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The Child of God in Trouble.

MANY books have been written and many sermons have been preached and much discussion has taken place upon the subject of the afflictions and trials of those who truly fear the name of the Lord. And no doubt profit, edification and relief have been afforded the children of God thereby, in many cases, by the divine blessing. Of course, all doctrine, teaching, counsel, direction and encouragement of a Gospel and spiritual nature, which ministers comfort and relief to a believer in trouble, is based upon and derived from the Word of God, of which David writes: "This is my comfort in my affliction: for thy Word hath quickened me" (Psalm cix. 50). This subject of the child of God in trouble is wide, varied and complex as we survey the experiences of such throughout the Holy Scriptures; and truly, "Many are the afflictions of the righteous" (Psalm xxxiv. 19).

Now among the many afflictions to which they are liable is a falling into doubt and questioning as to whether they, after all, possess a spiritual and saving relationship to the Lord, which they humbly thought they had.

This is indeed a severe, heavy and trying trouble which may take hold of an exercised and sensitive Christian, as in the case of Heman the Ezrahite, who records in the 88th Psalm his experience as follows: "Let my prayer come before thee: incline thine ear unto my cry; For my soul is full of troubles; and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength. . . . Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and Thou hast afflicted me with all thy waves. Selah." (v. 2-7.) And Heman writes much more to the same effect in this same Psalm, "containing a grievous complaint." He further asks one sad question after another of the Lord, such as, "Lord, why castest thou off my soul?" (v. 14). But we see that Heman however full of trouble in soul and exercised

with many questions regarding his relationship to the Lord, has his face set toward the Lord, whom he addresses as the "God of my salvation," and to whom he cries and prays in his anguish. The same was true of Jonah, who found himself in his experience in the belly of hell, with all the Lord's billows and waves passing over him, and he himself crying to the Lord, "I am cast out of thy sight" (Jonah chap. 2), and he relates that his soul fainted within him (v. 7). Yet Jonah in the midst of desolation, darkness and distress, in his affliction, reveals the life of grace in his soul, inasmuch as that he "remembered the Lord," and resolved, "I will look again toward thy holy temple," and he says, "I cried by reason of mine affliction unto the Lord." And so, however desperate Jonah's case and felt experience was for a time, he ultimately declares his faith in these words "Salvation is of the Lord" (chap. 2); and these are not the words of a hypocrite or a reprobate, but of a child of God, albeit Jonah had been a disobedient prophet.

What may occasion the child of God experiencing such trouble is a relevant and pertinent question. There is the matter of backsliding, even in the heart; the powerful temptations of Satan; the fear of man which bringeth a snare; and a being unwatchful and restraining prayer, etc. And the Lord corrects his people with rods, spiritual rods at times; and in other cases when He sends or permits temporal afflictions, under these, the child of God may fall into questioning his interest in the love of God in Christ, by despising or lacking proper appreciation of the nature and value of the chastening of the Lord, who declares, "As many as I love, I rebuke and chasten; be zealous therefore and repent" (Rev. iii. 19).

But whatever trouble, trial or temptation the children of God may experience, the Lord will not leave them to be afflicted more than they are able to bear. "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I. Cor. x. 13.) The fact is, from the holy doctrine of the Word of God and the Gospel of Christ and salvation, that they who have once tasted that the Lord is gracious, by faith in the redeeming blood of Jesus Christ, are embraced in the declaration of their Redeemer and Lord who says: "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand." (John x. 28, 29.) Nothing can separate them from the love of God which is in Christ Jesus, our Lord; although hardness of heart, unbelief and Satan are capable of depriving them of the sensible enjoyment of the consolation which belongs to the child of God, in Christ and His love, fellowship and bowels of mercy, for periods here in the world. Thus, what need the believer has of being "kept by the power of God through faith unto salvation ready to be revealed in the last time." (I. Peter i. 5.)

A Sermon.

By REV. JOHN COLQUHOUN, Glendale, Skye.

"... Saw ye him whom my soul loveth"—Song iii. 3 (Last clause).

THIS Song is referred to in the beginning of the book as "The Song of Songs," and there are various reasons for that title. We read in I. Kings iv. 22 that Solomon "spake three thousand proverbs; and his songs were a thousand and five." Of these thousand and five songs we have no record but what we have in this book, known as "The Song of Solomon." One reason for this song being denominated "the Song of Songs" is that it is inspired by the Holy Spirit, and was intended for the edification of the Church of God in all ages to the end of time. Another reason is found in the persons brought before us in it, for we have here, on the one hand, the Lord Jesus Christ the heavenly bridegroom, and on the other hand the Church, or the gracious soul. A third reason may be found in the fact that here we have the gracious intercourse that takes place between Christ and His Church. In connection with this intercourse we find that Christ remains true to His character of being without "variableness, neither shadow of turning," while the Church is brought before us in various conditions; sometimes on "the mountains of myrrh," and on "the hill of frankincense," while at other times she is afflicted with a sense of darkness and desertion, mourning after an absent Lord. It is in that condition that she is brought before us in the words of our text, yet proving that grace is in living exercise when she asks the question, "Saw ye him whom my soul loveth?"

From these words I would seek, as enabled at this time, to draw your attention to three things in particular. I—The One Speaking II—The One sought after. III—Where can He be found?

I.—The one speaking: It is the Church of God, or the gracious soul.

(1) As none of Adam's race love the Lord Jesus as they are by nature it must be true that the speaker here is one who had no love to Christ by nature. This was true of all the Lord's people for, as they are in Adam, "there is none righteous, no, not one . . . for all have sinned, and come short of the glory of God." All are by nature under the dominion and power of the carnal mind, of which we read that it "is enmity against God: for it is not subject to the law of God, neither indeed can be." This carnal mind is the very opposite of holiness, and can never suffer holiness as it appears as the stamp of true religion in the Lord's people on earth. Let a child of God be as inoffensive as it is possible for one to be in this world, let him behave himself as wisely as Daniel of whom his enemies had to say, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God"; yea, let him be as public-spirited as Nehemiah showed himself to be in seeking the temporal and spiritual

good of Jerusalem, and yet he will feel the enmity of the carnal mind directed against him in his fellow-creatures, even such of them as he helped time and again in their temporal affairs. This enmity, being directed against the principle of holiness planted by the Spirit of God in the soul of the regenerate, breaks out in flagrant rebellion against the authority of God as we have that rebellion alluded to in the 2nd Psalm, "Let us break their bands asunder, and cast away their cords from us."

This enmity and rebellion leads the sinner astray to what will satisfy his lusts. Those who are, outwardly, most orderly in their lives, while they are still under the power of the carnal mind are led away by these lusts. Men and women who may pass for Christians in the estimation of their fellow-creatures, and who may think that they are on a higher scale than most of their neighbours give many a feast in the secret places of their hearts to these lusts, and, after all, think that they have done nothing amiss; as it is written of the adulterous woman, "She eateth, and wipeth her mouth, and saith, I have done no wickedness." While this is true secretly concerning how sinners have no love to Christ, iniquity now walks abroad unashamedly. The drunkard, the adulterer, the thief and the murderer refuse to acknowledge the shame with which their sins brand them and imagine that they have a right to be recognised as respectable people.

(2) The one speaking in our text represents a people who have tasted of Christ's love. The Apostle, in writing to the Corinthians, draws out a long list of sins which preclude men from inheriting the kingdom of God, and then adds, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I. Cor. vi, 11). Thus he describes the all-important change which takes place when a sinner is delivered from the power, enmity, and rebellion of the carnal mind into that state where Christ is the object of the soul's love. In this transition there is given to the soul a taste of the love of God, through Christ, to sinners, in such a way that the soul is constrained to exclaim, "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins." It is a sweet time which the renewed soul would wish others to share in and thus he adopts the language of the Psalmist, "O taste and see that the Lord is good."

(3) When a sinner gets a view of this wonderful love it exercises a constraining power over him. He is now constrained to hate the very things which he formerly loved, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." He realises that it is such sins as he is guilty of which, when imputed to Christ, nailed Him to the Cross on Calvary, made Him the object of the cruel mockings of the Jews, and brought

Him to the dust of death. In this humiliation to which Christ descended he sees a wonderful love, a love which caused the Lord of Glory in our nature to stand in the place of the guilty, and to suffer "the just for the unjust, that he might bring us to God." In the light of this revelation he is constrained to say, "How can I give a place to sin when it was sin that brought Christ so low?" It was in the blaze of this love, shining upon his soul, that godly Joseph in Egypt was enabled to resist the solicitations of the adulteress, Potiphar's wife, and say, "How can I do this great wickedness, and sin against God?"

A taste of this love constrains the gracious soul to follow Christ through good report and through evil report. In doing so many of the Lord's people had to endure "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Every one of them will have his and her share of these trials, for "all that will live godly in Christ Jesus shall suffer persecution," and some of them will have a greater measure of it than others, causing them to say with Jeremiah, "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention in the whole earth. I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me." By these troubles and trials their sanctification goes on for He makes Moab His wash-pot, and it is a view of His wonderful love which constrains them to go through these trials without turning back. This revelation of His wonderful love, which acts as the magnet upon the needle, will have its constraining influence upon them as long as they are in this world, and will not be forgotten by them in glory, for this love will be the theme of their song of praise in heaven. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

(4) Those represented by the speaker in our text cannot do without the One who is sought after. In delivering them from the power of sin He has so captivated all the faculties of their souls, and has become their life to such an extent, that they are dead to the world and the things of it and have all their well-springs in Christ. "For ye are dead, and your life is hid with Christ in God." When we say that, we do not mean that earthly ties and earthly affections are obliterated. We believe that the reverse is the case, and that where a person is made a new creature in Christ Jesus the fire of his earthly affections kindle with a purer flame, ardently hoping and praying for the conversion of his nearest and dearest. In the case of the Apostle Paul his affection for his fellow-Jews never shined so brightly as it did after he came into a state of grace, for it was then he said, "For I could wish that myself were accursed from Christ for my brethren,

my kinsmen, according to the flesh." What we mean is that love to Christ in such is incomparably greater than love to one's nearest and dearest on earth. The true Christian knows that the dearest and most comforting earthly ties must sooner or later be severed; the husband must part with his wife, and the wife with her husband; parents must part with their children and children with their parents; brothers and sisters must part, but where a soul has been brought to love Christ that soul must and will bear the thought of such partings, but he cannot bear the thought of parting with Christ. Neither will he be called upon to bear such a parting, for Christ says, "The mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

(5) Those who enquire after Christ must also be actively seeking Him. They are poor and needy and their poverty and need cause them to be in the path of duty seeking Him. In doing so they meet with much to hold them back. They live in a world that is hostile to Christ, and which has never been a help, but a hindrance, to a seeking soul. In their association with professors of religion they meet with much which tends to give them a chill spiritually and take them far astray. The wise virgins were never the better of the company of the foolish ones for both the wise and the foolish slumbered and slept. Dr. Kennedy, Dingwall, gave it as his opinion that the wise would never have slumbered and slept were it not that they were so often in the company of the foolish virgins. We remember the late Rev. Neil Cameron, Glasgow, once referring to this note of Dr. Kennedy and he enlarged on it by saying, "It is our opinion that if the wise virgins had been in the company of people who were cursing and swearing the uncomfortableness of their situation would have kept them awake, but they were deceived by the cloak of profession and the outwardly orderly life of the foolish virgins."

It is not merely outside themselves that they meet with things which retard their progress in seeking Christ; they meet with much of this nature within themselves. The Apostle, when seeking to do the will of Christ, found another law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members, wringing from him the cry, "O wretched man that I am, who shall deliver me from the body of this death?" The love of carnal ease will keep the creature from duties. Carnal reason will diligently point to the line of least resistance, and commend that path where persecution is least likely to be met with, and ere the seeker is aware of it, he has almost altogether left off seeking Christ, to awaken suddenly to the fact that he is under the power of the spirit of backsliding, from which nothing but the power of the Spirit of God can bring him back.

(To be continued.)

Religious Freedom.*

By the RIGHT HON. VISCOUNT ALEXANDER of Hillsborough, C.H. LL.D.
THE suggestion for an address on this subject arose out of a recent speech I made in the House of Lords in reply to one by His Grace the Duke of Norfolk in criticism of the visit of the two Russian statesmen—Marshal Bulganin and Mr. Krushchev—to this country, and implying that only Roman Catholics were concerned with a Christian way of living in a consideration of this subject and that religious freedom must form the foundation of a lasting peace. The speeches received wide publicity in the press at home and abroad and judging by the many letters of thanks I received there is undoubtedly considerable concern about it.

There is probably no word so much on the lips and in the hearts of people everywhere as this blessed word—freedom. All the nations in the world seem to be striving towards it; most of the nations are professedly fighting for it (some with honesty of purpose, ready to die for their freedom, others for freedom to impose slavery on nations weaker than themselves).

Freedom is the universal slogan and the banner under which even the destined slaves are lured to fight for their own ultimate bondage! It is, too, the keynote of the Universal Declaration of Human Rights which was adopted by the United Nations Organisation at its momentous session on December 10, 1948—nearly eight years ago now. The voting was 48 member states in favour; none against; eight abstaining, namely: Soviet Russia, five nations in the Soviet bloc; South Africa and Saudi Arabia.

This Declaration of Human Rights consists of Thirty Articles and the first two set the tone of the complete document, and of the subsequent Covenant in the form of a Treaty, legally binding on those member states which signed it. They are as follows:— *Article 1*: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." *Article 2*: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind; such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status."

Religious freedom is set forth in *Article 18*: "Everyone has the right of freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom either alone or in community with others and in public or private, to manifest his religion or belief, in teaching, practice, worship and observance."

* We publish this article from *The English Churchman*, of June 15th, 1956, because of its subject matter, and because Viscount Alexander is taking a stand in the House of Lords for Protestantism.—*Editor*.

Freedom as interpreted by Rome.

In the light of my rejoinder to the Duke of Norfolk it may be of interest to take a brief glance at the subject of religious freedom as understood by the Roman Catholic Church, in a few of the countries of the world where that faith is predominant.

Malta. The relationship of the Government and people of the George Cross Island of Malta with that of Great Britain and the British Commonwealth has lately been discussed in the House of Commons on the basis of a Round Table Conference Report which recommended, inter alia, integration of the Island with Great Britain by the election of three Maltese Members of Parliament.

The proposals for this more intimate association received a large measure of acceptance and were it not for the unwelcome attitude of the Roman Catholic hierarchy in Malta and the obstacles it places upon the free expression of Protestant beliefs would probably receive unqualified support in the end.

But Malta as we have already mentioned is predominantly a Roman Catholic country and its future along the lines of the proposed integration can only be contemplated with some misgiving. In response to representations on this subject from Protestant bodies and individuals Her Majesty's Government, through the Colonial Secretary, has affirmed that demands for religious freedom must apply equally to all denominations.

Spain. In Spain, the home of Roman Catholicism, there is only very limited freedom, despite the promise of General Franco. Some Roman Catholics, who seem to favour mutual toleration as between themselves and Protestants, forget the declarations of succeeding Popes as to these ideas. One could take up all the time available with quotations bearing on the attitude of the Papacy. Three will suffice. Mgr. Ronald Knox in his book *The Belief of Catholics* writes: "A Catholic State will not shrink from repressive measures in order to secure domination of Catholic principles." The late Mr. Hilaire Belloc, in *Survivals and New Arrivals* denounced the idea of human toleration and looked forward hopefully to the return of persecution. The Catholic Encyclopaedia states: "The Church . . . has been and still remains intolerant of all religions. She regards dogmatic intolerance not alone as her incontestable right, but also as a sacred duty."

Seizure of Protestant Scriptures.

The Times correspondent in Madrid on May 2 reported the seizure of the whole of the Scripture stock held at the local depot of the British and Foreign Bible Society, which has been established there for a century. On May 3 in the House of Lords the Marquess of Reading, Minister of State, informed me in reply to a question addressed to the Government that the report was true. On hearing

that the British Embassy in Madrid had called for an enquiry I thanked the noble Marquess, and I was supported by Lords Hankey and Stansgate.

Commenting on this incident on the following Sabbath (May 6) in a sermon at Farm Street Roman Catholic Church the Jesuit Father Joseph Christie sought to minimise this confiscation of Scriptures by remarking that—"of course, it is well known that Spanish editions of the Bible are freely on sale in Spain for all to purchase. A nation which produced the first polyglot edition of the Bible in 1502 and two vernacular translations before the Reformation would find in the remarks of the noble Lords an amusing example of English Protestant provincialism. . . ."

One might reply in a similar strain by suggesting this as a typical 'jesuitical' plea, designed to mislead the public; for it is a well-known historical fact that Roman Catholics did not produce a version in English at the Reformation and that they tried by every possible means to prevent the circulation of William Tyndale's copies, and that this worthy translator and martyr, who was forced to do his work on the Continent, had to adopt numerous subterfuges for shipping his English Bibles into this country.

South America. Those of you who, like myself, read *The English Churchman* regularly will have been well posted in recent years as to the religious persecution of Protestants in this large continent, notably in Colombia. I need not add to these, but the latest press release I have seen, by courtesy of the Evangelical Alliance overseas department, is so shocking I cannot refrain from quoting it. "Since 1948 Colombian Protestants have suffered the following severe losses: 48 buildings destroyed by fire or dynamite; 75 believers killed because of their religious faith; more than 200 schools closed by the government."

We may well ask—how does this dreadful state of affairs square up with Colombia's signature to the Declaration of Human Rights? For a graphic and first-hand account of the conditions and conflicts in this part of South America I can recommend two books published by the Christian Literature Crusade: *Action Stations Colombia* by Pat Symes and *Colombian Conflict* by William C. Easton, fellow missionaries there. What is so heartening about these thrilling accounts is that despite the terrible sufferings they endured the Gospel of the Grace of God has been so effectively carried far and wide.

Freedom as interpreted by Protestantism.

To worship God in spirit and in truth for "God is a spirit and they that worship Him must worship him in spirit and in truth" (John iv. 24). To study and propagate the saving truths of the Holy Scriptures. To pray and work for an ever wider community in which religious freedom is enjoyed by all men everywhere.

One is often asked to define Protestantism. This is what a prominent Jesuit priest, Father Lester, said of it in the *Universe* Roman Catholic newspaper for March 19, 1923: "We have said it before and we say it again—Protestantism is not a religion, it is a disease." From this uncharitable view let us turn to the description of the late Rev. J. A. Wylie at the commencement of his well-known history: "Protestantism strictly viewed is simply a principle. It is not a policy. It is not an empire, having its fleets and armies, its officers and tribunals, wherewith to extend its dominion and make its authority obeyed. It is not even a church with its hierarchies and synods and edicts, it is simply a principle. But it is the greatest of all principles. It is a creative force. Its influence is all embracing. . . . It thus becomes the creator of all that is true and great . . . the founder of free kingdoms and the mother of pure churches. . . ."

I had the privilege last year of listening to a sermon by a Baptist Missionary from the Congo, in which he gave a scholarly review of the early Church at Thessalonica and confirmed in my mind how much those early Christians were united in love and good works to each other and had no need of priests. Elders, no doubt leaders. "We beseech you brethren to know them that labour among you and are over you in the Lord and admonish you, and to esteem them very highly for their work's sake and be at peace among yourselves" (I Thess. v. 12, 13). And as I thought about it I could see that the "New Learning" I heard about at school which came from Luther and Tyndale and others was not about something new, but meant they had discovered from the Word of God itself the true facts of the early church, before authoritarianism, false doctrine, and idolatrous forms of worship crept into the churches which we now describe as unreformed, and that the "New Learning" and the Reformation were indeed a return to the earliest faith and principles of the Apostolic Church. They could not but challenge the teachings of the Roman Church. The Open Book was their Authority, the free access to God was their right, their only High Priest was the Saviour of the World, the Lord Jesus Christ, entered into heaven itself "now to appear in the presence of God for us" (Heb. ix. 24).

Protestant friends, religious freedom depends upon a real knowledge of the Word of God. "And you shall know the truth and the truth shall make you free." In these days we must indeed be vigilant to defend the faith that brings freedom to men and women. What are we doing to help? Are we faithful ourselves? Do we read the Bible with prayer for the help of the Holy Spirit? May God help us to be faithful in these matters and at all times, in all seasons and places, to be inspired by His Word and His grace to witness for the truth as it is revealed to us in the Lord Jesus Christ.

Based on an address delivered at the 129th Annual Meeting of the Protestant Reformation Society on May 31 this year.

Of Providence.

Confession of Faith, Chapter v. Section 1.—God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

EXPOSITION.

By the late ROBERT SHAW, D.D., Whitburn, Linlithgowshire.

IN opposition to fatalists and others, who maintain that, in the original constitution of the universe, God gave to the material creation physical, and to the intelligent creation moral laws, by which they are sustained and governed independently of his continued influence: this section teaches that there is a providence, by which God, the great Creator of all things, upholds and governs them all; and that this providence extends to all creatures, actions and things from the greatest even to the least.

1. That there is a providence may be inferred from the nature and perfections of God; from the dependent nature of the creatures; from the continued order and harmony visible in all parts of the universe; from the remarkable judgments that have been inflicted on wicked men, and the signal deliverances that have been granted to the Church and people of God; and from the prediction of future events, and their exact fulfilment. In the Bible the providence of God is everywhere asserted. "His kingdom ruleth over all," and He "worketh all things after the counsel of his own will." (Psalm ciii. 19; Eph. i. 11.)

Two things are included in the notion of providence—the preservation and the government of all things. God *preserves* all things by continuing or upholding them in existence. The Scripture explicitly asserts that "he upholds all things by the Word of his power," and that "by him all things consist." (Heb. i. 3; Col. i. 17.) He preserves the different species of creatures, and sustains the several creatures in their individual beings; hence He is called "the Preserver of man and beast." (Job vii. 20; Psalm xxxvi. 6.) God *governs* all things by directing and disposing them to the end for which he designed them. "Our God is in the heavens, he hath done whatsoever he pleased." (Psalm cxv. 3.) "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. vi. 35.) The government of God may be considered in a twofold view—natural and moral. The twofold view of his government arises from the two general classes of creatures which are the objects of it. The irrational and inanimate

creatures are the subjects of His *natural* government. The rational part of the creation, or those creatures who are the fit subjects of moral law, as angels and men, are the subjects of his *moral* government.

2. The providence of God extends to all creatures, actions, and things, from the greatest even to the least. "Some," says Dr. Dick, "maintain only a general providence, which consists in upholding certain general laws, and exclaim against the idea of a particular providence, which takes a concern in individuals and their affairs. It is strange that the latter opinion should be adopted by any person who professes to bow to the authority of Scripture—which declares that a sparrow does not fall to the ground without the knowledge of our heavenly Father, and that the hairs of our head are all numbered—or by any man who has calmly listened to the dictates of reason. If God has certain designs to accomplish with respect to, or by means of, His intelligent creatures, I should wish to know how His intention can be fulfilled without particular attention to their circumstances, their movements, and all the events of their life? . . . How can a whole be taken care of without taking care of its parts; or a species be preserved if the individuals are neglected?"

The providence of God extends to the *inanimate* creation. He who fixed the laws of nature, still continues or suspends their operation according to His pleasure; they are dependant on His continued influence, and subject to His control; and to assert the contrary would be to assign to the laws of nature that independence which belongs to God alone. (Psalm cxix. 91; civ. 14; Job xxxviii. 31-38.) The providence of God likewise reaches to the whole *animal* creation. "The beasts of the forest are his, and the cattle upon a thousand hills." They are all his creatures, and the subjects of his providence. (Psalm civ. 27, 28.) *Angels*, too, are the subjects of God's providence. The good angels are ever ready to obey His will, and are employed by Him in ministering, in various ways, to the saints on earth. (Heb. i. 14.) The evil angels are subject to His control, and can do no mischief without His permission. (Job i. 12.) The providence of God also extends to all human affairs; the affairs of *nations* are under His guidance and control. "He increaseth the nations, and destroyeth them; he enlargeth the nations, and straiteneth them again. He leadeth princes away spoiled, and overthroweth the mighty." (Job xii. 19, 23.) This the humble monarch of Babylon was taught by painful experience, and was constrained to acknowledge "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. iv. 25.) The providence of God is also to be recognised in the affairs of *families*. "God setteth the solitary in families." "He setteth the poor on high from affliction, and maketh him families like a flock; again they were diminished and brought low, through oppression, affliction, and sorrow." (Psalm lxxviii. 6; cvii. 39, 41.) The providence of God likewise extends

to *individuals*, and to their minutest concerns. The birth of each individual, the length of his days, and all the events of his life, are regulated and superintended by the most wise and holy providence of God. (Acts xvii. 28; Job xiv. 3.)

“As the doctrine of a particular providence is agreeable both to Scripture and to reason, so it is recommended by its obvious tendency to promote the piety and the consolation of mankind. To a God who governed the world solely by general laws, we might have looked up with reverence, but not with the confidence, and gratitude, and hope, which arise from the belief that He superintends its minutest affairs. The thought that He ‘compasses our paths and is acquainted with all our ways’; that He watches our steps, and orders all the events in our lot; guides and protects us, and supplies our wants, as it were, with His own hand; this thought awakes a train of sentiments and feelings highly favourable to devotion, and sheds a cheering light upon the path of life. We consider Him as our Guardian and our Father; and, reposing upon His care, we are assured that, if we trust in Him, no evil shall befall us, and no real blessing shall be withheld.”*

Notes of Communion Sermon.

(Preached at Dunnet, Caithness, in the year 1861, by the late Rev. Archibald Cook, Minister at Bruan and Daviot, 1823-65.)

“Thou has a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy.” (Rev. iii. 4.)

THESE are the words of Him with whom there is no respect of persons, whose eyes are like a flame of fire searching the hearts of the children of men, and who will yet fix our eternal state before angels and the Holy God. These words were spoken to the Church of Sardis. Sardis was very popular, and so were the ministers of Sardis. They thought themselves very good, but there was a piercing eye that searched them and saw their evil doings.

I shall consider, as the Lord may aid:

1. What is meant by the garment spoken of, and by the keeping of it clean.
2. The difficulty of keeping this garment clean in a sinful world.
3. The promise given: “They shall walk with me in white, for they are worthy.”

Every child of God has a garment in the way of justification. On the day that the soul closes with the offer of salvation the righteousness of Jesus is imputed to him. This garment cannot be defiled.

* Dick's Lectures on Theology, Vol. ii, page 302.

The righteousness of the saints is in the Lord Himself, for He is their righteousness. They have another righteousness, and that is, a drop of spiritual life in the soul. We hear much of faith nowadays. The cry is "Faith, faith, faith." Cartfulls of faith. The faith which is so much spoken of is just a giving of assent to what is heard, such as people give to the contents of a newspaper. But when you come to Jordan, you will find yourself without true faith. My friends, true faith is nothing else but a drop of the infinite purity of God, which seeks back to the fountain from whence it came. Whatever sin the child of God commits, as long as there is a drop of grace in his soul, the Lord will not let him perish.

There is another garment the child of God has, viz., the garment of profession, and to be preserved from defiling that garment is a great mercy. Men may take up religion before religion takes up them. There are many who, when they come to grapple with Jordan, will not have so much comfort as to say that it was concern for their souls that made them begin the worship of God in their families. One may take up a profession of religion from the demands of a natural conscience. There are many whose conscience will not allow them to live like other men. They will not go to bed nor rise in the morning without prayer. They observe family worship and attend public ordinances, and go through the world and into eternity without the Lord, and will be found at the left hand on that day when He makes up His jewels. I think the cause of this is some secret sin unrevealed to them, hidden deep in their hearts. Think of last night. You had some concern for your soul and some desire to live for eternity. Where is it to-day? You let it slip away, you quenched it by sleep, and you have no word about it. There is nothing in the world so much despised as a drop of soul concern. You are there who were not ashamed to go home drunk, to go home from dancing and balls, but you would be ashamed to go home from the back of a rock praying for your soul.

The oftener the poor child of God prays or reads the Bible, or goes to public ordinances, the clearer views he attains of eternity, of heaven and of God. There are some poor creatures that got a glimpse of eternity, and were it not for the secret hand that supported them, they could not have endured it five minutes. I have often thought that the poor children of God when going to the means of grace will have little word of bed or food. A little straw in a corner would satisfy them. In the place where I dwell, I have asked people returning from the means of grace—Were they kind to you? "Oh yes, very kind, plenty meat and bed and clothing." I would then ask them—What was the text of the sermon? "Oh, really I don't remember." Oh, carnal professors, no wonder though hell will be full of such as you. You, poor child of God, you would say, Is there a corner that I may get into? but those who have the world in their eye want the highest seat that every one may see them.

It is the work of the Spirit of God in the soul to destroy its love for its idols. I am sure that if the soul was taken away from its idols it would be like a newborn babe. It is in such a soul that there is the broken heart. It is wonderfully sweet to sit at the feet of Jesus. My friends, if you have but three words—the publican had but three words, and they were heard in heaven—if you have but three, they will do your soul eternal good. Those who have a broken heart must be conformed to Him whom they will eternally enjoy. To keep the garment of profession clean is not a little with God, and He will show this yet before heaven, earth and hell. My friends, the Lord must have the whole heart or none. And I must say, that the devil will not be content without the whole. Is he not a covetous spirit? You, poor sinner, you have spent sixty years in his service, and he might give you these few days to prepare for eternity, but he will not. Oh, he is a covetous beast! I have seen young people speaking together and they would choose the darkest corner, but after the marriage took place, the young wife might be seen standing in the door and saying, “Did you see my husband?” I have also seen young people who, when the Lord began His work in their souls, were hiding in corners afraid to be seen in public. They were seeing their own hearts so bad, and themselves so unlike the profession. But when the Lord manifested Himself to them as their own Saviour and Husband, they could bear witness in public for Him. But you will see those at the Lord’s table to-day who never lost a night’s sleep, nor shed a tear, because Christ was absent from their souls, and they are as light as they can be with their ornaments. They are a dishonour to the Lord’s cause and people. My friends, it is a part of the glory of the Church that He will confess them at the great day. The glory of God demands of every soul brought to spiritual light to show this light to the world. But, young people, keep from an open profession until you know something about God, about Christ and about your own soul, for your expense will run out, and then you will become a thief. Nevertheless, there is an infinite fulness in Jesus. We hear many professors speaking of the fulness of Jesus, but what do they know about it? The Lord Jesus when He undertook to save the Church, knew the expense, for He had the expense Himself. My friends, there is nothing that the poor soul is so much afraid of as not to be kept in tenderness of spirit and brokenness of heart. You that have this fear will be carried through with a clean garment to the praise of His grace. But you, my young friends, beware of hastily making an open profession.

Some think that it is an easy thing to confess sin and seek mercy, but I think it is the most difficult thing the Lord’s people have to do. Much is needed before there can be a true confession of sin. There must be a drop of the pure life of God let into the soul that the soul may see the infinite purity of God and the vile dishonouring nature

of sin, and may see sin in the heart working against the very being of God. There must also be felt divine influences flowing from God in Christ, suitable to the sinner's case. My friends, it is a spiritual sight of sin in this way that produces true confession of sin; and it is the mercy of God coming through the blood that enables the sinner to seek mercy. The Church of God was the eternal electing choice of His love. It was a sovereign act of God from eternity that determined that they should be partakers of His glory. Hence Christ said, "The glory which Thou gavest me I have given them." Christ was the first object of the Father's eternal love, and then the elect in Him, and here the eternal God and the objects of His love met in Christ in the covenant of grace from eternity. The Scripture saith, "There is no new thing with God." Everything that befell the Church was clear before His omniscient eye. He knew all her trials and every thing that was before her, and had provision prepared to meet her case. To the poor souls that have been wounded for sin or by the old serpent, one glimpse of the Saviour when they come to Jordan will heal all their wounds through eternity. When the poor souls are brought home to glory, the heart of God has such infinite delight in them, that He, as it were, feels for the many stripes they suffered in the wilderness, but the poor soul cries, "Less than this would not bring me here."

The devil had such pure enmity against the being of God that he arose up to take the throne and to destroy God. When God cast him out of heaven to earth, no material substance was suitable for him, as he was a spirit. He then took possession of man's soul because it was formed after the image of God. The devil said to the Lord, "You put me out of heaven, but before I will go out of this; You must come out of heaven." When the devil rose up against God, his revolt was pure enmity against the very being of God, but when man sinned he fell by temptation. Those who commit the unpardonable sin are guilty of pure enmity against the being of God. But there was a surety provided for the elect, so that they are preserved from this sin. We hear some saying that one drop of Christ's blood is sufficient to save a thousand worlds, but, my friends, a complete atonement was required for every sinner given to Christ by the Father.

My friends, the cross is an ornament that everyone is not honoured with. It is a drop of life from the fountain of spiritual influences that makes sinners find out a throne of grace, and from the throne of grace they know the bosom of God, and thence comes out "the unction from the Holy One," whereby they know all things. The cross makes them strangers in the world, and weans them from the company of the world, and makes them know that they are in

the wilderness, and causes them to live in sight of Jordan. By the cross, their old sins are brought to remembrance, and thence arises the broken and contrite spirit. When David was driven out of Jerusalem by his own son, Shimei came out to curse him. One of the servants of David said, "Let me go over, I pray thee, and take off his head." "Oh no," said David, "the Lord hath said unto him, curse David." "Although you take off his head, you cannot take off the head of what is in my bosom." The devils set a court in hell to plot as to how they might make Joseph commit sin. They contrived to go into that vile woman, Potiphar's wife, as the instrument of their purposes. But that very night the Lord prepared Joseph for meeting with them. He said, "I will lie in prison till I rot, to the day of judgment ere I sin," and the prison was as dark to Joseph as to others.

My friends, the Lord's table is the most solemn place we can be in until we meet at the day of judgment. And some have felt it more solemn, because they knew that if they were prepared here, they would be safe at last. Be sure that you have some word from God Himself that you can venture your soul upon for eternity. Hence the Lord's servant said, "Remember the word unto thy servant upon which Thou hast caused me to hope." My friends, some of the Lord's people have obtained such a view of the purity and holiness of God that there remains a tenderness on their spirits, a fear of committing sin, and a savour of divine things. The carnal world sees nothing in this ordinance but bread and wine, and they think that the Lord's people never saw anything else. But you, poor people of the Lord, that have received a glimpse of the purity of God, and a broken heart for sin which will keep you humble unto the day of your death (although the beginning of this life was as small as a single thought. it will never die, because it is connected with the life of God), be seeking concern for your souls, and let it be above the things of the world, and every thing concerning your body, for the promise is that His own shall never want, because with them is bound up His own glory. I have known persons grasping the world with their two hands, and it would run through their fingers like sand. Remember, you that have come to profess His name, that you profess to have nothing in your eye but God and your soul, and to have engaged to be on His side unto the day of your death. It is on these conditions that I give the elements to you. I take God to witness, and the walls of this house, and this congregation, that it is on these conditions I give them, and if you don't take them on these terms it is at your peril. Whatever breaking the soul experiences, unless it is melted by redeeming love, it will never run in the mould of the Word. This divine melting brings with it brokenness of heart and desires for communion with God. It not only casts out the old furniture,

but brings in new. I have often thought of that passage in Jeremiah (chapter xxxi. 25), "I have replenished every sorrowful soul." Ruth said to Boaz, "When you intended to marry me, why did you leave me so long in the despising of the open field?" "Oh, just that you might know how to sympathise with others in a like state." Christ suffered temptation that He might be able to sympathise with those that are tempted. The poor soul when he gets grace says, "Take me with you to heaven that I may not be sinning here." The Lord replies, "Well, if I take you to heaven before you suffer the bitterness of the cross, you will want as much of the sweetness when you come to glory." "Oh then," says the poor soul, "I will suffer to the day of judgment before I lose a drop of the sweetness when I come to glory."

When the children of Israel were commanded to slay all the enemies in the land and not to touch the accursed thing, they spared what was for their own profit and pleasure. And the Lord said that what they spared would be prickles in their eyes and thorns in their sides. When the people of the Lord spare their idols and lusts, these will be prickles in their eyes and thorns in their sides unto the day of their death. But the Canaanites were permitted to be put out little by little for fear that the wild beasts should increase in the land. The Lord left sin in the souls of His own people to keep down the wild beasts, spiritual pride, carnal security and self-righteousness, that are more devouring to the soul than Satan himself. Some profess religion that they may get a little gain of the world. Like Hamor and Shechem, they would undergo Jacob's circumcision for Diana, his daughter, and his riches. Others profess religion for honour, like Saul, who would have Samuel to honour him before the people. Some professors have a secret sin in the bottom of their souls unknown to themselves, that will seal their eternal damnation. The Lord's people have a besetting sin unknown to any but God and themselves, that will keep them humble till the day of their death. The Lord's people may commit sin such as neither men nor angels would understand why they were left to commit it. But because they were in God's purpose in the covenant of grace, they obtain repentance and pardon. The Lord's piercing eye, that is as a flame of fire, saw from eternity every wandering of the heart from Himself, and He had provision made in the covenant to supply every want of His people. It is here that the Lord's people get their standing for eternity. Although there were as many of the Lord's people together as there are people present here, two of their cases might not be the same, yet the Lord knows each of them, and has provision for each of their cases.

When man fell from God, the devil put a rope around the neck of the elect, and was leading them to hell. But Christ met Satan,

and asked him, "Where are you going with them?" "To hell," was the reply. Christ took the rope and put it around his own neck, saying, "Ere they go there, I will be hanged in their room."

My friends, when the soul obtains a sight of the purity and holiness of God through the secret influences of the blood, there will be a tenderness on the spirit and a fear of committing sin. Hence some say, "Oh that I was preserved from being a reproach to the cause of Christ!" Keep your eye on Christ. An old divine was asked by another why he spoke so much of Christ. He said in reply, "Do you see my finger on my hand? As long as I keep it there, there is a white spot, but as soon as I remove my finger the blood returns. So it is with me. As long as I keep my heart on Christ all is well, but whenever I remove it from Him, the world rushes in." Oh poor soul, be sure to keep near the Lord in secret. I know that the carnal world knows nothing of such experience.

A Letter from Mrs. J. G. Paton.

(Only Extracts are given here.)

My dear Sir,

How much I enjoyed your kind letter, which came by the *Dayspring* last month! I was delighted, indeed, to hear that your parish now extends to the New Hebrides—rather a scattered one certainly; nevertheless you are bound to look after your flock, and we shall soon be expecting a *pastoral visit*.

In the meantime I shall try to answer your letter as fully as time permits. We were so delighted to hear of all the Victorians are again doing for the *Dayspring*. The Copelands and we are almost entirely dependant on the *Dayspring* for communication with the civilised world, as it is but rare that trading vessels call here, there being no proper anchorage either at Fortuna or Aniwa.

We indeed rejoiced, for we had a little taste of starvation last summer; not much, but just enough to give variety to our quiet life! The poor natives suffered more severely, for they do not plant enough to last them half the year; but they take it very coolly, subsisting on cocoanuts or anything else that comes their way. Indeed, they seemed far more concerned about us, than about themselves. Some of the old people and invalids, whom we had been supplying, absolutely refused to take any more bread to their tea, when they found that our flour was getting done, declaring that *they* could eat roots and leaves like our nannies (i.e., goats), but that we could not. They will, I think, be better off in future, for they have plenty of good ground lying waste, which Mr. Paton is urging them to cultivate.

. . . We are encouraged to hope that there may be many "ambassadors for Christ" from this little island, for the Aniwans are a superior people, and the work has made steady and rapid progress of late. I don't mean half the people are converted—very far from that! There is a great deal to be done before the soil is prepared even to receive the seed; they cling so to their old prejudices and superstitions. I believe, to many of them, it is like taking a great leap into the dark to risk the anger of their gods by coming to the Worship. For what proof have they, at first, that we are leading them into the right way? True, they see we wish to be kind; but the idea of anyone coming among them simply for their good is a doctrine they cannot understand.

We are very thankful to have so many regularly at church; and Mr. Paton possessed a great advantage in being able to address them from the first in Tannese, which some of them speak freely; hence the double hope of training them as helpers for Tanna. You would be surprised to see with what propriety the services are conducted. The native teachers, two devoted men from Aneityum who have been here for years, try to give short speeches. Then Mr. Paton usually invites one or other of the more enlightened of the Aniwans to speak, which he does by invariably pitching into his brethren in the most energetic terms, and asking how long they mean to continue their "black-hearted conduct!"

Last Sabbath we were much struck with the gentle persuasive tones of the old Chief who was addressing them. Mr. Paton noted down two words he did not remember having heard before, and asked for the translation after worship. The man took him by the hand and said in Tannese, "Missi, I was only telling them what you have been teaching us all the time, about Jesus pouring out His blood to wash away all our sins!"

Taia, and Namakei the Chief, two of our firmest friends, give very telling speeches sometimes. The former is a tall and powerful fellow, quite a notoriety on account of his loquacious powers. He has a great deal of ready wit too; and, though he does little else but talk, it is wonderful what influence he exerts. Some time ago, he prevented a violent quarrel ending in probable bloodshed. The party who thought themselves insulted ran home, seized their arms, and were rushing past Taia's house, where he was lying outside, basking in the sun and enjoying his pipe. He saw something was wrong, for they don't continue the habit of carrying their arms constantly now, and he called out to them (of course in their own language), "Stop! Stop! Let me see what you are carrying. Is it the book that Missi (Mr. Paton) has been busy making?" His sly hit set them all a-laughing, and they turned into his house; there he had a long and serious talk with them, and got them to give up the idea of fighting, at least for that day. The next being Sabbath, he came to Mr. Paton before the service to ask him

to let him speak; and, having both the offending parties present, he *did* give it to them, finishing up by reminding them how difficult it had been to get a missionary, and how he, Taia, had gone to Aneityum to plead for more native teachers after they had murdered Nemeyan and tried to kill Navolak, and how he had always been careful to give them food to do the work of Jehovah! In that part of the speech referring to his own conduct, there were a few embellishments which in strict regard to truth ought to have been omitted, but his advice seemed to do good, for we have heard no more of that quarrel.

. . . Namakei, the Chief who lives close beside us, is a very different character—a dear old man, one of Nature's gentlemen, who could not do an unkind thing to anyone; and yet his influence is felt more than that of anyone else on the island for everyone seems to respect the dignified and pleasant old man, who makes it his special business to attend to Missi, and see as far as he can that his wishes are carried out. He often complained, when the house was being built, that his arms were too weak to let him help, but he did what he could, by being kind to our Aneityumese servants and the men we had helping us to build, and providing them often with native food. He is our guest morning and evening; and it is a great pleasure to see the old man sipping a cup of tea with such evident relish. Namakei never fails, when well, to take Mr. Paton's Bible and lay it on the desk every Sabbath and Wednesday before the service; and to get the people in the village assembled for the worship, which we have every evening under a large Banyan tree in the *Imrai*, the great place of general rendezvous, which is close behind our house.

. . . I must not omit to tell you about my peculiar charge, and a very pleasant one it is; I mean my own Sewing Class. Nearly fifty women and girls attend pretty regularly every morning except Wednesday and Saturday, and we spend about two hours (often more) together sewing and singing. They are very tractable, and willing to learn, having taken a great fancy for sewing. I never dreamt it would be really such delightful work teaching them, but my heart was drawn to them from the first, and I shall always feel grateful to them for the kindly way they behaved to me, when I landed amongst them, timid and rather frightened at feeling myself the only white woman on these lonely shores!

. . . How thankful I felt for the friendly protection of the Aneityumese, during those first few weeks of uncertainty and fear! Mr. Paton took care always to leave two or three of them with me while he was away building. Mrs. Inglis, too, provided me with excellent servants; otherwise, I would not have been able to commence teaching so soon, for a few women came two or three weeks after we landed. Their attendance, however, was very irregular, and for months no more than three or four would come at a time. I was getting almost

disheartened, when one day the wife of our oldest Chief came to look at the house, and Mr. Paton whispered to me that if I could get her sympathies enlisted others would be sure to follow. It turned out to be the case; for, though she laughed heartily at a half-blind old woman like her learning anything, she changed her mind on Mr. Paton fitting her with *glass eyes*, and she has since come regularly every morning. From that time I had fresh scholars almost every day, till now about forty-eight attend.

I feel the sewing, however, to be only a stepping-stone to something far more important. It brings me into contact with them, so as to learn their language I so long to be able to talk freely to them; but it is slow work with me! How the Apostles must have appreciated the gift of tongues on the day of Pentecost! It is so provoking when you think you have mastered enough to venture on a little conversation with them, to see them looking at each other wonderingly. Some time ago, in talking to a girl, I plunged a little deeper than usual, thinking to astonish her with my wisdom, but she looked up innocently and told me she *did not savvy talk Biritania!* I must have made some blunders, at first. But some of the women can talk Tannese, as well as the men; and I got Mr. Paton's help in any great difficulty—though he did not at all times enjoy the interruption, especially if the point in question turned out to be only about a needle and thread, while he had been called away when setting up the type for our first Aniwan book!

The book is almost ready, and would have been long ago, but for the old press which Mr. Paton got the loan of being completely out of repair. He has got it coopered up so as to do, however, and all are eagerly longing for the book—myself among the rest, for I shall begin to vary the occupation with my scholars by teaching them to read, partly for my own benefit, as well as theirs, as I could not long continue this work of sitting up half the night to prepare so many seams.

One of the women, Kamani, who looked forward to getting a book, has been suddenly removed, and I have missed her sadly. She was such a kind and affectionate creature. She always sat before my seat on Sabbath, and was the first to shake hands. I shall never forget that night she died. When I went to see her after the worship, she was lying on a mat just outside their house for air, and a little flickering fire lit up the sorrowful faces of the dark group around her. The breeze was low, and there was nothing to break the solemn stillness, but the heavy breathing of the dying woman, and the sobs of her little girl. We sang. But there was not a steady voice that night—she was so much beloved. Mr. Paton offered prayer. I never felt any death so much in all my previous life.

We would have liked more evidence that she was saved. Mr. Paton had been very often talking with her; and when he asked her if she

loved the Saviour she answered in the affirmative. But we must not build too much on that, for almost every one in Aniwa would give the same reply—most of them being under the impression that they are very good Christians indeed! I could only feel that it was a terrible warning to be more diligent in the future. When I felt I must go to my little ones, and took her hand before parting, they told her who it was, and she pressed it again and again, and with a dying effort brought her other hand round to close upon mine. I could not have believed her capable of such deep affection; for I never did anything for her that I remember of, except ministering a little to her bodily wants when she was ill.

An hour or so after we came home, we knew that her spirit had passed away by hearing the *Wailing* begin. That expression of grief is, I think, more real than affected. I saw more of it next day than ever before, as I went to see Kamani buried, at the urgent request of her husband. All her friends were there; and, though they might have made a little less noise, it seemed to be for the most part sincere. They evidently considered it a duty too, and spurred each other on; for if there was like to be a calm, a dismal howl was sure to be heard from some far-away corner, which would set them all on with renewed vigour.

. . . I suppose Mr. Paton will be telling you all about the building of the church, and how pretty your pulpit hangings look in it. Velvet drapery in a native building sounds rather incongruous; but I like the contrast; and Mr. Paton thinks his platform desk quite a triumph of joinership. Oh, I earnestly hope that the Saviour's presence may always be felt with the preaching of the Word; and that, in regard to many, it may be said, "This man and that was born (again) there."

Faithfully yours,

MAGGIE WHITECROSS PATON.

**The Late Mr. Donald Morrison, Elder,
Bracadale, Skye.**

MR. DONALD MORRISON was born at Stockinish, Harris, on January 22nd, 1882. His father, Finlay Morrison, was one of those who followed the noble witness raised in defence of the Word of God in Scotland by the late Rev. D. MacFarlane, Raasay, in 1893. His mother belonged to Sollas in North Uist.

Shortly after 1893, Finlay Morrison became a member in the Free Presbyterian Church, but the Lord saw fit to remove him very suddenly to his eternal rest about two years afterwards.

Donald was the second of a family of three boys and three girls. They had the example of godliness before them in the home, and were well grounded in the truth. Doubtless, the sudden removal of a godly and beloved father made a deep impression on Donald.

A man of powerful physique, he joined the militia, serving in the 3rd Cameron Highlanders during the Boer War. Thereafter, he worked on the railway at Rannoch till he joined the Glasgow Police Force.

Joining the Merchant Navy in 1913, he survived many dangers during the sad years of the First World War, to which the late Rev. Neil Cameron, Glasgow, refers so touchingly and solemnly in some of his letters and sermons.

Donald served in the Merchant Navy till his marriage in October, 1922. The marriage was performed in Glasgow by the late Rev. Neil Cameron.

After a short stay in Harris, Donald removed to Portnalong, Skye, along with many others from the Long Island, in January, 1924.

There he was employed by the Department of Agriculture as Ground Officer and Piermaster till his retirement in 1947. Possessing a good general education and being naturally of a helpful disposition, Donald soon became a helper of the cause in the Free Presbyterian Church, whose witness he loved.

Although not then a professing man, he was most diligent in his attendance on the public means of grace. He did all in his power to help with the building of the Free Presbyterian Church at Fernilea, and also in connection with the manse there.

Before the church was built our people worshipped in a little building at Carbost, about three miles from Portnalong. On one occasion Donald was present at a service there taken by the late Mr. Duncan Mackinnon, Struan. Not knowing Donald, Mr. Mackinnon after the service inquired who he was. When he was told he remarked, "Well, my soul was knit to him to-day." The man of God had noticed that Donald was deeply impressed by the truth, and truly Duncan Mackinnon was a father in Israel.

We believe that Donald was many years under conviction of sin, learning by the gracious teaching of the Holy Spirit that he was a lost sinner. So far as we know, he became much troubled in his soul during the winter of 1945-6. Many an anxious soul-question he asked of the Lord's people during this time. One could see he was under great distress of mind.

The Lord, however, who had brought Donald low in His great mercy, brought him, in His own time, into "a wealthy place." Soon afterwards, Donald was given the liberty of the Gospel through Romans chapter vi. 5 being blessed to his soul. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted

for righteousness." Donald was indeed a new man, a new man in Christ. The Lord Jesus Christ was his one hope for eternity. He marvelled at the Lord's mercy to such a sinner as himself.

In April, 1947, he was received as a member in full communion by the Bracadale Kirk Session, and in November, 1949, he was ordained an elder in that congregation. He had been Treasurer of the Minginish section of the congregation for many years. A man of few words, the grace of the Gospel shone in his walk and conversation. He was indeed a pillar in the Cause of Christ in Bracadale as Treasurer and Elder, his services were most willingly given.

He could not do enough for the Cause of Christ. His outstanding characteristics were humility and self-effacement. Some years before his death he had several attacks of illness. His strong frame became weaker. Yet he continued to occupy his place in church, and to take services until almost the end of his earthly course.

In January, 1956, he became gravely ill. In February, he was removed to an Inverness hospital, where he passed away on February 22nd.

A sweet leader of praise in the sanctuary, he remarked to the writer just before he was removed to hospital, "I am resting in the Lord in Psalm 121." He had that to the end. In that he had all.

To his widow and daughter, and to his brother and two sisters, we extend our heart-felt sympathy.

"Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance." (Psalm cxii. 6.)—*M. MacS.*

Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

SEARMON V.

"Oir rinn e esan do nach b'aithne peacadh, 'n a iobairt-pheacaidh air ar son-ne; chum gu'm bitheadh-mid air ar deanamh 'n ar fireantachd Dhe ann-san." II. Cor. v. 21.

Tha na briathran so a toirt fodh'r comhair dà ghnìomh mhòr a rinn Dia—gnìomharan breitheamhail a tha air an ciallachadh gu bhi foillseachadh dhùinn an ni a tha E ann mar bhreitheamh cothromach nan uile, agus cha'n a mhàin sin, ach gu bhi foillseachadh a ghràis ann an co-cheangal ri cheartas; gnìomharan a tha mach bho ghnathachadh àbhaisteach, co dhiubh a dh'amhaireas sinn orra mar a foillseachadh a ghràis na a cheartais. Is e am foillseachadh is glòirmhoire air a mhaitheas, agus foillseachadh a tha uile gu leir nuadh air a chliu mar am Breitheamh cothromach. Ann 'n a ghnàthachadh àbhaisteach, ann a bhi giulain a mach gun chlaon-bhreith a lagh Fein,

a mach a ionmhas a mhaitheis tha E toirt duais do'n fhìrean, agus 'n a naomhachd agus 'n a fhìrinn, tha E toirt bìnn air a chiontach gu peanas. Ach ann an so tha E air a thoirt fodh'r comhair a deiligeadh ris an neo-chiontach mar gu'm bitheadh E toilltean peanas, agus ris a pheacach mar gu'm bitheadh e toilltean duais na h-ùmhlaichd. Agus a rithisd, is aon de na gnìomharan so bunait an aon eile, agus an nì a tha'g oibreachadh a chùim an aon eile. 'S e an aon dhiubh gnìomh an Athar a thaobh a Mhìe, mu thimchioll am faod e bhì air a ràdh gur e am foillseachadh is ro-ghlormhoire de chliu Dhé, am foillseachadh is soillsich agus is saoibhir a tha air a thoirt air buadhaibh na Diadhachd. 'S e'n aon eile gnìomh Dhé a thaobh a pheacaich, mu thimchioll am faod e bhì air a ràdh gu'r e a dheiligeadh is iongantaich ri a chreutairean, a gabhail a stigh ann a bhì a toirt eachad beannachdan anns am bheil luach sìorruidh. Anns an aon ghnìomh tha E meas peacaidh do'n Fhear Urrais, air bonn gu'm bheil E seasamh air son pheacach agus a gabhail an àite; anns an aon eile tha E meas fireantachd do'n pheacach air bonn e bhì air fhaotainn anns an Fhearr Urrais. Gabhadh-mid dà ghnìomh mhòr so Dhé, gach roinn dhiubh an deigh a cheile; a toirt leinn 'n a fìrinnean (ag iarraidh gu'm bithead iad air an oibreachadh a stigh annain 'n an eufachd leis an Spiorad Naomh)—gu'm bheil innleachd na slàinte a gabhail a stigh shìochd Adamh uile mar ann an staid dìtidh do bhrìgh am peacadh; gu'r e slàinte a tha toirt bàr air oibribh Dhé uile; agus, gu'm bheil iomlanachdaibh na Diadhachd, gu h-àraidh fireantachd, gràs, agus gliocas, ri'm faicinn ann a' bhì toirt cleachdadh do shlàinte an duine le bhì 'g ullachadh Fear Urrais, tre'm bheil saorsa a ruigheachd oirrne.

I. “Rinn e esan do nach b'aithne peacadh, 'n a iobairt-peacaidh air son-ne.” Ann an so tha'm Fear Urrais air ainmachadh mar neach “no nach b'aithne peacadh.” Ann an aite eile tha E air ainmachadh mar Esan “nach d'rinn peacadh, nì mo thuaradh cealg 'n a bheul,” mar àrd-shagart “a tha naomh, neo-lochdach, neo-thruaillidh, air a dhealachadh o pheacaich, agus a rinneadh nì's àirde na ha neamhan.” Ach 's e so ach dòigh shònraicht' air fìor-ghloine ainmeachadh. Tha eolas neo-chrìochnach air peacadh aig Iosa ann an nàdur na Diadhachd mar Mhac Dhé. Tha eolas fìorghlan aige air mar ole neo-chrìochnach, a lìonadh a chridhe le fuath dha, agus tha'n t-eolas so aig bitheabh naomh. A gabhail beachd air anns a t-solus so, b'aithne do Iosa e anns an tomhas, agus le faireachadh a bhuinneadh Dha Féin a mhàin. Tha eolas air ann am faireachadh ana-miannaibh, air am bheil aithne aig peacaich agus naomh neo-iomlan. A gabhail beachd air anns an t-solus so, cha b'aithne do Iosa peacadh. Rugadh E bho mhnaoi, giheadh as eugmhais peacaidh; oir thàinig an Spiorad Naomh oirre, agus chuir cumhachd an Ti is Airde sgàile oirre. Ghabh E comhnuidh am measg pheacach, gidheadh bha E dealaichte riubh. Bha lagh Dhé 'n a chridhe, agus bha gach sinuaint; agus focal, agus gnìomh, a reir

robh neach eile air a dhearbhadh, ach cha d'rinn sin ach toirt air a spioradalaehd agus fhior-ghloine. Bha E air a dhearbhadh mar nach fhior-ghloine dealrachadh a mach na bu shoilleir. "Co agaigh-se," thubhairt E, a chuireas peacadh as mo leth-sa?" B'e aideachadh Iudais, Bhrath mi fuil neo-chiontach, agus b'e cainnt' Philat, Tha mi saor bho fhuil an fhìrean so. Bha sgàile na fìor-ghloine so air a toirt seachad fòdh'n lagh ann a' bhi'g agraadh gu'm bitheadh an iobhairt gun ghaoid, agus co-cheangailte ri so tha Iosa air ainmeachadh mar Uan Dhé.

Bheireadh fìor-ghloine Iosa, ann a bhi beachdachadh oirre, mar a tha i innte fein, air peacaich a bhi tionndadh bh'uaith, ag oabhrachadh an suidheachadh inn tinn sin a tha faotainn dol a mach anns na briathran sin, "Imich 'uam a Thighearna, oir is duine peacach mi." Ach fhior-ghloine mar an iobairt, a tha eir as do'n pheacadh, na fìrinn a tha tarruig dhaoine. An d'agair lagh naomha Dhé nàdur iomlan fìor-ghlan Annasan a b'E Fèar-ionaid chreutairean mhi-naomh? Thug Iosa da ionnsuidh fìor nàdur daonnachd anns nach robh smal. An d'iarr e ùmhlachd iomlan, a chum agus gu'm bitheadh urram air a chur air 'n a agartasan, agus gu'm bitheadh duais 'n a h-ùmhlachd air a deanamh thairis do luchd brisidh an lagh? Thug Iosa ùmhlachd dha ann a lànachd, agus dh'àrdich se e ann a bhi toirt ùmhlachd dha. An d'agair e gu'm bitheadh e air a choimhlionadh 'n a pheanas mar an ceudne? Rinneadh Esan do nach b'aithne peacadh 'na pheacadh.

(*R'a leantuinn.*)

Notes and Comments.

High Mass in an English Church.

It was reported in a religious weekly periodical in June that "High Mass" was celebrated in St. John's Church, Keswick, by the Bishop of Carlisle, Dr. Thomas Bloomer. Apart from the blasphemy of this evil service, it is celebrated in the knowledge that Article xxxi. in the English Church Book of Common Prayer describes the offering of Masses as "blasphemous fables and dangerous deceits." This bishop, like many other clergymen in the Church of England, is a law-breaker, dishonest, and an idolater. As has been said by another, such men and not (as yet) Papists, but 'apists.'

The question may be asked: Why do they not join the Papal Church and finish with the Church of England? One answer is, that such men are working to influence as many of their people as they can to embrace Romish practices, and to bring the Church of England nearer and nearer to union with Rome. This is the undisciplined state of affairs in the Church represented by the Archbishop of

Canterbury, who addressed the General Assembly of the Church of Scotland, in Edinburgh, last May. And Presbyterian Scotland is told that there is no danger of losing anything by the conversations between representatives of the Church of Scotland and the Church of England, with a view to union of some kind. Let the Archbishop of Canterbury bring about Scriptural union within the borders of his own denomination where the deepest disunity exists, before making plausible speeches in Edinburgh, with the aim of influencing the Church of Scotland to leave her Presbyterianism, such as it is. "Watchman, what of the night?"

Strange Challenge to Northern Rhodesian Missions.

A copyright article appeared in the *Scotsman* for 22nd June, describing a strange African personality, a woman called Leuchina, who has been active in recent years among her own people in Northern Rhodesia. She claims to have risen from the dead and to be sent of God to cast out witchcraft among Africans in the forest. She is said to have thousands of African followers, and to have reduced the number of Africans attached to the Church of Scotland Mission at Lubwa, from 4,000 to 400, after having been permitted, we are told, to participate in their Mission activities. This was an ignorant and fatal step for a professing Christian Mission to take. This false and unscriptural charity has so often wrought havoc. The *Scotsman's* Special Correspondent from Salisbury relates that the Church of Scotland missionary at Lubwa now thinks of this woman as a menace to religious truth. We easily conclude that he and others in charge on that Mission are too late in recognising the obvious work of an instrument of Satan, in one claiming to have risen from the dead to destroy Satan's work in withcraft. There is much else illuminating in this copyright article which, of course, we cannot quote here. But we have observed enough to indicate once more how Satanic power and ingenuity are operating to-day to bring to an end the propagation of the Christian faith among the heathen. Kenya, Ceylon and India, etc., are spheres where Christian missionaries are being opposed in a systematic manner by the native heathen of those lands. And it seems that the kingdom of darkness is arising in a concerted effort in these parts of the world to regain the full and unchallenged sway of paganism and idolatry, which the Holy Scriptures and the propagation of the Christian faith cannot but undermine when their influence is felt under the blessing of God. But Satan as an angel of light in Northern Rhodesia or as a roaring lion in Kenya, will be exposed and overthrown, "when kingdoms shall assembled be, to serve the highest Lord" (Psalm cii. 22). While visiting our own Church Mission in Southern Rhodesia, we do not remember hearing of any such cult as we have commented on here.

Roman Catholic Support for Premium Bonds.

At the end of April, the Roman Catholic Archbishop of Liverpool, Dr. Godfrey, is reported to have told a rally of young men that "gambling, wagering and lotteries are not a moral evil unless they are indulged in to excess." He said that the Chancellor of the Exchequer's bond lottery proposal "does not in any way offend the moral sense of Catholics." This is quite consistent with the perverted moral theology of the Romish Church. As the late Rev. Dr. Robertson of Venice states in one of his books—the R.C. Church offers salvation *in* sin, not salvation *from* sin. Every evil is allowable by the moral theology of the Jesuits and the argumentation employed. What a Satanic use of the word "holy" is to be found in the Romish Church.

New Bible Edition Printed in Russia.

The following item of news appeared in an American paper, the *Buffalo Evening News*, of 5th May, 1956: "A new Russian edition of the Bible—the first to be published in the Soviet Union since 1918—has been issued by the Moscow Patriarchate Press, Tass said to-day. . . . It also has a concordance and an index of daily lessons to be read." If this Bible is freely available to the people of Russia in general, without restriction, the news is good. But this fact is no indication of a change of heart on the part of the Russian rulers in relation to the religion of the Bible. Yet God's Word will not return unto Him void, when blest to sinners by the Holy Spirit, in Russia or elsewhere.

Church Notes.
Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, London, Portnalong, Achmore and Stoer; second, Fort William; third, Greenock; fourth, Glasgow; and fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and

Stoer. *October*—First Sabbath, Tolsta and Lochearron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Special Notice.

We have published above all the Communion dates for the year 1956. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

Day of Prayer.

The Synod of the Church, in May, made the following appointment: "That Wednesday, 19th September or Thursday the 20th, be observed as a day of Humiliation and Prayer throughout the Church, on account of continued low state of true religion and the need of an outpouring of the Holy Spirit upon the land."

Mission Transport—An Appeal.

The Jewish and Foreign Missions Committee having taken into their consideration the absolute necessity of having adequate transport at the disposal of the staff in our Mission in Southern Rhodesia decided to make this urgent appeal for funds for their object.

The Committee would place the following facts before friends of the Cause of Christ:

1. The following extracts from the Deputies' Report show the present needful position, viz.:—

. . . "The purchase of new cars and the maintenance of those on hand presents a problem which can only be fully appreciated by those who have seen the distances and experienced the terrible condition of the roads.

At Ingwenya there is only one car which has now reached the stage of needing continual repair. When Mr. Miller goes away to examine the Kraal schools—which means he may be away from home for some time—the Mission is left without a car—a position which can be very serious should illness occur among the Europeans or the children boarded at the Mission. A new car for Ingwenya is essential, in our opinion.

At Mbumba, the Mission lorry—a Bedford truck—has also reached the condition of continually needing repair. At the time of writing this report, it was in the garage for repairs estimated to cost £100. A new lorry is also essential. . . ."

2. The Committee would strongly emphasise the need of new and reliable transport in view of the long distances to be travelled over excessively difficult roads and tracks in the visiting of the

Mission Stations and Schools. Also food, building materials and other essential goods need to be transported from Bulawayo.

3. The distances from Bulawayo to the principal stations are as follows, viz.:—(a) To Ingwenya, 36 miles; (b) to Zenka, 90 miles; (c) to Mbumba, 120 miles by a short way in dry weather—and the long way in the rainy season, 160 miles.

4. From these observations it can be seen that good transport forms a life-line in the organisation and activities of the Mission as a whole.

The Committee appeal urgently to lovers of the Gospel to give of their means *now*, and as liberally as possible to meet this crying need. A special appeal is hereby made to those friends whom the Lord has prospered in providence.

We estimate that the approximate sum required immediately is £2,000. All donations to be sent to Mr. John Grant, General Treasurer, 4 Millburn Road, Inverness, marked *Mission Transport*.

JOHN COLQUHOUN, *Convener*.

DONALD MACLEAN, *Clerk*.

To the Foreign Mission Committee.

Synod Proceedings and Mission Report.

As in former years the *Synod Proceedings* are being printed and will be published soon and parcels sent out to our Congregations. This year, in addition to the usual contents, the *full* Report of the Church' deputies to our African Mission is being printed at the end of the *Proceedings*. This will add about 30 pages of reading material to the publication and will make available to all our Church people the above Report. The cost of printing the *Proceedings* this year will thus be greater and the price per copy to readers will therefore be increased. At time of writing the increased price per copy has not been decided on. We consider that it should not be less than 2/- per copy. The price when fixed will be indicated in September issue of the Magazine; but in the interval enquiries can be sent to Mr. John Grant, 4 Millburn Road, Inverness, from whom copies can be had. And we would ask those ordering copies to forward, in addition to price of the *Proceedings*, what will cover postage.

ROBERT R. SINCLAIR, *Clerk of Synod*.

Wanted:—

F.P. Magazines, excepting volumes 35, 41, and 52 to 60 inclusive.

Y.P. Magazines excepting volumes 1, 10, 12. Complete volumes only, unbound.

Please write: Mr. F. Coxon, 32 Douglas Road, Long Eaton, near Nottingham.

Acknowledgement of Donations.

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

Sustentation Fund.—Anon., Inverness postmark, £1; Mr. J. A. McC. Dervaig. Tobermory, £1; Mr. J. Couper, 48 St. John's Road, Wembley, £4.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—A Widow's Mite, Helmsdale postmark, £5.

Dominions and Colonial Missions.—Mr. R. F. Hardy, R.C.A.F., Langar, Notts, £2.

Publication Fund.—Mrs. C. M., 47 Warrender Park Road, Edinburgh, towards Bibles for Jewish children, £1; An Argyllshire Friend, o/a Trinitarian Bible Society, £5.

Jewish and Foreign Missions.—A Widow's Mite, Helmsdale postmark, £5; Anon., Thank-offering, Oban postmark, £5; An Argyllshire Friend, £5; Collection taken at one of the Services in Gisborne, New Zealand, April, 1956, £18 10/-; From the Calgary Congregation per Mr. A. Beaton, 420-21st Avenue, N.W., Calgary, £17 13/6; From a Friend of the Cause, U.S.A., per Rev. J. P. Macqueen, £32; Collection from Aultguish Hydro Electric Camp Services, £2; Mr. J. Couper, 48 St. John's Road, Wembley, £2; A Friend, Argyll, £1; A Free Presbyterian Friend, North Shore, Auckland, £5.

Mission Transport Fund.—From Inverness Friend, £5.

Magazine Free Distribution Fund.—Mr. K. McL., Breaslete, 10/-; Mrs. R. Hitchen, Church Road, Gosforth, £1; A Skye Friend, 6/-; Anon. Friend, 12/6.

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London Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks £1 10/- from an F.P., Inverness, and £1 from Miss C. M., Fort William.

St. Jude's Congregation.—The Treasurer acknowledges with sincere thanks £10 from a Friend for Home Mission and £10 for Foreign Mission, per Rev. D. J. M.

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