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**Paganism in Scotland.**

A pagan is defined as one who does not worship the true God, and whose heathenish practices pertain to the worship of false gods, and although we in this country may ordinarily apply the designation "pagan" to dark and unenlightened peoples of far-off lands, yet paganism is to be met with all around us in Britain today by reason of the fact that multitudes do not indeed worship the one living and true God, but false gods, although not necessarily of wood and stone. Thousands upon thousands of our fellows are as dark spiritually as Africans in their native bush who never heard of the Bible or of the Gospel of our Lord Jesus Christ.

In a weekly newspaper, Rev. George W. Charlton, Church of Scotland minister in the parish of Kilmeny, Isle of Islay, is reported as saying that Islay is pagan, and as pagan as anything you will find in the foreign mission field. He gives three things as a basis for his concern, viz., the breakdown of family life, indifference to worship, and the high illegitimacy rate. At one place he began an afternoon service on Sabbath in the local school. His average congregation was seven or eight; and there was a population of over one hundred in this particular place. Rev. Mr. Charlton had other things to say regarding this island's paganism. He came from Govan in Glasgow, where he was an assistant minister, to Islay.

In reading the account of Mr. Charlton's strictures upon Islay, which we believe to be true and deplorable, the impression we got was that he had never met with, or observed, the obvious signs of paganism in Govan or anywhere else, in this land of the Bible, the Sabbath, and Reformers. We may be mistaken in this view, of course. The paganism is in nearly every corner and district of Scotland, where Mr. Charlton may find a church and a pastoral charge. As to Govan, his former place of activity—what of the teeming hundreds and thousands of men and women busy at their work all week, and for many of these at the end of the week, on Saturday especially, football, cinemas, dancing, drinking, and so

on. But not a step is taken to the House of God or His worship on the Sabbath by thousands of these citizens of Govan; and this, of course, is applicable all over Glasgow, and in other great cities also.

Only a fraction of the people are interested in the Bible, salvation, public worship and true religion. The great majority and mass of the people are living (as we have often said from a pulpit in the North of Scotland) like the heathen in Africa, and worse than the heathen, in the light of their country's religious history and their present privileges.

Are there not congregations in the Church of Scotland with many hundreds on the Communion Roll, and attendances at some services on the Lord's Day are as low as thirty persons all told? Are there not hundreds of communicants all over Scotland who attend only at Communion times in their church? Are there not dances, whist drives, concerts, dramatic plays and so forth, carried on as part of church life and work in all corners of Scotland? Are not "Sunday" sensational newspapers bought and read every week by ministers, office-bearers, members and adherents of churches all over the land, and in the remotest districts as well as in the more populous places? Do not multitudes connected with churches take to the countryside and seaside in their private cars and buses on the Lord's Day during the summer months? Is it not the case that although a Church Guild dance may be well attended on the stormiest night in winter, that yet regular week-day congregational prayer meetings are a thing of the past? Is it not the case also that in Mr. Charlton's large denomination, hundreds of ministers do not preach the Gospel of Christ, as Paul and Peter did according to Christ's own doctrine, and the fundamental truths set forth in the Bible? Has not Biblical teaching regarding the Fall, Redemption by the blood of Christ Jesus, the new Birth by the Holy Spirit, and such as the everlasting punishment of the ungodly and the impenitent, been largely relegated to the background by the vast majority of ministers? The answer is "Yes" to all these questions; and thus the plague of paganism in the land, not merely in Islay, arises to a great extent from worldliness or paganism in the Church.

Again may we not see paganism raising its head when professors of Christianity deny the Incarnation and divinity of the Lord Jesus Christ; and discount His miracles as recorded in the four Gospels; and disbelieve the physical resurrection of our Lord, who is now at the right hand of the Father in heaven? This is paganism, when men tear away from the very fabric of the Christian faith the glorious and vital truths thereof. They, their disciples and adherents, are left with a religion no less God dishonouring and soul ruining than out-and-out paganism. That is the stark fact, and this is part of the creed of many today.

Then there are great numbers of young men and women, and also many up in days, in city and country, who have no church or religious connections at all, and never think of such a thing. They live in the great cities, the smaller towns, the larger villages, and in the country districts; and live without a Bible ever being opened in their homes from one year's end to another. They work, play and indulge in the pleasures of their choice, and have normal family and social fellowship and contacts; but no religion. They live as if they had no soul, and "like the beasts that perish quite," in their complete mental and outward isolation from everything that is of a religious and spiritual nature. They treat the Sabbath Day as a day in which they have relief from work and the excitement of Saturday's pleasures; that is, if many of them are not plying their week-day work on the Sabbath Day for extra rates of pay. They never think of divine worship or of Eternity, or of the need of the Gospel of Christ and salvation. This is paganism, and it obtains throughout Scotland and England. Is it the minority, in the city or in the country district, that are thus practical pagans? Indeed no! It is the majority who are living as if there was no God and as if they had no soul, and entirely indifferent to the Christian faith and Church. These are they who also are lovers of pleasures more than lovers of God. In cities some of them, in thousands, will riot against the police if not permitted to enter an already overcrowded football stadium, their crave and craze for their god of football being so overpowering. This same type of person in country districts all over the land, travels night after night, especially during dark and wintry nights to the "concert and dance," returning home in buses and cars in the early hours of many a morning. And such have no mind and no time at all for religion of any kind. Are these not phases of paganism in the land of Christianity? Yes! And these are to be found in Govan, Islay, and the North, South, East and West of Scotland, and England.

There is the danger of concluding that because hundreds and thousands of our irreligious fellow men live in circumstances where there exists a professing Christian community, and do not openly oppose, hinder, or criticise the Christian organisation, and live amicably as law-abiding citizens with those who profess to fear and honour God, that therefore practical atheism and modern paganism does not exist among us. This is a great mistake. Men are what they think, say and do, and what they do not believe, and do not say and do not do, as tested by the plumbline of God's Word, including the moral law.

And so when we consider the vast numbers of people of all classes and ages, who live entirely without any reference to God's Word or interest in the gospel of Christ, in their private and public lives, on Sabbath and week-day, then we conclude that paganism

prevails in all parts of the land; and it is a sad and terrible conclusion to come to, and one which many out of ignorance and false charity will be ready to challenge. But be that as it may, we shall retain our opinion of this state of affairs as existing at present. And nothing but a day of the power of the Holy Spirit will bring about a change in the hearts and conduct of all classes and ages involved, delivering them from darkness to light and from the power of Satan unto God, and to "the faith once delivered to the saints."

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### **Episcopacy and Presbyterianism.**

By Rev. JOHN COLQUHOUN, Glendale.

#### **XV.—Early Union Movements in Scotland.**

In a previous article we considered the Union-mongers in England as they manifested themselves in the Tractarian or Oxford Movement, and showed that their goal was Rome. We have seen that their successors in the Anglo-Catholic section of the Church of England are prepared to sacrifice everything in order to reach this goal. In like manner we find that in connection with union movements which began in the Church in Scotland, the promoters of these unions were quite prepared to relinquish what their forefathers held dear, and desired to hand down to generations to come. An outward ecclesiastical union is so dear to them that no price is too much for its accomplishment. A brief survey of the history of the Church in Scotland will clearly demonstrate this to have been the case.

When the Union took place in 1820 between the Burgher and Anti-Burgher sections of the Secession Church, forming the United Secession Church, there were clauses inserted in the Uniting Act qualifying the sections in the Confession of Faith dealing with the place belonging to the civil magistrate in matters of religion. As these clauses only stated their conception of the place ascribed in the Confession to the civil magistrate, and might not be construed as contrary to the Word of God, one might not view them with suspicion were it not for another matter which came out in the discussions connected with the Union. Two of the ministers of the Burgher Synod, that is, Mr. Brown of Biggar, afterwards Dr. Brown of Edinburgh, and Mr. Balmer of Berwick, objected to the Westminster Standards being retained entire, even with qualifying statements, and also expressed regret that Presbyterianism should be held to be the only form of Church government sanctioned in the Scriptures. Thus we find at this early stage of the history of Church unions an attempt made to undermine the Scriptural foundation of the Scottish Church and make it appear that other forms of Church government have, at least, an equal claim to being

regarded as based on Scripture. It is rather significant that these two men became professors in the united church, thus getting ample opportunity for instilling their views into the minds of the future ministry of the Church. To this may be traced future happenings in the Church in Scotland to the present day. There was, however, a minority in the Anti-Burgher Synod which did not enter this Union, and these formed themselves into the Associate Synod which afterwards united with the Constitutional Associate Presbytery under the name of the *Associate Synod of Original Seceders*.

The United Secession in 1847 united with the Relief Church, becoming the *United Presbyterian Church*, and their union brings to the forefront what is known as the Voluntary Controversy. The Voluntary Movement, as far as it made any appreciable impression on the Church life of Scotland, may be said to have originated with a sermon preached in 1829 by Dr. Marshall, a minister of the United Original Secession Church in Kirkintilloch, in which he characterised the termination of all church establishments as the only safeguard against the endowment of Romanism. In view of the Roman Catholic Emancipation Act this view of establishments gave Voluntaryism all the impetus it needed. Voluntary Church Societies were formed in many of the larger cities of Scotland, and a thorough-going disestablishment crusade was set on foot. Dr. Brown, whose name we have met with already when he maintained that Presbyterianism was not the only form of Church government sanctioned in the Word of God, was the chief leader of the Voluntary Movement, characterising the principle of Church establishment as "that one great system of misrule, originating the unnatural, unscriptural, revolutionary, and every way mischievous connection between Church and State." This principle of Voluntaryism, however, was not unknown at a much earlier date. Dr. Owen, in his own day, and many other Independent Presbyterians, denounced it as being the opposite extreme from the Establishmentism with which they were called to contend. In 1733, when the Erskines and others separated from the State Church, they did not adopt Voluntary Principles, but were, out and out, the proponents of an Establishment principle purer than that held at that time in the established Church of Scotland. The adoption of voluntary principles was a gradual process in the Secession Church, coming to a head in 1804 with the making a term of communion new "Narrative and Testimony" in which the lawfulness of Church Establishments was abandoned, and those who held it were expelled, "either from the pulpit or the press, to impugn or oppose principles stated by the Synod." This led, in 1806, to the secession of Dr. McCrie, the eminent writer of *The Life of John Bruce* of Whitburn, and Mr. Aitken of Kirriemuir. His action, on the part of the General Associate Synod, brought into the pen of Dr. McCrie his well-known *Statement*, of

which Dr. Bannerman says that it is "a work which may be regarded as on the whole, the most masterly discussion of the question of civil establishments in existence."

The Union of the Secession and Relief Churches, as their Basis of Union shows, brought about many departures from, and modifications of, the Constitution of the Church of Scotland. In 1820, Dr. Brown and his associates objected to Presbyterianism being designated as "the only form of Church government founded upon and agreeable to the Word of God," and in 1847 this statement is cancelled by the declaration that the Presbyterian system is "founded on and agreeable to Scripture." In Article IX of the Basis of Union positive Voluntaryism finds a place. Significantly enough there is no reference in this Basis of Union to Covenanting and the work of the Second Reformation in Scotland, when the whole fabric of Episcopacy was abolished. The union-mongers anticipated those of the present day when they declared that Presbyterianism was merely "founded on and agreeable to Scripture," for this declaration implies that other systems of Church government can put forward an identical claim. Evidently they were as ready to accept Episcopacy as they were to accept Presbyterianism. Thus it can be clearly proved that they made Presbyterianism an open question, and that to hold it was, for the time being, a matter of expediency and not a matter of conscience. All the struggles which took place in order to preserve Presbyterianism in Scotland were apparently forgotten together with the fact that enlightened scholarship can find no other form of church government grounded upon the Word of God.

The Voluntaryism which the United Presbyterian Church officially adopted in its Basis of Union is something which was foreign not only to the Presbyterian Church of Scotland as set up at the Reformation, but it was also contrary to the views of the great Continental Reformers, for all the Reformed Churches took a very decided stand with respect to the duty of the civil magistrate to further the interests of true religion. Voluntaryism, as Dr. William Cunningham states it, "amounts in substance to this: that the only relation that ought to subsist between the State and the Church—between civil government and religion—is that of entire separation; or, in other words, its advocates maintain that nations, as such, and civil rulers in their official capacity, not only are not bound but are not at liberty, to interfere in any religious matters, or to seek to promote the welfare of the Church of Christ as such." To this view Cunningham replies as follows: "Attempts have been made to show that, whatever duty or obligation may seem to lie upon civil rulers in this matter, the church is interdicted by the law of her Master from entering into an alliance with the State, or accepting assistance from the civil power. That the church is interdicted from sacrificing any of the rights or privileges which

Christ has conferred upon her—neglecting, or promising to neglect, any of the duties which He has imposed upon her—disregarding, or promising to disregard, any of the directions He has given her, in order to obtain, or as a condition of enjoying, the favour and assistance of the kingdoms of this world, is certain; and assuredly this guilt does at this moment attach to every Protestant ecclesiastical establishment in the world. But it has never been proved that, if the civil authorities rightly understood their duties, and were willing to discharge them aright, attaching no unwarrantable conditions to their offers of service, they could not render assistance to the church which she might be fully warranted to accept.”—*Historical Theology*, vol. 1, p. 393.

Not only ought the Church to hold that the State is duty bound to uphold religion but the State cannot ignore religion without undermining the very foundations of society. One of the clearest statements made on this point is by the late Professor James Bannerman, D.D., Edinburgh. “Now, how stands the fundamental principle of the Voluntary school in relation to the use of oaths in civil transactions? Is it true, or *can* it be true in any sense, that the state, as the state, has ‘nothing to do with religion,’ and is debarred from making use in any manner of the truths and obligations of religion? Does the civil magistrate overstep the limits of his office, and enter within a province forbidden to him, when he calls to himself the aid of religion, and makes an oath, sanctified and surrounded as it is by the solemnities of religion, to be the bond and the guard of civil society? Or is it the very duty of the magistrate to disown all connection with any form or profession of faith, and to discharge from every transaction of civil life with which he stands officially connected, the use and obligation of religious oaths? The very attempt to do so would itself be an act of national suicide—a return from organised society to a state of nature—the establishment of misrule and anarchy by law. Deny or disown the religious obligation of an oath, and you unloose the bond of civilised society, and resolve it once more into its original elements. The whole structure of human society, in so far as it differs from a state of nature, rests upon the foundation of an oath. In every relation, from the highest to the lowest, is sealed with the seal of a religious vow. In civilised life, and in all its offices and transactions, the last appeal that can be made is an appeal to God; and, short of the dissolution of human society and a resort once more to the law of brute force, ‘an oath for confirmation is, with men, an end of all strife.’ The covenant between the monarch and the subject, because it can appeal to no higher law, appeals to an oath, and is ratified by the solemnity of a religious vow; and the duty of the prince and the allegiance of the people are both confirmed by a reference to God. Those who administer and those who execute law, alike discharge the duties

of their office under the obligation, not merely of a civil but of a religious engagement: the judge and the magistrate equally sit in judgment under the responsibility of an appeal to God. The appeal to justice in matters of wrong done or injury sustained between man and man, is made ultimately to rest on the same solemn foundation; the evidence in witness-bearing is only evidence in so far as it is confirmed by an appeal to God as the Witness and the Judge; and the life and death of man, his property, and his dearest civil rights, are adjudged away or ratified to him in virtue of an oath. In short, the relation between the throne and the subject, the office of judge and magistrate, the award of law and justice, the right of life and property, the privilege of peace and order in human society, directly or indirectly rest upon the obligation of an oath, and an appeal to God, as sanctioning and sealing every other obligation. Confirmed and riveted by an oath, the relations of human society stand fast and sure; without an oath the bonds of life are unloosed, and the fabric of national existence is unsettled to its foundations.”  
—*The Church of Christ*, vol. I, p. 138.

The adoption of the Voluntary principle has always, in Scotland, gone side by side with renouncing some of the fundamental doctrines of God's Word, whereas adhering to the Establishment principle has always acted as a check on innovations in doctrine and practice, and it is very manifest that as the latter principle has been discarded in practice, though retained in profession, in that measure there is a moving towards heterodoxy, and towards those churches which are tainted with it.

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### God's Dealings with my Soul.

By A NAVYMAN.

(Continued from Page 334).

In this forlorn state I went on: Sometimes my heart as hard as flint; and full of fury of the devil. At intervals some humblings, that I could in some measure pour it out to the Lord for a moment; then I was shut up again, and as hard as a stone. Well, thought I, I shall go mourning all my days. But, one Sabbath morning as I was going to chapel, for I could not keep away though I was under great temptation to do it, I was meditating on my state. Thought I, is there nobody that can sympathise with me, is there none that can point out my case? When these words were applied with power to my soul—"I will give you pastors after my own heart, which shall feed you with knowledge and understanding," I was persuaded in my own mind that it came from the Lord, and cried out, "Lord, where are they? I can find none that know

anything of my experience." These words were fixed on my mind, and I used often to say, "Lord, where are they?" However, soon after I saw a man and his wife whom I had been acquainted with coming from your chapel in Titchfield Street: I would have shunned them, but they called me. They asked me how I got on. I answered, "Middling," but I believe they saw by my countenance where I was, and asked me why I did not go to hear Mr. Huntington? I replied I did not know who to hear, nor where to go. They told me where you preached. I answered them lightly, but it was greatly impressed on my mind all the week, and when Sabbath morning came I set off and found the chapel.

I remember getting into one of the free seats, up in one corner, like a thief, that nobody might know me. I do not recollect the text you then preached from; but I heard attentively, which I had not done for some time before. I got away as soon as you had done, that I might not be seen by anyone that knew me, for I had heard very evil things said of you, which I soon found they could not prove. As I went home meditating on the discourse, I said, "This man seems to know something of what I feel; I will go and hear him again!" When I got home I said thus to my wife; I believe the Lord has directed me to a man that knows something of my distress, for he seemed to speak a little about it. She asked, "Where is it, and who is he?" I said his name is Huntington, and it is as far as Oxford Market, and I should go again in the evening. She was in a pet about it, and said, "You shall not drag me so far to hear I do not know who." However, I was determined to go, and come I did, bringing her with me: and, blessed be the Lord, He never let us go back. He was pleased to give me a hearing ear, so that I perceived I was not harassed with those temptations under the word preached as I had been. I thought for some weeks that you preached to none but me, describing my state so that at last it all came out; the Lord blessed it to my soul, I was set at liberty again, peace was proclaimed, you were made manifest in my conscience, and I rejoiced again in the light of God's countenance. I blessed the Lord, that He ever brought me under your ministry, I thanked Him night and day. I could then see you were the pastor the Lord promised to give me.

Now began persecution: but, bless the Lord, I have often admired His tender goodness in this thing. He would not suffer them to speak to me till He was pleased to speak to my soul again; and those of Mr. Wesley's chapel not only persecuted me openly, but imagined lies in their heart, for they told me I left his chapel on purpose to live in sin. Mr. Wesley himself told me I was got into the Huntingtonian's easy chair, but I should find a difference on a deathbed. I sent them word I would meet the church at any time to prove all they said was false; but they never sent for me,

so gave me up, watching for my fall but, blessed be the Lord, He has kept me by His mighty power to this day and has given me to see some of those that were counted pillars among them turn their back on Jesus; but I know it is by His grace I am kept to the present moment, as one of the vilest of poor sinners saved. This experience brought me to know God's faithfulness to His chosen, for I proved Him so in that furnace.

Soon after this my love waxed cold, and I began to crave after this world's goods. I thought: If I could get a little beforehand by honest industry, it was no more than right. I set to with a willing mind, as I thought, and not without prayer to God neither. I went in search for something: a chandler's shop offered, and money to be lent me to set up. My mind was set upon it. I went to the Lord and prayed, if it was not His will, by no means to let me have it, and went to Him often, too; but, I must confess, though I prayed against it, if it was not His will yet, my heart was for it, and the Lord, who is searcher of all hearts, knew that I desired to have it, and He let me have it to my sorrow; for I strove hard, and meant well, but the Lord's hand went out against me in all that I undertook, and I wondered at it, for I did not as yet see the snare; but experience brings us to a knowledge of these things; and I thank my dear Redeemer that ever He brought me in a way of experience in any wise to know the cunning of Satan, and the proneness of my own heart to stray from the best of friends. I went on here, hoping things would be better, but I lost my God, there was no communion, things got worse and worse. I was in debt and nothing to pay with; in that sense my prayers were shut out, no answer to my petitions, still all things going against me. Sometimes my wife and I would quarrel whose fault it was for coming there, for we were both in the mess. Then we fret one against the other. We would pray, but to no purpose. And here the Lord kept us till He made us sensibly sick of it as ever poor creatures were in this world. Then He was pleased to humble us in the dust, and showed us we had backslidden from Him through covetousness and the ensnarement of the riches of this world, for my heart was after it; but His tender love to us would not let us go. Though He kept me close at His dear footstool a good while, confessing and praying for deliverance before it came, and would say to my poor soul, "Hast thou not procured these things to thyself?" Yes, Lord, I would cry, I have, and beg Thy pardoning mercy only to forgive Thy poor worms, and deliver us out of this place; being ready to say I never would be entangled in this way again; but the Lord knows how weak we are, and I see He will let us know it too; for, I believe, in less than a twelvemonth I was entangled in the same way

again. But, after this deliverance, I went comfortably on for some time; the Lord blessed me under the word often, and many precious promises He was pleased to give me.

At this time there were three or four friends, as they were pleased to style themselves, came from the Mulberry Gardens chapel to spend the afternoon with me, to inquire into my profession and what doctrines I held since I heard Mr. Huntington. They seemed greatly to pity me and asked me a great many questions, which the Lord enabled me to answer in a measure. I insisted on the Spirit's work, they upon free will. I told them of God's everlasting love to His chosen, and being kept by His mighty power. Upon asking how I must go on in this way, they answered, "must walk in the footsteps of the Lord Jesus Christ as near as I could." I told them a man for no longer than he is wrought upon by the Holy Ghost can he do aught that is well-pleasing to God, for it is God must work in him the will and to do. This affronted my guests and they persecuted me sadly; and one of their confederates wherreted me continually till I hated her. She used to waylay me in the street as I came home at night from my work till at last I looked to see if she was coming and would have gone a mile out of the way rather than meet her. These words were brought to my mind, "The law worketh wrath." Ah, Lord! I would cry, there is no love; we cannot unite; but the devil (who is never backward to distress the poor creature that desires to be brought on in God's way) sets in, and would fain have represented these people to me as taught of God. Well, thought I, if they are right, I must be wrong. But, bless the Lord, I was enabled to tell Him all about it, and He soon set you to preach on it and gave me to see I was right and they were wrong. However, the Lord was pleased to speak very comfortably to my soul before He put me in the furnace, and there the Lord showed me what the law was.

One day at my work He was pleased to lead my mind out in meditation about it from what you preached the Sabbath before. The Lord broke in upon my soul and threw much light upon it. And the Lord said to me, "Such like pastors, such like people!" I thanked Him from my soul for opening the eyes of my understanding to see it so clearly: my soul was so full I was obliged to leave my work. I went into the backyard into my master's coal-house and poured out my soul to the Lord in praises and thanksgiving for His gracious goodness; and, while I was praising Him, these words came with power, "Thou shalt be called Hephzibah, for the Lord delighteth in thee." I thought I should have dropped down. I cried out, "Lord, what me! the unworthiest of all wretches!" But the Lord, the Spirit, turned my

mind in a moment to the Lord Jesus, Who had atoned for all my sins. Here I was interrupted by somebody coming that way, so I left that place and betook me to another, shut myself up and prayed the Lord to keep me, telling Him of my weakness and helplessness, when these words came with power: "May my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if ever I forget Thee." Well, said I, here is my vow to the Lord, "May my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if ever I forget to praise Thy Holy name." Which I asked the Lord a thousand pardons for, but it could not be recalled: for I knew it was Him alone that must work in me to will and to do; but I often think of my vow. Now, my wife had at this time got another shop and sold greens, and she seemed to go on prosperously, but I would have no hand in this, having had full enough of the other; so she had all the management of it herself, and was as barren in soul as she well could be.

Soon after this the Lord laid me on a sick-bed. I lost the use of all my limbs and, what was worse, I lost the best of friends, the Lord Jesus. I then murmured and fretted till my old rebellion began to show itself; for I can assuredly say this Scripture was fulfilled in me at that time: "With the perverse man I will show myself perverse." I was in great bodily pain, and had medicines from several doctors, but all to no purpose, for I remained in this condition a month or five weeks: and then the Lord eased me of my pain, and I seemed to be somewhat better, with which my old Man was very well pleased; but, blessed be the Lord, He would not let me out that way, for I can see it now; but in He throws me again, makes it hotter than it was before; humbled my hard heart under it, and made me willing to submit. Then my dear Redeemer came again, indulged me with sweet manifestations of His everlasting love to me, making me willing to leave this sinful world; and, having thus humbled my flinty heart by His power, He healed my body and set me on my legs again. Oh! what pains the Lord takes with such sinful wretches as we are. The Lord after this sent us out from that shop of dependence, and then my wife was not to escape, for He threw her into the same way and kept her there until I had hardly a thing left in the house. The Lord's hand seemed to go against me in all I took in hand. I prayed and cried to the Lord, and often had communion with Him, and many precious promises I received. I would watch His hand, expecting deliverance—but no answer. Yet I would catch at everything that came in the way. Well, thought I, this is the Lord, this is His way! But no, not yet, and I worked hard at my business, but all would not do. The Lord kept me here, and my wife ill, expecting every-time I came home not to find her alive, till I had hardly the necessaries of life. I thought this was hard trusting to God, but, bless Him for ever, He hath since that showed me what it is to

trust in Him, for all that I stand in need of. My Blessed Father was obliged to scourge me a great deal before He brought down my stubborn will to His, for temporal necessities, nay, He would not so much as let me keep my benefit-club on, that I belonged to, before He called me by His Grace. I gave it up at last with much reluctance, but the Lord was determined I should have no dependence but on Him. And a blessed life this living upon the Lord is! It keeps our fear in exercise, so that I fear to offend Him that supplies all my wants. I can tell when He hears me, too, and I know when I offend, to my sorrow. I am not without my doubts, fears, and trials, in the way; for I carry about me a body of sin, which is the heaviest burden I have to carry, and, in reality, it is a heavy burden to all God's children that are brought to hate sin.

I find it hard fighting against the world, sin, and Satan, when the Lord Jesus hides His face. I pass through much persecution from the world, for I labour among many enemies for my bread. I have many watching for my halting; many snares, traps and gins, the devil lays for me, but, out of them all the Lord hath delivered me, and I trust He will yet deliver. He hath made me quite sick of the world. I long to be with Him. There is nothing here that can satisfy my soul if the Lord Jesus is absent. You, as a pastor sent of God, are made a great blessing to my soul: for often, when I cannot pray for myself, I can for you, and shall come away somewhat satisfied that the Lord hath heard me, and may the Lord bless you and keep you, and lift up the light of His countenance upon you for His Own name's sake, through Jesus Christ, and for His dear children's sake, is the prayer of a poor sinful worm saved.

Your wellwisher and faithful son in the faith.

T. S.—

(Note:—Mr. Huntington's answer to this account will be printed later.—Editor.)

### Christ The Saviour.

By THOMAS BOSTON.

#### I.—CHRIST THE SAVIOUR OF THE WORLD BY OFFICE.

He is the actual and eventual Saviour of the elect only, so He is called the Saviour of the body, but He is the official, not of the elect only, but of the world of mankind indefinitely; so in John iv, 24—there He is called, "the Saviour of the world." Agreeably to which, God in Christ is called the Saviour of all men, but especially the Saviour of them that believe.—I Tim. iv, 10. The matter lies here: Like as a prince, out of regard to his subjects' welfare, gives a commission to a qualified person to be a physician

to such a society, a regiment, or the like, and the prince's commission constitutes him a physician of that society, so that though many of them should never employ him, but call other physicians, yet still there is a relation betwixt him and them; he is their physician by office. Any of them may come to him and be healed. So God, looking on the ruined world of mankind, has constituted and appointed Christ the Saviour of the world; He has heaven's patent for His office, and wheresoever the Gospel comes, this His patent is intimated. Hereby a relation is constituted between Him and the world of mankind; He is their Saviour, and they the object of His administration, so that any of them may come to Him without money or price, and be saved by Him as their own Saviour, appointed them by the Father.

That Christ is thus the Saviour of the world appears if we consider (1) Scripture testimony, which is plain in John iv, 24; He is expressly called so, and so do the believing Samaritans profess their faith in Him. (John iv, 24): "We have heard Him ourselves, and know that this is indeed the Christ." You have the appointment of heaven thereanent. (John iii, 16): "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life"; even as the brazen serpent lifted up on the pole in the wilderness was the ordinance of God for healing to the stung persons in the camp of Israel; hence the salvation of Christ is called the common salvation (Jude 3)—salvation which any mankind sinner may lay hold on. So the Saviour's birth is said to be glad tidings to all people (Luke ii, 10, 11), which it could not have been if He had not been a Saviour for all people, wherefore He Himself testifies that He came to save the world (John iii, 17): "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." John xii, 47—"I came not to judge the world, but to save the world." This was His office, to save sinners indefinitely; not this or that sort of sinners, but sinners of mankind indefinitely, without exception. I Tim. i, 15—"This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners." Luke xix, 10—"That Son of man is come to seek and save that which is lost." "God was in Christ reconciling the world to Himself, not imputing their trespasses to them" (II Cor., 19). To the same purpose He declares Himself as the light of the world—by office (John viii) that whosoever will employ Him may have the light of life. If he were not so, He could not warrantably be offered, with His salvation, to the world indefinitely, but to the elect only, more than He can be offered to fallen angels, who are not within His commission as a Saviour, for the ministerial offers can never lawfully carry the matter beyond the bounds of Christ's commission from His Father. But Christ and His salvation may be warrantably offered to the whole world of mankind,

with assurance that whoever of them will employ Him to save them, he shall be saved. "Go ye unto all the world, and preach the gospel to every creature. He that believeth shall be saved; but he that believeth not shall be damned." Moreover, if it were not so, the unbelief of hearers of the Gospel not elected, their not coming to Christ for salvation could not be their sin, for it can never be one's sin not to do a thing he has no warrant for, nor to employ one to save him whom God never appointed to be his Saviour. So it is not the sin of fallen angels that they believe not in Christ for salvation, because they are not within the Saviour's commission; nor of those that never heard of Christ, because His commission was never intimated to them: but not believing in Christ the Saviour is the sin that ruins the hearers of the Gospel who do at all perish. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil"—John iii, 19. Finally, if it were not so, the elect themselves could not believe in Christ until in the first place their election were revealed to them, which is contrary to the stated method of grace, for they can never believe in Christ for their salvation until they see Him to be a Saviour for them. There are two things further to be remarked: (1) The ground upon which Christ might be constituted Saviour of the world by office. And that was the sufficiency of the merit of His death and sufferings, for though Christ died only in the room and stead of His elect on the cross, sustaining their persons only—(John x, 15): "I lay down my life for the sheep"; yet the price paid for them being of infinite worth was sufficient in itself to save, not only them, but the whole world. The bread provided for them, viz., a crucified Christ, was sufficient to give life to and feed not only them, but the whole world of mankind; and therefore He might be appointed the Saviour of the world. "The bread of God is He who cometh down from heaven, and giveth life unto the world. I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever, and the bread that I shall give is my flesh, which I will give for the life of the world" (John vi, 33).

(2) The reason why He was constituted the Saviour of the world. Among several reasons that might be given for this, I shall only observe here this one, viz., that it was put upon Him as a piece of honour, the reward of His great service in laying down His life for, and instead of, those who were the objects of His Father's electing love. "And He said, it is a light thing that thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth" (Isa. xlix, 6, 8). The Father for that cause invested Him with all power in heaven and earth (Matt. xxviii): Let no man say,

"Alas! I have nothing to do with Christ, nor He with me, for I am a sinner, a lost sinner." Nay, upon that ground there is a relation between Him and you. Since you are a sinner of mankind, Christ is your Saviour; for He is by office Saviour of the family, whereof you are a branch. If you employ another than Him, or pine away in your disease rather than put yourself in His hand, you do it upon your peril, but know assuredly that you have a Saviour of your own, chosen of God for you, whether you employ Him or not. He is by His Father appointed the physician; ye are the sick, and the less sensible ye are, the more dangerously sick. There is valuable relation between Christ and you as such (Matt. ix, 11, 12). He is the great burden-bearer that gives rest to them that labour and are heavy laden (Matt. xi, 28, and Ps. lv. 22). "Ye labour, spending your labour for that which satisfieth not, and are laden with iniquity, even heavy laden, and nothing less, so that you are not duly sensible thereof." There is a relation then betwixt Christ and you on that very score.

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**The late Mrs. Margaret MacLeod, Glenhinnisdale, Portree.**

No visitor to Glenhinnisdale can fail to be impressed with the beauty of this glen situated about 12 miles from Portree. It was in glens such as this that piety flourished in days gone by in Scotland. Our sturdy and intelligent peasantry, well-informed through the reading of God's Word and the Shorter Catechism, were an effective bulwark against the inroads of modernism and infidelity generated in the universities and colleges of our large cities. Sad to say, these glens are now becoming depopulated, due to Highlanders seeking the comfort and wealth of the towns, or being filled with an alien stock with no respect for the Bible, the Sabbath or the worship of God. The worthy woman whose name appears at the head of this notice was one who, though spending most of her life in this obscure glen, showed that she had been with Christ and learned of Him.

Margaret MacDonald was her maiden name and she was born in Low Eyre in the parish of Snizort seventy-seven years ago. Her parents belonged to the present Free Church where she herself remained until after her marriage. On the conclusion of her school days she became a teacher and it was while engaged in this occupation that she met and married Malcolm MacLeod, whose home was in the Glen. They were blessed with seven children, all of whom were present at their mother's funeral. Malcolm MacLeod was a highly-esteemed communicant in the Portree congregation. Although elected an elder, his natural diffidence and the low estimation he had of his own fitness for the office prevented him from accepting the responsibility. He predeceased his wife by a

number of years but his memory is still savoury to those who knew him.

Like the rest of Adam's race, Mrs. MacLeod was born into the world dead in trespasses and sins, and nothing short of the power from Heaven was able to move her out of that state. Her father died when she was young but such a loss, though great, made no lasting impression upon her. Upon the death of a young relative, however, her brother John, who appears to have been a godly man, reasoned with her over the state of her soul in view of Death and Eternity. He concluded by saying to her, "See that you pray for yourself," to which she replied, "Yes, and see that you pray for me also." The deep impression made upon her at this time continued and she now began to pray in reality for the salvation of her soul. The work of effectual calling was carried on gradually in her experience. She was a long time in bondage as she sought with all her might to please God with her own works. This is the hope of the natural man and from such confidence every soul must be cut off who is to have his portion in Christ. Mrs. MacLeod had to learn this solemn and salutary lesson so that the preciousness of salvation by grace alone would be seen in all its God-glorifying and soul-satisfying beauty. She could draw no comfort from her own deeds which she saw now to be all polluted with sin, and this brought her low in her mind. One day, in this state, she was making the beds at home when the thought powerfully entered her mind, "Do you not know that it is all for Christ's sake?" Her mind began to be exercised by this thought and she began to see that it is "not by works of righteousness which we have done, but according to His mercy He saved us." Some time later she was brought to the full liberty of the gospel through reading the sermons of Rev. W. Romaine. She mentioned to us that although her conversion was gradual and over a considerable period of time yet Satan was not permitted to harass her often on that point, or to becloud her hope of having been united to Christ, even when her progress and growth in grace were a real concern to her. In this connection she told of an incident which happened in the home of the late Ann Munro, Portree, over 20 years ago. There were several of the Lord's people in the house as well as Mrs. MacLeod. There was one present who, in speaking of spiritual experience, was able to tell some very striking incidents in connection with being brought from darkness to light. The late Finlay Morrison, missionary at Flashadder, who knew Mrs. MacLeod well, turned to her and said, "Where are you now, Mrs. MacLeod?" She replied, "Well, this is the truth I got while listening to what was being said, 'What is that to thee; follow thou Me.'"

Some time before Mrs. MacLeod made a public profession, she was in the byre among the cattle when the question came

powerfully to her, "Lovest thou Me?" At first she did not have the strength to answer the question but as she began to meditate on the love of the One Who put the question she felt she could indeed say, "Lord, Thou knowest all things, Thou knowest that I love Thee."

"That was a happy day for me," she said, "but I have had many a cold one since." Shortly after this she came forward in Portree and was received as a communicant. That took place in March, 1925, and from that day Mrs. MacLeod was kept a consistent follower of the Lamb as well as an encouraging and sincere friend to all who sought the good of Sion. She was not one who had a name to live and yet was dead. She felt her needs and knew the One Who alone could supply these needs through the means He had appointed for that purpose. On one occasion she had a great desire to go to Flashadder Communion. The day turned out very wet and, as they had a long distance to walk, her husband, who was to go with her, hesitated to go. She insisted on leaving home at least, so great did she feel her desire to be. Her husband agreed and they set off. By the time they reached Flashadder, however, her mind had become very confused and she was tempted as to whether or not it was a real spiritual desire which took her to the Communion. Rev. N. Cameron, in inviting the communicants to the Table, quoted the words: "Blessed are they that hunger and thirst after righteousness; for they shall be filled." These words were accompanied with such power to Mrs. MacLeod's soul that she was convinced that it was this hunger and thirst which made her follow after the Gospel and which had brought her to Flashadder on that occasion. It was another good day in her experience.

As mentioned already, it was after her marriage that Mrs. MacLeod left the Free Church and came over to the Free Presbyterian Church of Scotland. She told us the portion of truth which led her to take this step but it has escaped our memory. Being of an intelligent turn of mind, she had a good grasp of the principles of the Church and fully approved of our separate position in order to maintain a clear witness on the side of Christ and His Word in Scotland.

Mrs. MacLeod's health began to fail very much in her latter years, and eventually she came to reside with her daughter, who is nurse in Portree, where she was tenderly cared for until the end. During the last two years she said that that portion frequently came to her, "Let not him that girdeth on his armour boast himself as he that putteth it off"—I Kings 20, 11. She felt that she, herself, was drawing near the end of her warfare. Last New Year she found great sweetness in the words, "God shall wipe away all tears from their eyes"—Rev. 7, 17, and remarked how wonderful it was to think of God wiping away the tears of His own people.

In the January before she died, a friend called in to see her and said, "You look better today." To her Mrs. MacLeod replied, "I did not expect to see you again for I woke with these words, 'So to the haven he them brings which they desired to see'"—Ps. 107, 30. As she often said, she was waiting for the Ferry-boat and wearying that it was not coming. During this time it was a precious privilege to be going to see one who was so obviously ripening for the Father's House. The end came in March on the Tuesday after the Portree Communion. When we called to see her one of the days of the Communion she said that she wished she could be with us on the Sabbath. Though that was not to be, she had not long to wait until she entered the eternal Sabbath where communion with Christ and His people shall never end.

To the bereaved family we extend our sincere sympathy. May they seek the God of their parents for it is written, "If thou seek Him, He will be found of thee; but if thou forsake Him He will cast thee off for ever"—I Chron. 28, 9.—D. MACLEAN.

### Searmonan.

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

(Air a leantuinn bho t.d. 340.)

2. Tha aithreachas, air dòigh shònraicht', a toirt glòir do Dhia mar Fear-tabhairt Lagha cothromach, agus air an aobhar so mar an ceudna tha "gàirdeachas air neamh air son aon pheacach a ni aithreachas." Rinn Dia na h-uile ni air a shon Féin—na neamhan agus an talamh, an cruthachadh neo-reusanta agus reusanta—a chùim a bhi foillseachadh a chliù. Tha sinn air ar gairm, uime sin, gu bhi deanamh na h-uile chùim glòir Dhé. Is e so an ni a tha'n Criosduidh ag iarraidh ged a tha e ghnàth a tighinn gearr air. Cha'n eil tighinn gearr air ann an neamh. Agus ann an sin tha iad a meas luachmhorachd na h-uile ni leis an tomhas anns am bheil e foillseachadh glòir Dhé. Tha e soilleir gur e'n aon dòigh anns an urrain creutairean reusanta Dia 'ghlòrachadh, a bhi toirt cleachdadh do thograidhean freagarach dha thaobh, mar tha urram, gràdh, agus carbsa, agus ann a bhi foillseachadh nan tograidhean sin anns gach, dòigh cheart agus shuidhichte—ga aideachadh agus a toirt Dhá glòir. Anns an rathad so tha bithibh naomh a glòrachadh Dhé. Agus 'nuair a thig creutairean reusanta Dhé gearr air a bhi deanamh so, agus a tha iad air an treigsinn le Dia gu sìorruidh, an sin tha E foillseachadh a chorruich ann a bhi ga'n sgrios, agus mar sin a gabhail glòir dha ainm mòr Féin. 'Nis, ciod e tha sònraicht' anns an rathad anns am bheil peacach aithreachail a glòrachadh Dhé? Cha'n eil ann ach naoidhean ann an gràs; cha'n eil ach siol tograidhean gràsmhor 'n a chridhe; cha'n eil ann ach briseadh na maidne anns a chridhe. An urrain esan Dia 'ghlòrachadh mar a ni spioradan fìorghlan? Cha dàna leinn, agus cha'n abair sinn gu'n dean iad sin. Gidheadh tha ni-eiginn sònraicht' 'n a shuidheachadh agus 'n a fhaireachaidhean a bu mhath a dhùisgeadh iognadh bhithibh naomh, mar a tha iad 'n an cuspairean tlachd Iehobhah Féin. "Gu deimhin chuala mi Ephraim a caoidh gu goirt, Smachdaich thu mi, agus bha mi air mo smachdachadh, mar dhamh nach do chleachd a chuing: pill thusa mi agus bi mi air mo

philleadh: oir is tu an Tighearn mo Dhia. Gu deimhin an deigh dhomh bhi air mo philleadh, ghabh mi aithreachas; agus an deigh dhomh bhi air mo theagasg, bhual mi air mo leis: bha nàire orm, seadh fos geur-amhladh, a chionn gu'n do ghiulain mi masladh m'òige. Nach e Ephraim mo mhac caomh? nach leanabh ro thaitneach e? oir o'n uair 's an do labhair mi 'n a aghaidh, tha mi gu dùrachdach ga chuimhneachadh fathasd: uime sin tha iomairt ann am chom air a shon: ni mi gu deimhin tròcair air, deir an Tighearna."

Co e am peacach aithreachail? Is aon e, cadhon an dè, aig an robh a chridhe air a lionadh le saoghaltachd, feinealachd, uamhar, eas-creidimh, agus naimhdeas an aghaidh Dhé, agus a sheas a mach ann an ceannaire 'n a aghaidh-san—agus so uile, faodaidh e bhi, fodh chleoca deisciobuill: ach a nis tha pheacaidhean air a shealbhachadh; cha'n eil còmhach aig air an son; bha bheath uile chaidh seachad 'n a peacadh; tha a shannt, àicheadh air Dia, a mhi-naomhachd, a neo-thaingeachachd, a chion gràidh do Chrìosd, agus a pheacaidhean eile gun àireamh, air greim a dheanamh air, air chor agus nach urrain e cheann a thogail. Bhri e'n Lagh a tha naomh, agus cothromach, agus maith. Is ann an aghaidh Dhé a pheacaidh e—an Cruithear, am Fear-cumail suas, am Fear-tabhairt lagh, an Dia fad-fhulungach, am Fear-saoraidh. Agus le so uile, tha chridhe olc, agus anabarrach aingidh. Faic mar tha'm Focal, am Biobull a bha roimhe air a dhimeas, a toirt air a ghlùinean bualadh 'n a cheile. Faodaidh tu so fhaicinn: ach cha'n urrain suil duine fhaicinn mar a tha sholus a dealradh a stigh do'n a fròigean is dorchas anns a chridhe; mar a tha theine a caitheamh fhein-fhireantachd-san; mar a tha chlaideamh a marbhadh dòchas meallta. Tha e ga dhìtheadh fein; tha e gabhail gràin dheth fein; tha e'g aideachadh Dhé bhi ceart ged a thilgeadh E esan gu sìorruidh as a shealladh. Oir buinidh so do fhìor aithreachas: cha'n e mhàin doilghios, na mothachadh air olcas a pheacaidh mar ni a tha toirt truaigh 'n a lorg (mar sin bha aithreachas Iudais); cha'n e mhàin bròn air son peacaidh do bhrìgh gu'm bheil dòchas againn gu'n do mhaith Dia, no gu maith, E ar peacaidhean (faodaidh a leithid sin do bhròn a bhi'n lorg gràdh do'n a pheacadh agus seasanh a mach an aghaidh àrd-uachdaranachd Dhé); ach a bhi faicinn glòir buadh ceartais Dhé, mar a tha sin air fhoillseachadh ann an agartasan agus ann am peanasan a Lagh-san, agus a bhi'g aontachadh ri ceartas na'm peanasan sin, ged a bhitheadh iad air an cur an gnìomh an aghaidh an anama. Cha'n eil mi 'g ràdh gu'm bi'n creutair toileach a bhi air a dhìtheadh—nar leigeadh Dia gu'n abrainn sin—ach a leithid so a dh'aideachadh air gu'm bheil am Fear-tabhairt Lagha cothromach.

'Nis, nach eil ni air chor-eigin sònraicht' 'n a leithid so de staid ìntinn? Ciod e'n t-atharrachadh, ciod e'n tilgeadh bun os ceann a tha'n so? Cia mar a tha cùmhachd gràs Dhé ri fhaicinn agus ri mholadh ann. Nach eil ni air chor-eigin sònraicht' anns an fhianuis a tha'm peacach aithreachail a toirt do naomhachd agus do cheartas an Fhir-tabhairt Lagha?—gu'n aonadh E fiosrachadh air nàdur uamhasach a pheacaidh dha'm bheil iadsan a tha iomlan naomh na'n coigrich, ri aontachadh ann an ceartas an Lagha dha'm bheil iadsan a tha caillte nan coigrich: gu'n aonadh E mothachadh air uamhas a bhi toirt oilbheum do Dhia ri urram Dhà mar an Dia da'm buin dioghaltas, seadh, a leithid a dh'urram 's nach gabhadh a bhi air a chleachdadh mar a b'e bh'ann Dia a tha fuathachadh agus a dh'fheumas a bhi peanasachadh peacaidh: gu'n aonadh E mothachadh air neo-airidheachd neo-chrìochnach air toilteanas dìtidh aig làmhnan Dhé, ri bhi dlùth-leantuinn ris an Tighearna agus a bhi'g amharc Ris air son tròcair: (oir gu cinnteach cha'n eil mi'g ràdh gu'm bi fìor aontachadh cridhe ann an ceartas Dhé, a faotainn cleachdadh dealaicht' ri foillseachadh, a dh'aindeoin cho fann, air an fhirinn gu'm bheil "maitheanas maille Ris."

3. Tha aithreachas a glòrachadh tròcair Dhé. Is e aon de thoraidhean crann-ceusaidh Chrìosd, agus do bhrìgh sin, “tha aoibhneas air neamh air son aon pheacach a ni aithreachas.” Cha’n urrain sinn bhì tuigsinn Dia a gairm a pheacaich gu aithreachas gun a bhì deanamh aithnichte dha a thròcair ann a bhì maitheadh, nì motha is urrain sinn a thuigsinn peacach a cleachdadh fìor aithreachas gun nì-eigin de mhothachadh air tròcair Dhé ann an Crìosd. ‘S e glòir Dhé air mhodh sònraicht’, gu’m bheil E “tròcairach agus gràsmhor;” gu’m bheil E toirt cleachdadh do thròcair air an talamh tre fhuil a Mhic. Is ann a stigh an so is miann leis na h-ainglean agus leis a mhuinntir shaorta amharc, am feadh ‘s a tha iad a seinn, “Is àiridh an t-Uan a chaidh a mharbhadh.” Is e a on de thoraidhean a bhàis phrìseil sin gu’m bheil an “t-aingidh” air a ghairm gu bhì “treigsinn a shlighe agus an duine eucorach a smuaintean;” agus ‘s e aon dheth thoraidhean, ‘nuair a chithear am bàs so ‘n a ghlòir agus a dh’fhaireach e ‘n a chumhachd, gu’n toir am peacach cleachdadh do fhìor aithreachas.

Nì an Lagh peacadh aithnichte, agus ann an lannan an Spìoiraid Naoimh bheir e dearbha-shoilleireachd mu pheacadh, a dùsgadh na coguis, a briseadh sìos dalmachd agus a toirt a nuas uamhar a chridhe, gus a toirt a mach anns a pheacach fein-dhiteadh agus eu-dòchas nì air bith a dheanamh air son e féin a thearnadh; ach cha’n urrain e gu bràth fìor bhròn air son a pheacaidh, na fuath dha a thoirt seachad; agus dealaichte ris an t-soisgeul, threoraicheadh e gu tur eu-dòchas. Agus, feumail ‘s mar a tha a theagasg, that na leasan an sòlaimte a tha e teagasg air am fòghlum nì’s soilleir ‘nuair tha ‘n t-anam air a threorachadh bho Shliabh Shinai gu Calbharai. Gabhabh mar eiseimpleir, naomhachd agus ceartas Dhé: tha a’ lagh teinnteach a foillseachadh glòir nam buadhan sin; ach cia nì’s motha tha iad a dealrachadh ann am bruthadh agus ann an cur fodh àmhghair Mac Dhé Féin? tha’n co-cheangal a dh’feumas a bhì air fhaicinn eadar peacadh agus peanas, air am faicinn ann am bagraidhean an lagha, agus ‘n ‘a’ nì cur an gnìomh an aghaidh luchd deanamh na h-aingidheachd, ach cia nì’s motha tha sin air fhaicinn anns nach b’urrair Esan a bhì air a chaomhnadh. Tha olcas a pheacaidh air fhaicinn anns an Lagh, ach, cia nì’s motha ann an gràs an Athar agus a Mhic, ann am fulungais Iosa. Tha’m peacadh an aghaidh a leithid sin de Dhia. Faodaidh, agus bheir, an lagh air aideachadh gu’m bheil e peacach; ach aig a chrann-cheusaidh fairichidh e nàire dhiadhaidh gu’m b’urrair e easaontas a chòmhdach. Bheir an lagh dha dearbh-shoilleireachd gur e peacach a th’ann; ach is e gràdh a chruinn-cheusaidh a dh’fhoillsicheas dha cho tàireil agus cho nàimhdeil ‘s a tha pheacaidhean. Bheir an lagh dha dearbh-shoilleireachd gu’m bheil e ‘n a luidh gun chuideachadh ann an lannan Dhé ard-uachdaranail, ach fairichidh e teicheadh aig bho a làthaireachd; bheir an crann-ceusaidh air gu h-onarach aideachadh gu’m bheil e toilltean an ifrinn is iochdraich, ach, gidheadh taruigidh se e a dh’ionnsuidh an Dé sin dha’n tug e oilbheum, agus a b’urrair ann am priobadh na sùla a thilgeadh an sin. Faodaidh an Lagh deoir shearbha a bhròin fhasgadh bh’uaithe thairis air aimideas, agus a chuthach, agus a chiont ann a bhì treigsinn a thròcair féin; ach aig a chrann-cheusaidh bithidh tobraichean anama air am fosgladh, agus nì e bròn thairis air e bhì lot Tighearn na Glòir. Faodaidh an lagh toirt air a bhì faicinn co-chùmtachd ri iomhaigh Dhé ion-mhiannaicht; ach aig a chrann-cheusaidh, am feadh a tha e’g ùrnuigh, “Bì tròcaireach do mo neo-fhìreantachd,” glaothaidh e leis an dùrachd cheudna, “Cruthaich anam cridhe glan a Dhé, agus ath-nuadhaich spiorad ceart an taobh a stigh dhiom.”

‘S ann an sin, aig crann-ceusaidh Chrìosd, a tha aithreachas an toiseach ag eirigh suas; ‘s ann an sin a tha’n creidmheach a toirt cleachdadh dha. ‘S e obair a th’ann nach urrain co-chruinneachadh eile do chumhachd a thoirt gu buil ach sin a tha coinneachadh aig a chrann-cheusaidh. Nìs, ma’s urrain eadhon na naoimh air thalamh a ràdh, “Na’r leigeadh Dia

gu'n deanain-sa uail ach ann an crann-ceusaidh ar Tighearn Iosa Crìosd; "ma tha iad a miannachadh, na'm b'urraim iad ruigheachd air a bhi air an cumail fodh a chumhachd ioraslachaidh, beothachaidh, agus cruth-atharrachaidh, ma tha iad a miannachadh a bhuaidh air feadh an t-saoghail ann an iompachadh nan uile chinneach; ciod e'n t-aoibhneas a bhitheas air fhaireachadh ann a foillseachadh a chumhachd tearnaidh leo-san a tha'g amharc air a ghlòir gun sgàile, a tha faicinn gnùis an Uain, Solus agus Glòir neamh. Gu sònraicht' ciod e'n t-aoibhneas a bhitheas air fhaireachadh leo-san dha'n robh E 'n a chumhachd Dhé chum slàinte. Nach bi an inntinnean tric a dol air ais a dh'ionnsuidh an am shònraicht' na'n eachdraidh 'n uair a dh'fhairich iad an toiseach a chumhachd tarraig, agus 'n uair, air dhoibh fhaotainn a ceannsachadh an cridheachan cruaidh, a thainig iad gu bhi creidsinn nach robh ni air bith tuilleadh 'us cruaidh air a shon?

(R'a leantuinn).

### Notes and Comments.

#### The Bible Confirmed in Palestine.

Although the believer in God's Word does not require external proof of its infallibility, yet it is encouraging and deeply interesting to every Christian to read of modern discoveries which give added proof of the truth of the scriptures. A fresh case in point is, that about fifteen miles north of Eilath in Israel, there are mines dating back to King Solomon's days which are now starting to yield copper again after a lapse of 3,000 years. A short distance from an ancient smelting site where age-old copper slags were found, a new £4 million copper refinery is now going into operation. And to quote further from *The Scotsman*, "Those who seek present-day confirmation of Biblical quotations point to Wadi Timna to show how accurate was the description of the Holy Land as a country, 'A land whose stones are iron, and out of whose hills thou mayest dig brass'" (Deuteronomy, chapter viii, verse 9). We may add a point of interest by recording that the translators of our Authorised Version of the Bible in relation to the words, "Thy shoes shall be iron and brass" (Deuteronomy chapter xxxiii, verse 25), give an alternative reading in the margin, viz., "Under thy shoes shall be brass." And so the Jews in Israel today are finding copper under their shoes, according to the Bible.

#### Churchman Sees the Effect of Sabbath Work.

Rev. Thomas Low, of St. Kenneth's Church of Scotland, Govan, Glasgow (the district we refer to in our opening article), and convener of his Presbytery's Industry Committee, referred at at recent Presbytery to "the problem of Sunday working." We note that he refers not to "the sin of Sunday working," but to the "problem"; and no wonder there is a problem when transgression of God's holy law is not referred to and spoken of as sin. Well, Mr. Low said, that this working on God's holy day was

"resulting in Church congregations becoming, in the main, a population of ageing men and ageless women." Further, he said, "we get the men too late in life after industry has no use for them in Sunday employment. We get them when they retire. . . ." All this talk is completely divorced from any apparent concern for the glory of God and His Law, and merely applicable to concern about the manpower and population of the Church. There is no thought as to whether men are "born again" or not, when they do retire from work and active sinning on the Sabbath. What a day we have fallen upon! And to revert again to our opening article, are not the above facts further proof of paganism in Govan as well as in Islay? A religion without regard to the Sabbath, and the need of repentance over sin; and which accepts all men, Sabbath breakers included, as the children of God automatically, is not the Christian religion.

### **Elders Defend Church Play About a Pig.**

It is really sad that we have to write comments for the information of our people as to the low state of Church life in our land as in the following matter. The press referred last month to the fact that two elders of Knox's United Free Church, Montrose, resigned as a protest against a decision by the Session that the Church dramatic club must submit plays to them for censorship. The play which began the trouble was called "A Pig in a Poke." Apart from one unseemly reference in the play which was cut out, the play included the opening of a bottle of wine to celebrate a certain event, and so on. And so the elders, enthusiastic supporters of the Dramatic Club, saw fit to protest and resign, when this play was censored, and Session supervision required. What a commentary on supposed Christian elders in a congregation with the name of Knox! One thing strikes us, among other matters, that we always thought the United Free Church were strong temperance advocates, and advocates of unfermented wine even at the Lord's Supper. Yet dramatic plays, including the opening of a bottle of wine, are considered a normal part of congregational activities by the resigning elders. Anyway, what have dramatic plays got to do with the Church of Christ? The fact is, that the Church to a large extent is in ruins religiously.

### **Malta and Great Britain.**

We read with concern that the Premier of Roman Catholic Malta was intending to visit London some time in March to see Mr. Alan Lennox-Boyd, the Colonial Secretary, on the vexed and dangerous suggestion of the integration of Malta with the United Kingdom. We are relieved for the present that this project is faced with some difficulties. One of them is that it may be prevented by

British insistence on provisions for religious freedom in terms that could be interpreted in Malta as threatening the privileged position of the Roman Catholic Church. It is said that the Maltese are united against any encroachment upon this Roman Catholic position. And so we hope that the dangerous idea of integration with Maltese sitting as Members of Parliament in London will never come to fruition. We were glad to read the following account of a Report given in at the February Commission of the General Assembly of the Church of Scotland: —

“A deliverance composed by the Church and Nation Committee urging the enforcement and preservation of such freedom was adopted by the commission, which is now empowered by new regulations to do this.” The adoption of the deliverance was moved by Dr. A. Nevile Davidson, convener of the committee.

“The authority of the Roman Catholic Church on Malta was very great,” continued Dr. Davidson, “and Canon Law was unquestionably accepted as binding by most citizens. It was true that religious freedom was written in as a principle of the present constitution.”

He read a section which referred to the right of “free conscience” and the enjoyment of free exercise of respective modes of worship.

“Yet such freedom has frequently been denied in practice,” Dr. Davidson declared.

Ministers of Churches other than the Roman Catholics were not permitted to appear in public in their robes, nor were they allowed to conduct religious services in places other than their own churches.

Marriages of Protestants and Roman Catholics celebrated in English or Presbyterian churches on the island were not regarded as valid.

“We are asking that the principle of religious freedom and toleration, so dear to us in Scotland, should be written into any new constitution of Malta, and that there should be some guarantee that this freedom can be maintained and enforced.”

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### Literary Notices.

#### The Banner of Truth Trust Publications.

Rev. Iain Murray, B.A., 65 Blenheim Terrace, St. John's Wood, London, N.W.8, who, some of our ministers and readers know, is the Editor of *The Banner of Truth*, a magazine published about every two months to provide readers principally with reading from the sermons and works of eminent Puritan divines of the

17th Century. Rev. Mr. Murray is actively connected with a recently formed Trust, called The Banner of Truth Trust. We now quote from a Trust statement: "This new publishing Trust has been formed to make available in our times some of the best expository and evangelical works of former centuries. Many of the books, whose authors were household names in the days of our nation's spiritual greatness, have long been inaccessible to the general public or obtainable only rarely at high second-hand prices. . . . To all who are concerned to see a return to the Scriptures and a restoration of the Faith of the Reformers and Puritans, these publications may prove to be the fulfilment of their deepest wish. . . . The publishers will appreciate all the help that can be given in making this work known."

We have received four books issued by this Trust from Rev. Mr. Murray: (1) *Select Sermons* of George Whitefield: 6/- per copy. There is in this volume a 22-page account of George Whitefield and his ministry by J. C. Ryle, and a summary of Whitefield's doctrine by R. Elliot, who was converted under Whitefield's early ministry. Then the sermons follow, and the book runs to 120 pages. (2) *A Body of Divinity*, by Thomas Watson. In this book of 220 pages there is a memoir of Watson by C. H. Spurgeon. The book is a series of sermons based on the *Shorter Catechism*, drawn up by the Assembly of Westminster Divines (1643-1649). Thomas Watson was one of the most eminent ministers in London three hundred years ago. This book is priced at 8/-. (3) *Princeton Sermons*, by Charles Hodge, D.D., 1797-1878. The price of this volume is 13/6. It contains nearly 400 pages of outlines of discourses, doctrinal and practical, delivered at Princeton Theological Seminary on Sabbath afternoons. The contents of this substantial book include outlines on the Attributes of God; Christ, His Person and Offices; Satan and his Influence; Christian Experiences, Characteristics and Privileges, etc.

Now, all these books are well bound, the paper is good and the clear type makes for comfort in reading; and each book is wrapped in a distinctive and attractive jacket. For instance, the cover picture around Thomas Watson's book is of the Westminster Assembly in session. As far as our knowledge goes as to publication and cost of books to day, these volumes are reasonably priced, and the doctrine and truth they contain invaluable to precious and needy souls.

**Everybody's Bible Quiz Book: by May C. Smith.**

To be had from Pickering & Inglis, Ltd., 229 Bothwell Street, Glasgow. This booklet consists of 60 pages, each page containing a list of ten questions under a particular heading in each

page. The correct answer to each question is given at the foot of each page. The pages are large, the type bold and easily read, and the booklet is light to handle. One page, for example, is headed, "Are You Certain?" Then there is a sub-heading, viz., "Are you certain that the following statements are exact quotations from the Bible?" One statement given is: "Money is the root of all evil"; and the answer below is "NO—The love of money"—I Tim. 6, 10. Another page has the heading: "Out of Place"; and No. 1 question is: "Only one of these is not a mountain—Hermon, Ebal, Elim, Seir." The answer is given, of course, at the foot of the page. We think this book will be very interesting to the young, and will help to increase their knowledge of the Bible. Its perusal will be interesting to older people as well. The price is 3/6 net.

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### 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, Achmore, Portnalong, Fort William, Stoer and London; third, 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 Beaulay; 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; fifth, Stornoway and Thurso. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; 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 1958 (D.V.).

#### 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, 6th April, 1958, the following

services have been arranged (D.V.), to be conducted by the Rev. John Colquhoun, Glendale, Skye, and the Rev. Donald MacLean, C.A., Portree, Skye:—Thursday, 3rd April, 7 p.m.; Friday, 4th April, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 5th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting). Sabbath, 6th April, 11 a.m., 3.30 p.m. (Gaelic), with an English service in Bridewell Hall simultaneously, and 7 p.m. Monday, 7th April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those living in outlying districts we may state that all the week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, and only the Sabbath services, morning, afternoon, and evening, 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 Schoolhouse, opposite St. Michael's Hall, on Wednesday, at 7 p.m.

**A CORRECTION.**—On page 336 of the March issue of the Magazine in the obituary of the late Miss W. J. MacDonald, Stornoway, the following phrase occurs, viz., "Like all the children of a simple parentage." This should have read "sinful parentage."

### Acknowledgment of Donations.

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

*Sustentation Fund.*—Mrs. Humphrey, Palm Beach, Florida, £17 9/8; Mr. I. F. Beaton, Matiere, New Zealand, £4 19/-; Mrs. A. Shaw, Mt. Ousley, Wollongong, N.S.W., £2; Mr. K. Lamont, Desford, Leicester, £1; Mr. C. Nicolson, Berkeley, Calif., £1 11/-; Mrs. J. Ross, Gledfield, Ardgay, In loving memory of her parents, £1 6/-.

*Home Mission Fund.*—Mr. Wm. Ross, Ottawa, Ontario, £7; A Friend, Inverness, £4 6/-.

*Home of Rest Fund.*—An Interested Friend, Edinburgh, per Mr. P. Anderson, £2; Miss M., 46 North Tolsta, £1; Rev. F. McDonald, £1.

*Organisation Fund.*—Mr. W. Ross, Ottawa, Ontario, £3 6/-.

*Publication Fund.*—Mr. J. McK., Ballygrant, Islay, 6/3; J. M., Barvas, £1.

*Trinitarian Bible Society.*—Rev. G. Taverne, Hoogeveen, Holland, £3; also £15 0/9 from North Harris Congregation.

*Foreign Missions.*—Mrs. R. C. Humphrey, Palm Beach, Florida, £17 9/8; Mr. W. Ross, Ottawa, Ontario, £5; Anon., Argyll, £5; Mrs. A. Shaw, Mount Ousley, Wollongong, £2; Mr. and Mrs. L. McLean, Red Deer, £2 17/5; A Friend, Edinburgh, £2; An Old Friend in 6d. and 3d. bits, per Mrs. Mackenzie, Wick, £1; Mr. D. D. McK., Stornoway, 12/-; A Friend, Waternish, per Mr. A. Campbell, £1 4/-; Mrs. McAskill, Waternish, per Mr. A. Campbell, 16/-; Rev. G. Taverne, Hoogeveen, Holland, £4 1/-.

*Mission Transport Fund.*—A Friend, Kyle postmark, £1; North Tolsta Congregation, per Mr. J. Nicolson, £40.

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*Magazine Free Distribution.*—Friend, Broadford, 6/-; Mrs. Ralph, of Matiere, New Zealand, 12/-; Mrs. J. M. N., Shotts, 10/-; Mrs. A. W., Gt. Western Road, Glasgow, 14/-; Friend, Halkirk, 5/-; Mr. J. McK., Scaniport, 6/-; Mr. D. J. McK., Bonar, per W. L., 8/-; Mrs. W. M., Forsinard, 6/-; Mr. John MacLennan, Muir-of-Ord, 10/-; Rosehall Friend, per Rev. W. G., £1; Mr. R. B., Inverness, 6/-; Mrs. D. McR., Laide, 9/9; Mrs. Rattray, Edinburgh, 11/-; "A Friend, Inverness," 11/-; Mrs. McL., Drimnin, 6/-; Mr. H. J. C., Busby, 16/-; Mr. J. G., Hanwell, 6/-; Mrs. A. McG., Kishorn, 6/-; Miss M. S., Lairg, 6/-; Mr. J. C. F., Toronto, 5/9; Mr. A. McR., Beaully, 6/-; Mrs. J. E. McD., Drinishadder, 6/-; Mr. N. McL., Watford, 9/6; Mrs. J. McL., School, Elphin, £1; A Friend, £1; Mr. and Mrs. J. McL., Hillsdale, £2 2/10; Mrs. C. McK., Leckmel, £1.

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*Broadford Church Building Fund.*—Mr. J. McLean, Treasurer, thankfully acknowledges the following:—Mr. N. Mackinnon, Erskine Hospital, Renfrew, £5; A Friend, Kishorn, £1 10/-; Mr. A. Mackinnon, Elgol, £2, per Mr. J. Nicolson; Friends, Breakish, £6; A Friend, Kyle postmark, £1, per J. Grant.

*Dingwall New Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following:—A. C., Glasgow, £1; Friend, Harrogate, £5; A Friend, Argyll, £2; R.M.M., Gualin, Lairg, £5; Misses Koster and Brother, Ymuiden, Holland, £5 18/-, per Rev. D. A. Macfarlane. C. B. S., Dingwall, £50; Inverness postmark, 18/2/58, £2; A Friend, Greenock, £2; Mr. and Mrs. Wm. C. Mackintosh, Belladrum, Beaully, £10; Friend, Laide, £1; Mrs. I. Mackinnon, Luss, £5; Mr. J. McIver, Dingwall, £3; Miss M. McAskill, Greig Street, Inverness, £2; A Friend, Kyle postmark, £1, per J. Grant. The following per Rev. D. A. Macfarlane:—Canadian Friend, £7; Mrs. B. Campbell, Thurso, £5 5/-; Miss B. Mackenzie, 5 Drummond Crescent, Inverness, £3.

*Fort William Manse Building Fund.*—Mr. Ian Matheson, Treasurer acknowledges with grateful thanks the following:—Miss Matheson, Drumbuie, £3; Mr. Ewen MacLeod, £1; A. Mackinnon, Stockinish, £2, per Mr. R. Mackinnon; D. Macdonald, Fort William C.C., £12; Mrs. Zeigler, Texas, £3 10/-; Mr. J. Fraser, Strontian, £3; Collecting Cards, per M. Matheson, Stornoway, £202 (includes £36 per A. McCuish, Stockinish).

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*Staffin Manse Building Fund.*—Mr. D. Gordon, Treasurer, acknowledges with sincere thanks Collecting Card, per Miss Jane Mackay, Staffin, £2 10/-.