

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

"Thou has given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. 12: 4.

CONTENTS.

	Page
The Exceeding Riches of His Grace,	481
The Divinely Taught Negro,	484
Soliloquy on the Art of Man-Fishing,	487
Dangers to the Reformation,	491
The late Mrs. Elizabeth Mackenzie, Laide,	495
The late Mr. James Adamson, Helmsdale,	497
Mr. Murdo Mackenzie, Elder, Storr,	499
Nadur an Duine 'na Staid Cheithir Fille,	501
Notes and Comments,	506
Church Notes,	511
Acknowledgment of Donations,	514
The Magazine,	516

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The Exceeding Riches of His Grace.

THE Apostle Paul as a monument of the sovereign grace of God could never let pass from his mind the loving kindness of His God who arrested him on his swift and certain career to hell. The experience passed through on that unforgettable day when the light shone from the throne of heaven and when he heard the solemn and arresting words: "Saul, Saul, why persecutest thou me?" was an experience that was never to fade from his mind. It was so manifestly a work in which the grace of God appeared that when the light shone into his understanding he could find nothing in it which could be attributed to his own works. With such an experience and his powerful intellect now enlightened by the Holy Ghost he saw clearly that his case was not singular but was in accordance with that plan of salvation so glorifying to God and so beneficial to all His redeemed. As a true master-builder he directs his hearers to the humbling truth that they were all guilty before God—Jews, as well as Gentiles—there was none that did good, not even one. In addition to this guilt there is a powerless helplessness which proclaims in no uncertain voice the utter inability of the sinner to do anything well-pleasing in the sight of God. It is a solemn experience when a sinner, who may hitherto have had some vain imaginings of his own power, is brought face to face with the unquestionable fact of his utter inability in spiritual things. This inability is set before us in various ways in Scripture, but, perhaps, no description brings home the utter helplessness so impressively as when the state of the sinner is described as death—he is said to be dead in trespasses and sins. It is this aspect of the state of the sinner to

which the Apostle calls the attention of the Ephesian believers. The power that is required to remedy this condition is the exceeding greatness of the power of God and if such a power is required, then, it follows that their salvation is not dependent upon any power which they possess. The description of the spiritual condition of the Ephesian believers ere they came under the Spirit's quickening power is desparate enough—dead, as they were in trespasses and sins, wherein in time past they walked according to the prince of the power of the air, the spirit that works in the children of disobedience; among whom also they all had their conversation in times past in the lusts of their flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others (Eph. ii. 2, 3). The Apostle fixes the attention of the Ephesian believers on this dark picture ere he presents to them another in which the grace of God is prominently set forth. "But God who is rich in mercy," he says, "for His great love wherewith He loved us, *even when we were dead in sins*, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of His grace in His kindness toward us through Christ Jesus (Eph. ii. 4-7). It will be noticed that the Apostle is so carried away by the view he gets of the free grace of God that ere he comes to the announcement of the inevitable conclusion which he has reached and which has gripped his heart and understanding (that it is by grace they are saved through faith and that not of themselves: it is the gift of God; not of works lest any should boast) he, as if eager to announce the truth interjects in the course of his statement the words "by grace are ye saved" (verse 5). The grace that turned the children of wrath to be heirs of the hope of eternal life is surely a blessing which these heirs will willingly and lovingly acknowledge to Him who saved them and gave them a hope which is never to put them to shame. It is this background so full of the undeserved favour of the Lord upon which the Apostle's eye is fixed and upon which his whole heart is set. The extremity of the ruin and the

marvellous deliverance are so contrasted as to call forth from the Apostle an expression as to the wondrous grace that brought about the change which only the ages that are coming will be adequate to "shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Time, as it were, is too short to explore the wonders of this grace which appeared so wonderful in the Apostle's eyes. God has reserved the eternal ages coming for the exploration of "the exceeding riches of His grace in His kindness toward us through Christ Jesus the Lord." The grace of which the Apostle speaks here is no ordinary grace—it is the *exceeding riches of God's grace*. The Apostle does not stint himself in his language when he speaks of this grace. It is not simply God's grace nor even "the riches of His grace" but "the *exceeding riches* of His grace." From such a viewpoint it is no wonder the Apostle looks forward to the eternal ages and sees this people interested in the work that was done on their behalf when God quickened them and raised them up together and made them sit together in heavenly places in Christ Jesus. These benefits, in all their manifold wonders, came to them through Jesus Christ. They had no claim on any of the blessings that came their way. It is not by works of righteousness they were saved but according to His mercy and by the washing of regeneration and renewing of the Holy Ghost which He shed on them abundantly (Tit. iii. 4), or as the Apostle says in another place: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us before the world began (II. Tim. i. 9). 'The grandeur of God's way of salvation wherever it is apprehended in any measure exalts the God of salvation and glorifies His name for His wondrous grace. These were not dreams in which the Apostle indulged himself but living experiences based on the bed-rock of eternal and immutable truth. The joy that was his in meditating upon the wonders of God's grace may be ours in a measure if the Holy Spirit will lead us into these holy fields where he gleaned and from which he came laden with the very finest of the wheat.

The Divinely Taught Negro.

EVERY day's observation convinces me that the children of God are made so by His own special grace and power, and that all means, whether more or less, are effectual with Him, whenever He is pleased to employ them for conversion. In one of my excursions, while I was in the province of New York, I was walking by myself over a considerable plantation, amused with its husbandry, and comparing it with that of my own country, till I came within a little distance of a middle-aged negro who was tilling the ground. I felt a strong inclination, unusual with me, to converse with him. After asking him some little questions about his work, which he answered very sensibly, I wished him to tell me whether his state of slavery was not disagreeable to him, and whether he would not gladly exchange it for his liberty. "Massa," said he, looking seriously upon me, "I have a wife and children. My Massa takes care of them, and I have no care to provide anything; I have a good Massa, who teach me to read; and I read good Book, and makes me happy."

"I am glad," replied I, "to hear you say so; and pray what is the good book you read?" "The Bible, Massa, God's own good Book." "Do you understand, friend, as well as read this Book? For many read the words well, who cannot get hold of the true and good sense." "Oh, Massa," says he, "I read the book much before I understand; but at last I felt pain in my heart. I found things in the book that cut me to pieces." "Aye, I says, "and what things were they?" "Why, Massa, I found that I had a bad heart; a very bad heart indeed: I felt pain that God would destroy me, because I was wicked, and done nothing as I should do. God was so holy, and I was very vile and naughty; so I could have nothing from Him but fire and brimstone in Hell."

I asked him what ministry or means he made use of, and found that his master was a Quaker, a plain sort of man, who taught his slaves to read, but who had not, however, even conversed with this negro upon the state of his soul. I then enquired of him

how he got comfort under all this trial. "Oh, Massa, it was Christ gave me comfort by His dear word. He bade me come to Him, and He would give me rest, for I was very weary and heavy laden." And here he went through a line of most precious texts in the Bible, showing me, by his artless comment upon them as he went along, what great things God had done in the course of some years for his soul.

I then asked him several questions about the merit of works, the justification of a sinner, the power of grace, and the like. I own I was as much astonished at, as I admired, the sweet spirit and simplicity of his answers, with the heavenly wisdom that God had put into the mind of this negro. His discourse flowing merely from the riches of grace, with a tenderness and expression far beyond the reach of art, perfectly charmed me. On the other hand, my entering into all his feelings, together with an account to him which he had never heard before, that thus and thus the Lord in His mercy dealt with all His children, and had dealt with me, drew streams of joyous tears down his black face, that we looked upon each other, and talked with that inexpressible glow of Christian affection, that made me more than ever believe what I have often too thoughtlessly professed to believe—the communion of saints. I shall never forget how the poor, excellent creature seemed to hang upon my lips, and to eat my very words when I enlarged upon the love of Christ to poor sinners, the free bounty, and tender mercy of God, the frequent and delightful sense He gives of His presence, the faith He bestows in His promises, the victories this faith is enabled to get over trials and temptations, the joy and peace in believing, the hope in life and death, and the glorious expectation of immortality. To have taken off his eager, delighted, animated air and manners would have been a masterpiece for a Reynolds. He had never heard such a discourse nor found the opportunity of hearing it before. He seemed like a man who had been thrown into a new world, and at length had found company. Though my conversation lasted at least two or three hours, I scarcely ever enjoyed the happy swiftness of time so sweetly in all my life.

We knew not how to part. He would accompany me as far as he might; and I felt on my side such a delight in the artless, savoury, solid, unaffected experience of this dear soul, that I could have been glad to see him often there, or to see his like at any time now. But my situation rendered this impossible. I, therefore, took an affectionate adieu, with an ardour equal to the warmest and the most ancient friendship, telling him that neither the colour of his body nor the condition of his present life could prevent him from being my dear brother in our dear Saviour; and that though we must part now, never to see each other any more in this world, I had no doubt of our having another joyful meeting in our Father's home, where we should live together and love one another throughout a long and happy eternity. "Amen, amen, my dear Massa; God bless you, and poor me too, for ever and ever." If I had been an angel from Heaven, he could not have received me with more evident delight than he did; nor could I have considered him with a more sympathetic regard if he had been a long-known Christian of the good old sort, grown up into my affections in the course of many years. Happy world, if all were Christians, or, at least, happy Christians, if they showed more of this fraternal affection to each other in the world! None can deny that so it ought to be. O that every one who names the name of Christ, and believes himself to be a member of this undivided body, would pray for faith and charity to put the whole thing into being.

Blessed Lord, Fountain of life and love, send forth the Spirit of thy Son into my heart, and into the hearts of all my brethren; that waiving all mean and selfish distinctions, we may first love thee above all things, and then each other with a pure heart fervently. Subdue animosities, and all the separating corruptions of the flesh, and let us consider ourselves as brethren, fellowheirs of the grace of life, persons who shall pass an eternity together, yea, as parts of each other, and members, Holy Jesus, of thy body, flesh and thy bones. Even so let it be, for thy glory and for our present and eternal consolation through thy grace. Amen.—*Ambrose Serle.*

A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

VIII.

(Continued from p. 462.)

Fifthly, Christ was much in prayer; and that, 1. Before He preached; as Luke, ix. 18. Follow Him in this, O my soul. Thou hast much need to pray before thou preachest. Be busy with God in prayer, when thou art thinking on dealing with the souls of men. Let thy sermons be sermons of many prayers. Well doth prayer become every Christian, but much more a preacher of the gospel. Three things, said Luther, make a divine, *tentatio, meditatio, et precatio*. Be stirred up, O my soul, to this necessary work; and for this end consider, 1. That thou canst not otherwise say of thy preaching, *Thus saith the Lord*. How wilt thou get a word from God, if thou do not seek it? and how canst thou seek it but by earnest prayer? If otherwise, thou mayest get something that is the product of thy empty head to mumble over before the people, and spend a little time with them in the Church. But O! it is a miserable preaching where the preacher can say, *Thus say I to you*, but no more; and cannot say, *Thus saith the Lord*. 2. Consider thy own insufficiency and weakness, together with the weight of the work, *Who is sufficient for these things?* which if thou do, thou wilt not dare study without prayer, nor yet pray without study, when God allows thee time for both. It is a weighty work to bring sinners in to Christ, to pluck the brands out of the fire. Hast thou not great need then to be serious with God before thou preach? 3. Consider that word, Jer. xxiii. 22—"But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way." There is no doubt but preachers not standing in God's counsel this day, and not making men to hear God's words, is one great reason of the unsuccessfulness of the gospel. Now this way, to wit, prayer in faith, is the most proper

expedient for acquaintance with the counsel of God. Neglect it not then, O my soul, but be much in the duty.

Lastly, Remember that thou hast found much good of such a practice, and hast found much of the Lord's help both in studying and preaching, by so doing. For which cause thou allottest the Sabbath morning entirely to that exercise, and meditation, if thou canst get it done. Wherefore, let this be thy work. And there are these things which thou wouldst specially mind to pray for with respect to this. (1.) That thou mayest have a word from the Lord to deliver unto them; that thou mayest not preach to them the product of thy own wisdom, and that which merely flows from thy reason; for this is poor heartless preaching. (2.) That thy soul may be affected with the case of the people to whom thou preachest. If that be wanting, it will be tongue-preaching, but not heart-preaching. (3.) That thy heart may be inflamed with zeal for the glory of thy Master; that out of love to God, and love to souls, thy preaching may flow. (4.) That the Lord may preach it into thy own heart, both when thou studiest and deliverest it. For if this be not, thou shalt be like one that feeds others, but starves himself for hunger; or like a way-mark, that shews the way to men, but never moves a foot itself. (5.) That thou mayest be helped to deliver it; and that—(1.) With a suitable frame, thy heart being affected with what thou speakest.—(2.) Faithfully keeping up nothing that the Lord gives thee; and—(3.) Without confusion of mind or fear of man. (6.) That thou mayest have bodily strength allowed for the work, that thy indisposition disturb thee not. *Lastly*, That God would countenance thee in the work with His presence and power in ordinances, to make the word spoken a convincing and converting word to them that are out of Christ; a healing word to be broken; confirming to the weak, doubting and staggering ones, &c.; that God himself would drive the fish into the net, when thou spreadest it out. In a word, that thou mayest be helped to approve thyself to God, as a workman that needeth not to be ashamed, rightly dividing the word of truth. 2. After

preaching, Christ was taken up in this work—Mark vi. 46.; Matth. xiv. 23—*And when he had sent the multitudes away, he went up into a mountain apart to pray.* Follow Christ in this, O my soul. It is better to do this, than go away with the great people in the afternoon; which I shun as much as I can; and when at any time I do it, it is a kind of torment to me; which I have shunned, and do resolve to shun more; and if at any time I be necessitated to go, that I shall spend more time alone through grace. Pray to God, O my soul, that thy labours be not unsuccessful; that what thou hast delivered, may not be as water spilt on the ground. Pray for pardon of thy failings in public duties; and that God may accept of thy mite which thou givest with a willing mind; that he would not withdraw his blessing because of thy failings; but that he would be pleased to water with the dew of Heaven the ground wherein thou didst sow the seed, that it may spring up in due time; that the Word preached may be as a nail fastened by the Master of Assemblies, so as the devil may not be able to draw it out. Think not, O my soul, that thy work is over, and thou hast no more to do, when the people are dismissed. No, no; it is not so. Think with thyself, that the devil was as busy as thou wast, when thou wast preaching; and that afterwards he is not idle. And shall he be working to undo thy work, and thou unconcerned to hold it together? O no; it must not be so; God will not be pleased with this. And alas! I have been too slack in this point before this: Lord, help me to amend. If a man had a servant that would go out and sow his seed very diligently and faithfully; but would come in, and sit down idle when it is sown, and forget to harrow it, and hide it with earth; would the master be well pleased with him? yea, would he not be highly displeased, because the fowls would come and pick it up? So, O my soul, if thou shouldst be never so much concerned to get good seed, and never so faithful and diligent in sowing of it—yet if after, thou turn careless, and take not the way to cover it, by serious seeking to the Lord, that he may keep it in the hearts of people, and make it to prosper the devil may pick it all up; and where is thy labour then; and

how will the Lord be pleased with thee? Therefore, pray more frequently, cry more fervently to God, when the public work is over, than thou hast done; and endeavour to be as much concerned when it is over, as when thou wast going to do it. I do not doubt, but many times, when thou preacheest, some get checks and convictions of guilt; some perhaps are strengthened; but both impressions wear off very soon. I fear thou must confess, and take with a sinful hand in this, in that thou dost not enough labour to get the seed covered when it is sown, and the nail driven farther in when it is entered. Though many times thy body is wearied after the public work, yet sure thou mayest do more than thou dost; and if thy soul were more deeply affected, the weariness of body would not be so much in thy mind; but thou wouldst trample on it, that thou might get good done by thy work, and souls might not always thus be robbed by that greedy vulture and roaring lion, the enemy of thy own salvation, and the salvation of others. Although he has been as busy to do harm all the day to souls as thou hast been to do good, yet he will not complain of weariness at night. Take courage then, O my soul, and be strong in the Lord; and do not give it over to this enemy; endeavour to hold him at the staff's end. Thou hast a good second; Christ is concerned for His own seed as well as thou. Go on then, and be strong in the Lord, and in the power of his might, and let that ravenous fowl never get a grain away as long as thou canst get it kept from him. Thus then, O my soul, follow Christ in being taking up in this so necessary an exercise. Thy Lord and Master had no wants to get made up, there was no fear of His failing in this work of the gospel; yet He prayed to give all, and especially preachers of His Word, an example. Lay not aside the pattern then, but write after His copy even in this.

(To be continued.)

The Law out of Christ is terrible as a lion: the Law in Him is meek as a lamb.—*John Bunyan.*

X Dangers to the Reformation. \

IT is refreshing to consider the mighty works of God done in Germany, by His servant Luther, now that there is a danger of Germany leading Europe back to the Middle Ages. It was by means of theological learning that the authority of Scripture was set up above that of the Pope, and the Church. Today the supreme authority of the Bible, as the inspired Word of God, is denied, and the door has thus been opened for the Bishop of Rome to re-enter his ancient domain, as lord of the consciences of all men. Antichrist has so far been healed of his wound, and regained his temporal power that our Prime Minister has visited him, and a pseudo-apostolic delegate has been appointed by the Pope for Britain. Our Foreign Office is staffed by many who owe primary allegiance to Rome, and this is abundantly evidenced by the pro-Fascist bias of our foreign policy. Lord Halifax is an Anglo-Catholic, and not to be trusted by Protestants. His mission to Rome last month with the Premier is like Saul's visit to the witch of Endor. It is to be hoped that they have not succumbed to the sorcery and enchantments of the Vatican. A united Europe, under the presidency of the Man of Sin, may be regarded by some as a solution of our present difficulties, foreseen even by worldly-minded politicians. The British Protestant Constitution is being flagrantly violated by this communion with the Papal See. The fact that the Envoy to the Vatican was not withdrawn, although appointed only temporarily by Sir Edward Grey, for the duration of the War, is proof that there are traitors and enemies of our religion and liberties, in high office in this country. The naval salute to the Pope and his nuncios was decreed without consulting the law officers of the Crown, although a breach of the Constitution. The Revolution Settlement of 1690 has been infringed by the Papal delegate's arrival in Britain. So that all the blood of the Covenanters was shed for nothing as far as this generation is concerned. Democracy, thanks to the lieges of the Pope in the Foreign Office, has been driven from the Continent, and with it the churches of the

Reformation. Baptist churches have been closed in Roumania. Prague, where John Huss was martyred, is now virtually under the control of Berlin. We know the tender mercies dealt out to Protestants in Berlin such as Niemoeller, and lately to the Jews, God's ancient people.

The Foreign Office is unconcerned about the slaughter of British seamen, so long as Franco is winning his holy war for the Church of Rome, and driving democratic government from Spain. As a result of Sudetenland being handed over to Hitler, the Reformed churches, such as the Czech Brethren, are in the greatest danger of extinction. In Germany the Evangelicals have been persecuted by imprisonment for some time. Fifty Protestant pastors were offered freedom from imprisonment, on condition that they abandoned the country. In our own country the Reformed religion is in the gravest danger. In Canterbury Cathedral the Archbishop of Canterbury was lately blessing a cradle representing the Nativity, thus dragging the people of Imperial Britain to the feet of Rome's gods. It is no wonder the Supreme Pontiff lately spoke at the English College at Rome of "dear England," and expressed the hope that the spirit of Rome, imbibed in the eternal city, at the graves of the apostles, would be carried to their country by those present at the college, and that England would soon return to the Church. The Romanised Prayer-book, used widely in defiance of the House of Commons, and having the mass concealed in it, is preparing the way. Candles are in hundreds of churches instead of preaching.

In Scotland superintendents are advocated as a veiled form of episcopacy. Sermons longer than fifteen minutes are asserted by one church leader to be too long. Bishop Latimer used to say that when the devil comes into a church "up go candles and down goes preaching." The Antichristian festival of Christmas was observed last year more than ever in Presbyterian churches. Christmas treats in schools, presided over by ministers, are accustoming the young generation to idolatrous practices, that

our forefathers abhorred. In Elgin there was a Nativity play performed by the children. In Tarbert Father Christmas was piped in, and acting was indulged in, after the minister had opened the proceedings with prayer and the 100th psalm. Vain songs were also sung. So it was a ludicrous mixture of religion and the world. Parents should teach their children that there is no such person as Father Christmas, if they care for their souls. It is only an idolatrous fiction. The R.C. Lord Provost of Glasgow was busy sending seasonal greetings to cities and towns throughout the Empire, popularising Christmas as a great festival. If the recipients had any Protestant principle, they would not acknowledge him, after his arrogant attempt to change the centuries-old custom, of the magistrates "kirking" in Glasgow Cathedral. He invited them to follow him to an R.C. Cathedral. The Glasgow Councillors showed more spirit than the Oban Town Council. The fact that air raid precautions lectures were delivered on Sabbath was due to Mr. Dollan and his party. The Papists have thus the second city of the Empire well under control. The apostolic delegate will see to it that even greater advances are made by Popery. The Press took a rest for Christmas. This honour they deny to the Lord's Day. The one is a human commandment, the other is divine. The Papal Church teaches for doctrines the commandments of men, like the Pharisees. Even in places as far removed from Canterbury as Stornoway, shops are closed in honour of this pagan festival, which was unheard of until a year or two ago. In St. Columba's, Stornoway, Christmas carols were sung, and in all the Churches except two, Christmas services were held. The Christmas tree again appeared in Glasgow Cathedral. The Dean of St. Paul's, London, who last year initiated a crib in the National Cathedral of the Reformed religion, now wants to change the Thirty-nine Articles, which is the Protestant constitution of the Church of England.

A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work

thereof at once with axes and hammers. The American Presbyterian Churches are also drifting to antichristianity, with white, surpliced choirs, and spectacular performances at Christmas. The mystery of iniquity works by small and subtle changes in doctrine, worship, discipline and government, until in course of time, men's souls are dragged at the chariot wheels of Babylon's gods. A minister lately in teaching children told them to wait for a moment, and they would see Jesus. So he appeared in a little from a vestry with a gorgeously decorated representation of the Saviour, which he wanted them to worship. One can imagine the effect this sudden appearance would have on little children. Cardinal Newman was of the opinion that the Englishman could not be won by direct means to Romanism. It was consequently proposed by him that training schools should be set up where propagandists for the R.C. faith could be trained as journalists, and others to qualify for our civil and diplomatic services. The result is official contact with the Vatican, and that no protests are received by our so called free and independent Press, which is largely pro-Fascist.

Father Pietro Tacchi-Venturi is said to be behind Mussolini. Cardinal Goma, Primate of Spain, declared publicly that Franco does not take a step without consulting and obeying him. Dr. Goebbels in Germany is a neurotic, unscrupulously perfervid servant of the Pope. His method of propaganda is to make a press and a broadcast campaign against a country, using virulent, abusive language, thus creating an excuse for intervention on behalf of a supposedly oppressed minority. De Valera seems to be meditating similar action in regard to Ulster. Thus the carved work of the Reformation is being endangered in every part of the world, and "the vicegerent of Christ" is bidding for world dominion once more through Fascism. If he is successful, which God forbid, he will discard his sheep's clothing, and bleating accents, for a tiger-like ferocity against all witnesses for truth. The witnesses are today prophesying in sackcloth. When the harlot of Babylon regains her universal power, she will be drunk

once more with the blood of the saints, this time being the last, before her final overthrow and complete destruction, when the Lord shall consume Antichrist by the breath of His mouth. The stand taken by our Church for the infallibility of God's Word has been vindicated by subsequent apostasy, until last November, prayers were offered for the dead in St. Giles. *D. J. Macaskill.*

The late Mrs. Elizabeth Mackenzie, Laide.

DEPARTED souls are with Christ. They have a glorious and immediate intercourse with Him. They are not merely Christ's servants but His friends, brethren and companions. Though Christ is in a state of exaltation, reigning in majesty and glory over angels and men and devils, yet their intimate intercourse with Him is not hindered for they are glorified with Him. They have indeed, in this world, a spiritual sight of Christ, and are charmed and allured by Him: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith even the salvation of your souls," but in heaven they shall see Him as He is, and shall have an "eternal weight of glory."

"Oh! Christ He is the fountain, the deep sweet well of love!

The streams on earth I've tasted, more deep I'll drink above!

There to an ocean fulness His mercy doth expand,

And glory, glory dwelleth in Immanuel's land."

The object of this short and imperfect sketch is to place on record a little about this worthy woman who "shall be in everlasting remembrance," Ps. cxii. 6. Mrs. Mackenzie was privileged in her early days to be nurtured under a roof where God was known and where His name was great; both her parents having been of the salt of the earth. Her father adorned the eldership in the good old days when the old Free Church was the joy of all the land. John and Murdo Mackenzie, her brothers, were also elders, and were with those who left the Declaratory Act Church and formed the Free Presbyterian Mission Station at

Laide in 1893. They did not live long after the formation of our Church, but their memory is still fragrant in those parts—they finished their course with joy.

Mrs. Mackenzie married late in life, and her husband, Roderick Mackenzie, a tailor to trade, was also a worthy man and helpful to the cause of Christ at Laide. He died at an advanced age in March, 1934.

There is really nothing known of the means the Lord took to enlighten her and bring her to a knowledge of her Saviour, but none doubted her sincerity. She was like those who came under the power of the truth in Thessalonica her faith to Godward was spread abroad, "so that we need not to speak anything." She was an outstanding witness on the side of the King of Zion, and consequently she was a terror to the vain and frivolous. She would freely rebuke sin out of compassion for lost souls who destroyed themselves. Sin should be so hateful to gracious souls, that as they are careful not to commit it themselves, they should also be careful that it should not be upon others. It should be mentioned that her rebukes were always done seasonably and prudently. The inspired writer says in Proverbs that: "a word fitly spoken is like apples of gold in pictures of silver."

Mrs. Mackenzie was in possession of a very retentive memory and because of this she could repeat Scripture freely, together with what she heard in the public means of grace. Towards the end when she became partially blind and deaf her memory was a valuable storehouse on which she could fall back. Her love to her Redeemer was manifest to all discerning ones, and abounded more and more in knowledge and in all judgment, Philippians, 1. 9. She loved Christ in His people, and in His Word, and she longed for His uninterrupted fellowship in heaven. No one would be long in her company without knowing that she felt with awful solemnity the reality of an approaching eternity.

She left the Declaratory Act Free Church in 1893 and continued faithful to the testimony then raised. She never thought it censorious to rebuke the inconsistencies of other bodies which depart from the doctrine and discipline of the Reformed Church

in Scotland. She would listen with pleasure to such as faithfully defended the truth.

Some time after her husband's death she left her own home and went to reside with a niece, Mrs. Mackenzie, Laide House, where she was cared for in her declining years. Her end came in September last when she was in her 93rd year. She was confined to bed for a considerable time before her end, and suffered a good deal. It could be said of her, as the late Dr. Kennedy said of "blind Nelly," "when death came it found in her a body that old age had ripened for the grave, and a soul that grace had ripened for glory."—*A. B.*

The late Mr. James Adamson, Helmsdale.

THE first *Free Presbyterian Magazine* was issued in May, 1896. During these 43 years its pages recorded the removal from our midst as a Church of many who were "the salt of the earth." Thus an effort was made to keep the righteous in remembrance and to tell what the Lord did for them, to the encouragement of others travelling Zionwards. Many departed, however, whose names never appeared in print, but they were in the Lamb's Book of Life and gave clear evidences of this in time.

Among recent departures we now record that of Mr. James Adamson, Dalvina, Helmsdale, on 27th July last. He was within two years of the allotted span and had but recently retired from his employment as a Postman. Although he was not a robust man physically, there was a gracious robustness in his Christianity which was felt in the community. He was a grandson of the late eminent Gordon Ross, teacher and catechist in Helmsdale. He was privileged to have God-fearing parents, and was no doubt the subject of many prayers. Alas! that so many children of today have ungodly parents who, by their conduct and teaching, are leading them downwards to the place of woe. A day came on James Adamson, while he was yet a young man, when a mere natural religion failed to satisfy him and he was experimentally

destitute, crying with hunger of heart and conscience. He felt his guilt and ignorance—he had nothing :

For thirst and hunger in them faints their soul, when
straits them press,

They cry unto the Lord, and He them frees from their
distress.

A supernatural religion—the Holy Spirit's work in the new birth, the atoning blood, the meritorious obedience of Christ as the sinner's substitute, now became a glorious reality to him. Loving activity followed as a fruit. The cause of Christ was dear to him. He spoke out of the fulness of his heart in conducting meetings in our Helmsdale Church for many years. The activity of his pen was seen in the savoury and witnessing articles appearing every week in the *Northern Times*, signed, "Layman."

The Synod in 1937 appointed him a home Missionary. We hoped that years of active service by word and pen lay before him. It was ordained otherwise, for after three days illness (heart trouble), James closed his eyes in death, and thus a lively, loving and faithful witness for Christ ended his journey. The fragrance of his conversation, tender regard for truth and righteousness in Church and State, made his company a privilege.

The congregation mourns his loss, and a voice says :

"Who will rise up for me against those that do wickedly?

Who will stand up for me 'gainst those that work
iniquity?"

To his widow, a devoted helpmate, who during the past two years has been in delicate health, we extend our sincere sympathy also to his two daughters and son, and to his sister and brother. The writer knew the father's anxiety for his children. They heard and saw what few are privileged to do in this evil day. It will required of each one of them, for "God requireth that which is past." Grace is not hereditary, but the command is, "Seek and ye shall find," "Knock and it shall be opened unto you."—W. G.

Mr. Murdo Mackenzie, Elder, Stoer.

MURDO Mackenzie, the subject of this notice was born at Clashnessie, in the Parish of Assynt, 74 year ago. He had the privilege of an eminently pious mother who often wrestled for him and the other members of the family at a throne of grace, and endeavoured by word and example to bring them up in the fear and admiration of the Lord. No doubt the pious atmosphere in which he was brought up had a salutary effect in keeping him from gross outward sins, but good as that is, nothing short of the effectual work of the Holy Spirit can change the heart, and Murdo lived a stranger to the power that can take a sinner from darkness unto light and from the power of Satan unto God, till he was over 40 years of age.

Being of a reticent disposition he never spoke much about himself and it is not possible to give an account of his experiences when the change took place, but judging by his fear of delusion and the jealousy with which he watched the motions of his heart, we must conclude that he went through deep and searching experiences, and nothing would satisfy him but what would stand the test of the Word of God. He remarked to one who knew him once that there was a time in his life, when he got the liberty of the gospel, that he had no doubt of his interest in Christ. Christ and His righteousness was the only foundation of his hope for eternity, and he often expressed to those with whom he was familiar his dread of resting upon anything, short of Christ and Him crucified. He was much given to secret prayer, and passed much of his time day and night pleading with God in secret. Whenever a duty in connection with the Cause of Christ was put before him he would resort to secret prayer for counsel and direction. He related to one who gave the writer some of this information, that he often got promises from the Lord at these times, and he would add: "I can testify that not one of His promises has failed me."

He was admitted a member in full communion in 1922, and there being an election of Office-bearers in 1925, he was elected

by the members of the congregation to the Office of the Eldership, in which office he served faithfully and diligently till his death. Along with his brother elder he conducted the services in the Stoer Church, when the minister or the missionary was not present. Though a most intelligent man he did not speak in public, but always read a portion of a discourse from the old divines. He was not a stranger to the assaults and temptations of Satan, he was very much cast down in his mind, he had his times of darkness when he went mourning without the sun. He had also his share of troubles and trials in this world; his wife died at the age of 51, after they had been married about 15 years. After her death he closed his own house and went to live with his cousin.

About a year before his death his health began to fail and he suffered much pain, but such was his attachment to the means of grace that he walked almost every Sabbath for months, from his home to the church, a distance of over a mile, and his answer to any who would say that he was causing himself too much suffering by attending church was that he would not be able very long to wait on the Lord in His means on earth. He could say with the Psalmist: "I joyed when to the house of God, go up they said to me." About two months before he died, he had a temptation that his own efforts might merit salvation, the enemy coming to him asking what he was going to do with all that he ever did in connection with the cause of Christ. At last he got an answer which freed him from the temptation. "I want everything I ever did to be burnt," he said, "and to flee as a poor sinner to the Lord Jesus Christ." He could say with the Apostle Paul: "I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord." After this deliverance he was in a very happy frame of mind which continued to the end. He was fully persuaded that it was near. The last time the writer saw him, which was on a Monday, he said: "I am very happy but there is so much deceit in the heart, that I fear I may be deceiving myself." He passed away the following Wednesday to be forever, we believe, with the Lord.

His removal is a great loss to the congregation of Assynt, to the Free Presbyterian Church, and to the cause of Christ. He was a frequent pleader at the throne of grace for the advancement of the Kingdom of Christ and the salvation of his fellow men. He departed this life on the 2nd February, 1938. "Mark thou the perfect and behold the man of uprightness because that surely of this man the latter end is peace." To his sisters and relatives we extend our sympathy.—A. MacA.

Nadur an Duine 'na Staid Cheithir Fìllte.

CEANN III.

AN AISEIRIGH.

(*Air a leantuinn bho. t.-d., 474.*)

“Na gabhaibh iongantas deth so; oir a ta 'nuair a' teachd, anns an cluinn iadsan uile a ta 'sna h-uaighibh a ghuth-san: Agus thèid iad a mach, iadsan a rinn maith, chum aiseirigh na beatha, agus iadsan a rinn olc, chum aiseirigh an damnaidh.”—Eoin v. 28, 29.

'Nuair a dhealraicheas cuirp nan naomh mar a' ghrian is eagalach a bhios aghaidhean an luchd geur-leanmhuinn! 'S eagalach a bhios an staid-san, a rinn aon uair na naoimh a ghlasadh suas ann am prìosan salach, a naraich, a loisg gu luathre iad, a chroch iad, agus a chuir suas an cinn agus an lamhan ann an àitibh follaiseach, a chur eagail air muinntir eile o shlighe na firean-tachd, air son an dh' fhuiling iad. 'S iomadh agaidh a ta mais-each a nis, a ghlacas duibheadas an sin! cha bhi iad na 's mò air am moladh agus air an gràdhachadh air son na maise sin, aig am bheil enuimh aig a freumh, a bheir orra crìochnachadh ann an grainéileachd agus michruth. Ah! ciod i a' mhaise sin, fuidh am bheil 'na luidhe eridhe oillteil, gràineil, agus gun ghràs? Chan 'eil ann ach dath suarach, còmhdaichadh tana; a dh' fhàgas an corp na's gràineil, fa chomhair an teine dhian-lasaraich sin, anns am bi am Breitheamh air 'fhoillseachadh o nèamh, a' dèanamh dioghaltais orrasan aig nach 'eil eòlas aid Dia, agus nach 'eil ùmhal do 'n t-soisgeul, 2 Tes. i. 7, 8. Bithidh iad air an rùsgadh

d' an sgeimh uile, agus cha bhi luideag ac' a chomhdach an lomnochduidh; ach bithibh an closaichean 'nan gràineileachd do gach uile fheòil, agus foghnaidh e gu bhi nochdadh a mach maise agus glòir nan naomh, agus gu' dèanamh na's soilleire.

Is e nis an t-àm gu sibh féin a dhèanamh cinnteach á cuibh-rionn ann an aiseirigh nam firean: Na'm bu mhaith leibh sin a dhèanamh, ceanglaibh ri Iosa Crìosd le creidimh, ag éirigh gu spioradail o pheacadh, agus a' glòrachadh Dhé le bhur cuirp. Is esan "an aiseirigh agus a' bheatha," *Eoin*. xi. 25. Ma bhios bhur cuirp 'nam buill do Chrìosd, 'nan teampuill do' spiorad naomh, éiridh iad gu cinnteach ann an glòir. Faighibh do 'n airce so a nis, agus thig sibh a mach le h-aoibhneas do 'n t-saoghal nuadh. Eiribh o bhur peacaigh; tilgibh air falbh na h-eudaich-mairbh sin; a' cur dhibh bhur seann ana-mianna. Cionnus is uarrainn aon smuaineachadh, gu 'm feud iadsan a ta mairsinn marbh am feadh a ta iad beò, teachd a mach, aig an là dheireannach, gu aiseirigh na beatha? Ach is e sin sochair na muinntir sin uile, a rinn air tùs an anama agus an cuirp a choisrigeadh do'n Tighearna le creidimh, a ta 'ga ghlorachadh le 'n cuirp, cho maith as le 'n anamaibh a ta beò dhà, agus air a shon, seadh, agus a' fulang air a shon mar an ceudna, 'nuair a ta e 'gan gairm gu sin a dhèanamh.

AM BREITHEANAS DEIREANNACH.

MATA xxxv. 31—34, 41, 46.

AIR do na mairbh a bhi air an togail, agus air dhoibh-san a gheibhear beò ag teachd a' Bhreitheamh a bhi air an atharrachadh, an sin thig am breitheanas deireannach, a ta gu soilleir agus gu cudthromach air a chur sìos anns an earrainn so de 'n Sgrìobtur: O'n toir sinn fa'inear na nithe fa leth a leanas. (1.) Teachd a' Bhreitheimh: "An uair a thig Mac an Duine 'na ghlòir." 'Se 'm Breitheamh Iosa Crìosd, Mac an Duine; esan leis am bi na mairbh air an togail, le neart cumhachdach, mar Dhia. A deirear mar an ceudna an Rìgh ris, (rann 34) air do bhreitheanas an t-saoghail a bhi 'na ghnìomh a bhuineas do oifig rioghail an Eadar-mheadhonair. Thig e ann an glòir glòrmhor 'na

phearsa féin, agus coimheadachd ghlòrmhor aige, eadhon “na h-aingil naomha uile maille ris,” a fhrithealadh dhà aig an àm shòlaimte so. (2) Am Breitheamh a’ suidhe air caithir a’ bhreith; is Rìgh e, agus uime sin, is rìgh-chaithir i, rìgh-chaithir ghlòrmhor; suidhidh e air caithir-rìoghail a ghlòire, rann 31. (3.) Taisbeanadh nan slòigh. ‘S iad sin na h-uile chinnich; na h-uile agus gach aon, beag agus mór, ciod ‘sam bith cinneach, d’ am bheil iad a bha, a ta, no bhitheas air aghaidh na talmhainn; bithidh iad uile air an cruinneachadh ‘na làthair, air an eur ‘nan seasamh an làthair caithir a bhreitheanas. (4.) An roinn a nithear orra: sgaraidh e na caoraich thaghta o na gabhraibh malluichte: a’ eur gach buidhne air leth leò féin, mar bhuachaill a ta ‘g ionaltradh a chaorach agus a ghabhar le chéile feadh an là uile, ‘gan sgarachduinn ‘san oidheche, rann 31. Cuiridh e na naoimh air a làimh dheis, mar an t-àite as ro urramaiche; na h-aingidh air an làimh chlì, rann 33. Gidheadh air dòigh as gu ‘m bi iad uile ‘na làthair, rann 32. Tha a réir eoslais sùil aige so ris a’ chleachdadh a bha anns na cùirtibh Iudhach, anns an do shuidh aon aig làimh dheis a’ Bhreitheimh, a sgrìobh binn an t-saoraidh; aon eile aig an làimh chlì, a sgrìobh binn an dìtidh. (5) Binne gach cuideachd fa leth, agus sin a réir an gnìomhara; air do na fìreanaich a bhi air an saoradh, agus na h-aingidh air an dìteadh, rann 34, 41. ‘*San àite mu dheireadh*, Cur an gnìomh gach binn, auns na h-aingidh fhuadachadh air falbh do ifrinn, agus ann an giùlan nan naomh gu nèamh, rann 49.

An Teagasg so ni mi, (1.) A Dhaingneachadh. (2) A Mhìneachadh. Agus, (3.) A Chomh-ehur. 1. Chum an fhìrinn mhór so a dhaingneachadh gu ‘m bi breitheanas deireannach ann.

Air tùs, Tha e soilleir o theistean nan Sgrìobtuir. Dh’ innseadh do ‘n t-saoghal anns na h-uile linn uime. Theagaisg Enoch, roimh’n dèile e, ‘na fhàidheadaireachd air aithris, *Iude*, 14, 15. “Feuch tha ‘n Tighearn a’ teachd le dheich mìlteibh naomha, a dheanamh breitheanas air na h-uile.” Tha Daniel ‘ga chur an céill, *Caiib*. vii. 9, 10. “Dh’ amhaire mi gus an robh na rìgh-chaithrichean air an suidheachadh, agus shuidh Aosda nan làithean, aig an robh a thrusgan geal mar shneachda, agus folt a chinn

mar olainn ghlan! Bha chaithir-rìoghail mar lasair theine, agus a rothan mar theine loisgeach! Bhrùchd sruth teinnteach, agus thàinig e mach o làthair! Bha mìle de mhiltibh a' frithealadh dhà, agus sheas deich mìle uair deich mìle 'na fhianuis! Shuidhicheadh am breitheanas, agus dh' fhosgladh na leabhraichean!" Tha 'n t-Abstol glé shoilleir, *Gnìomh*. xv. 31. "Shuidhich e là anns an toir e breth air an t-saoghal am fireantachd, tre 'n duine sin a dh' òrduich e." Faic *Mat.* xvi. 27; 2 *Cor.* v. 10; 2 *Tes.* i. 7—10; *Taisb.* xx. 11—15. Chan e mhàin gu 'n d'thubhairt Dia e, ach mhionnaich se e, *Rom.* xiv. 10, 11. "Seasaidh sinn gu leir am fianuis caithir-breitheanais Chrìosd. Oir a ta e sgriobhta, Mar is beò mise, deir an Tighearn, lùbaidh gach glùn domhsa, agus aidichidh gach teanga do Dhia." Mar so that fìrinn Dhé air mhodh sòlaimte ceangailte air a shon.

'*San dara àite*, Tha ceart-riaghladh agus maitheas Dhé, àrd-Uachdaran an t-saoghail, gu h-iomèhuidh ag agar so, a mheud 's gu bheil iad ag iarraidh gu 'm biodh e gu "maith leis an fhùirean, agus gu h-ole leis an aingidh." Gidheadh, tha sinn a' faicinn a nis gu tric aingidheachd air a h-àrdachadh, am feadh a ta fìrinn agus ceartas a' tuiteam anns na sràidibh; diadhachd fuidh fhòirneart, am feadh a ta mi-naomhachd agus ain-diadhachd a' buadhachadh. Tha so cho ro-chumanta, as gur éigin do na h-uile neach a ghabhas da rìreadh ri slighe na naomhachd sealtuinn ri calldach gach ni a ta aige, as urrainn an saoghal a thoirt uaithe. *Luc.* xiv. 26. "Ma thig neach air bith am ionnsuidh-sa, agus nach fuathaich e 'athair, agus a mhàthair, agus a bhean phòsda, agus a chlann, agus a bhràithrean, agus a pheathraichean, seadh, agus a bheatha mar an ceudna, chan 'eil e'n comas dà bhì 'na dheiseiobul domhsa." Ach tha e neo-fhreagarach ri ceartas agus maitheas Dé, gu 'm maireadh gnothuiche dhaoine a ghnàth 'san staid so anns am bheil iad, o aon ghinealach gu ginealach eile; ach gu'm biodh na h-uile aon air a dhìoladh a réir oibre: Agus a chionn nach 'eil sin air a dhèanamh anns a' bheatha so, is éigin gu 'm bi breitheanas ri teachd; "Do bhrìgh gur ceart an nì do Dhia, àmhghar ìocadh dhoibhsan a ta cur àmhghair oirbh; agus dhuibhse a tà fo àmhghar, fois maraon ruinne, 'nuair a dh' fhoillsichear

an Tghearn Iosa o nèamh," 2 *Tes.* i. 6. 7. Bithidh là 'san téid na bùird a thionndadh, agus gairmear na h-aingidh gu cunntas air son am peacanna uile, agus fuilgidh iad an ceart pheanas air an son, agus is iad na naoimh a shoirbhicheas : Oir, mar a ta 'n t-Abstol a' reusanachadh mu aiseirigh shona nan naomh, "Ma's ann 'sa' bheatha so a mhàin a tha dòchas, againn ann an Crìosd, is sinn as truaighe de na h-uile dhaoineibh," 1 *Cor.* xv. 19. Is fìor gu bheil Dia air uairibh a' cur peanais an gnìomh air na h-aingidh anns a' bheatha so, chum gu 'm biodh fios aig daoine gu bheil "Dia ann a tha toirt breth air an talamh;" ach tha fathast mòran aingidheachd gun dìoladh, agus folaichte, gu bhi 'na gheall air a' bhreitheanas ri teachd. Mur biodh a h-aon de na h-aingidh a' fulang peanais anns a' bheatha so, bhiodh daoine ullamh gu smuaineachadh nach 'eil cunntas ann an déigh so : Uime sin, ann an gliocas Dhé, tha cuid a' faotainn peanais a nis, agus tha cuid nach 'eil. Tha 'n Tighearn air uairibh a' bualadh pheacach ann an dearbh ghniomh a' pheacaidh, chum a nochdadh do 'n t-saoghal gu bheil e 'na fhianuis air an uile aingidheachd, agus gu'n gairm e gu cunntas iad air a shon. Tha e air uairibh a' cur dàil fhada, mu 'm buail e; chum gu 'n nochdadh e do 'n t-saoghal, nach 'eil e a' dìchuimhneachadh droch ghniomhara dhaoine, ged nach 'eil e air ball a' dèanamh peanais orra. Thuilleadh air so uile, tha peacanna mórain beò 'nan déigh; agus tha 'n tobar salach a dh' fhosgail iad, a' ruith fada an déigh dhoibh a bhi marbh agus air falbh : Mar an cor Ieroboaim, ceud rìgh nan deich treubhan; aig an robh a pheacadh a' ruith air aghaidh fad na h-aimsir gu crìoch na rìoghachd thruaigh sin, 2 *Rìgh* xvii. 22, 23. "Dh' imich clann Israeil ann an uile pheacaibh Ieroboaim a rinn e : cha do dhealaich iad riù : Gus an d' atharraich an Tighearn Israel as a shealladh."

'*San treas àite*, Tha aiseirigh Chrìosd 'na dhearbhadh cinn-teach, gu 'm bi là breitheanais ann. Tha Paul a' gnàthachadh an reusoin so a thoirt mothachaidh do mhuinntir na h-Aithne : Deir e, "Thug e dearbhadh do na h-uile dhaoineibh, le esan a thogail suas o na marbhaidh," *Gnìomh.* xvii. 31. Tha 'm Breitheamh

cheana air ainmeachadh, tha òrdugh an rìgh air a sgrìobhadh agus air a sheulachadh, seadh, agus air a leughadh am fiannais nan uile dhaoine, 'na éirigh a rìs o na marbhaibh. Le so thug Dia cinnte air, (no thairg e creidimh mar tha 'm focal a' ciallachadh.) Nochd e, le Crìosd a thogail o na marbhaibh a theistear mar Bhreitheamh an t-saoghail. An uair, ann an làithibh 'irioslachaidh, a bha e air a thoirt an làthair caithir breitheanais, air a chur fuaidh bhinn, air a chasaid, air a dhìteadh le daoine; dh'innis e gu soilleir mu 'n bhreitheanas so, agus gu 'm b'e féin am Breitheamh, *Mat. xxvi. 64.* "Na dhéigh chì sibh Mac an duine 'na shuidhe air deas, làimh cumhachd Dhé, agus a' teachd air neulaibh nèimh!" Agus a nis gu 'n robh e air a thogail o na mairbhaibh, ged bha e air a dhìteadh mar fhear toibheum air son a' cheart aobhar so féin; nach dearbhadh cinnteach so o nèamh air an fhìrinn a chuir e an céill? Os bàrr, b'i so aon de chriocheibh mór bàis agus aiseirigh Chrìosd: "Oir is ann eum so a fhuair Crìosd bàs, agus a dh' éirich, e, agus a tha e beò a rìs, eum gu 'm biodh e 'na Tighearn (is e sin, an Tighearn am Breitheamh, mar tha coilleir o 'n cho-theagasg) air na beòthaibh agus air na marbhaibh," *Rom. xiv. 7.*

Ri leantwinn.

Notes and Comments.

Strange Proceedings at Westminster Roman Catholic Cathedral.—At the so called Requiem Mass for the late Pope the King was represented by the Duke of Norfolk, a Roman Catholic, and the Government by Lord Halifax, Foreign Secretary, an Anglo-Catholic. Things have come to a fine pass when the King and Government of a Protestant country have representatives at the celebration of the idolatrous sacrifice of the Mass and a Mass celebrated for the repose of the soul of a Pope. In keeping with their love for spectacular show the Roman Catholic authorities took occasion to stage another event which

shows the insidious policy of penetration characteristic of the papacy in this country. Before the celebration of the mass by the new "Apostolic Delegate" two papal briefs were read in Latin in the hearing of the representatives of the King and the Government. It is not necessary to quote these briefs at length but there is one sentence that appears to us to be a direct assertion and claim of jurisdiction within this realm which challenges the law of the land. The sentence is as follows: "Henceforth, it will be null and void for anyone, no matter *what his authority may be, knowingly or unknowingly*, to assert otherwise. This brief to hold good, anything to the contrary notwithstanding." The *English Churchman* pertinently remarks: "Here we have an unblushing assertion of jurisdiction in this realm of England, based on the historic claims of the papacy which have been too long ignored but which have never been withdrawn."

The Orthodox Presbyterian Church.—This is the new name adopted by the Presbyterian Church of America which was made up of those who broke away from the Presbyterian Church in the United States of America (Northern Presbyterian Church) and which they characterise as an apostate Church. The fifth General Assembly met at Westminster Theological Seminary, Philadelphia, in private to receive a report from the Church's counsel. The Home Missions Committee recommended a discontinuance of the appeal pending in the courts. The adoption of a new name—The Orthodox Presbyterian Church—was finally adopted after a long but friendly discussion. The name seems rather cumbersome but if the Church will live up to its name it may be a power yet in the U.S.A. When it is in its first fervour of zeal it would be well if it would take a firm stand against instrumental music and hymns in divine worship and the observance of Christmas. These were the first accompaniments of backsliding in the Free Church of Scotland against which the Constitutionalists strenuously protested. Surely there are a few in the Orthodox Presbyterian Church who will make an effort to get rid of these. We have a special interest in this Church in view of the stand it made on

the side of orthodoxy and would wish it to get rid of everything that hinders its witness for the truth.

Charity going beyond Bounds.—We notice from *The Presbyterian Guardian* that Prof. Woolley of Westminster Theological Seminary in an article on "The Catholic Church and the Average Citizen" there is the following: "That Church [the Roman Catholic] is full of devout people who are just as anxious to glorify God as are the members of The Presbyterian Church of America. But they are following the wrong course." If this be true, the Presbyterian Church of America (now the Orthodox Presbyterian Church) needs a shaking up when one of its teachers writes in this fashion. Prof. Woolley has surely gone too far in asserting that the Church of Rome "is full of devout people who are just as anxious to glorify God as are the members of the Presbyterian Church of America." Again, when Prof. Woolley says that the root of what is wrong with the Church of Rome is that it places men before the eyes of the world, rather than God, he is only touching one aspect, and not the most serious, of this apostasy, that has slain its millions. The pit is much deeper than Prof. Woolley's words would indicate. We shall await with interest to see if any protest is raised against these statements by members of the Orthodox Presbyterian Church or by any of his professorial brethren in Westminster Theological Seminary.

Some Statistics.—In an informative pamphlet (price 2d.) published by the Protestant Truth Society, 31 Cannon Street, London, E.C.4, the following statistics are given:—Total Roman Catholic Population in Great Britain, 2,361,504; Cardinal, 1; Archbishops and Bishops, 35; Priests, 5,482; Churches and Chapels, 2,465; Elementary Schools, 1,431; Secondary Schools, 537 (the foregoing figures are taken from the *Catholic Directory*, 1938), Monasteries, 385; Convents, 1,006; Members of Parliament, 26; House of Lords, 46; Privy Councillors (approximately), 13; Prisoners, 5,378 (highest percentage of any denomination). Yet, though the total R.C. population is less than two and a half

millions the press of this country, generally speaking, are falling over one another in reporting happenings at the Vatican.

Break-down of the Palestine Proposals.—At the time of writing it is announced that the British proposals for Palestine have had an unfavourable reception from both the Arab and Jewish delegations. The Palestine Conference, as far as can be seen, may be regarded as having ended in failure. The strife in Palestine is unfortunate and what the future has in store no one can tell. International politics are even in a more tangled confusion than national. There are, of course, some gifted fireside statesmen who know on all occasions what should be done and are always vocal enough on such occasions as these, but, notwithstanding their forecasts, God has His own appointed plans for the Jews and their future is neither in the hands of the democratic nations nor in those of the totalitarian states, but in the hands of Him to whom all power in heaven and earth has been given.

The Church and the World.—The *John o' Groat Journal* recently had a news item announcing that forty couples attended a social and dance held by Wick Congregational Church Bible Class in the Old Parish Church Hall. Rev. David Sutherland, minister, presided, and dancing was engaged in, it was announced, for some time before supper was served. "The Grand March was led off by Rev. Mr. Sutherland and Miss I. Henderson, followed by Mr. D. Mackenzie and Mrs. Sutherland." Some of our readers may be aware of the fact that the Wick Congregational cause originated in the revival that took place under the preaching of Mr. James Haldane at the end of the 18th century. The streets of Wick on the Sabbaths prior to Mr. Haldane's visit, it was said, were a rendezvous of Sabbath loiterers and Sabbath breakers but so marvellous was the effect of Mr. Haldane's heaven-owned preaching that the streets of Wick were soon cleared of the Sabbath profaners. Among the "Haldane people," as the Congregationalists were called, there were many of the excellent of the earth. It is saddening to think that a generation has arisen with their minister at their head who are going head-

long in the ways of the world. The plague of worldliness is coming in like a flood to the sanctuary in many congregations.

Serious Situation in Europe.—As these lines are being written the democratic nations of the world have received a tremendous shock by the continuance of Hitler's brazen-faced aggrandisement policy. Unfortunately, we fear that the foreign policy of our own nation is similar to that which led Israel to look to Egypt and Assyria for help rather than to God in the day of their distress and perplexity. Why will our rulers not proclaim a day of National Prayer? We are sure all praying people in the kingdom will be instant in prayer to avert threatened calamities.

Words Addressed to a Queen.—In the olden days those occupying high places had often to listen to speeches that must have sounded strange to royal ears. Here is a short speech delivered to Queen Elizabeth of England by the Speaker of the House of Commons in the 16th century, which certainly did not lack in straight speaking:—"We now assembled, as diligent in our calling, have thought good to move your Majesty, to build a fort to the surety of the realm, to the repulsing of your enemies abroad: which must be set upon firm ground and steadfast, having two gates—one commonly open, the other as a postern, with two watchmen at either of them—one governor, one lieutenant, and no good thing there wanting: the same to be named the fear of God: the governor thereof to be God, Your Majesty the lieutenant, the stones the hearts of your faithful people, the two watchmen at the open gate to be called Knowledge and Virtue, the two at the postern gate to be called Mercy and Truth."

Football Pools.—Last year the Post Office sold 399,331,000 postal orders, representing £99,903,000. Of that amount, £49,500,000 was estimated as being due to *normal sales* of business and payment. Of the balance, £50,100,000 was ascribed to *football pool demands*.

Correction.—We are asked to state that line 14 from top of p. 464 in last issue should read—"We may wail with Jeremiah chang'd the fine gold, dimm'd the gold."

Church Notes.

Communions.—*April*—First Sabbath, Portnalong and Breaselete; second, Lochgilphead; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Seourie and Dumbarton; third, Edinburgh and Broadford. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

London Communion Services.—The services in connection with the administration of the Lord's Supper in the London Congregation on Sabbath, 9th April, have been arranged as follows:—Thursday, 6th April, at 7 p.m. (English). Friday, 7th April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting). Saturday, 8th April, 3.30 p.m. (English) and 6.30 p.m. (Gaelic). Sabbath, 9th April, 11 a.m. and 7 p.m. (English), 3.45 p.m. (Gaelic). Monday, 10th April, 3.30 p.m. (Gaelic) and 7 p.m. (English). These services are held in Eccleston Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W.1. The Rev. Neil MacIntyre, Edinburgh, and Rev. D. Beaton, Oban, are expected (D.V.) to assist on this occasion. Services are held regularly every Sabbath in the above Hall at 11 a.m. and 7 p.m. (English, and 3.45 p.m. (Gaelic). A weekly prayer-meeting is held on Wednesday at 8 p.m.

Resolution re the Apostolic Delegate from the Vatican.—The Northern Presbytery of the Free Presbyterian Church of Scotland met at Dingwall on Tuesday, the 28th day of February, 1939, and, *inter alia*, the replies to the above resolution were read. The following is the Foreign Secretary's reply:—... "As you point out, the appointment of an Apostolic Delegate is a purely ecclesiastical matter with which His Majesty's Government have no direct concern, and in fact the Apostolic Delegate in this country will be an ecclesiastical official who will enjoy no diplomatic status of any kind. His right of

access to the Foreign Office will be neither greater nor less than, but the same as, that of any other private person in this country."

Presbytery's Comment:—We are grateful for this reply to our resolution, which appears to give a satisfactory explanation of the status of the Apostolic Delegate. In these circumstances we expect His Majesty's Government to see to it that any endeavour to foist a Papal Nuncio on this country will be resisted. Let us bear in mind that our legislators will be brought to account sooner or later if they tamper with the Bill of Rights and the Act of Settlement.

Protest re Latest Concessions to Romanism.—As authorised by the Southern Presbytery of the Free Presbyterian Church of Scotland, we hereby, in the name of the Presbytery, enter our strong protest against recent actions on the part of our rulers which we hold to have been in breach of the Protestant constitution of this realm and prejudicial to the nation's well-being, spiritually and otherwise. We refer in particular to (1) the representation of His Majesty, the King, and of His Majesty's Government at a service held in connection with the late Pope's death; (2) the appointment of an official representative of His Majesty to attend the present Pope's coronation; (3) the sending by His Majesty of a congratulatory telegram to the Pope; and (4) at an earlier date, the visit by the Prime Minister and the Foreign Secretary to the Vatican.

In expressing our grief on account of these latest concessions to Romanism and our anxiety in view of the possible consequences of them, we would respectfully remind our rulers that one principal object of the Protestant Constitution is to safeguard the nation's interest in Him who, contrary to popish pretensions, is the alone Head of His Church and Prince of the kings of the earth, in whose hands ultimately the reins of universal destiny are held. We claim it must be acknowledged that maintenance of a right relationship to God—that which thoroughgoing Protestantism contemplates—besides being an elementary obligation, is the most essential condition of national security and prosperity and the very

first line of national defence. At a time such as the present, therefore, when the merciful interposition of Divine providence on our behalf is so much needed and so urgently sought by us, it is specially discouraging to us to think that the requirements of this relationship should appear to be publicly and systematically disregarded in high places in favour of exchanging courtesies with the See of Rome. We would most earnestly appeal to our rulers to withhold from all actions such as those specifically referred to which would minister to this discomfiting impression and occasion in our minds a fear that our Protestant constitution is being effectively undermined and the main bulwark of our safety and liberty imperilled.

We take occasion here to record our gratitude for assurances which we understand have been given by prominent statesmen to another Presbytery of our Church to the effect that the recent appointment of a Papal delegate to this country is definitely of a non-political kind and that the report circulated by Roman Catholics as to his having official status and access to the Foreign Office is unfounded.

We conclude by assuring our rulers of our heartfelt sympathy with them in view of the heavy burden of responsibility which the present critical situation imposes and the amount of anxiety and care it must cause them. We pray that God, for the sake of His Son Jesus Christ, would richly endow them with the gift of His Holy Spirit to uphold them and to direct their counsels toward the advancement of His own glory and the good of this nation and of the world.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1939-40 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 4s. post free. Subscribers are requested to read the instructions on p. ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacons' Courts.—Clerks of Sessions and of Deacons' Courts are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are, not later than the end of April. Sufficient to cover return postage should be included.

Young People's Magazine.—This Magazine, beginning with the May number, will be issued at the beginning of the month as formerly.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss C. R., Ridgeburn, Scone, £1; Miss N. C., The Tower, Wilmslow, Cheshire, £1; K. M., Easter-Fearn, Ardgay, 4s 3d; Friend, Sydney, N.S.W., Australia, £1; D. & M. McR., Menai Bridge, o/a Laide Congregation, £2; Anon.—Ps. 122-6, o/a Ullapool Congregation, 10s; Mrs E. F., 151 Sherwood Avenue, Toronto, o/a Inverness Congregation, £1 1s; Mrs. M. McP., Tokomara Bay, o/a Inverness Congregation, £1; I. C., Craiglea, Strontian, 10s.

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Applecross Manse Building Fund.—Mr J. MacAulay, Missionary, acknowledges with grateful thanks a donation of £1 from a Friend, Inverness.

Daviot Church Building Fund.—Mr. J. Grant, 4 Millburn Road, Inverness, acknowledges with sincere thanks the following donations:—Miss F. Huntington, U.S.A., per Miss Cameron Farr, 5 dollars; M. N., Glasgow, 10s; Anon., Glasgow Postmark, 10s; "Rhumore," £1.

Braes Church Building Fund.—Rev. D. M. Macdonald, Portree, acknowledges with grateful thanks a donation of 10s from "Rhumore."

Dingwall Church Building Fund.—Mrs S. Fraser, Timaru, Strathpeffer, acknowledges with grateful thanks the following donations:—A Friend of the Cause, £1; per Rev. D. A. Macfarlane, Mrs S. Halkirk, 10s.

Dornoch Congregational Fund.—Rev. F. MacLeod, acknowledges with sincere thanks the following donations:—Friend, 10s, per Mr A. Robertson, Tain; Mrs M., Hurstville, 15s.

Gairloch Congregational Fund.—Rev. A. Beaton, acknowledges with sincere thanks a donation of £2, o/a Sustentation Fund, from Mrs J., Locherbie.

Greenock Congregational Fund.—Rev. Jas. McLeod, acknowledges with grateful thanks a donation of 10s from M. L., o/a Sustentation Fund.

London Congregation.—The Treasurer begs to acknowledge with most grateful thanks the sum of £2 2s, being "A little token taken up among Lewis seafaring friends for the purpose of helping on God's Cause."

Raasay Manse Building Fund.—Mr E. MacRae, Treasurer, acknowledges with sincere thanks a donation of 10s from "Rhumore."

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Uig Manse Building Fund.—Mr J. Grant, Inverness, acknowledges with sincere thanks a donation of £1 from "Rhumore."

Wick Manse Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—A Friend, Sutherlandshire, £1; A Friend, Inverness, 10s; C. L., Strathy Point, £1.

South African Mission—Clothing Fund.—Mrs Miller, Wick, acknowledges with grateful thanks the following:—Materials received from A Friend, Inverness; Mrs A. McR., Beaulieu, 17 cuts wool; A. McL., Dunhallin, Skye; Friends in Winnipeg, per Miss Mactaggart, two assorted parcels sent direct; also £1 from Mr K. S., Nedd Lairg.

St. Jude's South African Mission—Clothing Fund.—The Committee gratefully acknowledges gifts of Clothing and Material, also Cash Donations amounting to £12 13s 6d. Correction in last

month's acknowledgement; Rev. James Tallach should read Rev. John Tallach.

South African Mission Schools.—Mr. H. S. MacGillivray, Dunoon, acknowledges with sincere thanks a donation of 10s from Mrs F. Queen Street, Dunoon.

The Magazine.

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Owing to lack of space a number of Subscriptions have been held over to next month.