

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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**Sound Doctrine.**

IN writing his Epistles to Timothy and Titus, the Apostle Paul uses the expression "sound doctrine" several times and in various connections, as he counsels these young servants of the Lord Jesus Christ, regarding their duty with respect to their personal conduct, the propagation of the Gospel, the setting up of Scriptural order in the Christian Churches and the teaching of the character of that walk and conversation which becometh the Gospel. And it may be asked, "What are we to understand by the words, 'sound doctrine,' from the Apostle's point of view as an inspired penman?" It appears to be a concise expression which aptly describes the whole body of divinely given truth, and more particularly, those outstanding truths of "the faith once delivered to the saints," which include, for example, Election, the Fall, the Person of Christ, His Eternal Sonship, the Atonement, Regeneration, Repentance, Faith, Justification, Adoption, Sanctification, etc. In brief, "sound doctrine" is what the great Head of the Church requires to be preached and taught to sinners and to His Church in the world. We will therefore indicate a few points on the subject.

*Firstly:* Sound doctrine is derived from the inspired and infallible Word of God, the Scriptures of the Old and New Testaments, and from no other source whatsoever, as "All Scripture is given by inspiration of God, and is profitable for doctrine. . . . (II. Tim. iii. 16). And to this source the Church of God is to cleave fast, according to Paul's injunction to those who were to be ordained to office in the Church, "Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus i. 9).

*Secondly:* It is by means of the teaching and preaching of sound doctrine, that sinners can come to have a saving experience; as "The law (or doctrine) of the Lord is perfect, converting the soul" (Ps. xix. 7), when accompanied by the power of the Holy Spirit of truth. Thus sinners are convinced of their ungodliness, weaned from the Covenant of Works, enlightened in the knowledge of the crucified Redeemer, renewed in their wills, and enabled to believe unto salvation. "Faith cometh by hearing and hearing by the Word of God" (Rom. x. 17).

*Thirdly:* The souls of believers are to be fed upon sound doctrine. The "good work" being performed in them, begets in them a spiritual hunger for the truth of heaven and the truth as it is in Jesus. They cannot grow

in grace and in the knowledge of their Lord and Saviour, without feeding by faith upon the doctrines of the Word of God, "the sincere milk of the Word" (I. Peter ii. 2). Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. xv. 16). When the child of grace is spiritually healthy and hungry, he will desire to understand, meditate upon, and have applied to his heart by divine power, solemn and humbling doctrine as well as that which is sweet and comforting.

*Fourthly:* There cannot be, on the part of the true disciples of Christ, a walking in love towards God and men and good and holy fruit in their conversation and practice, apart from sound doctrine being made light and life to them in their hearts. Christ abides in them, not only by His Spirit, but also by His Word. "Let the word of Christ dwell in you richly in all wisdom" (Collos. iii. 16); and Jesus also says, "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (John xv. 5). And further, the application of sound doctrine is required in the Church of Christ, in its visible and organised state, if scriptural order, worship, government and discipline are to be preserved, and Gospel purity maintained, in the midst of an evil world.

In conclusion, we write not here of what some describe as "dry doctrine," but of "sound doctrine" as set forth in God's Word, and which He has blessed to precious souls, in His great mercy and to His own eternal praise.

### A Helpful Exposition.

By the late Rev. JOHN BROWN, D.D.\*

"Else how shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I. Cor. xv. 29).

THE most remarkable of the expressions in the paragraph occurs in its very commencement. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" It is always advantageous, in inquiring into the meaning of an obscure and difficult passage, to see clearly, if possible, where the obscurity and difficulty lies. Were we to leave out the three words "for the dead," which occur twice in the passage, the difficulty would disappear. "Otherwise, what shall they who are baptized do? If the dead rise not at all, why are they baptized?" These words afford a very distinct and a very appropriate meaning. "Why do men embrace Christianity, and make a public profession of it by being baptized, in consequence of which they lose much, risk more, and gain nothing with regard to this world or the next either, if there be no resurrection of the dead?" . . .

The interpretation which appears to me to have the greatest recommendations, and the fewest and smallest drawbacks, is that which renders "for the dead,"—"in the place of the dead," and which considers those baptized in the place of the dead as descriptive of those who, notwithstanding the persecutions even to death, that Christians were exposed to, were continually coming forward to the baptismal font to take, as it were, the

\* From his book *The Resurrection of Life*, p. 198.

oath of allegiance to Him who is both Lord and Christ, and to assume the places in the ranks of his "sacramental host" which death, sometimes violent death, had made vacant. This offers no violence to the language, the particle translated "for" often signifying "in the place of": *e.g.*, Phil. 13, "That in *thy stead*"—the same word as here—"he might have ministered to me"; II. Cor. v. 20, "We pray you in *Christ's stead*"—the same word as here. It embodies a true, a striking, an appropriate sentiment. "Otherwise, what will they do who are baptized in the place of those who have died—died in the faith of Christ—died for the faith of Christ; who have, in the face of all the sacrifices to be made, all the hardships to be endured, all the losses to be sustained, all the disgrace to be incurred, all the hazards to be braved, come forward, and at the baptismal font proclaimed their readiness to fill up the empty places in the army of Christ, and to live and die in his service."

What will these men do? Will they, ought they, to persevere, if there be no resurrection of the dead? Is it right that they should make such sacrifices for vanity and a lie? "Why are they then baptized for the dead," if the dead rise not? Is not their conduct utterly unaccountable and absurd? and is there any satisfactory answer to the question, "Why are they then baptized for the dead?" but this: "They know that the dead in the Lord are blessed, and they are willing, like them, to die, in order to being blessed, like them, in attaining to the resurrection from the dead."

And as this sentiment is in itself appropriate, it is just what suits the place in the Apostle's animated address. You have a gradation, thus: If there be no resurrection, what an unaccountable part are the converts to Christianity acting, who are pressing forward to take the place of the dead—even of the dead who have died for Christ! What an unaccountable part are we apostles acting, who are in jeopardy every hour! What an unaccountable part am I, Paul, acting, who "die daily," and "after the manner of men have fought with beasts at Ephesus!"

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## **The Present Duty of Free Presbyterians to their Church.**

By Rev. J. P. MACQUEEN.

It has always been the duty of Free Presbyterians, worthy of the name, to render to their doctrinally-Scriptural and apostolic Church one hundred per cent. conscientious, consistent, and uncompromising loyalty, but in view of the present-day background of national backsliding and world-wide religious declension this essential, cordial, denominational loyalty needs to be especially emphasised. The young and rising people of our Church cannot be too often or too emphatically told that in our distinctive denominational Scriptural testimony, they have a heavenly spiritual deposit and birthright, which they should not forsake for anything that this deceptive world has to offer, in the way of wealth, carnal ease and comfort, power, refinement, culture, or social status. All these things are, in the light of spiritual eternal realities, evanescent, ephemeral, fading, and unsatisfying. These worldly things, however fascinating and attractive, shall perish, but the spiritual realities embodied in our distinctive denominational testimony, grasped and apprehended by a living supernatural faith, shall endure forevermore. It means life that shall never end.



Parents, therefore, who have the spiritual and eternal welfare of their children at heart, must seek first and foremost for their children, as for themselves, "the kingdom of God and His righteousness," without in the least degree diminishing or minimising their efforts, relative to their parental duties, to equip their offspring, as the Lord enables and prospers them, with appropriate qualifications for earning an honest livelihood. This teaching and upbringing should include the faithful and emphatic admonition that as long as the Free Presbyterian Church of Scotland continues uncompromisingly faithful to its Scriptural constitution and testimony, as it has hitherto done, they are duty-bound not to leave nor forsake it for worldly advantages of any kind, including a life-partner, however well-placed he, or she, may be, financially and socially. If the children disobey such faithful parental injunctions the guilt shall be upon their own heads, but if the parents acquiesce in matrimonial partnerships that involve unfaithfulness to the truth as it is in Jesus, and to our church, they shall share with their offspring the serious responsibility and guilt involved. No worldly gain can compensate for spiritual loss.

The late worthy and faithful Rev. Neil Cameron, who counted God-fearing women among the best friends he had on earth, though he was unmarried, always declared that it was the prospective husband, who insisted on taking away the Free Presbyterian life-partner to his own doctrinally-unsound church, that really tested the professed loyalty of our young women. It is only fair to add, however, that the same test has rather often proved too much for some of our young men also. A wife is not duty-bound to follow her husband into a doctrinally-corrupt church, but the reverse. "Let Cæsar's dues be ever paid to Cæsar and his throne, but consciences and souls were made to be the Lord's alone" (Cowper).

Having thus introduced our subject, let us now proceed to give practical reasons why the Free Presbyterian Church of Scotland must continue its separate ecclesiastical denominational existence till better days dawn, when a copious outpouring of the Holy Spirit's supernatural influences and operations will bring about union in the truth as it is in Jesus, as distinguished from the carnal external unions organised by graceless unconverted ministers, for the sake of mere human convenience, and with absolute disregard and indifference to doctrinal truth. If there was necessity, as there most certainly was, for the noble God-honouring stand that our denomination's fathers made in defence of the truth, when it was fallen in the street in 1893, there is emphatically much greater reason for its undiminished continuance in these days of glaring inconsistencies, backsliding, compromising, and apostacy. Truth is eternal and immutable, and if martyrs, Reformers, Puritans, and Covenanters, suffered tortures and died rather than compromise one iota of it, what guilt would be involved if our church departed in the least degree from these Scriptural doctrines. True Christianity knows no compromise, no surrender, and no change, for it is embodied in an eternally-fixed canon of Divine Revelation. The singular providence of God watched over the preservation and transmission of canonical Scripture, and shall we betray our trust for the sake of fashion?

Let us, then, first briefly examine the case of the ecclesiastical body that calls itself "The Church of Scotland." The present writer could compile a large booklet composed of the quotations in his memory from the

infidel modernist writings of the learned ministers of that church, but a few instances must suffice, for, as the late Rev. Neil Cameron used to say, in this connection, "I do not wish to poison the minds of my hearers or readers by quoting too many of their blasphemous statements." Some years ago, for instance, a minister of the Church of Scotland, a bachelor of divinity, wrote to the public Press stating, "I am not a Christian, and I have no intention of being a Christian, but as long as the Church of Scotland gives me £10 a week why should I not accept it." Another of their ministers, a distinguished graduate in arts and so-called theology, declared: "The tribal god of Israel, whom Jesus called 'His heavenly Father,' was a blood-thirsty tyrant." I could go on, page after page, quoting similar blasphemous statements from the books, writings, and speeches of the ministerial representatives of the so-called Church of Scotland, but the foregoing are sufficient. The two ministers referred to are still in that Church, and the reader may well wonder why they were never disciplined. The reason is clear; there is no discipline in the church referred to, where doctrinal views are concerned, so that, in this connection, it is like a city that is broken down, and without walls—the victim of every lawless invader. It is, therefore, a lawless mob, where doctrine is concerned.

Were discipline attempted, these ministers could turn round and say that their so-called theological professors taught them that the Bible was a book of myths and oriental fables, like their professor who wrote:—"I have read the Bible from Genesis to Revelation, but I found no element of the supernatural in it; nothing but mere Jewish literature, oriental fables, myths, legend, and tradition, inextricably interwoven, and told as if they were actual occurrences." The fact of the matter is that few inside or outside Scotland realize the extent to which the so-called Church of Scotland has betrayed the Cause of Christ in our native land, in the name of modern scholarship, and through its host of godless, graceless, unconverted ministers. This, however, is in accordance with the intelligent anticipation of the saintly Rev. Lachlan Mackenzie of Lochcarron, who predicted that a generation was coming after his day in Scotland, when there would be a plague of graceless ministers, who would destroy vital godliness in his native land, as the plague of locusts in Egypt ate up all the vital vegetation. Having thus abandoned the Bible as their authoritative standard, what alternative weapon has that church against Romanism?

Why did the scholarly professor, above referred to, not find any element of the supernatural in the Bible, any more than the blind man in the dark room could see the spotlessly pure white dove that was conspicuous there? Simply because he never experienced the miracle of the new birth. With all his learning and scholarship, he could not write a simple essay, from personal experience, on the subject of the supernatural illumination of the understanding of the individual believer. He had no personal experience of the truths:—"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II. Cor. iv. 6). "The natural man (however capacious and disciplined intellectually) receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I. Cor. ii. 14). So far from being penitent and ashamed, however, the so-called Church of Scotland continues to glory in its shame, as evidenced by the recent cordial

welcome given in Edinburgh to the notorious modernist, Bishop Barnes of Birmingham, whose recently published book entitled, *The Rise of Christianity*, might well make avowed atheists, like Voltaire, Tom Paine, Ingersoll, and George Bernard Shaw, blush crimson to their ears. Let us now put the question to the conscience of every Free Presbyterian (as in the presence of the Most High), who, then, is acting rightly—our church in remaining uncompromisingly isolated from a professed Christian church that seeks to rob Christ of His greatest glory—His deity—and to eliminate the supernatural from His Word, while its pantheism is seeking to oust the only living, personal, and true God from His universe, or the Free Church of Scotland that boasts of its broadmindedness and tolerance in having ministerial representatives of the impenitent Church of Scotland at almost all its induction services, and speechifying there, by cordial invitation? "What part hath he that believeth with an infidel; what communion hath light with darkness?" (II. Cor. vi. 15). The baptized infidelity, prevailing in the Church of Scotland, is far worse, and more heinously deceptive, than mere naked uncircumcised atheism. Satan, as a roaring lion, has not half the deceptive capacity he can acquire as an angel of light (II. Cor. ii. 13).

What now of our continued separation from the Free Church of Scotland itself? As in the case of the Church of Scotland, the present writer could go on multiplying instances of glaring Free Church inconsistencies, but a few examples will suffice. Our object is neither heresy-hunting, nor captious criticism, nor are we actuated by ill-feeling, bitterness, or prejudice of any kind, but by a sincere, candid desire to warn the Free Church as to where it is dangerously and precariously drifting, and to let all Free Presbyterians see, more and more, the continued justification for our separate ecclesiastical position, in the absence of tokens of sincere repentance and reformation on the part of other Scottish denominations. As to the difference in our denominational origins, much has already been written. Suffice it here to say that the Declaratory Act of 1892-93 radically changed the doctrinal free-grace constitution of the historic Free Church of Scotland into an Arminian free-will constitution, while still deceitfully retaining the fictitious label, "Free Church of Scotland." No amount of evasive sophistry can alter the historic fact, therefore, that the doctrinal identity of that historic church was lost in our native land, except as it was faithfully continued by the two ordained ministers, Rev. D. MacFarlane and Rev. D. MacDonald, who retained "the virginity of their ordination vows intact," and the office-bearers, members, students, and adherents, who loyally supported them. Those who merely dissented only safeguarded their individual consciences from complicity in the fruits of this ecclesiastical treachery, but they did not thereby safeguard the Free Church's historic Calvinistic constitution, as the Declaratory Act became immediately operative, as evidenced in, and at, the ordination of those who took advantage forthwith of its Arminian sophistic clauses. Mere denial does not alter facts, and sophistry is a poor substitute for truth and logic. The majority, by the Declaratory Act, separated themselves from the Calvinistic Free Church of 1843.

We are more concerned on this occasion, however, with present-day Free Church practices. During the war, for instance, the Rev. Selby Wright, "the Radio Padre," who prays for the dead as a matter of course, preached in the Free Church on a particular Sabbath, afterwards presiding at a

Burns concert on a Sabbath evening under the auspices of that notorious Sabbath-breaker, the so-called Church of Scotland. What guarantee or assurance, therefore, can the Free Church of Scotland give to Free Presbyterians, where we have no local congregation, that this reprehensible type of preacher may not be in their pulpits to contaminate our people with doctrinal falsehoods? Thus we, on our part, have good grounds for warning our people to be careful, but the Free Church's only reason for advising their people not to attend our pure Scripturally-doctrinal services is the unedifying spirit of carnal competition. Thus Free Church ministers, generally speaking, with noble exceptions, advise their people to attend Church of Scotland services in preference to the services of our church. Is this faithfulness or loyalty to evangelical Christianity?

At the recent Free Church induction service in Dingwall, the ministerial representative of the Romanizing Episcopal Church of Scotland was present, according to invitation, and, in my view at any rate, it was a providential rebuke to the Free Church that the same minister, a few weeks afterwards, took part in the controversy in the local paper, *The North Star*, in which, with other three ministers of the same church, he advocated and defended the use of the Romanist chasuble and stole. He even questioned if without these Romanist vestments, relative to the Lord's Supper, there could be a valid Christian service. Without the chasuble, the Romanist so-called "priest" cannot validly celebrate the Mass, and, without the consecrated stole, he cannot validly receive confessions. How preposterous the thought that without a certain piece of cloth there can be no valid Christian service! If this is not betraying the Cause of Christ in Scotland I fail to see what betrayal is.

There was not a scintilla of excuse for the Free Church in this connection, for on a former similar occasion at Inverness, the late Bishop MacLean, the Primus (or Primate) of the Episcopal Church of Scotland, attended, by invitation, and speechified, despite the fact, as widely reported in the daily newspapers, that he addressed a vast meeting in Perth a few weeks previously, in which he described the treacherous Romanizing Oxford Tractarian Movement as one of the holiest and most vital movements in all the annals of British ecclesiastical history. I could fill pages with similar examples of glaring inconsistencies on the part of the Free Church, that have come under my own observation in the course of the years, but these must suffice for the present. They show that the differences between ourselves and the Free Church are not merely ecclesiastical but also doctrinal, as long as there is such manifest indifference to the doctrinal position of those they worship with. When will the Free Church cease this hobnobbing with the ecclesiastics of the Modernist, Scoto-Catholic, Arminian, impenitent Church of Scotland? Now or never! Are they not thereby partakers of the evil deeds of the Church of Scotland?

As regards the historic Original Secession Church, with which we were asked to co-operate, their congregational "Men's Meetings" in Carluke and Shottsburn—at which lectures are given on the national bard, Robert Burns, and his songs sung—are considered of sufficient importance as church activities to be reported in their official monthly organ for December, 1947, and March, 1948. How are the mighty fallen! yet, while there are grey hairs here and there on this once noble church, it seems it knoweth it not. According to the Free Church minister of Strathpeffer, in a speech

he made at the recent Church of Scotland induction service at Fodderty, modern psychology is to be the great future instrument in facilitating the way for church union. According to reports of the speech in the daily Press, this modern view was loudly applauded. It is not modern psychology, but the Holy Spirit, through the Word, who alone can effect union in the truth, which He Himself inspired. As for poor Robert Burns, with all his poetic genius, and carnal popularity among the ungodly, he was himself much nearer the truth than his modern idolatrous admirers, when he deemed that the words, "misled by fancy's meteor ray, by passion driven," would be a suitable epitaph for his mis-spent life. In view of the foregoing instances of frivolous irresponsibility, on the part of professedly orthodox churches, why do we wonder at the Spirit's absence?

We separated from the Lord's Day Observance Association of Scotland because of the Modernists on its platforms, and loyalty to our church requires that we shall not now financially support that Society. No amount of transferring of modernist members from local branches, to take the place of modernists in other branches will suffice. While I cannot personally believe the accuracy of the statement, twice repeated, in the Spring—Summer, 1948, issue of that Society's magazine, that congregations of the Free Presbyterian Church, as such, financially handsomely supported it, for I regard such a statement as sheer propaganda, yet it is sad to think that individuals, bearing the honoured name "Free Presbyterian," would give this motley Society the least countenance, in view of our church's advice to the contrary. We have a Sabbath Observance Committee of our own, which is doing excellent work, and I am sure its activities involve expense. Charity begins at home. "Be zealous, therefore, and repent."

Neither let there be any among us with mental reservations regarding our church's rule relative to vehicles run for commercial gain on the Lord's Day, or relative to buying "Sunday" newspapers, despite Rev. Prof. R. A. Finlayson's article on Sabbatarianism in the *Sunday Express* for the 23rd May, 1948. In that article in a "Sunday" newspaper, handed to me by a gentleman a few days after its appearance, Professor Finlayson condemns what he calls "a list of do's and don'ts for 'Sunday' observance," as, in his view, "it might well be a breach of Sabbath law," while I personally regard writing articles for a "Sunday" newspaper, even on Sabbatarianism, as a glaring breach of Sabbath law. We, as a church, are only adhering, in this regulation about vehicles run for gain on Sabbath, to the principle of interpretation of the Fourth Commandment that characterised the old Free Church of Scotland, in her best days, as verified, for instance, by the article on "The Christian Sabbath," by one of her worthy sons, the late godly and able Rev. W. MacIntyre, M.A., Sydney, Australia, reproduced in the *Free Presbyterian Magazine* for March, 1942, and originally written in 1879. One hundred per cent. loyalty demands this fidelity to principle, as even one Achan in the camp might cause the blessings of peace, unity, and harmony to be withheld. Our convictions and sympathies must be with our church sincerely, wholeheartedly, and unequivocally, if we are to avoid being regarded as play-acting hypocrites and deceivers. It is incumbent upon us to stand fast, and to hold fast, as we began in our denominational history, loyal to the doctrine of an inspired infallible Bible, at all times, but in a special manner when our nation and generation are drifting, with alarming swiftness, into the terrible maelstrom of neo-paganism; a troubled sea, in which Popery, and

every other false system of religion, science, and philosophy, can congenially flourish. It is also a time when nominal "Protestants are being educated to set inordinate store by what God makes of least account—formal union—at the expense of what He regards as of supreme value—doctrinal fidelity." We are "doing a great work," so we "cannot come down"; let our enemies beware of "the curse of Meroz."

Of no other denomination in Scotland, since Covenanteeing times, is the description so true, in the language of Samuel Rutherford, as of the Free Presbyterian Church of Scotland:—"I have borne scorn and hatred, I have borne wrong and shame; Earth's proud ones have reproached me, For Christ's thrice-blessed name!" If we are to be faithful for the future, amid rapidly gathering storm-clouds of spiritual darkness, the other words of Mrs. Cousins' poetic rendering of Samuel Rutherford's biography must be fulfilled in our denominational history:—"I've wrestled on towards Heaven, 'Gainst storm, and wind, and tide." It is humanly impossible to conceive or calculate what sufferings, miseries, disasters, and calamities, individuals and nations would have been saved from, if from the dawn of the Christian era to the present day, all who professed the name of Christ had uncompromisingly adhered to the simple, primitive, pristine norm of apostolic Scriptural Christianity, as revealed in the Bible. It is equally true that there shall never be peace or blessing on earth till individuals and nations will have sincerely and penitently returned, by the supernatural sovereign grace of God, to this pure fountain of Christian truth. As no denomination, however orthodox, is better than the average moral and spiritual behaviour of its professing members, what manner of persons ought we to be in all practical holiness and godliness. Let us, consequently, individually seek the blessing of a gracious heart, a practically consistent godly life, unswerving loyalty to the truth as it is in Jesus, and let us constantly plead for an outpouring of the Holy Spirit upon ourselves, our nation, and our generation world-wide.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8).

### Communism v. Romanism, and Religious Liberty.\*

NOTWITHSTANDING the present chaotic state of world politics it is not very difficult to discern two distinct and opposing forces—Communism and Romanism, each striving for the mastery; and it would be well for us to turn aside from the existing confusion of tongues for the purpose of finding out the attitude of these two giant opponents to that religious liberty so dear to the Christian, and the principle laid down by President Roosevelt—"Freedom of Religion."

For this purpose we will keep far away from the "propaganda" of both sides, and take into account only that evidence which is beyond dispute.

First, we will consider Communism as represented by Russia of to-day. The old Czarist autocracy was made up of two distinct forces, organised religion and the civil authority, both dependent and inter-dependent upon

\*The first of three articles by A. T. Tasker, a Christian authority on the subject.—*Sub-Editor.*

one another for a continuation of that system of government. Therefore, to end one was to end both, and this was done. The Orthodox Church was dis-established, its enormous wealth confiscated, and Communism assumed control as the only government. Russia became, officially, a land of no religion.

But the reader will be astonished to hear that this new government, by a decree of January 23rd, 1918, immediately granted religious freedom to all its citizens. Nobody in Soviet Russia was expected to furnish information as to his religious beliefs on taking up employment or on joining any public organization or society. No distinction was drawn between believers and unbelievers. Further, paper was supplied from Government stores for the printing of religious literature. Yet three days prior to this decree, Patriarch Tikhon issued a message to the whole of the Orthodox Church (January 19th, 1918) threatening with excommunication all baptised persons who had any link with the Revolution:—

“By the authority which is given us from God we forbid you to approach the sacraments of Christ; we anathematize you, if you still bear Christian names. . . . We also conjure you all faithful children of the Orthodox Church not to enter into any kind of association with these monsters of the human race; put away that wicked person.”

This attitude of the Orthodox Church resulted in open warfare till 1921, when the government was forced to take those measures of suppression which brought about that opprobrium “Soviet Godless Russia.” In the Church Sober (or Synod) of 1923 (will the reader kindly note that the Orthodox Church was never barred from its *religious* functions), Tikhon was deposed and Father Sergius was elected as head of the new “Living Church.” The two sections existed apart, and under the guidance and instructions of Father Sergius, all clergy took an oath of loyalty to the Soviet State in 1927. At a Press conference in 1929 Father Sergius said (here are his exact words):—“There never has been, nor is there, any persecution of religion in the U.S.S.R. In virtue of the decree separating the Church from the State, all are free to observe whatever faith they will, and no religion is persecuted by the State.”

Article 124 of the Stalin Constitution promulgated in 1936, reads:—“In order to ensure to citizens freedom of conscience the Church in the U.S.S.R. is separate from the State, and the schools from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognised for all citizens.”

In the schools and colleges the aggressive Atheism of the past is slowly but surely being superseded by Agnosticism. Religion is studied “as it applies to a knowledge of scientific materialism from a neutral view-point. Our final assumption is that we know nothing definite, we tell our students this is our attitude to these problems. In our teaching we do not assert that there is no God: we merely say that for us this is an open question.” (Statement by the Dean of the Faculty of Political Science of the University of Kharkov.)

In 1946, the President of the Southern Baptist Convention of Canada visited Russia, and reporting in the *Western Recorder* states:—

1. There are to-day approximately 3,000 Baptist churches in the U.S.S.R.
2. It is conservatively estimated that there are 2,500 ordained Baptist ministers in the U.S.S.R. at this time.



“We do not undertake” (they (the Baptists) explained) “to say what our Government intends, but we do most gratefully report that we are now enjoying a measure of freedom unknown by the Baptists in all the years of our witness in Russia.”

The Berlin special correspondent of *The Daily Telegraph* reports (18/10/46) as follows:—“Reports that religious instruction has been banned in schools in the Russian zone of Germany were denied here last night by German church leaders and education officials. . . . Every child whose parents so desire is given religious instruction. Ninety per cent. of training given is by Protestant ministers, and the remainder by Roman Catholic priests.”

In short, the present position of religion in this ideal Communistic State is ably summed up by Avro Manhattan (*Religion in Russia*) thus:—“Should he (the Russian citizen) wish to worship the moon, he would have the amplest liberty in so doing. The mere fact, however, that a second citizen, and probably the Government itself, is allowed to point out that the moon is a mere lump of matter spinning round a planet named the Earth, and not a Being to whom prayers should be addressed, should not be taken as a proof that the moon-worshipper is being persecuted by those who do not share his belief, or that the Government is not allowing him the freedom necessary for honouring the Earth’s satellite as much as he pleases. Provided the moon-worshipper, while praying, does not obstruct the traffic and does not interfere with the daily life of his fellow-citizens, he will be free to put all his faith in the moon, to draw all the consolation he can derive from it, and even build a church, as long as he obeys the law.”

### The late Mrs. Mary MacLeod, Inverasdale, Gairloch.

MRS. MacLeod was born at Braes, Inverasdale, where she ended her days in February, 1947, at the good old age of 88 years. We are not in a position to state how she came to know the Saviour, but it seems she led an exemplary life even in her youth. We have heard one who worked with her, when she was young, say, that “Mary,” as she called her, was then given to secret prayer and Bible reading and that her frivolous fellow-servants would not deter her from her duty to her God. A good testimony to her sense of the claims of God! We were not able to discover, accurately, whether or not she was a member in full communion when the separation took place in 1893. If not, she must have become a member shortly after, for she was a member for a long time. She was one who followed the Lamb, having seen the “good” of God’s “chosen.”

Her husband, Murdo MacLeod, a weaver by trade, was reckoned to be a good man. From what we were told of him, he, like Mr. Fearing in the *Pilgrim’s Progress*, was all his days pressed down with fear, while all who knew him saw the image of Christ in him. He never made a public profession, but he had such a place as a god-fearing man, that he was frequently asked to pray in public. He died many years ago.

Mrs. MacLeod was, in her latter years, subject to seasons of depression, and owing to her reserved nature she would not give much of her mind to any. She is now in the place, we believe, where there is no Satan to harass, where there is not “another law” to war against the “law of



her mind," and where "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—A.B.

### The late Mrs. Bella MacKenzie, Strath, Gairloch.

Two things are required to take believers to heaven; *a title to it*, and *preparation for it*. Their only title to heaven is the blood and righteousness of the God-man. But besides the title there must be meetness also, for the heavenly Jerusalem, according to the words of the Apostle: "Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light." If we are to sit down among the blessed ones who are called to heaven, we must not only be "arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints," but we must also have: "The kingdom of God, which is righteousness and peace and joy in the Holy Ghost" set up in our hearts. Our sweet persuasion is that the subject of this short sketch was closed with the above righteousness, which alone can give a *title*, and possessed the "kingdom" which is "righteousness and peace and joy in the Holy Ghost."

We are not in a position to say how Mrs. MacKenzie was led to the Saviour, but it was when she was young. She made a public profession, we heard her say, in Hope Street Free Church, Glasgow, about the year 1881, when she was 18 years of age. She had, evidently, gone south to service with daughters of the Rev. Duncan Matheson, a Disruption worthy, and the first Free Church minister of Gairloch. For the long period of sixty-six years, she adorned her profession. She could not have run such a long race, untarnished, without looking unto Jesus. The believer can only run on as he views Jesus by the eye of faith at the right hand of the Father opening His blessed arms to receive him into his bosom at the end of the race.

Our subject was born in Strath, where she died, but she lived for a period at Laide. Her married life, which was short, was spent at Laide. There were two godly young men at Laide, Murdo and John Mackenzie, brothers. They were a hope and encouragement to the Free Presbyterian cause there at the separation in 1893. They were among the founders of our Mission Station there, and they presided at the meetings held there in those early days. But alas! they were not destined to live long. Murdo was Mrs. MacKenzie's husband. He was working on his croft one day in the spring-time with a horse and cart, and the horse took a fright, and the cart went over his body and he was so badly injured that he died two days after. Thus Mrs. MacKenzie was left a widow, with three of a family, two sons and one daughter. The daughter, while still an infant, died three weeks after her father. The elder son was killed in World War I, and his brother, who was always a semi-invalid, died some years after. This shows that Mrs. MacKenzie had her own share of the troubles of this world. The Lord's dealings with His people in this wilderness are to prove them, to know what is in their heart. When the Lord implants life in the soul, there will be things from time to time to prove the reality of this work. Mrs. MacKenzie lost nothing in the fire of affliction but

the cross. Her faith never lost a particle, but shined the more, and her love, patience, submission and humility all remained unhurt in the flame.

Shortly after her husband's death, she came back to live in her old home at Strath, and there she resided till the end of her pilgrimage.

Mrs. MacKenzie was a reader. Books and religious periodicals were her companions, but not to the neglect of her Bible. She was very fond of Spurgeon's writings. Though Gaelic was her mother-tongue, she was as much at home in the English language. She thirsted for knowledge, and above all, the knowledge of her being in the Saviour; for this knowledge she pressed forward, as an active runner presses towards the goal, that when the Lord would come, she might be found in the "Man" who is "a refuge from the storm," and "a shadow of a great rock in a weary land," the only Saviour from the wrath to come which will one day burst upon the world.

Our friend enjoyed fairly good health until a little over a year before her end came. Her trouble was the heart, and it demanded her to keep her bed for most of the time. Her end came on 1st November, 1947, at the age of 84 years. Our sympathies go out to her only sister, Mrs. MacMillan, San Francisco, who feels the loss of a devoted sister keenly, and her sister-in-law, Mrs. MacKenzie, Strath, who was responsible for her comforts in her last illness.

"Help Lord, because the godly man  
doth daily fade away;  
And from among the sons of men  
the faithful do decay." (Ps. xii. 1.)—A.B.

### **The late Miss Catherine Campbell, Teacher, Strath, Gairloch.**

Miss Campbell was the elder daughter of the late John Campbell, a respected elder in the congregation of Gairloch. She was born at Upper Diabaig, within the bounds of the Shildaig congregation, about the year 1901. Her mother died when she was about a year old, and her father shortly after removed to Gairloch, where he remained for the rest of his life. Catherine and her younger sister, Lexy, were tenderly nursed by their paternal aunt, who attended to their spiritual needs as well as she did to their temporal needs.

Miss Campbell was reared in a Gospel atmosphere, and it appears she came under its influence when young. The Lord had opened her heart. A blessed opening! when He who has the key of David put in his hand by the hole of the door and opened her heart to receive His own Word. In process of time she trained to be a school teacher and taught in Ardheslaig, and for the most part at Melvaig. It was when at Ardheslaig, in the congregation of Shildaig, she came forward to the Lord's Table for the first time, twenty-five years ago. She was a tempest-tossed soul for most; her sun and stars beclouded, compass lost, chart useless and breakers ahead. Doubts and fears caused this. But she had her bright days, and she could relate them in her lowest, but she missed the joy of her salvation and craved after its restoration. Miss Campbell was physically weak, due to the condition of her nervous system, and often mentally depressed, and

the arch-enemy took full advantage of this. About two years or more before she died, she resigned from her post as teacher owing to the distressed state of her mind. It was hopeless to speak a word of comfort to her. In discussing with her about the concerns of her soul, one could learn a lot; she was deeply taught and knew much about the claims of God's law, and of the deceitfulness of the human heart and what was required to satisfy "the soul that longing is." Like Zion, she was "not comforted," that is not comforted by, nor capable of comfort from, any other than God. This is a very decisive mark of a work of grace in the soul. When a person is so distressed in his feelings, so cast down in his mind, and so troubled in his conscience, that none but God can comfort him, we seem to be at once on the footsteps of the Spirit. We do not find hypocrites on this ground. False professors can easily take comfort, they can steal what God does not give, and appropriate what God does not apply. But the believer's special mark is that he is "not comforted," that his wounds are too deep for human means. God has reserved His comforts in His own hands. From His lips alone can consolation be spoken to a soul in distress. On two occasions, being alone in the home, she voluntarily consented to medical advice and went to a Mental Institution. After being there for three months on the first occasion she greatly improved and it might have been to her benefit if she had remained there longer, but the communion was drawing near and she wanted home. But after a time she began to go down again. After some time she decided to go back to the Institution. This time she was not able to take sufficient nourishment, she had evidently lost her appetite anyway, and she was confined to bed the short time she was there. She gradually got weaker till she passed away on 1st November, 1947. And so after a stormy journey in this wilderness she entered into that rest that remaineth to the people of God, to join in, with her father, aunt and sister, once members of a happy home here below, to sing the song of the redeemed. It is good that the darkest moments, the dreariest hours, the most painful exercises, the most fiery temptations will not separate Christ from the soul: "Being confident in this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—A.B.

### Free Church First Called Free Presbyterian.

By Rev. JOHN A. MACDONALD.

IN a recently-published book, whose author, in a few scanty remarks he makes about our dear Church, is none too friendly toward us, nevertheless has written regarding our position much more favourably than he ever intended. I refer to the part of the book with the paragraph title, "Free Church of Scotland First Called Free Presbyterian." As I feel sure there are many people in our church who never heard of it, it is as follows:—

"It is interesting to note that prior to the Disruption in Scotland, and for some time after it, the Free Church of Scotland was known as 'The Free Presbyterian Church.' Dr. Thomas Brown, in his *Annals of the Disruption* (page 62) mentions Dr. Parker of Lesmahagow as saying: 'The Disruption being now to all appearance inevitable, I deemed it my duty to summon a general meeting of the parishioners on a week-day evening,

that I might state what has been done, and the steps now behoved to be taken for the maintenance of a Free Presbyterian Church.' Moreover, he informs us of the interest in the movement by the Rev. Murray McCheyne, in the following terms: 'One of the earliest to respond to the appeal of Dr. Chalmers was Mr. McCheyne of Dundee.' 'We are proposing,' he wrote on the 7th March, 'to organise for the support of the Free Presbyterian Church.' He calls for the aid of Mr. Makgill Crichton at a meeting to be held on the following Tuesday:—'All the accommodation of my humble dwelling, is, of course, at your service.' The meeting was held, and the association formed. Mr. McCheyne was heard pleading fervently the cause of the Free Presbyterian Church. It was his last service, his work was done, he went home and lay down to die, and there were many in Scotland whose attachment to the cause of the Free Church was all the deeper from the fact that his latest public testimony was borne so earnestly on its behalf. We would also draw the attention of our readers to *The Illustrated London News*, May, 1843, which gives a picture of the first Free Presbyterian Church, erected (Dr. Candlish's). We have in our possession a medallion commemorating the first Assembly on the 18th May, 1843. On one side is an emblem or picture of a particularly fine burning-bush, covered by a round scroll with 'Nec Tamen Consumebatur,' while underneath is the name of the maker, J. Taylor, and 'Meeting of the 18th May, 1843.' Right round the Medallion are the words, 'In commemoration of the first Assembly of the Free Presbyterian Church of Scotland.' On the other side is a bust figure of Thomas Chalmers, D.D., LL.D., Moderator of the Assembly of the Free Presbyterian Church of Scotland."

Oh! what encouragement, comfort, and confirmation to all loyal Free Presbyterians of the present day must it be to know that the saintly Rev. R. M. McCheyne prayed for the future spiritual prosperity of a Church whose separate ecclesiastical identity he did not live to see, and, at least fifty years in advance of that Church assuming the exact historical designation Mr. McCheyne mentioned in his prayer. Our position as a church in doctrine, church government, and discipline, and, also as the true representative of the Scottish Reformed, and Disruption Church is thus clearly and definitely vindicated to the satisfaction of all unprejudiced persons.

In the strength of God, we are still humbly and faithfully adhering to that honoured position in present-day Scotland, notwithstanding the way we are discouraged by other churches that welcome our fugitives from discipline with open arms. Indeed, the present Free Church has a lot to answer for, in this particular connection. What now is our duty as a Church? Is it to fold our arms in self-complacent satisfaction? God forbid. It is our supreme duty as a Church, collectively and individually, to pray for an outpouring of the Holy Spirit, that we might be honoured by God as His instrument in convincing and converting sinners, and in edifying and establishing true believers. May we act like the Apostle Paul:—"Not as though I had already attained; either were already perfect, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 12-14).

### The Plant of Renown Received for a Fading Flower.

IN Anderson's *Ladies of the Covenant* there is an interesting biographical sketch of Lillias Dunbar or to give her married name, Mrs. Campbell of Torrich. When very young she lost her mother but found in her cousin, Lady Duffas, one who tenderly cared for her and whom she devotedly loved. In the over-ruling providence of the Most High, Lady Duffas was soon removed by death. The blow fell on Lillias Dunbar with stunning effect but in her sorrow she was enabled to express herself in the following beautiful manner: "Truly, I think nothing less than deliverance out of soul troubles, and the love of Christ, could make me overcome the loss of her, who was my all in the world; my pleasure, honour, and riches were all in her; but how soon was all this laid in dust to me. Yet praises for ever be to Him who did it, so that we both were gainers. She hath passed from the valley of misery, and, as she herself said, at her death, hath gotten the palm-tree in her hand, and now she walks with the Lamb in white. As for my part, for brass I have gotten gold; *for a fading flower I have gotten the noble Plant of Renown*, who is the brightness of the Father's glory and the express image of His person, Him who was dead and is alive, and lives for evermore, Him from whom death shall not be able to separate me, for He shall be with me when I shall go through the dark valley, so that I shall fear no evil."

### Notes and Comments.

*The Lambeth Conference.*—Lambeth Palace in England has been the residence of the Archbishops of Canterbury for many years. From it, the recent Lambeth Conference takes its title. Such Conferences have been held periodically since 1867. At this recent Conference at Lambeth, sitting from 1st July until the 8th of August, over 300 Bishops of the Church of England from all parts of the world, gathered to consider many items under the main heading, "God in His Church and in His World." The Conference was held in private, but there has now been issued a 120-page document containing 118 resolutions adopted, dealing with such subjects as "The Doctrine of Man," "Atomic Power," "Marriage," and "The Church and War," etc. We have presently to depend on a fairly long, yet limited report, on these resolutions, published in the *Glasgow Herald*.

*Lambeth and the Doctrine of Man.*—On the subject of Man, the Conference has much to say regarding what is called, "The new menace of Marxian Communism, which exalts atheism. . . . Christians must repudiate this form of Communism." And in face of this, certain features of Communism are commended. The Bishops say that in the minds of many, Communism appears as a protest against social injustice, although such repudiate the Communist doctrine of man. Yet how indefinite and unsatisfactory, the professed Christian Bishops themselves are on the doctrine of man. They say: "Apart from God, he can neither master his nature nor find his true self." They do not state what they mean by "his true self." But we know that the Scriptures declare that: "The heart of man is deceitful above all things and desperately wicked." Man can never master his fallen nature. It is God alone who can work

in man by His grace, to will and to do, that which is according to God's good pleasure. In a further statement the Conference gives expression to a well-loved heresy and delusion, viz.: ". . . Nations as well as individuals, are all members of the one family, under the one God and Father of all." And thus the Bishops link themselves up, spiritually, with Hitler, Mussolini, Gandhi and the Pope and the Russian atheist. O! for the light of God's Truth upon the doctrine of man and his relation to God, as a creature, a sinner and as saved by grace.

*Lambeth and Roman Catholicism.*—The Conference records: "That the only method of re-union which Rome will accept is that of submission to the Papacy. There is no sign of any abatement of this demand in the last 20 years." Let Protestants mark the term used here, namely, 're-union' and not 'union.' The Bishops appear to think that the original 'fold' of the Roman Catholic Church was and is the right one for them, only they would like to be allowed to continue as their own masters and not be the slaves of the Vatican, if a re-union is to take place. They enjoy so much liberty in the separate communion of their own Church, the Church of England, that they are permitting the Law to be broken, by their clergy, by the introduction of Romish practices into many congregations of their Church. And yet they say in Conference: ". . . There are still most serious divergencies in faith and practice between ourselves and the Roman Catholic Church." But the Bishops take good care not to state what these divergencies are.

*What the Churches Need.*—The Churches of our land need now, a return to belief in the Bible, from Genesis to Revelation, as the inspired Word of God, purity in worship, the preaching of "the whole counsel of God," and much prayer in private and public for an out-pouring of the Holy Spirit upon preachers and people.

*"Of Two Evils Choose the Less."*—This is a saying one often hears, as "Of two evils choose the least." We have read somewhere that a noted divine wrote that he would prefer Roman Catholicism to atheism. Preference for neither is the right attitude of the Christian. It is true, of course, that there are some sins which, by reason of several aggravations, are more heinous in the sight of God than others; but it surely does not follow that we should choose the less heinous rather than the other. Our duty is plain, viz., to choose neither.

### Literary Notice.

*The Story of the Gospel in England*, Vol I., by S. F. Paul, A.R.C.Sc., 4 Silverdale Road, Hove, 4, Sussex; price 2s. 6d.; by post, 2s. 9.

The author intends to publish *The Story of the Gospel in England* in four volumes, the first of these being now for sale. This booklet of 79 pages, printed in good, clear type, deals with the pre-Reformation period from about 200 A.D. to the close of the 14th century. Outstanding historical events, from one stage of this period to another, are recorded concisely and in an interesting manner; and these events, with the persons and peoples concerned, are introduced in as far as they are connected with the introduction of the Gospel to Britain, its preservation, trials and triumphs during this period. In his first chapter, on "The Early Britons," the author quotes Tertullian (A.D. 160-245), Origen (185-254) and others, in proof

of the existence of the Gospel in Britain at that early date; e.g., Origen says: "The power of God our Saviour is even with them which in Britain are divided from our world." The author later deals in a most informative way, with the rise to power of the popes at Rome and their arrogant endeavours to enslave England, from the time of King Edward the Confessor (1042-1066) and onwards. In the chapter, "Resistance to Rome Awakened," there is recorded, among other matters, the case of a William Occam (1300-1349), a scholar and writer of the period, who was ex-communicated for contrasting the poverty of the Lord Jesus, Peter and other disciples, with the worldly grandeur of the pope. And there is worth-while reading in the concluding chapters dealing with John Wycliff and his followers (1300-1400), who were by God's grace faithfully devoted to the doctrines of God's holy Word and the Gospel of the Lord Jesus Christ, for which they also suffered in various ways, as the author reminds us. The author has been much concerned throughout to introduce the light of Scripture where he deems this necessary. We recommend this booklet to our people, and to the young.

### Church Notes.

*Communion.*—October—First Sabbath, North Tolsta; second, Gairloch and Ness; third, Applecross; fourth, Greenock and Lochinver; fifth, Wick. November—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. January—Fifth Sabbath, Inverness.

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

*Ordination and Induction of Rev. Wm. MacLean, M.A.*—The Outer Isles Presbytery met at Ness, Lewis, on Wednesday, 18th August, for the ordination of the Rev. William MacLean, M.A., to the ministry and his induction to the charge of Ness. Rev. D. R. Macdonald, Tarbert, preached from Rev. iii. 7-13. Thereafter Mr. MacLean, on answering the usual Questions and signing the Formula, was ordained by solemn prayer to the office of the ministry. Rev. D. J. Macaskill, North Uist, addressed the newly-ordained pastor. Rev. D. Campbell, Stornoway, addressed the congregation. We wish the Ness congregation and their pastor every success in the Lord. —D. R. Macdonald, Clerk, Outer Isles Presbytery.

*An Appeal by Applecross Congregation.*—The Church at Applecross has now served the needs of the congregation as a place of worship for 50 years; being one of the earliest buildings erected by the F.P. Church. As the iron-work composing the interior has now greatly deteriorated, and is becoming increasingly costly to maintain; the congregation hopes to raise a strengthening wall with a substantial roof. The work of reconstruction being beyond the means of the congregation, we accordingly make this appeal with the authority of the Western Presbytery, to friends throughout the Church to help us. Any sum will be appreciated and gratefully acknowledged by either Rev. J. A. Macdonald or Mr. M. Gillanders, Milltown, Applecross.

*New Clerk Appointed for Western Presbytery.*—The Rev. John Colquhoun has been appointed Clerk of the Western Presbytery, the former Clerk having resigned. All communications on Presbytery business should now be addressed to him, at F.P. Manse, Glendale, Skye.

## Acknowledgment of Donations.

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

*Sustentation Fund.*—Mrs. A. McP., Scotstown, £1 10/-; Miss R. B., Calgary, Alta., £1 4/10; A Friend, Glasgow, £1; Miss I. McK., Elphin, £1; Nurse McN., Cardross, £1; Mrs. A. B., Selkirk Street, Hamilton, 15/6; Anon., “In loving memory of two sisters,” 6/-; Mrs. J. M. S., Ardrishaig, 10/-; “A Friend of the Cause,” Canada, per Rev. W. Grant, £4 10/-.

*Aged and Infirm Ministers and Widows and Orphans Fund.*—“A Friend of the Cause,” Canada, per Rev. W. Grant, £4 10/.

*College Fund.*—Mr. M. N., F.P. Missionary, Arrina, 10/-.

*Home Mission Fund.*—G., Dundee, o/a Lochgilphead Congregation, £10.

*Organisation Fund.*—Miss I. MacK., Cama Cottage, Elphin, £1.

*Synod Proceedings Fund.*—Mr. C. McL., 2 Cruimer, Lochinver, per Rev. A. Macaskill, 8/6.

*Jewish and Foreign Missions.*—A Friend, Glasgow, £3 10/-; Anon., Glasgow postmark, £3; Miss R. B., 440 21st Avenue, Calgary, £2 9/5; A Kames Adherent, £2; “Diabaig,” o/a S.A. Mission, £2; Miss I. McK., Elphin, £1; Mr. Rod. McL., 230 Fifth Avenue, New York, o/a Teachers’ Salaries, £2 11/5; Mr. Neil Shaw, Fairy Meadow, Wollongong, New South Wales, £4. The following received o/a £600 for Shangani Mission New School:—“Interested F.P. Teachers in Skye,” per Miss Flora Macdonald, £28; Anon., Kilmaccolm Postmark, £10; “Go Forward,” Oban, £5; Friends, 42 Lochnell Street, Lochgilphead, per Rev. Jas. McLeod, £5; D. and I. McC., Toward Lighthouse, Dunoon, £4; A Friend, Carr Bridge, £2; Mr. M. C., Lochmaree Hotel, Ross, £1; J. and M. McN., 69 Lochnell Street, Lochgilphead, £1; J. and M. McN., 69 Lochnell Street, Lochgilphead, o/a Clothing Fund, £1.

*F.P. Magazine—Free Distribution Fund.*—Mr. H. Koster, Ymniden, Holland, per Mr. H. J. Paul, “Anwoth,” Haywards Heath, £1; Mr. E. Nicolson, 8 Fisherfield, Portree, 10/-; Mrs. C. McIver, 105 Edgemoor, Port of Ness, £1; “An old Friend of the Cause,” Tomatin, per Mr. Robert Watt, 10/-.

The following lists have been sent in for publication:—

*Stratherrick Section—Manse Fund.*—Mr. J. Fraser, Migovie, acknowledges with sincere thanks a donation of £1 from Mrs. S., Little Urchany, and from A Friend, Beauly, £1, for Communion expenses.

*Dingwall Church Building Fund.*—Mr. S. Fraser, Ashlynn, Craig Road, Dingwall, acknowledges with grateful thanks the following donations:—W. F., Stratherrick, £1, per Rev. D. A. Macfarlane; A Friend, £1; for Sustentation Fund per the same, A Friend, £1.

*Edinburgh Congregational Funds.*—Rev. N. McIntyre acknowledges with sincere thanks the sum of £1 from A Friend, o/a Sustentation Fund, and £2 from Mrs. P., Lowestoft, o/a Foreign Mission Fund.

*Edinburgh Manse Purchase Fund.*—The Hon. Treasurer, Mr. Hugh MacDougall, S.S.C., 58 Grange Loan, gratefully acknowledges the following:—Contents of the Collecting Box in Vestibule of Church (opened 26th August),



£5 6/6. Collecting Card per Mrs. J. Charlton:—H. and G. G., £2; Mr. M. R., £1; Miss B. R., £1; Mr. Wm. R., £1; Mr. A. R., £1; Miss J. and Mr. K. McR., £1; Mrs. J. C., £1.

*Fort William Mission House Repairs Fund.*—Mr. A. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following donations:—"A Friend of the Cause," Calgary, Canada, per Rev. W. Grant, £5; Rev. D. J. M., £1.

*Gairloch Congregational Funds.*—Mr. D. Fraser, Treasurer, acknowledges with sincere thanks the following donations:—Mrs. T. McL., 15 Strath, in memory of a beloved Father and Sister, £2, o/a College Fund; A loyal F.P. Member from home, £1, o/a Home Mission Fund. The following o/a Sustentation Fund:—A loyal F.P. Member from home, £4; the late Mrs. Mackenzie, P.O. Buildings, Kildary, £2; Mrs. C. N., Luibmhor, £2; Mr. F. McD., Kinlochewe, £1; Mr. D. McD., Kinlochewe, £1.

*Halkirk Congregation.*—Rev. W. Grant gratefully acknowledges receipt of £24 from "A Friend of the Cause," Calgary, Canada, for various Congregations and funds as stated; also from Mr. and Mrs. J. N., Baasay, £2, o/a South African Literature.

*Inverness Manse Building Fund.*—Mr. Wm. Mackenzie, Treasurer, acknowledges with grateful thanks the following donations:—Mrs. C., 1619 15th Avenue, W. Calgary, per Rev. W. Grant, £5; A Lairg Friend, £1, per Rev. A. F. Mackay; Mrs. M., Vancouver, £1, per Rev. A. F. Mackay.

*Lochcarron Manse Building Fund.*—Mr. G. Ross, Treasurer, acknowledges with sincere thanks the following:—per Congregational Collecting Books:—Strome and Ardiniskan, £25 3/-; Kishorn, £8 11/-; Jeantown, £17 10/-; Slumbay, £10 5/-; Coulags, £2 10/-; also "A Friend," Kishorn, £1, per J. McK.

*London Congregational Funds.*—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—A Friend, £5; Mrs. C. M., 9 Swanwick Avenue, Toronto, £1.

*Baasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, thankfully acknowledges the following donations:—Friend, Portree, £1; Friend, per E. McS., 10/-; also £1 from B. G., Portree, o/a Sustentation Fund, and £1 from J. G., Glenbrittle, o/a Foreign Missions Fund.

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