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Justification.

WE have read that Luther said that the doctrine of justification by faith is the test of a standing or of a falling Church. Of course, all the basic doctrines of God's infallible Word are essential and vital for the Church to teach and proclaim, as spiritual and saving experience is obtained through the doctrine of Scripture being applied to the soul by the Holy Spirit of Truth. Yet, no doubt, the matter of justification holds a peculiar place of its own in the faith once delivered to the saints, and therefore we would offer several brief observations thereon here.

It is as a sinner anyone is justified by the holy God of Eternity. For, "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God" (Romans iii. 10, 11); and "All have sinned, and come short of the glory of God" (Romans iii. 23). And so, they who are justified of our fallen race are in themselves absolutely lacking in righteousness in the light of the divine law and the claims therein set forth; as also entirely sinful and corrupt from the crown of the head to the soles of the feet and laden with guilt as before God. All are thus under the divine condemnation relative to their state of sin.

According to Scripture teaching *it is God who alone can justify a sinner*; and in brief, He does so by forgiving every sin and accepting the person of the sinner as righteous before Him, the infinitely righteous Judge of all. As we read in the 32nd Psalm and in Romans iv. 6-8: "Blessed are they whose iniquities are forgiven"; and "even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." So in this wonderful and divine act of justification, God removes the sins which come between Himself and the sinner, and also bestows upon the sinner a righteousness which satisfies God himself and which makes the sinner acceptable as to his state before Him.

The basis upon which God justifies the sinner does not consist in anything done by the sinner in respect of the claims of the divine law; as it is not by works of righteousness which the sinner may endeavour to perform being wholly incapable of doing so, and it is not on account of anything wrought in them. The ground of the divine act is the perfect obedience of the Lord Jesus Christ to the Law of God, and the satisfaction given by Him through His death and atoning blood to the justice of God, on behalf of the sinner. And here righteousness is provided and sin and the curse put away for ever. As we read of the voice of the Father from the excellent glory: "This is my beloved Son, in whom I am well pleased." The righteousness and satisfaction of Christ are in this act imputed to the sinner.

As to the sinner's experience in this blessed matter, we find the Word of God declares in Romans viii. 30: "And whom he called, them he also justified." And further, it is said to be by faith that one is justified. Herein we must consider the sinner called by the Holy Spirit effectually through the Word of Truth, and therein convinced of his sins and condemnation connected thereto, and weaned from all hope in himself and his own deeds which are all but filthy rags, and enlightened in the revelation of God's method of justification through the righteousness and blood of Jesus, His Son; and in whose heart God has implanted the grace and gift of faith to look to, and believe in, Christ Jesus and His righteousness and blood, for pardon and acceptance with Him. As we read in Romans iii. 22: "Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." And further we read: "And therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans v. 1). And so the sinner is justified by the righteous God of heaven, in the "day" he looks by faith to Christ Jesus; without the works and the deeds of the law.

Now in this act of justification, God is just; inasmuch as His divine character and name have been honoured. He has received unspotted and perfect obedience to His most holy law and claims from His Son Jesus Christ. His justice was fully and eternally satisfied by the atoning death of Christ as the sinner's substitute, in which He bore their guilt and punishment. And also the justification of a sinner by God is entirely of His sovereign and free grace. The divine love shines forth brightly and gloriously when God declares: "Your sins and your iniquities will I remember no more." And as the Apostle John writes: "Herein is love, not that we loved God, but that he loved us." "By grace are ye saved."

And the justified sinner has precious benefits. Among these we find, peace with God, access unto that grace wherein God's people stand, and a hope of the glory of God. And as the Scriptures manifestly teach, those enjoying these Covenant mercies here in time,

will without doubt seek by God's help to bring forth fruit unto holiness, in their life and conversation. The righteous law of God is not cast aside by them because they are under grace. Their desire will be to love the Lord their God with all their heart, and their neighbour as themselves, and to live a life which is after godliness. For example, surely the justified sinner who stole, will now steal no more; and so we perceive here regard for the law of God as a rule of life, and this is how it shall be with all who are justified freely by His grace.

We would note by way of special emphasis, in conclusion, that the Word of God and the *Confession of Faith* place effectual calling, as to order, prior to justification. The very first clause in the *Confession's* chapter on Justification reads thus: "Those whom God effectually calleth, he also freely justifieth," and this statement is based upon Romans viii. 30: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified. . . ." And one thing underlies this aspect of doctrine, and it is this: that there can be no faith in Christ, and no believing unto justification and salvation apart from the vital operations of the Holy Spirit in the soul of the sinner. This we mention ever against some phases of Arminian and "revivalistic" doctrine, which infer that the sinner can believe by an inherent and natural faith; and that upon or after believing he *then* receives the Holy Spirit. This, of course, is completely at variance with the doctrine of Holy Scripture, and the experience of the Church of God. And thus it is clearly exhibited in Scripture that the Trinity, Father, Son and Holy Ghost, are concerned with the bestowal upon sinners of the inestimable Covenant benefit of justification, as of the bestowal of all saving mercies. The salvation of God is the salvation of the Triune God. "Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah" (Psalm iii. 8).

Episcopacy and Presbyterianism.

By REV. JOHN COLQUHOUN, Glendale.

(Continued from Page 166.)

III.—The entrance of Episcopacy into the Scottish Church.

IN the previous article we have seen that Episcopacy had no place in the Church of the Reformation in Scotland, and that the reason why it was, in this respect, different from the Protestant Church in England was that the Scottish Reformers went to the Bible for guidance in rearing the ecclesiastical fabric in Scotland. The purpose of this article is to notice some matters bearing on the contact of Episcopacy with the Scottish Church, and by the Scottish Church we mean the Protestant Church set up in Scotland at the Reformation, as distinct from, and opposed to the Roman Catholic Church which some writers

are fond of referring to as "the old Scottish Church." It may well be said that Episcopacy came to Scotland unsought and undesired, and when it actually made its appearance on the Scottish side of the Border, it was looked upon, not only as a stranger, but as an enemy whose purpose was to overthrow the democratic government of the Scottish Church and deprive its people of their religious and civil liberties. It was assumed by those who framed the *First Book of Discipline* that the patrimony of the Roman Catholic Church, which was now dis-established in Scotland, should be used for the support of the Reformed clergy and for the maintenance of schools, in order to carry into effect Knox's ideal that there should be a school in every parish in Scotland.

The charity "which thinketh no evil" left a great deal of that patrimony in the hands of the former possessors of it during their life-time, but, by the time these began to die off, other eyes than those of the legal heirs of these possessions began to look covetously upon them. Out of this came a device which, for ingenuity, is well worthy of the kingdom of Satan. In January, 1572, when the Earl of Mar was Regent, a Church Convention was held at Leith where Commissioners were appointed to meet with others appointed by the Regent to treat "anent all matters tending to the ordering and establishing of the policy of the Kirk."

The result of this was that "in consideration of the present state" the names and titles of Archbishops and Bishops were not to be altered, but were to continue in time coming as they did before the reformation of religion. This gave an opportunity to the crafty and inscrupulous enemies of the Church among the nobility to appoint weak or ambitious men as bishops under a contract which gave them only a small portion of the revenues of church lands, while those who appointed them got the most of these revenues, as was said by one of that generation, "My lord getteth the benefice and the bishop serveth for a portion out of the benefice to make my lord's title sure."

The Scottish laity nicknamed them "tulehan bishops," a tulehan being a calf's skin stuffed with straw to cause the cow to give its milk. It was on the occasion of the appointment of one of these to the See of St. Andrews that Mr. Patrick Adamson, disappointed because he was not preferred himself, in his sermon, made three sorts of bishops: "My lord bishop," he said, "was the bishop in time of Popery; my lord's bishop is now when my lord gets the benefice, and the bishop serves for a portion with a title to make my lord's right sure; the Lord's bishop is every true minister of the Gospel."

On this matter Dr. McCrie says, "The evils which this new and inauspicious settlement was calculated to produce were soon apparent to the most simple and unsuspecting. The Sees were generally filled, as might have been anticipated, by persons who were unqualified,

some by youth and others by extreme age, some by want of talent and others by want of character. They incurred public odium by consenting to become the tools of the court, and by the simoniacal pactions which they were known or suspected to have made with those to whom they were indebted for their presentations.

"At every meeting of the General Assembly, complaints were made against them, or censures were inflicted on them, for neglect of duty, transgression of the laws in the admission of ministers, interference with superintendents in the exercise of discipline, simony, or the alienation of the property of the Church. Those who agreed to the proposal of the court at Leith, in the hopes that churches would be planted and stipends appointed, were mortifyingly disappointed. The patrons of benefices, not being bound by law, refused to comply with the regulations; and the Regent, instead of using his influence, as he had promised, to procure their compliance, encouraged them by his conduct to persevere in their refusal. Having, under a deceitful pretext, got the management of the thirds of benefices out of the hands of the collectors appointed by the church, he united a number of parishes under the care of one minister, assisted by readers to whom a trifling salary was allotted.

"The ministers complained loudly of these abuses, and consulted on the most proper means of checking them; upon which Morton accused them of seditious and treasonable speeches, withdrew his countenance from their assemblies, began to call in question their right to meet and transact business without his express allowance, and advanced a claim to the same supremacy over the Church in Scotland, which had been declared to belong to the inherent prerogative of the sovereign in England." *Life of Andrew Melville*, p. 49-50.

The advent of the Tulchan Bishops was the thin end of the wedge which inaugurated in Scotland a struggle for religious and civil freedom which on the one side was characterised by fortitude, and suffering, perhaps unparalleled in the history of nations, and on the other hand by oppression, cruelty, and disregard for the most tender feelings of our nature and for the claims of a conscience, enlightened by the Word of God, which the history of no other land can produce anything to surpass it, while the fact that this was done in the name of religion, and for the promoting of the claims of a particular Church government only increases the shame of it.

King James VI. was born in 1566, six years after the Protestant religion was established in Scotland, and as he grew to manhood, he betrayed clearly that his aim was absolute monarchy. He realised very well that Episcopacy would suit his purpose far better than Presbyterianism, and thus we find that a great part of his life was spent in trying to put down Presbyterianism and rearing upon its ruins the fabric of Episcopacy. In neither did he succeed, for there

were men in Scotland who went out to battle in the name and in the strength of their God, and in doing so we find the God in whom they trusted crowning their efforts with success, for in July, 1580, we find the General Assembly passing the following special Act condemning the office of a bishop:—

“Forasmuch as the office of a bishop as it is now used and commonly taken within this realm, has no sure warrant, authority, or ground out of the Scriptures, but was brought in by the folly and corruption of men’s invention to the great overthrow of the true Kirk of God, the whole Assembly in one voice, after liberty granted to all men to reason in the matter, none opposing themselves in defence of the said pretended office, finds and declares the said pretended office, used and termed as is above said, unlawful in itself, as having neither fundament, ground, nor warrant in the Word of God; and ordains that all such persons as enjoy, or hereafter shall enjoy the said office, to be charged *simpliciter* to demit, quit, and leave off the same, as an office whereunto they are not called of God. And suchlike, to desist and cease from preaching, ministration of the sacraments, or using any way the office of pastors, until they receive *de novo* admission from the General Assembly, under the pain of ex-communication, to be used against them; wherein if they be found disobedient or contravene this Act in any point, the sentence of ex-communication to be executed against them.” This Act provides a clear proof of the attitude of our Reformers to Episcopacy.

When King James VI. took the Government of the nation into his own hands he showed early that his intention was to undo the work of Reformation and to have the Church of Scotland under Episcopal government, but in his endeavours to bring this about his craft and duplicity were extraordinary.

While doing his utmost to bring in Episcopacy he would praise the Church of Scotland and its institutions, as, for instance, in the Assembly of August, 1590, after his return from Denmark, he praised God that he was born in such a time of the light of the Gospel, to such a place as to be king in such a Kirk, the most sincere Kirk in the world. “The Kirk of Geneva,” said he, “keeps Paskhe and Yuille. What have they for them? They have no institution for them. As for our neighbour Kirk of England, their service is an ill-said Mass in English. They want nothing of the Mass but the liftings. I charge you, my good people, ministers, doctors, elders, nobles, gentlemen and barons, to stand by your purity, and to exhort the people to do the like; and I forsooth, as long as I possess my life and crown shall maintain the same against all deadly.”

This was the brave speech of one who afterwards banished the godly John Welsh of Ayr from his flock and his country for his opposition to Episcopal government, and refused permission for him to return to

his native air unless he would submit to the bishops, although he was assured that this was the only means by which his life might be prolonged. The inconsistency between his speech and his conduct is further revealed by, for the same reason, shutting up Andrew Melville in the Tower of London, and ultimately banishing him to a foreign land, thus depriving Scotland of the services of one who has been justly described by Robert Boyd of Trochrig as "that venerable father of our Church, the ornament of his nation, and great light of this age, in all virtue, learning, vivacity of spirit, promptitude, zeal, holy freedom, and boldness and invincible courage in a good cause, with a holy course of life and resolution." If King James had done no other evil but what we have in those two instances, it would be enough to cause his memory to bear the brand of infamy. Alas! like another king, he requited faithful rebuking by adding these evils above all the other evils which he committed.

The Mass and Other Evils.

By REV. JAMES MACLEOD, Greenock.

THE Mass of the Roman Priest is the most blasphemous form of religion even invented by the devil. It is clear from historical records that the "Mass," "The Adoration of the Host," "Altars," etc., were unknown in the Christian Church for the first three or four hundred years of the Christian era. It was in the 9th century that the doctrine of "transubstantiation" was invented by the priests of Rome. The only sacraments known to the Christian Church are recorded in the New Testament: Baptism and the Lord's Supper. And that is all that will be given to the Church of God in this world to the end of time. The "Mass" is one of the most lucrative methods of collecting money also ever known or invented! It is, of course, the "Stock Exchange" of the Vatican. Let the "Mass" vanish, and the bottom is out of Popery! When the people cease to attend Mass, and pay for "saying Mass" for the living, and for the dead, the papal religious plague disappears for ever. The 11th chapter to the Romans is very solemn where the Apostle of the Gentiles warns them, "For if God spared not the natural branches, take heed lest He also spare not thee." There is no doubt that the great apostacy of the Church from the 4th century to the dawn of the Reformation in the 16th century was foreseen, and hence the warning that they might be "cut off" which actually happened, and like the Jews who rejected Christ, are outside the pale of the true Church of God. The Jews were not spared because of their unbelief, and are to this day grouping in darkness looking for a Messiah that will never come in the way that they are looking for Him. How pathetic! The poor Papists dreaming, and

looking for a heaven that is not higher than their own blind imagination. Here they are hovering between Confessions, Masses, Purgatory, praying to saints, and paying money to the Church. No hope left! It is "work, more work, or black despair!" It is not with them "If therefore the Son make you free ye shall be free indeed," but, if the priest, the bishop, and the poor blind pope "make us free, and pardon us," we may not be left too long in the fires of purgatory before we get to heaven! How dreadful to be deprived of the Gospel that sets the sinner free from hell, death, the wrath which is to come, the curse of the law, the guilt and dominion of sin! "His mouth is most sweet." The poor Jews; the poor Papists; and doubly poor the miserable Protestants that have cast off the easy yoke of the Gospel for the subterfuge of the "World Council of Churches." What madness! The Scottish Reformers saw this danger, and prepared the people against it by Acts of Parliament in 1560.

We give the exact words as then used which the majority of our people will not find difficult to follow, and understand the meaning of by a little study, and attention.

The year is 1560. The Scottish Parliament was sitting in Edinburgh. John Knox was present at this meeting.

"THE ACT AGAINST THE MESSE."

The title in the Acts of Parliament, 1567, is, Anent the Messe abolisheit, and punisching of all that heirs or sayis the samin.—Cap V.

"In the Parliament haldin at Edinburgh, the tent of Julij, the year of God JM fyve hundreth thresecor yearis, the said Parliament being continewed to the first of August nixt thair-after following with continewatioun of dayis, upoun the twenty-four day of the said moneth of August, the Thre Estaitis then being present: The whiche day, forsamikle as Almychtie God be his maist trew and blessed worde, has declaired the reverence and honour quhilk should be gevin to Him; and, be His Son Jesus Christ, has declaired the trew use of the Sacramentis, willing the same to be used according to His will and worde; Be the quhilk it is notour and perfittlie knawin that the Sacramentis of Baptisme and of the body and bloode of Jesus Christ, hes bene, in all tymes bygane corrupted be the Papisticall Kirk, and by their usurpit ministeris; (by the Priests,) and presentlie, notwithstanding the Reformation allready maide according to Gods Word, yit nottheless thair is some of the same Papis Kirk that stubburnelie perseveris in thair wicked idolatrie, sayand Messe, and Baptizand conform to the Papis Kirk, prophanand thairthrow the Sacramentis foirsaidis, in quyett and secrete places, regardand thairthrow nowther God nor His Word: Thairfoir it is status and ordeaned in this present Parliament, that na maner of persone nor personis, in ony tyme cuming, administrat ony of the Sacramentis foirsaidis secrete, or

any other maner of way, but thei that are admitted, and have power to that effect; nor say Masse, nor yet hear Masse, nor be present thairat, under the pain of confiscatioun of all their goods, (moveable and unmoveable,) and punishing of their bodies at the discretioun of the Magistrattis, within whais (whose) jurisdiction sich personis happens to be apprehended, for the first fault; banishing of the Realme, for the second fault; and justifying to the dead, for the thrid fault: And ordainis all Schireffis, Stewartis, Bailleis, and thair deputtis, Provestias, and Bailleis of Burrowis, and other judges whatsumever, withtin this Realme, to take diligent suyt and inquisition within thair bounds; whair any such usurped ministerie is used; Messe saying, or thei that beis present at the doing thairof, ratificand apprevand the samyn, and tack and apprehend thame, to the effect that the panis above wrettin may be execut upon them.

Extractum de libro Parliament, per me, etc.

(Sic subscribitur.)

JACOBUS MCGILL."

This Act applied to the whole of the Realm of Scotland. We do not believe that Papists should be tortured in any way, or their goods confiscated, while we do believe that their religion should be strictly prohibited, and the people set free, who are under the mental, and spiritual tyranny of the said priest. The Church of Rome is very faithful to her own wicked religion, and is absolutely intolerant where she has the power to exercise her cruel will on other people: viz. in Spain, Columbia, etc. Her Satanic logic is that she is the only Church, that the world is her sphere of labour, and dominion, and all who resist, or stand in her way must be destroyed. "We are the holy Roman, and Catholic Church, and no other Church, State, or Dominion must resist our will," saith the Pope! That is what Protestant Britain is up against. That is what the Parliament saw, in 1560, Luther, Calvin, Knox, and all the Reformers, and Protestant Divines saw ever since. She speaks meekly, and smoothly of toleration in Britain at the moment, but how? And what is she saying in Spain, and acting in Columbia? Her wicked laws have not been changed, or revoked by any Pope since the days of the Council of Trent! Never! This is the "Church" that is admired by many of the Clergy in the Church of England, hearing Confession and muttering Masses, and "admiring the mellow light of her candles."

The Church of Scotland hankering after her ritual, through Iona, and the Lambeth Conferences! Surely they are gone mad! "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad!" These are the judgments of the Lord upon men for departing from the truth of God (Jer. li. 7). Are they really

sane men? Morally, and mentally they may appear sane but spiritually they are mad! Who but one who was spiritually mad should ever seek the popish rituals of the Romanisers of the Church of England, via Iona, and Lambeth Conferences. They appear to be like King Saul when he went to the witch of Endor for "light, guidance, comfort, and hope."

It is painful to think that our Presbyterian Brethren would entertain the thought for one second, far less conferring with a view "of a better understanding with their Episcopal Brethren, the Bishops" who have a seat in the LORDS! No doubt many of the "Leaders" of the Church of Scotland would like a seat in among "The Lords Spiritual" however destitute they might be of the Holy Spirit. We hope and pray that the people of that Church shall assert their ancient rights, and tell "The Edinburgh Leaders," "If you wish to join the Episcopal Bench of Bishops, we have no such desire to forsake the Presbyterian Form of Government which we believe is the most scriptural that the Word of God reveals to us, and because of that no change, and no surrender." They tell you that although they would "join the sister, Episcopal Church, and co-operate in a Christian way that they would retain their own form of Presbyterian Church Government, and practice?" That was said before 1929, but what happened? Where is the historic Reformed Church of Scotland? Where is the Church of the Revolution Settlement? Where is the Church of Henderson, Rutherford, and Thomas Chalmers? It cannot be traced in the present Church of Scotland but in name only that she is Presbyterian. Are her people to give up the last resemblance to the Reformed Church—namely Presbyterianism for Episcopacy? It is to be feared that her people have ceased to care what may happen—deep, deadly apathy blanketing their minds towards the Word of God, the Gospel, and spiritual values as that their "Leaders" can lead them into any sort of position! Oh, for a Boanarges that would declare death on their altars, death in their pots, death on their false religion. "And Elijah came unto all the people, and said, how long halt ye between two opinions? if the Lord be God follow Him: but if Baal, then follow him. And the people answered him not a word" (I. Kings xviii. 21). Elijah went on: "And call ye on the names of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let Him be God. The people answered and said, it is well spoken" (I. Kings xviii. 24). "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood" (Jer. xlvi. 10). What a heinous sin it is departing from the Word of the Lord! The people of Scotland have departed from the Word of God (with few exceptions here and there), and however thoughtless politicians may put the evil day from them, "No war, and peace in our day," and the Churchman calls for unions, and one world Government for all Churches, and States, that

shall not keep for one hour back the vials of God's wrath from a sinful generation! It is the council of despair, just like the prophets of Baal in I. Kings xviii. Let all Free Presbyterians keep close to their Church, their Bible, secret prayer, and attending the public worship of God, which is conducted in your Church according to the Word of God (Psalm xxvii. 14).

Ye Will Not Come To Me.

A Sermon by RICHARD CAMERON, the Covenanter.

"And ye will not come to me, that ye might have life."

—John v. 40.

THERE were many of the Jews as ye may see from the preceding part of this chapter, that came to Christ in the external ordinances, following the Gospel, and yet the ends they had before them were not good. Therefore He upbraids them with this, "And ye will not come to me, that ye might have life."

Now, I would ask you this question, What went you out to see? Came ye out to see a man, "a reed shaken with the wind?" Or came ye out to see a multitude gathered together? Or came ye out to see a ministers' deportment? Or came ye out to betray us? Well, whatever way, our Lord knows your ends, and the greatest sinner here shall be welcome to come to Jesus Christ. He is saying, "You in the parish of Crawford-John, will ye come unto me? Ye in the parish of Douglas, will ye come unto me? Ye in the parish of Auchinleck, will ye come unto me, that ye may have life?" Now our Lord knows every one of your ends in coming here this day.

In the words read, there are these two things observable:—

First, that there is a great unwillingness to come to Christ: "And ye will not come to me." There is a great unwillingness in Scotland this day to come to Christ. The king will not come; the council will not come; the prelates will not come; and the indulged with their favour will not come. Christ says they will not come, and the devil says they shall not come.

Secondly. I observe that they that come to Christ get life—that ye might have life. They get a life that is worth the having. We think much of the natural life, but this life will avail us when the other is gone.

Now, in speaking unto the first of these observations, I shall:

I.—Show you that there is a great unwillingness in sinners to come to Christ.

II.—I shall show you how it is that sinners are so unwilling to come to Christ.

III.—I shall make some short application of the doctrine. And,

I.—I return unto the first of these, to show that there is a great unwillingness in sinners to come to Jesus Christ, and to make out that ye may say what is it to come to Christ? Now (as I was hinting at it in the lecture) as to coming unto Christ, if He were coming in pomp or grandeur as a king in bodily shape, we would stoop down and take Him by the hand, and put Him in our bosom. Come, then! Oh, will ye come in a believing way to Him? In a word, will ye believe the doctrine? It is more plainly to believe, and rest “upon Him as He is offered to you in the Gospel.” I know well, they are great fools that will not set their seal to what our Lord here says: “How long shall I stretch out my hand to a gainsaying people? How long shall I say unto you, Behold me! behold me!” Many a time ye have been called upon at preaching days and fast days; but are there not many of you as ignorant as those that never heard of Him? In clearing of which I shall offer you these few particulars. And

1. There is a great unwillingness. Consider how great a work it is to bring men to make use of the means, yes, of the outward or external means. It is true there are very few of the sons of men but make use of some sort or form of worship, but for the powerful and effectual means that God has appointed, it is not easy to bring folk to these; it is not easy to bring people out to hear the persecuted Gospel this day. There are not many free to hear preaching in the open fields. It is not easy to bring folk to read the Word. I know the Bible is a slighted book by many. And

2. There are some that are brought to the use of means; but how unconcerned are they, whether they profit by these means or not! Folk that give way to sleep, give evidence that they are not much concerned about coming unto Christ. The clapping, or rather raking up, of their eyes, says to me that they are not seriously insisting for a meeting with Christ.

3. It is very hard to convince men of sin. Many come to hear preaching and read the Bible, but those that are not convinced of sin have never come to Christ. They cannot hear them that are free in telling them their faults. It is true they will hear of sin in general, but how hard is it to get folk to particularise their sins! There is not a man amongst a thousand that will take freely and fully with sin; and to all such our Lord is saying, “Ye will not come unto me, that ye might have life.”

4. Let us consider how hard a thing it is to bring a man to grief for and hatred of sin. Some are brought to ordinances, and some to read the Word, and some even to conviction of sin; but will they quit it? It is true ye may be grieved for sin; but have ye grieved and hated yourself for your sin? Oh, if ye got but a view of the saints on Mount Zion, clothed with righteousness, even that of Christ, and a

sight of the terror of God, ye would know that it is a bitter thing to depart from the living God—ye would abhor nothing like sin! Where there is so little hatred of sin it is an evidence that ye will not come to Him who is the propitiation for those that are sick and diseased with sin.

5. Consider how few are prevailed with to resolve and endeavour to forsake sin. There are many folk will be convinced of sin and grieved for it but they cannot quit it.

They are at a stand there. And likewise they will acknowledge the indulgence is a sin, but they must not leave it.

It is so sweet a cup ye must not take it from your heads, but ye must drink it if it should be your death. Many have been leprous with that, and they will become loathsome to the people of God. This says that ye are not content to come to Christ, for it is he that forsaketh sin that obtains mercy. But ye that resolve not to quit with all sin ye but deceive yourselves. They that take not Christ to be their Prophet, Priest and King, will but put a cheat upon themselves. There are many that will say that they will take Him in all His three offices, and yet retain secret and public sins; such are a hating and a loathing to themselves. Woe's me for Scotland this day for its public sins! woe's me for ministers and professors, that a bad example to poor ignorant people! how few in this generation will go to heaven! And woe's me to see you a generation of vipers! This was spoken by John Baptist when he saw them coming out unto the ordinances, when they had no mind to quit their old carnal ways. Therefore he says, "O generation of vipers, who hath warned you to flee from the wrath to come?" But the man that resolves to come to Christ resolves to quit houses, lands, wife, children, yea, and his own life also, if Christ call for it this day. The days were in this land when men had much zeal for Christ. They thought themselves happy to be zealous for God's name; and now we have had the same opportunity that our fathers had, who put all in hazard for the doctrine, worship, discipline, and form of government of the House of God. They put themselves into the state of the quarrel to get the Gospel in its purity transmitted to posterity in succeeding generations. But oh, how few men now will quit anything for Christ! Will you not do as much as quit these things? I tell you that ere long you and these things shall be for ever parted asunder.

6. Let us consider that it is a very hard matter to bring people to quit their own righteousness. Any of you who have seen your own ruined and polluted estate by nature, you run to duties to get some ease; but found ye it? And yet ye have run away to another duty, thinking to find it there. There are many who think that religion consists in setting about duties, and so they have their duties for their Saviour. But I tell you what your duties may do: they may gain

you the testimony of ministers and professors, but they will never take you to heaven. They will not take you by the pit of destruction, for many will say, "Lord, Lord, have we not prophesied in Thy name, and done many wonderful things?" And He will say, "Depart from me, I know you not." Many will say, "Have we not preached, have we not heard, and have we not suffered many things in Thy name?" But our Lord will say, "Ye trusted too much to these duties, and never saw your own righteousnesses to be but as filthy rags; ye took Me not for justification, sanctification, righteousness, and all things." O sirs, beware of your souls, and save yourselves from this untoward generation. If you will not come to Christ we shall be free of your blood, and if ye will perish we shall not perish with you.

II.—We shall show unto you how it is that sinners are so unwilling to come unto Christ. "Ye will not come unto me."

Firstly. This proceeds or flows from blindness of mind. The understanding is darkened and the eyes and ears of the soul are stopped. Indeed there fell a strange darkness upon man immediately after the fall, so that man doth not see since that time, for the mind, the will, the understanding, the conscience, and all is gone wrong. Man then became a deaf, blind, frail creature; hence the cross of Christ is burdensome unto him, and he sits the call, and lets Christ stand still knocking at the door of the heart, until "his head be wet with the dew, and his locks with the drops of the night."

Secondly. It flows from the stubbornness of the will. Sometimes the mind may be enlightened, but the devil draws back the will again. The Lord tells the man that he must quit his sins, but the devil says, "Hath God said ye shall die? Ye shall not surely die." Oh, knew ye ever what it was to have the Lord, as it were, drawing at the one arm, and the devil drawing at the other, so that ye were like to be rent in pieces betwixt the two? The man that hath come to Christ hath been thus racked between the flesh and the spirit; but I trow "the strong man keeps the house," and he will be saying, "I will go out of the man to-day, but I will leave somewhat, for I will return unto my house again," and when he comes he brings seven other spirits worse than himself. Oh, that our Lord would come this day and knock at the door of your hearts. But the devil perhaps may say, "You and I shall not part so soon." But when Christ gives an irresistible knock he must come out by authority; He can command him immediately to come forth.

Thirdly. This unwillingness to come to Christ flows from the affections and desires that are all wrong directed. Oh, it is much to get a man's affections off the world! We may say to you as David said, "How long will ye love vanity and seek after easing. Selah?" How long will ye love the world which promised fair things, but payeth or performeth nothing but troubles and vexation of spirit?

(To be continued.)

Anecdotes.**The End of Time.**

A young man in giving an account of his conversion said, "One Sabbath, after attending divine service, and after the rest of the day spent in awful transgression, I returned home in the evening and joined the family, to whom my sister was reading a tract aloud. Contrary to my usual practice, I remained to hear it, and, with my sin fresh in remembrance, I listened with deep concern to its awful truths. It was entitled 'The end of Time.' The passages which particularly struck me were these:— 'The end of time! Then shall the sinner's heart give up its last hope. Men are completely miserable before death; indeed the vilest men are the most merry; but it will not be always so—their joy shall be turned into heaviness. Imagine the Judge upon the throne calling you to answer these enquiries at His bar, 'How have you spent the many Sabbaths I have afforded? Did you improve your time well?' Time shall end! How valuable then while it lasts, particularly to the unprepared! Every hour you have is a merciful respite. Go forth and meet your offended Sovereign! Seek Him while He may be found; call on Him while He is near. Go in the name of Jesus, plead His righteousness—His blood—His death—His intercession, and cry, God be merciful to me a sinner!" The young man read the tract, and prayed over it. The Lord was pleased to open the eyes of his understanding, and to begin a good work in him.

The Last State Worse than the First.

A society of infidels were in the practice of meeting together on Sabbath mornings, to ridicule religion, and to encourage each other in all manner of wickedness. At length they proceeded so far, as to meet, by previous arrangement, to burn their Bibles! They had lately initiated a young man into their awful mysteries, who had been brought up under great religious advantages, and seemed to promise well; but on that occasion he proceeded the length of his companions, threw his Bible into the flames, and promised with them never to go into a place of religious worship again. He was soon afterwards taken ill. He was visited by a serious man, who found him in the agonies of a distressed mind. He spoke to him of his past ways. The poor creature said, "It all did well enough while in health, and while I could keep off the thoughts of death"; but when the Redeemer was mentioned to him, he hastily exclaimed, "What's the use of talking to me about mercy?" When urged to look to Christ, he said, "I tell you it's of no use now; 'tis too late, 'tis too late. Once I could pray, but now I can't." He frequently repeated, "I cannot pray; I will not pray." He shortly afterwards expired, uttering the most dreadful imprecations against some of his companions in iniquity who came to see him, and now and then saying, "My Bible! Oh, the Bible!"

Dr. John Duncan's Love of Holiness.

By REV. A. MOODY STUART.

THE unalterable and absolutely beautiful Law of God was his great root—principle; it was the object of his enthusiastic and boundless admiration. Antinomianism was the object of his dread, loathing, and hatred; he marked its subtle approaches with a wakeful jealousy, and he met it with an intense enmity when he discovered it seducing himself, or stealing upon his friends unsuspected by themselves or by others. He was jealous of part of the present lay preaching, as tinged with a less common form of error, which he characterised as an "Arminian antinomianism." So also was he afraid of mere comfort. "Unmixed joy, that is not for earth, that has never been on the earth since Adam fell, unless, perhaps, in the Man of Sorrows, after His resurrection, when the load was off. Purifying work is sorrowful work: sorrow at the thought of being impure, yet joy at the thought of coming purity."

His love of holiness was brought out further in his strong views of conscience. "If you address children," he said, "you will find that what lays hold on them is everything that appeals to the conscience." In speaking of men whose views of redemption were not very clear, but who were deeply conscientious, he said, "I can scarcely think that a man will perish who has a tender conscious."

He was humbler than other men because his perception of holiness was clearer and his love of holiness more intense, and because there was no child of God on earth whom he looked on as so far from having attained it as himself. He used to say, "It's best not to fall, but if you fall be sure to rise again; 'a just man falleth seven times and riseth again'; 'These things write we unto you that *ye sin not*; and if *any man sin*, we have an advocate with the Father.'"

No man oftener described, or seemed to know so thoroughly, the conflict between the old man and the new in the child of God. A Bible that excluded the child of God from the seventh chapter of the Epistle to the Romans, would have been a strange and dark book to him. He would exclaim with a jubilant voice, "I delight in the law of God after the inward man," and would add, "But some men have no inner man," that being peculiar to the believer in Christ. But again the cry, "O wretched man that I am! who shall deliver me from the body of this death?" was wrung out from the depths of a heart in which there was a perpetual war between good and evil. He read the words, "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry," and he exclaimed, "What a Head! and what members!"

In answer to the question, "Can the tempting of Satan be distinguished from the seduction of sin?" he started up and replied, "O, yes; I've caught him at it, I've caught him at it." But his strength lay in bringing out Paul's personification of sin. In his preaching you witnessed the noble and inspiring sight, not of a picture of the field of battle, but rather of a portion of the great battlefield between evil and good, between gigantic evil and omnipotent good. The hearer was led into the heart of the conflict, and found himself standing in the great death-battle; in the scene of the last struggle of evil for existence, with all its terrible strength put forth before surrendering its life, and of the believers' triumphant victory through his Lord Jesus Christ. "Will the carnal mind," he asked, "lie down and submit to be slaughtered like a lamb? No, it will resist to the very last; it *will* only yield when grace has conquered it." It was one of the peculiar and almost inimitable excellences of his preaching, that while he did not refer to his own past experience in the way of narrative, he enacted it over again at the moment, and intertwined it with the thread of a discourse that appeared to contain no personal reference.

But while he knew well that the war between good and evil in the child of God would never cease on earth, he was so jealous of holiness, and so earnest for its cultivation, that he did not care to speak too strongly against the false doctrine of Christian perfectibility in this world. "I have less quarrel," he said, "with a man holding the false doctrine of perfection; but I would not like to see the man who thinks himself perfect." He wished all men to press as near perfection as they could; and with his marked dislike to Wesleyan views on most points, and specially disagreeing with them regarding the old and new man in the believer, he would quote with zest their reproach against Calvinism, that "Death is the Genevan purgatory." The substance of his own creed was, "There's nobody perfect; that's the believer's bed of thorns; that's the hypocrite's couch of ease." Among his last words on his death-bed he said, "Pray for me, pray for pardon, pray for purity."

The late William Harley, Edinburgh.

This worthy Christian was born on 23rd May, 1881, and except for a period during the First World War, he lived all his life in Edinburgh. According to our information both his parents were God-fearing persons. His father was for some time connected with our Edinburgh congregation and is remembered by quite a few of our people. Mr. Harley, himself, prior to worshipping in the Free Presbyterian Church, was a member of the United Original Secession Church in Victoria Terrace, Edinburgh. There are many years, however, since he joined

the F.P. Church and all the time he never wavered in his loyalty to its testimony which he loved. He adorned his profession as a member of the Church with a meek spirit and a consistent life. His importunity in prayer was very impressive and one felt that he was asking in faith of a God whom he knew was willing to give and for whom nothing was too hard.

It would seem that Mr. Harley's conversion took place when he was very young. At the age of six he read his Bible with interest, and the Word became more and more precious to him as the years advanced. As proof of the foregoing we insert the following extract from his diary: "Sabbath, 12th Jan., 1936. On this day I glorify God for the advantages of my youth. I recollect that while still very young the precious words of Jesus—'Him that cometh unto me I will in no wise cast out'—were commended by a clergyman in my hearing, and I conceived them noteworthy at the time. Of late, the very same words of the Saviour have come prominently before my mind, and particularly on this Lord's Day. Walking to church in the evening I could not escape their persistence; holding converse with my heart they conveyed the invitation of Christ to consider his majesty and grace and compassion. When the Saviour speaks let my soul be impressed with the surpassing dignity and grace of the calling of God; there dwells in Jesus a plenitude of blessing—an incorruptible treasure for immortal natures."

During the 1914-18 War he suffered much for his conscientious scruples, particularly regarding the matter of Sabbath observance. When in France, on one occasion he was asked to break stones in a quarry on the Lord's Day but he refused on the ground that it was not a work of necessity. For doing so he was court-martialled and sentenced to two years' imprisonment with a recommendation to mercy as his objection was due to religious principles. He was put in prison but after two months was released. One does not wonder though the 1914-18 War proved so abortive of salutary results when men who endeavoured in weakness to defend the glory of God should be so harshly treated by the representatives of a nation fighting for religious and civil liberties. After that experience he was engaged in army service in England, and like others who served the Lord he suffered much on account of his stand for the Sabbath. After the war he returned to Edinburgh where he spent the rest of his life happily with his wife who was in every respect a helpmeet to him.

Mr. Hartley was of a quiet and unassuming disposition, courteous and pleasant to all people. If he had occasion to disagree with another, he was never rude but tolerant and respectful. Being a man of no ordinary intelligence, he acquired a considerable range of knowledge both in the spiritual and secular spheres. His concern for the moral and spiritual state of our nation, as well as the oppressed state of many

people throughout the world, exercised his mind much in prayer for them. His departure in this respect is a great loss. His diary reflects a work of sanctification of which the Holy Spirit alone is the author. In August, 1936, we find him praising the Lord for revealing Himself to him in the Word of Truth and goes on to say: "I am satisfied that . . . God is all that the Scriptures represent Him to be. The Lord in heaven is . . . the same God who is revealed in the oracles of truth. The view of God which saints on earth delight in, who walk by faith . . . is the same in substance as the view of God which the glorified have in heaven although the redeemed before God's throne partake of a greater degree of blessedness." From entries in his diary it is evident that the theme in which he delighted was heavenly. Reference in it is made to the scene on the mount of transfiguration, and to the subject of angels how they worship God and minister to the saints. The intimate union between the saints on earth and their brethren in heaven was a subject which seemed to have exercised his mind deeply. The glory of Christ was dear to him and he endeavoured after that new obedience which characterised the saints. Before a communion season the following appeared in his diary: "I endeavoured to examine myself of my knowledge to discern the meaning of so exalted an ordinance . . . and mused on the sacred subject; a Scripture which came to my mind greatly encouraged me." The passage was: "Fear not ye; for I know that ye seek Jesus which was crucified."

Mr. Harley was a man who felt the necessity of putting on Christ in order that holiness might be manifest in his life and this he endeavoured to do by seeking fellowship with Christ, for he believed that fellowship would purify the saints and promote a heavenly nature. He never held office in the church, not on account of any unwillingness on his part to help the Cause of Christ, but when he was approached a few years ago he felt he was too old and would therefore be unable conscientiously to perform the relative duties. We did not realise at the time that he was so near the end of his pilgrimage and felt sorry he decided it proper to continue out of office, but now we realise that he knew his days were about over. His end came suddenly on the second Sabbath of April, 1956, when he passed away in his sleep to waken on the other side to see, in his own words, "the loveliness of Jesus' person." His mortal remains were laid to rest in the Grange Cemetery, Edinburgh, where the dust of many of the Lord's redeemed ones lie. To his grief-stricken widow in her great loss and loneliness we extend our sincere sympathy. "I will see you again and your hearts will rejoice and your joy no man taketh from you."—*D. C.*

"And, behold. I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. xxii. 12).

Searmonan.

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

(Air a leantuinn bho t.d. 179.)

Chunnaic E gu soilleir cionta Ierusalem—gu'n robh a h-uile breitheanas a bha teachd oirre na'm foillseachadh glòrmhor air ceartas agus firinn Dhé. Gu'n teagamh chunnaic E a cionta shònraicht' ann a bhi ga dhiultadh Fein, ann a bhi toirt fuath araon Dha-san agus Dha Athair. So uile chunnaic E 'n a fhior chliu de aingidheachd do-labhairt; gidheadh, ga fhaicinn uile, ghuil E os ceann na caithreach. Chunnaic E cinntas a crìoch. Cha robh neul faicsinneach de bhreitheanas an crochadh os a ceann, cha robh eagal air altrum le a luchd-aiteachaidh mu thimchioll an cunnart a bha dlùthachadh; ach bha Esan fiosrach gu'n robh a binn air dol a mach. Chunnaic E'n claidheamh lasrach air a shìneadh a mach thairis oirre. Chunnaic E uamhas na crìche so—a chathair naomh, far an d'rinn naoinh an t-Seann Tìomnuidh aoradh, agus a bha iad a faicinn a latha-san fad as, agus a deanamh gairdeachas, air a leagadh ris an làr; a luchd-aiteachaidh air am fiosrachadh le iomadh gnè truaighe nàdurra, mar nach do choinnich, ann an tomhas co-ionnan, riamh ann an suidheachadh sluaigh air bith—air an caitheamh agus air an sgrios le gort, claidheamh, agus plàigh; agus fuigheal sliochd Iacob a reir na feola air an deanamh 'n an leth-fhocal am measg 'n an uile chineach agus air am fuadaich roimh cheithir ghaothaibh neamh—gun a bhi air an aiseag air ais, mar aig am eile, an deigh braighdeanas thrì fichead bliadhna agus a deich, ach gu bhàill air seacharan air son cheudan bliadhna am measg nan cinneach, mar chomharaidhean-euimbhe air corruich Iehobhah.

Ach a thuilleadh air so uile, chunnaic E slòigh de dh' anamaibh neo-bhàsmhor a falbh do'n t-siorruidheachd, le cionta fhola-san orra, a bàsachadh ann an dorchadas, agus air an tilgeadh do dhorchadas iomallach. Agus b'àill Leis an cruinneachadh. Dh' innis a chrìdhe neo-chrìochnach iochdmhor Dha mar a dh'iarr E'n slàinte. B'aithne Dha gu'n d'fhàinig E dha'n ionnsuidh le sgeul aoibhnis, gu'n d'fhainig E gu h-onarach a gus gu dùrachdach ga'n cuireadh gu bhi sealbhachadh fois, gu'n deachaidh a thròcair a mach gu liosda 'n an deigh gan aslachadh gun iad a bhàsachadh, gu'n do chaith E a neart a saorachadh 'n am measg; agus a nis a faotainn, mar gu'm b'eadh, an thròcair so air a tilgeadh air ais air Fein, a pilltean aid ais dha uchd ionnan agus falamh, do-bhrìgh agus am feadh a b'àill Leis an cruinneachadh, cha b'àill leo. Ghuil E thairis air an sgrios a bha tighinn orro.

Feumaidh sinn a chuimhneachadh gu e th'ann an so ach talamh ro-naomh agus maoth. Tha e soilleir nach d'eirich tuiridhean ar Tighearn bho chion co-aontaedh ann an toil an Athar a thaobh

slàinte euid agus gum an t-slàinte sin a bhi ruigheachdair 'n a h-uile; "Anns an am sin fhreagair Iosa agus thubhairt e, Tha mi a toirt buidheachais dhuit, O Athair, Thighearna neamh agus na talmh-uinn, air son gu'n d'fholuich thu na nithean so o dhaoineibh eagnuidh agus tuigseach, agus gu'n d'fhoillsich thu iad do leanabaibh;" na bho chion co-aontachadh iomlan ann am bagraidhean an lagh sin a tha ceangal bàs siorruidh ri peacadh; na bho fhaireachadh air bith gu'm bitheadh obair fein gu diamhain, agus nach fhaiceadh E aon de na nithean sin ri bhi air an tuigsinn. Ach tha sinn ga lorgachadh a dh'ionnsuidh truas agus trocair a chrìdhe, a cur thairis ann am bròn, ann a bhi beachdachadh air an truaigh a dh' aobhraich am peacadh. Mar a bitheadh gu'm b'E "Uan Dhé" cha b'urrair e bhi air drùghadh air mar so. B'e roinn dhe ioraslachadh a bhi "air a dhimeas agus air a chur air chùl le daoineibh." B'e toradh do-sheachainte fhior-ghloine agus a ghràdh gu'n deanadh an diùltadh so E "'n a dhuine dhoilgheasan agus eolach air bròn." Agus bha e gu h-iomlan co-shìnte ri iomlanachd mar an Dia-duine gu'n guileadh E thairis air sgrios pheacach, am feadh agus a bha E faicinn gu soileir gu'n robh iad a toilltean an sgrìis, agus sin, am feadh agus nach robh sealladh air an truaigh anns an tomhas bu lugha a beantuinn ri bunaitean a shonais-san. Shi sinn eud naomha-san anns na cronachaidhean a rinn E air na sgriobhaichean agus na Pharisich: "A chealgairean, a shìol a nathraichean nimbe, rionnas a theid sibh as bho dhamanadh ifrinn?" dhi sinn a cho-aontachadh ann am peanas na muinntir chailte, anns 'n a briathran a tha E'g innseadh dhuinn a labhras E ris na h-aingidh air an latha sin; "Cha b'aithne dhomh riamh sibh: imichibh uam, a luchd deanamh na h-eucorach." Chi sinn an so brùchdadh a mach a thròcair, an tròcair aig nach eil "tlachd air bith ann am bàs an aingidh," a' ghràs. a' chaomhalachd, an gràdh (gràdh fein-iobradh, neo-fheineil) air fhoillseachadh ann an uile obair ioraslachd agus fhulungais, agus leis an d'fhoillsich E 'n t-Athair mar "ghràdh"; tròcair agus gràdh nach eil ni's lugha, ach ni's iongantaich, do-bhrìgh gu'm bheil iad ann an co-cheangal ris an fhior-ghloine leis am fuathach peacadh. agus ris an fhìreantachd nach urrain peacadh a chaomhadh. Tha againn crìdhe Chrìosd air fhosgladh dhuinn, crìdhe a tha làn de dheadh-ghean do pheacaich, le caomhalachd agus truas; seadh, agus aig am bheil, mar an t-aigneadh is doimhne, ann an co-cheangal ri glòir Athar, tart air son an saoradh; làn gràis, gras fìor-ghlan, gidheadh gràs naomh nach urrain a bhi'g iarruidh cleachdaidh air chosg fireantachd na a bhi cur falach air a chionntach. Agus ged a bha gach deur air an siabadh bho shuilean, ged a bha bhròin uile thairis 'n uair at hubhairt E "Tha e crìochnaichte," agus a tha E nis gu neo-chrìochnach air ardachadh os ceann gach uile bhròn, gidheadh tha a chrìdhe an ni ceudna—cho gràs-mhor, agus cho làn truais agus a bha a ann an làithibh fheoladh.

(R'a leantuinn.)

Notes and Comments.

Warning to the People of Scotland.

Last May the Free Presbyterian Synod, convened at Inverness, sent a solemn warning to the Presbyterians of Scotland (through the public Press) against the movement that is going on for years, between a Committee of the Church of Scotland, and the Episcopal Church of England. Why should this movement concern Free Presbyterians, and other Presbyterian bodies who are outside the pale of the Church of Scotland?

First, the present so-called "Church of Scotland" is the only official ecclesiastical party in Scotland which has official recognition in the Parliament of the two kingdoms of Scotland, and England. Second, any movement by this official body concerns us all whether we are within the pale of the Church of Scotland or not, for if our national status is altered, the Act of Union of 1707 of the two kingdoms must suffer accordingly, and our relationship with the Crown may be also completely changed.

We have no confidence whatever in the men at the head of affairs in the Church of Scotland. We have none in the Romanisers of the Church of England. We know what happened in 1900, 1921, and in 1929. How can any honest man have the least confidence in men who wrecked the once highly-favoured and honoured Free Church of Scotland, and continued ever since to destroy the very foundations of the Reformed and Presbyterian Church of Scotland, and are hard at it now, and if the people of Scotland will not awake to the menace that threatens them, before they realise what is going on they will be surrounded by the English Episcopal octopus.

This will mean church government of the "Bishops, by the Bishops, for the Bishops!" The most dangerous aspect of it is that the people who adhere to the Church of Scotland are so utterly unconcerned that they will join the "New Presbyterian-Episcopal" Church without a murmur! We know that their "Leaders" will throw all the dust that can be collected about the offices of the New College, Edinburgh, and Lambeth Palace into their eyes, and deafen their ears with such shibboleth as "Brotherly love," "Union is strength," and no doubt the 17th chapter of the Gospel according to John will be quoted with unctuous platitudes, adding another potion of death to the minds of those who will remain obedient to the "voice of the Church."

Will those who are outside this "new union" and communion escape persecution at the hands of those who will compromise the *status quo* of Presbyterian Scotland? It often happens in the affairs of men, and nations that history repeats itself; and if so, we know from past records, that our national history has been blackened by native sons turning persecutors. Was it not Scotsmen that persecuted the godly, and noble Covenanters? Yes, that is true, but surely we have departed

from that awful mental, and political outlook at this time of day? Not a hair's-breadth. Times, education, money, place, and creeds never changed the heart of man. As Mr. Colquhoun is to deal with that matter we shall not enter into that awful episode!

In the *Glasgow Herald* of the 21st September, there is a notice of the meeting of Committee that is conferring on Union as follows:—

“RESUMED MEETING OF CHURCHMEN.”

EDINBURGH CONVERSATION.

Conversation between the delegates of the Church of Scotland and the Church of England, along with representatives from the Presbyterian Church of England and the Episcopal Church in Scotland, will be resumed at New College, Edinburgh, on Monday evening, and will continue for three days. Those expected to take part are:—

Church of Scotland—The Rev. Dr. A. C. Craig, the Very Rev. Professor J. Pitt-Watson, the Rev. Professor William S. Tindal, the Rev. Professor Thomas F. Torrance, the Rev. Dr. George Gunn, Sir Randall Philip, Q.C., and the Rev Stuart Loudon (Secretary).

Church of England—The Archbishop of York, the Bishop of Derby, the Bishop of Exeter, the Bishop of Leicester, the Rev. Canon H. E. W. Turner, and the Rev. J. P. Hickinbotham, Secretary.

Presbyterian Church of England—The Rev. Principal R. D. Whitehorn and Mr. John Ross.

Episcopal Church in Scotland—The Right Rev. Eric Graham (Bishop of Brechin) and the Right Rev. John Howe (Bishop of St Andrews).

The readers in the Church of Scotland of the Free Presbyterian Magazine can see that it is not from the spirit of prejudice, or carnal animosity, that we warn them against their so-called leaders, but in true love to our fellow-countrymen. For this wicked movement will finally lead the people of Scotland, and England, into the clutches of the Church of Rome. That is the motive, aim, and objective of the Jesuit-minded ministers of both the Church of Scotland and the Church of England. We warn, and advise the people to rise like men, and to quit themselves like true Christians in opposing this wicked movement.

—J. MacL.

Britain and South Africa's Racial Policy.

Mr. Strijdom, the Prime Minister of South Africa, visited London during last July. On his return to Capetown on 26th July, he is reported to have said that sympathy for his Government's racial policy would increase in Britain in the near future, and that many responsible people were very sympathetically disposed towards their traditional colour policy. One reason he gave was that Britain is coming face to face with this colour problem at home and abroad. We consider Mr. Strijdom is taking too much for granted, or was endeavouring to

appease and influence the views and feelings of quite a large section of the white population in the Union of South Africa. It may not be generally known in Britain that there exists an active white women's organisation called "The Black Sash," which persistently and publicly protested against the Bill introduced by Strijdom to place coloured voters on a separate Roll. This "Black Sash" organisation is run by hundreds of European ladies belonging to South Africa. It is known in South Africa that Prime Minister Strijdom's Government, and its policy has divided more sharply than ever between Africans and Europeans, and also, be it noted, it has caused division among the white population. There is a solid opinion among many whites in South Africa against much of the racial policy of Strijdom; and it is their sympathy he lacks, and he has really little or no sympathy in Britain, in spite of what he said on his return home last July. In South Africa, the British are not really welcome by the out and out supporters of Strijdom. Although Strijdom and his henchmen are Dutch Reformed in religion, there is a lack of the grace of the Gospel of Christ in their attitude to native Africans and Asiatics. We write thus, after obtaining a good idea of how things are in the Union of South Africa, when staying there for a little while in the spring of this year. We saw the "Black Sash" ladies engaged in their task of silent protest outside Parliament in Capetown, and saw and heard Strijdom in Parliament move for leave to introduce his Bill for a separate voters' roll for all coloured people, and we gleaned information as we went about. One of the "Black Sash" ladies (they wear a black silk sash over one shoulder and across the body) to whom we spoke said, in their view the aforesaid Bill and the action of the Government *anent* it, was against the Constitution of South Africa and immoral. The spirit and mind of Christ and the Gospel in power are what are needed in the Union of South Africa; and also in the Rhodesias and elsewhere throughout that vast continent.

A Noise about a Skull.

Apparently a skull was found in July, 1856, in the Neanderthal Valley, Germany, and was considered to be of great age and is on exhibition in a museum in Bonn. Now this summer, a Professor Jacobshagen, an expert on "Ice Age anthropology," announced that the fragmented skull of a "Neanderthal"-type woman was discovered by a teacher near Cassel in July this year. The Professor said the woman lived 120,000 years ago. Our reasons for commenting on this at all are that such nonsense is published by the most sober sections of the public Press, and again the B.B.C. thought this discovery of pieces of an old skull worthy to be placed among news items broadcast. Who knows how old the skull is? No one. What profit is this silly news to be to any seriously-minded person? None. And yet the science of man is no doubt a legitimate avenue of study for certain

intellectuals, within the light and limits of Scripture. Where this is so, we shall not be plagued with dangerous evolutionary theories and statements about skulls being aged 100,000 years and more.

Rules Relaxed for Nuns.

The Pope at the beginning of last August ordered the abolition of some of the barriers which for hundreds of years have cut off nuns in certain orders of the R.C. Church from the rest of the world. And now nuns in certain orders may leave their convents for certain stated reasons, *e.g.*, "to earn money." This reason is a significant one. The report on this business in the *Buffalo Evening News* of 2nd August, 1956, also states that these instructions have come after disclosures that many thousands of nuns in Italy and elsewhere were living in great hardship, without adequate food, medical attention or heat in winter. What a revelation! And untold wealth is known to lie in the coffers of the Vatican. What a caricature of Christianity in Italy, when nuns are permitted to suffer under the shadow of the Vatican! Of course, we are not surprised at the poor, deluded nuns enduring these privations. It is part of their miserable religion, involving penances, etc., but maybe things have gone too far in the convents, in this modern age, and have come to light. Of course, the convent to certain orders of nuns, is nothing better than a prison. The Gospel of Christ gives liberty and light to poor sinners, spiritually and otherwise.

A Film with Immediate Evil Effects.

The film industry in America and this country have much to answer for in connection with the immoral and evil influences of many films upon youth in the past and the present. Such influences have probably taken some time to produce evil and obvious fruits. But now the Press has kept us up-to-date on facts regarding the recent showing of an American film called "Rock Around the Clock," which on being shown and seen and heard by crowds of young people in different parts of the country, has produced immediate evil and undesirable effects upon these foolish irreligious sections of our national youth. Mobs of young people have left cinemas in a strange state of mind and uncontrolled in conduct after seeing this film. There has been noisy, unruly and violent conduct on the part of dancing and singing crowds of young people. Police and members of the public have been assaulted, and young people have been brought to court, fined and warned.

Indeed, certain cities have therefore banned the film in their areas. Surely all this reveals the evil and undermining influence of such entertainment to which the young in our country are exposed. The god of this world, the Devil himself, is not separate from the preparation and spreading of such carnal and sensual entertainment, which principally includes certain kinds of music. That the Government, in a professed Christian land like ours, does not prohibit such effective means of evil among young people, is itself shameful.

A Correction.

In October issue of the Magazine we stated that the majority of the MacQueen Memorial Congregation, Inverness, advertised their services for Sabbath, 12th August, under the heading "MacQueen Memorial Free Church." This was correct according to one edition of *The Highland News*. But the Secretary of the aforesaid majority section has written to state that the omission of the word "Presbyterian" after the word "Free" was a typographical error and was corrected in a later edition of the above paper the same day, and that the Editor wrote apologising for the omission. We received a perusal of this letter. Although we are altogether clear in the matter we make these comments in fairness to all concerned.

Church Notes.**Communion.**

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, Shielraig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaully; 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 Lochcarron; 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.

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the

dispensation of the Lord's Supper on Sabbath, 2nd December, 1956, the following services have been arranged (D.V.) to be conducted by the Rev. Alexander MacAskill, Lochinver, and the Rev. Angus M. Cattanaach, M.A., Finsbay, Harris:—Thursday, 29th November, 7 p.m.; Friday, 30th November, 4 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 1st December, 4 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 2nd December, 11 a.m., and 3.30 p.m. (Gaelic) with corresponding English service if possible, and 7 p.m.; Monday, 3rd December, 4 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 in the School, opposite St. Michael's Hall, Wednesday, 7 p.m.

Increase in Prices of Church Magazines.

The Magazine Committee, by a majority opinion, have agreed to an increase in the price of both the *Free Presbyterian Magazine* and the *Young People's Magazine*, on account of the increased cost in printing and publishing. The new prices are: *Free Presbyterian Magazine*—7d. per copy, post free 9d.; and annual subscription to be 9/-, prepaid post free. *Young People's Magazine*—5d. per copy, post free 7d.; and annual subscription to be 7/-, prepaid post free.

ROBERT R. SINCLAIR,

Convener Magazine Committee.

Induction at Applecross.

On the 11th September the Western Presbytery met at Applecross for the purpose of inducting the Rev. Alexander Murray, M.A., to the pastoral charge there. Quite a number of friends gathered so that the church was well-nigh full. The Moderator, the Rev. D. J. MacAskill, M.A., Lochcarron, preached from Psalm cxxxii. 17: "I have ordained a lamp for mine anointed," after which he inducted Mr. Murray to the pastoral charge. After Mr. Murray had answered the questions and signed the Formula he was suitably addressed by Rev. Donald MacLean, Portree, and the congregation were addressed in appropriate terms by Rev. Malcolm MacSween, M.A., Bracadale. The congregation to which Mr. Murray was inducted is one where in past generations there were many of the Lord's people, and our prayer is that the ministry now begun will prove a very fruitful one, and that the newly-inducted pastor will have many souls for his hire.—JOHN COLQUHOUN, *Clerk*.

Appeal on behalf of Fort William Congregation.

The Synod at its last meeting granted the Fort William Congregation the status of a Pastoral charge. This congregation had a small beginning and seemed on occasions at the point of extinction but thanks, under the good hand of God, to the diligence and perseverance of those interested in its welfare, this present gratifying stage in its history has now been reached.

The congregation, thankful for this recognition of its status by the Supreme Court of the Church and sensible of the consequent responsibilities devolving upon it, deem it a duty to press forward with the necessary preparation for a settled ministry among them.

The congregation have accordingly resolved to open a Manse Fund on behalf of which contributions will be gratefully received by Mr. Ian Matheson, "Rockvale," Lundavra Road, Fort William.

The Fort William congregation is the only Free Presbyterian congregation in the Parish of Lochaber, and a special appeal is made to friends in and connected with this district for their moral and material help. "Bear ye one another's burdens and so fulfil the law of Christ" (Galatians vi. 2).

The above appeal was heartily endorsed by the Southern Presbytery.

DONALD CAMPBELL, *Moderator*.

D. J. MATHESON, *Clerk*.

Student Received.

At a meeting of the Southern Presbytery, held at Glasgow on 18th September, Mr. John Nicolson, 147 Kent Road, Glasgow, was received as a student studying with a view to the ministry in the Free Presbyterian Church of Scotland.

Publications.

Books obtainable at present from Mr. J. Grant, 4 Millburn Road, Inverness.

Readers are reminded that although the following publications have been in good demand, copies can still be had.

Apostolic Church.—At 2/3d. per copy (postage 3d.).

Guthrie's Christians Great Interest.—At 4/- per copy (postage 6d.).

Martin's Shadow of Calvary.—At 7/6d. per copy (postage 8d.).

Copies have now been delivered to congregations of *Ministers and Men in the Far North*. Single copies posted direct are sold at 8/6d. (plus postage). Where 12 and more copies sent, at 8/- per copy; where 25 and more, at 7/6d. per copy.

Acknowledgement of Donations.

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

Sustentation Fund.—Mr. J. A. McC., Dervaig, Tobermory, £3; Dr. E. C. Finchley, London, £1; G. B., £1; A Friend, in memory of two beloved sisters, 15/-; Anon., Inverness postmark, £1; Miss J. M. S., Ardrishaig, 10/-; Mr. N. McL., 2 Lochportain, N. Uist, 10/-.

Publication Fund.—Mr. E. McS., Raasay, 10/-.

Home Mission Fund.—Mr. E. M., Carrigrieh, Harris. £2; A Friend, £1; Dr. E. C., Finchley, London, £1.

Home of Rest.—A Friend, £1.

Jewish and Foreign Missions.—A Friend, per Rev. Wm. Matheson, Chesley, Ontario, £37 5/4; Lochcarron Sabbath School, per Mr. K. MacRae, £5; Mr. L. McK., 21 Elgol, Skye, £2; Mr. H. McK., Craig Dunain Hospital, £1; Dr. E. C., London, £1; "G. B.," 10/-; Anon., Thankoffering, £1; Mr. J. G., Hanwell, London, 17/3; Mr. A. G., Middlesborough, £1.

Magazine Free Distribution Fund.—Skye Friend, 6/-; Lover of the Cause, Ross-shire, £1; Mr. N. McL., Lochportain, 7/3; Mr. J. N. McK., Hillfoot, Renton, 7/3.

Mission Transport Fund.—Mrs. D. McK., Ripley, Ontario, £35 16/8; Ness Cong., per Rev. W. McLean, £40; Lover of the Cause, in memory of beloved ones, £15; Friend Abroad, £8; Friend, Grand Rapids, £7 1/8; Friend of the Cause, Kames, £10; Interested, Portree, per Rev. D. McLean, £5; Mrs. A. T., Ps. 128, £5; Mr. D. J. G., Arrina, Strathcarron, £5; G. R., Grafton, N.S.W., £8; Ps. exv. 12, Inverness postmark, £10; "J. S.," per Rev. A. F. Mackay, £3; Mr. L. McK., 21 Elgol, £2; Mrs. J. S., Mid-Clyth, per Rev. R. R. Sinclair, £1; Anon., per Rev. R. R. Sinclair, £2; Mr. J. McC., Kennmore, Shieldaig, £1; Miss McA., 33 Greig Street, Inverness, £1; Anon., Inverness postmark, £2; Edinburgh Wellwisher, £1; A Friend, Braes, Portree, per Rev. D. McLean, £2; Mr. G. McL., Grangemouth, per Rev. Wm. McLean, £1; Dr. E. C., Finchley, London, per Rev. J. P. Macqueen, £2; Friend, Stoer, per Rev. J. Colquhoun, £1; A Friend, North Tolsta, £1; A few Friends, Calgary, Canada, £18; An F.P. Friend in U.S.A., £7 1/8; A Friend, Ross-shire, £5; F. C., Knightswood, Glasgow, £2; Mrs. M. G., Hurstville, N.S.W., £2; Mr. A. S., Queanbeyan, N.S.W., £2; Mrs. Scott, Grafton, N.S.W., £2; Miss M. G., Grafton, N.S.W., £2; A. M., North Uist, £2; Anon., Inverness postmark, £1; A Friend, Caithness, £1; Mr. K. McL., Backies, Golspie, £1; F. P., Inverness-shire, £1; A Thankoffering from New Zealand, £10; A Friend, Achnasheen, £2; C. K., New Buildings, Lochinver, £1; Mrs. A. McL., Schoolhouse, Elphin, £5; Mrs. J. McA., Inverkirkaig, Lochinver, £2; Friend, Raasay, £2; Rev. N. Caswell, Presbyterian Church, Whitechurch, Ontario, £1; Mr. P. McL., Uist Cottage, Lochcarron, £1; Mrs. C. M., 15 Doris Drive, Toronto, £3; H. R. S. and J. J. S., Halkirk, £3; Friends from New Zealand, £5; Miss S. A. U., per D. Matheson, £1 10/-; Miss G. M. S., Halkirk, £3; Wellwishers, Inverness, 12/-; Miss M. McL., Fielding, N.Z., £2; Anon., Ullapool postmark, £2.

The following lists sent in for publication:—

Bracadale Congregation.—Rev. M. MacSween acknowledges with sincere thanks £1 from A Friend, Stornoway, o/a Portnalong Church Repairs Fund.

Broadford Church Building Fund.—Mr. J. MacLean, 5 Upper Breakish, Treasurer, thankfully acknowledges Col. Card per Mrs. Macdonald, Applecross, £13 9/-; Wellwisher, Glenelg, £1. The following per Mr. J. Nicolson: Mr. A. McK., Faoin, Skye, £3; A Friend, £1.

Dingwall Church Building Fund.—Mr. D. Mathieson, acknowledges with grateful thanks £2 from A Friend, per Treasurer; and £1 from Friend, per Miss Finlayson.

Edinburgh Manse Fund.—The Treasurer gratefully acknowledges £1 from Friend, Burutisland, per Rev. D. Campbell.

Glendale Congregation.—Mr. A. McLean, Treasurer, acknowledges with grateful thanks o/a Minister's Car Fund (Heb. xiii. 7), £2, F.P., Glasgow; £1, Friend, Glendale; £5 o/a Sustentation Fund; all per Rev. J. C.;

K. McR., Edinburgh, £1; and Mrs. E. K., Newcastle, £1; both o/a Car Fund; Mrs. E. K., Newcastle, 10/-, o/a Foreign Missions, per D. McK.; also £1, Anon., for same; Anon., £1, o/a Sustentation Fund.

Greenock Congregation.—Mr. A. Y. Cameron, Treasurer, thankfully acknowledges £1 o/a Sustentation Fund, from a Portree Friend, per Rev. J. McLeod; £3 from Mr. F. Matheson, Australia; and £7 1/8 from Mrs. Reid, Sheerness, Alberta, per General Treasurer.

St. Jude's Congregation.—The Treasurer desires to acknowledge having received the following amounts for the Sustentation Fund: Mrs. L., per J. G., £1; I. McA., £1, per Rev. D. J. M.; A. McD., £1, per D. J. M.; W. McP., Drumchapel, £1.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges £1 from Mrs. M., Birnam, for the Trinitarian Bible Society.

Helmsdale Congregation.—Mr. Jas. Davidson, Treasurer, acknowledges with grateful thanks £5 from Mrs. A. McKellar, Calgary, Canada, for the Sustentation Fund, and £2 4/11 for Church purposes.

Inverness Congregation.—Mr. Wm. Mackenzie, Treasurer, acknowledges with sincere thanks £1 from A Friend, Inverness postmark, o/a Sustentation Fund; £2 4/- from Mr. F. Matheson, Granville, N.S.W.; and 6/- from Miss C. C. S., Glasgow, for Inverness Manse Fund.

London Congregation Church Building Fund.—Rev. J. P. Macqueen acknowledges with sincere thanks the following: A Friend, Vancouver, £3 13/-; Finsbay Congregation, £3, per Rev. A. M. Cattanaach; A Friend of the Cause, Kames, £10; Mrs. E. H., Wheal, Windsor, Canada, £3. The following o/a Congregational Funds: A Friend, Grafton, N.S.W., £5; A Friend, Staffin, Skye, £5; Mr. and Mrs. C. B. Campbell, 13 N. Tolsta, £5.

Plockton Church Building Fund.—The Treasurer acknowledges the following: Anon., Kyle, £5 10/-; Friends per R.M., £6 10/-; Killilan C/C, per H. MacBeath, £3; A. G., Dormie, 17/6; Plockton Friend, 10/-.

Portree Congregation.—The Treasurer begs to acknowledge with grateful thanks £1 o/a Sustentation Fund from Miss Moffat, Glenelg.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks: M. G., Strontian, £5, also per Rev. J. A. M.; Friend, Glasgow, £1; C. M. L., Glasgow, £1; K. M. L., Dingwall, £1; Friend, Raasay, £1.

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Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with grateful thanks the following: In Gratitude, Stoer, £1; A Friend, Lochcarron, £1; A Friend, Inverness, 10/-; Mrs. McLeod, Ardcharnich, £1; Miss C. McLean, Campbeltown, Leckmelm, £3; A Friend, Glasgow, £2; A Friend, Inverness, £1; Mrs. Grant, Ullapool, £1; Mrs. McDonald, Ullapool, £5; Friend, Ullapool, £3; Miss B. Grant, Leckmelm, £3.

St. Jude's South African Clothing Fund.—Miss C. Sinclair, 1015 Argyle Street, Glasgow, acknowledges with thanks donations amounting to £7 19/-.