1, 2 and 3, part of our Lord's sermon on the mount! His first congregation was two hundred. His second sermon to the colliers brought two thousand together. His fame had now spread and eventually twenty thousand people hung upon those lips that were touched with heavenly fire. Thousands appeared to be deeply affected and many found afterwards that they had been soundly converted. Accompanied by his two staunch friends, William Seward and Howell Harris, he arrived in London in April, 1739, and when refused the use of Islington Church he preached in the churchyard. According to tradition, there were several notable persons in the audience. He now seemed to feel that it was his duty to preach in other parts of London, so we find him in Woodford, on the edge of the city. It was a favourite spot for shows, but there was no disorder during the service. No ruffian raised a shout, no disturber meddled with his neighbour as the text, "Watch, therefore, for ye know neither the day nor the hour in which the Son of Man cometh," flew all around, everyone hearing it. His experience there encouraged him to do the same thing in Kennington Common. It was notorious as a gathering place for the worst characters in the city. In this place the great preacher took his stand many times. On the first occasion it is computed that there were no less than thirty thousand people present. He said himself, "The wind being for me, carried the voice to the extreme part of the congregation. All stood attentive and joined in the Psalm and Lord's Prayer most regularly. I scarce

ever preached more quietly in any church." All said it was never seen in this wise before. The singing of those vast audiences could be heard two miles off and Whitefield's voice was said to have had a range of one mile. Soon the general population of London, realising what was happening, took opportunities for themselves of hearing this wonderful preacher. In between his exhausting services in the open air he expounded Scriptures at innumerable smaller gatherings and dealt with hundreds of souls who sought guidance.

At this juncture he had resolved to return to Georgia to attend to the affairs of his orphanage there, and arrived at Lewistown, 150 miles from Philadelphia, reaching the city in October, 1739. Here he came into contact with one of America's most distinguished sons—Benjamin Franklin, who was a publisher, and arranged to print his sermons and journals. The pulpits of Philadelphia were opened immediately to him, but the congregations were too great for any building to hold, and he was offered the steps of the Court House for an open-air platform. His powerful appeals roused great enthusiasm, and Franklin was a constant and delighted hearer.

Collections were taken for his Orphan House, and when he told Franklin his plans the latter urged him to build an orphanage at Philadelphia and to bring the children to it. Whitefield refused to do that, and Franklin then decided not to give the smallest donation. "I happened," he says, "some time afterwards to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five in gold. As he proceeded I began to soften and concluded to give the copper. Another stroke of his oratory made me ashamed of that and determined me to give the silver, and he finished so admirably that I emptied my pocket into the collection dish, gold and all." He had not reckoned on his new friend's persuasive oratory.

Mr. Whitefield now proceeded to New York and, being denied the use of the churches there, took to the fields again, and many came to hear his message. Very soon, however, the Rev. Ebenezer Pemberton, the minister of the Presbyterian Church, offered him the use of his meeting-house, and in it he preached for several days to increasing audiences. One eye-witness at these services has left the following record: "I never saw in my life such attentive audiences as Mr. Whitefield's in New York. All he said was demonstrated by life and power. The people's eyes and ears hung upon his words. He is a man of middle stature, of a slender body, of a fair complexion, and of a comely appearance. He is of a sprightly cheerful temper and acts and moves with great agility and life. The endowments of his mind are uncommon, his wit is quick and piercing, his imagination lively and florid and, as far as I can discern, both are under the direction of a solid judgment. He has a most ready memory, and I think

speaks entirely without notes. He has a clear and musical voice and a wonderful command of it. He uses much gesture but with great propriety. Every accent of his voice, every motion of his body speaks; and both are natural and unaffected. He has a great mastery of words but studies much plainness of speech."

His return to Philadelphia was a triumphal progress through various places where crowds gathered to hear him. His close association with Presbyterians affected his theological thinking, and their Calvinism confirmed his Calvinistic position. With this background, he firmly opposed the Arminianism of John Wesley.

In due time he arrived at Savannah and proceeded to put his scheme for an Orphan House into effect. The place chosen was called Bethesda, and it became America's oldest charity. He was full of passionate zeal for the spiritual welfare of his "family." He continually yearned over their souls, and one may well believe that he prayed earnestly and regularly for them. In addition to large sums bequeathed for the support of the orphans he gave himself over £3,000—a sure guarantee of his honesty in face of false charges made against him and proof of his heroic self-sacrifice. For 30 years, many children—boys and girls were clothed, educated, maintained and suitably provided for. Whitefield was always confident of the Divine guidance and blessing in this work. When lying ill in Bermuda he found that God had raised up friends for his orphans even there. A group of gentlemen in the island planned to discharge for him all arrears upon the house, and Whitefield writes in his journal: "Thanks be to Thy name, O God! Thou knowest all things; Thou knowest that I want to owe no man anything but love; and provide for Bethesda after my decease. Thou hast promised that Thou wilt fulfil the desire of them that fear Thee. I believe, Lord; help my unbelief that Thou wilt fulfil this desire of my soul." That desire was fulfilled.

On September, 1740, he landed at Newport, Rhode Island, and preached to thousands of people. From there he went to Boston and had a service in the open air with an audience of 15,000 listening to him. On the following day 6,000 greeted him at another meeting-place! He continued his itinerary to Ipswich, Hampton, Portsmouth and Newbury, addressing immense gatherings and causing many to feel their need of salvation.

The following extract from a sermon published in Boston shows his overwhelming power in the pulpit and his intensely human appeal. Before he commenced his sermon long darkening columns crowded the bright sunny sky of the morning and swept their dull shadows over the building in fearful augury of the storm that was approaching. "See that emblem of human life," said he, as he pointed to a flitting shadow. It paused for a moment and concealed the brightness of heaven from our view; but it is gone. And where will you be, my hearers, when your lives have passed away like that dark cloud? Oh,

dear friends, I see thousands sitting attentive with their eyes fixed on the poor unworthy preacher. In a few days we shall all meet at the judgment seat of Christ. We shall form part of that vast assembly which will gather before His throne. Every eye will behold the Judge. With a voice whose call you must abide and answer He will inquire whether on earth you strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in Him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. O what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavour to mortify the flesh with its affections and lusts? No! You must answer, I made myself easy in the world, flattering myself that all would end well; but I have deceived my own soul, and am lost. And you rich men, wherefore do you hoard your silver? Wherefore count the price you have received for Him whom you every day crucify in your love of gain? Why that when you are too poor to buy a drop of cold water, your beloved son may be rolled into hell in his chariot pillioned and cushioned.

"O sinner! by all your hopes of happiness I beseech you to repent. Let not the wrath of God be awakened! Let not the fires of eternity be kindled against you! See there," said the impassioned preacher, pointing to a flash of lightning, "it is a glance from the angry eye of Jehovah! Hark," continued he, raising a finger in a listening attitude as the thunder broke in a tremendous crash, "it was the voice of the Almighty as He passed by in His anger!"

As the sound died away Whitefield covered his face with his hands and fell on his knees, apparently lost in prayer. The storm passed rapidly by and the sun, bursting forth, threw across the heavens the magnificent arch of peace. Rising and pointing to it, he cried, "Look upon the rainbow and praise Him who made it. Very beautiful it is in the brightness thereof. It compasseth the heaven about with glory and the hands of the Most High have bended it."

A great awakening continued in the city for some time after this, the local ministers being inspired with new faith, life and power. One of them was wont to say that more came to him in one week in deep concern about their souls than had come in the whole 24 years of his preaching ministry. Ministers, in addition to their ordinary services, preached in private houses nearly every night. Chapels were continually crowded. It was stated in a letter to England that lectures flourished, Sabbaths were joyous, churches increased, and ministers had new life and spirit in their work.

At length Whitefield reached Northampton, the home of that great divine, Jonathan Edwards, the centre of the revival of New England religion. A mighty outpouring of the Holy Spirit accompanied the labours of Mr. Edwards, so that scarcely any were left unconcerned about eternal realities. The town seemed to be full of the presence



of God. Whitefield helped to make the great awakening greater still, and many would be established in the faith by his comforting expositions on the consolations and privileges of believers.

The effect of the evangelist's labours on American Christianity was widespread and enormously beneficial. He helped to spread the revival in the east to the Presbyterian Churches of the Middle States, and in Virginia the reading of his printed sermons especially led to the founding of the Presbyterian Church of that State.

From Northampton he made his way back to New York with great difficulty and sinking of heart due perhaps to difficulties he had experienced there previously. One Sabbath morning he was depressed and, before going to the evening service, he could only cast himself on the ground before God, confessing himself a miserable sinner and wondering that God could be so gracious to such a wretch. On his way to the meeting-house he became weaker, and when he entered the pulpit he would rather have been silent than have spoken. Many of God's sent messengers have had that experience. The sermon that followed was marvellous in its effect. Loud crying and weeping arose all over the building. Many were so overcome as to fall exhausted into the arms of friends. Whitefield himself was so carried away that he spoke literally till he could speak no more. Taking farewell of his hearers, he passed on to Staten Island, and there also the heavenly fire fell upon the crowds. Here one who had accompanied him just from friendship rather than from religious interest, succumbed to his power and was so struck down and overpowered physically that his strength quite left him; and for a night he could scarcely move. From that moment he lived as a fervid Christian to his life's end!

*(To be continued.)*

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### **Tribute to the late Rev. D. Beaton.**

The Southern Presbytery resolve to place on their records their deepest sense of the great loss sustained through the death of their beloved brother-minister, Rev. Donald Beaton, who had been a member of this Presbytery for about 18 years, when he tendered his resignation, for health reasons, on the 21st September, 1948, of his pastoral charge of Oban Free Presbyterian Church Congregation. After his resignation, Mr. Beaton went to reside with his son-in-law, Rev. F. Macleod, Evelix, Dornoch, and, though in failing health, yet he continued as Theological Tutor of our students right on to the last year of his life.

Mr. Beaton was a most useful minister of our Church, and since its formation showed by the positions he held with much acceptance that he was one the Church could ill do without. For about 60 years he was Theological Tutor, for 14 years Clerk of Synod, and for 28 years Editor of the Free Presbyterian Magazine.

During the 18 years he was in this Presbytery very serious and difficult problems were dealt with and he ungrudgingly took his full share in having these problems solved. His experience, his patience, and steadfastness proved an invaluable help and his brethren looked up to him as one who gave wise counsel and right guidance.

Mr. Beaton's whole life was devoted to the interests of the Free Presbyterian Church, and there is much cause to render thanks to the Head of the Church for the faithful witness he bore right on to the end of his life to the principles for which the Church contends. We believe the words of the Apostle may appropriately be applied to him: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Mr. Beaton was a brilliant scholar and the wielder of a facile pen. Such as are competent to judge considered him one of the most authoritative historians of Scottish Church History. He wrote many books, pamphlets, and articles, all of which go to show that he was scholarly, cultured and spiritually minded. To his sorrowing daughter, Mrs. Macleod, to his sons and to Rev. F. Macleod we extend our heartfelt sympathy and pray that the Lord of His great mercy would comfort them all in their sorrow. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

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### **The late D. G. Mackenzie, Elder, Stornoway.**

Mr. D. G. Mackenzie was well-known to many of our Church people. During the latter years of his life he made it a regular practice to attend the Communion services in several of our congregations, both in the mainland and in Lewis. He was born at Scorraig, Ullapool, in 1885, one of a family of five, only one of whom survives. At the early age of five years he lost his father, who was drowned off the Lochinver coast. He therefore tasted, early in life, something of the bitterness and sorrow which sin brought into the world. To his mother was left the burden of bringing up a family, the youngest of whom was, at that time, but an infant of six weeks. She was evidently a worthy woman of known piety, and doubtless this fact stood her in good stead in her time of trial. "My grace is sufficient for thee," is no empty, vain word to the Lord's poor and needy people. In circumstances daily calling for hard work on a croft, as well as having the care of the children, she set an example of godliness which no doubt had its reward in after years. Notwithstanding the pressure of other duties, family worship, morning and evening, was never neglected.

In 1893 it was given to the Free Presbyterian Church of Scotland to carry on without interruption the Scriptural testimony of the Reformed Church in Scotland. From motives of conscience and devotion to the Word of God Mrs. Mackenzie wholeheartedly cast in her lot with this Church, and she saw to it that both herself and her children were constant in their attendance at the means of grace.

At the age of 14 years young Donald left home and crossed the Minch to Stornoway, where he entered upon his business career. At that time, notwithstanding the example and practice of piety set before him hitherto, he still remained careless and unconcerned about the higher interests of his soul. As with many other young men setting out in life, the attractions of the world held both his heart and his eye. But it appears there were better things in store, "those things which accompany salvation."

In 1922 he passed through a time of serious illness which in some measure opened his eyes to the solemnity and nearness of eternal things, and after he recovered his health these impressions were not altogether "as the morning cloud and the early dew which go away." In this frame of mind he removed, with his wife and young family, to Glasgow. At that time the Rev. Neil Cameron was pastor of St. Jude's Free Presbyterian congregation in that city, and Mr. and Mrs. Mackenzie enjoyed the great privilege of sitting under his ministry. The concern for spiritual things already begun in the soul of Mr. Mackenzie was much deepened by the searching preaching of Mr. Cameron. In addition to this, one of his boys became critically ill, and this further means was used of the Lord to bring home to the father his lost and ruined condition as a sinner. In this condition he waited upon the ministry of the Gospel, and he did not wait in vain. The portion which brought light and liberty to him was, "I will never leave thee nor forsake thee." What specially impressed Mr. Mackenzie was the word *never*, and all it implied for him. In expounding the passage Mr. Cameron dwelt particularly upon the force of this word, and in doing so made the everlasting nature of union to Christ very emphatic. This thought seems to have been a source of comfort and strength to Mr. Mackenzie ever afterwards.

Later, during a stay in London, he was elected and ordained an elder in the congregation there and was a great help to the mission while he remained in that city. He returned to Stornoway and was later elected and admitted an elder in the congregation there. His duties as elder he took seriously, and sought with diligence to carry them out, sometimes at considerable self-denial. His services as a precentor, both in Gaelic and English, were in constant request. He was specially interested in the young of the congregation and acted as superintendent of the Sabbath School for some years before his death. He regularly visited the hospitals in the town and the Home of Rest, and when services were held there on Sabbath and week-days was always a willing and acceptable helper.

Although his health had been declining for some time before his death, the end came very suddenly and unexpectedly. Mr. Mackenzie was attending the communion services at Uig, Lewis. In the church there on Saturday morning, the 14th of November, he led the singing of the 110th Psalm. Having finished singing the four verses asked for, he sat down; almost immediately thereafter he was seen to be unwell. As nearly as can be known his last conscious act on earth was the singing of this Psalm. He passed peacefully to his eternal rest later in the evening in the Stornoway Hospital. He was 68 years of age. "Blessed are the dead which die in the Lord."

His presence and services are greatly missed in the congregation of Stornoway, as well as in the surrounding congregations in Lewis, where he was so well known and where his help was much appreciated.

We desire to express our sympathy with his widow and family and his one remaining sister. May the Lord in His mercy and by His blessing turn an earthly loss into an eternal gain. *J. A. T.*

### **Suipeir an Tighearn.**

LE EANRUIG GROVE.

*(Air a leantuinm bho t.d. 312.)*

'S an dara àit. Air bhi do Shuipeir an Tighearn na cuirm air iobairt, tha co-chomunn againn innte ris an Athair agus ri Mhae Iosa Criosd. B'e am pàilleann, na an teampull fodh'n lagh, tigh Dhe; b'e an altair a bhòrd; agus an iobairt a bha air a toirt air aghaidh gu bhi air a toirt suas an sin, cha bhuinneadh i n'a b'fhaide do'n neach a bha ga toirt suas, ach b'iad ullachadh tigh Dhe, agus mar sin tha iad air an ainmeachadh aran (na biadh) Dhe; air chor agus 'n uair a bha an neach a bha ga'n toirt suas a co-phàrtachadh dhe iobairt fein, cha robh e r'a mheas mar a chuid fein, ach ni a bhuineadh do Dhia, agus dh'fheumadh e amhare air fein mar neach a bha air cùram Dhe. Agus nach eil gach eaglais Chrìosdail na tigh Dhe ged nach ann 'e an aon seadh 's an robh'n teampull? Nach e bòrd eomanaihidh Bòrd an Tighearn? agus cupan na sàcramaid, air mhodh sònraicht', cupan an Tighearn? Smuaintich, uime sin, O m'anam, air an urram a dh'ionnsuidh am bheil thu air do thogail, gu'r e'n Tighearn Iosa Criosd Uachdaran na cuirme, agus gu'm bheil Dia fein a deonachadh a làthair-eachd, agus a deanamh di-bheath-ta gach neach a ghabhas gu h-airidh a dh' ionnsuidh uidheachd a thighe. Tha so fada ni's motha na bhi air uidheachd aig bòrd an neach is motha air thalamh; oir an so tha thu air uidheachd aig Dia, cho cinnteach agus ged a bhitheadh tu 'n ad chòmhnuidh anns an lùchairt neamhaidh, ged nach eil thu cho suaimhneach. Ghabh an t-Abstol beachd air gu'n robh aca-san a bha co-phàrtachadh de na nithean a bha air an iobradh do dh'iodhalan, na deamhnaibh, co-chomunn ris na deamhnaibh sin, agus gu'n robh iad

mar sin air an dùuadh a mach bho cho-chomunn ri Criosd, le bhi'g òl dhe chpan-san, agus a co-phàrtachadh aig a bhòrd. Cha bhi e' mach as an rathad, ma bheachdaicheas sinn aig amaibh, gu'n robh ar sinnsear, air dhoibh a bhi na'n Cinnich iodhal-aorach, na'm measg-san aig an robh càirdeas ri diathan breige, agus na'n coigrich do'n Dia fhior, am feadh a tha sinne, an sliochd, air ar toirt dlùth le fuil Chrìosd, gu maith ni's dlùithe na ar sinnsir fhineachail, seadh ni's dlùith na sluagh sònraicht' Dhe iad fein fodh'n lagh; oir, a reir, na h-oirdheirceas a tha toirt barrachd na ar n'ìobairt, tha ar saorsa ni's motha gu bhi dol a stigh a dh'ionnsuidh Dhe; an Ti, air dha uchdmhacachd na cloinne a bhuileachadh oirne, chuir e Spiorad a Mhic na ar cridheachaibh, a glaothaich, Abba, Athair; cha'n e spiorad na daorsa, ach spiorad na h-uchdmhacachd: 's e so an spiorad macail agus an dànachd iorasal a thaobh Dhe a tha uile fhrithealadh an t-soisgeil, agus gu sònraicht' òrdugh na Suipeir, ro-fhreagarach gu bhi ga mhiseachadh. Tha sinn a nis air ar meas nis motha mar chloinn, agus air labhairt ummain, air mhodh sònraicht', *na'r sluagh a tha dlùth do'n Tighearn.*

Nis, bho'n a 's e so nàdur an òrduigh so, gur e'n t-aran a tha sinn a briseadh comunn cuirp Chrìosd, agus cupan a bheannachaidh a tha sinn a beannachadh, comunn foladh Chrìosd, ciod e ghné chreuairean a bu chòr do luchd comanachaidh Criosduidh a bhi, ann an gloine cridhe, agus naomhachd caithe-beatha, a tha air an gabhail a stigh do'n dlùth aonadh so ris an Dia naomh, agus ri a Mhac Iosa Criosd, ionhaigh a naomhachd? Ciod e'n comunn a tha aig solus ri dorchadas? Ma their sinn gu'm bheil comunn againn ris, agus sinn a siubhal ann an dorchadas, tha sinn a deanamh breige, agus cha'n eil an fhirinn annain, ach ma ghluaiseas sinn anns an t-solus mar a tha esan 's an t-solus, tha comunn againn ri cheile: agus glanaidh fuil Iosa Criosd a Mhic sinn bho gach uile pheacadh. Tha sinn, gu'n teagamh, aig a chuid is fearr, neo-airidh air a cho-chomunn so ri Dia, agus cha'n eil sinn cho freagarach air a shon agus a bhitheadh gu math. agus, air a so, dh'fhaodadh-mid a bhi ullamh gu amhrus a chur ann gu'm bitheadh an t-sochair so air a buileachadh oirne, eadhon a bhi air ar toirt cho dlùth dha, ach tha e fein ga chur taobh thall gach teagamh, le còmhnaidh e dheanamh le 'r 'n anmhuinneachd, agus, ann an seadh, a labhairt r'ar ceud-fathan a chum a thoirt dhachaidh oirne cho fìor thogarrach 's a tha e bhi gabhail ruinn, neo-luachmhor 's mar a tha sinn, agus neo-fhreagarach agus mar a tha sinn air son a cho-chomuinn-sn, gu e bhi gabhail còmhnuidh maille ruinn. Esan a tha g'ar cuireadh a dh'ionnsuidh a bhùird cha'n àichidh e a làthaireachd agus a cho-chomunn an sin. Aidicheadh-mid cho neo-ullaichte 's a tha sinn air co-chomunn ri Dia agus cho fad air ais 's tha air droch cridheachan bh'uaihte: ach na bitheadh teagamh againn anns cho toileach 's a tha Dia co-chomunn a bhi aige ruinne, a mhàin na tigeadh-mid le ar neo-ghlain mhoralta. Oir cha'n fheum sinn gu brath so a dhi-chuimhneachadh, as eugmhais naomhachd cha'n urrain sinn a bhi gu cinnteach dlùth do Dhia anns an t-saoghal so, ni's motha na chi sinn a ghnùis

anns an ath shaoghal: agus bhitheadh e anabarach neonach gu'm bitheadh neach cho tur amaideach agus a bhi smuainteachadh a bhi cur fuil Chriosd i fein, agus sàcramaid a Shuipeir ann an àite na naomhachd so, 'n uair a tha iad le cheile a comharachadh a mach am feum do-labhairt a tha air naomhachd.

(*R'a leantuinn.*)

## Notes and Comments.

### Oban Hotel Association Desires Sabbath Trains.

It appears that Oban and District Hotel and Boarding House Association has more desire for making money by encouraging others to transgress God's holy day than they have for the honour of God and the keeping of the Christian Sabbath. At the end of January it was reported that British Railways had turned down representations by the above Association for the running of "Sunday" excursions from Edinburgh and Glasgow to Oban during the summer months. The British Railways felt that such facilities would not be justified by the demands made for them. No credit to British Railways for coming to this decision to the disappointment of the Oban Hotel Association. If there was a demand, which the railways have not been slack in trying to create everywhere, and the possibility of good cash returns, Oban would have been promised railway "Sunday" excursions during the summer, and the trains would once more pour hundreds of Scottish pagans into Oban and district and the hotels, to desecrate the Lord's Day and further provoke the God of heaven to wrath against us as a nation. But what of the hotel and boarding-house owners? We understand that it is most difficult for passing travellers to find accommodation in Oban and district during the summer months, accommodation being fully engaged by holidaymakers. Of course the Hotel and Boarding-House Association members are out to "make hay while the sun shines," seven days a week, without any regard to the Fourth Commandment at all. They wish the churchless, irreligious pleasure seekers of Glasgow and Edinburgh to come and help to fill their coffers on the Sabbath. What have the people of Oban to say about this renewed worldly endeavour to secularise the Sabbath in their town and district? If the railways were sure of making money the request would have been granted.

### The Pope on Television.

The Pope is expected to canonise his predecessor Pius X on May the 20th, if now his health will permit.

The pompous ceremonial, to take place outside St. Peter's Cathedral, Rome, is to be shown on television to viewers in various parts of the world. The empty, useless, futile and unscriptural ceremony of canonisation of a dead Pope is to be performed by the present

Pope in jewelled robes. Jewelled robes forsooth! How completely unlike and out of harmony with the lowly circumstances of the Saviour and His Apostles. Peter had no man-made jewelled robes, and neither have the masses of poor Italians, who have enough to do to make ends meet in providence. The British Broadcasting Corporation are to take an active part in televising this ecclesiastical theatrical show of the Papacy. They recently televised the Mass from Leeds, in face of many protests. Can we wonder, when Mr. Cecil McGivern, a Roman Catholic, is controller of Television programmes. He has already left for Rome to discuss details of the canonisation business with Vatican TV authorities. This man will need to be watched and curbed, or else, true to type, he will take complete advantage of his position to further propaganda for Pope, priest and superstition.

#### **Tremendous Cost of Billy Graham Crusade.**

Who is Billy Graham? He is an American evangelist. He gets a great deal of publicity in America. His publicity agents are now working and organising hard in this country for what they call a Greater London Crusade, to be led by this Billy Graham. What is the crusade to cost in terms of cash? A Mr. Roy Cattell, secretary, in London, is reported in the *English Churchman* as stating, "The estimated cost of the crusade was £100,000, of which £50,000 would come from America with the balance being raised in this country." We leave our readers to think over and pass their own judgment upon a preaching crusade from America to London which is to cost this colossal sum of money. Are there no men amid the eight million inhabitants of Greater London, who are preaching the pure doctrines of the Gospel of the Lord Jesus Christ, whom the millions of London sinners could hear, if they had the desire? We have quite a few more questions in mind regarding such a crusade as this, even although the *English Churchman* reports that "At the conclusion of the crusade the accounts would be audited by well-known auditors and made public." When Moody and Sankey, the American evangelists, who came over to this country about 70 years ago, with their dangerous Arminian doctrine and hymn-singing appeals to the emotions of poor, ignorant sinners, money was a big question with them too. They had to be guaranteed a certain sum of money (not small) before they would promise to hold a "revival campaign" in any particular place. The simple explanation of one present-day aspect of Arminian doctrine is that Christ has done all to save sinners—sinners have nothing to do but believe, and this they are said to be capable of doing, without much (if any) reference to the Holy Spirit. The total depravity of man's nature, his inability to do any good of himself, and the absolute need of the Holy Spirit to beget saving faith in the heart of the sinner, if preached scripturally and clearly by Billy Graham, would soon bring to an end a lot of carnal enthusiasm in his type of crusade to-day.

**Lochcarron Presbytery and Lack of Elders.**

On Wednesday, the 3rd of February, the Lochcarron Presbytery of the Church of Scotland, Ross-shire, at its meeting at Kyle of Lochalsh, discussed the lack of elders. Ministers cannot find men willing to accept office and are unable to form Kirk Sessions. The press report states that after the meeting one minister gave expression to his views on the situation. He mentioned the unwillingness of Church people to become communicant members, and that for generations preachers fenced the Lord's Table with such sternness that to this day the privilege of partaking of Communion is regarded as a reward for saintliness rather than the acceptance of Christ's invitation to believers. He also referred to what he called "the almost superstitious terror that surrounds the sacrament," no doubt in the minds of people in the Highlands. These are sentiments with which we are becoming familiar, as the Church of Scotland ministers are becoming increasingly faced with a dearth of members and elders in the North and West. They fail to recognise that even in their denomination, broad in doctrine and practice as it is, the influence of past preachers noted for piety, soundness in the faith, and faithful and powerful preaching of the whole counsel of God, in the Highlands, still affects numbers of their own people. Such men and women no doubt feel in their consciences that they need more than a mere intellectual, formal assent to Christian doctrine in order to partake of the Lord's Supper. That is of course all the most of Church of Scotland ministers require of adherents, to accept them as members. In the cities, and elsewhere also, members are numbered by hundreds and up to thousands in some Church of Scotland congregations. Elders are appointed by the score. Conversion of men as sinners by the work of the Holy Spirit as a spiritual necessity for fitness for the Lord's Table, does not enter into the minds of the most of these ministers, who do not know themselves what it is to be "born again" of the Spirit of God, according to Christ's teaching. The aforesaid minister lays the "law" down to those whom he describes as faithful believers, inferring that there ought to be no difficulty in their minds in responding to what he calls "Christ's gracious invitation," that is, to the Lord's Table. True believers, that is men and women who fear God and value above all else a genuine, saving union to Christ by a living faith, have often found it difficult, on self-examination, to discover in their soul's experience clear and assuring evidences of the possession of that faith. But the ministerial speaker of the Lochcarron Presbytery, on this question, appears to be quite oblivious to all this. Stern fencing of the Lord's Table in the past and a superstitious terror in the present are, he thinks, keeping down the number of their members and leaving them with difficulty in obtaining men to be elders. There are plenty of theatre-going, dancing and card-playing members and elders throughout the Church of Scotland, without tirading against unconverted men and women in the Highlands who, still left with common sense, refuse to profess what they



feel they are not. Now in relation to all this, we also know of feyness as to numbers of members and the great need for godly elders to serve Christ in His true cause in Scotland. But we also recognise that we are living in a dark day spiritually, and that the Holy Spirit is not working along with even the pure gospel of Christ, as in days past. Paul and Apollos could not convert men and women and make true Christians of them. The Lord did that. He gave the increase. But sections of the professing Christian Church to-day will fain make members and elders without reference at all to the fundamental teaching of the Bible. And as to the scarcity of candidates for the ministry in the Church of Scotland, a campaign has been carried on for some time now for "recruits." Has there been any word of "conversion" and "a call from the Lord" as preparatory to entering upon the holy ministry of the gospel? We have not read of such matters being referred to. As we have noted on other occasions, there are over one million communicant members in the Church of Scotland, and their Christianity does not seem to be having any radical effect for good in Scotland commensurate with such an extraordinary number of professing Christians. Why?

### Church Notes.

#### Communion.

*January*—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, and Stoer; second, Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Braacadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breascelete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year 1954. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

**London F.P. Communion Services.**

The Free Presbyterian Church of Scotland, London congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 18th April, 1954, the following services have been arranged (D.V.), to be conducted by the Rev. James A. Tallach, Stornoway, and the Rev. John Colquhoun, Glendale, Isle of Skye:—Thursday, 15th April, 7 p.m.; Friday, 16th April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 17th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 18th April, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in the downstairs hall simultaneously), and 7 p.m.; Monday, 19th April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting—Wednesday, 7 p.m.

**Ordination of Rev. Alex. Murray, M.A., Probationer.**

At a meeting held in the Bonar Bridge Church in the afternoon of Tuesday, 2nd February, the Northern Presbytery solemnly ordained Rev. Alex. Murray, M.A., Probationer, to the holy office of the ministry. The Moderator, Rev. F. Macleod, preached an appropriate sermon from the words in Revelation, chap. iii., verse 8: "Behold, I have set before thee an open door and no man can shut it." A large and attentive congregation gathered mainly from the Bonar Bridge district with many friends from further afield were present at the service. At the conclusion of the sermon, the clerk gave a narrative of the steps taken preceding the ordination. Mr. Murray was then asked to stand and the questions usual on such an occasion were put to him and satisfactorily answered, and the Formula signed in the presence of the congregation. Mr. Murray was then set apart to the office of the ministry by the Moderator with solemn prayer and imposition of hands, in which he was joined by the other ministers present. The ordination prayer being concluded, Mr. Murray was given the right hand of fellowship and admitted to the membership of Presbytery and his name added to the roll. Rev. Wm. Grant addressed the newly ordained minister on the duties of the gospel ministry, its discouragements and rewards, and wished him the Lord's blessing in the arduous work which lay before him. The Moderator then called upon the other two ministerial members present, Rev. R. R. Sinclair and Rev. A. F. Mackay, who in cordial terms expressed their warm wishes for Mr. Murray's success in the Gospel ministry. The proceedings were then brought to a close with the singing of the 133rd psalm and the benediction.

Many throughout the church who knew his saintly grandfather, the late Alex. Murray, Badbea, Bonar Bridge, will rejoice to know that the grandson has now entered upon the work of the ministry in the church which with like minded elders his grandfather served so faithfully in the early days, and will follow Mr. Murray's future life with

the deepest interest. Rev. A. Murray has agreed to go for a period as the church's deputy to our Winnipeg congregation in Canada and arranged to sail from the Clyde on Saturday, 6th February, in the Anchor Line M.V. "Elysia" to New York. The prayers of those who love the good ways of Zion will accompany the young minister and his wife during their stay in Canada. May the ministry just begun be abundantly owned by the Great Head of the Church in the ingathering of many precious souls and the reviving and strengthening of His own cause.—*A. F. M., Clerk of Northern Presbytery.*

#### **Student Received.**

The Northern Presbytery, at its meeting at Bonar Bridge on Tuesday, 2nd February, received Mr. Donald Beaton Macleod as a student studying for the ministry of the church. Mr. Macleod is the eldest son of our Dornoch minister, Rev. F. Macleod, and grandson of the late Rev. Donald Beaton, formerly of Wick and Oban.—*A. F. M., Clerk of Northern Presbytery.*

#### **Resolution re Use of TV by Church of Rome.**

We, the Outer Isles Presbytery of the Free Presbyterian Church of Scotland, met at Stornoway on 2nd February, 1954, do protest most vigorously against Mass being televised, and also the elaborate arrangements being made by the B.B.C. to televise the Pope at the forthcoming canonisation of his predecessor.

We are perfectly certain that Queen Elizabeth I, who saw the beginnings of the British Empire, would not approve of such anti-Protestant activities on the part of a corporation supported by the British taxpayer, who is still Protestant and not Roman Catholic. Of 50 millions in the British Isles only a fraction is Roman Catholic, but their political power is out of all proportion to their numbers.

- Mr. Churchill said he did not propose to preside over the dissolution of the British Empire. John Knox feared one Mass more than an army of foreign invaders. Copies to be sent to Magazine, Mr. Churchill, Home Secretary, Council of State.—*D. J. MacAskill, Clerk.*

#### **An Appeal to the County Council of Ross-shire.**

The Outer Isles Presbytery of the Free Presbyterian Church of Scotland, convened at Stornoway on Tuesday, 2nd February, 1954, views with grave disquiet the menace of the mobile cinema to the spiritual and educational welfare of our youth.

At the Cinema Commission of Inquiry held at Westminster striking testimonies without religious bias or prejudice were given as to the serious effect of the cinema on the rising generation. Dr. Lyttelton, late headmaster of Eton, proceeding from the educational law that knowledge can only be acquired by effort, *deprecated the idea that children could learn anything from the cinema.* The effects of cinema pictures upon children might be bad although the pictures were good. Miss Fox, of the Headmistresses' Association, declared that persistent

attendance at the cinema on the part of children tended to destroy their power of concentration and the effects on the child while at school were adverse.

Morally or spiritually we hold that the cinema has a demoralising effect upon our youth.

We would therefore respectfully crave the County Council of Ross-shire to give no support financially or otherwise to the Mobile Cinema Unit.—*D. J. MacAskill*, Clerk, O.I. Presbytery.

### Acknowledgment of Donations.

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

*Sustentation Fund.*—M. M. C., £5; Mrs. M. K., Forres, 10/-; Mr. A. McK., Strathaird, £1; A Friend, Edinburgh, £1; A Friend, Toronto, £2; Mr. K. L., 8 Colony Cottages Larbert, £1; Mrs. J. F., Carnoch, Ardgour, £3; Mr. C. N., Berkeley, Cal., 14/-; Mrs. R. C. H., Rodney, Ontario, £5 5/-; Mrs. R. C. C., Rodney, Ontario, £1 16/3; Misses M. and J. McN., Lochgilphead, £1.

*Home Mission Fund.*—A Friend, Lewis, £10; Misses M. and J. McN., Lochgilphead, 16/-; Miss D. McK., Houghton-le-Springs, £1; Mr. R. H. C., Stevenston, Ayr, £2.

*Dominions and Colonial Missions.*—Miss J. McD., Eston, Sask., £6.

*Publication Fund.*—Miss J. McD., Eston, Sask., £3; Mr. N. McK., Craigmont, Tarbert, £1 7/6; Mr. H. A. K., 758 Fleet Ave., Winnipeg, 8/6. The following received on behalf of the *Trinitarian Bible Society*:—Greenock Congregation per Mr. A. Y. Cameron, £9 2/6; Kyle Congregation per Miss M. Stewart, £3 11/-; Oban Congregation per Mr. J. C. Martin, £5 19/2; Waternish Congregation per Mr. A. Campbell, £2; Mrs. A. Murchison, Bundaloch, Dornie, by Kyle, 10/-.

*Jewish and Foreign Missions.*—Bloor East Presbyterian Church, 378 Bloor Street, East Toronto, per Mr. Cameron Finlayson, £166; Mrs. R. C. H., Rodney, Ontario, £5 5/-; Mrs. R. C. C., Rodney, Ontario, £1 16/-; A Friend, Toronto, £1 10/-; Miss D. McK., Houghton-le-Spring, £1 10/-; Miss J. McD., Eston, Sask., £6; Mr. T. McD., Winnipeg, £2 14/8; Mr. R. H. C., Stevenston, Ayrshire, £2; Mrs. R. F. Hardy, R.C.A.F. Station, Portage-la-Prairie, £1 15/-; Mr. R. F., 6941 So. Stewart Avenue, Chicago, £10; Friend of a Good Cause, Calgary, £18; A Friend, Applecross, £1; Applecross Prayer-Meeting Collection per Mr. C. Gillies, £28 5/-; London Sabbath School for Hospital in Shangani, £5 0/9; Inverness Sabbath School per Miss A. McAulay, £7 19/10; Young Friends of Africaner per Mr. Geo. Campbell, £4 10/-. The following on behalf of the *Shangani Teachers' Training Fund*:—A Wellwisher, Kames, £5; From a Friend in Ontario, £100; Waternish Congregation per Mr. A. Campbell, £1; Misses M. and J. McN., Lochgilphead, £2; Mrs. B. G., Seaforth Road, Ullapool, 10/-; Anon., Tomatin postmark, £6; Wm. McB., Lonbain, Arrina, Strathcarron, £4; J. P., Raasay, £2; Miss M. Kidd, Ballina, N.S. Wales, £14; Anon., Rogart, Haggai 2-8, £5; Mrs. C. M., Birnam, Dunkeld, £1; Mrs. I. McK., Luss, Alexandria, £1; A Friend, Applecross, £1.

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