

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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"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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Paul the Aged.

THE Apostle describes himself as "being such a one as Paul the aged," in his epistle to Philemon, while he pleads with Gospel love, on behalf of Onesimus. This young man, as the former servant of Philemon, had committed some misdemeanour and had, on this account, forsaken his master's service. In the divine mercy and providence, he had come in the course of time into contact with the Apostle, a prisoner at Rome, and had been "born again" under the Gospel teaching of the ambassador for Christ, in bonds. Paul would have Philemon to receive Onesimus back into his fellowship and service: "Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord?" (verse 16). And to this end the Apostle brings to bear upon the mind of Philemon, among other arguments, the following entreaty: "Yet for love's sake, I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ" (Verse 9).

Paul the aged could look back to the time when as a young man whose name was Saul, he was an enemy to the Lord Jesus Christ, a persecutor of the Church of God, and a sinner like others under the power of spiritual darkness and the carnal mind, which is enmity against God. Yet in the days of his youth and at the height of his evil career, Jesus met him in the remarkable way described to us in the Acts of the Apostles, and recited by himself before the men of the world when the occasion demanded. "And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, who art thou Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest" (Acts xxii. 6-8). This was the beginning of days to Paul, when electing love and the exceeding greatness of the power of the Lord Jesus Christ, changed the whole course of his life. He could well remember while he lay a prisoner at Rome in his old age, his conversion and his commission to preach the Gospel, that Jesus was the Son of God, the Eternal Son, and the Saviour of lost sinners.

The times and ages that were past, during which he laboured in setting forth the great truths of the faith and the glories of Jesus Christ and Him crucified, to perishing men, wherever led in the providence of God, were days and years well spent, although not without a deep sense of his own unworthiness and imperfections, in his Master's service.

He had been sustained throughout a life of trials, tribulations and sufferings for Christ's sake. Who of the servants of Jesus, had more of these than he? He knew the wiles of Satan, the opposition of open enemies, and the unfaithfulness of false friends. Yet he had been kept faithful by the power of God, through faith, as a minister of Christ, in the midst of all his trials, until his declining years as far as "the earthly house of this tabernacle" was concerned.

And further, many a most precious experience he could recollect, wherein his soul rejoiced and was comforted with the consolations that are in Christ. He had been instrumental, the Holy Spirit working with him, in turning many of his fellow-creatures "from darkness to light and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 18). The prison at Philippi had been made a Bethel to himself and Silas, where they were enabled to pray and sing praises unto God. The thorn in the flesh obtained for him a great and precious promise, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II. Cor. xi. 9). And the fellowship of the saints, in many different places and throughout his life's labours, had been an unforgettable source of joy and encouragement to him. And Christ, above all, had been his chief joy, and was more than ever this to him, as Paul the aged.

He was now limited and circumscribed as to the exercising of his office as an Apostle and Messenger of the glorious Head of the Church, and this in the divine and inscrutable providence of God, being "now also a prisoner of Jesus Christ." Yet in his limited sphere, he continued to receive all that came in unto him, "Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ" (Acts xxviii. 31). His travels, visitations and personal supervision of the churches, were activities of the past. But in this divinely appointed retirement, he wrote, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Philip i. 12-14). And so "Paul the aged" continued to exercise a deep interest in the work of the Gospel, and to be a godly and gracious example and encouragement to the brethren following in his and his Master's steps. The "crown of righteousness" awaited him, when the time came for his heavenly Master to call him from the Church on earth, to serve Him day and night in His temple above.

Synod Sermon.

By Rev. JOHN TALLACH.

(Continued from p. 128.)

"Then he remembered the days of old, Moses, and his people saying, . . . Where is he that put his Holy Spirit within him? . . ." (Isaiah lxiii. 11-14).

A Serious Inquiry.—"Where is He?" I come now to that part of my discourse which I find most difficult. In seeking to put forward this

question I fear that I may appear a mere busybody, or worse. I fear that it should be thought that I profess some kind of concern for which there is no cause. I may be wrong in entertaining any concern, but if I do, I can assure the brethren that at least I am sincere in holding it. As you know, I have been abroad for a number of years, and it is natural that I should find myself making comparisons between the days of past prosperity and the present discouraging conditions. It was while thinking on this contrast between what once was and what now is, that this question began to intrude itself. Where is he? Where is the God whose life and presence was so manifest in our fathers' days? For a time I evaded any answer to this most serious question but there came a day when I could no longer shelve it and leave it unanswered.

I had been reading again the life of the late Mr. McFarlane and I was led to pay more attention than before to his diary. As I read, I felt the power of this man of God grow on me. His piety, his close walk with God, his discernment, his loyalty, his spiritual sensitiveness, his zeal, courage and humility were things which filled me with respect and admiration. I read over again the prayer in his diary, his covenant with his God and of his expectation of special visitations from the Lord to commemorate his spiritual birthday. The whole diary is so manly, so devoid of the cheap and slipshod in spiritual things that I found it easy to transfer my thoughts from the man to the man's God. As I meditated, the question came again, this time with the solemnity of a summons. I now began to apply the inferences from this question to the church of the past.

I thought of God's people, men and women of the past. I thought of their numbers, of their spiritual bulk, their weight of holiness, their zeal, their singleness of eye, their fearlessness, their honesty, their discernment, their love, unity and warmth. I thought on them as a whole, I thought of them as congregations, at communions, on Friday meetings. I thought of them as typical—the type of Christian which gave stamp, strength and character to our early church.

I then thought of the movement which under the hand of God they were the chosen instruments of setting afoot. I thought of its growth, its power, its energy, its enthusiasm, of its sanctified aggressiveness, of its out-reaching to Canada, Australia and South Africa.

I thought of individuals I was privileged to know. Of the elder who on the Sabbath night of a communion prayed through his whole prayer with almost but one petition, and that with tears coursing down his furrowed cheeks: "Lord, what art thou to do with the young of this parish?" Of the elder who had in his district a number of young men in lodgings and who each Sabbath morning went round to their lodgings and actually made his way to their bedrooms so as to get them out to the morning service. "At last they knew my step so well, they would rise themselves." Or the old saint whom I found on an ordinary working day in tears. "I have often thought of the soul of Christ being the soul of his sufferings, but to-day I have been led to think of his physical sufferings. Oh, when I think of Him hanging on yon irons for a sinner like me, I cannot refrain tears." Or of the two men in the Lord, whom I happened to find locked in each other's arms, kissing each other, in the passage of a Manse at communion time. These are but a few of a great many. Where is the

God of these men and women? Where is the fullness of life within and the fullness of blessing upon us as it was with our fathers? Must we conclude from this comparison that the God of our health had departed altogether? No, not altogether; to say that would be contrary to reason and conscience, as well as an outrage against the Spirit of all grace who in many ways shows that He is still with us. May He give us the grace of honesty to-day so that we may acknowledge that while He is with us it is not in that measure our fathers had experience of.

And so we must speak of a *partial* deprivation. Let us see then how far we may claim that it is only partial and not complete. Cannot we trace His presence and blessing in the way we have been preserved? To-day, the larger churches in Scotland are directly or indirectly the offspring of the Declaratory Act Church, and we have to live side by side with them, and often, on account of their great influence, we are handicapped in a number of ways. But of their doctrines and unscriptural practices we have none. Has He not preserved us in the purity of our membership? Has He not preserved us in a persistent unwillingness to co-operate with any doubtful scheme, or with any body suspect of disloyalty to His word? Is not His Word supreme in pulpit and court? Is not the Confession of Faith still where our fathers placed it? These are but a few of the many evidences of His power and presence among us. We might go on to speak of the appetite our people have for the truth, of their attendance on communion occasions, and of their unity when faced with those trying conditions which might be expected to breed disunity? Perhaps we miss His presence there more than anywhere, yet we have to acknowledge that the Spirit of regeneration has not left us. People are being born again although not in the numbers our fathers were used to. In this process of being kept we have suffered many things, and have been called many unworthy names, yet His gracious presence has kept us from any change of attitude towards the things of His Gospel and towards the enemies of it.

We are told that we are too detached, yet that aloofness complained of by our accusers is just that detachment gifted to us by our fathers and preserved in us by their God. We hear no call from God to give allegiance to the offspring of an apostate church to-day, any more than our fathers felt bound to give it to the church of their day. We are also told that we are too suspicious. Well, suspicion is so often coupled with a God-given fear that it is sometimes almost a grace. We are as men in an enemy's country. We have got a fort to hold. There are other forts and their flag is very like ours, but when we see their flag unfurled and flown often in a very half-hearted fashion, we cannot be blamed if we are suspicious. We cannot forget our fathers' experience in a like experience. We do well to fear that there is some gang of the Rainy stamp, somewhere in some dark corner, busy sewing up a new flag. We may have a lonely furrow to plough, but we are well content with the Lord, the Bible and the system we have. We desire nothing *new*, but we do desire an increase and blessing on what we have. Surely when we look over this text prayerfully, this is how we feel on the matter. The passage of time finds us decided on this point. Surely as we turn with wistful eyes and yearning hearts to the God of our fathers, surely as to-day, we stretch out our hands to Him and anew hail Him: "He is my father's God and I will exalt

Him"; surely in this discernment and in the singleness of this desire, which to-day runs out to Himself and to Himself alone, we can humbly claim a very great measure of his kindly presence with us.

A Hopeful Observation.—You will notice in the short passage in which we find our text, the Holy Spirit is mentioned three times. It seems to me that there are three things in particular we have to mourn to-day—the low spiritual plane on which we are content to live, the falling off in the number of conversions, and the loose way in which nominal Free Presbyterians hold their ties to the parent church. For this state, many explanations are forthcoming:—"It is a testing time; the time will come when they will not endure sound doctrine; the judgments of the Lord are abroad, and part of them fall on the sound church as well as on the unsound; there has always been an ebb and flow in spiritual life; as things are of the Lord's making, we should do nothing about it, but wait for His time,"—to mention but a few. Now, I find no fault with anyone taking any degree of comfort from these explanations, for there is a measure of truth in them all. But I fear lest we should rest in any of them for the purpose of lightening or shifting our responsibility. Our hearts are deceitful things, and they are very untrustworthy when it comes to a question of blame and responsibility.

You see, brethren, in the short history of our Church we have had *clearly* demonstrated to us something of what the Holy Spirit must continue to be to us. He has not shown to unsound churches what He can do, simply because He has left them to their own devices. Our case, to the glory of His name, is different. Well now, here is one text of many which bears down directly on our circumstances as we find them to-day. "According to the word that I covenanted with you when ye came out of Egypt, *so my spirit remaineth among you, fear ye not.*" Yes, he remaineth, and that because of promises given to and obtained by the fathers when they came out of Egypt.

Are we called to confess any particular sin by which we have vexed Him? I know not, but I am much impressed these days with the large place given in Scripture to sins of attitude. I call them that for sake of any better name. I am now speaking of sins of the Church of Christ. What specific sin is the Church guilty of? Where in the Song she is too lazy to get up to admit her beloved when He comes to visit her? Or under what name would you put the sin of forsaking the first love? It is just a sin of attitude—spiritual inertia. Well, if so, there is only one cure—the returning presence of His Spirit in power to revive and quicken. This is not a question of belief in the doctrine of the Holy Spirit. It is rather a question of the personal indispensability of the Holy Spirit. To be possessed with a feeling, deep and thorough, that we cannot, we dare not, we must not attempt to get on without Him. "I think I can say that I have never preached without *complete* reliance on the Holy Spirit." So said a man whose ministry was one long manifestation of the Spirit's power—Spurgeon.

Brethren, how often is it the experience of some of us, that with our hand on the vestry knob, we are almost challenged by the question: "Are you going in there to preach before your people and you hardly know upon whom you are relying." Often we can go no further than: "I hope I am relying on Him, yet I fear I am still relying too much on

myself." Brethren, this is far short of the good ground for hope furnished both by our text and experience. The beginning and the ending of this deliverance were of the Holy Spirit, and if to-day we are to seek deliverance from the torpidity of spirit which robs us of life and strength, and the Lord of His glory, we must seek that deliverance at the hands of Him to whom alone has been committed the welfare of the Church. Let us not seek to put matters right ourselves; let us not think that any preaching or law-making can of themselves put matters right. No number of rules and regulations, no mere formal firmness on any point, can make up for the loss of the Spirit of Regeneration. It is when the circumstances attending His withdrawal become acute upon us that we shall find ourselves tempted to forget the one great want—Himself. We shall find ourselves concentrating on the ordering of things often small and petty; on things which are not always important. In doing this, we shall be devoting ourselves to the curing of symptoms while the disease continues to grow on us. Our real trouble is that we have not His presence as we ought to have it, and our *first* responsibility can only be that of seeking His return.

Let us, therefore, come before Him with chastened spirit and burdened soul, and let our prayer be to Him that He may give us no rest until He be restored among us to that place our Church has had experience of. Let us mourn how much we attempt to do without definite reliance upon Him. Let us seek to come so close to His indispensability as to be thrown into an agony of penitence, sorrow, deep sorrow, because of how, by our tardy and indifferent asking, we have dishonoured Him. Let us feel love almost to breaking point—love for the Holy Spirit, our Hope. Let us feel the burden of His absence until we go down in labour under the weight of it. Nehemiah not only got and took a burden for the rebuilding of the Lord's city, but he took care to make that burden sit more closely upon his shoulders, and he bowed himself under its weight; he went out at night to view the destruction of the city. He went into details. Let us get away from generalities and come to the definite need and the definite cure.

And after all this, let us remember for our encouragement, that the basis of His blessing is always the same, the finished work of Christ. Let us also remember that His love for His church is unchanged since the fathers' days and that love always exceeds ours. Neither let us forget that He intends to honour every promise He has given and that He only waits our inquiry of Him. We must seek to take up a position of violent waiting before Him, confessing poverty, need, weakness, unprofitableness and worthlessness, and there bowed on the knees of our souls let us hail Him again—He is my fathers' God—the God of our early prosperity. Then let us exalt Him as our only hope. Yes, while others make effort to exalt by substitution, what is merely human, for what must always be the absolute Divine, let us exalt Him as our only hope.

The Door of Hope Opened still wider.—What a door of hope we have in those references to His name. The whole reason for deliverance, His whole reason for remaining with Israel, for His presence and the fulness of it and why He should give a promise and why He should keep it, is never found in human worth or merit. It is found in the making of His glorious and everlasting name. If our success in seeking and pleasure

in finding depended upon our producing the weight of one hair of merit we are undone indeed. It is true that His promises are often coupled with our unfaithfulness, but the power to be faithful is as much grace as the promise itself. Besides, faithfulness at its highest can never rise to that standard of merit as will lay Him under obligation to help. Unworthiness is everywhere and merit nowhere. What an encouraging text we have to-day! Yet with what hardness, unresponsiveness and indifference do we meet it.

But let us look at our text again—His name, His glorious name, His everlasting name, His very character, His very life and being are immersed in our destiny. The attributes of the Redeemer, the merit of His work, the preciousness and value of His person as the God-man Redeemer, are things so deeply identified with our short and tottering steps through the wilderness, that in reality, these steps mark the advance of our victorious King of Zion. The subject matter of the high glory to His everlasting name has some part of it in the groans and the toil of the preserved of the Lord, in their wilderness journey towards that glory. The name Redeemer covers more than the act of redemption—it covers the whole history and glorification of the Redeemed. It alone is guarantee of their success and their success through His name carries an eternal weight of glory wherewith to crown Him everlastingly.

See Israel in the wilderness. See the cloudy pillar. Whence came it? What is its witness? "God is here." With what is it bound up? The cloudy pillar and the God of it are bound up with the sins, folly, disloyalty, instability and back-sliding of a Redeemed people, and in turn with the righteousness, faithfulness, wisdom and life of that God who so closely identifies Himself with them. The cloud comes from a source forthwith themselves, but it has so dyed the fabric of their lives, that the history of the one is the history of the other. Working on the plane of their many and varied needs the Lord works out an everlasting and glorious name for Himself. A name with which He is to fill the dwelling place of both Himself and His people, with a glory which shall never dry up, never tarnish, never be anything lower than "Glory to God in the Highest."

Surely, brethren, here is encouragement indeed. Could His love find anything sweeter and more encouraging to tell us? Can hope ask for a greater? The glory of His great name bound up with our salvation and maintainance of His cause is an antidote for defeatism and frustration, surely. Appealing to Him, waiting for Him, remembering Him with gratitude for the past and hope for the future, closed in to Him for ALL, we surely are moving along the line of His purpose, to make "Himself a glorious and everlasting name." With more understanding than ever, we will begin to pray to-day: "For thy sake, for thy name's sake, visit us the children of the fathers whom thou didst choose for thyself." Does He not stand at our door and knock, and is not this text the hand He uses? Do we not hear His pleading voice? "As I was with Moses so will I be with thee." Oh, with what frankness, decision and love He knocks and pleads. On the toe-tips of our souls, and with a ready and sincere, though broken welcome, let us acclaim Him: "My father's God, I will exalt Him, come in thou blessed of the Lord. Why standest thou without?"

The General Call of the Gospel.

By REV. ARCH. BEATON, Gairloch.

IN view of the fact that the saintly Reformers, Puritan divines, Scottish Covenanters, American divines and theologians, as well as the Evangelical divines of the Scottish Highlands, ardently believed and held fast, the truth of the general call, or free offer of the Gospel, it seems bordering on dictatorial arrogance on the part of present-day Hyper-Calvinists to describe as "Scripturally-unwarranted" that precious truth. To denounce, in the face of such sanctified scholarship, all who hold to the free offer, or general call of the Gospel, together with particular redemption, as: "Scripturally-inconsistent and Arminian," is to over-leap all bounds of propriety and sobriety.

The Rev. Principal Cunningham, the great Scottish theologian, in his own masterly way, has Scripturally and logically, disposed of many of the plausible arguments of the Hyper-Calvinists and showed that no one has the right to limit the Most High to only one particular aspect of His purpose in calling on men generally, in such language as: "Look unto me, all ye ends of the earth, and be ye saved, for I am God and there is none else," as if none was addressed but the elect.

As so much has been written and said about this subject lately, however, we purpose here to confine ourselves to the words of the Rev. A. Moody Stuart, in reference to the Calvinism of Mr. Brownlow North, as in our view typical of the views on the subject held by Free Presbyterians and other Calvinists to-day. "His Calvinism did not in any way hamper him in declaring the freest offer of salvation to all, and pressing its instant acceptance upon every sinner to whom the offer came. The salvation he preached was as free as the sunlight, as authoritatively pressed on every Gospel hearer as the august command of God can press it, and as urgent as it can be made by the exactest meaning of the word *now*. Sufficient for all, pressed upon the immediate acceptance of all, by the invitation, the entreaty, and the command of God, such was his Gospel—and can anything be more free, more full and more unfettered? No doubt he also insisted on the natural aversion to it, inability to understand it, and incapacity to receive it. But over and against this, he held an offer and gift of the Holy Spirit as free as the offer and gift of the Saviour, thoroughly to overcome that aversion, to remove the blindness of the understanding and the alienation of the affections—an omnipotent Spirit waiting to be bestowed on all who asked. Human language cannot express a salvation more overflowing full and more unconditionally free:—God offering His Spirit to lost and helpless sinners as freely and unconditionally as He offers His Son."

Dr. Cox and the Apostles' Creed.*

By REV. D. A. MACFARLANE, M.A., Dingwall.

DR. James T Cox, of the Church of Scotland, was for many years principal Clerk to the General Assembly. He is eighty-three years of age. He recently retired from the Clerkship of the Synod of Aberdeen, which he

* Mr. Macfarlane has written this article by request.—*Sub-Editor*.

occupied for thirty-six years. He was ordained to the ministry sixty years ago. Recently, in Aberdeen, he was entertained by his colleagues.†

The following is from the Press report:—"Dr. Cox cited the Apostles' Creed which, he said, was repeated every 'Sunday' in some of their churches, and in all Episcopal Churches. Congregations, when reciting it, affirm their belief in the resurrection of the body, in which not a single member believes, not even the minister himself. It is no use saying that by the body we understand the spiritual body is meant. It was not so understood by the compilers, nor is it so understood by ordinary folk to-day. Moreover, good Christians do not believe in the descent into Hell (Hades), nor in the Virgin Birth."

In the above, Dr. Cox referred to the Apostles' Creed, and then particularly, (1), to the doctrine of the resurrection of the body; (2), to the clause, "He descended into Hell (Hades); and (3), to the fundamental doctrine of the Virgin Birth, all of which "good Christians do not believe," or at least, they may be good Christians and yet not believe them.

1. First, we briefly refer to the "Apostles' Creed." Schaff states that the Apostles' Creed cannot be traced *as a whole*, in its present form, beyond the sixth century. The gradual forming of it is too great a subject to be traced here. The history of its rise and content is given by Curtis, *History of Creeds*, pp. 48-64. The English, Latin and Greek texts of the Creed are supplied in parallel columns. Calvin, *Institutes*, II., 54-73, give his exposition of it, which is scriptural, but at variance with the explanation of the "descensus" clause as given by Rufinus, who was a presbyter of the Church of Apuleia.

The Creed was added to the Shorter Catechism of the Westminster Assembly, not as though it was composed by the Apostles, but "because it is a brief sum of Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ."

2. The resurrection of the body. Whatever the "compilers" of the Apostles' Creed believed, or disbelieved, there is no doubt as to what Scripture teaches on this high subject. This is, that all that are in the graves shall hear Christ's voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation. "Whoso eateth the flesh" and "drinketh the blood" of the Saviour has already eternal life, and Christ will raise up such at the last day. Such as deny Christ and His words in an adulterous generation, Christ will deny before the Father and the holy angels at the last day. Christ is the first-fruits—afterward they that are Christ's at His coming. If the body is not to rise, we may legitimately conclude that the body of Christ in the tomb did not rise. "If Christ be not risen, your faith is vain, ye are yet in your sins." Dr. A. A. Hodge points out that human identity is a mystery, but yet a fact. It does not consist in having the same bodily particles all our days, yet each person is identically the same at seventy years as at seven years or seven days. The body of a believer is to be raised up adapted to its spiritual state of existence. It will be a transformed body, recognised by himself and others. "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." What God reveals, what Christ taught personally, and

† Dr. Cox has since died.

by His promised Spirit through the Apostles, will stand to the confusion of Dr. Cox at an Aberdeen function.

3. The "descent into Hell (Hades)." We readily admit that it is doubtful if the English form of the Latin and Greek expressions should ever have been employed. It is perhaps doubtful whether the Latin and Greek expressions should have been employed at all as they were.

Rufinus, a presbyter of the Church of Aquileia, stated that the words, "was crucified, dead, and buried," were omitted by the Aquileian Church, and the clause, "He descended into Hades" (*descendit in inferna*) substituted for the other words. This means that the expression was used to explain the old clause and not to introduce a new one. Rufinus should have known why it was used. Calvin's exposition is too long to give here. He, however, interprets the words in a scriptural way. Shedd points out that the Descensus clause was not held by the great Councils as being one of the articles of the Catholic faith at all. The words did not appear until the latter half of the 4th century in the Church of Aquileia. The Episcopal Church does not regard the words as a necessary part of the Christian faith. Any churches of her communion may omit them. (Shedd, *Dogm: Theol.*, II., 606.)

4. The denial of the Virgin Birth. People may be "good Christians," and deny the Virgin Birth—the supernatural conception of the human nature of the Saviour. Dr. Cox, we may justly believe, regards Joseph as the natural father of the Saviour, and likely views all that we read of the conception and birth of the Redeemer as a kind of religious halo which, through emotionalism, gathered around the child Jesus. It is difficult, or impossible, to state in brief, what the implications of such a view are. The union of the human nature to His Divine Person is a thing by itself in the faith delivered to the saints. It is utterly different from the gracious mystical sanctifying indwelling of the Holy Spirit sealing believers. Believers are not "united" to the Holy Spirit, as the human nature of Christ is to His divine Self. So if Joseph is the natural parent of Christ, and if, consequently, Christ is a mere man, although "led of the Spirit of God," as believers are, how are we to view Him? Is he sinless or contaminated? If He is void of divine personality which gives infinite dignity to His substitutionary work, then what is the propitiatory value of His work? If you evacuate, in effect, His priesthood, do you not evacuate His kingship and prophetic function, in some sense? How has the Holy Spirit come, or what does He do, or can He do? The maze into which one gets is interminable.

Dr. Cox is the editor of a book entitled, *Practice and Procedure in the Church of Scotland*. On pp. 326-328, there are the Articles Declaratory of the Constitution of the Church of Scotland in matters Spiritual. Under Art. I., it is declared that "Christ is the Eternal Son, made very man for our salvation," and all subscribers to the formula of the Church "glory in His Cross and Resurrection." We do no injustice, we trust, to Dr. Cox in averring that, during his sixty years ministry, he professed to believe unfeignedly and to preach what is set forth in Art. I. Can he say at the close of his long ministry, and as one who cannot now be far from the end of his journey, that by the demonstration of the Spirit, and in power, he believed, and with lowliness of heart, preached the Eternal Sonship of Him who became dead, and is alive again, and has the keys

of hell and of death? He has to go to a tribunal where there is no levity—where God is not mocked even by the best equipped modern scholarship. Is it therefore seemly to give utterance as he does to views which are not according to the “wisdom which is from above,” on the conception, death and burial of the Lord of glory, and on the rising again of the dead, both of the just and of the unjust, at Christ’s appearing and His kingdom? “Them that honour me, I will honour,” says a higher One than mere man, “and they that despise me shall be lightly esteemed.”

We close these remarks—which scarcely form more than a nibbling at the subject, owing to the implications—by pointing out that if ever there is a revival of true godliness in Scotland, it must be along the lines of the Westminster Confession of Faith, Ch. I., 5, the essence of which is that no common knowledge of the Scriptures, or regard for them, can convert the soul in sin that lies, but only “the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.” Where this sealing work is, there is the new birth, and the life which shall never end.

Communism v. Romanism: Vatican’s Opposition to Orthodox Church.*

IN this, our concluding article, we are to probe the reason of the Vatican’s fierce opposition to Communism, and to this end it is necessary to examine the claim, construction, and objective of this great “mystery of iniquity.” The first can be given in a single sentence: “We hold upon this earth the place of God Almighty.” (Encyclical of Pope Leo XIII., dated June 20th, 1894.) The objective, in two words—World Domination!

Now the construction or organisation which is to bring about this Papal vision is called the *Propaganda Fido*, which is divided into departments to subdue the entire world. This huge structure is ruled by a Cardinal whose power is so great that he is known as “the Red Pope.” Its motto is “Catholics must dream and plan and act in terms of the entire globe.” It has seminaries for the creating of priests of almost every nationality. These seminaries had, in 1945, some 16,000 native students, and the missionary effort for that year is computed as follows:—22,000 priests, 9,000 lay brothers, 53,000 sisters, 33,000 native catechists, 33,000 native baptizers, 76,000 schools (5,000,000 pupils), 2,000 orphanages, etc. Added to this, *Propaganda Fido* has literally thousands of newspapers, magazines, etc., together with its own special News Agency—the “Fides Agency.” (These figures are taken from *The Catholic Church against the Twentieth Century*, by Avro Manhattan.)

But against this gigantic octopus there is another powerful and rival body, the Orthodox Church; its Patriarch a rival to the old man clothed in white satin and seated in the “Chair of St. Peter” (really, the chair of Apollo, Son of Zeus, the Sun god).

This enmity between the “Orthodox” and the “Catholic” had been in existence for centuries, but on account of it being confined to Russia and her neighbours, it was not considered such a great foe as Western Protestantism. At the beginning of the present century, however, the wise

* Third and last article on this subject by A. T. Tasker.—Sub-Editor.

men of the Vatican foresaw a movement in Russia and plans were started for the eventual absorption of the Orthodox Church, which was that country's National Church. When Czardom was destroyed this Orthodox National Church was dis-established, *then* the Vatican saw its opportunity. In 1922 a Conference was held at Geneva. At a dinner the Archbishop and the Bolshevie Minister of State toasted each other, the latter declaring that any religion now had ample scope. Relief work was started there by Rome. The first party of eleven priests took with them 1,000,000 parcels, each labelled, "To the children of Russia from the Pope in Rome." The Vatican appointed Father Walsh as head of the Papal relief mission, who immediately joined forces with an American relief. From then the trouble started. Relief was most welcome, but the new Soviet Government drew the line at "propaganda."

From that time till 1930 there were conferences, plans, talks, etc., that all ended in smoke. The Jesuit Order sent their assistant head Father Ledochovski, but with no result. From 1930, the Vatican has never ceased her condemnation of the Russian Government, and the great effort of the Papacy to-day is the conversion of Russia. In plain English, Russia could have any form of government she liked, so long as she embraced the Roman religion..

After Hitler had subdued the Balkan states, the Papacy realised that the destruction of her old rival, the "Orthodox," was at hand, and a "converting" campaign was inaugurated, commencing in the newly-formed state of Croatia, with Ante Pavelich as governor, and Stepinae as archbishop. The "conversion" of the Serbs took the form of wholesale and unspeakable atrocities. Here is a short extract from a letter written by Mr. P. Grizogono, former minister in the Yugoslav Government, dated February 8th, 1942:—"These atrocities do not amount to simple killing alone. They aim at the extermination of every Serb, men, women and children, and with terribly wild tortures of the victims. These innocent Serbs were stuck on poles alive and fires built on their bare chests. Literally they were roasted alive, being burnt to death in their homes and their churches. In many cases, boiling water was poured on living victims before their mutilation, their flesh was salted and their eyes gouged out while they were still living, their ears and noses were lopped off and their tongues cut out. . . . The friars and the nuns carried in one hand a Cross and a prayer-book, and Ustachi knives in the other."

General Mihailovich, on February 5th, 1943, made a frantic appeal to the Allies for help:—"Yugoslavia is drenched with Serb blood. . . . The number so far approaches 1,000,000 of Serbs killed. . . . Cannot an appeal be made to prevent the extermination and annihilation of the Serbian people?" (These short extracts are from the official records of the U.N.)

As we now know, the Allies obtained the victory, Pavelich was executed, and Stepinae is in prison.

But the war against the "Orthodox" continues. Last September, Orthodox Bishop Kostelnik, of Lvov, was murdered by an emissary of the Pope. No wonder that as soon as the Eastern European lands feel safe under Soviet protection, the first thing they do is to break with Rome. Roumania ended the Papal Concordat last July, and up to October the 14th, no less than 430 priests have "verted to the Orthodox Church."

But does the reader ask whether Rome denies, or is ashamed of these outrages? Let an English Cardinal answer that question:—"The Church of Rome has never spared the knife when necessary to cut off rebels against her faith or authority, whether Eastern or Greeks, or Anglicans under the Tudor rebellion." (Cardinal Vaughan in an address, September, 1894, and reported in *The Tablet*, September 15th, 1894.)

To-day we are witnessing the Vatican concentrating everything on the conversion of Russia. All her progress in the Western Hemisphere is marred by her losses to the "Orthodox." She is anxious to plunge the world into a third war to obtain her ends. Communism (devilish as it is) is to Rome but a stalking-horse. The great "Fatima" swindle has the "conversion" of Russia for its object. When the "lady of incomparable beauty and freshness" (supposed to be the Virgin Mary) appeared to the three little children in Portugal, she told them: "If my requests are heard, Russia will be converted and there will be peace." "Fatima" processions are taking place everywhere, Rome will never give up.

These are indeed perilous times. Days when it behoves every sober-minded man to consider well the causes of our present National troubles, and to seek earnestly for the remedy. The 2nd Psalm is still true—aye, *eternally true*, and it contains the *only* remedy.

To those that "seek a country He hath prepared for them a city." "But that which you have already hold fast till I come."

Buannachdan an lorg Dearbh-bheachd a Chreidimh.

LE SEUMUS RENUIC.

(1) 'S e cheud bhuannachd a tha 'n lorg dearbh-bheachd a chreidimh, gu bheil claoidh air a dheanamh leis air garh ni ann an ùine, a tha gu bhì 'g iarraidh an t-àite 'bhuineas dha; agus gach ni a tha daoine a gabhail mar chomharaidhean air an dearbh-bheachd so, agus nach eil claoidh air a pheacadh air a ghiulain air adhart leis, tha aobhar aca a bhì teagmhach mu 'n dearbh-bheachd sin, seadh co-dhùnadh gu 'r e mealladh a tha aca.

(2) 'S e 'n dara buannachd an lorg dearbh-bheachd, gu bheil e ga 'n deanamh-sau aig am bheil e na's iorasal. An deigh do Phòl ruigheachd air dearbh-bheachd a chòir ann an Crìosd, ghoir e dhe fein an neach is lugha na 'n ti is lugha dhe na naoimh. O 's e ni taitneach a tha ann an ioraslachd anns an t-shluagh thaghta. Seadh ni e iad ro-thaitneach.

(3) 'S e 'n treas buannachd a tha leantainn dearbh-bheachd a chreidimh gu bheil iadsan aig am bheil e air am beothachadh gu mòr leis. Tha 'n Salmadair a deanamh so soilleir 'n uair a tha e labhairt cho tric air a bhì air a bheothachadh. Agus air mòr shon fein, cha toil leam an dearbh-bheachd sin nach ghluais agus nach beothaich gu dleasdanas na leithid so de latha.

(4) Is e 'n ceathramh buannachd a tha dol an cois dearbh-bheachd a chreidimh, gu 'n toir e dhoibh a dhol le dànachd gu Dia na 'n eigin; oir mar a tha iad comasach air ambare air mar an Dia, mar sin thig iad ga ionnsuidh le dànachd, a cumail fa chomhair an còir ann, a deanamh sin na argamaid air son a bhì air an chuinntinn, no gu feum e eisdeachd riu.

(5) Is e'n coigeamh buannachd a tha 'n lorg dearbh-bheachd a chreidimh, gu bheil leis a sin, Crìosd na's luachmhor leo na na h-uile ni eile; oir ged a tha Crìosd air a mheas na's isle na luach anns a ghinealach so, gèidheadh tha e luachmhor dhoibh-san. O rachaibh air adhart le spàirn air son a chomharaidh so air dearbh-bheachd!

(6) Is e'n t-seathamh buannachd a tha leantainn dearbh-bheachd a chreidimh, gu'n toir e dhoibh a bhi na's motha ann an dleasdanas a mholaidh, agus a ràdh maille ris an t-Salmadair, Salm cxviii. 28. "Is tusa mo Dhia, agus molaidh mi thu." Agus bheir e oirre bhi miannachadh na's motha as a dheigh, agus air son am barrachd dhe lànachd. O dhaoineibh, na'm bitheadh mothachadh ceart agaibh air a lànachd-san, bhitheadh fadachd oirbh gu bhi maille ris; seadh, cha leigeadh sibh fois leis!

(7) Is e'n t-seachdamh buannachd a tha dol an lorg dearbh-bheachd a chreidimh, gu'n euidich e gu bhi giùlain fulangasan, an dà chuid a thaobh nithean spioradal agus nithean aimsireil; seadh, ciod e an ni nach euidich dearbh-bheachd a chreidimh iad ga ionnsuidh? Bheir e dhoibh a bhi meas na croich, no am prìosan (no ciod e ni sam bith eile bhitheadh uamhasach do chuid eile) air son Chrìosd agus aobhair, na ni taitneach agus tlachdmhor, os ceann uile nithean ùine; seadh, tha iad so a' cunntas lath' am bàis mar an lath' is aoibhnieh a chunnaic iad riamh, 'n uair a tha iad a fulang air son aobhair Chrìosd, ged gu dearbh tha mi smuainteachadh gu bheil iadsan a tha fulang air son Chrìosd agus gun aca ach creidimh leannhain, a glòrachadh Dhé na's motha; ach tha iadsan aig am bheil dearbh-bheachd a chreidimh na'm fulangasan a faotainn am barrachd comhfhurtachd.—*Eadar-theangaichte le I.M.*

Notes and Comments.

Glorying in Their Shame.—Viscount Samuel, who is a Jew, and a distinguished philosopher and politician, had some serious things to say recently regarding the attitude, in some spheres, to the grosser sins of murder and adultery. Last September, he addressed the Royal Institute of Philosophy, at Brighton, and told the members: "In fiction, the theatre, and the cinema, crime was entertainment, murder a parlour game, and adultery taken as a matter of course." Viscount Samuel is anything but a rash and hasty man in his public utterances, and the above are his considered and calm observations. What poisonous and polluted sources of carnal pleasure, fiction, the theatre and the cinema are! To these the large majority of the people, young and old, turn for satisfaction and entertainment in these times. Every sin has its root in the heart of man already; and what men need is the Gospel of Christ in power, to overthrow and subdue the reign of evil in the heart, to the end, that there may be a living soberly, righteously and godly in this present world. But Satan's weapons, to entangle this generation in open and heinous sin, are such as appeal to and incite the evil hearts of men, through the eye and the ear; and the results are to be seen in the criminal courts and divorce courts. And thus morality is at a low ebb in our midst, as in Jeremiah's day. No wonder that we look for peace and prosperity in vain, in these serious times.

Edinburgh Civic Reception to Cardinal Griffin.—As our readers will see elsewhere in this issue, the Lord Provost and Magistrates of the City of Edinburgh arranged to give a Civic Reception to Cardinal Griffin, of the Roman Catholic Church, Westminster, London, on the 23rd October last. We are gratified that timely protests were sent from members of presbyteries of our Church; and that these expressions of strong disapproval were given wide publicity in the Scottish daily papers, on the 21st of October. In a letter acknowledging these protests, Lord Provost A. H. A. Murray stated that the Reception was granted in accordance with the Corporation's usual policy of recognising a distinguished visitor to the City, and that he was sorry the Presbyteries took the view they did, as it seemed to be contrary to an impartial and unbiassed consideration of the case. In his speech at the Reception welcoming the Cardinal, the Lord Provost said: "I am neither impressed nor intimidated by such criticism." In meeting this deplorable attitude of mind on the part of Edinburgh's Civic Head, we must conclude that he is either ignorant of the history of the Romish Church down through the centuries, or that he deliberately closed his eyes to her proved, extreme and wicked partiality, bias and intolerance. Cardinal Griffin represents an ecclesiastical and political policy, directed from Rome, which is the very embodiment of partiality, bias and intolerance, having in view the ascendancy of Roman Catholicism and the undermining of Protestantism in this country. And in carrying out this policy the Cardinal was pleased to be entertained by those whom he looks upon as heretics, when they bowed to him in their civil capacity. Rome desires the day when the Magistrates of Edinburgh will bow to Cardinal and priest religiously. Heretics are good enough to dine with. Their hospitality, money and influence in temporal affairs, directed to the advantage of Rome, is welcome. But the religion and worship of Protestants in Edinburgh, as elsewhere, the Pope and Cardinal Griffin would eliminate from the face of the earth, if they could. Freedom to worship God in accordance with one's conscience, is a principle which Rome holds as applying only to Roman Catholics. The heretics of Edinburgh have no right to this freedom, in Rome's view, in spite of all the fine words of the Cardinal in his reply speech to the Lord Provost. A visit to Spain and then to Northern Ireland might help in rectifying the Lord Provost's unwarrantable opposition to protesting Scottish Protestants.

Letters of Appreciation.—Members of the public, not of the Free Presbyterian Church, have written us expressing appreciation of our protest. This is what one says, "I was very pleased to read your spirited protest against Edinburgh giving a Civic Reception to Cardinal Griffin. Do they not know that Rome is the unsleeping enemy of Britain. Our public representatives seem to give them every assistance to build up a state within the State. Thanking you for your courageous protest. It has struck a chord in many hearts, hearts that are waiting for a lead."

Canada's R.C. Premier.—"That Mr. Louis St. Laurent has been appointed to succeed Mr. Mackenzie King as Prime Minister of Canada came as a shock to the Protestant world. And for the very sound reason that he is a Papist. However good the Papist may be—and Mr. St. Laurent has a good reputation—the fact remains that he is not his own master. Seven years ago Mr. St. Laurent sought the advice of the Cardinal-Archbishop of Quebec before entering politics. Consequently, he is now directed by

that Church which lusts for world-power. Actually, therefore, the affairs of Canada will largely be in the hands of the Italian Pope-King. And now that Newfoundland, pro-Romanist, is joining Canada, the power of the Roman Church will soon be apparent to the detriment of that once free Protestant land.' (Churchman's Magazine, October, 1948.)

Literary Notice.

The Coming Storm: its Cause and Background; by Rev. Murdoch Campbell, M.A. Price 1/6. To be had from the author, 41 Havelock Street, Glasgow, W.1.

Mr. Campbell cannot be charged with giving us a rosy picture of this sin-stricken world. The picture is dark but not darker than the reality. He makes it plain that the cause of all the world's overwhelming sorrow and distress is traceable to man's rebellion against God, and points out that the only real remedy is the remedy God provided in His well-beloved Son. If He is left out of account all the remedies devised by men must fail.

Church Notes.

Communions.—December—1st Sabbath, London. January—Last Sabbath, Inverness. February—1st Sabbath, Dingwall; 3rd Sabbath, Stornoway; 4th Sabbath, Bayhead, North Uist. March—1st Sabbath, Ullapool; 2nd Sabbath, Portree and Ness; 3rd Sabbath, Finsbay and Lochinver (every alternate year in March); 4th Sabbath, Kinlochbervie and North Tolsta.

London Congregation—December Communion.—Hitherto the London congregation of the Free Presbyterian Church of Scotland held only one Communion annually, but it has now been decided to hold a Communion twice a year.

Communion Services:—Free Presbyterian Church of Scotland, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 5th December, 1948, the following services have been arranged (D.V.), to be conducted by the Rev. William MacLean, M.A., Ness, and the Rev. Donald MacLean, C.A. Thursday, 2nd December, 7 p.m.; Friday, 3rd December, 3.30 p.m. (Gaelic); 7 p.m. (Fellowship Meeting); Saturday, 4th December, 3.30 p.m. and 7 p.m.; Sabbath, 5th December, 11 a.m.; 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 6th December, 3.30 p.m. (Gaelic), and 7 p.m.

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

Protest Against Royal Review of Troops on Sabbath.—May it please Your Majesty,—We, the Sabbath Observance Committee of the Free Presbyterian Church of Scotland, desire most respectfully to acquaint Your Majesty with the feelings of sincere and heart-felt grief with which we learned of the reported review of some 8,000 troops of the Territorial Army in Hyde Park which Your Majesty proposes to carry out on Sabbath,

31st October, 1948, and are moved, by profound concern for the dishonour to the Lord's Day Your Majesty's action involves, to protest humbly but strenuously against this desecration of the Lord's Holy Day. The painful impression this report is likely to make upon Your Majesty's most loyal and God-fearing subjects, and especially the encouragement which such conduct on the part of the leading member of our Royal House is bound, we fear, to give to the growing anti-Christian forces throughout the land which aim at the complete destruction of the Sabbath, are our justification for thus making known to Your Majesty our emphatic disapproval.

The Lord's Day is a Christian institution which in origin and purpose was divinely ordained for the Lord's worship and service alone. The scriptural and faithful observance of the Sabbath by our people in the past has undoubtedly been owned by the Lord under whose blessing our nation has attained a position of exalted moral and temporal power among the nations of the world, and likewise been favoured with long years of internal peace and prosperity. The day that our land becomes materialistic in spirit and outlook, when the Sabbath ceases to be the Lord's Holy Day and becomes such a day as is employed in the training exercises of our service men and women, as we fear is envisaged in the new defence schemes shortly to be put into operation, or a day for the review of troops, against which we feel bound to protest in the present instance, then we are convinced national decay will set in. The Lord will not suffer the nation to pass unpunished which dishonours His Holy Day.

It is our painful duty to remind Your Majesty that the divine commandment, "Remember the Sabbath Day to keep it holy," requires implicit obedience. We humbly yet strongly beseech Your Majesty to rearrange the date of the proposed review of troops in Hyde Park in favour of the complete preservation of the hallowed character of God's Holy Day. "But now the Lord saith, Them that honour me, I will honour, and they that despise me shall be lightly esteemed."

On behalf of the Sabbath Observance Committee of the Free Presbyterian Church of Scotland. D. R. MACDONALD, *Convener*, Sabbath Observance Committee of the Free Presbyterian Church of Scotland. 20th October, 1948.

Northern Presbytery Protest re Civic Reception to Cardinal Griffin, at Edinburgh.—To the Lord Provost and Magistrates, the City of Edinburgh.

We, the members of the Northern Presbytery of the Free Presbyterian Church of Scotland, are amazed to learn that the Lord Provost and City Magistrates of the City of Edinburgh are to give a Civic Reception to Cardinal Griffin, of the Roman Catholic Church, on Saturday, the 23rd October, 1948; and we herewith record and present to the Lord Provost and Magistrates our most solemn and strong protest against their contemplated action which we, and many true Protestants throughout Scotland and in the City of Edinburgh, seriously deplore.

There is no reason whatsoever, on religious, legal or social grounds, why this Cardinal of the Roman Catholic Church should be thus officially recognized and received by the Magistrates of the capital of Scotland, so intimately associated with the history and activities of John Knox and his work of Reformation, and where the Covenants were drawn up and signed by our godly, Presbyterian and Protestant forefathers.

Cardinal Griffin represents a Church which asserts that the Protestants of Edinburgh, as elsewhere, are heretics. This Church, in addition, places the blasphemy of the Mass in the very forefront of their religion and worship. Scotland abjured Popery over three hundred years ago by the official Acts of the Kirk of Scotland.

We, the members of the above said Presbytery, call upon the Lord Provost and Magistrates of the City of Edinburgh to cancel this Civic reception for the reasons stated above.

On behalf of the Members of the Presbytery. D. A. MACFARLANE, *Moderator*. ROBERT R. SINCLAIR, *Clerk*. Free Presbyterian Manse, Wick, Caithness. 15th October, 1948.

Western Presbytery Protest re Cardinal Griffin.—On the occasion of the Civic Reception given to Cardinal Griffin in Edinburgh, the following protest has been sent by the Western Presbytery to the Lord Provost:—We, the Western Presbytery of the Free Presbyterian Church of Scotland, being loyal and faithful subjects of the British Commonwealth and members of the Presbyterian and Protestant Church in Scotland, having more than an ordinary interest in the city of Edinburgh as the capital of the kingdom of Scotland and as having figured in such a conspicuous manner in the history of the attainments of the First and Second Reformations in Scotland, do view with profound sorrow that, according to *The Universe* of 1st October, 1948, a Civic Reception is to be given on 23rd October, 1948, to Cardinal Griffin. We consider that the City which so often heard John Knox thunder the condemnation of Heaven, from the Word of God, against the Papacy, has fallen on evil days indeed when its civic heads have so far forgotten their obligations to the Lord Jesus Christ, and their position as rulers in a professedly Protestant city as to show such deference to the representative of one who has proved himself time and again to be the enemy of religious liberty, and of the Protestant Constitution of this realm. Against such conduct we register our solemn and emphatic protest, and pray that such God-dishonouring arrangements may be cancelled.—JOHN COLQUHOUN, *Clerk*, Western Presbytery.

Protest from Southern Presbytery.—To the Lord Provost and Magistrates, City of Edinburgh.

Gentlemen,—From the *Universe* of 1st October, 1948, we learn that Cardinal Griffin intends to visit Edinburgh on Friday, the 22nd October, and that he is expected to carry out an extensive programme of public engagements which has been arranged for him. From the same source, we are informed that in the evening of the following day the Lord Provost of Edinburgh with the City Magistrates will give a civic reception to this Cardinal of the Church of Rome.

If the above report is correct, then we, the Southern Presbytery of the Free Presbyterian Church of Scotland, take this opportunity of entering our strong Protest against this flagrant betrayal of our country's dearly bought Protestant heritage. Moreover, the Presbytery greatly deprecates the abuse of public funds which such entertainment must involve.

We are convinced that by such public recognition of papal Rome, the Magistrates, and through them the citizens of Edinburgh, leave themselves open to the fearful charge of being partakers of her sins, and thereby incurring the righteous anger of God.

We are persuaded that there are still many pious and loyal Protestants in Edinburgh and throughout Scotland; it is surely a first duty of the Council of a Protestant city such as Edinburgh to respect these citizens and to safeguard their religious principles and feelings. To honour a Roman Catholic Cardinal by according him a civic reception is, in our judgment, an insult to these Protestant citizens and a violation of the religious principles and feelings so dear to them.

For these and other reasons, we respectfully express the hope that even at this late date, the Town Council of Edinburgh will reconsider any arrangements they may have made with regard to this matter, and will finally decide not to countenance in any way this visit of Cardinal Griffin to the city.

In the name, and by the authority of the Southern Presbytery of the Free Presbyterian Church of Scotland, JAS. A. TALLACH, *Clerk*. Kames, 13th October, 1948.

Tribute of Western Presbytery to Rev. D. M. Macdonald.—The Western Presbytery of the Free Presbyterian Church of Scotland, convened at Kyle of Lochalsh on the 21st day of September, 1948, note with sincere regret the resignation of the Reverend Donald Malcolm MacDonald, Portree, from the Clerkship of the Court and his demission of his pastoral charge, the former of these events having taken effect from the last meeting of Presbytery, and the latter to take effect on the 30th day of September, 1948. Mr. MacDonald was licensed and ordained for the Canadian field in 1914, and after serving the Church at various stations in Canada, he was inducted to the pastoral charge of Bayhead, North Uist.

Twenty-nine years ago he was inducted to the charge of Portree, and for the past twenty-five years he acted as Clerk of the Western Presbytery. The Court would take this opportunity of expressing their unfeigned appreciation of his usefulness as a minister of the Gospel, and his efficiency and courtesy as a Clerk of Presbytery. His genial manner and his freedom from the spirit of strife helped considerably to guide the Presbytery out of many a difficult situation. Thus the loss of his services is all the more regrettable.

While deploring the affliction which caused Mr. Macdonald to withdraw from pastoral work and resign the Clerkship of the Presbytery when still possessing a good measure of strength of body and mind, and sympathising with him in that affliction, we would seek for him and for ourselves, his brethren in the Presbytery, the grace of submission to the adorable will of Him who does all things well. We would also rejoice that he is still able to continue preaching the glorious message of the Cross as opportunity presents itself, and we all join in wishing him much of the presence of the Lord in his semi-retirement.

Signed on behalf of the Western Presbytery of the Free Presbyterian Church of Scotland.—JOHN COLQUHOUN, *Clerk*.

New Meeting-House at Northton, Harris.—On Thursday, 23rd September, 1948, the new meeting-house at Northton, South Harris, was opened. The Rev. D. R. Macdonald, Interim Moderator of the congregation, and the Rev. William MacLean, M.A., Ness, officiated. The meeting-house—a

substantial stone building, seated for about 250, was packed to its utmost capacity. Overflow services, both morning and evening, had to be held in the school. The Northton people are to be congratulated in providing themselves with so suitable a place of worship—commodious, bright, well ventilated and beautifully finished. Their labour of love is an evidence of their faithful adherence to the testimony and tradition of the Reformed Church in Scotland, which the late Rev. Donald Macfarlane conserved in its entirety by his Protest, and of their determination to hand on that testimony unimpaired to generations yet unborn. The Northton people take this opportunity of thanking all friends who kindly assisted them in their endeavour.—D. R. MACDONALD, *Interim Moderator*.

End of Financial Year.—Treasurers of Congregations are reminded that the financial year now ends on 31st December; and that financial statements are to be drawn up accordingly and submitted to respective Presbyteries, after being audited and signed by congregational auditors.

Increased Price of Magazines.—We would again remind readers of the increased price of both Magazines, beginning on the 1st January, 1949, as follows:—*Free Presbyterian Magazine*, 6/-; and *Young People's Magazine*, 4/-, per annum.

Dr. MacDonald, African Mission, Home on Leave.—We are pleased to report that Dr. MacDonald and family arrived safely in this country. They had a favourable passage from Capetown to Britain. There is eleven years since they were home. Their four boys look very well indeed, and both Dr. and Mrs. MacDonald are in excellent health, for which we feel thankful to the Lord for His mercy that endureth for ever. Many of our congregation will be, we know, pleased to have the services of Dr. MacDonald among them, after he rests for a time at his old home in Applecross, Ross-shire. They left the Missionaries and Teaching Staff of the Mission in good health. All busy teaching, or preaching, and building for the thousands of native children claiming their constant attention. When it can be arranged, Dr. MacDonald will be only too pleased to give all information about the Mission work at Ingwenya and Shangani to our people. We may take this opportunity to remind our kind and loyal people that our financial burdens are getting more and more difficult, as prices are mounting up—clothing, railway fares, steamer fares. We know that the Lord will provide. Let faith, prayer and well-doing go hand in hand.—J. MACLEOD, *Convener, Foreign Missions Committee*.

Christ seeks our love. Here is the admiration of mercy, that our Saviour, who hath been rejected by a company of sinful creatures, should seek their love. For shame, refuse Him not; but let Him have lover ere He go. Had the Lord received us, when we had come to Him, and humbled our hearts before Him; had He heard, when we had spent our days, and all our strength in begging and craving, it had been an infinite mercy; but when the Lord Jesus Christ shall come and wait on us and seek our love, oh this is the wonders of mercies; think of this, oh ye saints.—*Isaac Ambrose*, 1658.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. E. McP., 13 Camuscross, Isleornsay, £3; A Friend of the Cause, Carr Bridge, £2; A Friend of the Cause, o/a Trintarian Bible Society, 5/-; A Glasgow Friend, £1; "E.C.," Bucks., £1; Miss M. McK., Hawkhead Road, Paisley, £1; G. B., Helensburgh, 10/-; "Tomatin Adherent," per Mr. D. C. Mackintosh, 10/-; The following per Rev. D. N. MacLeod:—Mrs. C. McK., Garve, £1; Mrs. A. S., Garve, 10/-; Mrs. H. McK., Garve, 10/-.

College Fund.—"In Memory of Roderick Cameron," Inverasadale, Ross, £2.

General Building Fund.—F.P., Rogart, £1.

Home Mission Fund.—Miss M. H., Victoria Street, Tobermory, 8/-; Mrs. C. McK., Garve, per Rev. D. N. MacLeod, £1; Mrs. A. S., Garve, per Rev. D. N. MacLeod, 10/-; Mrs. H. McK., Garve, per Rev. D. N. MacLeod, 10/-; "E.C.," Bucks., £1.

Magazine Fund.—North Tolsta Congregation, per Mr. J. Nicolson, £6.

Jewish and Foreign Missions.—Staffin Prayer Meeting Collections, per Mr. A. Mackay, £5 12/-; Lochcarron Sabbath School, for Bibles for the South African Mission Children, per Miss C. Chisholm, £4 17/6; Anon., Psalm lxxii. 19, £3; A Friend, Lochtayside, £3; Nurse A. D., R.N.I., Inverness, o/a Shangani Schools, £2; Anon., Psalm xliii. 3, £1; Friend, Stenhousemuir, £1; Mr. A. F., Fullyett Farm, Newhouse, £1; Mrs. McG., 19 Hodge Street, Hurstville, N.S.W., £1; Mr. A. S., 9 Brownlee Street, West Wollongong, N.S.W., £1; Miss M. N., Portree House, o/a Shangani Schools, per Miss Flora McDonald, 17/-; A Glasgow Friend, £2 10/-; "E.C.," Bucks., £1; Miss M. H., Victoria Street, Tobermory, 15/-.

F.P. Magazine—Free Distribution.—Anon., Psalm xliii. 3, £1; Mr. W. Macdonald, Balintore, Fearn, 5/-; Mrs. A. Macdonald, Cnocbhealich, Seourie, 4/-; Mr. E. Taylor, Chellaston, Derby, 1/6.

The following lists have been sent in for publication:—

Applecross Church Building Fund.—Mr. M. Gillanders, Treasurer, acknowledges with sincere thanks the following donations:—Mr. D. J. G., Arrina, £1; Mrs. McD., Manse, £1; Friend, Glasgow, £1; Mrs. C., Ardherslaig, 10/-; Mrs. McL., Portree, £1, per Rev. J. A. Macdonald.

Dornoch Congregational Funds.—Mr. George Grant, Treasurer, thankfully acknowledges the following donations:—Miss E. R., Backies, Golspie, £1 o/a Sustentation Fund and 10/- o/a Home Mission; Miss M. McG., Nile Bank, Dumfries, 10/- o/a Sustentation Fund.

Edinburgh Congregation—Appeal.—This congregation has decided to purchase a manse as soon as possible. A fund, for this purpose, has been in existence for some time but its growth has been discouraging, although there has been a decided improvement over the past three years. It now stands at £460 14/1 (exclusive of interest accrued) so that considerable expansion will be necessary before a suitable house, at present-day inflated prices, can be acquired. The congregation is doing its utmost, as always, but the Deacons' Court feel that outside assistance will be required to enable them to attain to the desired figure. They have accordingly obtained the permission of the Southern Presbytery to make an appeal to

the church at large. They are certain that the need has only to be made known to our people for the response to be immediate and generous. They, therefore, invite donations to be sent to the Honorary Treasurer of the Fund—Mr. Hugh MacDougall, S.S.C., 58 Grange Loan, Edinburgh, 9.

Edinburgh Manse Purchase Fund.—The Honorary Treasurer has much pleasure in acknowledging the following:—Sister H. McL., Royal Infirmary, Edinburgh, £3.

Greenock Congregational Funds.—Mr. R. MacLeod, 3 Mount Pleasant, Port Glasgow, Treasurer, acknowledges with grateful thanks the following donations, per Rev. J. McLeod:—From "M.H.," for the printing of Zulu Psalm Books, £10; Mr. A. M. McP., Greenock, for S. A. Mission, £1; Friend, Glendale, for South African Mission, £2.

Halkirk Congregational Funds.—Rev. W. Grant gratefully acknowledges from "A Friend of the Cause," Alberta, Canada (in memory of a dear one), £15 for Foreign Missions, and £9 for other Congregations as stated.

Lochinver Congregational Funds.—Rev. A. MacAskill acknowledges with grateful thanks donations of £2 for Sustentation Fund, and £2 o/a Home Mission, from Mrs. C. McK., Garve.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—From Mrs. McL., Te Kint, New Zealand, £5, and from A Friend, Strath, Skye, £1.

Ness Manse Building Fund.—Mr. D. Mackay, Treasurer, acknowledges with grateful thanks the following donations:—Friends, Northton, Harris, £2; Tolsta Friends, £3 10/-; Caraid, Tolsta, £2; Two Friends, Swanibost, £1; Friend, Glasgow, £1; J. McL., Swanibost, 10/-; Mrs. E. McL., 116 Cross, £1; Mr. D. McL., Breascleite, £1; Mrs. D. M., Adabrock, 10/-; Mr. F. S., Breascleite, £1; Friend, Stornoway, £2; Mrs. M. Tarbert, Harris, £1; Miss M. M., Melbost, £1; Mrs. D. McL., Detroit, U.S.A., £3; Miss M. McP., Dundonald Road, Glasgow, £1.

Northton Meeting House.—The Treasurer gratefully acknowledges the following donations:—E. M. C., Manchester, £1; Friend, per Miss McC., Scarista, £1; Nurse W. McC., £1; Mrs. C. H., Northton, £1; Friends, Kyles, Scalpay, per J. M., 10/-; Mrs. McL., Rodel, £1; Mrs. Pennie, Canada, £5; Anon., Canada, £2.

North Tolsta Manse Building Fund.—Mr. John Nicolson, 9 North Tolsta, Treasurer, acknowledges with sincere thanks the following donations:—A Friend, in loving memory of Rev. M. Gillies, £2; Nurse M. N., Raasay, per J. Nicolson, £2; F.P. Friend, Ness, £3 10/-; A Friend, Garden Road, Stornoway, £1; Miss A. McD., Patrona Drive, Stornoway, 10/-; Mr. F. S., Breascleite, per A. McLeod, £2; Anon., £1 per J. Nicolson; Mr. and Mrs. McL., School House, Cromore, Lewis, per A. McLeod, £5; Well-wisher, £2; M. M. A., £1; Mrs. McK., 4 Garden Road, Stornoway, £1; Two Tolsta Friends in Inverness, £1 each; A Communion Visitor Friend, per D. McK., £1.

St. Jude's South African Mission Clothing Fund.—The Treasurer acknowledges with grateful thanks the following donations:—Miss H. M. H., Bridge of Allan, £1; Friend, Skye, £1; Friend of the Cause, Alberta, Canada, per Rev. W. G., £1; Miss E. McK., Gordon, £1.

South African Mission Clothing Fund—Northern Section.—Mrs. Mackay, F.P. Manse, Inverness, thankfully acknowledges the following donations:—A. McD., Lairg, 4/-; Friend, 10/-; Collected in Half-pennies, 9/-.