

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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**The Hypocrite.**

LAST month we made some general observations on the nature of hypocrisy, and now it may be advisable to follow these with several particulars regarding the character and activities of the hypocrite, keeping in this to the light and guidance of the Holy Scriptures.

He is *high sounding in his profession* of religion, as we read in Luke, xviii. 11-12, "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." He is *covetous of a place* in the estimation of men, inasmuch as the Saviour says, "For they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men," (Matt. vi, 5). He is *brazen-faced in his actions*, which are directly opposed to the Person and honour of Christ, as in the terrible case of Judas who went forward in the Garden to betray the Lord Jesus with a kiss. Many are the followers of Judas, who profess affection for the Saviour while all the time they are seeking, for instance, to undermine the fundamentals of the faith of the gospel. He is *altogether unholy at the heart*, like the whited sepulchre which underneath is full of dead men's bones and all uncleanness. The poor hypocrite loves and cherishes evil and all manner of sin in his heart, and this is his inward element and secret delight. He is *twice dead in his conscience*, having lost the least qualms of conscience regarding his own sins and deceitful mode of living before God and men. Law and gospel leave him unaffected. They may have reproof and light for others, but not for him.

Further, the hypocrite *possesses a hope* of the enjoyment of the divine favour now and the continuance of this favour in the eternal world. But this hope is based upon his hypocritical religion and is indeed like the house that is built upon the sand. It is a miserable, man-made hope, resting upon a miserable foundation. He *becomes harder in heart as time goes on*, for his religion and conduct tend to this sad effect. At a period in his life he may have entertained a seeming regard for the scriptural opinions and conduct of others

so that he sought to conform thereto externally. But the leaven of hypocrisy in the process of time so fills the heart of such, that complete indifference as to what the Most High or true believers in Jesus think of them, pervades the heart and reveals itself in their conduct; "Thou thoughtest that I was altogether such an one as Thyself." Such was the mind of evil men in Asaph's day regarding the Lord Himself, as revealed in Psalm l. 21. And the hypocrite *knows not to humble himself*, although he breaks out into open sin of a conspicuous nature. He knows not how to seek repentance, nor does he know where to seek for the bestowal upon him of a broken heart, neither does he desire to be troubled or disturbed with sorrow over his sin. He is completely in the dark as to the blessed fact that Christ Jesus was exalted a Prince and a Saviour to give repentance unto Israel and the forgiveness of sins. And finally, he *proceeds to perdition*, as he journeys toward the grave and the world to come. For we read, that "the hope of the hypocrite shall perish"; and this will take place when death and the judgment of the Great Day lay this hope low in a lost eternity.

Some of our readers may think that there is not much gospel doctrine in what we have herewith set forth respecting the hypocrite. Yet there can be no apology for these solemn truths we have been *constrained* to write of. It may be that they are a message to some poor sinner in the grasp of hypocrisy and that under the power of the Spirit of God, deliverance is intended for them in the gracious purpose of heaven—deliverance from death and darkness of soul into the life and light which the Lord Jesus Christ is Himself.

### Christ Revealed That He Might Be Preached.

From The Memoirs of REV. THOMAS BOSTON.

ABOUT this time began a second alteration in my strain of preaching, which, by degrees, though with much difficulty in the way thereof, ripened into a more clear uptaking of the doctrine of the Gospel, which, by the mercy of God, I arrived at after my settlement at Simprin. Having been at Barhill on the 11th, I heard at Culross a week-day sermon on the excellency of Christ, from Phil. iii. 8, by Mr. Mair, and thereafter was entertained by him with edifying discourse suitable thereto. Upon the back of this, I sometimes thought that I had preached but too little of Christ, which I would have been content to have reformed. On the 18th, I went to God, and begged an answer to some suits I had had long depending before the Throne of Grace, which were especially two. The one was, that I might see Christ by a spiritual illumination, with more fulness of the evidence requisite to believing on Him, according to that word, "That every one which seeth the Son, and believeth on Him" (John vi. 40); to a particular notice of which passage I had some time or other been led by Mr. Mair's means also. The other was that I might be helped to live by faith above the world.

On the morrow after, as I arose, I thought on these words, Psalm cv. 13-15, and the view of the Lord's concern about His people in all their removes was sweet. After which, on going to prayer the Lord was with me in it. My soul went out in love to Christ, followed hard after Him, and I saw much content, delight, and sweet in Him. The issue hereof was, that I found myself somewhat helped to believe, the which, though it carried me not so far above the world as I would fain have been, yet it rendered the world in some sort contemptible in mine eyes, and I found my heart desirous to preach Christ's fulness, His being "All and in all."

This issued in my being determined, on the 21st, to that text, Matt. xiii. 45-46, unto which I addressed myself, after bemoaning before the Lord my ignorance of Christ, and begging the revealing of Him to me, being convinced I was but a child in the matter, yet seeing it my duty to preach Him. Having entered upon it, I saw it a very full text; but going on in it, I found myself dry and barren upon it, which left me much dejected, seeing I could not preach Christ, and beholding much of my ignorance of Him. On the morrow I got more light, ease, and insight into the excellency of Christ from the Lord; and reading in my ordinary thereafter, I fell on Col. iv. 3-4, which afforded me this instruction: That whereas I had been discouraged, for that I could not preach Christ, I saw it indeed a mystery, and such an one as the great apostle found a need of the prayers of the saints, that he might be enabled to preach it. I saw the preaching of Christ to be the most difficult thing; for that though the whole world is full of wonders, yet here are depths beyond all.

I was to preach at Clackmannan, where most were for me to be their minister, and some that had the greatest power were against me, as it ordinarily fared with me in the places where I used to preach. On the Saturday afternoon there comes a letter to my hand, desiring me to give one half of the day to one Mr. J. G., whom those that were against me had an eye upon. The letter I received contentedly, granted the desire of it, and blessed the Lord for it. In these circumstances, seeing what hazard I was in of an evil eye, I committed my heart to the Lord, that I might be helped to carry evenly. I cried to the Lord for it, and got that word, "My grace shall be sufficient for thee." Sabbath morning I found in myself a great desire to love Christ, and to be concerned solely for His glory, and prayed to that effect, not without some success. He got the forenoon, for so it was desired by them. I was helped to join in prayer, was much edified both by his lecture and sermon, and I sung with a sweet frame after sermon; yet in the time I was thrice assaulted with the temptation I feared; but looking up to the Lord, got it repulsed in some measure, and found my soul desirous that the people should get good, soul good, of what was very seriously, pathetically, and judiciously said to us by the godly young man. Betwixt sermons I got a sight of my own emptiness, and preached in the afternoon with very much help from the Lord. Yet, for all that, I wanted not some levity of spirit, which poison my heart sucked out of that sweet flower.

When I came home, my heart was in a measure enraged against my heart on this account, and I confessed it before the Lord, abhorring myself, appealing to God's omniscience that I would fain have had it otherwise, and would have been heartily content to have sold my own credit in the matter for the glory of Christ. As I was complaining that Satan had



winnowed me, and brought forth much filthy stuff out of my heart, notwithstanding all my prayers, etc., it came into my mind how Christ said to Peter: "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not"; and yet Peter denied Him, even with oaths, on a very silly temptation. This was comfortable. There were four things suggested to me in the morning as antidotes against the temptation, whereof this was one: that I was conscious to myself of my being unwilling to engage with such a post, in regard to my unfitness for it, though they were all willing.

In the evening, while I sat musing on what I had been preaching, viz., that the soul that has got a true discovery of Christ will be satisfied with Him alone, I proposed the question to myself: Art thou content with Christ alone? Wouldst thou be satisfied with Christ as thy portion, though there were no hell to be saved from? And my soul answered, Yes. I asked myself further: Supposing that, wouldst thou be content with Him, though likewise thou shouldst lose credit and reputation, and meet with trouble for His sake? My soul answered, Yes. Such is my hatred of sin, and my love to Christ. This was the last sermon I preached in that place, for I was going out of that country, and neither of us two was the person God designed for that place.

It now lay heavy on my spirit at several times that I was cast out of a corner, in which the Lord was pleased to make use of me, and own me with some success in His work, into another corner where I had nothing to do. This occasioned a variety of perplexing thoughts. I inquired what might be the Lord's end in it, and nothing doubted but that I was called to leave that place, from whence I came. May 25th, in prayer it was suggested to me that God had so dealt with me for my former levity, and mis-improving His help given be in preaching, for which I endeavoured to be humble. On the 26th, I had engaged to lecture next Sabbath for Mr. Colden. Finding my heart disposed for prayer, light from the Lord in two or three particulars was much in my eye. In prayer I had a frame from the Lord, serious, earnest, depending, bare, and laid open to hearken to the counsel of God. Before I came to pray for what I should lecture on, my heart was raised to an admiration of, and love to Christ, and desire to commend Him; and it was laid before me as my duty to lecture on Psalm xlv, and this with life and elevation of my spirit, which continued with me when I prayed for the lecture. Thinking on this after prayer, I began to suspect that light, because it came before I had prayed for it, expressly at least. But considering that I went to God for light in it, and considering that passage, Isaiah lxxv. 24, and finding my inclination to commend Christ to remain, I was satisfied. There was a second point in my eye, which still remained dark, and therefore I went back purposely to God for it. I found my heart in prayer much going out in love to Christ; my heart was knit to Him as the dearly Beloved of my soul, which made me to express my love to Christ, not in an ordinary way, as I used to do. I was helped to depend, and got strength to my heart to wait for light in it. And the nature of it was such, that it might bear a delay. As for the third point, it was not ripe, and I could but table it before the Lord. The Lord was not wanting to me in the delivery of that lecture.

The bent of my heart to preach Christ continued all along from the time above mentioned, as I had opportunity; but for a considerable time I met with many rules in my way. On June 2nd, after prayer for a text, and help to study, I could fix on none, though I sought it till my body was weary and my spirit much dejected. Next morning my darkness remained, and nothing could gain clearness to me. Thus my heart being dejected through desertion, I went to prayer again; but my very heart and flesh were like to faint. Such was the grief of my heart, that I could not speak a word to God after I had begun, but groaned to the Lord; I got words again, but was interrupted the same way, not being able to speak. I saw the mis-improvement of former help still to be the cause of the Lord's pleading with me; but having so often confessed it, being grieved for it, etc., I thought there behoved to be something else, and some other thing I suspected, but could not fix on it. I thought I was most unworthy to be a preacher, and that it would be well done to silence me, as ignorant of the mystery of Christ; for, from the beginning of this exercise, it was always in my heart to preach Christ, and denying of ourselves to all things but Christ; and though it succeeded ill with me, I durst not change my purpose. My soul being somewhat encouraged by that word, "Come unto me, all ye that labour," etc., I was helped to believe in some measure, and conversed with God in prayer, and that word was brought to my mind for a text: "Whom have I in heaven but thee?" etc. (Psalm lxxiii. 25). I had much difficulty in my studies on it. The word read in the ordinary at evening exercise came pat to my case with a check: "My son, despise not thou the chastening of the Lord" (Heb. xii. 5).

My dejected frame of spirit often recurred, and was with me on the Lord's Day morning, June 4th, at which time, in prayer, the Lord put in His hand at the door of the lock, and my bowels moved for Him; my heart was touched, and in a mournful mood I cried to Him. Some time after I found I could not believe; and how shall I preach thought I? Yet I thought I would venture and lean on Christ; and this I thought was faith, notwithstanding my former denial. In the forenoon I thought my heart was very unwieldy. In the afternoon I had several ups and downs in the very time of the work. My soul bore me witness that I was not satisfied with ordinances without Christ; and after all was over, in my retirement, I was clear in that, though I many times fear I have never yet got a sufficient discovery of Christ, yet whatever discovery I have had of Him, I was satisfied to take Christ alone, and that I could not be satisfied without Him, though I had the whole world, yea, Heaven itself. The Lord gave me such a sight of my own vileness that when I looked to myself in that pulpit, I loathed myself as unworthy to have been there with a whole heart, and without right uptakings of Christ. I examined myself on my desire of Christ, saying, What if it be merely from an enlightened conscience? But my soul said it would desire Him, though there were no fear of wrath, and though (which is not possible) I had a dispensation for my most beloved lusts, I would not desire to make use of it. I thought I loved Him for Himself.

Thus it pleased the Lord to humble me to the dust, and to empty me of myself, with respect to the great mystery of Christ, and to give my heart a particular set and cast towards it, which hath continued with me to this day, and shall, I hope, to the end, that I get within the veil.

## The Last Speeches and Glorious Departure of John, Viscount Kenmure.

(Continued from page 139.)

To his chaplain, who was then Mr. George Gillespie—"You have carried yourself discreetly to me, so that I cannot blame you. I hope you shall prove an honest man. If I have been at any times harsh to you, forgive me. I would I had taken better heed to many of your words; I might have gotten good by the means that God gave me, but I made no use of them. Now I see it was God sent this pastor unto me, because he resolved to stay longer at Irvine. The Lord hath now let me see my ways; my soul hath been troubled for them, but my God hath given me comfort, and hath begun to loose my tongue. God be thanked for that which I have gotten. I look for more; great is the work of mercy that is shewn to me; now the love of God is made known to my soul, and I am grieved for my ingratitude against my loving Lord, and that I should have sinned against him who came down from the heaven to the earth for my cause, to die for my sins. The sense of this love, borne in upon my heart, hath a reflex, making me love my Saviour, and grip to him back again. The sparks and flaughens of this love shall fly up and down this bed so long as I lie into it."

To another kinsman he said, "Learn to use your precious time well. Oh, alas! the ministry in this country is dead. God help you. Ye are not right led. Ye had need to be busy among yourselves; and the knowledge God hath given you, use it and practise it. Men are as careless in the practice of godliness as if godliness were nothing but fashious words, sighs, and shows: but all these will not do the turn. O! but I find it now hard to take heaven by violence, and to thrust in at."

To two gentlemen neighbours—"It is not rising soon in the morning, and running out to the park and stone dyke, that will bring peace to the conscience when it comes to this part of the play. You know not how I have been beguiled with the world. I would counsel you to seek that one thing that is necessary, even the salvation of your soul. Be continually casting your accounts. Let not your reckonings be behind as mine was, but count with your own souls every day and every night."

To a cousin, bailie of Ayr—"Robert, I know you have light and understanding; and though you have no need to be instructed by me, yet have you need to be incited. Care not over much for the world, but make use of the good occasions and means you have in your country; for here is a pack of dumb dogs that cannot bark: they tell over a clash of terror and a clatter of comfort without any sense or life."

To a young cousin, and another young gentleman that was his friend—"Sirs, ye are young men, and [think] ye have far to go—and it may be some of you have not far to go; and if it fall out that your journey be short, howsoever it is dangerous, now are you happy because you have time to lay your accounts with Jesus Christ. See, therefore, that your reckoning be made daily, lest you be taken (as I am) to make your accounts, and to have all your senses to seek about you; suffer not, therefore, this example that you see of me to slip unobserved, but make your best use of it. I entreat you to give your youth to Jesus Christ, for it is the most precious offer and acceptable gift you can give him. Give not your youth

to the devil and your lusts, and then reserve nothing to Jesus Christ but your old rotten bones. It is to be feared that then he will not accept you. Learn, therefore, to watch and take example by me."

He called Bishop Lamb, who was then Bishop of Galloway, commanding all who were within the chamber to remove, and had with him a long conference; exhorted him most earnestly not to molest or remove the Lord's servants, and not to enforce or enthrall their consciences to receive the Five Articles of Perth, nor to do anything against their consciences, but to behave himself meekly toward them as he would wish to have mercy from God. The Bishop answered, "My Lord, our ceremonies are of their own nature but things indifferent, and we impose them for decency and order in God's kirk: they need not to stand scrupulously upon them as matters of conscience in God's worship." My Lord Kenmure replied, "I am not to dispute with you; but one thing I know and can tell you out of dear experience, that these things indeed are matters of conscience, and not indifferent, and so I have found them; for since I did lie down in this bed, the sin that lieth heaviest upon my soul, and hath burdened my conscience most, was my withdrawing of myself from the Parliament, and not giving my voice for the truth against these things that they call indifferent, for in so doing I have denied the Lord my God."

When the Bishop began to commend and encourage him for his well-led life, and did put him in hope of health, and praised him for his civil carriage, and legal behaviour, saying, he was not an oppressor, and without any known vice, he answered, "My Lord, that is no matter: a man may be a good civil neighbour and yet go to hell." The Bishop answered, "I confess, my Lord, we have all our own faults;" and thereafter insisted in long discourse that my Lord thought impertinent. This made him interrupt the Bishop, saying, "What should I more? I have gotten a grip of Jesus Christ, and Christ of me. God be with your Lordship."

On the morrow, the Bishop came to visit him, and said, "My Lord, how do you?" My Lord answered, "I thank God, as well as a saved man hastening to heaven can do." After that he had given the clerk of Kirkcudbright a most divine and grave counsel anent his Christian carriage, and how he should walk in his particular calling, he caused him hold up his hand, and swear by the Lord that he should never consent, but to oppose to the election of a corrupt minister or magistrate.

\* He said to his coachman, "You will now go to any man that will give you most hire; but do not so. Go where ye may get best company: though you get less wages, yet will you get the more grace, (he made him hold up his hand and promise before God to do so,) because your calling is subject to drunkenness and company."

To two young serving men, that came to him weeping to get his last blessing, he said, "Content not yourselves to be like old wives with a superficial show of religion, to make a show of blessing yourselves in the morning for the fashion only; yea, although you would pray both morning and evening, yet that will not avail you, except likewise you make your account every day. Oh! ye will find few to direct or counsel you: but I will tell you what to do: first, pray the Lord fervently to enlighten the eyes of your mind, then seek grace to rule your affections. Ye will find the good of this when you are as I am." He took their oath to strive to do so; and as he counselled them, he made many divine and powerful

exhortations to so many sundry persons, that all might be hardly written for length. He caused every man to hold up their hands, and swear in his presence that by God's grace they should forbear their former sins and follow his counsel.

After that he had exhorted many friends and servants, as they were going out of the chamber, he said to them, "Stay, Sirs, I have somewhat yet to say. Be not deceived with the world; for me I have played the fool, and brought the house of Kenmure to the perfection of a complete fabric, as it was never before, and busied myself exceedingly; and when I came to the top of my hopes, and thought to enjoy them, the Lord came and plucked me from my hopes: thereafter I did see my own folly; and this also I observed in my father. Take example by me, and be not ensnared with the world. There be some who seek the world too carefully, and some too greedily, and many unlawfully; and men have it so much in their mind, that they are upon the world in the morning ere they come out of their bed, and before ever they seek God. Sirs, set your hearts to give pains in sad earnest for the kingdom of heaven. I will tell you the heavenly kingdom is not gotten with a skip or a leap. I find it now: there must be thrusting, and thronging, and climbing, to enter in. It is a strait and narrow way." His omission of prayer in the morning time, through needless foils and distractions, touched his conscience. This he confessed with regret.

He was giving a divine counsel to a friend, and rested in the midst of it, and looked up to heaven, and prayed for a loosed heart and tongue to express the goodness of God to men; and thereafter went on in his counsel, not unlike to Jacob, Gen. xlix. 18, who, in the midst of a prophetic testament, resteth a little, and saith, "Lord, I have waited for thy salvation."

He gave his Lady divers times, and that openly, an honourable and ample testimony of holiness and goodness, and all respective kindness to her husband, and craved her forgiveness earnestly where he had offended her, and desired her to make the Lord her comforter, and said he was but gone before, and it was but fifteen or sixteen years up or down.

He spake ordinarily to all the boys of the house, servants, butlers, cooks, omitting none, saying, "Learn to serve and fear the Lord, and use the means of your salvations carefully, that you put not your accounts to the hinder end of the day as I did foolishly. I know what is ordinarily your religion: ye go to the kirk, and when ye hear the devil or hell named in the preaching, ye sigh and make a noise, and it is forgot with you before you come home, and then ye are holy enough; but I can tell you the kingdom of heaven is not gotten so easily. Then your pastors and guides mislead you. They are but a pack of dumb dogs. Use the means yourself, and win to some sense of God, and pray as you can morning and evening. If you be ignorant of the way to heaven, God forgive you; for I discharged myself in that point toward you, and appointed a man to teach you. Your blood be upon yourselves. The little knowledge that you have, if you would use it carefully, and with a good conscience, the Lord would lead you on farther, and teach you his ways; but your form is to ask for that master who will give you most hire, and little care you to live in good company, where you may find the means of salvation; and so ye spend the time all over in the ignorance of God." He took an oath of

his servants that they should follow his advice. He had a speech severally to every one of them. He was so far humbled, that he said to every one of them, (the meanest not excepted,) "If I have been rough to thee, or offended thee, I pray thee for God's sake forgive me." And, among others, one to whom he had been rough said, "Your Lordship did me never wrong: I will never get such a master again." Yet my Lord urged the boy to say, "My Lord, I forgive you:" howbeit the boy was hardly brought to utter these words.

He said to all the beholders about him, "Sirs, behold how low the Lord hath laid me."

To a gentleman burdened in his estate—"Sir, I counsel you to cast your burdens upon the Lord your God."

A worthy and religious gentleman, of his name, came to visit him four days before his death. He beholding him afar off, said, "Robert,\* come to me, leave me not till I die." Thereafter being much comforted with the gentleman's words, he would have him to wait upon his body; and being more and more comforted with his speeches, he said, "Robert, you are a friend both to my soul and to my body." This gentleman asked him, saying, "My Lord, what comfort hath your soul in your love towards the saints?" He answered, "I rejoice at it." Then he asked, "What comfort have you in bringing this pastor who attends you to Galloway?" He answered, "God knoweth that I rejoice that ever God did put it in my heart so to do; and now because I aimed at God's glory in it, the Lord hath made me to find comfort to my soul: in the end, I would counsel all men that think to die, to lay up many good works against the time of departure. The ministers of Galloway murdered my father's soul; and if this man had not come, they had murdered mine also."

In the hearing of my Lady Herries, his sister, a Papist, he testified how willing he was to leave the world, that he could not command his soul to look back again to this life. He did so long (as he said) for his soulful of the well of life, that Papists may see that those who die in this religion see and know well whither they go, and that we are by death fully loosed from the love of this world, for the hope of our own Father's house.

It was told him that letters were come from some of his friends to him, he caused deliver them to his Lady saying, "I have nothing to do with them: I had rather hear of news from heaven concerning my eternal salvation."

It was observed, when any came to him anent worldly business, that before they were out at the doors he returned unto praying, conference, meditation, or some spiritual exercise, and was exceedingly short in despatching all earthly business; yet so as he took the pains to sign all needful writs when he was required; likewise, he recommended the case of the poor to his friends.

When he was wearing weaker, he fell in a swoon; and being awaked, he said, with smiling and signs of joy, to all about him, "I would not exchange my life with you all, nay, not with you who are ministers. I feel the smell of the place where I am going to."

Upon the Friday, in the morning, 12th September, which was the day of his departure, he said to the pastor, "This night must I sup with Jesus

*Supposed to be Robert Gordon of Knockbraks.*

Christ in Paradise." The pastor read to him 2 Cor. v.; Rev. xxii.; and made some short notes upon such places as concerned his estate. After prayer, he said, "I conceive good hope that God looketh upon me when he gives his servants such liberty as to pray for me. Is it possible that Jesus Christ can loose his grips of me? neither may my soul get itself plucked from Jesus Christ."

He earnestly desired sense of God's presence, and the pastor said, "What, my Lord, if that be suspended till you come to your own home, and be before the throne clothed in white, and get your harp in your hand to sing salvation to the Lamb, and to him that sitteth on the throne: for that is heaven, and who dare promise you it upon earth? There is a piece of nature in desiring a sense of God's love, it being an apple that the Lord's children delight to play with; but, my Lord, if you would have it only as a pledge of your salvation, we shall seek it from the Lord to you, and you may lawfully pray for it." Earnest prayers were made for him, and my Lord testified that he was filled with the sense of his Lord's love.

Being asked what he thought of the world, he answered, "It is bitterer than gall or wormwood." Being demanded if now he feared death, he answered, "I have tasted death now: it is not a whit bitter; welcome the messenger of Jesus Christ." He never left off to mourn for his sins, especially his deserting of the Parliament.

The pastor said to him, "My Lord, there is a process betwixt the Lord and your Father's house; but your name is taken out of the process. Dear, and how dear, was heaven bought for you by your Saviour Jesus Christ." "I know there is a wrath against my father's house, but I shall get my soul for a prey;" which words he had frequently in his mouth. Oft times also he would say, "Is not this a sweet word that God saith, 'As I live, I delight not in the death of sinners?'" He said often, "I will not let go the grip that I have gotten of Christ: though he would slay me, I will trust in him, and lie at his feet, and die there; and lie at his door like a beggar waiting on; and if I may not knock, I shall scrape." Another word was ordinary to him, "O Son of God, one love-blink, one smack, one kiss of thy mouth, one smile!"

When he had been deep in a meditation of his change of life, he made this question, "What will Jesus Christ be like when he cometh?" It was answered, "All lovely."

The day of his change, being Friday, 12th September, he was heard pray divinely; on which day he said to the doctor, "I thought to have been dissolved ere now." The pastor answered, "My Lord, weary not of the Lord's yoke; Jesus Christ is posting fast to be at you; he is within few miles." He answered mildly, "This is my infirmity; I will wait on; he is worthy the on-waiting. Though he be long in coming, yet I dare say he is coming, leaping over the mountains, and skipping over the hills: if he were once come we should not sunder."

The pastor answered, "Some have gotten in this same life their full of Christ; howbeit, Christ is oft under a mask to his own in this life, and will have them kissing him through a mask; yet even his best saints, Job, David, Jeremiah, were under desertions."

My Lord answered, "What are their examples to me? I am not in holiness near to Job, David, or Jeremiah." The pastor answered, "It is true, my Lord, you cannot take such wide steps as they did, but you are in the same way with them; a young child followeth his father at the back, though he cannot take such wide steps as he, yet this hindereth him not to be in the same way with him. My Lord, your hunger overcometh your faith; only but believe his word; you are longing for Christ: only believe Jesus Christ is faithful, and will come quickly."

To this my Lord answered, "I think it time—Lord Jesus, come!" Then the pastor said, "My Lord, our nature is in trouble to be wholly upon our own deliverance; whereas God seeketh first to be glorified in our faith, and patience, and hope, and then it is time enough that we be delivered." He answered, "Good reason, my Lord be first served. Lord give me to wait on; only, Lord, burn me not to dross."

Another said, "Cast back your eyes, my Lord, upon that which you have received, and be thankful;" at the hearing whereof, he presently broke forth in praising of God; and finding himself weak, and his speech failing, some more than an hour before death, he desired the pastor to pray, which he did. After prayer, the pastor cried in his ear, "My Lord, may you now sunder with Christ?" He said nothing, nor was it expected he should speak any more; yet a little after, the pastor asked, "Have you any sense of the Lord's love?" He answered, "I have sense." The pastor said, "Do you not enjoy?" He answered, "I do enjoy." Thereafter the pastor said, "Will you not sunder with Christ?" He answered, "By no means." This was the last word, not being able to speak any more.

The pastor asked if he should pray. He turned his eye towards the pastor. In the time of that last prayer he was observed joyfully smiling, and looking up with glorious looks, as was observed by the beholders; and with a certain beauty his visage was beautified as beautiful as ever he was in his life. He expired with loud and strong fetches and sobs, being strong of heart and body, of the age of five and thirty years. The expiring of his breath, the ceasing of the motion of his pulse, (which the physician was still gripping,) trysted all precisely with the "Amen" of his prayer; and so died he sweetly and holily, and his end was peace. He departed, about the setting of the sun, September 12, 1634.

*Blessed are they who die in the Lord.*

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## Communism and the Papacy.

By REV. J. MACLEOD, Greenock.

WE have in this generation many active forces that threaten the peace and natural security of hundreds of millions of human beings throughout the inhabited world. The whole generation seems to be in fervent movement which leads deeper and deeper into a state of mental, religious and political confusion. The whole of Asia, Europe, and North and South America, Africa, and the islands of the sea are all travelling towards destruction if God will not prevent it! Communists declare that they have a solution for all the ills and woes of the world, if the rest of the men and nations will listen to them. The Communist does not believe in



God, a hereafter, religion, Bible, in heaven, hell; and evil is good, and good is evil; light, darkness; and darkness, light. It is the rule of the few over the many without God, and without any form of religion. The Moral Law of God to mankind is of no value, so that lies, truth, morality and immorality are of the same importance to the Communist! If the lie suits his purpose he will tell the lie; if truth happens to suit him, he will use it as a means to an end—not because that it is the truth. He is in this sense like the Jesuit, from whose school the blind Communist learned all his tricks, lies and cruelty. Civilised nations find it almost impossible to deal with the Communist leaders. The reasons are obvious. The Communist is a consummate actor in trying to deceive his fellow man. Lies and truth are the same to him. He is therefore a tyrant over all whom he rules, and his subjects must obey or suffer the consequence, if they shew the least objection to the Government of the Communist rulers! Freedom is crushed on the wheel of the tyrant. Political freedom must be burnt out of the minds of the people, and they must obey at the expense of their lives. The child must be taught to obey from the cradle to the grave. To protest means death! To air legitimate grievances such as bad food, bad housing conditions, low wages, is declared high treason against the State. For this mild protest (if it should happen) is sufficient reason to send the protester to the salt mines, to prison, or may be to the gallows! He must not protest, speak, or criticise, for he is supposed to have given over his mind, soul, and body to the State. He must confess faults where there are no faults; crime where there is no crime committed. For him there is no truth or error, light or darkness. If his judge will charge him with murder, or mentally plotting to murder, the prisoner at the bar must confess, and he can have no alternative but to confess to any crime laid to his charge however innocent he may be. His mind and body is the property of the State. He is a human being only in the sense that he is useful to the State. He has been told that there is no hereafter, no hell, no heaven, no God. He is like an ordinary animal. Communism is a curse, and the greatest deception that takes possession of mankind in these modern ages!

It is futile to try to deal with the Communist in politics, religion, morality, commerce, for in fact he is not prepared to deal honestly with any man outside his own Party. From whom learned he his lies and hypocrisy? From the Jesuits of the Roman Church. One will trace it all in the history of the Jesuits. The father and grandfather of the Communist are the Roman Catholic Jesuits. If our statesmen were so conversant with the history of the Jesuits as they are with the modern and recent history of the Communists, they could trace all the intrigues of the Jesuits in the policy of the Communists. The Communists are pupils from the school of the Jesuits. The Communists are mere children in the Jesuitical art of lying, immorality, hypocrisy, murder, and wickedness. They are not of age! They are growing more and more like their fathers. The Jesuit fathers are no doubt scheming and planning how and when they will acknowledge their own offspring, the Communists. The sons resemble their fathers in many respects, especially in the art of deception and lying. The Jesuit will argue backwards and forwards, up, down, in all conceivable directions, to avoid moral truth between man and man. The Jesuit and the Communist are on a par in this respect. Hitler was a trained son of the Jesuits. The Jesuits are busy like moles under the

ground. After the last war the Jesuits went underground, as they did after the first world war. They began their operations in Berlin, Japan and Italy. Where are they busy just now? In India, China, Russia (as splendid Communists), Egypt, Persia, South Africa and Middle East! They are as angels of peace in Britain, France, Italy, United States and Australia. What is the object in view? World dominion for the "Church." Will they and their sons the Communists ever agree on the same policy? Why not? One Pope (in recent times) declared that he would agree with the devil if so the "cause of religion should be advanced." We need not doubt from past history (we have plenty of evidence to convince any reasonable man) that the Church of Rome will kiss the feet of Stalin if Popery is thereby advanced as a world power. Communism and Popery are synonymous—expressing the same thing, using different methods to attain world power and dominion over the rest of mankind. The third evil spirit that has risen is the "World Council of Churches," which is also synonymous with Popery and Communism in its Satanic aim—world power and world dominion over all other Churches and Missions, and has a place in what is called the "United Nations Organisation" alongside the Jesuits and Communism. Have any of the three "frogs" respect for the Word of God, the gospel, and to the Person of Jesus Christ? No! The "three frogs" have one end in view—world power and world-wide dominion over all the rest of mankind. The Communist, the Jesuit, and the "World Council" men can sit side by side in the "Assembly Council" with the same end in view, to wit: World power and universal dominion! The strange thing is that all three seek to counteract each other and destroy one another! This is the work of the devil, for all three organisations are the servants of the devil. The Church of Rome is the Mother of the "Three frogs." Let no one be in the dark about the "World Council of Churches"—it is another branch of the Church of Rome. It is a most wicked organisation, composed of "Modernists," atheists, infidels, and unbelievers of all grades and classes of hypocrites, collected from all nations, in direct opposition to the truth of God, the gospel of our Lord Jesus, the peace and harmony of the people of God in all nations. The leaders of the "World Council of Churches" are at home with the Pope, Jesuits, Communists, atheists, infidels, Jews, and Greek Churches. In fact, the "World Council of Churches" is a combination of them all, collected and gathered together to advance religion without the Word of God, truth, or righteousness. They must please the devil, while the hypocrites provoke God, and dishonour the Lord Jesus Christ. God will destroy them all. Let the Lord's people in all nations witness against the "World Council of Churches," and warn the poor people against them. They would destroy the Church of God from the face of this earth as sure as the Vatican and the Kremlin. Have the Churches in Russia freedom to worship God according to His Word? No. They have no such liberty, rights or privileges. They may gather in the form of worshippers in many parts of Russia, even in Moscow, but they dare not witness on the side of the Lord, truth, righteousness and morality, and against the wicked conduct, blasphemy, and hypocrisy of the Communists. "Liberty of conscience, and the right of private judgment" is not allowed in miserable Russia. Stalin and the Pope are identical in that respect. There is a very erroneous opinion among people in general that the Vatican is not so very wicked as it used to be one hundred, or three hundred years ago. That is wrong, and a dangerous

attitude on the part of Protestants of all nations. Mr. Paul Blanshard's latest book, *Freedom and Catholic Power*, blasts that weak and unwarranted idea about the Church of Rome, and her low-bred and evil-minded priests. The activities of her priests in United States and Britain are on an unprecedented scale in Church, colleges, schools, press, Foreign Office, Parliament, marriages, and domestic life, etc., fomenting discontent among workers, and in common with the Communistic foxes, causing workers to go on strikes which they know are illegal, but powerless to prevent it! The Jesuit can be a Communist, Modernist, Tory, Labour leader, if thereby he can advance the aims of the "Black Pope," the head of the Jesuit Order.

We would like to warn those who are indifferent about this question of the Roman Catholic Church claims to be the sole judge of life, death, souls, bodies, lives, and property of nations, and individuals, that the Vatican has not changed its creed, policy, and objective for the last one thousand years. The Church of Rome is true to her creed. The Pope declares that there is no "Church" but the "holy Catholic Church of Rome." The "laws of God" are the laws of the Vatican. The "Holy Gospels" are in the "Church," and out of the Church there is no salvation. Those who die outside the pale of the "Church" must not enter "purgatory," as that dungeon would be far too good a place for heretics. Poor Luther, Calvin and Knox are in a place far beneath the vaults of the Pope's purifying furnace! All the Popes of Rome since the death of the Reformers must agree they are lost for ever! Let us now refer our readers to what the learned Rev. Dr. Grattan Guinness states in his book, *The Approaching End of the Age*. Here it is:—"As to the practice of this unchangeable Church there is not a statement in the following quotation which history does not abundantly substantiate, 'As some luxurious emperors of Rome exhausted the whole art of pleasure, so that reward was promised to any who should invent a new one; so have Romish persecutors exhausted all the art of pain, so that it will now be difficult to discover or invent a new kind of it which they have not already practised upon those marked out for heretics. They have been shot, stabbed, stoned, drowned, beheaded, hanged, drawn, quartered, impaled, burnt, or buried alive, roasted on spits (an iron prong on which meat is roasted), baked in ovens, thrown into furnaces, tumbled over precipices, cast from the top of towers, sunk in mire and pits, starved with hunger and cold, hung on tenter hooks (tenter hooks means to be stretched by a machine made for the purpose), suspended by the hair of the head, by the hands or feet, stuffed and blown up with gunpowder, ripped with sword and sickles, tied to the tails of horses, dragged over streets and sharp flints, broken on the wheel, beaten on anvils with hammers, blown with bellows, bored with hot irons, torn piecemeal by red-hot pincers, slashed with knives, hacked with axes, hewed with chisels, planed with planes, stuck from head to foot with pins, choked with water, lime, rags, excrements, or mangled pieces of their own bodies crammed down their throats, shut up in caves and dungeons, tied to stakes, nailed to trees, tormented with lighted matches, scalding oil, burning pitch, melted lead, etc. They have been flayed alive, had their flesh scalped and torn from their bones; they have been trampled and danced upon till their bowels have been forced out, their guts have been tied to trees and pulled forth by degrees; their heads twisted with cords till the blood, or even their eyes started out;

strings have been drawn through their noses, and they led about like swine, and butchered like sheep. To dig out eyes, tear off nails, cut off ears, lips, tongues, arms, breasts, etc., has been but ordinary sport with Rome's converters and holy butchers. Persons have been compelled to lay violent hands on their dearest friends, to kill or to cast into the fire their parents, husbands, wives, children, etc., or to look on whilst they have been most cruelly and shamefully abused. Women and young maids have also suffered such barbarities accompanied with all the imaginable indignities, insult, shame, and pungent pangs to which their sex could expose them. Tender babies have been whipped, starved, drowned, stabbed and burnt to death, dashed against trees and stones, torn limb from limb, carried about on the point of spikes and spears, and thrown to the dogs and swine'."

The above is awful, done in the name of religion! This is the Church that boasts that she is the same and can never change as she is the only "Catholic Church in the world." This was the religion the Reformers revolted against. This is the religion that the Russians revolted against. Would Rev. Dr. Warr, of Edinburgh, like to restore the "ancient religion, with its mellow influence, back to Scotland"? But people will argue that the Papists would not do such cruel work in this age! What madness! The Pope declared over and over again that their Church never changes from generation to generation. It never repented of its most awful persecutions, which is on record in the archives of the Vatican, Spain, France, Public Record Office, London, and in many history books, both by Roman Catholic and Protestant historians. Many Roman Catholics might be horrified, and even terrified, at the fearful atrocities committed by their Popes, Councils, bishops, priests and agents, and wish to deny it, or turn their eyes from the recorded facts of history. If the Papal Church had the same power in Britain as in the past, what would happen to the Protestants of this country? They would be persecuted, quartered, hanged, starved to death, burnt alive, till the last of them disappeared from the face of the earth! Bear in mind, the Church of Rome is the same Church, laws, rules, orders, and where her power is supreme she is above all laws, kings, governments, doctors, nurses, life, death, and property. If the priest decides that the life of the mother must be sacrificed for the sake of her child, the Roman Catholic doctor and nurse must obey the demands of the priest! See Paul Blanshard's book to confirm the above statement verified from Roman Catholic enactments, by bishops and priests. The priest is the first and highest authority in the maternity sick-room in a Roman Catholic maternity hospital, and not the doctor, or maternity nurse! If need be the priest will dictate to the doctor what life is to be spared, whether that of the mother or unborn infant, if there is grave danger that either the one or the other must die! What servants of the devil the priests of Rome are!

Now for the press, newspapers, and magazines. The priest is active behind the scenes at the business manager's office, watching and warning that nothing adverse to the "Catholic Church" be printed, otherwise that the "Church" will withdraw her support from his paper. The "so-called freedom of the press" is thus circumvented in all "freedom-loving nations" in case one sentence be printed against the "Church," priest, or nun! In all nations of the west: Britain, Canada, United States, Australia, New Zealand, etc., the daily press is almost silent on the machinations of the Papal Church. The owners of the public press believe that it will pay them

to keep silent on the intrigues of the agents of the Pope, who operate for the overthrow of the existing government of the Protestant nations, by fair, foul, or any means that will destroy "dying Protestantism," root and branch. This is like what happened seventy years ago in Scotland, when contractors of cheap labour brought Irish navvies to Scotland by the thousand, with the painful results that we have now over six hundred thousand of their sons and daughters in Scotland. What a calamity! They are the "Nationalists" of Scotland, who clamour for a "Scottish Parliament" in Edinburgh. The Church of Rome dreads nothing like free and frank discussion of her creed, practice, idolatry, and wickedness. If the press is silenced, and kept silent whatever the expenses, the priestly-moles can work quietly and silently for our destruction. Let all our people realise that the Church of Rome is bent on the overthrow of our civil and religious liberties—to capture our schools, press, colleges, money and property. That is the aim of the hierarchy in Scotland. The Protestant pulpit and pew, schools, and religious magazines (there are a few of them in the nation), should take up the Roman Catholic challenge and educate the people, warn and exhort them against the machinations of the Papal power, priests, and their agents. It is high time Scotland should investigate and unearth the satanic intrigues of the Roman Catholic hierarchy in this nation. Communism is no doubt a great menace, but the chief and most dangerous enemy to the peace of Europe is the Roman Catholic Church. What a revelation is that last book by Paul Blanshard, *Freedom and Catholic Power*. Published in Great Britain, 1951, by Martin Secker & Warburg Ltd., 7 John Street, Bloomsbury, London, W.C.1.

### **The late Mr. Hector Maclean, Dingwall.**

THE late Hector Maclean died at the Swordale Institute, Bonarbridge, on the 16th of February, 1951, having reached the age of about eighty-three years. This worthy man went to his everlasting rest, while his body rests in the grave until the resurrection. His removal by death is a sore bereavement to his widow, who is a great sufferer for many years now, but is well cared for in the same Institute in which Hector died. Both went there some time ago from their house in Dingwall, when Mrs. Maclean became an invalid.

We are not able to obtain much information as to his spiritual experience when awakened by the Holy Spirit to concern about his soul. He belonged to the Waternish district of Skye, and in his early days went to the East Coast fishing, and served in steamers trading around the West Coast. He laboured in southern parts of the land on going to Glasgow and the parts around. He was known to be exceptionally strong, and was naturally of a fiery disposition. Companions, we are told, were generally afraid of him. On being awakened with regard to the salvation of his immortal soul, he underwent acute distress—so much so, we are informed, that his wife feared that he was deranged in mind. How his hands were untied we do not know, but he evidently got from the Lord the holy liberty of the gospel, and was so esteemed by men of discernment in St. Jude's congregation that he was asked to engage in prayer at their Saturday evening prayer meeting before he became a member in full communion.

After various changes of abode, he came to reside in Dingwall. His first wife died previous to his coming here. After living alone for a considerable period, he married again—his wife being like-minded with him in the faith. It was an affliction to them both when her health gave way to such an extent that she required to be removed to Bonarbridge for care and nursing.

Our late friend was a most diligent visitor of the aged and frail, both of our denomination and others. Many invalid and aged persons looked forward to his visits. He began to engage in prayer in English with those who could not understand Gaelic, and this was much appreciated by them. He was really much loved of his brother elders and of the congregation. He was a most edifying speaker at fellowship meetings. He lived in the fear of the Lord all the day long. "To be nigh unto God," says Owen, "and to be like Him are the same. To be always with Him, and perfectly like Him, according to the capacity of our nature, is to be eternally blessed. To live by faith in the contemplation of the glory of Christ is that initiation into both whereof we are capable in this world." Such a statement would be cordially rejoiced in by Hector Maclean.

His widow has our sincere sympathy in the loss of such a godly partner. May many be raised up to love God's name and cause as he did!

—D. A. Macf.

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### The late Mrs. Neil Nicolson, Stornoway.

THE subject of this obituary was the wife of the late Neil Nicolson, of whom an obituary also appears in this issue of the *Free Presbyterian Magazine*. She belonged to Melbost, a village near the town of Stornoway; and her father died when she was only twelve years of age. She was a Macleod before she married, and belonged to a highly respectable family. For many years she was working in London, and was there when the Free Presbyterian Church of Scotland opened a place of worship there, now a congregation with a settled ministry. Annabella Macleod, as she was then, took a great interest in the venture to provide services in the Metropolis, both in English and Gaelic, for friends from Scotland. She highly appreciated these services, and benefited for eternity by them. It was through the Mission in London that she became interested in our Church, of which she eventually became a member in full communion. While home on holiday she attended our Church in Stornoway, and it was in this way that she met her husband for the first time. While in London she got to know some of our students and others who conducted our services there. Among these was the late Rev. M. Gillies, who was later her minister, and to whom she was warmly attached. Mrs. Nicolson was of a very gentle disposition, and thus adorned with grace made her a noble member of the Church of Christ. She was a true helpmeet to her husband, and being of the same mind, where spiritual things were concerned, they lived happily together. She was an invalid for thirteen years; during this time she was bed-ridden. During her illness she was subject to fits which rendered her unconscious for days. Her illness, however, was borne with Christian fortitude and great patience, having her comfort in the Truth. In her illness she was tenderly nursed by her daughter Joey, to whom as well

as to her other two daughters, we extend our sympathy in this sore bereavement. Mrs. Nicolson passed to her everlasting rest nearly two years ago, and it was evident enough even then that her husband would not survive her for long. While he was confident that she had only gone a little before him to the house of many mansions, the blow sustained by her departure was too much for him. The large number of people who attended the funeral was an indication of the high esteem in which Mrs. Nicolson was held by the community in which she lived. The Lord is taking away His people from the evil to come, and few lay it to heart. To the daughters and relatives of this God-fearing couple, we offer our sympathy in their great loss. May they also be made partakers of the same precious faith.—D.C.

### The late Mr. Neil Nicolson, Stornoway.

NOTICE of the death of this worthy man appeared in a recent issue of the *Free Presbyterian Magazine*, and attached to that notice was a promise that an obituary would appear in due course. The following is an attempt at fulfilling that promise.

Neil Nicolson was born in the town of Stornoway in 1868. The parents were Murdo Nicolson and Matilda Macleod. His father was a native of Lewis and a tailor to trade. His mother, according to references made to her by the son, was a God-fearing woman. When their son Neil was nine years of age they moved to Sandwick, a village near Stornoway. Even before Neil attained to that early age, there was an incident in his life which made a lasting impression on his mind, for in it he saw the Divine preservation.

One day when he was playing along the side of the harbour, somehow he fell into the sea. There was no one near at the time, but fortunately for him (and for others also) a man on the other side of the bay saw him falling into the sea, and though the man himself could not reach him in time he gave men on the side Neil was on the alarm, and the boy was rescued in time. It was after he was taken home that he regained consciousness, and the first question he asked was, "Am I drowned?" When relating his experience on that occasion, he would say, "Mysterious preservation" (*Gleidheadh Diomhair*). Soon after the family moved to Sandwick, Neil had another narrow escape from death. When out in the field, he was chased by a bull and only saved his life by running to a place under a cliff where the bull could neither reach nor see him.

As a young man he joined the Royal Navy, but finding life there everything but congenial, he decided to leave the service as soon as possible. This he did after a very short period, and chose to be a blacksmith to trade. Soon after finishing his trade, he opened a blacksmith's business in Stornoway. The Holy Spirit had strivings with him when he was quite young, but the passage of scripture that was used in his conversion from the world and sin was Ecclesiastes xii. 1: "Remember thy Creator," etc. How long he was under conviction of sin before the liberty of the gospel came to him we cannot say, but at the age of twenty years he was a member in full communion. Shortly after his conversion he was bereaved of a sister, who herself also feared the Lord



greatly, but whose misfortune was that she was joined to a husband who could not see eye to eye with her regarding the one thing needful. She continued to pray for him, however, and although she did not live to see her prayers answered, they were answered after her death, for a saving change came over the man before he left this world. The death of the sister, who left a young family behind her, made a very deep impression on the brother. In her he felt bereaved of a sister in a double sense. Shortly after he made a public profession, he had occasion to rebuke a man for using profane language, and the man, instead of taking the rebuke, responded by ridiculing religion to our friend, selecting the resurrection of the dead as proof of the fallacy of religion generally. Somehow Neil Nicolson yielded ground to the enemy in his attack on this particular doctrine of the Christian faith, and he was subjected to the most terrible temptations, that there was no resurrection of the dead and no God. In great bondage he laboured under these temptations for some considerable time, and deeming it deceitful on his part to continue his association with the Lord's people, he resolved to take a lonely road to the Church instead of the normal route in order to avoid the company of those he loved, for his affection for the Lord's people continued unabated; neither could he stop attending the public means of grace. One Sabbath morning while in that dejected state of mind on his arrival at the Church, he discovered that the service was to be conducted by a visiting minister. The minister was the saintly Mr. Macbeath, Ness. The preacher gave for his text, "Come, see the place where the Lord lay," and before proceeding far he said, "You are here, young man, and the black crows of hell are robbing you of the doctrine concerning the existence of God and the resurrection, but my soul for your soul that not a hair of your head will be lost." With these words, coming from an utter stranger, the bands with which the enemy had bound Neil Nicolson were broken asunder and he was so overcome that in a very short time there was a pool of tears at his feet. The love engendered that day in his soul to Mr. MacBeath continued unabated to the end of his life. Wherever he saw his photograph he would look at it with tears in his eyes and say, "That was a wonderful man." Whatever temptations he had before or after that, we are safe in saying that the foresaid temptations were the sorest of his life. The enemy pursued him from the beginning of his pilgrimage, but to no purpose, because Neil was too well established now in the first article of pure religion, namely, to believe that there is a God. Another incident which casts light on the close communion he had with God deserves to be related. On one occasion when he was collecting the sustentation fund in his district, he saw a dog approaching him showing every intention of attacking him. Being immediately seized with a sense of horror that he would be torn to pieces by the dog, he prayed to God for protection, and the words flashed into his soul, ". . . against Israel shall not a dog move his tongue" (Exod. xi. 7). When the dog was about two yards from him, it was seized by a fit of coughing which rendered it helpless, so Neil Nicolson once more escaped unscathed. There was an old woman in Sandwick in Neil's young days, and she was notoriously wicked, but in her old age a saving change came over her. Neil, when telling about her, used to compare her to Kate Mhòr, Lochcarron, such was her grief for her sins. She had a habit of listening at Neil's window while he was conducting



family worship. When invited to come in to the worship, she declined, maintaining that she was too unworthy of such an honour. At the window she shed many tears.

Neil Nicolson was among the band of godly men and women who formed the Free Presbyterian congregation in Stornoway. Being a wise man he did not take such a step without first counting the cost. For faithfulness to his Church he was second to none. No one could say he was an enthusiast who took pleasure in divisions for their own sakes, but the division of 1893, when the Free Presbyterian Church was formed, he was convinced was necessary to the preservation of the testimony for truth in Scotland. Therefore he withdrew his allegiance from the Free Church because it had betrayed its trust, and pledged it to a Church, though small and despised, yet had the honour of being instrumental in defending the truth in our land. He was an elder for forty-five years, and during these years he discharged the duties of his office honourably. He was deservedly treated with high respect by his brethren in the Session, and the congregation regarded him as a counsellor and prince. His gentle disposition endeared him to all the Lord's people who knew him. He was for many years a missionary, and supplied as the need arose the different congregations of the Church in Lewis. In the minister's absence he conducted the services in Stornoway Church, and many of his discourses on his favourite theme, the love of Christ, will always be remembered by those who were privileged to hear him. He read much, but the Bible was the book he read most. We understand that he was in the habit of rising regularly during the night to conduct worship.

In April, 1912, he married an Anabella Macleod, who was like-minded with himself concerning spiritual things. They had three daughters, who are still spared to mourn after them. His wife was an invalid for several years. Years before she took ill Neil saw a dream which led him to conclude that his wife and one of the daughters (who is now an invalid) would have to pass through a severe illness, and he foretold it to his daughter Joey, but at the same time assured her that they would be blessed in their trouble. The death of his wife, who predeceased him by a short time, was a great blow to him and he really never got over it. For eighteen months before the end he was most of the time confined to the house, except that he was able during the summer months to attend the prayer meetings. This itself he could not do, however, were it not that the late John Mackenzie took him there with his car. We desire to pay tribute to the latter for his kindness to Neil and others, including the writer.

Some time before the August communion season, which was the last Neil saw on earth, his daughter wanted him to go to the tailor for a new suit, and after some hesitation he consented to go on the understanding that if it would be ready for the forthcoming communion he would take it, but if not, he would not take it, as he did not expect to see another communion. It turned out that the suit would not be ready at the time required, so he did not give the order, expecting to be clothed with immortality before the February communion, and he was not disappointed. He was able only to attend one service of the August communion, and from that time the earthly tabernacle was rapidly dissolving. He was able to conduct worship until Thursday before the

end. On that day he called on Joey about three o'clock in the morning, and he said to her that the evil one was tempting him saying that he was coming for him, "but the rascal," he said. We believe that our friend in that word expressed his contempt for the devil's alleged propriety in him. He told the girls to sing the 45th Psalm to the end. In the morning he told them that he was near the end, and asked them to sing the 23rd Psalm. After that he was unable to speak, and passed away to be with the Lord, whom he loved and served most of his life, on Sabbath, 7th January, 1951. By his removal the cause of Christ in the world has been bereaved of a shining light. The loss to the town of Stornoway, and particularly to our congregation there, is great. The loss sustained by his daughters and other relatives is truly heavy. May the Lord Himself be their upmaking portion. We offer our sympathy to them all in their bereavement and pray that they may be enabled to make choice of Christ as he was enabled to do.—D. C.

### Aonadh Rì Crìosd.

Leis an Urr. IAIN MAC A' CHOMBAICH, D.D., Lìte.

"Ach an tì a tha ceangailte ris an Tighearna is aon spiorad ris è."  
—I Cor. vi. 17.

Annas a choigeamh rann deug agus an t-seathamh rann deug de'n chaibideil so tha'n t-Abstol a cur ìmpidh air creidmheach ann an Corintus a bhi air am faiceal a thaobh a lethid de chleachdaidhean neo-ghlan 's a bha cumanta 's a bhaile sin; agus tha e daingneachadh na h-ìmpidh sin le dà nì. Tha e'g innseadh dhoibh, ma tha iad gu bhi cionntach de lethid sin de pheacaidhean, gu'n tigeadh an cuirp, a bha na'm pàirt de'm pearsachan, agus a bha air an aonadh mar bhuill ris an Tighearn Iosa Crìosd, gu bhi na'm buill strìopaich. "Nach eil fhios agaibh," tha e'g ràdh, gur iad 'ur cuirp buill Chrìosd? uime sin an gabh mise buill Chrìosd, agus an dean mi buill strìopaich dìubh? Nar leigeadh Dia." Tha e mar an ceudna a cur fo'n comhair, mar nì a tha ro-shoilleir, gu bheil esan a tha ceangailt' ann an aignidhean agus ann an cleachdadh ri strìopaich na aon chorp rithe. "An e nach eil fios agaibh, an tì sin a tha ceangailt' ri strìopaich gur aon chorp rithe e. Ach an tì a tha ceangailt' ris an Tighearn is aon spiorad ris e." Tha esan a ceangailt' ri strìopaich air a thoirt cho ìosal agus gur aon chorp rithe e; ach tha esan a tha ceangailt' ris an Tighearn air a thogail cho àrd agus gur aon spiorad ris e. 'S e tha bhi ceangailt' ris an Tighearn ach neach a bhi air aonadh ann an rathad beo ris an Tighearn Iosa, an Tì, nach e mhàin gur aon ann an nàdur ris an Athair shiorruidh e, ach do bhrìgh a dhreuchd mar Eadamheadhonair, is Tighearn agus Fear-riaghlaidh Israel e "aig an robh a dhol a mach o shean, o laithean na siorruidheachd." Is e sochair àrd gach fìor chreidmheach a bhi ceangailt' ris, na, a réir ciall an fhocail 's a cheud chanan, a bhi dlùth-cheangailt' ris—a bhi cho dlùth-cheangailt' ris agus gu'm bheil iad air an gluasad leis an aon spiorad ris, a tha, ann an lànachd neo-chrìochnach, a gabhail comhnuidh ann mar cheann a chuirp.

Ann a bhi beachdachadh nì's fhaide air na briathran so, beachdaichidh sinn, tre chòmhnadh an Tì is Airde, I. Air aonadh nan creidmheach ri Crìosd. II. Beachdaichidh sinn air nàdur agus buaidhean an aonaidh so.

III. Beachdaichidh sinn air banntaibh an aonaidh so. IV. Na foillsichidhean a tha air anns na Sgrìobturann. V. A bhuaidh shonraicht' a tha ga leantuinn mar a th'againn 's a cheann-theagaisg.

I. Tha mi'n toiseach a dol a ràdh beagan air an aonadh a tha eadar na criedmhich agus Crìosd.

(1) Tha aig fìor-chreidmhich aonadh cùmhnanta ri Crìosd bho'n t-siorruidheachd. Cha'n urrain sinn aonadh aig am bheil bith a ràdh ri so, do bhrìgh nach robh bith aig na creidmhich, ach ann an rùn Dhé, bho'n t-siorruidheachd: ach faodaidh aonadh diomhair a bhì air a ràdh ris; aonadh ann an rùn siorruidh Dhé. "Thagh e annsan sinn," mar a tha'n t-Abstol ag radh, mu'n do leagadh bunaitean an domhain." Ann an deanamh a cùmhnanta shiorruidh, bha àireamh àraidh de'n chinne-daonna chailte air an toirt do Chrìosd mar Cheann an taghaidh; agus air dhàsan an gabhail agus aontachadh a bhì dhoibh na cheann cùmhnanta agus na fhear-ionaid, bha aonadh air a dhealbh eadar Esan agus iadsan. Tha aonadh cùmhnant air a ràdh ris do bhrìgh gu'm b'è ceangal an aonaidh so cùmhnant na'n gràs. B'è aonadh ann an cùmhnanta agus ann an lagh a bh'ann. Tre'n aonadh so sheas Crìosd ann an dàimh Fear-ionaid agus Fear-urrais do thaghadh Dhé. Agus leag an t-Athair, gu laghail agus gu cùmhnantail, air-san aingidheachd gach aon dhiubh. Isa. liii. 6.

(2) Tha iad a toiseachadh air aonadh beo a bhì aca ri Crìosd anns a mhomainnt anns an toisich iad gu toileach air a bhì creidsinn ann. Tha'n t-aonadh so ag eirigh bho'n a bheatha spioradail a tha air a co-phàrtachadh ris an anam anns an ath-ghinmhainn; agus 's ann mar thoradh air a tha a bhuaidh bheo agus an t-arach spioradail a leantuinn a bhì air a co-phàrtachadh ann an naomhachadh. 'S ann mar thoradh air a tha'n creidmheach na aon Spiorad ri Crìosd, na mar a tha'n Spiorad ceudna a tha chòmhnuidh ann an Crìosd a gabhail còmhnuidh anns gach ball de chorp diomhair. Ged tha'n t-aonadh so eadar-dhealaicht' ris a cheud aon a dh'ainmicheadh, gidheadh tha e gu do-sheachaint' an crochadh air. Faodaidh neach a bhì gu cùmhnantail air aonadh ris an t-Slànuighear agus, gidheadh gun a bhì air aonadh ris ann an rathad beo, mar a tha e fìor a thaobh an taghaidh ma's eil iad air an ath-ghinmhainn. Faodaidh neach a bhì gu cùmhnantail air aonadh ri Crìosd, agus a bhì marbh ann am peacadh; ach cha'n urrain neach air bith a bhì gu beo agus gu spioradail air an aonadh ris gun a bhì co-phàrtachadh de Spiorad-san a bheothaicheas. Gidheadh cha'n eil neach air bith air aonadh gu beo ri Crìosd ann an ùine ach esan a bha gu cùmhnantail agus gu laghail air aonadh ris bho shiorruidheachd.

(3) Is e bunait an aonaidh bheo so eadar Pearsa Mhic Dhé agus pearsacan nan creidmheach an t-aonadh pearsanta a tha eadar a nàdur Diadhaidh-san agus an nàdur-san. Tha aonadh sin na'm pearsachan an crochadh air aonadh nan nàdur sin. Mar a bhitheadh gu'n d'aontaich Mac Dhé, gu gràs-mhor, nàdur na daonnachd aonadh ri nàdur na Diadhachd, na Phearsa ghlòrmhor, aig am dha tighinn 's an fheoil, cha b'urraim aon de mhic Adhamh gu bràth a bhì air an aonadh ris anns an ath-ghinmhainn. Am bheil aon de chloinn na'n daoine air an àrdachadh gu bhì na'm mic Dhé ann an aonadh ris-san is e an Ceud-ghin am measg mhòran bhràithrean? Is ann do bhrìgh gu'n d' thainig Esan is e Mac Dhé gu bhì na Mhac an duine; thainig e gu bhì na naoidhean làithean, na dhuine cloinne a rugadh, na mhac a bha air a thoirt. Mar a robh e air aontachadh nàduir aonadh a

bha gu neochriochnach fada bho cheile, nàdur na Diadhachd agus nàdur na daonnachd, cha b'urrain e, ann an rathad a bhitheadh co-shinnte ri ghlòir do-labhairt, pearsachan aonadh ris fein a bha cho fada bh'uaithe 's a tha pearsachan pheacach. Mar a robh E air a dheanamh na fheoil, cha b'urrain aon againn gu bràth a bhi air ar n'aonadh ris air a leithid de dhoigh agus gu'm bitheadh-mid na'h n'aon spiorad ris. Tha corp diomhair a bhi aig an crochadh air gu'n d'aontaich e corp na daonnachd a bhi aig. Salm xl. 6.

(*R'a leantuinn.*)

## Notes and Comments.

### His Majesty The King's Illness.

As readers are aware, His Majesty The King, since his serious operation on the 23rd day of September, has been making surprisingly good progress towards recovery. The experienced skill of several eminent medical men undoubtedly has contributed to this favourable issue in the providence of God. But we verily believe that many of the Lord's people throughout the nation were moved to pray for His Majesty, that God in His mercy and for the sake of the Lord Jesus Christ, would raise up His Majesty. God has given ear to the prayers of His people. Yet in the King's serious illness therein was the rod of God, to be heard by the Royal Family in particular and the nation in general. "Hear ye the rod, and who hath appointed it." A throne and a crown even, cannot give immunity from trouble and the grave ultimately. "Kiss ye the Son, lest He be angry," is the counsel of heaven to Kings and peasants alike. We wish well to His Majesty, in grace and providence, for time and eternity.

### Publicity for Roman Catholic Service in Edinburgh.

In St. Mary's Roman Catholic Cathedral, Edinburgh, a new Archbishop of St. Andrews and Edinburgh was installed on the 21st of September last. William Godfrey, the Pope's Apostolic Delegate to Great Britain, performed the principle part of the ceremony which was, according to reports, accompanied by all the various unscriptural, empty, carnal and theatrical ritual and display of Rome. The B.B.C. gave a special broadcast of the ceremony; and the Scottish daily press next day carried fairly long and detailed accounts of "Rome at work" in the capital of Scotland and the city of the great Reformer, John Knox. This was not all: the Roman authorities had invited a number of non-Roman Catholics as guests to the ceremony and to the luncheon thereafter. Among the guests were the Lord Provost of Edinburgh, Mr. James Miller; Chief Rabbi Isaac Cohen; and the Church of Scotland minister of Glasgow Cathedral, Rev. Dr. Neville Davidson. The non-Roman Catholic guests attending were indeed blind to the fact that the Roman Catholic Church is indeed anti-Christ, anti-Bible, anti-Gospel liberty, anti-Jew, anti-democracy, etc. These guests, having accepted the invitation, were without doubt expected to become enamoured of Rome's ritual and then to become non-Catholic tools and fools for the publicising of the Man of Sin in Protestant and Covenanting Scotland. It did not take one of them, namely, the Lord Provost of Edinburgh, long to reveal that he was out to be a friend of Rome, and in a very reprehensible way. During his luncheon speech, he

said "that he hoped that religious tolerance—not always a feature of our national life—would come to be regarded as one of the traditions of the British people" (see *Glasgow Herald*, Sept. 22nd). The Lord Provost thus cast a slur upon the glorious and liberating work of Christian, godly and Protestant Reformers in Scotland and England. Their God-blessed witness and work in the past liberated the people of Scotland and England from the darkness, death and degradation which Popery brings with it. Let the Lord Provost of Edinburgh enquire about religious intolerance in Spain, Italy, and the Southern American countries, and Roman Catholic Quebec Province; then let him handle in public the question of tolerance for the Pope's Church, the priest, the Jesuit, the Confessional, the dictatorship of the Vatican, and the oppression of all outside the Roman Catholic Church where Rome has the civil and religious power. Any, in Scotland, who worthily bear the name of Christian and Protestant, cannot possibly tolerate the blasphemy of the Mass, that the carnal priests of Rome can absolve from sin, or that Mary is to be given the place of a mediator between God and sinners, and so on. The Lord Provost appears to be, in our opinion, quite incompetent to instruct the people of Scotland on this vital question of religious tolerance. Those who fear God must not tolerate sin and what dishonours God, and therefore cannot tolerate the blasphemies and evils of the Papacy.

#### **Up-to-date Information for Edinburgh's Lord Provost.**

Following our reference to Edinburgh's Lord Provost in the previous note, we have ready to hand illuminating material for those of his mind who think we should be tolerant toward Rome. The *Glasgow Bulletin* of 3rd October, 1951, reports that two hundred Roman Catholic girls employed at Claudy factory, Co. Londonderry, went on strike on the 2nd October, as a protest against the marriage of an assistant forewoman, Miss Cecilia Farren, to a local man, Mr. Robert Reilly, a Protestant and a Presbyterian, and a mechanic in the village garage. The strikers told the manager that they would not work under Mrs. Reilly. The manager refused to intervene and the girls walked out of the factory, and held a meeting outside the local Roman Catholic hall. Mrs. Reilly stated that her people were very much against the marriage because her husband was a Protestant. "I have now become a Protestant myself and was received into the Presbyterian Church before the wedding," she said. Her father, Mr. Henry Farren, said their opposition to the wedding went as far as ordering their daughter out of the house. The Lord Provost should keep his eyes open for reports like the above, and when at any future time the opportunity arises to address Roman Catholic dignitaries, let him turn his advice and counsel about religious tolerance (and intolerance) toward them and their Church. If his Lordship ever does, from then onward he will be on the Roman Catholic black-list in Scotland.

#### **Rev. Nevile Davidson at Roman Catholic Luncheon.**

As stated in our first *Note and Comment*, Rev. Nevile Davidson, of the Church of Scotland, and minister of Glasgow Cathedral, attended the luncheon given by the Roman Catholic Church in Edinburgh on 21st September, after the appointment of a new Roman Catholic Archbishop. We know that Rev. N. Davidson inclines towards Anglican practices in his own Church along with a goodly number of his brethren. But Dr. Davidson

is still a minister of the Church of Scotland, professing itself to be a Presbyterian and Protestant Church; and yet he publicly associates himself with Rome and the appointment of a Papal Archbishop over St. Andrews and Edinburgh. The Moderator of the General Assembly of Dr. N. Davidson's Church is but a miserable heretic in the view of this Romish Archbishop, and so is Dr. Davidson himself. If there are any sound Protestants among the ministers, office-bearers and people generally of the present-day Church of Scotland, it is high time they revealed some conviction and courage in condemning the actions of such as Dr. N. Davidson, in bowing to the Man of Sin; otherwise they lay themselves open to the charge that they agree with this deplorable conduct, which is calculated to weaken Protestantism in our beloved land.

### **Free Church Minister and British Legion Sabbath Ceremony.**

On Sabbath, the 26th day of August, 1951, there was what we call a Sabbath-breaking ceremony in Dornoch Cathedral, when the King's Colours and the standard of the Dornoch branch of the British Legion were "dedicated" by Rev. William MacLeod, branch chaplain, and minister (for many years) of the Free Church of Scotland, Dornoch. Rev. Mr. MacLeod is also Clerk to the Free Church Assembly. At this ceremony there was a colour party who carried the colours into the Church of Scotland Cathedral. Rev. W. Edgar, of the Cathedral, conducted the service. The colours were handed over by the branch chairman and the Provost of Dornoch. There were British Legion representatives from all parts of the North, ranging from Halkirk to Strathpeffer on this Lord's Day. Rev. W. MacLeod, who performed the dedication service, gave an address based on a text from 2nd Samuel. According to the press report, Mr. MacLeod referred again and again to "giving Christ His rightful place." After the service, there was a parade led by two pipe bands, one from Invergordon, and also five young pipers from Helmsdale; and a march-past took place, Rev. W. MacLeod being among those at the saluting base. The Free Church of Scotland still officially proclaim their adherence to a distinctive Free Church Testimony, still professes regard for the Lord's Day and the hallowing of it; still give the impression that they value purity of worship; and still—such as Rev. W. MacLeod belies all this. In the aforesaid account, Mr. MacLeod seems to have been the central personality in ceremonies and activities which had nothing to do with a scriptural gospel Testimony, which trampled upon and desecrated the Lord's Day, and which filled the Dornoch Cathedral with military and worldly show, display and vanity. The courts of the Free Church and Church of Scotland ought to remember, if Revs. W. MacLeod and W. Edgar do not, that the Lord Jesus assumed "His rightful place" when He entered the Temple and took a scourge of cords and cleansed it of carnal and worldly men and their practices, declaring of them that they had made the House of Prayer a den of thieves. (The *Northern Times* of 31st August, 1951, is the source of our information on this matter.)

### **The General Election.**

The recent General Election took place on Thursday, the 25th of October, in an atmosphere of concern regarding a further financial crisis, the forced abandonment of the Persian oil fields, the renunciation by Egypt of her Treaty with Britain, and the burden of the armament requirements. Of

course, many issues of a controversial nature in Home affairs, such as Nationalisation, were outstanding points dealt with by the political parties seeking the votes and confidence of the people throughout the nation. We note that the public press pointed out one day prior to the Election, that the official practice of the Conservative Party was to refrain from holding any political meetings on the Lord's Day, but that the Labour Party held many of their meetings and demonstrations on that Day. Those who have regard to the Fourth Commandment must take cognisance of these facts. Let us remember that on the Continent, the great day for elections of national import are invariably held on Sabbath. Many a time we have thought of this in the light of the constant difficulty France has in forming a stable government. On the afternoon of Friday, the day after the Election, results showed a certain majority for the Conservative Party, and Mr. Attlee, Prime Minister of the Labour Government, resigned, and Mr. Churchill became Prime Minister, being asked by the King to form a new government. We trust that the Conservative Government will have due regard to truth and righteousness, and to the Protestant aspect of our National Constitution. There are political, economic and social problems to be handled. May these and religious and moral questions be dealt with justly and in the light of God's holy Word by our new Government. God requires that Kings and all in authority be prayed for, that we may lead a quiet and peaceable life in all godliness.

### Church Notes.

#### Communions.

*November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London. *Any corrections to be notified at once to Editor.*

#### 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, 2nd December, 1951, the following services have been arranged (D.V.) to be conducted by the Rev. R. R. Sinclair, Wick, and the Rev. John A. MacDonald, Applecross:—Thursday, 29th November, 7 p.m.; Friday, 30th November, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 1st December, 3.30 p.m. and 6 p.m. (Prayer Meeting); Sabbath, 2nd December, 11 a.m., 3.30 p.m. (Gaelic), and 7 p.m.; Monday, 3rd 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.

#### Wire of Sympathy to Her Majesty The Queen.

The following wire was sent on 24th September, 1951:—

Her Majesty The Queen,  
Buckingham Palace, London.

We, the Moderator and Clerk of the Synod of the Free Presbyterian Church of Scotland, on behalf of the members of the Synod, herewith convey to Your Majesty and members of the Royal Family, our heartfelt

sympathy in your anxiety regarding His Majesty's illness; but pray that grace may be given you in this season of need; and that God in His rich mercy, for the sake of His Son Jesus Christ, will sustain and restore His Majesty to health.

D. J. MACASKILL, *Moderator*.

ROBERT R. SINCLAIR, *Clerk*.

Free Presbyterian Manse,  
Wick, Caithness.

The reply received was as follows:

25th September, 1951.

Buckingham Palace of last night.

D. J. Macaskill,

Moderator, Free Presbyterian Church of Scotland,  
Wick, Caithness.

The Queen sends her sincere thanks for your kind message of sympathy which Her Majesty much appreciates.

PRIVATE SECRETARY.

### Acknowledgment of Donations.

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

*Sustentation Fund*.—A. M., Glasgow, £4; Psalm exi. 3, 10/-; Ed. M., Tarbert, Harris, £1 10/-; A. M., Glasgow, £2; Miss J. M. S., Ardrishaig, 10/-.

*Home Mission Fund*.—A. M., Glasgow, £4; Mrs. S., Sideup, Kent, 10/-; Psalm exi. 3, 10/-; A. M., Glasgow, £1.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund*.—Psalm exi. 3, 10/-; Mr. J. McP., Tokomaru Bay, 10/-.

*College Fund*.—Mr. and Mrs. B. C., Inverasdale, "In loving memory of two beloved children—Psalm lx. 3," £2.

*Dominions and Colonial Missions*.—Mr. M. McPherson, Tokomaru, New Zealand, £10.

*Publication Fund*.—Mr. A. M., Oban, per Mr. Fraser Macdonald, £1.

*Jewish and Foreign Missions*.—An Anonymous Friend, Portree post-mark, £100; A. McL., Glasgow, £10; Mr. D. J. G., Arrina, Strathcarron, £7; Two Friends, Applecross, £6; A Friend, Applecross, £2; A Friend, U.S.A., o/a Mission Lorry, £7 1/8; Portree Sabbath School, per Mr. D. Matheson, £10; Mrs. P., Lowestoft, per Rev. D. Campbell, £5; A. M., Glasgow, £5; Anonymous Friend, o/a Mission Lorry, £3; Psalm exi. 3, £1 10/-; A. M., Glasgow, £2 10/-; A Friend, Lairg, £2; Miss A. S. D., Kirkintilloch, £2; Mrs. C. M., Toronto, Canada, £1; Mr. A. McK., Strathy Point, o/a Mission Lorry, per Mrs. Mackay, £1; A. C., Knightswood, Glasgow, £1; Aged Friend, Tomatin, per Mr. Robert Watt, £1; Psalm exi. 3, 15/-; Widow's Mite, Stornoway, o/a Mission Lorry, £1.

*Synod Proceedings Fund*.—Mrs. C. M., Larrighmore, Birnam, 10/6; Mr. C. McL., 2 Cruimer, Lochinver, per Rev. A. Macaskill, 8/6; Mrs. McA., Inverkirkaig, per Rev. A. Macaskill, 8/6; A Friend, per Mr. John Nicolson, North Tolsta, 7/6.



*Magazine Free Distribution Fund.*—Psalm cxi. 3, 15/-; C. S., Preston—Psalm cxxxiii. 1, 10/-.

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*Fort William Mission House Repairs Fund.*—Mr. A. Colquhoun, 6 Cameron Square, Treasurer, thankfully acknowledges the following donations:—Two Friends, Raasay, £5; Friend, Tocharvaig, Skye, £1.

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*Raasay Manse Building Fund.*—Mr. E. MacBae, Treasurer, acknowledges with sincere thanks:—Friend, Leckmelm, per Mrs. Forbes, £2; D. M. L., 1 Eyre, Raasay, £1.

*Vatten Church Extension Fund.*—The Treasurer acknowledges with sincere thanks a donation of 10/- from A Friend, Applecross.

*Watnish Congregational Funds.*—Mr. A. Campbell, Treasurer, thankfully acknowledges a donation of £1, o/a Jewish and Foreign Missions Fund, from A Friend of the Cause, Glasgow.

*St. Jude's South African Clothing Fund.*—The Committee acknowledges with grateful thanks contributions amounting to £23 18/11 (including £1 direct from Miss G., Edinburgh); A Friend, Kames, 10/-; Mrs. R., Westerton, per Mrs. D. J. Matheson, £1; also parcel of clothing from Miss G., Edinburgh.