

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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*"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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**A Manifesto for Britain.**

PRIOR to the General Election last month, the principal political parties each issued a manifesto indicating from their respective convictions, the political, economic and social needs of the country, and the manner in which they proposed to remedy what they considered detrimental to the well-being of the people, and the methods which ought to be adopted with a view to regaining and establishing temporal prosperity in Britain once more. We believe that the civil Government has God-given functions to perform in a professed Christian State, that under Him they may rule over the people for His glory and the public good. Further, "... they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth . . ." (*Confession of Faith* xxiii, Section 2). There can be no enduring temporal prosperity throughout the nation if the fundamental truths and practices of the Christian Faith and piety, as set forth in the Word of God, are not supported, protected and encouraged by the Government of the land. If there be dereliction of duty in this, the Church of Christ in her Gospel activities, and witness for truth and against all manner of open ungodliness, is thus hindered and weakened. The Church and State, instead of working hand in hand, go their separate ways. As a consequence, political, economic and social affairs are emphasised in the minds of the masses of the people, through Parliament, the daily press, and by constant political propaganda, with little or no reference to the basic truth, that "Righteousness exalteth a nation," (Prov. xiv. 34).

What we, as a nation, direly need to hear, read and consider, is what may be described as *God's Manifesto to Israel*, issued through Moses, and recorded in the 28th chapter of Deuteronomy. This manifesto contains two main parts.

The first deals with the question as to *what is required to enjoy desirable national blessings*. The introduction is as follows:—"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God," (Deut. xxviii, 1, 2). Herein Israel as a nation is required to hearken to God, and to give obedience, not to some, but to all His commandments, as unto Him whose claims must have pre-eminence. If this be rendered to God, then

there is the promise that temporal blessings shall come upon Israel in abundance, and, "He is faithful that promised." God shall recognise this national honouring of His great Name and claims, and shall grant blessings as detailed in this part of His Manifesto. "Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep . . . The Lord shall cause thine enemies that rise up against thee to be smitten before thy face . . . (Deut. xxviii, 3-7). God also promises to establish Israel as an holy people unto himself and that He would make them the head and not the tail and that they would be above only and not be beneath. And so let the politicians and people of Britain concern themselves seriously with the vital matter of obedience to God and His Word in all walks of life, as a first and essential requirement to the obtaining of blessings manifold on a national scale, in our temporal affairs and circumstances.

The second part gives warning that *evil conduct nationally incurs solemn curses*. The preface to this part of God's Manifesto is as follows:—"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord Thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee," (Deut. xxviii, 15). Here Israel is warned against the heinous evil of turning a deaf ear to the voice of God, their Creator, Law-giver, Sustainer and Judge, and who is jealous of His glory. To disregard, transgress and make void God's commandments and statutes by a nation-wide back-sliding and godlessness, would inevitably procure for them the divine displeasure and curse. No amount of political and economic genius, planning and activity, could render Israel immune to the curses enumerated in God's Manifesto. The threats of heaven are as sure of fulfilment as the promises. Therefore a disobedient, immoral and irreligious Israel shall be cursed, as warned by God. "Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep," etc., (Deut. xxviii, 16-18). And in addition Moses declared, "The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me," (Deut. xxviii, 20). All these solemn truths and warnings evidence the divine procedure with regard to nations in every age, and similarly privileged and placed as Israel was in the divine providence. The rulers and people of Britain would do well to recognise that God has already, in this period of our history, taken cognisance of our disregard of His commandments and statutes as manifested by national sins. God has already sent upon us vexations and rebukes, in our internal affairs and economy, as also in our international relationships, etc. Let us take warning that increased temporal adversities shall overtake us, as a nation, if we persevere in disobedience to God, His claims and commandments.

Britain needs God, the Gospel of the Lord Jesus Christ, with the power of the Holy Ghost sent down from heaven, good civil government based on righteous principles, and godliness. "Seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you," (Matt. vi, 33).

## **The Day of Salvation.**

By the REV. J. P. MACQUEEN.

“Behold, now is the day of salvation,” (II Cor. vi, 2).

THE subject of our text is, by far, the most important one that can occupy human attention. It is that on which the glorious attributes of a triune God have been most conspicuously displayed, while it is a subject that engages the deep attention and sublime interest of holy angels, who desire to look into, and contemplate with heavenly delight, the things that pertain to our everlasting salvation. It is not surprising, therefore, that the inspired apostle addresses his readers and hearers in the unspeakably solemn words of interrogation: “How shall we escape if we neglect so great salvation?” Its importance is further emphasised by the fact that it was the Divine Author of salvation Himself who first proclaimed it, having come from Heaven, and assumed human nature, to do so, while it was confirmed by His ear-and-eye apostolic witnesses, God Himself bearing them witness with signs, wonders, divers miracles, and gifts of the Holy Ghost. Christ came into the world to bear witness to the truth. “I am the truth.”

Let us endeavour to consider this important passage, so pregnant with those solemn matters that pertain to the eternal destiny of countless millions. Let us notice (I) Salvation; (II) the Day of Salvation; and (III) the supreme attention it demands from us. “Behold!” intimating something of very great importance. (I) Salvation implies captivity, wretchedness, misery, and danger, while it includes deliverance from them. Man, by sinning, and therefore a transgressor of the Law, is in captivity in the prison-house of Divine, infinite, inflexible justice, and also wretched, miserable, poor, blind, diseased, and naked. He is guilty, for he sinned wilfully against the clearest light, knowledge and privileges, and he is consequently in a dangerous state. He is a rebel justly condemned, under sentence of eternal death. “For every sin deserves the wrath and curse of God both in this life and in that which is to come.” Sin is a transgression of the Divine Law of infinite love: “Love the Lord, thy God, with all thy heart, soul, mind and strength, and thy neighbour as thyself!” That is the perfect, royal law of holy liberty. The rational conscience, whether regenerate, or unregenerate, must confess that that law is good which requires us to love God, Who is Love, and Who is our Creator, Preserver, and bountiful Benefactor. Every conscience must confess that we should love our neighbour as ourselves. If we offend in one point we are guilty of all, whether that one point be in thought, word or deed. “Though hand join in hand the wicked shall not go unpunished.” “Cursed is every one that continueth not in all things that are written in the book of the Law to do them.” Man’s condition, therefore, in a state of nature, is one of extreme wretchedness and imminent peril. He is so ruined in sin that he needs to be supernaturally convinced of the fact. “By the Law,” supernaturally and omnipotently applied by the Holy Spirit, “is the knowledge of sin.” When He, the Spirit of truth, will come, He will convince the world of sin. It is the peculiar honour, glory, and prerogative of the Holy Ghost that He is the only being in the Universe Who can convince a sinner of his sinnership, in the real Scriptural sense of the word. How indispensably necessary it is for preacher and hearer, therefore, to pray for the Holy Spirit.



The Gospel salvation alone provides deliverance from this awful danger, and restoration from this misery and wretchedness. Man's greatest need, therefore, is to be acquitted, or, in the language of Scripture, justified, and provision is accordingly made that man may be acquitted, or justified, by faith in Jesus Christ, which is more than mere acquittal, for perfect righteousness is imputed to him, and received by faith alone, to the glory of Divine sovereign grace. Nevertheless, let no one's confidence outstrip his holiness of heart, lip and life.

The Gospel salvation proclaims pardon for the sinner's crimes, and a healing soothing balm for all his sinful maladies. He died, "the Just for the unjust, that He might bring us to God." Thus, the believing penitent sinner is accepted in the Beloved, without a stain attached to the infinite Divine moral rectitude.

This salvation, which is the product of Divine sovereign grace and love; the effect of the Redeemer's atoning vicarious death, and the supernatural omnipotent work of the Holy Spirit, and which is received by faith which is of the operation of God, is perfect in its nature. It is God, the Father, representing the Godhead, Who designed this glorious plan of salvation, to the praise of infinite wisdom, grace, and love; it was God, the eternal Son, Who executed the plan, in our nature, at the cost of His unspeakable sufferings and precious blood, while it is God, the Holy Ghost, the third Person of the ever-blessed Trinity, Who, supernaturally and omnipotently, applies the redemption purchased by Christ. Just as the Holy Ghost is honoured and glorified in the exercise of His unique royal prerogative of convincing a sinner of his sins, so He is also honoured and glorified in exercising His singular prerogative of glorifying Christ in the soul of the individual, as it is written: "He shall glorify Me, for He shall take of Mine, and shall show it unto you." He, the Holy Spirit, is thus the only One, Who can manifest Jesus of Nazareth to the soul by supernatural manifestation, as God in our nature, or "God manifest in the flesh," for none can call Jesus, Lord, or God, in truth and sincerity, but by the Holy Ghost. He alone, through the instrumentality of Gospel truth, causes supernatural spiritual light to shine into our darkness, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Thus, is vital godliness, or life that shall never end, introduced into, or imparted to, the individual soul. Let the sinner flee from the wrath to come, to the only Refuge set before sinners in the Gospel—Christ and Him crucified—as our God is otherwise a consuming fire against unpardoned sin.

This salvation is perfect in its nature, as it is adapted to our state, and commensurate with all our misery and crimes. It embraces both the body and the soul, for as its consummation, relative to the soul, is perfect conformity to the image of Christ, so the ultimate consummation of Gospel salvation regarding the body is to fashion it, on the resurrection morning, "like unto His glorious body," and this constitutes the acme of the holy bliss of Heaven—the full enjoyment of God to all eternity. This is "the inheritance of the saints in light."

This salvation is a present deliverance from the reigning power and dominion of sin, and the present cancellation of the soul's guilt. "There is, therefore, now no condemnation to them who are in Christ Jesus," and there never shall be in time nor in Eternity. Once reconciled to God, through the blood of the Cross, reconciled for evermore, for who shall

separate such from the love of God, which is in Christ Jesus, the Lord? It is a salvation revealed now, freely offered now, and it must be received now. "Now is the day of salvation." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

It is a salvation universal in its offer, notwithstanding what hyper-Calvinists may say to the contrary. "Go ye into all the world, and preach the Gospel to every creature," leaving results with God. "Look unto Me, all ye ends of the earth, and be ye saved, for I am God, and there is none else." Jesus Christ is "the Saviour of the world," and we need not qualify that Scriptural designation, by adding "of an elect world," for it means exactly what it says. This lost, rebellious, sin-ruined world has only one Saviour. "Neither is there salvation in any other, for there is none other name under Heaven, given among men, whereby we must be saved." There is balm in Gilead; there is a Physician there. A fountain has been opened, in our otherwise hopelessly-sinful world, "for sin and for uncleanness," and "the blood of Jesus Christ, His Son, cleanseth us from all sin." "Jesus Christ came into the world to save sinners," and it does not say "to save the elect." We should be careful to leave Scripture as we find it, while sincerely believing in the Scriptural doctrines of election and predestination. "He came to seek and to save that which was lost," and we must, under the supernatural teaching and quickening power of the Holy Spirit, find ourselves in the category of lost sinners, before we can value the Saviourhood of Christ, or the fact that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We must repent, or inevitably perish. The whole counsel of God, eternal life and eternal death, must be faithfully and fearlessly proclaimed.

This salvation is freely communicated, as it is not bestowed because of human merit, for none exists spiritually, but without money and without price. It is not by works of righteousness, which we have done, but according to His mercy He saved us. It is all of grace, not by works, lest anyone should boast. It is as free as the air we breathe, or as the stream that trickles down the mountain side. "Ho, every one that thirsteth, come ye to the waters."

This salvation is eternal in its duration. It is the salvation which is in Christ Jesus with eternal glory." "He became the Author of eternal salvation to all them that obey Him." "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand." "The gift of God is eternal life through Jesus Christ the Lord." "There the blessing God commands, life that shall never end." "Having loved His own, that were in the world, He loved them unto the end."

(II) Day of Salvation. This day may include the history of mankind in the world, since the first promise was made to Adam about the seed of the woman, when God addressed the Serpent, "It shall bruise thy head, and thou shalt bruise his heel." This was the first glimmer of Gospel salvation after the world had been overtaken by otherwise impenetrable mid-night darkness and awful gloom, following mankind's fall in Adam. Thus, the day of salvation extends from the time of the promise to Adam till the end of the Gospel dispensation, in other words, the end of time. But the day of salvation, regarding the individual, is the brief, uncertain

period of human life—the present moment, as “we know not what a day or an hour may bring forth.” “My times are wholly in Thine hands.” “Be ye reconciled to God,” in a day of mercy and grace. “If the tree falls towards the south, or towards the north, in the place where the tree falleth, there it shall be.” “He that believeth in the Lord Jesus Christ shall be saved; he that believeth not shall be damned.” “These shall go away into everlasting punishment, but the righteous into life eternal.” Thus eternal life and eternal death are set before us. Love to God and love to man must be the actuating motive of the preacher.

“Hell is at the end of a Christ-less life,” as the godly man said to the sceptic. As for those who think they are honouring and safe-guarding the doctrine of Divine sovereignty when they deny or disparage the equally-Scriptural doctrine of human responsibility and accountability, we have no hesitation in stating that they are lamentably deceiving themselves. “Everyone of us must give an account of himself to God.” Rationality involves responsibility and accountability as to how we hear, and do, the Word of God. To the impartial reader of Scripture, who has no preconceived interpretation to uphold, at all costs, the one doctrine is as prominent as the other, and we are not asked to reconcile, but to proclaim, and to believe, them. God has not lost His right to command, though we have lost our ability to obey.

(III) The supreme attention salvation, and the day of salvation, demands of us. It claims our most scrutinising investigation. Christianity, having nothing to hide, candidly, fearlessly and faithfully challenges impartial examination of its truths and principles in the ingenuous words, “Come and see.” What then, are we as rational creatures doing relative to the supremely important matter of our soul’s eternal destiny and security? Where do we stand in relation to God, sin, salvation, death, the Judgment-seat, and eternity? There is no neutrality, armed or benevolent, in the warfare between the flesh and the spirit, between grace and sin, between good and evil, between truth and falsehood, between Christ and Satan. “He that is not with Me is against Me; he that gathereth not with Me, scattereth abroad.” We need not be professed aggressive militant atheists to be against Christ. We are all practical atheists by nature. “I would thou wert either cold or hot.” Lukewarmness in this solemn matter is intolerable.

The important question, therefore arises: has the natural enmity of the carnal mind in us, against God, been overcome by the experience of the free, sovereign, everlasting, immutable love of God, in Christ Jesus, being shed abroad in our heart by the Holy Ghost, through the Word? Nothing short of an experience, or manifestation, of the love of God, in Christ, can break and melt into genuine contrition, penitence, and holy, humble, submission, the sin-hardened human heart. Here self, in what ultimately proves its death-blow, receives a blow for the first time in its history that will send it tottering to its final fall. Here the hitherto rebellious soul is found sitting prostrate in utter self-abasement and self-humiliation, at the feet of Jesus, clothed, and in its right mind, filled with the peace that passeth understanding, love that passeth knowledge, joy that is unspeakable and full of glory, with holy mourning, godly sorrow for sin, and a chastened comfort and soothing consolation; all the fruit of a sense of pardoning mercy and reconciliation with God, through a blood-washed conscience,

looking by faith to Him Whom the individual pierced by his (or her) sins, and Who was "wounded for our transgressions." Our sins must be atoned for by the glorious Surety and Substitute, or we must suffer eternally. There is no alternative to faith and repentance, in a day of mercy, but everlasting perdition.

This salvation has a claim on our most serious consideration, and on our faith. We have now had presented to us the Cross, the Gospel, the Scriptural doctrinal instruction, the holy infallible warrant of Divine Revelation, and the great and precious promises, so that "he that believeth shall be saved." We are careful, troubled, and diligent about earthly things, generally speaking, as we are by nature. This solemn matter of our soul's salvation demands our supreme and most earnest diligence. We have Hell to escape, Heaven to gain, our souls must be saved or irretrievably lost; we have to prepare for Eternity, so "give diligence to make your calling and election sure." Let us be earnest about this salvation ourselves, and let us press its unspeakable significance on the attention of all around us. "Let the sinner forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." It is salvation, full, free, perfect, and everlasting. "Only believe, and thou shalt see the glory of God." "None perish that Him trust." "He is faithful that promised." The love of God in the heart is a foretaste of the infinite felicity of Heaven.

The Lord's blessed, if often poor and afflicted, people, may well address an unconverted world, in the language of Moses: "We are journeying to a place of which the Lord said, I will give it you. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." May the Advocate with the Father cleanse us from the sins of our holy things, and may the Covenant-keeping, promise-fulfilling God give an answer in peace, and bless to us His truth, through the blood of the everlasting Covenant, and to His name shall be the praise.—Amen.

## **The False Claims of Rome.**

By REV. JAMES MACLEOD.

THE Romanist bases his faith on an infallible Church, and an infallible Pope. He speaks and addresses this man as "his holiness," when he refers to the Head of his Church. He is to him in the place of God! The Pope would frown with the utmost disfavour on any of his subjects if they should otherwise think, or speak about him. The symbol of his authority is in his three crowns, which indicate to his subjects that he rules not only over them in the place of God, but that he is sovereign lord over heaven, earth, and hell. If any of his numerous family questions his authority, power, and dominion over their persons, souls, and property, his agents in any part of his vast Empire will immediately put his "Majesty's" pleasure into execution. He claims absolute obedience from all human beings, and the divine prerogative to rule, and govern them all according to his kingly office upon this earth. When Protestants reason, and argue with this Italian regarding his claims and rights to govern their lives, they often forget that the Pope's claim is

universal. His church is "infallible," and all outside his church must be either brought in or for ever crushed and destroyed, and in one word, annihilated. That is the common and universal doctrine of the Pope. He alone can open, or shut the gates of heaven, or assign all who dare oppose his sovereign pleasure to a lost eternity! This creature with the three crowns is an Italian! Can Roman Catholic scholars define what is to be understood by what they call "the Catholic Church"? The Italians place "infallibility" in the Pope, which would seem to mean that the Pope is the "Church," for without a Pope, the "Church" would die, or cease to be! This "Catholic Church" must therefore have a Pope to be its head. It is then clear, definite, and positive that the Pope is the "Church," and that what is called the "Catholic Church" is the Pope. The men called Cardinals, Archbishops, Bishops, Priests, and the Laity cannot constitute what is called the "Catholic Church" without the Pope. Does that mean that every time a Pope dies the "Church" dies with the Pope? That must be the only meaning that can be construed from the "infallibility" of the Popish teaching. Is then the "Catholic Church" dead till another Pope is appointed? It must be! Who appoints the Pope? The Cardinals. This Popish infallibility is the greatest farce, falsehood and blasphemy that ever took possession of the minds of men. It is so utterly unreasonable that sane men should believe it, that it must be "the masterpiece of Satan" to deceive the "very elect" if that were at all possible! It was clearly the work of Satan to pick out a woman called "Mary," and baptise her as the "Mother of God," the "Queen of heaven," and the "Lord Advocate," etc., etc. This Roman Catholic "Mary" is not to be found in the whole range of the Word of God. It is the Great Day that will reveal what has been going on in the "Convents" for hundreds of years! The priests must have night and day access to this compound as "visitors," and as "father confessors." The Officers of the respective Governments of the world are not allowed to enter within the precinct of the "Convent" as the place is supposed to be so "sacred" that ordinary mortals would pollute the very soil of the "Convent" ground. The Virgin Mary, the wife of Joseph, and the mother of our Lord, in our human nature was a poor sinner of the race of Adam, like the rest of us, and in need of the saving grace of God to save her precious soul from guilt, sin and death. That she was a beautiful, meek, humble, and a sincere believer we do not for a moment doubt, yea, before Joseph betrothed her to be his wife. That she continued in that same faith to the end we believe, but that she was saved in any other way than as all God's people, the Word of God does not warrant us to believe, whatever Jesuits and raving priests say to the contrary. Their "toy-Mary" is not the Virgin Mary of the Word of God. Their "Mary" is an inmate of the Convent for bachelor priests to admire. Why did they raise up to their imaginary heaven their "toy-Mary"? The only reason that can be given from past records, and present events, is to maintain a full complement of silly, deceived women in the "Convent" for the service of the "church." The priests, like the Pope, cannot sin as long as he remains faithful to "mother church," however criminal and wicked his actions may be. His "father confessor" can in virtue of his office pardon the erring priest. This infallible church can forgive all sins and crimes as long as it is to the advantage of the church to do so. If one of the sons of the Pope should murder a king,

prince, the Head of the State, or for that matter of it, any person who might be in the way of the "church," the priest (the Pope's agent) can forgive a Hitler or a Mussolini all their sins and crimes committed against humanity. It is not a matter of law, justice, righteousness, truth and equity. The Pope and his priests are above all laws, human or divine, as they can engage the "Queen of Heaven" to justify their felony! In recent times the miserable people of Spain made a bold effort to rid themselves of the yoke of Rome. Franco, Hitler and Mussolini were all engaged to murder hundreds of thousands of the poor people, virtually defenceless. They filled the prisons with those who in any way opposed the "church" and the priests, to rot and die. The Pope (the present Pope) thanked Franco for his crimes. That is popery! The "Queen of Heaven" would be meekly approached to bless the dastardly crime. The same thing would have happened if Hitler had conquered Britain—if millions and millions of our people were murdered. The Vatican would exult over it for hundreds of years. This is popery! This is the "holy catholic church." All opposition, all institutions, Governments, colleges, schools, science and learning must be destroyed if not obedient to the Pope and serving the church. The children must be taught to hate all non-Catholics. It is no sin to steal from Protestants as long as the culprit can serve the church, and pay the priest his money fees for marriages, burials, masses, etc. The priest pays no income-tax to the State although he would collect two thousand pounds sterling per annum. The Protestant minister must pay to the last fraction that the State imposes—not so Mr. Priest. He is a free man. He must pay his Bishop, and the Bishop must pay the Pope—an Italian, who may be thousands of miles away from the seat of the Bishop. The priest is the "collector of taxes" for "mother church." The priest is armed, and thoroughly trained to rob the poor, while the Jesuit priest is authorised to rob the rich, and especially wealthy ladies. If the dupes shall pray to the "Queen of Heaven" all will be well on the other side, so decides "father confessor," provided the dying patient made his or her will in favour of his "church" and party. The Nun is employed for this work as well as the priest: to get the dying to leave all their estate with "holy mother church." This is the Church of Rome! This is the "masterpiece of Satan." No tongue can describe, no pen can write the curse of Romanism. What is modern Communism, Modernism, Atheism, and Infidelity but the off-shoots of Romanism? The Church of Rome is non-Christian. She is the mother of harlots, and the abomination of the whole earth. The Vatican is the seat, head and fountain of all the woes of Europe since the year 606. How long will it last? May God hasten the end of this awful curse from among men!

As we have pointed out elsewhere, many Roman Catholic priests are leaving the "church," especially in Canada, North and South America, Italy, etc. Communism in Eastern Europe is virtually destroying the Pope's church. Let it be noted that it is Roman Catholics that are destroying "mother church." This is the result of the diabolical tyranny of Romanism for centuries. The Church of Rome is the breeding-ground for Communism, as well as the Greek Church, for the last fifteen hundred years. France and Italy are proof of this assertion, as well as Russia. There are many millions of Communists both in France and Italy, two Roman Catholic nations, and no doubt if the people of Spain

were set free from the tyranny of the Church, there are millions of Communists among them as well as in France and Italy. There are a few scores of thousands of Communists in Britain, and the most, yea, the vast majority of them were baptised "sons and daughters" of the Pope of Rome. It is a positive fact that Romanism breeds Communism. They are the children of this false, crude and wicked religion. Let us bear in mind that the Greek Church is on a par with the Roman Church in idolatry, deceitfulness, cruelty, murder, rape, immorality, and is permeated with the very spirit of persecution, as was quite recently revealed in Greece against the few Protestants that live in that country. It is not on political grounds that Greece is fighting Communism, but on religious grounds, as she would fight against Protestantism within her borders. Britain and the United States of America are not supporting Greece for her political freedom, but in order to retain her religious idolatry intact: as they would defend Romanism in this country against Communism. Here we are faced with two of the most vicious systems—Communism and Romanism—that ever visited our troubled earth. We, as Protestants, must not tolerate Communism, and on the other hand we must not tolerate or give any quarters to Romanism. The politician in Protestant nations will support Romanism against Communism, with the motive and purpose that he hopes to get the vote of the Romanist to keep himself in power. He is not concerned about religion, conscience, principle, truth and righteousness. His motive is to have power! The Roman priest and the graceless politician are brothers in this respect. The Communist must have power otherwise he could not live. The Pope says that there is no "church," but his "Catholic" church, and the Communist says that there are no politics but his own; and if opposed, both the Romanist and the Communist will destroy, persecute and murder every honest man that shall oppose them if they have the power to do so. Protestant Christianity says, let every man alone, free, with his God, Bible and conscience. Franco in Spain, Pope in Italy, Stalin in Moscow, say "no, man cannot be free but according to our philosophy, creed and politics." If he dares to oppose he must suffer the consequences of his opposition. Stalin orders his policemen at dead of night to take the man who opposes him out of his bed, from his wife, family and friends, and no more is heard of the father, husband and friend! When the Pope had the power, he, by fire, sword, prison, torments untold in their diabolical cruelty, crushed all opposition, as Stalin is doing to-day. Romanism and Communism are twin brothers in this respect. Both systems are from hell. The only difference that can be drawn is that the Papal Church is the mother of Communism—we mean the Eastern Church as well as the Western Church—one called the Greek Orthodox, and the other the Roman Church. They both worship images, saints, angels, "Mary," rags, bones, stones, wood, altars, candles, confessions, wafers, and all sort of things. This is not the gospel, but a mixture of heathenism, Judaism, ancient Roman paganism, all the bits joined together to form a religious system.

The Table of the Lord was changed into an "altar," the Presbyter into a priest, and the first among equals into a Pope, or Patriarch, or Archbishop! From the bowels of this monstrosity Communism appears both in the East and West. From the seventh century of the Christian era to the present, all the wars (or almost) of the Christian world can be traced both in Asia and Europe, to the cursed paganism of the corrupters of pure



Christianity. In 1950 this religious monstrosity is holding the generation at war and hatred, with such a rapacious appetite for power and world dominion, that it seems to right-minded, thinking men that both Romanism and Communism must be destroyed together! It is the same thing under different names. "Gury's Doctrines of the Jesuits," by M. Paul Bert, is one of the most damaging indictments that ever appeared in cold print about any body of men or society in the long and painful history of the human race! The most damaging books ever written about the Church of Rome were written by Roman Catholic priests, historians and laymen. The Protestant historian or churchman could not enter into the inner life, history and doctrines of this abomination. The ex-priest Vinet of Winnipeg, wrote a book recently on "I was a Priest," that, with all its painful revelation and information, is evidently chaste in comparison to what could be put into cold print if morality and human decency would allow it! Chiniquy exposed Romanism as no other man did from the times of Luther. "The Priest, the Woman, and the Confessional" bears the mark of the beast on every page, the practices going on to this day in that sink of iniquity called the "Church of Rome." Dr. Lehmann, of New York, of the present day, did the same thing in his books, "The Soul of a Priest," "Out of the Labyrinth," and "Behind the Dictators." Lehmann is an ex-Priest. Another ex-priest, Joseph McCabe, wrote the "History of the Popes," and what a revelation of the lives of the Italians—the Popes! This is all hidden from the Roman Catholics by lying priests, and that in the name of God, the gospel, holiness and truth! The Mass is another god that must be worshipped along with the "Queen of Heaven," their "Mary," and many other minor gods. Communism says, away with the "Mass, Saints, Mary, Pope, Priests, altars, candles, holy days and evil days, confessions, Nuns and Monks, and let us set up a "Government of the People," and gather under our power and might the nations of the earth, to rule them all from the Kremlin. The Pope snarls and howls at this, and calls for fire and brimstone to come down on the Kremlin from Washington, Canada, Britain, Australia and South Africa to fight Communism in defence of Papal Christianity! The time-serving politician thinks that of the two great evils (Romanism and Communism) it is better to support and defend the Papal Church. The Pope must look to the Protestant nations to defend and protect him against Stalin! The Roman Catholic nations cannot protect and defend the Vatican against the might of Russia. Protestant London and Washington must defend Popery, and the Protestants of England and the Children of the Pilgrim Fathers must forget (at least for a time) the "Smithfield Fires" and the privations of the Pilgrim Fathers! The Pope is very humble, pious, and deeply concerned about the British Royal Family, and Mr. Truman's Government. Hitler and Mussolini are dead, France weak, Spain poor, Italy divided, Austria in fragments, Germany in chaos, Poland lost in the meshes of Mr. Stalin, Jerusalem in the hands of the Jews; and at anyrate the Vatican sent their gold to Washington, and at all events the Protestants and Free-Masons are not so cruel as the gentlemen of the Kremlin! The gospel will abolish Popery, Communism, and all other false religions from the face of this earth, and the friends of Christ may be content and satisfied that He must reign: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations," (Ps. cxlv, 13).



## Letter to a Lady in Cornwall.\*

MADAM,

November 19, 1756.

Permit me to congratulate you on your happy deliverance from the religion in fashion; by which I mean a creditable profession, without that knowledge of the heart which brings us hungering and thirsting to Christ for the relief we want, and which he came from the bosom of the Father to offer us.

That such a profession may consist with a secret deep-rooted love of the world, and indulgence to almost every vanity of it, we have thousands of witnesses, who, never suspecting the goodness of their state, cannot bear to have it called in question, and almost necessarily dislike reproach, and hate those who condemn them, by turning from their ways and maxims. This is one of the greatest difficulties in the way of a thorough conversion, and needs all the authority of that dreadful denunciation, "whosoever shall be ashamed of me," etc., to support us under it. I pray God send it with all its weight to your heart and mine, and enable us to make a steady confession of the gospel in its truth and purity, as opposite to our natural views, tempers, and affections, and calling us to an experimental knowledge of God, and a new state of holy communion with him.

How delightful a thing it is to count, and not to count, but feel, the christian's gains—faith and fidelity; peace with God through Jesus Christ; a renewed will; increasing love; and hope full of immortality! And how short is the time of our suffering, if upon the whole we do suffer and are not richly compensated, even here, in every condition, by the aforementioned advantages. Go on, Madam, knowing whom you have chosen, and let neither your own weakness, nor the frowns of the world, terrify you. Christ will have his grace exalted, in opposition to all discouraging unbelieving thoughts; from the former and a faithful acceptance of it, and establishment in it, will make you victorious over the latter.

Never to ask ourselves what our great want is, or what we should ask of God if we might have the wish of our hearts, is great blindness and stupidity; and yet it is the case, not only of the grossly irreligious, but of all those who are in the practice of an external form only.

The awakening of the soul from this sleep of nature is necessarily the first step towards a recovery.

To know that we want remission of sin, and strength against it; a will to live to the glory of God, and mercy to save in our very best estate; and that the gospel comes home to our case in every one of these points, answers all our wishes, and reveals our wants only to relieve them, is illumination in the understanding.

But the great work is still to come, which is the spiritual life of faith, or the closing of the *heart*, resolutely and fully, with this blessed scheme of redemption.

May God Almighty support and bless you in the benefit of this redemption, comfort you in the blood of Christ, and carry you on swiftly in the way of holiness, conformity to the cross, and self-renunciation. As Christ has wrought salvation by himself, and gotten the victory for us with his own right hand, he must have the whole glory of our recovery.

\* Written by Rev. Thomas Adam, late Rector of Winttringham.

But though he wants nothing of ours to make his payment full weight, and scorns whatever we can offer him by way of purchase, he expects and is well pleased with the free tender of our service; and all he has done and suffered fails of its end, if it does not make us a willing people.

You, dear lady, love the Lord Jesus in sincerity. Love him more, that you may be still more happy in him, and taste more of his love. Make communion with him, and access to God by him, the delight of your soul, and the great end you live for. Love his commands, because they are his, and then not one of them will be grievous. Love his friends, because they are such; and his enemies to wish and make them his friends.

I write not to instruct you, who are much higher in the divine school than myself; nor can I have any end in flattering you, as I am unknown. But my desire is to animate you to ardour and perseverance in the glorious race; and my hope is, that whatever state you are in, you will set no value upon present attainments, but be always pressing on to still greater heights. A progressive state is always a hopeful one, because it is both sincere and self-condemning; and if it has one eye upon perfection, keeps the other steadily fixed on Christ. To him, your Saviour, gracious helper, and bountiful rewarder, I commend you, and myself to your prayers, and am, from a far country.

Madam,

Yours in christian sincerity,

T. ADAM.

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### **Letter from David Steven, Bower.**

DEAR MRS. AULD,

BOWER, 17th October, 1863.

I received your kind letter, for which I heartily thank you. A note from a friend is like a mouthful of fresh air to one living in sickly confinement. I am much troubled with a carnal mind, so that I am like one bereaved of his judgment, wandering on the mountains of vanity. They are happy that have got a spiritual mind; it will make one to sow to the spirit, whereas the carnal mind keeps one sowing to the flesh.

Dear friend, I have been reading the letter of the Bible for a very long time, and I thought I got some jewels in it about 45 years ago. But I find I must be brought back to the A B C, to learn to find the pearl of great price, that I may sell all my jewels, and buy this field in which the person of Christ is so infinitely and incomprehensibly set forth. The Lord's people have got cabinets in which to lock up their jewels, and it is their wisdom to be doing so. But it is not at all times they can open this, and view what it contains. Sometimes experience is so dark that they cannot see that ever they got a token for good from the Lord. But the next time the light of His countenance shines on their souls, it will take off the covering off all the former, and they will see the unchangeableness and faithfulness of Him whose gifts and callings are without repentance.

May the good will of Him who dwelt in the bush be with you. Remember me to Mr. Auld.

Yours affectionately,

DAVID STEVEN.

### **The late Mrs. Christina Macdonald, Diabaig, and her Mother.**

It would be difficult to make mention of this dear Christian in the pages of our Church Magazine without referring to her mother, who also was a daughter of Abraham. The mother, Mrs. Marion MacLennan, whose maiden name was MacVicar, was a native of North Uist, and as far as can be ascertained, the part of that Island where she was born was Claddach, Carinish. The means that the Lord took to awaken her, while in her teens, to a sense of her lost state by nature was like that of the Rev. R. M. MacCheyne—the loss of a brother by death. In her case, a younger brother. However long she was under law work, it was under the preaching of the Rev. Alexander MacColl, of Lochalsh, she got the liberty of the gospel. This blessed servant of Christ was in North Uist at a Communion season, and his text on this occasion was, Ezekiel ix, 1-4. The place where the preacher delivered his sermon was “Craig-Haustin,” under the canopy of heaven, where sun or rain could beat on the preacher’s brow. In this spot the Communion services were wont to be held since the Disruption, and the gatherings in those days of gospel power used to be immense. It is said that the North Uist “men” used to conduct meetings in this spot previous to the Disruption, when the moderate teaching was rife, and the “living in Jerusalem” shunned it like a plague. To return to our subject, it seems that the same sermon that was as balm to her soul had arrows in it to convict another, for she used to relate, that when she was rejoicing in the effectual application of the efficacy of the blood of Jesus to her soul, that there was a man pacing on the beach near to the place of preaching in soul distress after hearing Mr. MacColl preach that day. Marion MacVicar, as she then was, came to Diabaig to visit a paternal aunt. It was on this occasion that she met her future husband and settled there for the rest of her life. She died in 1933, having attained her 100th birthday. By far the greater part of this long life was spent in the service of Christ. Needless to say she was among the goodly company who made the stand in 1893, on the side of truth and against error, among whom she had an honoured place.

Mrs. Christina Macdonald was the daughter of this worthy “mother in Israel,” and we may be sure she was reared in “the nurture and admonition” of the Lord, and was the child of many prayers. It is a great benefit to be the “children of the Covenant.” If the children take to their parents’ Covenant and fear and love God, the parents’ blessing is theirs also. But ungodly children of godly parents keep themselves out of the arms of mercy, and instead of getting the blessing they get the curse. They cast off their parents’ God. The families used to be nurseries of the church in this land. True godliness is often hatched there, so there the Devil seeks to crush it.

It is difficult to know now how Mrs. Macdonald came to know Jesus as her Saviour. She was naturally reserved in regard to her own religious experience. But “a city that is set on a hill cannot be hid.” Her godliness was not of a superficial sort, as she was an “epistle of Christ” that could be “known and read of all men.” She was advanced in years before she made a public profession. Then she made known to the Kirk Session, who admitted her, that it was in the strength of God’s word that she decided to go to the Lord’s table, and mentioned a special portion. The word was her warrant and she did not hesitate.

Mrs. Macdonald was of a kind disposition and gentle in her nature which made its appeal to her neighbours and strangers alike. In her attendance on the public ordinances she was most exemplary. In her declining years she made an effort to be in the courts of God's house when very disabled. She was born in Diabaig and died there. Her end was sudden, but we believe she was ready: "Blessed are those servants whom the Lord when he cometh shall find watching." It was on the morning of Saturday, 12th June, 1948, that she got the call from her heavenly Bridegroom. She had just reached her 80th birthday. Her mortal remains were interred in Gairloch the following Monday beside that of her mother. She left behind her sorrowing husband, two sons and one daughter. May the blessing of her Covenant God be theirs also. "So he bringeth them unto their desired haven."—A. B.

### Searmon.

Leis an Urr. R. SIBBES, D.D.

"Mu fhìreantachd do bhrìgh gu bheil mi 'dol a dh'ionnsuidh m'Àthar, agus nach faic sibh ni's mo mì," (Eoin xvi, 10).

Air do ar Slànuighear beannaicht' tighinn a nuas bho neamh gu talamh gu daoine a shaoradh, an dèigh dha'n obair sin a chrìochnachadh, chaidh e suas an sin a rithisd. Agus air dhà fhios a bhi aig gu'm bitheadh fhalbh trom air na deisciobuil, shaoraich e chum an armachadh an aghaidh gach bròn leis am bitheadh iad air an sàruchadh; agus sin le iomadh argumaid. Am measg chàich, cha'n e so an aon is lugha, an dèigh dha falbh gun cuireadh e an Comhfhurtair do'n ionnsuidh. Cha toir Dia air falbh bho chloinn nì air bith nach cuir e ni's fearr do'n ionnsuidh. Agus an Comhfhurtair so a gheall e, giulainidh e iad tre an seirbhis uile, agus le bhi ga chur tha e mar so a labhairt riutha. "Tha agaibh-se, mo dheisciobuil, ri coinneachadh ris an t-saoghal, bitheadh deadh chomhfhurtachd agaibh, theid mo Spiorad-sa maille ribh agus "bheir e dearbh-shoilleireachd do'n t-saoghal mu pheacadh, agus mu fhìreantachd, agus mu bhreitheanas." " 'Uaibh fein tha sibh ro lag, ach neartuichidh an Spiorad sibh, agus ni e sligh' a steach do chridheachaibh na bhitheas air an tearnadh le bhi toirt dhoibh dearbh-shoilleireachd 'mu pheacadh, fireantachd agus breitheanas.' Mar sin na bithibh fodh mhi-mhisneachd; analaichidh an Spiorad misneachd annaibh agus ni e slighe dha bhur teagasg." " 'N uair a thig esan, bheir e dearbh-shoilleireachd do'n t-saoghal mu pheacadh, agus mu fhìreantachd, agus mu bhreitheanas: mu pheacadh, do bhrìgh nach eil iad a creidsinn annam-sa; mu fhìreantachd, do bhrìgh gu bheil mi 'dol a dh'ionnsuidh m'Àthar, agus nach faic sibh ni's mo mì; mu bhreitheanas, a chionn gu bheil uachdaran an t-saoghail so air a dhiteadh.' "

Tha trì nithean àraidh ann an slàinte. Eolas air ar truaigh, eolas air ar saoradh, agus beatha da reir sin. Oibrichidh an Spiorad Naomh iad sin uile. Bheir e dearbh-shoilleireachd do'n t-saoghal mu'm peacadh fein, mu fhìreantachd tre Eadar-mheadhonair, agus mu ath-leasachadh beatha. Agus, mar sin, theid an Spiorad Naomh maille ruibh ann an uile ghnòthuch slàinte an duine. Far an toisich e'n obair bheir e gu crìch i. Far an toir e dearbh-shoilleireachd mu pheacadh, bheir e dearbh-shoilleireachd mu fhìreantachd, agus an sin, gu do-sheachainte, mu ath-leasachadh beatha. Giulainidh e gach nì roimhe, agus ni se e ann an òrdugh spioradail.

An toiseach, bheir e dearbh-shoilleireachd do'n t-saoghal mu pheacadh, an sin, mu fhìreantachd, agus an sin mu bhreitheanas, do bhrìgh agus gu'm bu dìomhain dearbh-shoilleireachd a thoirt mu fhìreantachd Chrìosd mar a toireadh e roimh-laimh dearbh-shoilleireachd mu pheacadh, oir eo an neach nach eil air a leon aig am bheil suim de iocslainte? Co aig am bheil suim de mhaitheanas nach eil air a dhìteadh? Uime sin tha e'n toiseach a toirt dearbh-shoilleireachd mu pheacadh. A dh'ionnsuidh so labhair mi mu dhearb-shoilleireachd peacaidh. Ann an so tha dearbh-shoilleireachd trì-fillte; mu pheacadh, mu fhìreantachd, agus mu bhreitheanas; agus tha aobhar air a thoirt seachad maille ris gach aon dhiubh so. "Mu pheacadh, do bhrìgh nach eil iad a creidsinn annamsa; mu fhìreantachd, do bhrìgh gu bheil mi 'dol a dh'ionnsuidh m'Athar; mu bhreitheanas, a chionn gu bheil uachdaran an t-saoghail so air a dhìteadh."

(Ri leantainn.)

### Beautiful.

REVEREND GEORGE HUTCHISON, who was an eminent and able minister of the Gospel of Christ in Edinburgh during the 17th century, wrote, among other edifying publications, an exposition of the Gospel of John. Upon Chapter 4, verse 14—"But the water that I shall give him shall be in him a well of water springing up into everlasting life"—he wrote as follows: paragraph 10—"As the truly godly have no term-day of religion but eternity, and their desire is to keep fresh till the end, so where the Spirit of Christ is, he will still be venting of his virtue and riches from day to day, and letting out more and more to the sinner till eternity come, wherein all the banks of incapacity, sin, distance, ignorance, mortality, etc., being broken down, and the windows of heaven being opened, this stream and well becometh an ocean, and grace, smothered here under corruption and infirmity, gets leave to expatiate itself in glory; for it shall be "A well of water springing up into everlasting life."

A copy of this Exposition of the Gospel of John, which formerly belonged to the late Rev. James S. Sinclair, Glasgow, lies open before us as we write, at the page where the above-quoted passage occurs. Upon the margin opposite this passage is written in pencil, by the late Mr. Sinclair, the one word, "Beautiful."

### Notes and Comments.

#### Conversations Between Church of Scotland and Church of England.

According to *The English Churchman*, members of the Church of England, appointed by the Archbishop of Canterbury, met with delegates appointed by the Inter-Church Relations Committee of the Church of Scotland, at Durham, on January the 4th and 5th, to open a series of discussions on the relations between the two Churches. These conversations have followed former endeavours, during 1932-1934 and later, to bring the two National Churches nearer to one another in the way of co-operation. The Church of England are not likely to concede anything pertaining to the fundamentals of the Episcopal form of Church government and mode of worship. They are not seeking to examine Presbyterianism in the light

of the New Testament with a view to adopting anything which our forefathers in Scotland established, by God's help, as pertaining Scripturally to the worship and government of Christ's Church as opposed to Episcopacy. The strong trend to-day in such matters is co-operation first in what are called non-essentials, then acknowledgment of commonly held beliefs, and so on to the question of union, with Anglo-Catholics watching every opportunity to guide the whole movement Romeward. Let those in Scotland who value the Scripturalness of true Presbyterianism, keep clear of such conferences and conversations.

### **Widespread Neglect of Children.**

Parental lack of love to and care for children is becoming common throughout the nation. One serious and deplorable case after another appearing in the Courts, is reported in the press. The Word of God gives a high place to motherly instincts in the normal mother, as we see in Isaiah xlix, 15, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." The implication of this passage with respect to a woman is that it is most unusual and unnatural, although possible, that she should forget her sucking child. Yet we read of a case reported in the press in January when Sir Gerald Dobson, the Recorder in the Old Bailey, London, passing sentence on a 22-year-old mother, said, "The child was starved to death. The care of children is a sacred trust and society is profoundly shocked when this sort of thing happens." Truly we live in perilous times, in this so-called advanced age; a mark of such times being the lack of natural affection, according to the Scriptures. Lack of Bible religion and disregard of the moral law has deprived many to-day of every vestige of outward decency and natural feeling and emotions even towards their own offspring. The Divine Physician, the Lord Jesus Christ, through the Gospel, is required to heal and give spiritual and moral health to all relationships.

## **Church Notes.**

### **Communions.**

*March*—Second Sabbath, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Stoer, Portnalong, and Achmore; second, Fort William and London; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Seourie and Broadford; third, Edinburgh.

### **London F.P. Communion Services.**

The Free Presbyterian Church of Scotland, London Congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 9th April, the following services have been arranged (D.V.) to be conducted by the Rev. D. A. MacFarlane, M.A., Dingwall, and the Rev. A. Beaton, Gairloch:—Thursday, 6th April, 7 p.m.; Friday, 7th April, 3.30 p.m. (Gaelic); 7 p.m. (Fellowship Meeting); Saturday, 8th April, 3.30 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 9th April, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 10th April, 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.

### **Resignation of the Rev. N. MacIntyre, Edinburgh.**

At a meeting of the Southern Presbytery, held in Glasgow on the 10th day of January, the Clerk reported having received a letter from the Rev. N. MacIntyre, Edinburgh, tendering his resignation of the pastoral charge of the Edinburgh Free Presbyterian congregation, and giving as a reason for this course the state of his health. Mr. MacIntyre has been in a declining state of health for some time and he now finds it impossible to carry out his duties as a pastor. The Presbytery accepted the resignation with the greatest regret and only because there appeared no other course open to them.

It was towards the end of the year 1899 that Mr. MacIntyre was ordained a minister of the Free Presbyterian Church of Scotland; so that last year he attained his ministerial jubilee, a fact which was noted at last meeting of Synod, when a short tribute to him was prepared and published in the *Synod Proceedings*.

During these 50 years' service Mr. MacIntyre became well known throughout all parts of the Church, and the regret expressed by the Presbytery at his resignation and his reason for it will be shared by all who knew him and were privileged to hear him preach.

In 1923 Mr. MacIntyre came to Edinburgh from the Stornoway congregation, being inducted on the 31st May of that year by the late Rev. N. Cameron, the Rev. D. A. MacFarlane preaching the induction sermon from Isaiah lxvi, 23.

During the 26 years that Mr. MacIntyre was a member of the Southern Presbytery, his wide and varied experience in Church matters, his wise judgment, and his unfailing patience and kindness were at the disposal of the Court, and on many an occasion earned for him the sincere respect and affection of his brethren. We recall with deep thankfulness the pleasant and helpful intercourse of these years; and it is with a profound sense of grief and loss we now bow in humble submission to the will of the Lord in this matter.

The members of Presbytery earnestly hope and pray that in his present illness Mr. MacIntyre, by the presence and blessing of the Holy Spirit, may have much of the comfort and support of the same Gospel which he rejoiced to preach to others, and which many were so glad to hear him preach.

JAS. A. TALLACH, *Presbytery Clerk*.

### **Lochgilphead Congregation Gift for Shangani.**

The Convener of our Foreign Mission Committee wishes to thank the Lochgilphead congregation very warmly for the gift of complete Communion Plate for our congregations at Shangani. They will be pleased to know that their gift arrived in good order some time ago and is now in regular use. Most of the Stations in Shangani, where the Communion Services are now held, are places where these solemnities have never been observed before. This should be an added joy to our kind friends. Other sheep are being brought in where until now there never had been any sheep. May our eyes be filled with wonder at these doings of our Lord.—J. M.

### **Bound Volumes of Church Magazines.**

In many homes large numbers of our Church magazines lie unbound. The Publications Committee recommend that these be put together in

correct yearly order and bound into book form. Beginning with May, 1896, there are about 53 yearly volumes (or half that number of two years put in one), and those make a valuable set of books. We consider it most desirable that the younger generation should have the benefit of such excellent reading matter on subjects of increasing importance to-day. In addition to sermons, editorials and historical articles, etc., there are many obituaries of fathers and mothers in Israel. Their descendants should have a special interest in these, handing them down to following generations.

It is suggested that an immediate effort be made throughout the Church to complete as many sets as possible. For missing copies enquiry might be made of others not likely to bind them, and if that fails to complete, make an appeal in the Magazine for those still required. When sets are complete, notify the Publications Committee and they will help by obtaining special quotations, and although the cost of binding is higher now, we can get large quantities done at reasonable rates—the more, the cheaper.

Please note that the sets must be in correct complete order. They are to be retained, and sent direct in due course to the binders, whose address will be supplied by the Committee. (They are not to be sent to the Committee.)

“Gather up the fragments, that nothing be lost.”

W. GRANT, *Convener*.

### Acknowledgment of Donations.

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

*Sustentation Fund.*—A Friend, Lochtayside, £5; D. G., Couldoran, o/a Shieldaig Congregation, £1 10/-; Mr. Coll N., Berkeley, California, £1 2/4; Mr. E. McK., Carr Bridge, £2; Mr. N. McL., 2 Lochportain, N. Uist, £1; A Friend, Edinburgh, £1; In memory of three beloved brothers, from J. McL., N. Uist, £10; Mr. A. McK., Faolin, Skye, £1.

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