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The Divine Forgiveness.

Fallen man dishonours his Maker and Sustainer by his sins which are transgressions of the divine law and thus entertains enmity in his heart to God and reveals openly the nature of the carnal mind in him by wicked works. For "sin is the transgression of the law" (1st John iii. 4) and "the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be."

And as God is a jealous God of His glory in relation to the revelation of His righteousness in the law, and the promulgation of His claims upon men through His law, that they love Him with all their soul and heart and mind and love their neighbour as themselves, He is therefore angry with the wicked every day, will in no wise clear the guilty, and declares that the wages of sin is death. The unbelieving and impenitent and unforgiven sinner will, we are told, be cast into the lake of fire and brimstone, which is the second death. (Rev. xxi. 8.) In all this, God is holy and just, when He so deals with impenitent, hardened sinners. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand." (Ps. cxxx. 3.)

Yet although all this is true, there is a "But" which introduces before a sinful, guilty, condemned world, the amazing fact and revelation that there is divine forgiveness: "But there is forgiveness with thee." (Ps. cxxx. 4.) This arises from the glorious fact that God is not only righteous and just, but "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin . . ." (Exodus xxxiv. 6 and 7.) And He makes His gracious name and character known as a sin forgiving God in that way exhibited in the Scriptures which conserves His divine honour therein; and He is said to be "ready to forgive."

The *divine forgiveness is for Christ's sake*, as Paul particularly points out to the Ephesian Church: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephes. iv. 32.) Christ died for the sins of a great multitude of the ruined race of Adam according to the Scriptures, in fulfillment of them; such as Isaiah liii. where we read, "He was wounded for our transgressions, he was bruised for our iniquities," yea, for the iniquities laid upon Him by Jehovah. And so it is for the sake of Christ's precious blood by which the guilt and penalty of sin were put away, that the divine forgiveness is bestowed upon any sinner. As we further read, "In whom we have redemption through his blood, the forgiveness of sins." (Ephes. i. 7.) Christ fulfilled and honoured the law and satisfied and upheld the divine justice; and made possible the removal of the guilt of sin and the penal sufferings and curse thereof, by God as a just and a gracious God, in case of the very chiefest of sinners.

This wonderful forgiveness *is according to the riches of the divine love and mercy*. The whole material world cannot buy it, the righteousness of the greatest pharisee cannot procure it, the offering of the fruit of one's body cannot bring it to a sin-laden soul, intellectual knowledge of the divine doctrine of forgiveness cannot introduce a sinner to this blessed and heavenly benefit. It proceeds from the overflowing abundance of the divine and sovereign grace of God. He is pleased to forgive whom He forgives, in face of their wickedness, awful history of enmity and their unmistakable unworthiness. He delighteth in mercy and is rich in mercy in bestowing forgiveness upon any. It is indeed received, not of works, lest any man should boast.

This *divine benefit and doctrine is to be preached to Jew and Gentile*, to all kinds and classes of sinners, following upon apostolic practice and example at Antioch in Pisidia (Acts xiii). In this place Paul preached of Christ to Jews who were dark and ignorant spiritually and then he and Barnabas turned to the Gentiles. And to the Jews who afterwards rejected his preaching he said: "Be it known unto you therefore, men and brethren, that through this this man is preached unto you the forgiveness of sins," (verse 38). Now they rejected the preaching of the divine forgiveness at their peril. But many of the Gentiles in this place, guilty, condemned sinners, were indeed savingly benefited through the preaching of the Gospel of divine forgiveness through Christ Jesus. "For as many as were ordained to eternal life believed," (verse 48). They heard a full and free Gospel of forgiveness preached and through the instrumentality of this Gospel, were by the power of the Holy

Spirit enabled to believe in Christ Jesus unto eternal life which included their being divinely favoured with the forgiveness of all their sins. Thus that which was known only to God, their being ordained to eternal life, was now made manifest by their being effectually wrought upon through the preaching of a full and blessed Gospel of forgiveness.

But what is *the more detailed exercise of those who receive the divine forgiveness*? In both the Old Testament and the New, we read much of this. David records his experience thus: "I acknowledged my sin unto thee and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin." (Ps. xxxii. 5.) And John in his First Epistle gives direction as to confession unto the obtaining of the divine forgiveness thus: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1st Epistle of John i. 9.) There is also the very vital and essential exercise of faith upon Christ Jesus and God's pardoning mercy and grace revealed in Him. The end and design of Paul's witness and ministry was, in part, that men "... may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." (Acts xxvi. 18.) These words are the words of Christ to Paul. And are they not a broken-hearted and mourning people over their sins against God, who receive His divine and gracious pardon? And do they not abandon the broad way and ungodly living as humble penitents in coming to receive and experience the sweet experience of forgiveness?

And what is *the spiritual effect that forgiveness has upon the pardoned sinner*? Such come to fear God with a gracious and filial fear. "There is forgiveness with thee, that thou mayest be feared." (Ps. cxxx. 4.) They come, by the divine grace, to know, love, worship and serve God, the God of their salvation; and to join with all the redeemed in declaring: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." (Micah vii. 18.)

Falling Away.

SERMON II.

By ROBERT TRAILL.

(Continued from page 73.)

Another way to guess at the method of such apostacies, shall be from the words themselves, wherein we have five steps

of advancement, and so the apostacy must be from all; and we must begin at the top of this ladder.

1. His tasting the powers of the world to come is fallen from, it may be from carelessness, and the bewitching relish of other things, (see Matt. xiii. 22); and this chokes his further growth. Heaven, the end and scope of all godliness, grows an unsavoury thing with him, for he never had a spiritual savour of it; and this little taste may be put away by his savouring the things of the earth. 2. His savouring of God's word decays also naturally, because of the former. He that hath lost his relish of heaven, what taste can God's good word have unto him? 3. He then comes to lose his partakings of the Holy Ghost: gifts decay either through carelessness, or justly are taken away. 4. His sort of faith decays with it: Christ becomes unsavoury also. He hath now no relish of a Saviour; the tidings of him are tasteless and disgusting. 5. And lastly, he falls from his light and knowledge also, either by struggling with it, and the Lord's withdrawing thereof, or by his wilfully putting it out — which is a sin possible for a man left of God and given up to Satan to do.

3. What is the danger of apostacy? 1. This is one of its great dangers, that every declining is restless and tends unto a growth. No man can stand still in this course, unless he is kept by restraining, or brought back by saving grace. 2. Because recoveries are very rare, even from apostacies that are not simply incurable. There is so much provocation in them that the Lord ordinarily recovers not so many plagues of heart; and these so strongly are contracted, that rarely they are recovered from. 3. And because there is a step in apostacy that is incurable, that is the danger which the Spirit of God here propoundeth. And therefore here we shall both show its nature and its irrecoverableness and how it is reasonable that it should be so.

For its nature — there is considerable difficulty here; yet shall we endeavour to walk as warily as we can, to shun inconveniences on both hands. The word gives us no definition; but it gives us the names of this sin. It is a "sin against the Holy Ghost," that is, against him in his workings and as working is the object of this, if we may so speak, (Matt. xii. 31). He that speaks a word against the Son of Man, having no conviction of his godhead and office, it shall upon repentance be forgiven; but not so this sin, which is against the Holy Ghost's workings: he hath "done despite unto the Spirit of grace," (Heb. x. 29). It is also a blasphemy against the Holy Ghost and relates to the case where the Pharisees, convinced in their consciences by the Holy Ghost of the appearance of

God in Christ's mighty works, did yet call him a devil; not that it stands simply as words, but only as the blaspheming words proceed from the heart, as in that instance they did. And it is an apostacy that is utter and total : "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries," (Heb. x. 26, 27). And it is a "sin unto death," (1 John v. 16), and unpardonable; that is, such as never shall be forgiven. "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men, (Matt. xii. 31). There is no repentance for such as commit it, (Heb. vi. 6); nothing is left to them but an expectation of vengeance.

The scriptures as they name the sin, so they specify the persons that commit it. They are professors; it is not the sin of heathens: they have "trodden under foot the Son of God and counted the blood of the covenant wherewith *they were sanctified*, an unholy thing and have done despite unto the Spirit of grace," (Heb. x. 29). And they have knowledge, illumination and other gifts, as this and the other places we have cited do all prove. It is then a sin to be found in professors of the highest stamp.

The scriptures tell us what the committers of this sin do. They blaspheme against their conscience and knowledge (Matt. xii. 31); they crucify Christ afresh, call him a deceiver and approve of the Jews crucifying him. On that account they "put him to open shame;" they openly renounce his name and give the world to know that they have tried him and find nothing in him worthy to be adhered unto. But Hebrews x. 29 is a further and clearer explication of this. They "tread under foot the Son of God;" that is, openly and basely despise him — "count the blood of the covenant wherewith they were sanctified an unholy," common "thing;" that is, reckon Christ's blood sealing the covenant wherein once they were externally and so, federally holy, no more than common blood, nay, not so much — and "do despite unto the Spirit of grace;" despitefully reject the Holy Ghost, who was at labour formerly with their hearts, to convert and sanctify them and work grace in them.

This much might satisfy, but we shall now briefly deduce some conclusions from the foregoing, without offering any peremptory definition from them.

1. This sin then, is against Christ as a Saviour and in His office of Redeemer, and that, witnessed unto by the Holy Ghost in the sinner's conscience; and so, it is called both a

sin against Christ and the Holy Ghost in different respects, but the latter more properly; or both thus conjunctly — it is against Christ evidenced to the conscience by the Holy Ghost to be the Redeemer of the world; or against the Holy Ghost witnessing this to the conscience. 2. This sin is an act of the highest contempt and despite and wilful rejecting; and such it must be where the evidence is so pressing.

How can this sin be committed? As it is thus defined, many question its possibility, and that, because of these circumstances: it is a sin above that of the devils, who are greater and older sinners than men: it is such an avowed rushing on eternal misery, when man's reason and self-love should struggle against it;— and there is no temptation to it. In answer to these objections, we shall give some general reasons to obviate them and prove the possibility of committing it, explain scripture instances and give a more particular reply. In general, we give for answer, that the heart's wickedness is an unsearchable depth and our reason will soon be aground in searching it; nor can it well be told what may be produced of such a creature as man is, when these things concur — total desertion on the part of God; the being utterly left unto Satan's temptations and the irritating power of scriptural challenges and convictions. As for the scripture instances, we need only allude here to that of the Pharisees, who knew that Christ was led by the Spirit of God and yet they fell into this blasphemy. But to answer particularly, it is no absurdity to say that there are some aggravations in the sin of men, which are not in that of devils; as all gospel sins, which flow not so much entirely from sinful nature in itself considered, as from it when suitable circumstances draw it out. As for the rushing on eternal misery which it implies, it is a question, if they always know this when they commit it: belike the Pharisees themselves knew not all their danger. In ordinary sins against knowledge, somewhat of this madness is found, and there is no wonder if it should be found in this. Their stupidity of conscience is come to that height, that it is no wonder they run on. As for the want of temptations to commit this crime; if by a temptation you mean an offer of advantage, that should take with a reasonable man, it is true, there is none here as in other cases. But if we take temptation so largely, as to comprehend Satan's diligence in stirring up, the heart's inclination to yield, some fancied satisfaction to move, then, the sinner against the Holy Ghost sins not without a temptation. His fancied advantages may be many, as was the case with the Pharisees and as it is with the worst of apostates at all times; yet in such high acts of raging madness against God, man acts rather like a devil than a reasonable creature.

We are now to show the unpardonableness of this sin, and the reasonableness that it should be so. And though it might be enough to satisfy us that God saith it, yet we may consider its reasonableness, which will appear from a consideration of these points; 1. This is the highest affront unto the Son of God who hath undertaken our redemption. To neglect His salvation through carelessness is damning (Heb. ii. 3); to contend with Him and His offers in pursuit of our lusts, is yet worse; to stand out against Him to the last breath in the madness of rebellion, is terrible. But after some acquaintance and professed subjection, deliberately to pour out contempt on His sacrifice of atonement and thus give the defiance to God, is intolerable. 2. This is the highest and utmost opposition unto such operations of the Holy Ghost, as may be saving and that, after the clearest and most convincing evidences that can be given. 3. This is the highest ripeness of sin; this is sin in its own proper colours; thus the man who commits it is like the devil, or like one in hell. 4. It is the full ripeness of spiritual plagues that do highly indispose unto all returning. Hardness of heart is great and ripe, like the devil's; conscience is stupid, or filled with hopeless fear and that indeed no pleasure to the man and yet not heavily his burden.

Because we cannot now enter on the further handling and applying of this terrible purpose, I shall now only draw these inferences from what is said.

1. Then there is no ground for Satan's disquieting of any with their having committed this sin, who are displeased with anything they have done in opposition to Christ and His Spirit; who have any honest longings to be at peace with God in Him; who find any longings of love and liking towards Him; and who can intreat the Holy Ghost to work yet more within their hearts.

2. We see then that there is great reason to beware of any thing that leads towards this dreadful sin, that it may be escaped; such as long continuance under the offers of the gospel without making up a hearty peace and closing with Christ, which is our security against this sin; and sins against knowledge and conscience, even against the law. These are sad preparatives and lead on to this sin against the Holy Ghost.

3. Walking in the way and course that is not good. This is more than the former, for this is deliberate and resolved; whereas the violence of a temptation by a surprise may draw Peter and David into the other.

4. Beware of the pardonable sins against the Holy Ghost, if you would escape that which is unpardonable. These are

four in scripture terms, which I shall only apply unto our present purpose:

1st. Resisting the saving assaults of the Holy Ghost, (Acts vii. 51), a dreadful sin! which yet all in some measure are guilty of, who yield not their hearts at the first calls of the gospel; and indeed, the unpardonable sin itself, is a high degree of this.

2nd. Quenching of the Spirit (1 Thess. v. 19), which whatever be in it as it stands in that chapter, this is in it as to our purposes — when awakening, heart-warning, sin-consuming operations are quenched; when men cast water thereupon, as if they were in hazard of being burnt up thereby.

3rd. Grieving of the Holy Ghost (Ephes. iv. 30), which though it be a sin, as the former, that the godly may and often do fall into, yet we rather apply it in this sense to the ungodly; and thus it is, when the Spirit of God is at work and is in some joyful, hopeful temper of having gained somewhat on the heart, the man immediately provokes and proves all to be lost labour.

4th. Vexing of the Spirit of God, (Isa. lxiii. 10). That is the sin of rebellion and it hints, as it were, the Spirit of the Lord being put to irresolution and vexation how to guide and gain them, when one mean after another is used and all in vain: O, Ephraim, what shall I do unto thee? O, Judah, what shall I do unto thee? for your goodness is as a morning cloud and as the early dew it goeth away," (Hos. vi. 4). Love is tried and that prevails not; terror and that works not, (See Matt. xi. 16). None of His dealings please them; but as it was with Israel, they find fault with everything.

We have thus been handling as dreadful truths as are to be found in the Word — that men of unsound hearts may attain to great things in godliness, or in the appearances of it; and that hypocrites of the highest attainments may fearfully fall. But it may be said, "This is the way to dishearten us in religion to tell us such things." I answer, if God do not tell you them, do not believe us. Besides, there is not the least discouragement in all this, but rather matter of humility and searching and awakening and therefore do we use it. Its design is not to discourage and it is abused if this be felt. And what hazard, say you, are you in of apostacy like this in the text? You are in hazard of heart-declinings, which may be damning. You know not what temptations you may be exposed unto, of renouncing the truth of the gospel; and the prevailing of such temptations may accomplish all the misery spoken of here. May apostates go far forward to heaven? Then search yourselves and see how far you go beyond them.

The Teacher's Daughter.

A brief memoir of Mary Ann Whyte, in a letter by her father.*

CULAIRD,

INVERNESS, *June 15th*, 1857.

My Dear Sister,

This is now the fifth time within the last thirty-four months that I am called upon to announce the demise of a very dear one. The excellent and beloved wife, the three dear and promising daughters in peace at home and the brave and good son in war abroad (Donald fell at the siege of Sebastopol in 1855, at the age of 19 years), having in that short space been removed from me. Sore bereavements indeed, but my dear Lord enables me to bear all wonderfully. He took them clean through life, and in death He made them more than conquerors.

Having already given an account of the last illness and comfortable dying hours of the others, I now offer to attempt giving you the following in the case of my good Mary Ann — a rich and rare monument of Divine grace. My regret is that it has not fallen to the lot of an abler hand to describe and declare such a remarkable instance of redeeming love. However, what I say is true, the Lord knoweth. As you are aware, although naturally a healthy and cheerful girl, her health was gradually declining for some time back. Being of a loving temper, the repeated and sore trials we have had weighed heavily upon her. With sorrow I was observing this, but was cherishing the fond hope that, by the blessing of God upon careful attention, she might regain her usual good health. The All-wise Being, however, had otherwise determined. To use her own words, which she often uttered during her last days, "He loved her too much to leave her long in the wilderness."

Since Jessie's death, who, as you know, was called home exactly seven weeks before her, she sank rapidly; but was up every day except the last eighteen. She herself was fully aware of her state, more so than I was, though anxious enough. On Wednesday, the 29th of April last, as I was sitting alone, much wearied in mind and body, having travelled a good deal the day before, she, in her usually sweet and smiling manner, came and sat right before me, and with a solemnity and composure

* In sending on the printed copy of this memoir, Mr. F. Beaton, Inverness, states. "It was probably written in the then school-house at Culaird, near the Inverness-Dores road about four miles from Inverness. As written on the cover, the enclosed copy was given by Mr. Whyte to his friend Mrs. Fraser, Achnabat, mother of the late John Fraser, and Alexander Fraser, Rowanbank, Lyne, Stratherick, whose widow, Mrs. Fraser, Lyne, requested me to post it to you."—Editor.

which I shall never forget, and which nothing but a Gospel hope could impart, freely disclosed her mind and gave it as her assured persuasion that her sojourn also was now nigh over, at the same time comforting me by the assurance that, although she had as much happiness here as she could wish for, nevertheless her chief desire was to depart and to be with Christ. At the same time also she, being the only managing person about me, gave such directions about *this* and *that* as might do honour to the attainments of an aged and confirmed disciple. For a week afterwards she continued to rise, until Wednesday, the 6th of May, when she got so ill that it was necessary for her to keep her bed. As the servant girl was on that day removing some things out of the way, she, observing her new mourning bonnet and frock carried past, said, with a broad smile, and with holy fire in her eyes, which she fixed on me, "I shall never more see these; but will soon and for ever wear a crown of glory, and the white robe secured for me in my lovely Jesus from all eternity. Oh, I long to be with Him!"

From this time until her departure her soul was one burning flame of desire — first, to go home to the full enjoyment of her Lord; and next, that all mankind might partake of the love of Jesus — the name by which she most frequently named her beloved Saviour. Of this there are many living witnesses, for all the country, from the highest to the lowest, visited her. The clergymen of the parish, both Established and Free, were very assiduous in their attention and witnessed to the mighty power of Divine grace as manifested in her case. All who saw her, and whose testimony is worth the having, declare that they "never saw it on this fashion." It was not blind enthusiasm: she knew in whom she believed; all her hope and joy emanated from the Bible Saviour, who, as she often said herself, loved her, and gave Himself for her, and who gave her such special and sensible manifestations of His love. Often from a reverie, with uplifted hands and eyes fixed heavenwards, would she break out in raptures such as these — "Oh love of heaven! who can but love thee; art thou not altogether lovely? I love thee, sweet Jesus, and I know thou lovest me with an everlasting love. I long to see thee and enjoy thee in thy glory. Come, oh come and take me home, for I cannot live but in thy presence!"

Although she derived much help and comfort from other sources, yet in the Bible lay all her well-springs. One evening, as I sat beside her at worship, I read the 45th Psalm in metre. This I did in course, not intentionally. During the reading of the psalm she appeared to have fallen into a sweet slumber, which continued until all was over, when she opened her eyes, and beckoned as if wishful to speak to me. When I bowed my ear

to her, she said, with the ever happy smile, "Yon is the way I'll go home." I asked what way? "The way," said she, "you sang. Do turn it up and read it again." I did so, as it is contained in the 13th, 14th and 15th verses, and to give you an idea of the effect it had upon her is more than tongue or pen can describe. This was the last passage she committed to memory and a sweet morsel it was to her to the end.

But it was not from isolated passages of the Sacred Book she was enabled to draw comfort, though there were some that were made more refreshing to her than others; yet, as is well known, her understanding of it, and her enjoyments therefrom were most remarkable. As one instance of many, I mention the following:—One day, for in all things I cannot give detailed dates, I read beside her the 25th chapter of Exodus. When reading of the ark, testimony, mercy-seat and cherubims, she abruptly and with heavenly fervour exclaimed, "Oh! there He is, my sweet Lord." I asked, where? "In the ark," said she, "with the Law — perfect love to God and man in His heart; and oh, the admiration of angels! On the mercy-seat, where in Him we can meet the Father in peace and rejoice over judgment." And, after a pause, with the hallowed smile that never left her in life or in death, she said, "I want words to express what I see and feel." She endeavoured to strengthen herself upon her pillow to give expression to her wonder, love and praise. How truly she imitated the wondering cherubims! I asked her when she lay down as to how or where she got such understanding of the said passage. She in a little replied, "Whoever takes the key—Christ—can understand the Bible."

Her sensible enjoyments were uncommon; nor were they those of an hour or of a day, but, with the exception of one cloudy forenoon during the eighteen days she was confined, hers was a continual feast, increasing more and more unto the perfect day. At times she would start from a fixed reverie, and, with the ever angelic bearing, say, "Thy love overcomes me, my sweet Jesus! Thou hast loved me from all eternity; in time thou hast called me, and now, while I am young, thou takest me home from the sorrows of the wilderness to thy full enjoyment and communion — all in love — love that overcomes me."

On a certain evening, in the twilight, about a week before she died, she slept soundly and longer than usual. I was pacing backward and forward beside her, when feeling at last at last a little anxious, I asked her twice, in a soft voice, if she was awake, to which she made no reply. After a while I asked her again, when, gently opening her eyes, she said, in a low and lovely voice, "No; but I am afraid to speak." Asking her

the reason why, she said, "Oh, I felt my Beloved's arms about me taking me home, and I was so joyful, and I feel still so happy that I am afraid to speak for fear of putting Him away." She then quietly shut her eyes and composed herself to enjoy her spiritual feast. How like the Spouse, when she charged even the daughters of Jerusalem, by the roes and by the hinds of the fields, that they stir not up, nor awake her love till He please. I turned away back for a while, endeavouring to magnify th Lord, gathering assuredly that this was none other than the gate of heaven. In my cogitation I considered, moreover, that if this was indeed a genuine enjoyment, the enemy would soon assault. Nor in this was I disappointed. I spent the night with her, as I always did, until five o'clock in the morning, when I retired to rest, but often not to sleep until nine. Until I left her she was in her usual elevated mood; but when I rose I found her, though not seemingly unhappy, yet depressed-like in spirit. I did not take notice of it to herself until noon, when, on going into her room, I asked her as usual, "What cheer now?" "Indeed," said she, "my cheer is not so good to-day." "What is that owing to?" said I. "The enemy troubles me," she said. "Does he make you doubt your interest in your Beloved?" I asked. "No," she said, with a triumphant air, "he durst not do that, he knows 'I made sure of that; but he tries to terrify me with the fear of death, telling me that it is an awful thing to die, and that the agonies of dissolution are terrible; and says to me, 'Why might not the Lord take you home as He did others, without enduring the pangs of death?' I know," continued she, "that this is the enemy's hour and work and I try to resist." On my asking her by what means, she said, "By considering that although some got home without tasting death, nevertheless the whole of them, except two, passed through death's gates; besides," said she, "I cannot but reproach myself at being frightened to die, when I recollect how sweetly and happily my dear mother and sisters departed. Oh, what was it but falling gently into the arms of sleep!" In a while after this she said, "I know this does not affect my eternal salvation, but these cowardly suggestions make me very uncomfortable." After praying together, I was led to ask her if the enemy told her who it is that has the keys of death. On which she immediately and with joy exclaimed, "Oh, I see it now! my own dear Jesus has the keys of death and hell, to give me an easy passage through the one and to lock the cowardly enemy into the other. Alas!" said she, "that I should so forget my key. I now see, moreover, that He takes me home by a better way, the way He took Himself — the King's highway, whereas that by which Enoch and Elias went was, in comparison, but a bye-way."

This was the only cloudy season she had on her death-bed. Her Lord having released her from these bonds, she, to the end, went on her way, not only rejoicing in spirit, but with an ever-increasing desire to depart. On one rapturous occasion I asked her if it added much to her delight the prospect of soon enjoying the happy company of our dear ones who had left us? She replied with much weight, "Well, I'll be trying to think of that myself, and it affords me unspeakable comfort and joy to believe that they are before me in heaven; but, whatever I think of, my mind is ever on Himself. Oh! who could think of or look to any other? Is He not altogether lovely? I love thee, O sweet Jesus! Come, come! why tarry the wheels of thy chariot!" I asked her (for although naturally like Mary, she was more of a pondering heart, yet during these days she was very communicative and liked to be asked as to her state and frame) if she was sure that she loved Him? With an earnest look and voice, she said, "I am as sure of that — as that I say it; yea surer," and laying her feeble hand upon her breast, "for He has written it here."

(To be continued.)

Generous Giving Illustrated.

By JAMES NEIL, M.A.

A sign that arrested my attention in Jerusalem was the measuring of wheat and barley, and, as far as I am aware, it had never been described until I gave an account of it in my "Palestine Explored."

Each year in July or August all the dwellers in Eastern cities have to buy sufficient corn to last them for a twelve-month. When it is brought to the purchaser's door, a professional measurer invariably attends to find out and certify the true contents of each sack and to act as a kind of impartial umpire between buyer and seller.

The measurer uses a wooden measure, like our own bushel measure but not so deep, called a *timneh*. He seats himself crosslegged on the ground and begins to scoop the grain, which is turned out in a heap before him, into the *timneh* with his hands. When the measure is partly full he seizes it and gives it two or three swift half-turns, thus shaking it together, and so making it occupy a smaller space. He again scoops in more corn and repeats the shaking as before, and does so again and again until the measure is filled to the brim. This done, he presses upon it all over with the outstretched palms of his hands, using the whole weight of his body so as to pack it still more closely.

Then out of the centre of the pressed surface he removes some of its contents, making a small hollow. He is about to erect a building on the top, and very naturally digs a foundation. With more handfuls of corn he now raises a cone above the timneh. With much skilfulness he carries this cone up to a great height until no more grain can possibly be piled on its steep sides and that which he adds begins to run down and flow over. Upon this, the interesting and elaborate process is complete, the measure is regarded as of full weight and is handed over to the buyer.

Corn is always meted out in this way, and is quoted in the market at so much per timneh. I have taken great pains to find out the exact contents by weight of this Palestine measure. The experiment I made was with wheat of the best quality. I found that a timneh of such filled up to the brim, unshaken, unpressed and without the cone, weighs just thirty-seven pounds, but with the cone forty-four pounds. When, however, shaken together, pressed down and flowing over in the manner described, it holds forty-eight pounds.

"Give," said our Blessed Lord, in graphic and vivid allusion to this professional measuring, "and it shall be given to you"; "good measure, pressed down, shaken together, running over, shall they give into your bosom (that is, into the capacious natural breast-pocket formed by that part of the loose Eastern kamise, or shirt, which is above the girdle), for with what measure ye mete it shall be measured to you again" (Luke vi. 38; see also Matthew vii. 2; and Mark iv. 24).

Observe, there is no less than eleven pounds difference in weight between a measure filled to the brim, as we fill it here, and one such as I have described filled according to the beautiful method of Bible lands, when it is "pressed down, shaken together, running over." In this way 30 per cent is added to its value! This is, indeed, good interest for our money, but thus liberally shall those be rewarded who have learned to imitate the example of their God and Saviour—who, blessed be His name, gave His own life—in the divine art of generous giving. (Good News Broadcaster—January, 1958.)

Some Objections Answered.

The following is extracted from one of Bunyan's lesser known works *Come, and Welcome, to Jesus Christ*. This work (the twenty-sixth of a total of sixty-one) was published in 1681, three years after the first part of *The Pilgrim's Progress*. It is an exposition of John vi. 37. "All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out."

I come now to the second observation, to wit, that they that are coming to Christ, are often heartily afraid that Jesus Christ will not receive them.

I told you that this observation is implied in the text: and I gather it from the largeness and openness of the promise: "I will in no wise cast out." For had there not been a proneness in us to fear casting out, Christ needed not to have, as it were, waylaid our fear, as he doth by this great expression, "In no wise." For this word, "In no wise" cutteth the throat of all objection. It is as it were the sum of all promises.

"But I am a great sinner," sayest thou. "I will in no wise cast out," says Christ.

"But I am an old sinner," sayest thou. "I will in no wise cast out," says Christ.

"But I am a hard-hearted sinner," sayest thou. "I will in no wise cast out," says Christ.

"But I am a backsliding sinner," sayest thou. "I will in no wise cast out," says Christ.

"But I have sinned against light," sayest thou. "I will in no wise cast out," says Christ.

"But I have sinned against mercy," sayest thou. "I will in no wise cast out," says Christ.

"But I have no good thing to bring with me," sayest thou. "I will in no wise cast out," says Christ.

There are two things among others that Satan useth to roar out after them that are coming to Christ. (1). That they are not elected; (2). That they have sinned the sin against the Holy Ghost. I answer briefly touching election. Why, coming sinner, even the text affordeth thee help against this doubt.

First, that coming to Christ is by virtue of the gift, the promise and drawing of the Father, therefore the Father doth give thee, promised thee and is drawing thee to Jesus Christ. Coming sinner, hold to this. Second, Jesus Christ has promised, him that cometh to him he will in no wise cast out. And if he hath said it, will he not make it good? If Satan therefore objecteth, "But thou art not elected," answer, "But I am coming, Satan, and I am coming to such a Lord Jesus as will in no wise cast me out. Further, Satan, were I not elect, the Father would not draw me." Therefore thou honest-hearted coming sinner, be not afraid, but come. As to the second objection, about sinning the sin against the Holy Ghost, coming to Jesus lays a man under the promise of forgiveness, but it is impossible that he that hath sinned that sin should ever be put under such a promise. Therefore, he that has sinned that sin, can never have a heart to come to Jesus Christ.

Thy fears that Christ will not receive you, may arise from thine own folly, in inventing, yea, in chalking out to God, a way to bring thee home to Jesus Christ. Some souls that are coming to Jesus are great tormentors of themselves on this account; they conclude, that if their coming to Christ is right, they must needs be brought home thus and thus; as for instance:

1. If God be bringing me to Jesus Christ, then he will load me with guilt of sin until he makes me roar.

2. If God be indeed bringing me home to Christ, then I must needs be assaulted with dreadful temptations of the devil.

3. If God be indeed bringing me to Jesus Christ, then when I have come to him, I shall indeed have wonderful revelations of him.

This is the way some sinners decide for God; but perhaps he will not walk therein; yet he will bring them to Jesus Christ. But because they come not in the way of their own chalking out, they are at a loss. They look for a heavy load and burden; but perhaps God gives them a sight of their lost condition and does not add that heavy weight and burden. They look for fearful temptations of Satan; but God sees that yet they are unfit for them: nor is the time come that he should be honoured by them in such a condition. They look for great and glorious revelations, grace and mercy; but perhaps God only takes the yoke off their jaws and lays meat before them. And now again they are at a loss, yet a coming to Christ; "I drew them with the cords of a man, with the bands of love; I took the yoke from off their jaws and laid meat before them." Hos. xi. 4.

If God deals more gently with thee than with others, do not murmur at it; refuse not the waters that go softly lest he bring up to thee the waters of the rivers, strong and many, even those two smoking firebrands, the devil and guilt of sin. "For as much as this people refuseth the waters of Shiloah that go softly . . . Now therefore, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria. Isa. viii. 6, 7. He said to Peter, "Follow me." And what thunder did Zaccheus hear and see? "Zaccheus, come down." said Christ, and he came down and received him joyfully.

Poor creature, thou criest, "If I were tempted I could come faster and with more confidence to Christ." It is not the over-heavy load of sin, but the discovery of mercy; not the roaring of the devil, but the drawing of the Father that makes a man come to Jesus; I myself know all these things.

True, sometimes, yea mostly, they that come to Jesus come the way that thou desirest; the loading, tempted way, but the Lord leads others by the waters of comfort. If I were to

choose when to go a long journey, whether in the dead of winter or in the pleasant spring, I would choose the pleasant spring, because the way would be more delightful and the days longer and warmer. And the very argument thou usest to weaken thy strength in the way, that very argument Christ Jesus uses to encourage his beloved to come to him. "Arise," he sayeth, "my love, my fair one, and come away; For lo the winter is past, the rain is over and gone, the flowers appear in the earth, the time of the singing of the birds is come, the voice of the turtle is heard in the land."

Trouble not thyself, coming sinner: if thou seest thy lost condition by original and actual sin, thou seest thy need of the spotless righteousness of Jesus Christ; if thou art willing to be found in him and to take up thy cross and follow him; then pray for a fair wind and good weather, and come away.

I Die at Dawn.

This unusual letter was written by a 22 year old Dutch boy just before he and three companions were shot to death, on 27th February, by a German firing squad. Kees and his friends were captured while attempting to escape from Holland to join the Dutch forces in Britain and for "assisting the enemy," were sentenced to death by a German Military Court.—Excerpt from *The Presbyterian Guardian*, 1942.

Dear Father,

It is difficult for me to write this letter to you, but I have to tell you that the military court has pronounced a very heavy sentence.

Read this letter alone, and then tell mother carefully.

When I wrote you before, on the 14th February, we already knew that we had been condemned to death. But I could not find courage to write you this because I didn't want you to go through the same time of tension. An appeal for mercy, sent in our behalf to Paris, was denied, although we thought we stood a good chance because our case was not, after all, a crime.

I do not say a time of "fear," for fortunately, it hasn't been that. I have been able to pray much and have the firm conviction that I may look forward to a death in Christ.

In a little while, at five o'clock, it is going to happen and that is not so terrible. It is, after all, only one moment and then I shall be with God — no more terrible miseries and the sadness of this earth. Is that, after all, such a dreadful transition? On the contrary, it is beautiful to be in God's strength.

God has told us that He will not forsake us if only we pray to Him for support. I feel so strongly my nearness to God, I am fully prepared to die. I hope that will be a consolation to you.

I know quite well that it is horrible. We are still so young. But God knows that our cause was a just one. I think it is much worse for you than for me, because I know that I have confessed all my sins to Him and have become very quiet. Therefore do not mourn, but trust in God and pray for strength.

Mother, dear mother, let me embrace you. Forgive me any wrong I may have done. Do not cry, darling. Be courageous. You still have children left — unlike Mrs. L. I know that I will see you all again. One last tender kiss from your son, Kees.

Father, forgive me too. Be strong in your belief which I know you have, like mother. Do not mourn, but thank God that we may have the certainty of His grace. Do not say: "Because you are gone peace can be no joy for us any more," because after all, I gave my life for my country, as so many are doing at this time. Give me a firm handshake. God's will be done.

Jan, Bep, El and Fien — greetings to you all. Be strong and pray to God for fortitude. Believe in Him and He will make everything come right. Be good to father and mother. Many kisses from your brother, Kees. Greet my little brothers and sisters; maybe they won't understand it so well yet, but teach them too, to believe.

Greet everybody for the four of us. My sincere thanks for all they ever did for me.

We are courageous. Be the same. They can only take our bodies. Our souls are in God's hands. That should be sufficient consolation.

I am going — until we meet again in a reunion which will be so much happier. May God bless you all.

Have no hate. I die without hatred. God rules everything.
Kees.

The late Mrs. Kenneth MacAskill, Ose, Skye.

While the Saviour was on earth we read that there were many women "which followed Jesus from Galilee ministering unto Him." The names of some of these women we know, such as Mary Magdalene and Mary, the mother of James and Josés and the mother of Zebedee's children, but the majority are not known to us, although to Christ they were well known. They served Him by Divine grace in a quiet and unobtrusive

way. Such an one was the worthy lady whose name appears at the head of this notice and who was removed from the Church below to the Church above, in August of last year.

Flora Matheson was born in Drumbuie, a small village a few miles from Kyle of Lochalsh, in 1879, the twin daughter of Donald Matheson, who worked a croft and followed the fishing trade. This Donald Matheson was a native of Kishorn, while his wife, Jemima MacLean, came from the parish of Applecross. The family consisted of three girls, the eldest of which was Mrs. MacKay, the mother of Rev. A. F. MacKay, Inverness, who finished her earthly course in Kyle some years ago. Flora's twin sister, Bella, shortly after marrying Mr. Dan Moir, emigrated to New Zealand, where she died about two years ago.

Flora's mother died when she was about two years old and the girls were sent to Deriner, accross the bay from Shildaig, to stay with their mother's brother, Angus MacLean, with whom they were brought up. While residing there, they attended the ministry of the late Rev. Donald MacDonald, Shildaig, who stood so faithfully and steadfastly with the late Rev. Donald MacFarlane against the Satanic infiltration of the God-dishonouring doctrines of the Declaratory Act in 1893. On the formation of the Free Presbyterian Church, Mr. MacDonald was evicted from his Church and Manse and came to live with Angus MacLean until new buildings would be erected. Flora's knowledge of this eminent servant of Christ was gained both in the home and from the pulpit and she became very attached to him. This she showed by her many references to the quick actions which were so characteristic of him, the way his face would light up when he would meet a friend, and especially his habits of secret prayer. It seems that it was under Mr. MacDonald's preaching that Flora received her first impressions of the value of her soul, the solemnity of going to Eternity in a Christless state, and the necessity of being prepared to stand before the Great White Throne. She did not engage in the play of the other children of her own age, but preferred the company of the Lord's people, especially that of an old godly woman near her home from whom she received much sound and gracious advice.

In her early teens, Flora, as many Highland girls did, went to Glasgow to secure employment. While there she sat under the ministry of the late Rev. N. Cameron. It appears that she had not yet tasted the liberty of the everlasting gospel although deeply conscious of her spiritual needs. One Sabbath morning, however, while sitting in St. Jude's listening to Mr. Cameron preaching that truth came powerfully to her mind, "Wherefore He is able also to save them to the uttermost that come unto

God by him." (Heb. vii. 25). Here, she evidently saw the fulness and willingness of Christ to save her guilty and sin-defiled soul in such a way that she was united to Him for Time and Eternity, and came to enjoy the peace with God which is through the Blood of the Covenant. To Mr. Cameron, she was deeply attached and through his preaching, the Holy Spirit often spoke comfort and counsel to her soul. In 1910, she was enabled to take up a public profession on the Lord's side and through all the years she was granted grace to keep the garments of her profession clean.

In 1920, she was joined in marriage to Mr. Kenneth MacAskill and of the marriage, Mr. Cameron, who performed it, was known to have said, that he felt the occasion more like that of a Communion than a marriage, so many present being of the household of faith. Her home at 395 St. Vincent Street was an open door for the Lord's people and, for a time, some of the students of our Church held a prayer meeting there. On one occasion, Mr. Cameron gave this meeting a lecture from the words, "Behold, I send you forth as sheep in the midst of wolves; Be ye therefore wise as serpents and harmless as doves." (Matt. x. 16). Mrs. MacAskill was present and greatly enjoyed the lecture. The students presented her with a book as a token of their appreciation of her kindness, which she greatly valued. After the death of Mr. Cameron, all her desire and interest seemed to be lifted from the city and when her husband retired from the Glasgow Police Force, they decided to make their home in his native place at Ose in the Isle of Skye, where she passed her remaining years.

Mrs. MacAskill was one of a quiet and gentle spirit and sought in all things to adorn the doctrine which is according to godliness. She was a woman of prayer and her presence in the public means of grace was a comfort to all who sought the Lord. To those who sought her counsel in spiritual things she was able to give seasonable and wise advice. She was a true friend to the Cause of Christ and gave many proofs of her deep attachment to the Free Presbyterian stand and witness.

Her last illness was mercifully of short duration and took the form of a stroke. After being laid aside for a time at home, where the Bible and Mr. Cameron's Memoirs were her constant companions, she was removed to Edinbane Hospital, where she quietly passed away to be with Christ and the glorious company of the redeemed, some of whom she knew on earth and loved them as they loved her.

To the bereaved husband, an elder in our Bracadale congregation, we extend our sincere sympathy in the loss of a true help-meet, and trust that the Lord, Who is the God of all

comfort, will sustain and uphold him. Likewise, we desire to sympathise with the other relatives, including her nephew, Rev. A. F. MacKay, Inverness, to whom we are indebted for much of the information making up this brief notice of one who desired to "show forth the praises of Him Who hath called you out of darkness into His marvellous light." (1 Pet. ii. 9).
D.M.

Searmonan.

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

(Air a leantuinn bho t.d. 89.)

Gu bhi co-chur na thubhairt sinn. Cha'n eil sinn a nis a dol a stigh 'n a lànachd ann an iomradh air a chreidimh a tha cho luachmhor, agus a tha "chum ternadh an anama;" gidheadh thugadh-mid fa'n ear nach e th'ann a bhi mhàin a cur aonta lòm ri fìrinnean Focal Dhé, mar a dh'fhaodadh a bhi air a thoirt do ni air bith ann an eachdraidh, na ann an speurad-aireachd; ach 's e th'ann aonta thoirt dhoibh mar thìrinnean Dhé air fianuis Dhé, agus 's e th'ann ach a leithid de chreidsinn na'n luachmhorachd agus a threoraicheas neach gu a chridhe fhosgladh a chum an gabhail, agus a bhi toirt cuireadh dhoibh gu oibreachadh na'n lànachd. Cha'n e làrach air an inntinn a tha'n so; cha'n e creidimh a th'ann a tha taiceachadh air faireachadh, na a tha air a thoirt gu bith le bhi dusgadh ghluasadan aineolach; ach creidimh a tha taiceachadh gu h-uile air fianuis Dhé 'n a Fhocal; air a chumail an riaghailt, ann na chleachdadh, leis an Fhocal; agus ni's laige na ni's làidir 'n a chleachdadh, dìreach anns an tomhas anns am bhoil fianuis Dhé air a faicinn agus air a gabhail a stigh. A ris, cha'n e ni a th'ann a tha gu tur neo-thuigsinneach ann na nàdur. Is e prionnsabal a rugadh, air neamh a th'ann, buaidh solus Dhé bhi air a thoirt seachad, agus beatha Dhé bhi air a comhphàrtachadh, ach gidheadh am prionnsabal is reusanta dhe gach uile phrionnsabal; a leithid de ghabhail gu cridhe fìrinn agus mòrachd fìrinnean saoghal nan spiorad air a leithid de dhòigh agus nach urrain neach deiligeadh riutha mar gu'm b'e faoin-sgeulachdan a bh'annta, ach a dh'fheumas neach spàirn a dheanamh gu fiosrachadh, gu bhi giulain a mach agus gu bhi foillseachadh an uile bhuadhan.

Bitheadh Criosduidhean ag iarraidh a bhi fàs ann an eolas air feum agus oirdheirceas a "chreidimh luachmhor," agus bitheadh iad air a' misneachadh gu cleachdadh a thoirt dha, gu Criosd a ghlòrachadh le bhi tilgeadh gach eallach Air-san — eallach a pheacaidh, na h-àmhghair, agus ceum cumhann an dleasdanaìs. Tha bhunait a seasamh ged a dh'fhaodadh sibhse a bhi air ar luasgadh. Feumaidh creidimh a bhi air a dhearbhadh.

Ach tha Crìosd a guidhe nach failnicheadh e. Am bheil peacadh ga'd shàrachadh,—cuimhneachadh a pheacaidh, na mothachadh air peacadh a tha làthair? Is Esan an Tighearna, t-Fhìreantachd agus do Shith. Am bheil thu air do shàrachadh le inntinn dhorch? Is Esan Solus 'anamaibh dorch. Na'm bheil cridhe cruaidh agad? Maille Ris-san tha Spiorad nan gràs agus nan athchuinge. Am bheil thu lag? Ann-san tha neart siorruidh. Am bheil thu bochd? Maille Ris-san tha saoibhreas do-rannsaicht. Am bheil thu neo-sheasmhach, agus am bheil agad cridhe cealgach? Gidheadh tha Esan a fantainn dileas, agus gheall E gràs gu bhì'g aiseag air ais. Thoir glòir do Chrìosd le bhì toirt Dhà t-oibribh uile ri'n deanamh annad. Tha E'n Tì ceudna 's a bha E 'n uair a thug E Daibhidh as "an t-slochd uamhann;" 'n uair a ghleidh E Peadar bho dhol fodha; 'n uair a thug E Pol gu bhì'g ràdh, "Is urrain mi na h-uile nì a dhearnamh tre Chrìosd a neartaicheas mi."

Ach am bheil an creidimh so agad-sa? Mur eil, thig gu bhì comhpàrtachadh dheth. Tha "focal a chreidimh" air a shearmonachadh dhuit-sa; tha Cuspair a chreidimh air a chur fodh do chomhair; Tha E labhairt riut-sa na dearbh bhriathran gràsmhor a labhair E ri peacaich 's na h-amaibh a chaidh seachad, agus ga do chuireadh a dh'ionnsuidh na h-aon dòchasan; tha E 'g iarraidh ort gabhail Ris mar t-uile a chùm gu'n dean E na h-uile nì air do shon. Thig gu Crìosd, agus bithidh do staid air a h-atharrachadh, agus bithidh do chridhe air atharrachadh, agus na nithean a tha thu nis a meas na'm "buannachd" measaidh tu iad "nan call 'air son Chrìosd." Agus cha bhì thu nì's fhaide gun Chuspair is fh'iach a bhì ann am bith air a shon, na cuspair a tha air a chrìochnachadh le ùine agus leis an uaigh; ach bithidh Cuspair glòrmhor agad air son a bhì annam bith air a shon — a chùm a bhì ruigheachd air naomhachd agus air neamh. "An tì a chreideas ann-san cha dìtear e." "An tì a chreideas anns a Mhac tha bheatha mhaireannach aige; ach an tì nach creid anns a Mhac cha'n fhaic e beatha, ach tha fearg Dhé a gabhail còmhnuidh air."

* * *

SEARMON xiv.

"Uime sin air dhuinn a bhì air ar fireanachadh tre chreidimh, tha sìth againn ri Dia, tre an Tighearn Iosa Crìosd." Ròm. v. 1.

Air do'n Abstol teagasg fireanachaidh a pheacaich ann an sealladh Dhé tre chreidimh ann an Crìosd as eugmhais oibribh an lagha, a shuidheachadh agus a mhineachadh, tha e dol air adhart ann an toiseach na caibideil so gu bhì fosgladh suas beannachd staid fireantachd.

Cuimhnicheadh-mid ciod a tha air a chiallachadh le neach a bhi air fhìreanachadh. 'S e th'ann a fireanachadh ach a bhi deanamh, a bhi meas, agus a bhi gairm pheacach fireanta, na n'an seasamh gu ceart ann an daimh ri Lagh Dhé; cha'n e mhàin ga'n saoradh bho'n bhinn ditidh a tha ceangailte ri briseadh an lagha, ach a bhi toirt dhà còir air a bheatha a tha na duais ùmhlachd. Cha'n e th'ann an so, uime sin, atharrachadh ann an suidheachadh inntinn a pheacaich a thaobh an Lagh agus am Fear-tabhairt lagha, ach 's e th'ann atharrachadh anns an daimh anns am bheil e a seasamh do'n Lagh agus do'n Fhear-tabhairt lagha. Cha'n e leithid de dh'atharrachadh cridhe th'ann, agus nach eil e ni's fhaide a fuathachadh ach a gràdhachadh an Lagh naomh agus am Fear-tabhairt lagha fireanta; ach 's e th'ann a leithid de dh'atharrachadh 'n a staid agus 'n a sheasamh a thaobh an Lagha, agus nach eil an Lagh ni's fhaide ag amharc le feirg air mar fhear-brisidh, agus a seirm a bhagraidhean uamhasach 'n a aghaidh, ach 's ann, air an laimh eile, a tha e'g amharc air le leithid de bhàigh agus ged nach peacaidheadh e riamh, agus, a bhar air so, ga mheas mar neach aig am bheil còir air a dhuaisèan gràsmhor. 'N uair a dh'fhìreanaicheas Dia am peacach, cha'n e mhàin gu'm bheil E ga shaoradh bho dhiteadh, ach tha E toirt dha còir air beatha shiorruidh.

Cumadh-mid mar an ceudna 'n ar cuimhne dòigh an fhìreanachaidh. Tha sinn air ar fireanachadh gu saor le gràs Dhé; air bhi da so 'n a ghnìomh na tròcair is fìor-ghloine; gun ni anns an duine, air beachd a ghabhail air ann fein, gu Dia a ghluasad gus a bheannachd so a bhuileachadh air, ach a thruaigh agus fheum air,—air bhi do'n pheacach a tha air fhìreanachadh, na dhuine mi-dhiadhaidh. Tha sinn air ar fhìreanachadh “tre'n t-saorsa a th'ann an Iosa Crìosd,” na le “fuil Chrìosd,” na le “fhìreantachd Dhé;” air bhi do'n ghnìomh so a sruthadh bho fhìreant'achd neo-thruaillidh agus ghlòrmhor, cho maith ri bho ghràs; air bhi do Dhia ceart 'n uair a dh'fhìreanaicheas E, do bhrìgh gu'm bheil E fhìreanachadh a pheacaich air bunait na h-iobairt-reite a tha iomlan agus fhìreantachd shiorruidh an Fhair-urrais, a Mhac gràdhach. Tha sinn air ar fhìreanachadh “tre chreidimh.” Cuimhnicheadh-mid mar an ceudna nàdur creidimh fhìreanachaidh, dleasdanas a pheacaich agus gnìomh a pheacaich, gidheadh fòradh gràs Dhé:—gur e th'ann ach creidsinn gu toileach le co-chur ri neach fein air fianuis Dhé mu thimchioll a Mhic; agus ann an gnothach mòr ar fhìreanachaidh gu'm bheil e calg-dhìreach an aghaidh uile “oibribh an lagha.” Cha'n ann mar obair, ach mar an ni sin nach dean obair ach a thaicicheas air obair neach eile, a tha e air fhìreanachadh. Tha glòir Dhé agus ar comhfhurtachd-ne a coinneachadh anns an dòigh nuadh agus

iongantach so air gabhail ruinn. Tha gach uail air a druidealh a mach. Tha'n duine air ioraslachadh, do brìgh gu'm bheil feum aig air a bhi air ioraslachadh; ach tha e air a thogail suas agus air àrdachadh ann am fireantachd Dhé.

Feudaidd e bhi air a ràdh gu'm bheil gach uile bheannachd eile a leantuinn ann an cois fireanachaidh. Ach feumaidh sinn eadar-dhealachadh a chur eadar coir air na beannachdan, na barantas gu bhi deanamh greim orra, agus a bhi ga'n sealbhachadh gu faireachail. Is aon ni Dia bhi gràsmhor do'n a chreidmheach; an creidmheach a tha mothachail air so, agus an t-aoibhneas a tha'g eirigh bh'uaithes sin is ni eil e. Aig an dearbh am tha beannachdan sìth, dòchas, aoibhneas na'n adhnithean a bhuineas do mhothachadh agus do thein-fhiosrachadh pearsanta. Tha sinn, uime sin, a co-dhùnadh gu'm bheil a bhi deanamh aoibhneas anna a dol an cuideachd na a leantuinn fireanachadh tre chreidimh.

Ged nach dean fireanachadh, gnìomh Dhé "Breitheamh nan uile," ann fein, buaidh a thoirt air nàdur an neach a tha air fhìreanachadh, didheadh is ann an co-cheangal do-sgaraichte ri creidimh a tha e air fhìreanachadh; agus tha creidimh dhe leithid de ghné agus nach urrain e cleachdadh fhaotainn air a Chuspair ghlòrmhor gun feartan àraidh a bhi ga leantuinn a tha a reir a Chuspair agus a reir a nàdur: agus dh'òrduich Dia cùisean anns an t-soisgeul air a leithid de dhòigh, ann na dhòigh, labhairt sìth ri peacaich, agus am feadh a bheir an fhirinn a thaobh doigh gabhail ri peacaich le Dia, 'n uair a ghabhair rithe, a nuas am peacach, agus a dhùineas e stigh e ri taiceachadh ann an sìmplidheadh air tròcair àrd-uachdaranail Dhé ann an Crìosd, agus earbsa sìmplidh ann am fuil Chrìosd, tha e mar an ceudna a toirt gu bith sìth agus dòchas, agus aoibhneas, mar, ann na lànachd, a tha e air fhosgladh suas fodh chomhair agus air fhaicinn leis.

Cha'n eil teagamh nach fheum na briathran so bhi air an cleachdadh gu faicealach. Tha nithean ann a tha mach a riaghailt:—nithean a bhuineas do shuidheachadh sònraicht' cuirp na inntinn; suidhichidhean anns am bheil deiligidh sònraict' aig Dia ris an anam, 'n uair a chi E feumail, le suil ri bhi daingneachadh an anam agus a toirt dha sìth shuidhichte air a cheann mu dheireadh, a bhi ga chumail iosal agus a ceadachadh dha bhi gu goirt air bhuaireadh, mar a bha Haliburton agus Bunain, na bhi cumail a leithid de shealladh air a pheacaidhean fodh chomhair intinn—a toirt air a bhi sealbhachadh a pheacaidhean—agus a bhacas am fein-fhiosrachadh, ach ann an tomhas beag, air an t-sìth a tha sruthadh a stigh air an anam bho'n a chrann-cheusaidh. Oir cha'n fheum sinn a bhi di-chuimhneachadh gur e th'ann an Dia

ach Athair a tha deiligidh ann an gliocas neo-chrìochnach r'a shluagh ann a bhi ga'n ullachadh le eagnuidheachd nach bi fois air ann 's an t-saoghal so, agus a freagairt a dheiligidhean ris gach aon aca a reir an nàduir, agus an suidheachadh bho'n leth a muigh, an obair a tha air a sonrachadh dhoibh 's an t-saoghal, agus a ghloir a tha air a h-ullachadh dhoibh an deigh so. Ni motha a dh'fheumas sin a dhi-chuimneachadh, air son a h-uile sealladh spioradail air an fhirinn, agus uime sin air son gach buaidh a th'aig an fhirinn, co-dhiu a tha sin aoibhneach na brònach, tha iad cho mòr a ghnàth an crochadh air gràs an Spioraid a bhi'g oibreachadh annta agus a tha iad an crochadh air air son a bhi gabhail riutha do ghnàth ann an cleachdadh a thròcair dha'n taobh.

Leis na nithean sin a tha mach a riaghailt, na a cumail nan nithean sin 'n ar sealladh, tha barantas againn a bhi co-dhùnadh gu'm bheil a leithid sin de bheannachdan 's a tha'n t-Abstol ag aireamh anns a chaibideil so air greim a dheanamh oirre agus air an sealbhachadh a reir tomhas a chreidimh,—creidimh a tha'g amharc air Dia anns a chliu anns am bheil E air fhoillseachadh anns an t-soisgeul, mar an Ti a tha ceart agus a dh'fhìreanaicheas an ti a chreideas ann an Iosa.

(R'a leantuinn.)

Notes and Comments.

North of Scotland Cinema Company and the Sabbath.

The Caledonian Associated Cinemas Ltd., which, we understand, runs the Cinemas in the Inverness area and in Caithness, has recently put in operation a campaign for the opening of their cinemas on the Lord's Day. We understand that there has been no denial of the fact that this evil campaign has in view the intake of more cash for this Company. It is good to report that Thurso Town Council, Caithness, rejected the application sent to them. Wick Town Council has advised the Magistrates of the town to refuse this application for opening of cinemas on the Lord's Day. We understand Nairn Town Council granted the application presented to them recently which is indeed deplorable. But it is gratifying to record that the Churches, including the F.P. Church, in Thurso and Wick opposed this attempted intrusion upon the sanctity of God's Holy Day. Petitions and letters were sent to the respective Town Councils and it was made clear that there was absolutely no demand from any section of the public for this God-dishonouring opening of places of worldly entertainment on the Lord's Day. We were glad to hear one professional gentleman say that he would have the cinemas closed every day

of the week. These present day attacks on the Lord's Day come from many quarters. Aberdeen Town Council Finance Committee in June, decided to take no action regarding an application for permission to open the amusement park at the beach on two Sababths during the Summer season. This action is what should be expected from those in places of responsibility.

Condemnation of Violence on Television.

That there is too much violence in children's television programmes was the main conclusion of 700 viewers — 95 per cent of them mothers — who took part in a survey of children's television for the Council for Children's Welfare. In condemning this wicked and injurious aspect of television for children it was said: "Life seems to be held too cheaply and this gives a child a false sense of values. Always the goal is attained by violence." This is a deplorable indictment which of course has applied to the cinema for many years. How a civilised Government professing to have the welfare of youth in mind in education and social services, etc., permit this demoralising entertainment, is difficult for us to understand. Juvenile delinquency being the grievous problem it is, even to the Home Secretary, Mr. Butler, it is amazing that nothing at all is done to purge the T.V. and cinema programmes of what is admitted to be most harmful to the young and those who are not so young. We reap bitter fruit from the presentation of brutality as entertainment. There appeared in the *Daily Telegraph* in June a note to the effect that "The orthodox Calvinist Church in Holland instructed members not to watch television and warned them against continuous misuse of the radio."

World-Wide Bible Quiz.

Winners of national contests in at least fifteen countries will meet in Jerusalem on 19th August for the final test in an International Biblical Questions Contest, the first ever to be held. The contest has been organised by the Israeli Broadcasting Service, in connection with Israel's tenth anniversary celebrations. Its main purpose is to increase popular interest in the Bible. Protestants, Roman Catholics and Jews will be among the finalists in the competition, which is non-denominational. The countries where preliminary contests have been held include the United States, France, Italy, Holland, Belgium, Sweden, Mexico and South Africa. On each contest, questions have been taken from the Old or New Testaments or from both and have been based on general knowledge of the Bible, without reference to religious meaning. The winners of

national contests will, of course, win a free flight to Jerusalem and ten days stay in Palestine. It has been stated that this contest represents a new departure in the field of cultural programmes on radio and television. We are indebted for all this information to *The Inverness and Elgin Evening Express*. Those concerned in this contest are searching the Scriptures at any rate and the Most High may overrule it for good in His own way according to His all-wise purposes. It is of interest that the New Testament, of course, is included in a programme linked up with the present nation of Israel, because there are bound to be questions relative to the Lord Jesus Christ, their rejected Messiah. Is the Most High removing from their minds a measure of the bitterness of their hatred to the name of Jesus and Gospel revelation? We wonder! and we should pray that it be so.

Romish Processions in South Uist.

In *The Oban Times* for 21st June last, there is an account of a Romish procession which recently took place in St. Michael's Parish, Eochdar, South Uist. It is called the Corpus Christi procession. About 900 people took part. Prayers were "recited" at a Church, then a sermon and after that the procession was led by Rev. John Morrison (priest) to where an altar had been erected. Afterwards a number of the people visited "the shrines which have been erected in every township in the parish." The account states that the statue (the idol) of the Madonna and Child which is to be erected on Rueval has been nearly completed and is expected to be crated and shipped to the island in the near future. And so the South Uist people will set up their "dragon" which can neither see, nor hear, nor speak. The Roman Catholics aver that they do not worship these images and statues. That is what their theologians say and we do not accept everything they assert by any means. At any rate they teach their people to pray to Mary, a creature. What is that but idolatry and sin? And Mary is always the outstanding and predominating figure in these statues. Shrines everywhere! These are but worthless and dangerous influences, keeping the people in superstition. A Church which will preach the Gospel of Christ and justification by faith in Him alone, according to the free grace of God; and a people who delight in worshipping God around the Bible in the homes, do not need empty popish processions and shrines for their spiritual comfort and growth in grace. It seems that the Churches in Ephesus, Corinth, etc., established by God through the apostles and evangelists, got on without big ugly statues idolatrously portraying the supposed imaginary likeness of the Redeemer. Dark South Uist needs the light!

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, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Broadford; 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.).

Opening of New Church in Broadford.

Throughout the years since 1893, a small band of people have remained faithful to the principles and testimony of the Free Presbyterian Church in the village of Broadford, Isle of Skye. In the past they have worshipped in the School, so it was with a great sense of satisfaction and gratitude to the Most High that, on 18th June, a new Church was opened for the public worship of God. The new building, which is a substantial one and tastefully designed, is seated for a little over 200 people. Most of the work was carried out by men in the congregation, and reflects the highest credit to their skill and diligence as well as their ability for hard work.

Rev. James MacLeod, Greenock, preached an appropriate sermon from Psalm lxxxix. 5-6. "And of Zion it shall be said, This man and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah." A large congregation, gathered from all parts of the island as well as from Applecross, Raasay and Kyle, filled the Church to capacity. The vestry, porch and passage of the Church were

packed with people, while many had to turn away due to there being no room for them. Revs. J. A. MacDonald, Raasay; J. P. MacQueen, London; A. Murray, Applecross; D. A. MacLean, Bracadale, were also able to be present on the occasion.

Rev. D. MacLean, Portree, the Interim-moderator of the congregation, gave an outline of the way in which the building of the Church had been undertaken and expressed the many fears felt by this small collection of people in beginning to build. These fears had all been wonderfully disappointed and the congregation were deeply grateful to the workmen for their labours and to friends all over the Church for their financial support, which left an estimated debt of £600 on the opening date. He was confident that the Lord who had so wonderfully provided up till now would provide for the future. "The silver is mine and the gold is mine, saith the Lord of Hosts." (Haggai ii. 8.)

Now that a Church has been provided for the Broaford people, where the worship of God will be conducted according to His Word, our desire and prayer is that the Lord would grant His blessing so that many souls would be born again and the Cause of Christ flourish.

"But will God indeed dwell on the earth? behold the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee this day." (1 Kings viii. 27-28.)

D. MACLEAN.

Foreign Mission Fund Collection.

The Synod appointed the Collection for the Foreign Mission Fund to be taken by book in August, and, therefore, we again turn to our loyal people for their help, so generously and ungrudgingly given in the past. Matters, on the whole, in our Foreign Mission are encouraging, and the Lord has been pleased to give tokens of His favour. There are now eight Europeans on the staff and this is the largest number since the Mission began. New opportunities of usefulness are opening up on account of many natives being removed by the Government to the vicinity of our station at Mbumba, many of whom have never been under the influence of a Missionary Society or heard the Gospel. The number of pupils in our schools this year is three thousand one hundred and Secondary Education, which is an invaluable asset to the work of the Mission, has been begun in January of this year. Rev. James

S. Fraser and Mr. Norman Miller, with their families, are due back to Scotland this year for a much-needed and well-deserved furlough. This, along with the running expenses of the Mission, involves a heavy outlay, but, being confident that the Cause is the Lord's, we leave it to our people to give their support as liberally as He will lap to their hands. "Honour the Lord with thy substance and with the first-fruits of all thine increase." (Prov. iii. 9.)

JOHN COLQUHOUN, *Convener.*

Deputies for Australia and New Zealand.

Rev. Wm. MacLean, M.A., Ness, Lewis and Mr. John MacKenzie, elder, Kishorn, Lochcorron, have agreed at the request of the Dominions and Colonial Committee of the Church to go for the period of one year to Australia and New Zealand. A double cabin passage has been arranged on the *Orontes* of the Orient Line and they hope to sail from Tilbury Docks, London, on Tuesday, 19th August and will, D.V., arrive at Sydney on Friday, 5th September. May their labours be blessed by the Great Head of the Church among our people in these countries to which they are being sent. The prayers of our people, we know, will accompany Mr. MacLean and Mr. MacKenzie as they set out on their long sea voyage.

A. F. MACKAY, *Convener of the Dom. and Col. Comm.*

A Day of Prayer.

"That the Day of Humiliation and Prayer be observed on the 15th or 16th October, because of the serious state of affairs internationally, and the wide spread of moral and religious back-sliding in our nation." This appointment was made by Synod in May.

ROBERT R. SINCLAIR, *Clerk of Synod.*

Mr. N. Miller's Arrival from Africa.

We are pleased to learn that Mr. and Mrs. Norman Miller and family, of the Church's Ingwenya Mission, S. Rhodesia, have recently arrived in this country on a well-earned leave. Church friends will be interested to meet them in due course and to get first hand news of the Mission.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend of the Cause, Glasgow postmark, £4; A Friend, Inverness postmark, £2; Mr. D. McL., Dechmont, W. Lothian, 11/-.

Dominions and Colonial Missions.—Mrs. Bishop, Sheerness, Alberta, £7 6/-.

Home Mission Fund.—A Friend of the Cause, £2.

Publication Fund.—Mr. W. B., Stenhousemuir, £1; Mr. J. C., Old Manse, Tain, 6/-; Anon., New Zealand, 3/6;

The following o/a Trinitarian Bible Society:—Anon., Falkirk, £2; Mrs. H. C. C., Kati Kati, New Zealand. £1 13/2; Anon. Friend at Inverness Communion, £1.

Home of Rest Fund.—From Mr. and Mrs. Dunbar and family, Edinburgh, £12.

Legacy Fund.—From the Executor of the late Miss Jessie Cameron, Carr Bridge, bequeathed to the Southern Rhodesian Mission per Messrs. Cockburn, Hamilton & Young, Solicitors, Elgin, the sum of £471 16/6.

Foreign Missions Fund.—In loving memory, Kames, £30; A Friend of the Cause, £4. The following o/a Mbumba Church Building Fund:—A Wellwisher, £100; Mr. M. Livingston, Ardheslaig, Shildaig, £2; Glasgow, £1; Mr. J. McL., Elgol, 11/-; Miss R. S., Lower Auchnagairn, Kirkhill o/a Mission Transport Fund, £5.

Magazine Free Distribution Fund.—Mr. Jas. McP., Tomatin, 6/-; Mrs. H. C. C., Kati Kati, New Zealand, £1.

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South Harris Congregational Fund.—The Treasurer acknowledges with sincere thanks:—Mr. A. C., Canada per D. C., £21 15/-; Mr. and Mrs. J. M. L., Muirneag Villa, Tarbert, £2 per D. C.; Mrs. Morrison, Lochwinnoch, £5; Mr. A. M. K., Quidinish, £1; Wellwisher, Beaully, 10/- for painting of Finsbay Church.

London Church Building Fund.—Rev. J. P. Macqueen, acknowledges with sincere thanks £5 from Mrs. Anne Neville, Carntyne, Glasgow; £4 from Miss D. Neilson, Grafton Square, London and £2 from Friends of the Cause, Upper Breakish, Skye.

Raasay Congregation Car Fund.—Mr. J. Gillies thankfully acknowledges:—Mr. J. Cumming, Glasgow, £2; Friend, Glasgow, £1; J. Gillies, Portree, £1; Friend, Glasgow, £1, all per Rev. J. A. McD.; A. Nicolson, Glasgow, 1; A. McLeod, Inverarish, £3; Friend, Skye, £1; A Friend, Tolsta, £1; Mr. and Mrs. Nicolson, Torran, £3; Friend, Clachan, £5; Mr. McLeod, Clachan, £2; Miss McDonald, Inverarish, £1; A. Gillies, Fladda, £1; K. Macdonald, Inverness, £1.

St. Judes' South African Clothing Fund.—The Treasurer acknowledges with thanks contributions amounting to £7.

Inverness Congregational Fund.—Mr. Wm. MacKenzie, Treasurer, acknowledges with grateful thanks the following:—Mr. and Mrs. Chaplin, Stevenston, Ayrshire, £3; Anon. Friend at Inverness Communion, £2; also £2 for Manse Fund; A Friend, £1 for Manse Fund.

Shieldaig Congregation.—Mr. John Gordon, Treasurer, acknowledges with sincere thanks £3 13/- from Miss Beaton, Calgary, Alberta per J. Grant.