

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. lx. 4.*

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Looking Back.

THE life-story of individuals and the history of churches have invariably many lessons for those who wisely ponder over the story when certain chapters have been written. It is a long time to look back to 1893. What changes have taken place in the world since then; our country has been plunged into three wars—the South African, the first World War and the present which is being waged with such intensity, when millions of human beings are being launched into eternity. During this period great ecclesiastical changes have taken place in Scotland. In 1900 the Declaratory Act Free Church and the United Presbyterian came together—the present Free Church refusing to enter the newly formed denomination. Then came the staggering blow of the House of Lord's decision in 1905 when the stricken reeling under its effect spoke foolishly instead of laying to heart that it was their own doings that disestablished their own Church more effectively than all the ineffective speechifying of Principals, Rainy and Hutton against the Church of Scotland. The chief culprits assumed the role of martyrs and proclaimed themselves to be such but there were others in Scotland who read in the crushing blow under which they staggered the just reward for their ecclesiastically engineered tactics. As Principal Rainy said there was something wrong somewhere and there were not a few in Scotland who had no hesitation in putting their finger on what was wrong and who was the cause of it. In 1929 the majority of the United Free Church which had prominently displayed the Voluntary principle flag at its masthead joined with the Established Church forming the Church of Scotland. The future historian will, in all likelihood, regard such a conversion as one the ironies of Scottish ecclesiastical history. Whatever may be said of the present United Free Church this at any rate may be said they showed more consistency in this matter than their brethren who joined the Church of Scotland. So in Church and State, though there were no other happenings than these remarkable things, history was being made.

During these eventful years the Free Presbyterian Church held on her way under the good providence of God, meeting the storms that met her on the voyage and while some waves struck her with more force than others the little vessel did not founder and is still bearing witness in defence of truths for which she came into existence.

When their long journey in the wilderness was coming to an end Moses addressed the Israelites in these moving words: "Thou shalt remember *all* the way which the Lord thy God led thee these forty years in the wilderness,

to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 2, 3). Surely if ever there was a people that had reason to call to mind the Lord's wonderful dealings with them it was the people addressed and should not we as Free Presbyterians listen to this call and meditate with gratitude on all the ways the Lord dealt with us since our beginning in 1893.

As Free Presbyterians we are never allowed to think too much of ourselves or our preachers for whenever we do so we get something to remind us that this is not the way to glorify the God who led us all these years in the wilderness. Whenever we give the glory to man that should be given to God we have to pay a penalty that is not pleasant for men who are ready to be governed by the wisdom of the world rather than the wisdom of God which is not only contrary to but antagonistic to it, and which comes down from above. Those who remember the days when our fathers left the Declaratory Act Church look back with wistful feelings. A band of godly men and godly women, bowed down in Egyptian bondage, had been delivered from it and what peace and harmony reigned among us! These were happy days and is it any wonder that some of us would like to feel once again the harmony and love that then prevailed? But we must be careful not to be carried away by the glamour of the things that are past. We are in danger of idealising the days that are gone. Never have there been such beautiful summers as the summers of our youth—how pleasant and what sunshine there was in those days! So we say to ourselves; but let us turn to God's Word to see what it has to say about such wistful moralisings as these—"Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this" (Eccles. vii. 10). These words seem to indicate that they are a reminder to those who put such a question that God is the planner of the present as well as the past, the One who orders the dark days as well as the bright days. The wisdom of man is here set over against God's wisdom and is antagonistic to it. Sin has caused such an upheaval in man's soul that he is continually misinterpreting and misjudging God's wisdom. The happy days and the dark days are all part of a divine plan for His Church and for His people in which He is making all things work together for their good.

One has only to turn over the earlier volumes of our Magazine and read the obituaries of men and women who are now in heaven to get some idea of the ripe harvest the Lord reaped from the Free Presbyterian Church. And despite all who hold the contrary the Free Presbyterian Church was honoured at home and in the Mission Field by the Lord of the Harvest and as long as He has a people within her borders whose names are written in the Lamb's Book of Life and whom He has decreed to be called through the instrumentality of the Free Presbyterian Church God will send the messenger and the message there whatever the devil and his emissaries may say or do.

Questions have risen at times in connection with various matters which have caused considerable controversy. In the Free Mason and Dancing con-

trousers the attitude of the Church gave a hard blow to certain idols which were worshipped with intense devotion. The press of the country rose almost en masse against us and glib-tongued press men thought they would crush our Church with their pens and bring us to a sanity as unquestionable as their own. They made the mistake of their lives. We were ridiculed from Land's End to John O' Groat's in this country and even in the U.S.A. and Canada as some of the most benighted people in the civilized world. The Church went on with her witness and laughed them to scorn. Some from among ourselves have wished for wider freedom and sought it where they were likely to get it. Others, again, who thought us far too lax on certain points also left us and after wandering for a time in an ecclesiastical no-man's land found a resting place for their faithful souls in Churches which, to say the least of it, were not so strict as the Church they left.

It may be necessary to remind some of our critics that the noble Free Church of 1843 was rent from top to bottom by the Union Controversy in her 30th year; for there seems an idea in the mind of some that there have been no controversies so intense as those which have beset the Free Presbyterian Church. The Union Controversy shook the Church to its very foundations and it is a well known fact that another Disruption was contemplated and preparation made for carrying it out. We have weathered the storm since 1893 and neither in number of ministers nor in the means to support them are we as weak as some of those who prophesied evil told us we would be. In the meantime we say nothing more about these false prophets—major and minor but hope to make some reference to their prophecies later on.

Meantime let our people give thanks to God for all that He did for us in the past and for what He is still doing for us. On our side there are many things we have to confess with shame but notwithstanding all this let our prayer for the Free Presbyterian Church be:—

“Therefore, I wish that peace may still

Within thy walls remain,

And ever may thy palaces

Prosperity retain.

Now, for my friend's and brethren's sakes

Peace be in thee I'll say.

And for the house of God our Lord,

I'll seek thy good always”

(Scottish Metrical Psalm, cxxii. 7-9).

The Substance of a Sermon Preached in St. Jude's Hall, Glasgow, at the Meeting of Synod, May, 1943.

By the retiring Moderator, Rev. ARCHIBALD BEATON, Gairloch.

And let Jerusalem come into your mind (Jer. ii. 50).

THE Lord is speaking to captives in these words; the Jews who escaped the sword of the Chaldeans when Jerusalem was destroyed and were carried captives into Babylon; and had also escaped the sword of

the Medes and Persians when Babylon was taken. These are asked to go back to the Metropolis of their nation, and not linger in Babylon, and rebuild the city and temple and restore the worship of God. There is a striking resemblance in some ways between the captivities into which Israel had fallen and the conditions to-day spiritually and temporally. We, in this land, are in some measure robbed of our external privileges, such as the preaching of the gospel—ourselves being the robbers—and through severe war conditions we are deprived of many temporal conveniences, though we did not come so far as to lack the staff of bread. Yet we do not repent and turn to Christ—Jerusalem does not come into our mind. We, in Scotland, are like those captives, in that we are espoused to Christ by covenant relationship, and we should look for His coming back to build His house with living stones. Let Jerusalem come into our mind by way of prayer for Zion. Let us be active for Zion: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." In making a few remarks on these words and applying them, as enabled, to suit the occasion, let us consider:—

I. Jerusalem, and what we are to understand by it. 1. Jerusalem was a hallowed spot, revered by the Israelites, because the temple was there and the means of grace. The Church triumphant is called the "heavenly Jerusalem;" and we understand the Church militant, and in a visible Church form, by Jerusalem. The Church in the world to-day is the Jerusalem in which we are interested or should be interested. Our own branch has a special place in our hearts, even the places where our congregations and meeting places are. The gospel Church then is our Jerusalem in these last days. In the gospel Church the presence, and ordinances, of God are. In her the redeemed are gathered and prepared for the worship of God in heaven. 2. The captives in Babylon were to remember Jerusalem and why? (a). Because the temple was there. The devout Jew said: "If I forget thee, O Jerusalem, let my right hand forget her cunning," Daniel had his window open toward Jerusalem and kneeled and prayed three times a day. These were faithful in captivity and remembered Jerusalem and its worship, and there are some literal captives to-day in the enemies' hands who remember the Lord God of their fathers and are anxious to get communion news or anything of interest about the Cause just as if they were in one of our cities at home. Besides there is the spiritual captivity and in a measure this is true in Scotland now—evangelicalism and piety are oppressed. This divine injunction, however, is addressed to us all whether we are oppressed at home in our own native land, or captives in enemies' hands or in the services of the nation or in our factories helping the war effort: "let Jerusalem come into your mind." (b). To keep them from becoming settlers there and proselytes. Many have in the providence of God to go where they cannot get the gospel ministered to them. Some go willingly in search of their livelihood. Some of these go from our congregations, and not a few keep in touch with the Church of their fathers, they read the Church's Magazine and contribute to the support of the cause to which they are attached. There are others, of course, and they mix up with irreligious people and learn their ways, marry strangers of

the godless sort and you hear no more about them. They lose the way, many of them never to find it again. Others have to-day to go forth to the different services of our nation and have to be in very uncongenial companies. Life in our services to-day to a conscientious young man or woman is like Lot's life in Sodom. We sympathize with these. But let them remember Jerusalem and her God and commit themselves to Him. (c). To keep them prepared to return. They were to return to Jerusalem and to their God. How were they to return? In repentance of course. But some of the godly were made captives, yes! That very often happens in times of divine displeasure the godly are made to suffer, but Christ will be with them in the "fiery furnace"—"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 burnt, neither shall the flame kindle upon thee." The bulk, however, of these captives were delivered there for their sins. Judah sinned as a nation. The punishment was of a national kind. Then a return to repentance was the remedy. Repentance is a suitable condition of heart for ourselves as a nation. It is in heart sorrow that we must return to the doctrine and worship of the New Testament Jerusalem.

II. There is a Jerusalem which we, as a people, are to remember and commemorate. 1. What is our Jerusalem which we are to remember? (a). In a broad way the cause of Christ in general—"The field is the world." The harvest is great and the labourers are few. Those who love Christ covet the world for Him. They pray: "Thy kingdom come": Thy glory fill the whole earth. As matters are now darkness is covering the earth and gross darkness the people. The people of God are few but still he has a "remnant" scattered throughout the world but still gathered into one—members of one body. Popery and Mohammedanism are strong, the Jews are still under the veil, but the day of refreshing from on high would soon make Christ gather a great harvest from among these. (b). In a narrower way our own branch of the visible Church. While we are to remember the whole visible Church, it is natural to us to have a special interest in our own branch—the Free Presbyterian Church. Of it we are members. Baptism and the Lord's Supper are tokens of our membership. In it we have the gospel ministered to us. In it we are in fellowship with the members of Christ's body in believing a certain creed and upholding certain principles, what we firmly believe to be the creed and principles of the Church of Scotland in her best days. The Free Presbyterian Church was the birth place of many souls. When the Lord "writeth up the people" it shall be said: "This and that man was born in her." We pray that the Lord would yet richly bless our Church by acknowledging the Word preache in her to the good of souls and to His own glory. The young people should be taught to take a deep interest in their Church. This should be instilled into them by their parents, ministers, elders and lay preachers. Some parents have their children's names in the Sustentation Fund Collection Book and in this way the children are taught to support the cause of Christ in their childhood years; when they begin to earn they think it their duty to contribute out of their own pockets. In some cases you will find in the Highlands, and perhaps in the Lowlands too, parents with a large family, all earning, and yet the father will be the only contributor to Christ's cause. The

ministers, elders and catechists of our church should take a deep interest in the young by pastoral visitations and other means. I met an intelligent business gentleman, of our own church, one day in the train and he told me that our ministers came short in pastoral visitation. If we lose the young we weaken the Church, the old are fast dying out. The Devil's instrument, the R.C. Church, knows this, they use every means to keep hold of the young, and why should we, for Christ's sake, lack?

2. We are to remember the needs of Jerusalem to-day. We are living in days of great upheavals politically, socially, morally and, we may say, spiritually. The Lord is speaking in His displeasure. He has come to chastize the nations of the earth and to shake them terribly. In spiritual matters there is a great degeneration. Sure signs of degeneration are toleration and compromise. These are characteristics of the age. Almost anything is tolerated and taught in the churches of the land. All sorts are tolerated as office-bearers and members in many churches, irrespective of their moral character. For the spirit of compromise it has gone beyond all bounds in this age. We find it frequently revealing itself in our magistrates and Ministers of State when there is any agitation for the opening of theatres, cinemas and music-halls on the Lord's Day. They seem to know no other way but the way of compromise. The magistrate as he is the servant of God, in his official capacity, will have to give account of his stewardship. Terrible will be the reward of the compromiser at the hand of the just God. There are compromisers in the professing Church and they should not be spoken of with less emphasis. They are wolves in sheep's clothing. Graceless ministers, elders and church members, all cumber the ground. They never know the day-spring from on high; they are the devil's servants while professing to be Christ's. These unfaithful ones hold the Church in Egyptian bondage. There is need of an exodus from the Egyptian slavery, when that will take place Pharaoh and his men of war will be destroyed and will cease to trouble the scattered remnant and strangers. What is needed to-day is a widespread outpouring of the Holy Spirit. The instrument, namely the Word of God translated, whole or in part, in upwards of a thousand languages is already spread like seed. All that is required is prepared soil. This soil is the broken heart for sin—to be in possession of repentance and faith like King David in the 51st Psalm. We need the spirit of that Psalm to-day. The cause of Protestantism needs this gracious spirit to-day throughout the globe. Our own branch of the visible Church needs it if we are to prove a blessing to our communities and our land. If God were to look in mercy on this land and give this Spirit to awaken, the Rationalistic theories which entered our pulpits, colleges and missionary societies would fall, like Dagon before the Ark. People would not accept these foundationless theories any more. In the political sphere, on the other hand, Jesuitical intrigues and propagandas would come fast to light. Then the rationalistic and Jesuitical press of our land would be used in the service of Christ. The B.B.C., likewise, would be a willing handmaid to Christ, though now the Devil has the monopoly in that Corporation. All will be holiness to the Lord when the glory of the latter days will come —“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.” The Church to-day, however, has her marching

orders: "go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world, Amen." The Church as an organised body is to "teach" through her ministers and invale and conquer the enemy's territory by the uncarnal weapons which have the promise of heaven's blessing. The Church's work is to direct sinners to Christ and in doing so, she is to reprove and rebuke sinners for their sins and to show the evil of every frivolity that captivates the heart and leaves Christ at the door.

3. We are to remember Jerusalem by commemorating what God did for it, as we are doing this year. (a). The establishment of Protestantism and Presbyterian Church Government. This was, indeed, one of the days of the Son of man; Romanism was abolished in Scotland by it. Dr. Hay Fleming said that the Church of Rome "by her foulness had become one of the gates of hell." The gross ignorance and immorality of her clergy in Scotland in pre-Reformation times was simply scandalous. Her people also indulged in the same sins—"Like priest like people." It is in the midst of the most degrading state of morality that the Church of Rome will thrive to-day as in the past. Before the Reformation the whole land was steeped in the sink of idolatry and superstition and in all the sins that are generally hatched by these. The discovery of the deplorable state of matters, morally, was a secondary cause of the Reformation but the primary cause was the Word of God. In 1542 the Scottish Parliament gave permission to the people of Scotland to read the Bible. This had blessed results. The Great Day will tell the tale; together with the Word of God was given the Holy Spirit in rich abundance like water to the parched ground. At the Reformation Scotland did not pass through such a fire of persecution as England did, but she was stained with martyr's blood. Associated with the Scottish Reformation we have the names of such martyrs as Resby, Paul Craw, Patrick Hamilton, George Wishart and other noble spirits. Associated with the establishment of religion and Presbyterian Church Government we have the fearless John Knox and other heroic and pious church leaders. We should recall these times with thankful hearts.

The benefits of the Reformation soon became apparent. A great change took place in the services of the Church; the pure gospel was preached by men who knew it to be the power of God unto salvation to every one that believeth. The labourers were, however, few while the harvest was great. This scarcity of preachers, let it be observed, did not induce Knox and his fellow Reformers to fill the pulpits with any kind of preachers. No! they believed in having God-fearing men as office-bearers in the Church of Christ. They waited for the Lord's time and eventually he raised up men suitable for the ministry. Besides the pure gospel they had the same material for praise as we have; the Psalms were exclusively used, though not the same metrical version as is now in use. Instrumental music was never heard of in the Reformed Church. The few organs that existed in the pre-Reformation Church were cast out like the idols of the Mother of Harlots. The Reformers contended for purity of worship and so must we. These giants of the Reformation Church insisted on the observance of the Lord's Day. That day was practically non-existent

before as in all countries that are under the sway of papists. The Reformers did not stop till they got the Church established by law. The cause which the Reformers espoused suffered much, and had its ups and downs, as church history indicates, but their gospel and their church government reached us and we are in possession of it as a Church, and we are to thank God for it, and take care of it. It is no small honour, friends, to be custodiers of God's Word. We are to take a glance into the past, view the contendings of the Church of God and thank God for their victories. (b). The Free Presbyterian Church is interested in the contendings of the Reformers and their successes. The history of the Church in Scotland is our own historical back ground. We commemorated the famous Glasgow Assembly of 1638 at our meeting of Synod in 1938 when papers were read by different members and afterwards published. This year we have three historical events to commemorate, namely, the tercentenary of the Westminster Assembly, the centenary of the Disruption and the 50th year of the distinctive testimony of the Free Presbyterian Church of Scotland.

The Westminster Assembly. Every boy and girl is familiar with the Shorter Catechism and its contents. They may, of course, know little about its historical background. This was only part of the work produced by the Assembly of Divines which sat at Westminster, there were, also, the Larger Catechism, The Confession of Faith and The Directory of Public Worship and Form of Church Government. These documents were drawn up by godly and learned men, who commenced their great and solemn undertaking on oath, which oath we have on record in the Confession with other historical documents. In order to remind those men of their solemn undertaking the oath was read to them every Monday morning. Dr. Schaff, the American church historian said about the work of the Assembly: "Whether we look at the extent or the ability of its labours or its influence on future generations, it stands first among Protestant Councils." The Confession is one of the outstanding documents produced. A good deal of controversy gathered round it. It has been tampered with by back-sliding Churches and our own separate existence is a proof of that. But let it be remembered that the Confession became part of the Revolution Settlement and part of the civil law of our native land. It is ours. It contains the marrow of God's Word as do the other documents produced by that Assembly of 300 years ago.

The Disruption. This important event took place in 1843. It was carried out by those who contended for the spiritual independence of the Church of Scotland or in other words the non-interference of the civil courts in matters which belonged to the jurisdiction of the courts of the Church. The fathers of the Free Church made their position so clear that none need be at a loss to know what that position is. The Claim, Declaration and Protest, of 1842 is the document in which the position of those who afterwards formed the Free Church is proclaimed. This is our Claim also. The Protest of 1843 declares that the Claim of 1842 will be held to, and that the rejection of the Claim of Right as it is sometimes called is the only reason why the Disruption took place. The granting of the Claim at any time was a sufficient reason for the Free Church to return to the Establishment. Dr. Chalmers said, as Moderator of the first Free Church Assembly:—"We quit a vitiated establishment,

but would rejoice in returning to a pure one. To express it otherwise, we are the advocates for a national recognition and national support of religion and we are not Voluntaries." This Church was so constituted as to avoid the rock of Voluntarism on the one hand and the rock of Erastianism on the other. This is the position and the constitution that we are to commemorate and thank God for.

Commemoration of the Origin of the Free Presbyterian Church. The witness of the Free Presbyterian Church in 1893 was a gift of God, in a time of extremity, as that witness still is: The only regrettable thing is that the witnessess were so few when the Cause was at stake. The majority, Meroz like, "did not come to the help of the Lord against the mighty." The passing of the Declaratory Act in 1892, in the Free Church, and not rescinding it in 1893, was the cause why the Free Presbyterian Church took up a separate position, in order to continue the Free Church of 1843. By that pernicious Act the Constitution of the Free Church was changed and no one holding the principles of that Church, as settled in 1843, could consistently remain in fellowship with her now. We are still a witnessing Church to-day. (a). We still witness against the Declaratory Act. This Act as we pointed out was a pernicious Act. We may still use a stronger epithet and call it Satanic. It was designed to explain the sense in which the Church did not understand the Confession, but this sort of interpretation implied the other, that is to say, it interpreted in what sense the Confession was held by the Church. The fertile mind of Satan could not reason things in a more subtle way. The Act formed a basis for every pernicious heresy which found its way into pulpits of the Free Church. (b). On entering on our 50th year we witness against those who handle the Word of God deceitfully. We live in a terrible day. One can almost hold any view and be a minister. One can hold alliance with Rome and still be looked upon as a good Protestant. But we judge otherwise; one cannot serve two masters. The very object for which the church of Christ was established on the earth was to *declare* and *uphold* the truth, it is: "the pillar and ground of the truth." In order to bear this mark of the true Church the Free Presbyterian Church must "contend earnestly for the faith," as she has always done, in humble dependence on her God. This contending is partly in witnessing against "ungodly men" who creep into the Church and begin to propagate erroneous views. There are many heresies which invade the Church to-day under the cover of modern thought and advanced education and charity—false charity. Pity the one who will be charitable to Satan's fabrications! (c). We witness against Romanism. Our Confession says that the Pope of Rome is "that Anti-Christ," "that man of Sin" and so far it has not been proved that the Confession is wrong in applying Scripture in that way. The popish Church is an idolatrous body and is guilty of many horrible blasphemies which may well shock the reader, when in search of information about this wicked system. Rome is an enemy of the Bible. The prohibiting and burning of the Bible, even in our own day, can testify to this. The Bible will, however, be the end of Rome; we live in this hope. We as a Church should witness more fervently against this enemy of Christ. Some of our young people marry into the Roman Church. If we instruct our young this evil may be prevented and at any rate we will be clear of their blood should they turn papists.

We, however, declare that any young man or woman who allows himself or herself fall a prey to those wicked priests never valued the liberties of true Protestantism. (d). We, as a Church, witness against those ministers and others who left us for other camps. Many ministers turned their back on us and went to other churches, some who were highly respected and outstanding, and perhaps these thought, in their folly, that when their gifts and education were taken away from the Free Presbyterian Church that that was the end of her. But our preservation does not lie with men, however useful they are in their own place, but with the God of Jacob. These did not go to better Churches, they did not reform the communions with which they associated themselves. To ministers we may add other office-bearers, members and others who left us. Some had grievances, sometimes because they would not get their own way; cursed pride and the spirit of rebellion got the better of them and off they would go. Some are very good Free Presbyterians when everything is going smoothly but once trouble arises they have no power of endurance. After all our Church has had to meet with inside and outside we still witness on Christ's side: "wherefore let him that thinketh he standeth take heed lest he fall."

4. We are apt to forget that we are citizens of the New Testament Jerusalem. (a). We are apt to forget our rights. One of our rights is freedom. The fathers of the Disruption contended for freedom from the civil authorities and were successful. There is another freedom which those who would be "Israelites indeed" must contend for, the freedom of the soul from sin and Satan; "If the sin make ye free ye shall be free indeed." This freedom we can have only as citizens. Though the middle wall of partition was broken down over 1900 years ago the gospel did not reach many parts of the world yet. We are in possession of the gospel and what did we profit by it. Let us search to see if we are really the children of Zion. (b). We are apt to forget our duty. As citizens we are heirs to certain duties. We who are born Britishers have certain duties incumbent upon us by our relationship to the State. We are citizens and we are to defend the rights and privileges of the commonwealth. In like manner we are bound to defend the rights and privileges of the citizens of Zion. Those who are loyal citizens are united to Jerusalem in a bond of love. They defend in love. "They cannot afford to let anything go, if they do, they do it at their peril."

5. A confession. We deem it not out of place to end up with a confession in connection with ourselves as a branch of the visible Church. When we commemorate what the Lord did for us since 1893 let it be remembered that we desire to do it humbly: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no." We as a Church travelled through the wilderness of this world all these years and had many trials and we may be sure our trials are not over. We have to confess that we are not worthy of the gospel which our Church brings before us. The gospel which proclaims the hope of eternal life is more than thousands of gold and silver. As a Church we are not worthy of the honour of being instrumental in bringing this gospel to poor perishing sinners, not only at home but in the Dominions, and to the heathen in

Africa where the message has been abundantly blessed. There is another confession which we have to make as a people connected with the Free Presbyterian Church and that is that we never used our privileges as we should have done. The converted have many shortcomings and there are others and they have been in the Church all their days and are still unconverted; this is a sad tale. Let us remember the Lord will not hold us guiltless who trifle with His Word. However much we as a Church tried to serve the Lord we have to confess our shortcomings and in the face of that we have to acknowledge the Lord's forbearance with us these years we have been in existence.

The Power and Influence of Romanism.

THE *Church Gazette* is the organ of the National Church League. In its issue for March-April (1942) an important and informative article appears, entitled "Are We Blind?" It begins by telling that Mr. W. F. Ogilvie, Director of the B.B.C. (a Presbyterian from Northern Ireland) had ceased to occupy that post, and that Sir Cecil Graves had been appointed along with Mr. Foote as joint-directors of the B.B.C. "It was stated," the article says, "that Sir Cecil Graves would be responsible for directing the policy of the B.B.C. in future." "Sir Cecil Graves is now a Roman Catholic although he has not always been one." "We understand," says the article, "that Mr. Brendan Bracken, the Minister of Information, is a Roman Catholic." We reprint the latter part of this article so that our readers may see for themselves what remarkable power and influence Romanists are exercising in our professedly Protestant Empire, as well as in other parts of the world. The latter portion of the article is as follows:—"The Roman Catholic position is very simple and has been emphasised by Romanists time and again, and is contained for us in *The Papal Encyclical* of June, 11th, 1905, which demands 'the public recognition of the authority of the (Roman) Church in all matters relating in any way to conscience, the subordination of all State laws to the divine law of the gospel, and the harmony of the two powers, civil and ecclesiastical.' If this means anything, it means that Sir Cecil Graves' first loyalty as a Roman Catholic is to the Pope and not to the King. Pope Gregory XVI. said on August 15th., 1832:—'If the Holy Church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imagination, and the most sublime attainments of the human understanding.' That being so, a Roman Catholic in public life may be merely the mouthpiece of his church. For years, when Roman Catholicism has been criticised our easy-going appeasers in England have ridiculed the idea of the Roman Church being in any way antagonistic to the Empire. Surely this War must have opened their eyes to the danger if they are not blind, just as Japan's attack on America opened the eyes of the Isolationists there. For what are the facts? Many could be given, but space prevents more than a few. Southern Ireland is predominantly Roman Catholic and is the only part of the British Empire which did not respond when the Mother Country was assailed. Northern Ireland was keen to have conscription, but the opposition from the Roman Catholics in Northern Ireland prevented this being done. In Canada, it is

notorious that it is Roman Catholic Quebec which has been, and is, fighting and opposing conscription in that country (see *The Times'* leading article, 2nd February, 1942), while in 1939, Ontario voted 78-0 in favour of support to Britain if the crisis led to war, nine French Roman Catholic Societies of Quebec sent a joint telegram to Premier King saying:— 'The entire population of Quebec (i.e., the French R.C. population) absolutely opposed to Canada's participation in foreign War.' In the Ontario legislature a French Roman Catholic demanded that editors of publications criticising the Roman Catholic Church and the Pope should be interned for their efforts to upset Canadian unity. An R.C. Member of Parliament in the Canadian House of Commons demanded that Dr. Shields, a Baptist minister of Toronto, should be silenced officially for exposing the baneful influence of the Quebec Hierarchy. Houde, Mayor of Montreal, urged non-registration of Quebec citizens and was interned.

The Roman Catholics in Australia united to prevent conscription for overseas forces, and are now crying out that England has not defended them better. Vichy France, Roman Catholic to a man, has been treacherous in her dealings with England. The critical position in which we find ourselves to-day in the East is due largely to the Vichy Roman Catholic Government. Let us remember that the Vichy regime has the Papal blessing. In the U.S.A. the leaders of Isolationism and fermentors of strife and strikes in order to hamper American efforts to help England, were frankly Roman Catholic. The trade unionists in Australia realized this, as a statement in *The Australian Church Record* of October last quotes a statement by a trade unionist that 'We fight not only Capitalism but the Roman Catholic Actionists in the Trade Union Movement. . . the unionists are beginning to wake up to the very unfair 'squeezing-out' methods of the Roman Church. . . For long she has tried to win her way by 'perversion'—but her numbers do not increase; now she has definitely determined to win through by working her way through her lay people into strategic positions, and gradually ousting non-Romans. More and more our Public Services, including our railway departments, are being brought under Roman control. . . in our public schools, designated "God-less" by the priests of the Roman persuasion, the percentage of Roman teachers is said to be growing out of all proportion to the number of Roman children taught in Government schools'.

It is amazing how Roman Catholics 'accidentally' find themselves in positions of trust and secrecy. The Editor of *The Radio Times* a few years ago was a Roman Catholic, and we have heard of no change being made. It is common knowledge that R.C.'s largely dominate the Foreign Office. It is rumoured that the Prime Minister's Private Secretary, and certainly Mr. Roosevelt's Private Secretary, are both Roman Catholic. Strange coincidences, which probably only Rome can explain. Our tolerant English people are no doubt saying, 'But what matter if this is so, we are fighting for liberty and freedom and the principles of righteousness.' The answer is simple, 'In Abyssinia as soon as the Romanist Italian forces got control, every Protestant missionary was driven out and not allowed to re-enter that land. Freedom thus being destroyed.' Roman Catholic General Franco with the aid of the Italian and German Legionaries won the Spanish Civil War, and as a result 300 Protestant places of worship

in Spain are now reduced to ten. Nearly all Protestant "Sunday" schools are closed, and the Ministry of Education writes.—'We must be absolutely intolerant to ideas and views that are contrary to the Roman Catholic Church.' Freedom indeed! Bibles of the Bible Society have been confiscated. The President of the Madrid Y.M.C.A. was sentenced to thirty years imprisonment for his religious convictions. A shipment of 110,000 Bibles and Gospels sent by the British and Foreign Bible Society to Spain were confiscated and converted into cellulose. In Canada, in the Province of Quebec, Bibles and Religious Tracts may not be distributed.

It may not be generally known that the Roman Church even to-day is very sympathetic to Japan. As late as April, 1941, after all the Japanese atrocities in China the Pope was able to say to the Japanese Foreign Minister:—I have sent my Apostolic Blessing to your dear, far off country.' The Pope "blessed" Matsuoka, said he was a great statesman and pinned a medal on him. We could write much more. Hitler himself, originator of all present-day troubles is a baptised Romanist, so is Goebbels, so is Goering, so is Mussolini, so is Petain, so is Von Papen, so is Darlan, so is Laval, so is General Weygand. Last, but not least, so is the notorious Haw Haw, the renegade Englishman educated by the Jesuits in the Jesuit College, Dublin. Remarkable coincidences! In the light of the above, are we unreasonable in demanding that Sir Cecil Graves and all other Roman Catholics in positions of authority in the B.B.C. shall go, failing which Englishmen will refuse to pay another single licence towards the work of that mighty organisation. When we realize that our brothers and sons and husbands and fathers have lost their lives and are hazarding their lives needlessly, because of Roman Catholic refusal to grant us the use of the Irish ports, because of Roman Catholic betrayal of Indo-China, and because of the obvious connivance of official Romanism with all the horrors of to-day, we may well ask, 'Are we blind or just mad?'—*Gospel Magazine* (May-June, 1942).

The late Alexander Macaskill, Missionary, Borge, Portree.

THE sudden death of Mr. Macaskill in January last came as a shock to many. He appeared to be quite well and healthy when after a few hours illness he passed away. In his infinite wisdom God sees fit to remove some of His witnesses in this manner when it looks as if they had many years of service in His vineyard before them in the world.

He was born in Kildonan, Lynedale, Skye, in 1878 and was the youngest son in a large family of sons and daughters. We understand that he was brought up under christian influences but more than that was necessary to make him a real believer and God's Word began to deal savingly with him when a young man. The opening words of the sixth psalm were blessed to his soul and the Saviour was made precious to him.

In 1913 he became a member in Portree Congregation. Prior to this he was for some time in the United States working at his trade as a mason and after returning to this country he continued in that employment for some years.

Being a gifted speaker he was appointed missionary to various places and finally acted in that capacity in the Glenmore, Glenhinisdale and Kensaleyre districts of Skye.

For several years he served as an elder in Portree Congregation and discharged the duties of his office with zeal and faithfulness.

When speaking at fellowship meetings he could blend the doctrinal and experimental in the life of grace skilfully and in an edifying manner. He spoke with use and fluency manifesting at the same time both sound judgment and spiritual insight. It was evident that the Gospel was to him the power of God unto salvation. He knew himself as a needy sinner whose only hope was in almighty and gracious Saviour.

Being possessed of a clear musical voice he was helpful in leading the praise in ordinary worship but especially at communion services.

His loyalty to the church was outstanding. He loved its testimony and its principles for which he witnessed zealously and unswervingly to the end. He had no confidence in waverers or in any who, by open or underhand attacks endeavoured to weaken its position and influence.

On the night he became ill he conducted family worship as usual singing the tune "Stornoway" of which he was very fond. One of his daughters said she never heard him sing sweeter. When about to retire he felt sick and rapidly became worse, suffering great pain. He told his family it was the end and remarked how terrible his condition would be if he had neglected the salvation of his soul till then. In a few hours after his illness started he had entered into the joy of his Lord.

We extend our heart felt sympathy to his widow and family and our desire is that they may all be bound up in the bundle of life in Christ Jesus.

D. M. M.

John Macaulay, Applecross.

JOHN Macaulay was a native of Lochalsh, being born at Duirinish in that parish a few years later than the middle of last century. His parents enjoyed the privilege of attending the ministry of the Rev. Alex. Macdonald, a man of outstanding power and worth, who for many years was the minister of Plockton, about 4 miles distant. The scene of this earnest man's labours extended far beyond his own parish till his vigorous and arresting manner of presenting the gospel attracted to his church from far and near crowds of old and young thirsting for the word of life. Often at communion seasons, he had the help of Dr. Macdonald, Ferntosh and the saintly Mr. Kennedy, Redcastle, and these were times of refreshing when as many as twelve and fourteen thousand hung upon their lips. As was the case in so many parts of the country a few years before the Disruption, Plockton became the centre of a religious awakening, which bore permanent fruit, and prepared the way for the remarkable movement that followed, which holds such a noble place in the history of the Scottish Church. The Disruption has been likened to an exodus, and nowhere was this more true than in the Highlands, where the entire population with few exceptions 'came out.' Mr. Macdonald with his people almost

to a man severed their connection with the State Church and formed the first Disruption Free Church at Plockton. John Macaulay's parents followed their minister, and although neither of them made any public profession, his mother was regarded at any rate by many as having the Lord's fear implanted in her.

It would be strange indeed if such influences as these, however remotely, did not affect John Macaulay, but until he became a youth and had left home, there is nothing to indicate that he was anything more than an upright, respected lad, having a healthy regard for the religion of the home. How, or by what means, God was pleased to begin a work of grace upon his soul is not clear, but it evidently was while away from home working as a herdsman with a family in Lewis. When he was aroused by a conviction of his sins, and a sense of the wrath of God, the only relief he found was in constant secret prayer. There followed a time of mental darkness and spiritual anguish, such as he himself did not care to dwell upon afterwards. But the hearer of prayer did not forsake him, and although no human instrumentality was employed, the written word itself was used to bring comfort and peace to his afflicted spirit. He could say with the Apostle in a like case, that the gospel which was preached to him was neither of man nor was he taught it by man. He used to relate an incident that befel him amidst the wilds of that district of Lewis, about this time. When out in search of some lambs one evening, a heavy mist overtook him among the hills, which completely blotted out the surrounding countryside. He felt that he would have to spend the night in the open, and in despair lifted up his heart to the Lord. The words came to him, "Promotion cometh neither from the east nor from the west nor from the south," Ps. lxxv, 6, and with them he caught a glimpse of the sun's ray through a rift in the mist sufficient to give him a sense of direction. Striking out in a northerly direction, he came across a familiar path and was soon in safety.

On his return home, the change which had taken place was marked, for a happy seriousness now characterised him and great earnestness was evident in all he did. Where sin and death had reigned, now grace had begun to reign which would be unto eternal life. He began to attend the ministry of Rev. Alex. MacColl, at Lochalsh, and to one who had experienced such deep and protracted spiritual trouble, such a ministry was specially suited. Of the Rev. Robt. Finlayson, Lewis and Helmsdale, it is said, that he was more at home preaching on the Prodigal Son than expounding the 9th chap. of the Epistle to the Romans, but to Mr. McColl this epistle was a constant delight, and as he used to say himself, the 8th chap. was his favourite chap. in the whole Bible. The clearness and accuracy, with which Mr. MacColl unfolded the mysteries of the gospel, and his careful application of the doctrines to the every day life of the believer were just what a young believer needed most to establish him in the faith. The influence of his faithful ministry over John was lifelong, and he would often recall some of Mr. MacColl's more impressive sayings. On one occasion, Mr. MacColl was preaching on the young man who came to Christ, and when asked to keep the commandments, said, "All these have I kept from my youth," upon which Mr. MacColl exclaimed, "The fool, he knew nothing of the spirituality of the law." John would rise early on the Sabbath morning and cross the hills to be in his accus-

tomed place in the Lochalsh Church, and very often that day would be to him a high day. He often referred to the text, and to Mr. MacColl's sermon upon it, "God, who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." "What," asked the preacher, "is the face of Jesus Christ?" "It is the Person," he went on, "All the fulness of the Second Person of the Godhead in all the fulness of His saving work." Among the crowds that resorted to this eminent preacher, John met his future wife.

His work as a stone-mason and latterly as a missionary, took him to many parts of the country, where he made the acquaintance of many of the Lord's people. While at Fortwilliam, by this time happily married, he attended the ministry of the Rev. Don. Macfarlane, then minister of Kilmallie. The innovations in doctrine and worship, which were yearly being introduced into the church, were already causing fears for the future of the Free Church. When the Declaratory Act of 1892, which embodied the worst of these, was passed by the assembly of that year, the long dreaded secession became inevitable. All John Macaulay's sympathies lay with Mr. Macfarlane in the attitude he adopted, and regretfully he withdrew with him the following year, and threw in his lot with the Free Presbyterian Church. He suffered for his beliefs in many ways, though not so severely as the ministers, but faithfully continued as elder and missionary to uphold the cause which the church represented. Later, on his retiring from his worldly work, he became a missionary of the church, and took up his abode at Applecross, where he ended his days.

John Macaulay's removal from this earthly scene to the presence of Him whom he loved and served, has deprived the church of a true friend. He seemed to us to have naturally a clear, sound mind, quick to detect error and sober in his views of the truth. He used to lament in his latter days his lack of education, and up to the time of his last illness, we often came across him with an English divine in his hand, but he reflected deeply upon the grand doctrines of the gospel, and may be said to have improved and educated his own mind. To strangers, at first meeting he may have appeared gruff and unsocial, but it was merely his way of trying his new acquaintances, his keen, humorous eye quickly judged their characters. He invariably expressed himself strongly on the corruptions of the human heart, for in his early days the views he had been permitted to obtain of himself almost distracted his mind, but with them he obtained such a sight of the unsearchable riches of divine grace, as revealed in the saving work of Christ and the state of the saints in heaven has often carried him beyond himself. His faith might be put in the words of the apostle, "For I through the law am dead to the law that I might live unto God." He loved the gospel and was ardently attached to the church, which he rejoiced to acknowledge upheld the doctrines of truth in her pulpits and courts.

In the end of 1940, he became ill but still came to the house of God, although it was evident that he was far from being well. Before January, 1941 was out he was quite confined to his room and never left it till he was removed to that place "where the weary are at rest." For such an active man, he was remarkably resigned, and so quickly appreciatively of every little attention shown him by his devoted wife and daughters. The

Sabbath before the end, his wife read to him sermon after sermon from Rev. Mr. Macfarlane's published sermons, which recalled his earlier days. The end came quietly and suddenly on the afternoon of Tuesday, 4th February, when without a word or even a sigh he closed his eyes, and his ransomed spirit passed within the veil. On a stormy morning, his mortal remains were laid to rest in the ancient Applecross graveyard, not far from the resting place of the Rev. D. Macdonald, once minister of Shieldaig, and close to the dust of the earliest Christian missionary to visit these shores, Maelrubha. We extend our sympathy to his daughters at home and abroad. His widow after a short bereavement has since joined him, and is now united with him in the praises of the lamb in their father's house. The memory of the just is blessed, and the graciousness of the Lord's dealings with this loveable and worthy man will ensure that our friend will be held in everlasting remembrance.—A. F. M.

Nadur an Duine 'na Staid Cheithir Fillte.

Air a leantuinn bho t.-d.-14.

II. Thugamaid fa'near an inbhe 'sam bheil iad air an toirt a steach leis.

Air tùs, Bheir e stigh iad, mar mhuinntir bheannaichte Athar; 's ann mar sin a tha ghairm o 'n rìgh-chaithir a' ruith, "Thigibhse mhuinntir bheannaichte m-Athar-sa."—Is e tigh Athar Crìosd, gus an bheil iad gu teachd; uime sin tha e 'gan cur an cuimhne, gu bheil iad beannaichte le Athair; ionmhuinn leis an Athair, cho maith as leis féin. Is e so a ta dèanamh nèimh 'n dhachaidh dhoibh; eadhon, gur e tigh Athar Crìosd e, far am feud sinn a bhi cinnteach á failte dhoibh a bhi pòsda ris a' Mhac, agus air dhoibh a bhi air an roghnachadh le Athair airson na ch'fhe sin féin. Bheir e stigh iad airson 'Athar, sho maith is air a shon féin: 'S iad muinntir bheannaichte 'Athar iad; an Tì, mar is e tobar na Diadhachd, is e mar an ceudna tobar gach uile bheannachd a ta air an comhpairteachadh ri cloinn nan daoine. 'S iad sin iadsan d' an do rùnaich Dia maith a dhèanamh a shiorruidheachd. Bha iad air am beannachadh ann an rùn siorruidh Dhé, air dhoibh a bhi air an taghadh gu beatha mhaireannaich: Aig fosgladh leabhar na beatha, fhuaradh an ainme-san sgrìobhta ann. Air chor, as nach 'eil 'nan tabhairt do 'n rioghachd, ach a bhi 'gan tabhairt gus a sin a rùnaich an t-Athair, o uile shiorruidheachd, air an son. air dhoibh a bhi air an teàrnadh leis a' Mhac, "tha iad air an teàrnadh a réir a rùn" ('se sin, rùn 'Athar) II. Tim. i. 9. Is iad sin iadsan ris an do labhair an t-Athair gu maith. Labhair e gu maith ri 'na fhocal; d' an éigin a nis a làn-choimhlionadh fhaotainn. Bha ghealladh aca air an rioghachd; bha iad beò agus bhàsaich iad ann an creidimh uimpe: agus a nis tha iad air teachd a dh' fhaotainn an nì chaidh a ghealltuinn. Dhoibhsan rinn e gu maith. Goirear do thiodhlac gu tric 'san Sgrìobtur beannachd. Agus tha beannachd Dhé a ghnàth fìor, cosmhuil ri beannachd Isaac tre 'n d' fhuair Iacob oighreachd. Bha iad uile, tre ghràs, air am fireanachadh, air an naombachadh, agus air an near-tachadh gu buan-mhaireachdain gus a' chrìoch: A nis tha iad air an togail suas ann an glòir; agus air dhoibh a bhi air an dearbhadh, sea-

saidh iad anns a' bhreitheanas. Ciod tuilleadh a ta ri dheanamh, ach gun crùn Dia obair a ghràis féin ann, 'nan rioghachd a thoirt dhoibh, ann e féin a làn-mhealtuinn gu siorruidh? *Fadheòidh*, Is iad iadsan a choisrig Dia; a ta mar an ceudna 'na bheachd Sgriobtuir air *beannachadh*, *I. Cor. x. 16.* Chuir Dia air leth dha féin iad, gu bhi 'nan righribh agus 'nan sagartaibh dhaffi agus tha 'n t-Eadar-mheadhonair 'gan treòrachadh a steach mar sin d' an rioghachd agus d' an sagartachd.

'*San dara àite*, Gabhaidh Criosd a steach iad, mar "oighreachan na rioghachd," gu a sealbhachadh. "Thigibhse dhaoine beannaichte, sealbhaichibh an rioghachd." Is iad clann Dhé iad le ath-ghineamhuin agus uchdmhacachd: "Agus ma 's clann, is oighreachan: oighreachan air Dia, agus comh-oighreachan maille ri Criosd," *Rom. viii. 17.* A nis tha coimhthional nan ceud-ghin an làthair na righ-chaitheach: tha 'n òige air dol thairis, agus tha 'n t-àm a chomharraicheadh leis an Athair air son iad a dh' fhaotainn na h-oighreachd air teachd. Choisinn an t-Eadar-mheadhonair an oighreachd dhoibh le 'fhuil féin: Bha 'n còirichean agus an sgrìobhaidhean air an tarruing a mach fada roimh sin, agus air an cur sìos 'sa' Bhiobul; seadh, bha còir aca air an oighreachd ann am pearsa Iosa Criosd, mar am fear-ionaid, 'nuair chaidh e do neamh, "far an deachaidh an Roimh-ruith-fhear a steach air ar son-ne," *Eabh. vi. 20.* Chan 'eil ni ri dhèanamh, ach gu 'n téid iad a ghabhail seilbh ann: ni ar dha bha air tòiseachadh aig bàs, nithear coimhlionta e aig an là dheireannach; 'nuair a théid na naoimh, 'nan cuirp cho maith as 'nan anamaibh, a steach d' an rioghachd.

'*San àite mu dheireadh*, Gabhar a steach iad innte, mar a' mhuinntir "air son an robh-i air a h-ullachadh, o leagadh 'bunaite an domhain." Bha 'n rioghachd air a h-ullachadh air an son ann an rùn sìorruidh Dhé, mu 'n robh aca-san, no aig a h-aon diubh, bith, ni a ta nochdadh gum bu tiodhlac saor-ghràis dhoibhsan i. B' e rùn Dhe a shìorruidheachd, gu 'm b'iolh a leithid de rioghachd air son nan daoine taghta; agus gu 'm bitheadh na h-uile grabadh a chuireadh bacadh orra air a thoirt as an rathad; agus le sin uile, leis an rùn shìorruidh cheudna, bha àite na h-uile aon diubh leis an òrdugh shìorruidh cheudna air a shuidheachadh agus air a chur air leth, gu bhi air a choimhead-dha, chum air do gach aon de 'n chloinn teachd dhachaidh mu dheireadh gu tigh 'Athar, gu faigheadh e àite féin a' feitheamh air agus ullamh air a shon; mar aig bòrd Shauil, a a bha àite Dhaibhidh falamh, 'nuair nach robh, e féin ann gu suidhe air, *I. Sam. xx. 25.* Agus a nis air bhi do 'n àm shuidhichte air teachd, tha iad air an toirt a steach a ghabhail an àitean fa leth ann an glòir, a bha air an cur seachad agus air an gleidheadh air an son, gus an tigeadh iad d' an ionnsuidh.

Feum. Crìochnaichidh mi na labhair mi air a bhonn-teagaisg so le focal cleachdaimh. (1.) Do gach uile a ta 'g aideachadh còir a bhi aca air an rioghachd so. (2.) Dhoibhsan aig am bheil gu cinnteach còir oirre. (3.) Dhoibhsan aig nach 'eil còir oirre.

Ri leantuinne.

Notes and Comments.

What a Delusion!—Under the heading "Perfect Act of Contrition for Fighters in 22 Words" the *Universe* (Roman Catholic) has the following

paragraph: "Fr. Edward Garesche, a noted Jesuit Priest, seeking a perfect act of contrition in the minimum wonder of words, finally composed this prayer:—'My God, I love you because You are so good; and I am sorry for all my sins because I love You.' On a card bearing these words are instructions for saying the prayer and a reminder that an act of perfect contrition, properly said, *removes all sin from the soul when it is impossible to get to confession.* Two million copies of this prayer have been printed for Roman Catholic American soldiers." Poor Americans! It is further added that the prayer is designed for non-Catholic men in the Forces. The whole thing is such as could only be conceived in the brain of a Jesuit.

Church Notes.

Communions.—July, first Sabbath, Raasay, Lairg and Beaully; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Achmore, Bracadale, Plockton and North Uist. August, first Sabbath, Dingwall; second, Portree and Stratherrick (*note change of date*); third, Finsbay, Laide, and Bonarbridge; fourth, Vatten; fifth, Stornoway. September, first Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert (Harris) and Stoer. October, first Sabbath, Tolsta, second, Ness.

Proceedings of Synod.—The *Proceedings* is to be published separately as in former years. When intimation is received from the Clerks of the probable date of publication and the price a notice will appear in the Magazine. The names and addresses of those from whom it may be received in U.S.A, Canada, New Zealand and Australia will be given in a later issue.

Literature to the Forces Fund.—At last meeting of Synod it was agreed that owing to the refusal of the Paper Control to grant paper for the printing of additional Magazines that a new Fund be opened under this title. Booklets, Tracts, etc., are being sent to the different branches of the services including the women's organisations. Our General Treasurer will be pleased to receive such contributions for this purpose as may be sent to him.

Books for the Forces.—It was further decided that all willing to help by sending books for the Forces may do so by sending them to Mr. Finlay Beaton, 11 Greig Street, Inverness. Many of our readers may have books in their possession which they enjoyed reading themselves and which they would be willing to pass on to those who are risking their lives for us. Large books or heavy in weight should not be sent. Mr. Beaton will despatch these to the various reception depots.

Appeal by South Harris Congregation.—It was agreed by the Outer Isles Presbytery met at Stornoway on the 27th day of April, 1943, that permission be granted for an appeal in the Magazine for donations towards the South Harris Manse Building Fund. Friends of the Cause who wish to contribute should send donations to Mr. Murdo Macaulay, Geocrab, or Mr. Peter Macleod, 8 Borrisdale, South Harris. *Malcolm Gillies, Clerk.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. N. McA., Ostaig, Sleat, £3/12/6d.; Mr. and Mrs. K. L., 11 Colony Cottages, Larbert, £1; K. McK., 39 Palmerston Place, Edinburgh, 10/-; Mrs. A. McK., The Bungalow, Saltburn, 5/6; D. M., 712 Main Street, Saskatoon, 15/6; D. McK., Corrary, Glenelg, £1; Mr. J. M., Noble Hill, Dumfries, £2.

Home Mission Fund.—Mr. Wm. S., Craighachie o/a Inverness, 10/-.

Organisation Fund.—Mr. N. McK., Geocrab, Harris, £2/10/-.

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