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Preaching and the Doctrine of Everlasting Punishment.

THERE is much teaching and preaching connected with the activities of the professed Christian Church to-day, and this follows upon the practice of Christ himself, who went everywhere preaching the Word, and is apparently in compliance with His command and commission to His Church to attend to the preaching of the Gospel : " Go ye into all the World and preach the Gospel to every creature " (Mark xvi., 15). But the substance and doctrine of much preaching to-day is either erroneous and modernistic, or only partially deals with the essential truths taught and promulgated by the Divine Head of the Church and also set forth clearly in Holy Scripture. One outstanding truth, either denied out and out, or deliberately ignored and relegated to the background, is the tremendously solemn reality of " everlasting punishment " (Matt. xxv 46). This has been purged and banned from the most of pulpits in our land to-day, and from theological instruction.

We firmly believe, assert, and maintain this truth, as we believe the Holy Scriptures to be the inspired and infallible Word of God throughout, and it is not our intention presently to seek to *prove* the fact of " everlasting punishment " from Scripture. But what of this doctrine in respect of preaching the Gospel of Christ, of salvation and of grace ?

Those to whom the Gospel is to be declared are, in the first instance, sinners who have come short of the glory of God, and are under His wrath and curse. In addition to this, all are destined for an eternal existence in the world to come, at, and after, death; and finally, following upon the judgment of the Great Day.

In the eternal world there is not only a heaven, but also a hell ; that is, everlasting punishment. There is " the wrath to come " ; there is " the fiery indignation " of God which shall devour His adversaries. And as we read in Revelation : " But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idoliters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death " (xxi., 8). The Old Testament and the New especially, reveal that this awful punishment awaits the finally impenitent and unbelieving sinner.

Thus for men to deny this truth or ignore it in a professed Christian pulpit, is to say in effect to the people, that they need no Gospel of *salvation* at all ; but merely a series of Christian truths, unrelated to sin and its final consequences, whereby to regulate their thinking and external conduct here in time, that they may attain to some semblance of Christian behaviour. This, of course, is just walking in a vain show, obnoxious to the God of Heaven.

In a professed Christian Church, if there be no "everlasting punishment" in the preacher's doctrine, then he inevitably teaches that all are proceeding to Heaven, or he implies this. This, of course, is one of the greatest and the most dangerous lies imposed by the devil on ignorant and unconverted preachers, and by them upon many thousands of poor sinners. And so multitudes are never taught, and warned regarding not only as to what sin is, but as to the inevitable consequences to the impenitent and unbelieving, viz., "The miseries of this life, death itself, and the pains of hell for ever" (Shorter Catechism). And so they go with a shallow, false, one-sided Gospel and Christianity into "everlasting punishment." How unspeakably solemn !

True ministers of Christ's Gospel are bound to be taken up with all His doctrine in their teaching and preaching, embracing the solemn Truth of "everlasting punishment," which He so frequently and clearly taught and laid emphasis upon. They are obliged and charged to warn sinners, as they will answer to God as His professed servants ; and to make clear to their hearers that if they continue to live an ungodly life and to despise the One, Glorious, Redeemer of sinners, Jesus himself, that they will be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess., chapter I.). And it is the divine Spirit Himself Who can make this truth and doctrine, an awakening and convincing message to the precious souls of guilty and ignorant sinners, that they may flee from the wrath to come, with a broken heart to the atoning death and blood of the Son of God, for deliverance and salvation from their sins and everlasting punishment. And in the free mercy of God, that they may come by a God-given faith to know the unspeakable preciousness of Christ and His Cross, and the wonder of Covenant and saving love, unto "everlasting life."

Now, where this doctrine is professed, taught, and preached as part of the Counsel of God, it may well be, by reason of manifold influences of a subtle or public nature, that it is not being given adequate prominence, as to clarity of teaching or as to frequent allusions thereto. A passing reference in a Scriptural manner to this truth, once in a long while, by a settled ministry, is entirely unsatisfactory in our view, when one considers the need for definite instruction in all Biblical and Gospel doctrine from Christian pulpits. To delineate on the matter of "the perdition of ungodly men," is not pleasurable to the gracious soul in pulpit or pew, but it ought to be a real matter of conscience toward God and men, that the truth would be told sinners, the whole truth, and nothing but the Truth of God. And the Lord's people themselves will be only the better of

solemn and awesome doctrine, under the blessing of the Holy Spirit, to stir them up from spiritual lethargy to seek the more diligently to "make their calling and election sure."

Reader, if you live and die in your sins, and enter eternity without Christ Jesus and divine forgiveness, you shall go away into everlasting punishment. But they who have been enabled to receive and rest upon Christ alone for salvation, shall die in the Lord, and go away into everlasting life and glory. Jesus said : " And these shall go away into everlasting punishment : but the righteous into life eternal " (Matthew, xxv., 46).

Remember the Sabbath Day.

BY REV. JAMES MACLEOD, Greenock.

" A Sabbath well spent,
Brings a week of content
And health for the toils of the morrow ;
But a Sabbath profaned
Whate'er may be gained
Is a certain forerunner of sorrow."

THAT is a very true statement. Part, and probably a great part of our national unrest, and political turbulence, is due to Sabbath desecration by the Royal Court, and the Ministers of the Crown. Some of us can go back, 40, 50, and 60 years ago and see the great change that has taken place in our national life, religiously, morally, and politically ! It can be admitted that the change in the social welfare of the people is far better than it was 50 years ago. That is a good thing in itself. The medical attention the people receive is 100 per cent. better than it used to be, better organised, better attention, excellent maternity attention, nursing, and the care of infants and of young children is certainly unique, and probably the best in the world. We pay no attention to what the malcontents say, the creatures who always grumble about the weather, and blame the Doctor that he is not sitting at their bed-side night and day attending to their imaginations ! Such are in the minority, but generally very troublesome. Some very able men have been complaining in recent years that our schools are not what they ought to be. The teachers, on their part, complain that the classes are far too large to pay that attention to the children that is so necessary for proper training. We can, without any hesitation, agree with the teachers that they are right, in many cases, and in many places. The money spent on education is simply staggering, and yet more is needed every year to meet the demands of pupil, teacher, and State. The children of to-day are the men and women of to-morrow, and let the children get all the education that the State can afford to give them, and no doubt it will pay good dividends to the State in the coming generation. It is for the State, teachers, and parents to see to that now. To-morrow will be too late !

The youth have great and splendid opportunities, provided they will make proper use of their talents, gifts, and the facilities that are theirs. In fact, they are entering into the wonderful achievements of scientific results which are unparalleled in the history of the world. Aeroplanes with scores of passengers on board, travelling up to six (or maybe more) hundred miles an hour through the air from one country to another ! Millions of people travelling by this modern mode of locomotion every year, and the numbers increasing each year. It would appear that this will be the mode of travelling in the future from one nation to another—from city to city ! These extraordinary events pass before our eyes, as if they were just quite common. That is not the case. It is without the shadow of a doubt a preparation for future events. How are these means of transportation, Wireless, T.V., Telephone, Aeroplanes, etc., used by the nations that have invented and developed them ? It is not easy to pronounce judgment because that much good is being done, although on the other hand great evil is also being done by all these modern inventions. That is the natural tendency of man to abuse the mercies of God. There is no doubt whatever the wireless has been of great benefit to thousands of human beings on sea and land since it became useful, and workable for the good of man. On the other hand, the abuse of it is appalling, not only on week-days, but in a more marked degree on the Lord's Day. Perhaps there is no other modern invention or instrument that is so abused on the Lord's Day than the wireless, by millions of men and women who have no need of it on the Sabbath Day but to please their own carnal minds. It is a State monopoly in this country, and there is ample power in the hands of the State to close it down on Saturday till Monday morning. But you have to bear in mind that the State does not consider God, and therefore is thoughtless, and utterly callous where the honour of God and the salvation of souls is concerned. As you all know, much political policy is "the greatest good to the greatest number." God knows the hearts of all men. We know what is written about the human heart !

It is obvious to all who fear God in this nation that the drift of Sabbath desecration is on the increase since the end of the last war, and that men, women, and the Press are doing their very utmost to blot out the Sabbath Day from our national life. It is a supreme effort in every possible way—by rail, air, cars, in hotels, private homes, crofters' homes, in the Highlands and in the Lowlands, to annihilate the Sabbath Day from the whole land, Church, home, and State. There is no doubt whatever that there is a large body of men, and women, in this nation who are labouring strenuously to change the Lord's Day into a day of sport and pleasure.

Recent events have shown how quickly prosperity could be turned into national disaster and national poverty. The slender thread upon which national prosperity and the individual welfare hangs, is very tender and weak. It may easily snap, and the whole nation cast into fearful confusion in a few days. The Suez Canal business was simply a warning, perhaps a loud warning, to our nation to walk humbly and

softly before the Lord. No event, small or great, can happen without His immediate knowledge, and divine permission. All the millions gained last year on Sabbath traffic and Tourist traffic went down the drain in a few hours. We blame Nasser of Egypt : for we must, like old Adam find some scapegoat to lay the blame on for our own sin, and individual guilt ! “ I am the innocent party, and I am pure from blame.” Oh, that cursed man, “ Myself.” But supposing we were as guilty of breaking the sixth commandment—“ Thou shalt not kill,” as we are of transgressing the Fourth Commandment, what kind of State should we have ? It would be no State at all—it would be a grave-yard. Is Sabbath desecration no sin at all ? We know that the desecration of the Seventh Commandment is simply appalling among high and low, but what can be trusted to any man, or woman, that robs God of the Fourth Commandment ? What can be trusted to a known murderer, or a well-known adulterer ? What can be trusted to a convicted thief ? Nothing. Can any Free Presbyterian believe that in the light of the Second Commandment, a Roman Catholic can worship God according to His Word, “ Thou shalt have no other gods before me ” ? Where the Lord’s day is not honoured, on a par with, and equal to all the other Commandments, there never was, and never shall be, the true religion. There may be religion, but not the true religion. The man or the woman who robs God of His due rights by desecrating the Lord’s Day, is at heart an enemy to all righteousness. He or she may have a very religious tongue, but the heart is rotten ! The conscience is loaded with guilt, and the tongue coated with religion. We know that the Free Presbyterians are up against terrific odds, even ministers, elders, members, and adherents, in this age of what can be classified as semi-pagan. In Protestant Churches outside the pale of your Church discipline is completely broken down. If the Free Church, the Church of Scotland (perhaps we may include the Baptists), adhered to the discipline of the word of God regarding the Lord’s Day in Scotland, the vast majority of our people would be as careful of observing the Sabbath as their fathers were, but the Churches (Sessions, Presbyteries, Synods, and Assemblies) went to pieces on the Sabbath question well over 60 years ago, and the declension is going from bad to worse in all parts of the kingdom. Sabbath desecration, or Sabbath keeping, is the clearest evidence of the religious character of the nation.

The behaviour of the people on the Lord’s Day reveals the general conduct of the father, mother, and children. If the father works on Sabbath, and the mother works for hours on Sabbath, as her washing day, the children grow up to pay no respect to the Sabbath. We have noticed (by long observation) where the father was employed on the Lord’s Day (at his usual weekly employment), when the children grew up to manhood and womanhood, that they almost all severed connection with the Church, whether living in the home country or abroad. What is the cause and reason which can be given why the children left the Church of their Fathers ? We have long ago concluded in the most of cases that it was because the parents showed no respect to the Lord’s Day.

When they (the children) found out that our Church could not give Church privileges to their parents, such as baptism, etc., because of their Sabbath work, and Sabbath desecration, they left the Church, went to the Free Church, or Church of Scotland, or in many cases to no Church at all. Now, if the other Protestant Denominations kept to the Word of God, and the holy discipline of the Word, a large percentage of our people would have remained loyal, and nominally faithful to their own Church. This is what the Free Presbyterian Church has been up against for the last 60 odd years. If 10,000 men are working in the yards of the Clyde on the Lord's Day, the religious organisations of the country are largely to be blamed for this state of neo-paganism. The employer of labour is verily guilty before God, and so is the Government, but we would not hesitate to lay the greater part of the blame and guilt on the Churches, Kirk-Sessions, Presbyteries, and General Assemblies of the Protestant bodies. It is sad, and painful, how God is dishonoured by the sons and daughters of Scotland. We warn our young people who may be employed in hotels and boarding-houses during the coming season that the first thing they should do is to arrange that they are free on the Lord's Day to worship God according to His Word, whether in your private room or in your own Church. Hotel proprietors and managers of hotels are out to make money and there is no Sabbath keeping in hotels. You may get good wages, etc., but are you to sell your soul, and maybe body, for the mammon of unrighteousness? "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife" (Pro. 17, 1). Pay attention to what the great preacher said to those who eat the bread of wickedness: "The morsel which thou hast eaten thou shalt vomit up, and lose thy sweet words" (Pro. 23, 8). What is then the value of ill-gotten gain when you must "vomit it up" in mercy or in judgment? What was the value of his great wealth to the rich man in the flames of hell? It only added grief to his pain! All the miserable man had of it was his cursed memory. What have rich men and women of their great wealth? If they die Christless they have nothing but a cursed memory in a lost eternity, weeping, and wailing for ever! We would warn parents to look well to their young daughters before they let them fall into the gins, and snares of wicked men. We have also noticed that where some of our young people are engaged within reach of their own Church during the "season" that they never enter the Church, the excuse is too busy money-making, and getting "tips." Cursed money, and cursed "tips."

When we were young we do remember the "well-to-do" holidaying on the Continent, Spain, Italy, France, and the Austrian Alps, etc.; nowadays, hundreds of thousands (maybe millions) of the working classes are the "well-do-to" folk who travel to these parts during the Summer holiday season. Our people need a holiday, after being cooped in small offices, or in shops, etc., for 10 or 11 months of the year. No sane man would grudge them a good holiday, relaxation, quietness, peace of mind and body. It is also nice to travel abroad, see new things, people, and their way of life, their cities, and so on. But what about the Lord's Day?

Can you keep the Sabbath holy to the Lord abroad? Can you serve the Lord in these countries? What are you doing with the Sabbath Day while abroad? Can you enjoy the "Continental Sunday"? Bull-fighting in Spain; football matches in Italy; music, dancing, and mountain climbing in Austria; "sun-bathing" in France on the Lord's Day. Some of us have travelled large stretches of the earth and we never saw any part that can excel Scotland for sheer natural beauty. No Sabbath kept in Spain, nor in poverty-stricken Italy. Let us now quote the Fourth Commandment: "Remember the Sabbath Day to keep it holy. Six days thou shalt labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath Day, and hallowed it." We ask all who love the Lord, and His Cause, to ponder in their minds the words of this holy command of Jehovah. Turn to Matthew, v. 17. Hear what Christ says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Again, verse 18: "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (See Luke 16: 17.) Would it not be blasphemous to maintain that the Lord Jesus had abolished the Sixth Commandment, as people maintain, and declare that He abolished the Fourth Commandment: "Remember the Sabbath Day to keep it holy"?

Our Crofting communities are expected to accommodate the Summer Tourists, and to make the visitors as comfortable as possible. It is very difficult (almost impossible) to get the "stranger within thy gates" to conform to the rules of a well-regulated family, especially on the Lord's Day. The whole responsibility rests on the householder who receives the "stranger within his or her gates." How can it be done? The vast majority of the Tourists are from the Southern centres of the Kingdom, and from overseas, some from the Continent. And it must be admitted (and seen on our public roads on the Lord's Day) that many Tourists have no respect to your religion, and none at all to the Lord's Day. How can Free Presbyterians cope with this situation who may be tempted to accommodate the Tourists? Can you "Remember the Sabbath Day to keep it holy to the Lord," and your house, maybe overcrowded with men and women who know not the Lord, and have probably no religion at all? Impossible! "The curse of God is in the house of the wicked." What will prevent you, without solid Scriptural reason, from the worship of God in the family and the public worship, is not only wrong but, worse still, you dishonour God; and how then can you expect His blessing? Let our people weigh up the matter carefully, and prayerfully, and decide in the light of God's Word, death, eternity, and the great day of judgment what they should do, and, after all, what is their best interest here, and hereafter?

Let us hear what the Westminster Divines had to say : " The Fourth Commandment requireth of all men the sanctifying or keeping holy to God such set times as He has appointed in His Word, expressly one whole day in seven ; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world ; which is the Christian Sabbath, and in the New Testament called the Lord's Day." The Sabbath or Lord's Day " is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful ; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God's worship : and to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose, and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day." " The charge of keeping the Sabbath is more specially directed to governors of families, and other superiors, because they are bound to keep it for themselves, but to see that it be observed by all those that are under their charge ; and because they are prone oft-times to hinder them by employments of their own." The reasons annexed to the Fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for Himself, in these words : " Six days shalt thou labour, and do all they works " ; " from God's challenging a special propriety in that day, ' The seventh day is the Sabbath of the Lord Thy God ' " ; " from the example of God, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day : and the blessing that God put upon that day for His service, and in ordaining it to be a means of blessing to us in our sanctifying it : ' Wherefore the Lord blessed the Sabbath Day, and hallowed it.' " (Questions 116, 117, 118, in Larger Catechism).

The Lord's Promised Guidance.

(LETTER BY REV. JOHN NEWTON in answer to the question, in what manner are we to expect the Lord's promised guidance, to influence our judgments, and direct our steps in the path of duty?)

Dear Sir,

It is well for those who are duly sensible of their own weakness and fallability, and of the difficulties with which they are surrounded in life, that the Lord has promised to guide His people with His eye, and to cause them to hear a word behind them, saying, " This is the way, walk ye in it," when they art in danger of turning aside to the right had or to the left. For this purpose he has given us the written word to be a lamp to our feet, and encouraged us to pray for the teaching of His Holy Spirit, that we might rightly

understand and apply it. It is, however, too often seen, that many widely deviate from the path of duty, and commit gross and perplexing mistakes, while they profess a sincere desire to know the will of God, and think they have his warrant and authority. This must certainly be owing to misapplication of the rule by which they judge, since the rule itself is infallible, and the promise sure. The Scriptures cannot deceive us, if rightly understood: but they may, if perverted, prove the occasion of confirming us in a mistake. The Holy Spirit cannot mislead those who are under his influence; but we may suppose that we are so, when we are not. It may not be unseasonable to offer a few thoughts upon a subject of great importance to the peace of our minds, and to the honour of our holy profession.

Many have been deceived as to what they ought to do, or in forming a judgment beforehand of events in which they are nearly concerned, by expecting direction in ways which the Lord has not warranted—I shall mention some of the principal of these, for it is not easy to enumerate them all.

Some persons, when two or more things have been in view, and they could not immediately determine which to prefer, have committed their case to the Lord by prayer, and have then proceeded to cast lots; taking it for granted, that after such a solemn appeal, the turning up of the lot might be safely rested in as an answer from God. It is true, the Scriptures, and indeed, right reason assures us, that the Lord disposes the lot; and there are several cases recorded in the Old Testament, in which lots were used by divine appointment; but I think neither these, nor the choosing of Matthias by lot to the apostleship, are proper precedents for our conduct. In the division of the land of Canaan, in the affair of Achan, and in the nomination of Saul to the kingdom, recourse was had to lots by God's express command. The instance of Matthias likewise was singular, such as can never happen again, namely, the choice of an apostle, who would not have been upon a par with the rest, who were chosen immediately by the Lord, unless he had been pleased to interpose in some extraordinary way; and all these were before the canon of scripture was completed, and before the full descent and communication of the Holy Spirit, who was promised to dwell with the Church to the end of time. Under the New Testament dispensation, we are invited to come boldly to the throne of grace, to make our request known to the Lord, and to cast our cares upon him; but we have neither precept nor promise, respecting the use of lots; and to have recourse to them without his appointment, seems to be tempting him rather than honouring him, and to savour more of presumption than dependence. The effects likewise of this expedient, have often been unhappy and hurtful. A sufficient proof how little it is to be trusted to as a guide of our conduct.

Others, when in doubt, have opened the Bible at a venture, and expected to find something to direct them, in the first verse they should cast their eye upon. It is no small discredit to this practice, that the heathens who knew not the Bible, used some of their favourite books in the same way, and grounded their persuasions of what they ought to do, or of what should befall them, according to the passage they happened to open upon. Among the Romans, the writings of Virgil were frequently consulted upon these occasions; which gave rise to the well-known expression of the *Sortes Virgilianæ*. And indeed Virgil is as well adapted to satisfy inquirers in this way, as the Bible itself; for if people will be governed by the occurrence of a single text of Scripture, without regarding the context, or duly comparing it with the general tenor of the Word of God, and with their own circumstances they may commit the greatest extravagances, expect the greatest impossibilities, and contradict the plainest dictates of common sense, while they think they have the Word of God on their side. Can the opening upon II Samuel vii. 3 when Nathan said unto David, "Do all that is in thine heart, for the Lord is with thee" be sufficient to determine the lawfulness or expediency of actions? Or can a glance of the eye upon our Lord's words to the women of Canaan, Matthew xv. 28—"Be it unto thee even as thou wilt," amount to a proof, that the present earnest desire of the mind (whatever it may be) shall be surely accomplished? Yet it is certain that matters, big with important consequences, have been engaged in, and the most sanguine expectations formed, upon no better warrant than dipping (as it is called) upon a text of Scripture.

A sudden strong impression of a text, that seems to have some resemblance to the concern upon the mind, has been accepted by many as an infallible token that they were right, and that things would go just as they would have them; or, on the other hand, if the passage bore a threatening aspect, it has filled them with fears and disquietudes, which they have afterwards found were groundless and unnecessary. These impressions, being more out of their power than their former method, have been more generally regarded and trusted to, but have frequently proved no less delusive. It is allowed, that such impressions of a precept or a promise, as humble, animate, or comfort the soul, by giving it a lively sense of the truth contained in the words, are both profitable and pleasant; and many of the Lord's people have been instructed and supported (especially in a time of trouble) by some seasonable word of grace applied and sealed by His Spirit with power to their hearts. But if impressions or impulses are received as a voice from heaven, directing to such particular actions as could not be proved to be duties without them, a person may be unwarily mislead into great evils, and gross delusions; and many have been so. There is no doubt but the enemy of

our souls, if permitted, can furnish us with scriptures in abundance in this way, and for these purposes.

Some persons judge of the nature and event of their designs, by the freedom which they find in prayer. They say, they commit their ways to God, seek his direction, and are favoured with much enlargement of spirit; and therefore they cannot doubt but what they have in view is acceptable in the Lord's sight. I would not absolutely reject every plea of this kind, yet without other corroborating evidence I could not admit it in proof of what it is brought for. It is not always easy to determine when we have spiritual freedom in prayer. Self is deceitful, and when our hearts are much fixed and bent upon a thing, this may put words and earnestness into our mouths. Too often we first secretly determine for ourselves, and then come to ask counsel of God; in such a disposition we are ready to catch at everything that may seem to favour our darling scheme: and the Lord, for the detection and chastisement of our hypocrisy (for hypocrisy it is, though perhaps hardly perceptible to ourselves) may answer us according to our idols: see Ezekiel xiv. 3-4. Besides, the grace of prayer may be in exercise, when the subject-matter of the prayer may be founded upon a mistake, from the intervention of circumstances which we are unacquainted with. Thus, I may have a friend in a distant country: I hope he is alive, I pray for him, and it is my duty so to do. The Lord, by His Spirit, assists His people in what is their present duty. If I am enabled to pray with much liberty for my distant friend, it may be a proof that the Spirit of the Lord is pleased to assist my infirmities, but it is no proof that my friend is certainly alive at the time I am praying for him: and if the next time I pray for him I should find my spirit straitened, I am not to conclude that my friend is dead, and therefore the Lord will not assist me in praying for him any longer.

Once more, a remarkable dream has sometimes been thought as decisive as any of the foregoing methods of knowing the will of God. That many wholesome and seasonable admonitions have been received in dreams, I willingly allow: but though they may be occasionally noticed, to pay a great attention to dreams, especially to be guided by them, to form our sentiments, conduct our expectations upon them, is superstitious and dangerous. The promises are not made to those who dream, but to those who watch.

Upon the whole, though, the Lord may give to some persons, upon some occasions, a hint or encouragement out of the common way, yet expressly to look for and seek His direction in such things as I have mentioned is unscriptural and ensnaring. I could fill many sheets with a detail of the inconveniences and evils which have followed such a dependence within the course of my own observation. I have seen some presuming they were doing God's service while acting in contradiction to His express commands. I have known others infatuated

to believe a lie, declaring themselves assured, beyond the shadow of a doubt, of things which, after all, never came to pass; and when at length disappointed, Satan has improved the occasion to make them doubt of the plainest and most important truths, and to account their whole former experience a delusion. By these things weak believers have been stumbled, cavils and offences against the gospel multiplied, and the ways of truth evil spoken of.

But how, then, may the Lord's guidance be expected? After what has been promised negatively, the question may be answered in a few words. In general, He guides and directs His people by affording them in answer to prayer, the light of His Holy Spirit, which enables them to understand and to love the Scriptures. The Word of God is not to be used as a lottery, nor it is designed to instruct us by shreds and scraps, which, detached from their proper places, have no determined import, but it is to furnish us with just principles, right apprehensions, to regulate our judgments and affections, and thereby to influence and direct our conduct. They who study the Scriptures, in a humble dependence upon divine teaching, are convinced of their own weakness, are taught to make a true estimate of everything around them, are gradually formed into a spirit of submission to the will of God, discover the nature and duties of their several situations and relations in life, and the snares and temptations to which they are exposed. The Word of God dwells richly in them, is a preservative from error, a light to their feet, and a spring of strength and consolation. By treasuring up the doctrines, precepts, promises, examples and exhortations of Scripture in their minds, and daily comparing themselves with the rule by which they walk, they grow into a habitual frame of spiritual wisdom, and acquire a gracious taste, which enables them to judge of right and wrong with a degree of readiness and certainty, as a musical ear judges of sounds; and they are seldom mistaken, because they are influenced by the love of Christ which rules in their hearts, and a regard to the glory of God, which is the great object they have in view.

In particular cases the Lord opens and shuts for them, breaks down walls of difficulty which obstruct their path, or hedges up their way with thorns, when they are in danger of going wrong, by the dispensations of His providence. They know that their concerns are in His hands; they are willing to follow whither and when He leads, but are afraid of going before Him. Therefore they are not impatient. Because they believe they will not make haste, but wait daily upon Him in prayer; especially when they find their hearts most engaged in any purpose or pursuit, they are most jealous of being deceived by appearances and dare not move farther or faster than they can perceive His light shining upon their paths. I express at least their desire, if not their attainment: thus they would be.

And though there are seasons when faith languishes, and self too much prevails, this is their general disposition, and the Lord whom they serve, does not disappoint their expectations; He leads them by a right way, preserves them from a thousand snares, and satisfies them that He is and will be their guide even unto death.

JOHN NEWTON.

William Huntington and Miss Morton.

(Continued from page 339.)

Miss Morton continued for a time wishing she could fly from the horrors of conscience and self, feeling the vileness of a corrupt heart and separation from the Saviour of sinners. Mr. Huntington, observing that the sandy foundation was thoroughly shaken, and false hopes given up, endeavoured to comfort by saying that God would not lay more upon her than she would be able to bear, but would, with His strong hand, ere long, waft her out of the miry clay, and ere she be aware, find the "place of defence to be the munition of rocks." "Then shalt thou see the King in His beauty and behold the land that is very far off." "Then shalt thou break forth as the morning and thy health shall spring forth speedily" (Isa. lviii., 8). His advice to Miss Morton was: "In the meanwhile let patience have her perfect work. Lie passive in the hand of God, and submit to be humbled under it, and He will surely exalt thee in due time. He will not destroy thee, nor forsake thee. When He has brought thee to resignation and submission, the storm will cease—a blessed calm will succeed. . . . Your future joys will more than counterbalance your present troubles, and you will bless God for ever for bringing you to Himself in 'this new and living way' which himself hath consecrated. . . .

"Your present trials will scour your mind better than all the *sanctified ashes* that are used on an *Ash Wednesday*. All the *consecrated candles* of the *Candlemas day* will not vie with the rays of your faith; and your victory over the world will exceed all the childish triumphs of a *Palm Sunday*. A daily cross will be sent to discipline your mind, instead of a crucifix at your bosom, or a *cat-o'-nine-tails*. Christ formed in your heart the hope of glory will be better than ten thousand silver Saviours in a trunk. Your own wants will teach you when and how to pray, better than any priest. You will look more to your own thoughts than to a *string of beads*—and *watch your troubles* instead of counting them. Your greatest mortification, and the worst *penance*, will be the loss of the Lord's presence. When the bridegroom is (sensibly) taken from thee, then wilt thou fast in those days. So I predict, and so you expect and 'Blessed is she that believeth, for there shall be a performance of what is told her from the Lord' "

Again Mr. Huntington writes Miss Morton that as her convictions are still alive and attended with prayer to God, that it is clear that they are both from the Spirit of the Lord; for "the hypocrite will not always

call upon God" (Job xxvii., 8, 9, 10); "nor will he cry when God bindeth him" (Job xxxvi, 13). . . . Your present sorrow is the ground of my joy with respect to you, for although I am sensibly touched with your present distress, yet I rejoice in the prospect of a future deliverance.

"I am fully persuaded that God will deliver you with an outstretched arm; but 'there is a time for every purpose,' and 'the times and seasons are in God's hands'; it is enough for us that He has promised 'They shall not be ashamed that wait for Him.' (Isa. xlix, 23). God 'has not dealt with you after your sin, nor rewarded you according to your iniquities'" (Ps. 103, v. 10).

Again Mr. Huntington was obliged to come again with a rod as follows: "I found myself greatly disgusted at that musical instrument that I saw in your apartments; and by its being open, I judged that you had been playing on it. It is one of the devil's rattles, intended to keep a crying conscience quiet. He was one of the cursed race of Cain, and the offspring of polygamy, that first invented those musical traps. 'Jubal was the father of all such as handle the harp and organ' (Gen. iv., 21). And Job says they are the children of the wicked that 'take the timbrel and harp, and rejoice at the sound of the organ' (Job. xxi., 12). I know you have your answer ready from the Psalms, 'Praise Him with the sound of the trumpet; praise Him with the psaltery and harp; praise Him with the timbrel. and dances; praise Him with stringed instruments and organs' (Ps. cl., 3, 4). Get you first 'David's faith' and 'David's God,' and then talk of David's joys and music.

"I believe King David's music to be typical of the melody of Gospel times, under the government of Zion's everlasting king; 'when joy and gladness shall be found in the Church, thanksgiving, and the voice of melody' (Isa. li., 3).

"God commanded the use of 'trumpets, ram's horns, and golden bells.' The first was to alarm the nation in times of danger, to gather the military forces for war, to proclaim a jubilee for slaves, and to call the tribes to their festivals. The 'golden bells,' intermixed with pomegranates, to be hung on the 'skirt of Aaron's vestment' (Exod. xxviii., 34). The pomegranates typified the sweetness of divine love (Cant. viii., 2) and the 'golden bells' prefigured the songs of rapturous souls, when their hearts are influenced and enlarged by the Holy Ghost (compare Zech. x. 10, 20, with Song 1, 9).

"The Jews were more taken with music than with their God, and therefore He gave them their fill of it from a royal band in the plains of Dura, when they were invited to a strange dedication, and commanded, 'at the sound of the cornet, flute, etc., to worship the golden image that Nebuchadnezzar the King had set up' (Dan. iii., 4, 5). 'Woe to them that are at ease in Zion; that put far away the evil day; that chant to the sound of the viol, and invent to themselves instruments of music, like David; but they are not grieved for the affliction of Joseph' (Amos vi., 1-6).

"You are sensible, Madam, that our spiritual Joseph has been grieved and afflicted in His cause, and in His members by your apostacy, His Command to you is, 'Take thou away from me the noise of thy songs ; for I will not hear the melody of thy viols ' (Amos v , 23). God has called you to lamentation for your folly. Obey His voice, 'Lest thy help be turned into everlasting mourning, and thy organ into the voice of them that weep ' (Job, xxx , 31).

"I am obliged 'to come to you with a rod ' (I Cor iv , 21), whether I am inclined to it or not, thou art so unstable (Gen xlix, 4). I have written sharply that I may know whether you are obedient in all things (2 Cor ii , 9).

"Fear not, the Lord will shortly visit thee with His great salvation ; then thou wilt find a better melody than that of *bell wire* ; and the tender care and kind providence of God will appear in a thousand shapes and forms."

(To be continued)

All Things Working Together for Good.

BY REV. DANIEL ROWLANDS (1713-1790).

" ' And we know that all things work together for good to them that love God, to them that are the called according to His purpose ' (Rom viii , 28).

"Observe what he says. Make Thou no exception when He makes none. All ! remember He excepts nothing. Be Thou confirmed in thy faith ; give glory to God, and resolve with Job, ' Though He slay me, yet will I trust in Him ' The Almighty may seem for a season to be your enemy, in order that He may become your eternal friend. Oh ! believers, after all your tribulation and anguish, you must conclude with David, ' It is good for me that I have been afflicted, that I might learn Thy statutes ' Under all your disquietudes you must exclaim, ' O, the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are His judgments, and His ways past finding out ! ' His glory is seen when He works by means ; it is more seen when He works without means ; it is seen, above all, when He works contrary to means. It was a great work to open the eyes of the blind ; it was a greater still to do it by applying clay and spittle, things more likely, some think, to take away sight than to restore. He sent a horror of great darkness on Abraham, when He was preparing to give him the best light. He touched the hollow of Jacob's thigh, and lamed him, when he was going to bless him. He smote Paul with blindness, when He was intending to open the eyes of his mind. He refused the request of the woman of Canaan for a while, but afterwards she obtained her desire. See, therefore, that *all* the paths of the Lord are mercy, and that *all* things work together for good to them that love Him.

“ Even affliction is very useful and profitable to the godly. The prodigal son had no thought of returning to his father’s house till he had been humbled by adversity. Hagar was haughty under Abraham’s roof, and despised her mistress ; but in the wilderness she was meek and lowly. Jonah sleeps on board ship, but in the whale’s belly he watches and prays. Manasseh lived as a libertine at Jerusalem, and committed the most enormous crimes, but when he was bound in chains in the prison in Babylon his heart was turned to seek the Lord His God. Bodily pain and disease have been instrumental in rousing many to seek Christ, when those who were in high health have given themselves no concern about Him. The ground which is not rent and torn with the plough bears nothing but thistles and thorns. The vines will run wild, in process of time, if they be not pruned and trimmed. So would our wild hearts be overrun with filthy, poisonous weeds, if the true Vine-dresser did not often check their growth by crosses and sanctified troubles. ‘ It is good for a man that he bear the yoke in his youth.’ Our Saviour says, ‘ Every branch in Me that beareth fruit, My Father purgeth, that it may bring forth more fruit.’ There can be no gold or silver finely wrought without being first purified with fire, and no elegant houses built with stones till the hammers have squared and smoothed them. So we can neither become vessels of honour in the house of our Father till we are melted in the furnace of affliction, nor lively stones in the walls of the New Jerusalem till the hand of the Lord has beaten off our proud excrescences and tumours with His own hammers.

“ He does not say that all things *will*, but *do*, work together for good. The work is on the wheel, and every movement of the wheel is for your benefit. Not only the angels who encamp around you, or the saints who continually pray for you, but even your enemies, the old dragon and his angels, are engaged in the matter. It is true, this is not their design. No ! They think they are carrying on their own work of destroying you, as it is said of the Assyrian whom the Lord sent to punish a hypocritical nation, ‘ Howbeit, he meaneth not so ’ ; yet it was God’s work that he was carrying on, though he did not intend to do so. All the events that take place in the world carry on the same work—the glory of the Father and the salvation of His children. Every illness and infirmity that may seize you, every loss you may meet with, every reproach you may endure, every shame that may colour your faces, every sorrow in your hearts, every agony and pain in your flesh, every aching in your bones, are for your good. Every change in your condition—your fine weather and your rough weather, your sunny weather and your cloudy weather, your ebbing and your flowing, your liberty and your imprisonment, all turn out for good. Oh, Christians, see what a harvest of blessings ripens from this text ! The Lord is at work ; all creation is at work ; men and angels, friends and foes, all are busy, working together for good. Oh, dear Lord Jesus, what hast Thou seen in us that Thou shouldest order things so wondrously for us and made *all things*—all things to work together for our good ? ”

The late Mrs. Margaret Mackenzie, Melon-Udrigle.

Mrs. Mackenzie was born at Melon-Udrigle, a little hamlet some three miles in a westerly direction from where our Church building is situated, at Laide, in Ross-shire. She was the oldest of a family of five, three of which are still spared. As to her parents, it is said that her father was upright and orderly in his outward walk and conversation, but never made a public profession; while her mother professed her faith in Christ before the world, and was reckoned by those who knew her as one who adorned her profession. On her maternal side, our subject was a great grand-daughter of the eminent William Urquhart, the Cathechist, at Cove. She had many recollections of her visits to her great grandfather's home in her girlhood days. In Cove, in those days, their place for public worship was a commodious cave by the sea-shore, and it was seated and had a pulpit in it in the ordinary way of things; the remains of these were to be seen when we visited the cave some 20 years ago. Of the services in the cave conducted by her great grandfather, Mrs. Mackenzie used to delight to tell. Her early home training and her contact with the godly in her formative years brought forth its fruit in her character in after days. Those were the days when praying men and praying women were found in numbers in every corner of the Highlands, and they were a terror to workers of iniquity. The odd dance there was kept as secret as possible for shame. Shopkeepers were not tools then in the hands of evil workers, in asking every passer-by to go to a dance or cinema by permitting notices of these in their shop windows, as they are to-day. The peace of the Sabbath was another blessing enjoyed by those of Mrs. Mackenzie's generation. To-day that outward peace is gone, especially during the Summer and Autumn months, when hordes of people, largely from the South, and no better than heathens, disturb the sanctity of God's Holy Day. Contacts with the ungodly and their ungodly example are telling on the lives of the young of our Highlands, so that even now, with few exceptions, they are "lovers of pleasure more than lovers of God." We state this to show that Mrs. Mackenzie was nurtured in an atmosphere that is foreign to this generation, and had a good deal to do, by the blessing of God, in moulding her future life. We are not saying that a godly example is enough in itself to change a person's state, but it is a means, and a means often used of God, together with His word and Spirit to the everlasting good of souls. The fact that man must be "born again" must not be lost sight of, and this is the work of the Holy Spirit.

Mrs. Mackenzie had a long period of soul depression and "law work" before she was brought to the "glorious liberty of the children of God." That liberty came through a portion of God's word and it is in the 18th Psalm. Though she had the evidence of having passed from death to life, she delayed in making a public profession. It was but 13 years before her death that she got sufficient strength to ask the Kirk-Session to permit her to sit at the Lord's Table and this they had no difficulty in doing. She was a very lovable and affectionate old lady. This is the

impression she would give one at once in coming in contact with her. This love which she gave expression to, had the love of Christ in her soul, as its basis. She was an "epistle of Christ" that could be seen and read of all men.

In the Providence of God she had her own share of the troubles of this world. She lost her husband when the youngest child was but two, and widows of those days had a harder struggle in getting their livelihood than those of to-day. She also lost some of her family. She bore all with patience, and had a sanctified use of all the Lord's dealings with her, we are sure.

Mrs. Mackenzie was a of kindly and hospitable disposition and would like to help any she saw in need. She was attentive on the public means of grace as long as her health permitted. For a few years before the end her memory began to fail, but in reading the Scriptures or praying she appeared quite normal, her daughter, who devotedly attended her for many years, tells. For a period before the end she resided with her son in Peterhead. The day she left for her son's residence her memory appeared to have been restored for the time, and she spoke much of eternal things and of her end in the world being near. Indeed, for a year before she died she often spoke to her daughter of the time of her departure being at hand. The day her last illness began, when she asked her son to take her upstairs to her room, she told him "the messenger is come," and so it proved to be true. She reached the good old age of 86 years, and the date of her entering upon her eternal inheritance was May the 10th, 1955. She spent the latter end of her life almost entirely praying, which is a beautiful termination of the wilderness journey. The remaining members of her family, who lost a devoted mother, we commend to their mother's God and Saviour.—A. B.

The late Mrs. Maclellan. Kneep, Uig, Lewis.

Only a few of the godly are now left in our midst of those who left the Balnakille Parish Church in 1928 to join the Free Presbyterian Church. The subject of this short obituary was one of them. Mrs. Maclellan was of a quiet, humble, and reserved disposition. Hence the reason that she never divulged to us as to how she was brought to the knowledge of the Truth, as it is in Jesus. Nevertheless, we believe, the Lord Jesus Christ, through the Holy Spirit, captivated her heart in the days of her youth; as the blessed promise of the Gospel states, "those that seek Me early shall find me" (Proverbs viii., 17). Although she had but little schooling, like her brother Angus (whose obituary is in the July, 1953, issue of the F.P. Magazine), she had a grasp of ecclesiastical affairs in her own day, and when the Balnakille Congregation could not conscientiously unite with the U.F. Church, with its voluntarism and Arminianism, and rotten to the core with Higher Criticism, she, along with the vast majority of the aforesaid congregation, sought refuge

from this flood under the auspices of the Free Presbyterian Church of Scotland. Of course, it was not until 1892 that Voluntaryism and Arminianism became the new Creed of the then Free Church.

Our friend was a faithful Free Presbyterian, and most exemplary in her life and conversation and attendance upon the means of Grace. As a clear indication of her love to the Word of God preached in its purity, as she used to hear it in her young days, she, along with other worthy women from Uig, frequently attended Communion seasons in Breasclete, and other parts of Lewis, before actually joining our Church.

On more than one occasion she told the writer that long before he was born they in Uig heard of the noble, faithful, and courageous stand of Rev. Donald MacFarlane, Raasay, and Rev. Donald Macdonald, Shieldaig; when the former placed his Protest on the table of the Free Church Assembly, and bade farewell to that Declaratory Act Church, thus raising a Testimony on the side of Truth in Scotland, which shall continue until the dawn of better days, we believe.

In a good old age, Mrs. MacIennan left the vale of tears behind her to be where her sun shall no more go down. In expressing our sincere sympathy with her sons and daughter, who loved and nursed her to the end, we would say, seek ye, also, "a City that has foundations whose Maker and Builder is God"—*J. A. Macdonald*.

Searmonan.

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

(*Air a leantuinn bho t.d. 342.*)

II. Tha briathran a chinn-theagaisg a cur an cèill, anns an dara h-àite, staid a pheacaich a tha fodh dhearbhadh, na an t-atharr-achadh beachd agus faireachadh a tha air an toirt air adhart le teachd na h-àithne, 's e sin, le co-chur an lagha ris a choguis.

Is e so obair an Spioraid Naoimh. Is ann 'n a làmhnan-san a mhàin is urrainn firinn an tuigse a shoillseachadh, na gu h-èifeachdach a choguis chadalach a dhùsgadh, agus dearbh-shoilleir-eachd a thoirt dhith. "An auir a thig esan, bheir e dearbh-shoilleir-eachd do'n t-saoghal mu pheacadh, agus mu fhìreantachd, agus mu bhreitheanas." Tha e'g oibreachadh an toiseach mar Spiorad na daorsa; an sin mar Spiorad na h-uchdmhachdach. 'S e th'ann an teachd na h-àithne, uime sin, ach foillseachadh do'n a pheacach air fìor nàdur lagh naomh Dhé, 'n a spioradalachd, 'n a fhìor-ghloine, agus 'n a cheartas, a labhairt ris mar fhear-easaontais; agus a bhì toirt a chuimhne agus a choguis fodh chumhachd ùghdarras-san ann a bhì'g àithne agus a dlteadh, air a leithid dedhòigh, agus gu'm bheil na beachdan mearachdach agus eas-urramach a bh'aig air, air an toirt air falbh, agus nach urrainn e a chur air falbh, na teicheadh bh'uaith ni's motha. Agus tha'n dà nì so anns an lagh, a tha toirt dhà a chumhachd, agus, 'n uair a ghabhas am peacach a

stigh iad, tha iad ga cho-èigneachadh gu bhi'g aideachadh a chumhachd. Tha'n toiseach, agartas air ùmhlachd iomlan—ùmhlachd gun smal, iomlan, mhaireannach—ùmhlachd an duine gu h-iomlan, air a leithid de dhòigh agus nach urrainn e ni's lugha agradh, na gabhail leis ni's lugha. 'S e so firinn, agus tha e'n a aobhar eagail, nach do dh'fhoghlum cuid de luchd-aideachaidh air diadhachd riamh i. Ach, is cinnteach nach gabh fìor nàdur a pheacaidh, mar bhriseadh an lagha, bhi air fhoghlum as eugmhais. Tha, a rithisd, a chòir gu bhi dìteadh gu bàs, gu a mhallachd uamhasach a sheirm an aghaidh a pheacaich—"Is mallaichte gach neach nach buannaich anns na h-uile nithean a tha sgriobhta ann an leabhar an lagha chum an deanamh"; air a leithid de dhòigh 's gu'm bheil am peacach fodh a dhìteadh, agus "tha fearg Dhé a gabhail còmhnuidh air."

'N uair a thig an àithne mar so, 's e'n toradh gu'm bheil am peacadh ag ath-bheothachadh. Tha casaid de chionta air a cur anns a choguis, a tha nis ag innse do'n a pheacach, gur e h-ann fear-brisidh lagh an Dé mhòir sin a tha 'n a theine dian-loisgeach; gu'm bheil e 'n a fhear-easaontais bho'n a bhroinn; gu'm bheil a ghnòthuch ri ceartas; agus gu'm bheil ceartas ga thoirt a stigh ciontach. Tha choguis a cur Dhé fodh chomhair mar Chuspair a tha faisg air Iainh. The i 'g innse dhà cha'n ann an cogur, ach le guth tàirneanach, gu'm bheil aobhar eagail aige bho fheirg an Dé bheo, an Dia sin maille ris nach urrainn olc còmhnuidh a ghabhail, gu'm bheil e fodh aobhar eagail na feirge sin air son peacaidh; air son peacaidhean a tha gu'n àireamh mar ghaineamh na tràighe, peacaidhean a tha mar scàrlaid agus mar chorcuir; gu'm bheil aobhar eagail na feirge so a thaobh a dhimeas air Dia, a cheannairc 'n a aghaidh, a dhiùltadh air a Mhac, a chathachadh an aghaidh an Spioraid. O nis! ciod a ni e? C'àit an teid e bho a Spiorad, na c'àit an teich e bho a ghnùis?

Tha foillseachadh air peacadh ann. Roimhe sin, bha am peacadh gu h-uile am folach a thaobh fhìor chliù agus a mheudachd. Ach a nis, 'n uair a tha choguis air a dùsgadh suas, tha peacaidhean a bha fada air an adhlacadh ag èirigh suas as ùr 'n a shealladh, mar a tha iad fathasd gun a maitheadh agus gun chùinntas a dheanamh air an son—peacaidhean a leanabachd, nach robh ach aotrom 'n a smuaint air dhà bhi ga'n gnìomhachadh, agus peacaidhean nam bliadhnaidhibh an deigh dha fas suas. Tha againn soilleireachadh comharraichte air obair 'n a coguis a thaobh so, ann an cuis bràithrean Ioseph 'n uair a bha iad 's a phrìosan. "Agus thubhairt iad ri chèile, Tha sinn gu deimhin ciontach a thaobh ar bràthar, do bhrìgh gu'm faca sinn cràdh anama, 'n uair a ghuidh e oirrn, agus nach d'èisd sinn ris: uime sin thainig an airc so oirrn." Agus a nis, 'n uair a theid solus naomhachd an lagha a stigh do chridhe dorcha, tha'm peacadh air fhoillseachadh far an robh e roimhe 'n a luidhe am foluch. Cha'n e taobh a mach sgiamhach, cha'n e coltas maitheas, a riarraicheas an lagh. Tha solus na firinn a nis air a thilgeadh air a bheatha a chaidh seachad. Tha'n comhadach air a thoirt bhar a chridhe bhreugach, chealgach. Tha gach ni air fhaicinn ann an sous nuadh. Tha gach ni air fheuchainn ann

am meigh-chothrom nuadh, meigh-chothrom an ionaid naoimh. A gabhail seallaidh air anns an t-solus sin, tha bheatha uile a chaidh seachad air a faicinn a bhi gun Dia, agus, uime sin, a bhi 'n a peacadh. Air am feuchainn anns a mheigh-chothrom sin, tha ghnìomharan is fearr air am faotainn easbhuidheach, tha oibribh is fearr air am faotainn easbhuidheach, tha oibribh is fearr air am faotainn a bhi 'n an oibribh marbh, dhe'm bheil fàileadh truailleadh na h-uaighe. Agus am bheil ni air bith is urrain e thoirt air adhart gu bhi cur bacadh air ceartas? Am bheil lethsgheul air bith ri thoirt seachad gu bhi beagachadh a chiont? Na am bheil ni air bith air an urrain a shùil fathasd fois a bhabhail le tomhas de thlachd? Cha'n eil. Tha'n ceann uile tinn, agus an cridhe uile fann. Bho bhonn na coise gu ruig an ceann cha'n eil fallaineachd ann; ach lot, agus bruthadh, agus creuchd lobhta; cha do the annaicheadh ri chèile iad, cha do cheangladh suas iad, cha do thaisicheadh le ola iad." Tha'n tuigse 'n a dorchadas, tha choguis air a truailleadh, tha'n cridhe olc, "neo-ghlan, neo-ghlan," is e so a ghlaodh.

(R'a leantuinn.)

Notes and Comments.

Pagan Rite at Welcome to Duchess of Kent.

The Duchess of Kent represented H.M. The Queen on March 6th, when the Colonial territory hitherto known as the Gold Coast gained independence under the name of Ghana. Ghana is the first British African Colonial territory to become independent. At a welcoming ceremony for the Duchess on March 2nd at Accra, it was arranged that a Pagan rite would be performed before the Duchess, when a fetish priest poured a quantity of spirit on the ground as an offering to the "gods," asking their blessing on the Duchess. Prior to this date three Gold Coast Christian Church leaders protested against this ceremony and said they would boycott this welcome ceremony if the rite was performed, because "prayers addressed to gods in whose existence Christians did not believe, and to ancestors or spirits whom Christians believe should not be invoked," were to be included in the rite. All praise to these Church leaders for their timely and clear protest against an iniquitous and wholly unnecessary ceremony. Yet in face of this, the Accra Municipal Council refused to cancel the rite and said that "the Church leaders were pouring scorn on tradition by asking its omission." Whoever the members of the Council were, they had scant regard for the Christian principles of Britain, who had aided the Gold Coast to attain to independence, and they had no respect for Christian Churches in the matter; and they supported idolatry and an act of grievous dishonour to God in the presence of a member of the British Royal Family.

Rev. Selby Wright and Ronald A. Knox.

Rev. R. Selby Wright is the Church of Scotland Minister of Canongate Kirk Edinburgh, and Ronald A. Knox is a pervert from Protestantism to the Roman Catholic Church and a priest of that Church. What is called the "St. Margaret's Chapel Guild" have published a booklet on Margaret, Queen of Scotland, and her Chapel on Edinburgh's Castle Rock. Rev. Selby Wright writes of the Chapel and Ronald A. Knox adds a note on "The Wives' Saint." This booklet is being sold at Rev. Selby Wright's Church. This is the sort of thing going on within the realm of the Church of Scotland, in the city where the Covenants were signed in years past. Ronald Knox is an able propagandist for the Pope's cause and manifestly a great enemy of even Selby Wright's Presbyterian Church of Scotland. Such activities as herewith alluded to are not given too loud publicity, but are carried through somewhat quietly, that the evil leaven of popery may work, as it is doing, within the "lump" of the present Church of Scotland. Where are the Watchmen? There seems to be none.

Strange Attitude of Edinburgh Free Church Presbytery.

Rev. Professor D. Mackenzie, in giving his Report on Sabbath Observance and Public Questions to the Edinburgh Presbytery of the Free Church of Scotland, referred to the annual City of Edinburgh Festival of Music and Drama, etc. He said: "The Presbytery must not be regarded as disdainful of cultural affairs if it draws attention once more to the incongruity of opening the Annual Festival with a religious service on the Sabbath afternoon, and the holding of a secular concert on the evening of the same day." Now the following statement is the strange part of the Professor's deliverance, in our view, viz.: "It (the Presbytery) would adhere to its attitude of taking no part in the religious service which opened the Festival *until this was altered*" (italics ours). We take this to mean that the Edinburgh Presbytery would take part in the religious service in St. Giles, Church of Scotland, on Sabbath afternoon, as the opening phase of the Festival, if there be no secular concert on the evening of the same day, and, in our view, by so doing the Free Church would give its blessing to all the activities of a modern Vanity Fair, with a claim to culture in the fields of music, drama, ballet etc., while these activities are kept to the week-days. Further, comment by us might darken the issue; but we say to all who seek Christ for the salvation of their precious souls, keep clear of such an attitude as indicated by the Professor.

Ministerial Entertainment.

The *Oban Times* of date 16th February informs us that there was a particularly warm welcome at Musselburgh Highland Association's Ceilidh on the previous Saturday night for Rev. A. D. MacLeod, from Lewis, the new minister of the Millhill Church of Scotland. The programme was the usual type of thing indulged in at those vanities. Bagpipe music, Scots songs, country dancing, and an orchestra to provide

music for the inevitable dance, contributed to the unhallowed amusement of those present.

The parson also added his own contribution to the gaiety of the evening in showing "the company the skin of a wild cat which attacked him in Glen Torridon," and in giving "a most interesting talk on his experiences at Shildaig, Applecross, Lochcarron and other parts of Wester Ross."

The Rev. A. D. MacLeod was, at one time, Free Presbyterian Minister at Shildaig where, in the exercise of his office, he should have been warning sinners against such vanities. But he turned his back on the Free Presbyterian Church and that was the beginning of his declension. For some years he was minister of the MacQueen Memorial Congregation in Inverness. While there, and engaged in a controversy in the *Northern Chronicle*, he made statements with reference to the Most High which made it evident that the fear of God was not before his eyes. He then departed to the Church of Scotland, and we find him in his first charge there mixed up in what bears the unmistakable stamp of being on the broad way which leadeth to destruction. It is solemn beyond expression to think of the tremendous awakening such a man will have in Eternity if the Lord will not have mercy upon him on this side of death and the grave. On the other hand, it is a mercy from heaven that none of our congregations are under the yoke of the ministry of such a man. "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (John 2, 19).

—D. M.

Church Notes.

Communions.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Portnalong and Breaslete; second, Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Broadford and Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breaslete; 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: All changes in above Communion dates to be notified to Editor, for 1957 (D.V.).

Broadford Communion.

Owing to local arrangements, the Communion at Broadford, Skye, will be held on the second Sabbath of May (D.V.) and not the third Sabbath as on the list.

London 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, 21st April, 1957, the following services have been arranged (D.V.), to be conducted by the Rev. R. R. Sinclair, Wick, and the Rev. D. M. MacLeod, Lairg:—Thursday, 18th April, 7 p.m.; Friday, 19th April, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 20th April, 3.30 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 21st April, 11 a.m., 3.30 p.m. (Gaelic), (with English Service simultaneously in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m., Monday, 22nd April 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of Free Presbyterians in outlying districts we may state that all the week-day services will be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting in St. Michael's School House, opposite St. Michael's Hall, on Wednesday, at 7 p.m.

Ordination of Native Student.

The Northern Presbytery decided at a meeting on 19th March, that the ordination of Mr. Petros Mzamo to the ministry of the Church will (D.V.) take place on Tuesday, 14th May, 1957, at 7 p.m., in the Free Presbyterian Church, Inverness. Mr. Petros Mzamo is a native student of our S. Rhodesian Mission who received his education in our mission schools, and has just completed his Divinity training under the supervision of Rev. Jas. S. Fraser, M.A., with a view to labouring in his native country among his own people. Mr. Mzamo is expected to arrive in this country by air on 24th April, the Lord willing. The Lord prosper his journey and bless the ministry about to begin.

A. F. MACKAY,
Clerk of Northern Presbytery.

Resignation of London Treasurer.

It is with sincere regret that we have to announce that, owing to continued ill-health, Mr. R. R. Sinclair has resigned as Congregational Treasurer and Precentor of the London Free Presbyterian Congregation. He has been the treasurer of this Congregation since the Free Presbyterian Church of Scotland began services in London in 1907-1908. Since the death of his cousin, the worthy Mr. Donald Sutherland, Mr. Sinclair has also been the Precentor of the Congregation, being gifted with an excellent voice for the purpose. From the beginning to the end, year in, year out, the books of the Kirk-Session and the Deacons' Court were kept by him with meticulous care and accuracy. It is to be feared that, due to thoughtlessness, our congregational precentors and treasurers and their labours of love, are apt to be taken for granted, much in the same manner as we do not sufficiently value the worth of the water till the well is dry. Nevertheless, congregational treasurers and precentors, who have been associated with particular congregations for years, like Mr. Sinclair, who have given a life-time service to these honourable congregational functions, are conspicuously missed, by their absence, when ill-health and infirmities compel their resignation from their labour of love and deep devotion. Such resignations, after a life-time of unremitting service, over a long period of years, are sad and solemn reminders of the passing of time, the brevity and uncertainty of life, and the Eternity to which we are fast hastening. For the information of our interested people, at home and abroad, Mr. John Campbell, junior, 93 Oaks Avenue, Worcester Park, Surrey, is the new Treasurer of the London Congregation.—Rev. JOHN P. MACQUEEN.

Publications.

The present-day discussions for union between Episcopalian and Non-Episcopal Churches, including the Church of Scotland, has advanced to the extent that the Archbishop of Canterbury addressed the General Assembly in Edinburgh last year and further conferences are expected.

Excellent and instructive articles relating to this subject have appeared in recent months in our Magazine from the pen of Rev. J. Colquhoun. A pamphlet by the late Rev. D. MACFARLANE, Dingwall, under the title "Presbyterianism and Episcopacy," issued in 1914, during what was known as "The Kikuyu Controversy," also gives a brief answer to this dangerous movement, and as it is suitable for a wide circulation among non-readers of our Magazine, THE PUBLICATIONS COMMITTEE decided to make it available to all Ministers. Missionaries, and others desiring copies for circulation, are asked to kindly place their orders early with the General Treasurer.

Price : Single copy, 4d. ; postage, 2d. *extra*.

60 copies, 20/- *post free*.

W. G.

Acknowledgment of Donations.

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

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Car Maintenance Fund.—The donation of £1 from a Friend, Gisborne, as acknowledged in March Magazine should read £3.

St. Jude's, Glasgow.—Mr. Wm. D. Fraser, Treasurer, 34 Dunearn Street, Glasgow, acknowledges with grateful thanks :—Home Mission Fund : Mr. D. Livingstone, Dunoon, £5 per Rev. D. J. M.

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Ullapool Church Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with grateful thanks the following :—Ullapool by Book, £118 10/- ; Ardmail and Rhue by Card, £32 ; Scorraig by Card, £23 10/- ; A Friend, Diabaig, £2 ; A Friend, Kenmore, £2 ; "Interested," Diabaig, £2 ; A Friend, Inverness, £1 ; Friend, Gairloch, £1 ; In Gratitude, Stoer, £1.

This Fund is now closed and the Church Building free of debt. The Treasurer, on behalf of the Minister and Congregation, desires to convey their grateful thanks to the many friends who have so kindly contributed.

St. Jude's South African Clothing Fund.—The Committee acknowledge with thanks contributions amounting to £18 0/10.