

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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No. 1.

Adoption.

THE doctrine of Adoption is one of the great doctrines of the New Testament in connection with which we have some of its noblest utterances by the inspired writers such as: "And if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. viii. 17). "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God and it doth not yet appear what we shall be but we know that when He shall appear we shall be like Him; for we shall see Him as He is" (I. John iii. 1). Surely these are seraphic utterances by the commissioned ambassadors of heaven. Other statements might be quoted showing the privileges of the children of God. The Apostle Paul speaks of the glory that is to be revealed in them—of "the glorious liberty of the children of God." The goodness of the inheritance of the sons of God is often referred to in language of impressive beauty—it is "an inheritance incorruptible, and undefiled that fadeth not away" (I. Pet. i. 4). It is reserved in heaven for them "while they are kept by the power of God through faith unto salvation ready to be revealed in the last time." Truly may the children of God join with the Psalmist in singing:

"God is of mine inheritance
and cup the portion;
The lot that fallen is to me
Thou dost maintain alone.
Unto me happily the lines
in pleasant places fell;
Yea, the inheritance I got
in beauty doth excel."

—(Metrical Psalms xvi. 5-6.)

How came it about that sinful men and women entered into such glorious privileges. The answer is given in the Gospel according to John (i. 12): "But to as many as received Him to them gave He the power to become the sons of God even to them that believe in His name which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God." The relationship is supernatural and is not to be mentioned in the

same day with the modern idea of sonship so common in certain religious circles of modern times. This kind of sonship is to the scriptural doctrine of sonship as the dim flickering light of a candle to the full orb'd glory of the sun in its noon-day splendour.

The doctrine of Adoption did not have a place in the theology of the Reformation such as the doctrine of Justification. We have no great outstanding works on the subject as Owen on Justification, or Luther on Galatians. It has been pointed out that the subject is not even indexed in Dr. Hodge's Systematic Theology. The Westminster Divines, however, gave it its place in their Confession (chap. xii.) and in their Catechisms. The answer to the question: "What is Adoption?" is what might be expected from these master theologians. They say: "Adoption is an act of the free grace of God, in and for His only Son, Jesus Christ, whereby all those that are justified are received into the number of His children, have His name put upon them, the Spirit of His Son given to them, are under His fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow heirs with Christ in glory" (*Larger Catechism*, Answer to Question 74).

There are many questions which arise in connection with this doctrine that cannot be discussed in a short article such as this. The doctrine which finds a place in so much of the religious teaching that all men are the sons of God almost in the same sense as the regenerate are has no foundation in Scripture and the view that God is the Father of all men in the sense that He is the Father of believers though heralded as a great discovery in modern religious teaching is contrary to the plain teaching of Scripture. All the adopted children of God are made partakers of the divine nature and have become heirs of a goodly inheritance.

The love of God revealed in adoption is as an ocean the farthest shore which no mortal eye has seen and whose depths no measuring line ever held in the hand of man has fathomed. The love of God is a great theme worthy of the study of angelic minds and which will be the delight of a ransomed people through eternal ages. The Apostle Paul in one of his extraordinary utterances, speaks of the height, depth, length and breadth of that love—it has a height, to use the words of Dr. Mason of New York, which has no top, a depth which has no bottom, a length that has no end and a breadth that has no limitation. How empty and shallow is the presentation of divine love that is so glibly set forth in so much in the religious teaching of modern times.

Has it ever been measured? and have we any record of its measurements? To which we answer in the affirmative. That He who was in the bosom of the Father from all eternity and who was the supreme manifestation of the Father's love—God's unspeakable gift—has given us the answer in His high priestly prayer when He says: "Thou hast loved them as thou hast loved me" (John xvii. 23). Into these abysmal depths we will venture to enter but briefly point out what wonders are awaiting the children of God. Is it a wonder after what we have quoted that the Apostle should say of God's grace and kindness (which is loving kindness)—"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. 7).

Notes of a Sermon.

Preached by Rev. A. BEATON, Gairloch, on 1st January, 1947.

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."—Rev. iii. 2.

THIS is the sixth letter, and it is written to Philadelphia. In this one the Lord Jesus sets himself forth as: "He that is holy" and as "He that is true." These, "truth" and "holiness," are two attributes of the Godhead and show that Jesus, the speaker, is God. Another designation by which the Lord sets himself forth is: "He that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth." This respecteth his office as mediator. The government is on his shoulders. Here is held forth the sovereignty and absoluteness of Christ's dominion—there is no reversing of His orders. The matter of the letter shows that the Lord knew the state of this church, as He did the other churches in Asia. It appears that this church was honest and free from the gross faults of which other churches were guilty. The fact, however, that the Lord did not rebuke her does not mean that she was a perfect church; there never was such a body in this world.

The Lord blesseth this church: "Behold I have set before thee an open door, and no man can shut it." By an "open door" usually is understood the Lord's making way for the gospel in the hearts of sinners and His giving liberty to preachers to preach with ease under the influence of the Holy Spirit. This is called a "door of utterance" by Paul. "When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord." This latter door opened in Troas is successful ministry. The "open door" also means that the gospel was preached and the sacraments dispensed in Philadelphia according to God's words, notwithstanding how numerous and malicious the opposers were. The "open door" here is different from the irreligious "open door" recognised by the Glasgow Presbytery of the Church of Scotland, which is a lamentable display of spiritual bankruptcy. This church is commended in that she "kept His word" and "hast not denied His name" by her "little strength" which is, that she was weak in her own estimation and working with weak ministers. Yet these ministers are sent by the Lord. For this steadfastness the Lord gives her a promise: "Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The privilege of Philadelphia is not, that she shall be kept from the troubles that are common to the church in this world, but that she shall be kept under the trial. The "word of His patience" teaches her to be patient, and strengthens her that patience might have its "perfect works" in her.

In making a few remarks on the words of our text as enabled, we will consider:—

I. The intimation which the Lord makes regarding His coming: "Behold I come quickly."

(1) These are words of comfort to the Lord's own people and a warning to His enemies. The Lord's last message to His people is: "Surely I come quickly, Amen." In answer to this His people saith: "Even so, come, Lord Jesus (Rev. xxii. 20). When He comes it is to say to His

people: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to say to the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "I come quickly," it will not be long compared to eternity; a few short years and the believers' hope will be realized. The wicked is not looking for the Lord's coming, and when He does come, at death and at the last day, it will be sudden and unexpected: "For the Son of man cometh at an hour when ye think not." The scoffers of the "last days" say: "Where is the promise of His coming?" (II. Pet. iii. 4).

(2) The intimation of the Lord's coming is also given as a ground of encouragement to the angel, or minister, and people of this church, to continue faithful to the word of His patience. Seeing Christ was to come to judgment shortly, they could have two things in view. *Firstly*, any sufferings they would have to meet with would only be for a short and uncertain duration, and *secondly*, how soon their hope of enjoying the pleasures that are at God's right hand would be realised. Thus armed they would be fit, as good soldiers of Jesus Christ, to fight the good fight of faith.

(3) We are to keep in view the Lord's coming, friends, and how we spend our time in view of it. During the year that has now come to an end a number have left us to inhabit eternity. Our sand-glass of time is also running and one day we will be like them in eternity. Our great work is to enter into God's peace in this hand breadth of time. It is a work worthy of your time and all the labour you can bestow on it. It is a most necessary work: "One thing is needful. It is a most profitable work." "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." We are accountable to God for time. God might have reckoned with you twenty or thirty years ago, with honour enough to His justice; but He has borne with you all this while. God is seeking fruit of gospel-hearers. You are the fig-tree planted in the Lord's vine-yard. Time is not ours to dispose of at our pleasure. The believer gives himself and also his time to God.

II. The direction given in view of the Lord's coming: "Hold that fast which thou hast, that no man take thy crown."

(1) This church is represented as being in a good condition: "Hold that fast which *thou hast*." She is in possession of a dowry which she received from her Lord. He considered her faithful, "able to teach others," and committed unto her the "word of reconciliation." The Free Presbyterian Church is in this good state to-day, being in possession of the Creed and Constitution of the Established Church of Scotland, as established at the Revolution Settlement, and preserved in the years 1843 and 1893. We can declare here to-day that all our preachers, ministerial and lay, declare the whole truth of God from our pulpits and platforms. We, therefore, use and rely on God's own means which He left in His Church below for the ingathering of His people; and we pray to, and for, the Holy Spirit to bless the Word. But we live in the day of small things. The good Lord withholds the influences of His Spirit. He does this in His awful sovereignty to show that He is not a debtor unto any of His creatures. He does it for the sins of the people who are in possession of the Bible and do not listen to it: "My people would not hearken to my

voice: therefore I gave them up unto their own hearts' lusts: and they walked in their own counsels" (Ps. lxxxi. 11, 12). Let us still wait on Him who can command His blessing to rest upon our weak efforts as a Church.

(2) The church of Philadelphia was commanded to "hold that fast" which she had, which means that there were forces at work to take from her her heavenly privileges. The Free Presbyterian Church to-day as a witness-bearing Church has to contend with such evil forces. The enemy comes in like a flood, and we must be prepared to fight the enemy. We can mention some of those blighting influences that our church and her people have to contend with in this back-sliding day. *First, Modernism*—Not in the F.P. Church but around it. And if our young people do not watch, their contacts with modern ideas will eat the heart out of them like a canker. Modernism is really a revival Gnosticism and is largely woven out of plausible unproven theories which have been proved to be false. There are ministers and people in Scotland and they express openly their disbelief in the Virgin Birth of Christ, the Fall, the Atonement, the infallibility of the Scriptures and other doctrines of the Bible. The blighting effect of this kind of teaching is seen in the lawlessness that is predominant in this land to-day. There are ministers in the Church of Scotland to-day and have D.D. appended to their names, and one in a broadcast address dispenses with the doctrine of original sin, another states in a book that Christ never rose from the dead, while another is a spiritist. Another still had the effrontery to tell his congregation why he is "not a Christian," still he takes his salary as does a teacher of the Christian doctrine. Another aspect of Modernism is "The Youth Service Scheme" which we need only mention, but its fruits will be damaging to Scotland. Modernistic and Latitudenarian tendencies are the fashion of our day and preachers are obliging the carnal mind in many respects, and in this respect which we can mention—short services. This innovation of short services is appallingly coming into the Free Church of Scotland to-day, even in the Highlands. One hour service is becoming the fashion in some congregations in that Church. This is one way of setting aside the preaching of the everlasting gospel by lessening the importance of what used to be the main part of the service of God's house. In many congregations of the Church of Scotland the pulpit is given a side position, and the communion table, or "altar" as they call it in some congregations, is placed in the centre where the pulpit used to be. This is a step in the way of meeting the ritualistic novelties of the day. We have our firm conviction that the chief part of public worship is not sacramental. Not the Lord's Supper. That is a memorial service: "This do in remembrance of me." The chief part of our service is the preaching of the word. The Church was enlarged by the preaching of the gospel. "For, after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Every attempt to thrust the preaching aside to a secondary place, and to give the most prominent position to the communion table is a violation of distinct evangelical Protestant doctrine.

Second, Worldliness in the Church.—This is another blighting influence which our church and people have to contend with in this back-sliding day. In most of the churches in Scotland to-day you will find Boys' Brigades,

Girl Guides with all their accompanying frivolities. On the Lord's Day in the cities and towns these boys are very often led to the church by a pipe band from a place where they first gather. Such open transgression of the Lord's Day by professed Christians is appalling. No wonder though the leading article in the *English Churchman* stated recently that "the land is full of baptized pagans." The churches also do a lot of trading in the way of sales of work, sales which drew serious complaints from drapers on different occasions before the war, as the church acted in opposition to them. It is probable that the rationing of clothes curtailed the churches' activities in this way. But it is not long since we saw a notice at a church door of a "Bring and Buy Sale." The Free Church, with all its grand profession, permits sales which go under names of "sales of work" and "cake and candy sales." These forget the incident in the life of the Lord Jesus when he cleansed the Temple from such merchandise and uttered the injunction: "Make not my Father's house an house of merchandise." Coupled with this may be mentioned the disgraceful conduct of ministers and church members in attending concerts and dances and theatres and cinemas and all the frivolities of the day. These are far more at home in the world than they are in the church, and to show that they are inclined to the world—they bring the world into the church.

Third. Another evil which the F.P. Church had to meet with in her history, is the effort that has been made, by men who rose within herself, to overthrow her distinctive position.—This effort was made by those who joined other churches. These did their utmost to take our people away. Our people were faithful. They knew what it meant to them to leave the Free Presbyterian Church. History shows that these men did not benefit the Cause of Christ by taking this step in the wrong direction. They did not leave to join better Churches.

In recent years men arose in the church who when they would not get their own way decided to move outside the F.P. Church, as did the MacQueenites in Inverness and their rivals the Mackenzieites in Glasgow. The leaders of these foolish movements certainly misled the poor people. The latter, the MacKenzieites or "Memorialists," consulted a K.C. for consolation, and to see if they could get their views confirmed. They were told that "no resort to the Civil Courts was open to the 'memorialists'" and that their "Civil rights are not involved." I do not read in the copy I have of the speeches of the leading 'memorialists' at their first meeting in the Christian Institute that they told the above to the people. By way of explanation, these called themselves "memorialists" in the "memorial" they sent to the K.C. These movements will certainly come to nought and the F.P. Church will stand in spite of all the efforts made to overthrow her position; and in spite of such "mushroom prophets" as our Editor referred to lately who prophecy that the F.P. Church is to pass "out of existence in the Nemesis of fearful retribution." But we can confidently assure our people that the position of the F.P. Church is the same as it was when it first came into separate existence. Satan has a special eye on the F.P. Church, and we are sure that all her troubles were engineered by him with a view to putting her out of existence.

(3) The church of Philadelphia was to be on the lookout lest her crown be transferred to another. This church was now in a kingly condition;

she was not a vassal of the world but rather ruled over it. She was already crowned, and this crown was her honesty, and was the fore-runner of the crown of glory. This church is also represented as running in a race. Among men when a race is being run some appear well on to the mark, and yet obtain not the crown because some others outstrip them and obtain the fame. The Lord is thus spurring up his most faithful people to prevent spiritual lethargy. The late Rev. Donald Macfarlane, Dingwall, said that the F.P. Church would continue till the millennium. If the F.P. Church will continue faithful till then she will get a crown. She should be running and waiting for that crown to-day. The Church of the Millennium will have the same Constitution as the F.P. Church, so that it will be but the F.P. Church enlarged. It is then our duty to wait in doctrine, government, and discipline, for the Lord to come to build up Zion, so that He need make not alteration but give His Spirit to His waiting Church, who is in possession of the instruments already. The Lord bless His word to us.

Cunntas mu bheatha Tomas Boston, Etteric.

RUGADH Mr. Tomas Boston anns a' bhliadhna 1676, ann an Dunse; thàinig e bho phàrantaibh measail, diadhaidh, aig an robh òighreachd bheag anns a' bhaile sin; b'esan an t-aon a b'òige de sheachdnar chloinne. 'Nuair a bha e mu'n cuairt de sheachd bliadhna dh'aois, thòisich e ri tlachd chomharraichte a ghabhail ann a bhì leughadh a' Bhiobuill. Fodh éisdeachd searmoin le Mr. Eanraic Erscine, aon de na ministeirean a bh'air an geur-leanmhuinn ann an 1687, dhùisg an Tighearn e gu mothachadh domhain mu staid shiorruidh anma. Fhuair e comas searmoineachadh ann an 1697; shuidhicheadh e 'na mhinisteir ann an Simprin, ann an 1699; ann an 1700 phòs e Caitrine Bhrùn, de theaghlach inbheach, ann an Sgìre Chulross; bean-uasal a bha comharraichte a thaobh a gliocais agus a deagh bheusan, ris an robh teaghlach mhòr chloinne aige. Bha dìthis mhac agus dìthis nighean dhiubh beò 'n an déih féin. Dh'atharraicheadh e gu Eteric ann an 1707. Dh'éug e ann an 1732, dlùth do chuig bliadhna roimh a mhnaoi, 'nuair a bha e 56 bliadhna dh'aois.

Bha a chruth àrd, tlachdmhor, aghaidh taitneach, làn de gach buaidh a bha feumail chum urram a chosnadh, agus smachd a sheasamh, 'fhalt dubh, comasan 'inntinn laidir agus torach, a smuaintean ealamh (an ni ris an abrar "gèur-fhoclach," ach an àite na gibht sin arach, 's ann a chum e i fo chruaidh smachd), aignidhean tairis, a bhreithneachadh fallain agus soilleir; a nàdur treibhdhireach, stuama, faicilleach, fialuidh, coingheallach, agus caoimhneil. Bha fuath iomlan aige de na h-uile ni borb, no mì-mhodhail, ann am briathraibh no 'n gnìomharaibh, agus bha e de mhothachadh anmhuinn nam b' e 's gu'n còmhluicheadh a bheag 'sam bith de 'n ghné sin ris. B' urrainn e bhì gàrg agus searbh 'n a bhriathraibh, 'nuair a bhiodh fìor aobha air a shon, no mheasadh e sin feumail.

Ghairmeadh e gu tràthail le gràs Dhé; agus chaith e a bheatha riamh an déidh sin ann an oibre na diadhachd. Ghluais e, da rìreadh, maille ri Dia, 'n a uile shlighibh; 'g a aideachadh gach latha; gu tric a' tagradh le dian-dhùrachd ris na fàitheanas (air gach aobhar dleasnais, trioblaid, no deuchainn as ùr), agus leanadh na h-urnuighean so le dearbhadh daingean,

sòlasach, agus soilleir gu'n ghabhadh riu agus gu'n d'fhuair iad eisdeachd o Dhia. Bha e dichiollach, eagnaich, gu bhi toirt an aire, cumail air chuimhne, agus a' fòghlum o fhreasdal Dé, ann an co-cheangal ris an Fhoçal, ri 'fhaireachdainn, agus ri' shuidheachadh inn tinn féin, agus uimè sin bha e de dh'eòlas mòr anns an diadhachd. Bha e gle thoigheach agus chùramach mu lagh Dhé a choimhead, anns gach uile ghné chaite-beatha agus chàinnt (eadhon anns na nithibh de nach 'eil a chuid mhòr de Chrìosduidhean a' toirt an aire). Bha e de choguis anmhunn, gu cùramach a' caithris an aghaidh peacaidh, agus a' seachnadh gach uile choslas uile; truacanta agus co-mhothachail ris a mhuinntir thrioblaideach; oircheasach do'n fheumach (ann an tomhas cho mòr 's gu'n robh e gu cràbhach a' cur air leth an deicheamh d'a mhaoin shaoghailta gach bliadhna chum an cobhair). Bha e 'n a chéile dleasnach, 'n a athair teò-chridheach, na charaid tréibhdhireach, dìleas agus bàigheil; ni chum an robh aomadh sònruichte 'n a aigne, a bha 'n a mhor bheannachd dhoibh-san a chomh pairtich d'a chairdeas.

Bha e na sgoilear taghta anns gach earrann de dh'fhoghlum diadhaidh, agus bha e barraichte ann an cuid diubh. Bha e mìn-eòlach air a Ghreug-air, agus, gu h-àraidh, air an Eabhra. Thuigeadh e 'n Fhraingis; agus chum eadar-theangaichean a choimeasachadh, b' urrainn e am Bìobull Duitseach a leughadh. B'ainmig earrann de dh'fhoghlum air nach robh ni-eiginn de dhéidh aige; ach b'éiginn d'a eòlas-san a bhi air fhoillseachadh air mhodh eile, a bhàrr air aideachadh féin. Bha e na sgoilear dian-dhichiollach, agus de shaothair neo-sgithichte; ionnas ge b'e ni ris an toisicheadh e aon uair, cha b'urrainn dha sgur deth, gus an cuireadh e crìoch air, le còmhnaidh bho néamh agus bith-dheanadas. Bha eòlas mòr aige air nàdur an duine, 's air na doighean bu fhreagarraiche gu labhairt ris, agus air na meadhonnan bu ro choslaiche gu greim a dheanamh air.

Bha tàlann ionmholta aige chum sgrìobhadh a chuir an òrdugh, ni a thug air fear-riaghlaidh,* agus breitheamh mòr, a ràdh ('nuair a bha Mr. Boston na chleireach aig Seanadh Mherse agus Thibhiot-dale), gu'm b'e cleireach a b'fhearr a chunnaic e riamh ann an eùirt air bith, aon chuid an Stàta no'n Eaglais. Bha mòr mheas aig' air ghibhtibh agus air comasaibh muinntir eile, a' toirt dhoibh gu saor an cliù a bhuineadh dhoibh, eadhon ged bhiodh iad ann an cuid de nithibh ag eadar-dhealachadh uathsan ann am beachd. Bha e fada bho bhi na fhear-cronachaidh an-dana, no lughdachadh cliù.

Mar mhinisteir ghiùlan e air a spiorad mothachadh cudthromach agus urramach mu nithibh Dhé. Bha e cumhachdach anns na sgrìobtuiribh, 'n a eòlas air an litir, air an spiorad, agus air am brìgh, 'n an comh chur gu buadhach agus gu freagarrach, chum an teagasg a mhineachadh agus a dhomhaireachd Chrìosd, 's ged a theab am mothachadh iriosal a bh'aige dheanamh so-thuigseach. Bha 'fhiosrachadh agus 'eòlas mòr air de bhi dh' easbhuidh sin a leagadh sìos gu tur le dì-mhisneach, an deidh dha toiseachadh ri searmoinseachadh. Bha tàlann sònruichte aige chum 'dol domhain ann an dìomhaireachdaibh an t-soisgeil; agus, mar an ceudna; chum an co' innh cheangal ris an t-soisgeul, agus a bhuaidh a th'aca air naomhachd an t-soisgeil a dheanamh soilleir agus so-thuigseach. Faodar

* Mr. Baillie of Jarviswood.

esimpleirean comharraichte de so fhaicinn 'n a leabhar ro luachmhor air a' Chùmhnant, agus 'n a shearmoinibh mu Chrìosd ann an cruth seirbhisich.

Bha comasan inntinn torach agus ciallach; a bheachdan an còmhnuidh cothromach, agus, mar bu trice, nuadh;—a chainnt freagarrach agus iomchuidh;—a mhìneachadh agus a chosamlachdan gu minig neònach; a dhoigh searmoineachaidh réidh agus soilleir;—a liuthairt socrach agus maiseach,—le fiamhachd do dhùrachd, de chiùineachd, de dhearbhbheachd, agus de dh'ughdarras, coimheasgta le cheile. Bu bheag an t-iongantas ged bha an t-ìomlan de fhrithealadh ann an nithibh naomha, taitneach, agus luachmhor do na naoimh.

(*Ri leantuin.*)

Popery.

By **REV. JAMES MACLEOD**, Greenock.

(*Continued from Vol. LI., page 235.*)

It is like the story of Pope Joan, which was kept secret for two hundred years after her death; but, when the fable got legs to move about, some thirty Romish authors spread the news about Joan till the era of the Reformation silenced the ready scribes of the Vatican. The story of Peter and Popess Joan are of equal value in the judgment of honest men! It is to be noted that there are no records extant which can shew to the enquirer after truth (not fiction and fables) who was the first Bishop of the city of Rome. From Irenaeus, the writers and historians are so divided that it is virtually impossible to pick the grains of truth from among the chaff of rubbish which lie about who was the first, second or third Bishop of the Roman See. Roman Catholic historians are not agreed, and if not, who can be?

This discordancy among the early fathers of the Church and popish historians about who was the first Bishop of Rome (forgetting about Pope Peter and Popess Joan!) can be safely used to deny totally the other baseless fable called the "Apostolic Succession." That old hoary-headed fable is from the same fountain from which the story of Pope Peter and Popess Joan originated. The Pope, archbishops and bishops will call this treason! Let them call their own historians traitors. It was Goliath's own sword that took the head off the Philistine. The Papists have defied the Church of God with their traditions, fables, dreams, falsifying history, and it is equally certain that they will end like Goliath. Few passages from the Word of God will finish their evil career in the world.

The schism of the Papacy. The schisms among the "Apostolic Successors" are far too numerous to be recounted. Dr. Edgar mentions about thirty of them among the Roman Pontiffs. Sometimes there would be three popes and each one claiming to be the "successor" of Peter, cursing and thundering anathemas at one another, collecting armies, fighting and slaughtering to gain the chair of Pope Peter! Let us bear in mind that the Bishoprics of Canterbury and York were non-existent at this period of church history! The See of Canterbury and York were the creation of the Roman Pontiff, which in the days of King Henry VIII. separated from

the jurisdiction of the See of Rome. Presbyterians should bear that in mind when studying church history. It matters not who will try to defend the government of the church by bishops, must begin at the beginning (if an honest man), and the facts of history shall force him to conclude that popery is the originator of Episcopacy where ever it is to be found before and since Reformation times. Episcopacy may not acknowledge the supremacy of the Roman Pontiff, but that can never alter the fact that popery is the mother of Episcopacy. In the light of history no honest Episcopalian will deny it.

It is the fanciful theory of "Apostolic Succession" that has brought on the Protestant Church of England her present disastrous condition! That church is overwhelmed with Jesuits, priests and bishops, practising all the blasphemous rites of pagan Rome, and the people of God among them have no hope of redress or relief from the Courts of the Church, as the arch-bishops and bishops are the supreme arbiters, and the voice of conscience is hushed in the debris of ecclesiastical autoeracy. It was this same method of church government that brought the first schism into the Christian church in the days of Liberius and Felix. Liberius, who was the lawful Bishop in Rome, was banished about the year 355 for opposing the Arian heresy. Felix, who was an Arian, was elected in the room of Liberius. Liberius, who, as Dr. Edgar says, "weary of exile, signed the Arian creed, and was recalled from banishment and restored to the Poppedom of Rome. On his return, sanguinary battles were fought between the two contending parties. The clergy were murdered in the very churches. Felix, however, with his party, was at length overthrown, and forced to yield." And this is called, by both Anglicans and Romanists, "Apostolic Succession!" "These two Arians," says Dr. Edgar, "nevertheless are at the present day, Roman saints."

"The seventh schism," says Dr. Edgar, "distinguished the spiritual reigns of Silverius and Vigilius. Silverius, in 536, was elected by simony. He bribed Theodatus, who, says Anastasius (*De Viti Pontificum*, Venice, 1729), threatened to put all who should oppose him to the sword. His election, Godeau admits (another R.C. historian, Paris, 1680), was owing to the power of the Gothic king, rather than to the authority of the Roman clergy. His ordination, in consequence, was the effect of fear and violence. The election and ordination of Silverius, therefore, according to a Bull of Julius and a canon of the Lateran Council, was illegal and invalid. Julius the Second pronounced the nullity of an election effected by simony, and declared the candidate an apostate, a thief, a robber, a heresiarch, a magician, a pagan, and a publican." And this is called "Apostolic Succession!"

Two Pontiffs, according to the canons, could not at the same time occupy the chair of Peter, yet sometimes there were three popes, and all of them cursing his rival in the most horrid language! All this is not only admitted by Roman Catholic historians, but condemned by them in sober and measured language, while their supreme and spiritual guides were using the most abusive words and the most crooked means against each other, to the shedding of blood.

The thirteenth schism was not less gruesome. Pope Formosus, in 893, gained the chair of "Pope Peter" by bribery. "His infallibility," says Dr. Edgar, "by the Bulls of Nicholas and Julius, forfeited all claim to

the ecclesiastical supremacy. He was Bishop of Porto, and therefore was incapacitated, according to the canons, to become "Bishop of Rome." It will be of interest to the reader to listen to the chronicler, Dr. Edgar, on the account he gives of the successor of Formosus. This account is taken from Roman Catholic historians, who wrote of the Popes of the period under review. "But an extraordinary scene was exhibited by his successor (Stephen), who succeeded in 896, raged with unexampled fury against the memory and remains of Formosus. Solon, a heathen legislator, enacted a law to forbid the Athenians to speak evil of the dead. But the vicar-general of God (according to his blasphemous claims), outraged, in this respect, the laws of the earth and heaven. Stephen unearthed the mouldering body of Formosus which, robed in Pontifical ornaments, he (Stephen) placed before a Roman Council that he had assembled. He then asked the lifeless Pontiff, why, being a Bishop of Porto, he had, contrary to the canons, usurped the Roman See. . . . The Pontiff then stripped the bloated corpse, and amputated its head and fingers, which he threw into the Tiber. Stephen rescinded his acts and declared the ordination of Formosus irregular and invalid. Such was the atrocity perpetrated by the viceroy of heaven and approved and sanctioned by a holy Roman Council." It will be seen, in order to follow out what happened to Pope Stephen, according to the accounts of two Roman Catholic historians of repute, Baronius and Bruys.

Here it is as related by Dr. Edgar. "Stephen's sentence, however, was afterwards repealed by his successor. John X. on his accession, assembled a synod of seventy-four bishops at Ravenna, condemned the acts of Stephen and re-established the ordination of Formosus. But John's decisions again were destined to proclaim the variations of popery, and display the mutability of earthly things. Sergius the Third, on his promotion to the Roman Hierarchy, called a council, rescinded the acts of John, and once more annulled the ordination of Formosus. Vengeance soon overtook Stephen, the violator of the sepulchre and the dead. His miscreancy met with condign punishment. The Romans, unable to bear his ruffianism, expelled his holiness from the hierarchy. He was then immured in a dungeon, and loaded with chains, and finally strangled. He entered, says Baronius (R.C. historian), like a thief and died as he deserved—with the rope. This father and teacher of all Christians was, says Bruys (R.C. historian), ignorant as he was wicked. This head of the church and vicar-general of God was unacquainted with the first element of learning." This was the testimony of Spondanus, Baronius and Bruys, etc., all of them Roman Catholic historians. Spondanus wrote in the year 1618. They knew the facts and wrote them without the least prejudice to the "holy office." Our historian, Dr. Edgar, says, Benedict was the son of Alberic, Count of Tuscany; and, in 1033, was raised to the pontifical throne in the tenth or, as some affirm, in the twelfth year of his age.

His promotion was the effect of simony, and his life was the scene of pollution. His days were spent in debauchery. "He dealt," says Benno, "in sorcery and sacrificed to demons." We are asked in the year 1947 of the Christian era to believe in this "Apostolic Succession!" It was not Luther, Calvin, Knox or more recent historians that wrote the gruesome history of the popes, but Roman Catholic historians and writers. That popery and the popes are an invention of the devil is so positive a fact

in the light of the gospel that one wonders to-day that one single individual on the face of this earth could believe the fable. The Roman Catholics are not, of course, allowed to read authentic records which are still extant of the lives of their popes. This is the greatest blasphemy that ever took possession of the minds of men. It is the progeny of the same popes that are now trying to convert Britain and the U.S.A. to the Catholic Church. What an affront to human intelligence!

We will conclude this article by giving the readers what every Protestant must accept and sign before marrying a "Catholic." "I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with A.B., a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word of honour that I will not in any way hinder or obstruct the said A.B. in the exercise of his or her religion and that all children of either sex born of our marriage shall be baptised and educated in the Roman Catholic faith and according to the teaching of the Catholic Church even though the said A.B. should be taken away by death. I further promise that I will marry only according to the marriage rite of the Catholic Church, that I will not, either before or after the Catholic ceremony, present myself with A.B. for marriage before a civil magistrate or minister of the gospel. Signed in the presence of Rev. Father D.M." What a curse pagan Romanism is!

The late Mrs. Catherine MacKenzie, Sand, Laide.

BELIEVERS are God's friends. This is not a title that exclusively belonged to Abraham, but the title of all the righteous. Christ says: "Our friend Lazarus sleepeth," and more expressly: "Henceforth I call you not servants but friends." This was the undoubted relationship of our subject to her covenant God. This one could easily discover by paying attention to her actions, for she was a woman of actions more than words.

Mrs. MacKenzie was born at Loch-a-Druing about sixty-three years ago. This place is now without inhabitants, and is situated inland between Inverasdale and the extreme west of the parish of Gairloch. It was the home of her grandparents. Her own home was in Arrat, a little hamlet on the shores of Loch Torridon. Here her parents resided. And here she was brought up under strict parental and scriptural control, and besides had the great privilege of being under the ministry of the eminently pious Rev. Donald Macdonald of Shieldaig.

When she was in her teens, she went to Laide to serve with an uncle, a brother of her mother. Here she was married to Alexander Mackenzie, merchant at Sand, when she was about eighteen years of age. Alexander Mackenzie was considered to be a man who feared the Lord, and was frequently called upon to pray in public at the meetings, though he never became a member of the church in full communion. Her married life was a short one. Her husband, though much older than she, died when comparatively young. The young widow was now left to look after the business and the croft, and provide for her three fatherless children.

This she competently did under the guidance of the Father of the fatherless and the Judge of the widow. The God of all grace maketh Himself over to His people with all His power and mercy, so that no dispensation cometh to them but in the way of a blessing.

In the day of power the Covenant God of Israel made over himself to her, and so by entire resignation she gave herself up to Him. She had no great law work, she herself used to relate, sometimes with anxiety, afraid the ground-work was not done in her, and that all was a deceit. But it was not always so with her, for she often found her way into the chambers of the King, the "banqueting house" of the Song of Solomon. She had her closet mercies and sweet fellowship. She knew when she first tasted that the Lord was gracious. The place was Melon-Udrigle, about four miles from her home, where she had attended a meeting. The instrument in the hand of the Lord was the late eminently godly Mr. Murdo Mackay, who finished his course as lay missionary of Strathy, Sutherland. Mr. Mackay was for a time preaching at Laide and on this occasion he conducted a meeting on a week-day at Melon-Udrigle. His text was: "He shall glorify me: for he shall receive of mine, and shall show it unto you." This was the Scripture and sermon that filled her soul to overflowing with Christ and the benefits of the everlasting Covenant. William Gurnall says: "As one may draw out the wine of a whole hogshead at one tap, so may a poor soul derive the comfort of the whole Covenant to himself through one promise, if he be able to apply it." It seems that this was the way in the case of Mrs. MacKenzie. She saw in this portion of God's Word the benefits of a whole Covenant made over to her. She was outstandingly strong physically, but on this occasion her bodily strength had enough to stand up to the measure of the Lord's presence which she got; in fact, while on the way home she had to rest at a friend's house owing to the bodily weakness that had overtaken her. Shortly after she derived great benefit from Mr. Mackay's reading of the 32nd Psalm at family worship. Ever after she had the greatest place for Mr. Murdo Mackay as a servant of Christ. The day he left the place she was working at peats and she climbed a hill so that she could see the conveyance that carried him for a long distance after he had passed where she was. So great was her attachment to him. We are not in a position to say when she experienced the above, but she made a public profession of her faith in the year 1916, and had ever after adorned that profession. She had the works of faith which ratified the Spirit's witness in her soul. Abraham's faith was manifested by his works according to the testimony of God. "My little children," says John the Apostle, "let us not love in word, neither in tongue; but in deed and truth." Mrs. MacKenzie quite unassumingly sought conformity to this divine injunction. Further, the same Apostle says: "Hereby we know we are of the truth, and shall assure our hearts before Him"; that is, by real acts of love. Flashes of comfort are only sweet and delightful while felt; but it is said of grace that it is the "seed that remaineth." Where that "seed" is, it is apparent as it was in our subject. She was a good friend to the Cause of Christ and rejoiced in any measure of prosperity it had. The Cause at Laide and in general lost an earnest pleader at the throne of grace.

She was a strong, hard-working woman who never had much illness till the summer of 1946. Medical advice necessitated an operation, which

was performed in the Northern Infirmary, Inverness, where she lay for about five weeks. In her mind while there she was comfortable, having had the comforts of the Holy Spirit. She told us that before her operation she had great comfort from the words of Gen. xlv. 4, which God had spoken to Jacob: "I will go down with thee into Egypt, and I will surely bring thee up again." These words she took as a token from the Lord that she was to be restored. She said that this Scripture was not familiar to her mind, and that it greatly strengthened her. The Lord, however, meant the opposite from what she thought and He wisely hid it from her. We were reminded of the incident in the life of the saintly Rev. Hector Macphail of Resolis who had the same Scripture from the Lord in similar circumstances. It was his last illness and his Catechist, Thomas Holm, visited him. On being asked by the Catechist if he had any hopes of being restored to health, the minister replied that he had such a hope founded on the words: "I will go down with thee into Egypt, and I will surely bring thee up again." "That passage contains good news for you, Mr. Macphail," said the Catechist, "but sad news for the Parish of Resolis, and for this part of the country. God went with Jacob into Egypt, and continued with him there, but it was only his bones that were brought back from Egypt." "Thomas," replied Mr. Macphail, "you were ever ahead of me, and you are ahead of me in your view of this passage, that is the Lord's mind in the verse." This is the way it turned out to be in the case of Mrs. MacKenzie. She was apparently improving, but she had a relapse and the end came rather sudden on Wednesday, 3rd July, 1946. Her mortal remains were buried in the Laide Cemetery the following Saturday beside that of her husband deposited there thirty-seven years before. Our sympathy is extended to her sorrowing family and relatives. "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."—A. B.

The late Miss Mary Bain, London.

It is with feelings of sincere sorrow that we record the death of the worthy Miss Mary Bain, which took place in her home, 39 Gatcliff Buildings, Ebury Bridge Road, London, on Saturday night, the 22nd February, at the age of 82 years. Miss Bain was a native of Gairloch, Ross-shire, which she visited periodically, though she had been resident in the South of England for about the latter half of her life. She was the oldest member of our London congregation, and has been, more or less, associated with our cause in London since almost its inception. Her removal has left a blank in our congregation, which is very keenly felt, and which will not be easily filled. Our loss is her great and everlasting gain.

Till about thirteen years of age, Miss Bain, according to her own account, was like others, full of all the vivacity and light-heartedness of youth. At that age she met with an accident, from the effects of which she was not expected to recover, and for more than a year suffered excruciating pain. Though she ultimately recovered, and was restored to what appeared normal health, the accident left her more or less afflicted in body for the rest of her life. Thus, frail and afflicted in body, thin almost to emaciation,

she gave no promise of living to a ripe old age. It was to this bodily affliction, however, sanctified by the grace of God, that Miss Bain traced the origin of that concern for her precious immortal soul which eventually led to her passing from spiritual darkness to light, and from the power of sin and Satan to God in Christ. Since she first made a profession till she breathed her last, Miss Bain's consistent life, walk, and conversation, manifested unmistakably that she had been with Jesus and had learned of Him. She was thus in her daily life an open epistle of Christ known and read of all who came in contact with her.

She was very reticent in her manner, and by some she might be considered cold, distant, and even morose, but this attitude arose entirely from a cautious prudence, as she was not inclined to expose herself in intimate friendship with strangers in an ungodly world and generation. When, however, she found herself in congenial company, and one had gained her confidence, she was most amiable and pleasant, and would freely express herself regarding her troubles and experiences.

She had her share of the afflictions and tribulations which are the appointed lot of God's heritage in their passage through the sinful wilderness of this world to eternal glory. One of the sorest trials of her riper years was the death, at the comparatively early age of 49 years, of Mr. Donald Sutherland, whose generous hospitality and home she shared in London. Mr. Donald Sutherland, along with Mr. William Grant, now F.P. minister in Halkirk, was the one who started the Free Presbyterian Mission in London, and who continued the mainspring of its activities till his lamented death in July, 1917. An obituary notice and sketch of his life by Rev. D. Beaton, and the late Rev. Neil Cameron, appeared in the September, 1917, issue of our magazine. This severe blow was followed by the death of Mr. Donald Sutherland's widow, being Miss Bain's niece, in April of 1920, leaving behind an only daughter, about seven years old. An obituary notice of Mrs. Sutherland by Mr. W. Grant, appeared in the *F.P. Magazine*, vol. xxv. Miss Bain was thus deprived of one who had been brought up with her from her earliest years in Strath, Gairloch, leaving her, as far as human relationship was concerned, sad, sorrowful, and lonely. Miss Bain and her niece were deeply and warmly devoted to one another.

When our denominational distinctive Scriptural testimony for an inspired and infallible Bible was raised in 1893, Miss Bain had no difficulty in casting in her lot with the despised but noble remnant, "the cream of Scottish Highland Christianity," who "esteemed the approach of Christ greater riches than the treasures in Egypt." From that noble position she never swerved but remained a loyal uncompromising Free Presbyterian to the end. Though of a meek and retiring disposition, naturally shrinking from controversy, when Christ's cause and truth were assailed she was as firm and immovable as a rock. She, in all things, sought first the Kingdom of God and His righteousness, and would not compromise or surrender whatever the cost, when the glory of God was involved. She simply lived in the atmosphere of prayer and faith, and all our ministers have, by her death, lost a true and faithful praying friend. Her loyalty and regularity in attendance would delight any minister, and it had to be a real necessity to keep from her accustomed place on Sabbath and week-day prayer-meeting. Even during enforced absence from the sanctuary her weekly

contribution to the collection plate was never omitted, such was her keen sense of duty. In this connection, as in others, her example is worthy of emulation.

Her presence in London during the terrible aerial bombardment was a real source of strength, support and comfort to the rest of the congregation. During one of the worst periods of bombing, she lay helpless in bed with sciatica for months, but when one visited her after a night of terrible bombardment, her calm composure and characteristic stately dignity rebuked one's nervousness, as one could see reflected from her bright, though solemn facial aspect, that her strength and confidence were in God alone.

Before her final illness, she told the writer that one of the severest trials of her life, if not the severest, was approaching. When she was asked her ground for this conclusion, she replied that the following truth in Isaiah xliii. 2 spoke to her with unusual and extraordinary power: "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." When it was pointed out to her that that passage was preceded by a "Fear not," she smiled approval, but added, "I believe it will be my end in this life," a fore-warning that proved its Divine origin in its fulfilment.

When it actually came, she requested the writer, and others, to pray that the Lord would take her away soon, as distinguished from former illnesses in which she asked us to pray that God, if in accordance with His will, would bless the means used for her recovery. She further requested us to pray that she would not be taken to hospital, as she wanted to die in her own room, where the Lord's people would have free and uninterrupted access to her bedside to the last, and as a final request she asked us to pray that the Most High would preserve all her faculties intact to the end. Above all, she pled that however much she might suffer in body, mind, or soul, the Lord would keep her from bringing reproach on His cause by either her word or action. Her reconciled God and covenant Father in Christ graciously condescended to grant all these requests, for though she suffered much in body, and sometimes from the fierce assaults of Satan, she maintained her characteristic external composure and quiet stately dignity till she passed peacefully away, having had occasional foretastes and glimpses of the land that is far off and of the King in His beauty.

Her remains were laid to rest in the parish churchyard of Morden, beside those of her sister, Mrs. MacLean, and her worthy niece, Mrs. Sutherland, there to await a glorious resurrection. Friends from London, with her nephew, followed the remains to their last resting place. We take this opportunity of thanking those of the London congregation and others who were so kind to Miss Bain; her nephew, who carried out all the funeral arrangements, and her grand-niece, Nurse Jessie Sutherland, who so competently, so efficiently, and so kindly, tenderly and sympathetically nursed her to the end. May her grand-aunt's, her father's and mother's God be her covenant God in Christ. May He also bless the nephew and all the friends and relatives. We sincerely sympathise with them all in the loss of a praying friend, the best friend in the world.

This is the second member of our small congregation who has passed away since the recent war broke out, the worthy Mrs. Miller, 74a Thornton Road, Miss Bain's like-minded generous and hospitable friend, having died in November, 1939. Mrs. Miller, though her membership extended only to four years, manifested, till she passed away at the comparatively early age of 56 years, that Christ, His cause, church and people, were her chiefest joy. When the many young men and women from the Highlands to whom she extended hospitality, would ask her what form the gift they would like to give her as a token of their appreciation, should take, she would invariably reply: "If you will promise me that you will attend Ecclestone Hall as long as you are in London, I shall be amply rewarded." Thus she manifested her loyalty and regard for the Free Presbyterian Church of Scotland. If I may strike a personal note, I shall ever treasure the memory of their personal friendship as one of my most precious possessions.—*J. P. Macqueen.*

Notes and Comments.

A Hundred Years Ago.—The following Royal Proclamation was made for a Day of General Fast and Humiliation before God. The Day appointed was 24th March, 1847. It was appointed for "a general Fast and Humiliation before Almighty God in order to obtain Pardon of our sins, as that we may in the most devout and solemn manner send up our Prayers and Supplications to the Divine Majesty: For the removal of those heavy judgments which our manifold Sins and Provocations have most justly deserved; and with which Almighty God is pleased to visit the Iniquities of this land by a grievous Scarcity and Dearth of divers Articles of Sustenance and Necessaries of Life." Why should Britain, getting a lead from the Minister of Food, not make a similar recognition of the heavy judgments of God upon us approach the King to appoint a Day of Humiliation and Prayer. The conditions prevailing in 1847 were not so bad as they are in 1947 and perhaps then our leaders would not be giving such an illustration of what "vainly wandering means."

The Roman Catholic Penetration of Protestant Agencies by Princess Despina Karadja.—This is a lecture delivered at the Central Hall, Westminster. It is quite a revelation of Rome's underhand work. The success which Rome has achieved in the Y.W.C.A. is an eye-opener. It is high time that this Association would waken from its perilous position and that all Protestants who support by their means or otherwise should let the officials know that they cannot do so any longer. The pamphlet may be had from the Women's Protestant Union, 26 Denison House, 296 Vauxhall Bridge Road, London, S.W. Price 1½d., post free.

Freemasonry.—The *English Churchman*, quoting from the *S.S. Times* (Philadelphia), has the following comment on Freemasonry:—"I have no doubt that Freemasonry derives its legends, its symbols, and its methods of instruction from the old religions—sun worship, tree worship, animal worship. . . . Among the pagans, rites of the most magnificent nature were often used in setting apart their temples to the purposes of worship. A Masonic Lodge is an imitation of these ancient examples." In the *Digest of Masonic Law*, by G. W. Chase (page 207), is this official statement:

"The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both; yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing to do with the Bible. It was not founded upon the Bible. If it was, it would not be Masonry." Such utterances seem to justify Dr. Slater's conclusions: "The master-sin of Masonry is its claim to be God's universal religion, though in no sense the Christian religion; in that it does not pretend to be founded upon the Bible as Christians accept it; and in that, in its use of that sacred book, it deliberately cuts out the sacred Name of our Saviour wherever it is found. Here, then, is a false religion whose institutions and forms of worship make no recognition of our need of a Mediator, that never mentions the personality and work of the Holy Spirit, that teaches a code of morals that is not Scriptural, that ignores all need of repentance and faith in Christ, conducting funeral services that are full of heathen superstitions; and promising unsaved sinners a future blessedness which they have earned by their own good works."

Church Notes.

Communions.—May—First Sabbath, Kames and Oban; second, Dumbarton and Scourie; third, Broadford and Edinburgh. *June*—First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shieldaig; third Lochcarron, Glendale, Dornoch and Helmsdale; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Raasay, Beaul and Lairg; second, Tain, Staffin and Tomatin; third, Daviot, Flashadder, Rogart and Halkirk; fourth, Stratherrick, Plockton, Bracadale and North Uist. *August*—Fourth Sabbath, Thurso. *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 alteration of, the above dates should be sent to the Editor.

Appeal.—When the Fort William congregation bought their church property there was a house attached which they intended to put in repair for a missionary's house, as Fort William, like other places, is handicapped by scarcity of houses and there is difficulty in getting lodgings. The congregation, with the help of friends, have cleared off a debt of £800 on their church building and they now appeal to the friends of the cause to give a helping hand to them in this new undertaking. The Southern Presbytery have sympathetically endorsed the above undertaking. Contributions will be thankfully received by Mr. Alex. Colquhoun, Mrs. Morison's, Glennan, Fort William.

Synod Meeting.—The Synod of the Church will meet (D.V.) within the Hall of St. Jude's Church, Glasgow, on Tuesday, the 20th day of May, at 6.30 p.m., when the Rev. D. A. Macfarlane, M.A., Dingwall, retiring Moderator, will preside.—*E. R. S.*

Mother's Catechism.—This excellent booklet is now obtainable from the addresses given in our Magazine for February. The demand is encouraging, and all who desire copies should order early. They are worthy of wide distribution among children everywhere.

Acknowledgment of Donations.

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

Sustentation Fund.—Anon., Dunoon postmark, £8; Mr. N. McA., Ostaig, Sleat, £4 12/6; Miss C. R., Ridgeburn, Scone, £3; A. McK., Farlin, Broadford, 15/-; Mr. J. G. Hanwell, London, £1; Miss A. McL., Bungalow, Saltburn, £1; Mrs. C. F., late of Corryburgh, £1; Mrs. J. B. and Miss M. G., 15 Errodale, 8/-; Miss A. M., Kirkton, Glenelg, 5/6; D. G., Couldoran, o/a Shieldaig Congregation, 15/9; Mrs. McL., School House, Drumnadrochit, £1.

Home Mission Fund.—Mr. and Mrs. N. G., 15 Elgol, £1; Mrs. M. F., Slamannan, 5/-; Mr. J. G., Hanwell, London, 5/-.

Aged and Infirm Ministers and Widows and Orphans Fund.—A Friend, Inverness-shire, £1.

College Fund.—A Friend, 5/-; Mr. J. G., Hanwell, London, 5/-.

China Mission Fund.—"Maga," 10/-; A Friend, 4/6; Two Friends, Dornoch, £1; Mrs. M. McL., 1 Inverarish Terrace, Raasay, 5/-; Well-wisher, Skye, 10/-.

Organisation Fund.—Mr. J. McL., Drinishadder, £1 12/6; Mr. J. G., Hanwell, London, 5/-.

Literature Fund.—Plockton Prayer Meeting Collection—o/a Bibles for Forces Fund, £6 10/-.

Jewish and Foreign Missions.—From Bloor Street East Presbyterian Church, Toronto, o/a South African Mission, per Mr. R. S. Elliot, 9 Bowden Street, £59 15/8 From two sisters in loving memory of their brother, £5; Miss A. McL., Glasgow, o/a Lochbroom, per Rev. D. N. MacLeod, £3; Anon., Ross-shire, £20; Mrs. G., Ullapool, per Rev. A. F. Mackay, £2; Mr. J. B., 1162 Dominion Street, Winnipeg, £3 2/6; Miss A. M., Lewisville, Tarbert, 12/6; Mrs. I. M., Glenmoriston, 5/-; Mr. A. McN., Inverour, Spean Bridge, 15/6; "Maga," £1; A Friend, Ross-shire, £7; Two Friends, Dornoch, o/a Clothing Fund, £1; Two Friends, Dornoch, o/a Shangani Mission, £1; Mrs. M. McL., 3 South Osaig, Raasay, 5/6; Mrs. C. F., late of Corrybrough, 15/-; Mr. and Mrs. N. G., 15 Elgol, £1; Mrs. M. F., Slamannan, £1; Miss A. McL., Bungalow, Saltburn, £1; Anon., Dunoon postmark, £2; Well-wisher, Borreraig, £1; Friend, Shieldaig, 10/-; Mr. J. G., Hanwell, London, 5/-; Mr. M. C., South Erradale, Gairloch, £1; A. McK., Farlin, Broadford, 10/-; Mrs. M. McL., 1 Inverarish Terrace, Raasay, o/a Clothing Fund, 5/6; Mr. K. C. McK., Glenvicaskill, per Mr. P. Beaton, £1.

Shangani Mission Car Fund.—Oban Congregation, £35 1/7; Beaully Congregation, £2 9/-; Mrs. J. McLean, George Street, Te Kuiti, New Zealand, per Rev. J. P. Macqueen, £5; Dingwall Congregation Collection, £75; Fort William Congregation, £4 7/10; Miss E. F. McL., Stormyhill, Portree, £6; A Friend, Ross-shire, £1; A Friend, Shieldaig, 10/-; Nurse E. A. N., St. Andrews, £1; The following per Mr. James S. Fraser:—A Raasay Friend, £2; Kames Sabbath School, £9; 42 Loch Nell Street, Lochgilphead, £4 10/-; Connel Ferry, £1; Oban, Psalm cxxvi. 6, £5; Nurse McL., Culbokie, £5.

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