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When Thou art in Tribulation.

During the wilderness journey Moses not only instructed the children of Israel out of the Word and Law of God, but exhorted, counselled and warned them as to their conduct and how they should be exercised under particular circumstances. In Deuteronomy, chapter 4, he anticipates that after a long period of time in the land of Canaan, that Israel would corrupt themselves and provoke the Lord to anger, and that He would scatter them among the nations. Then Moses follows this with suitable counsel in the following words: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God and shall be obedient to His voice; (For the Lord thy God is a merciful God) He will not forsake thee. . . ." And when God's spiritual Israel, His believing people, are in tribulation today, their God is a merciful God indeed and will in no wise forsake them. In addition, there is no lack of counsel and teaching from God, which is given them through the Holy Scriptures for their edification and spiritual profit. And so we would direct the children of God to some particulars worthy of their consideration when they are in tribulation.

(1) They are warned by the Lord Jesus Christ, and by the actual experiences of His disciples in all ages, that "in the world ye shall have tribulation" (John 16, 33). Although they are declared to be a blessed people as saved by the Lord, and having an interest in the gracious and comforting mercies of the New Covenant, yet they are not to expect immunity here from tribulation of one kind or another, and at some period or another of the sojourn through the world.

(2) Let them think of the fact that "The eyes of the Lord are upon the righteous, and His ears are open unto their cry" (Ps. 34, 15). This is a great and precious, and solemn truth, which David writes of also in the 139th Psalm, in recording the glory of the Lord's omniscience and omnipresence. He says of the Lord, "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down,

and art acquainted with all my ways;" (Verse 2, 3). The Lord knoweth and seeth them that are His at all times, and certainly when the day of trouble overtakes them. They are never beyond His divine and loving supervision. This surely is matter for serious meditation, as the mind may be led by the Holy Spirit into contemplation of this sublime truth, in the midst of tribulation.

(3) In the Book of Ecclesiastes there is a fitting advice which reads, "In the day of adversity consider;" an advice which seems to say to the Lord's people at any rate, 'Pause and think seriously of relevant matters involved in a time of tribulation.' We would suggest but two lines of consideration, *viz.*, Is the tribulation a *trial* permitted by the Most High, as in the case of Joseph for example? Joseph met with grievous tribulation, but not by reason of any heinous sin or backsliding on his part. As we know, there were special divine purposes to be fulfilled in Joseph's case. And secondly, Is the tribulation the rod of divine chastisement for sins and faults on the part of the believer? As we find in Psalm 89, v. 30-32. "If His children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes." When the child of God is in tribulation these questions are pertinent and vital to their comfort and sanctification, as they seek to discover the mind of the Lord in their case.

(4) Again, the Christian is clearly and frequently reminded in the Word of God that when affliction overtakes him, his wisdom is to have recourse firstly and primarily to God through the blessed Mediator, the Lord Jesus Christ. In cases, there are undoubtedly divinely provided means and help available, but all these must be considered subservient to "God as a refuge, and strength and a very present help in trouble:" (Ps. 46, vi). In the case of godly King Asa, near the end of his days, "he was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians": (2nd Chronicles, chap. 16, v. 12.). Now this is obviously recorded as reprehensible conduct on the part of such a godly man, to whom the Lord had manifested so much of His favour previously in face of other troubles of a national character. He appeared to have forgotten in his personal affliction the place God should have from him, and the trust He was worthy of at all times; and so he places unreserved reliance on human aid and succour. As the psalmist expresses the activity of a gracious and lively believer: "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust": (Ps. 91, v. 2). This is surely the language of grace in times of tribulation.

(5) Then, "Is any among you afflicted? Let him pray": (James, chap. 5, v. 13). This is a directive to afflicted and needy believers which is to be found throughout the Bible. The Spirit of grace and of supplications has been bestowed upon them all in

measure, and is the very breath of spiritual life in the souls of the regenerate. And although they know not what they should pray for as they ought, yet the Spirit helpeth their infirmities. Daniel when threatened with the den of lions prayed as he did aforetime, as his strength lay in crying to God. And did not Paul pray about the thorn in the flesh? And did not King Hezekiah when he was sick unto death, cry to the Most High with tears? Prayer was not a vain thing to these god-fearing men when they were in tribulation. They entered into communion with God their Saviour thereby, and He heard and answered according to His will and pleasure in each case. And what an example there is in the holy exercise of the precious Redeemer Himself! "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (Heb. v, v. 7).

(6) And how desirable and needful is a meek and submissive spirit in the day of trouble. It is note-worthy that it was when Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married, that it is in this context that it is recorded, "Now the man Moses was very meek, above all the men which were upon the face of the earth": (Numbers, ch. 12, v. 1-3). What a commendation was this! Then Job himself under different circumstances, and in face of heavy adversity was enabled to express his mind thus: "Shall we receive good at the hand of God, and shall we not receive evil?" (Job, 2. v. 10). This is a frame of heart which only can be exercised by the child of God under sufficient measure of abounding grace, whereby the carnal and flesh rebellion of the old nature is subdued, and the soul guided and influenced thus by grace out of the fullness of the Son of God. Therefore come boldly to the throne of grace and find grace to help in time of need.

(7) Finally, many of the great and precious promises of God which are yea and amen, in Christ Jesus, and which are held out to those who fear His name, are promises of full and final deliverance out of all tribulation. These will be implemented by God, who is faithful who promised. For the tried Christian to have one of these promises applied to his heart by the Holy Spirit, is to experience a "lifting up" indeed—a lifting up to "rejoice in hope of the glory of God." Hear what the Holy Spirit says by the Apostle Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory": (2 Corinth. Chap iv, v. 17). So then, let not the Christian envy the prosperous and trouble free worldling, who is without Christ and without hope in view of Eternity; but let such wonder that they do possess a humble hope in Christ and His precious blood of everlasting rest, albeit they meet with tribulation on the way to that rest which remaineth to the people of God.

Episcopacy and Presbyterianism.

XX.—The Constitution of the Church of Scotland.

As can be gathered from what has been noted already, in these Articles, concerning the Church of Scotland, its Constitution from the Reformation was to be found in its Supreme Standard, the Bible, and in its Subordinate Standards, that is, Scots Confession of 1560, the First Book of Discipline of 1560, the Second Book of Discipline of 1578, the Book of Common Order of 1564, and, after 1647, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government and of Ordination of Ministers, and the Directory for the Public Worship of God. Although the Westminster Standards took the place of the older standards it was not because of any new doctrines or practices in the former which were not to be found in the latter. The older standards gave briefly what was given in a more enlarged form in the newer, and the newer standards were drawn up in order to bring uniformity in doctrine, worship and discipline into England, Scotland, and Ireland. With a view to bring about this uniformity the Scottish Church accepted these Standards as Standards that were in perfect conformity to her own position. Thus the Church of Scotland from its very origin had a Constitution, based on the Word of God, ensuring the Scripturalness of its government, doctrine, and mode of worship. The Westminster Confession of Faith was adopted by the General Assembly of the Church of Scotland on the 29th August 1647, and found to be "most agreeable to the Word of God, and in nothing contrary to the received doctrines, worship, discipline, and government of this Kirk." It was further ratified by the Scottish Parliament on 7th February 1649.

In this Confession of Faith there is clearly stated the duty of the civil magistrate to maintain and defend religion. "The civil magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." Confession of Faith, chap. xxiii. sect. 3. This section clearly shows the sphere of the Church and the sphere of the State, and does so from the Word of God. It has as its background the fact that both the Church and the State are ordinances of God, and that He set them both up for His own glory and the good of His creatures. This proves that both are to render obedience to Him, and that each in its own province, is to seek the furtherance of His design. Having the same

end in view, infers that there should be mutual co-operation between them, which involves the duty of the State to render temporal help and the duty of the Church to accept that help as God's provision for her maintainance in the world, yet the Lord having given to the Church the power of the keys and to the State the power of the sword the one has no authority from God to invade the province of the other. The temporal help which the State should render to the Church is to be looked upon under a two-fold aspect, that is, to protect the Church from her enemies, and, to make temporal provision for the supply of ordinances. Principal Cunningham gives a very clear statement on this point:—"All the objects which ecclesiastical office-bearers are bound to aim at, the civil magistrate is also bound to aim at, just as every private individual is bound to aim at them. The magistrate is prohibited from exercising ecclesiastical jurisdiction in seeking to effect these objects; no specific statement is given of the means he is to employ for this end; and, therefore, the conclusion is inevitable, that the civil magistrate is, just like men in general, to use the authority and power competent to him as such—and what that is must be ascertained from other sources—for promoting the interests of religion, and the purity and prosperity of the church. He has no jurisdiction in ecclesiastical matters, and, therefore, in whatever he may do in regard to these things, and for the promotion of these objects, he must act,—freely and independently indeed, upon his own responsibility,—*but still simply as judge of his own act, for the application of his own influence, and the regulation of his own conduct*; and more especially, he must not assume jurisdiction over those who alone have lawful jurisdiction in these matters, and in whose hands the right not only of aiming, in some way or other, at the promotion of these objects, but of actually administering the government of the Church, has been vested by Christ Himself."—*Discussions on Church Principles*. p. 225-226.

The Act of the Scottish Parliament in 1567 makes it very clear that the Church did not receive temporal benefits from the State at the expense of surrendering her spiritual independence. With reference to the admission of ministers it says; "It is statute and ordained that the examination and admission of ministers shall be only in the power of the Kirk. . . . It shall be lawful to the patron to appeal to the superintendent and ministers of that province where the benefice lies, and desire the person presented to be admitted, which, if they refuse,—to appeal to the General Assembly of the whole realm, by whom the cause being decided, shall take end as they decern and declare." Time and again, in the history of the Church of Scotland, this distinction between the province of the Church and the province of the State has been affirmed, and when the State ignored this distinction and encroached upon the spiritual independence of the Church that encroachment became the signal for a renewed conflict to retain that independence. Such encroachments did not prove that the

Establishment Principle was, in itself, evil, but, on the other hand, the contendings of the Church elicited in the clearest possible manner that is was as firmly rooted in Scripture as the principle of spiritual independence itself.

From the foregoing it can be clearly seen that the National recognition of religion, or the Establishment Principle, and the spiritual independence of the Church were to be found side by side in the Constitution of the Church of Scotland as principles which were based four-square upon the Word of God, and were emphasised during the contendings of the First and Second Reformations, and at a later date, in the Revolution Settlement. This raises the important question, Is the Constitution of the present Church of Scotland identical with the Constitution of the Church of Scotland from the Reformation to the Disruption of 1843? The Westminster Confession of Faith is a statement of doctrine and matter of faith, and it expressly affirms that it is the duty of the civil magistrate "to take order . . . that all the ordinances of God be duly settled, administered, and observed." One can never mistake that language when viewed in the light of the Act of the Scottish Parliament of 1690 entitled, *An Act ratifying the Confession of Faith and settling Presbyterian Church Government*. When we come to examine the Basis of Union on which the Established Church and the United Free Church united in 1929 we find under the Head of *Doctrine* the following documents, that is, The Westminster Confession of Faith (1647); The United Presbyterian Church Declaratory Act (1879); The Free Church Declaratory Act (1892) with Act (1894) relative thereto; and the Church of Scotland Act on the Formula (1910) For a denomination that professes to be such an ardent upholder of the spiritual independence of the Church one is struck with a very notable omission in this list of documents, that is, the Claim, Declaration and Protest of 1842. This is a most important document as it sets forth the true Constitution of the Church of Scotland, and no Assembly must be regarded as a true Assembly of that Church which is not held on the footing of it. It is a historical document of the highest importance, as it sets forth the last pronouncement of the Established Church on spiritual independence and the first pronouncement of the Free Church on the same subject, and, as the Protest of 1843 states, should be "holden as setting forth the true Constitution of the Church."

We may now turn our attention to the documents under the Head of *Doctrine* in the Basis of Union. The first we meet with is the Westminster Confession of Faith of 1647, which proved sufficient for the Church of Scotland in its best days, and proves sufficient for all who are the true representatives of that Church to the present day. It evidently does not prove sufficient to the present Church of Scotland for they have added three other documents to qualify it. As two of these have the same historical background we may as well take them together. The United Presbyterian Declaratory Act of 1879

was passed in order to allow their office-bearers to accept the Confession of Faith in the light of such qualifications and explanations as this Act provided, which involved serious modifications from the point of view of doctrine. The Free Church Declaratory Act of 1892 was passed in order to bring that Church into line with the views expressed in the United Presbyterian Church Declaratory Act of 1879, and in order to satisfy the tender consciences of those who had "difficulties and scruples" in connection with accepting office in the church under the terms of the Confession of Faith as it stood, and, finally, to make possible the Union of 1900. In both the Church of Scotland Act of 1910 and the Free Church Declaratory Act of 1892 it is left to the Church from time to time to declare "what enters into the substance of the Reformed Faith." At the Reformation in Scotland the appeal was not made to the Church but to the Scriptures as to what entered into the substance of the Reformed Faith. The present Church of Scotland ought to look with suspicion at the Declaratory Act of 1892, even from a material point of view, as it and the Union which it had in view, and which was consummated in 1900, resulted in the judgment of the House of Lords "that the association or body of Christians calling themselves the United Free Church of Scotland has no right, title, or interest in any part of the whole lands, properties, sums of money, and others which stood vested as at the 30th day of October 1900, in the Right Hon. John Campbell, Baron Overton, and others, as General Trustees of the Free Church of Scotland." By this judgment a vast amount of property and funds taken into the Church of Scotland in 1929 by the United Free Church was legally declared not to be theirs and would have been irretrievably lost to them were it not that the party in whose favour the judgment was made could only use a small proportion of the property involved with the result that a Royal Commission restored to the United Free Church the most of what they lost by the judgment of the House of Lords. Perhaps if the majority had, at an earlier date, realised the calamity expressed in this judgment, which was to have overtaken them they would have dealt in a more lenient manner in 1893 with those who would have nothing to do with the Declaratory Act. Is it too much to hope that had they been able to see into the future, better treatment would have been meted out to the Congregation of Shieldaig, Ross-shire with its minister, the Rev. Donald MacDonald, who had been spoken of by some who had no sympathy with his ecclesiastical position, as one of the saintliest men they ever met. Yet because they would not submit to the Declaratory Act, they and their minister were turned out of their church on to the hill-side or the sea-shore while the building where the Bread of Life had been broken to never-dying souls was left empty for years, except for its population of rats, and, even to this day, denuded of its furniture, it stands as an eloquent monument of the tender mercies of both the majority and the minority.

Others also, like the Shildaig congregation and their minister, realised that there was something of infinitely greater value than funds and property, and because of this they took joyfully to the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance.

In this Act and the corresponding Act of the United Presbyterian Church they saw that Arminianism against which the Constitution of the Church of Scotland in its best days was a standing witness. Election and Predestination are not accepted in either and the Establishment Principle is thrown overboard with other fundamental doctrines which had a place in the subordinate standards of the Established Church, which were also the subordinate standards of the Church of Scotland Free at the Disruption of 1843. This raises the question, How could the Established Church with its professedly Calvinistic Creed consider Union with a Church that had substituted an Arminian Creed for its Calvinistic Creed, and manifested a particular antagonism to the Establishment Principle? The answer is to be found in legislation passed by the General Assembly of the Church of Scotland and which received the sanction of Parliament. In 1919 the Assembly agreed to a series of "Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual" which in 1921 received the Royal Assent and became operative by an Order in Council in 1926. Article v. of these Articles, which is very significant, is as follows:—"This Church has the inherent right, free from interference by civil authority, but under the safeguards by deliberate action and legislation provided by the Church itself, *to frame or adopt its subordinate standards, to declare the sense in which it understands the Confession of Faith, to modify the forms of expression therein, or to formulate other doctrinal statements, and to define the relation thereto of its office-bearers and members,* but always in agreement with the Word of God and the fundamental doctrines of the Christian faith contained in the said Confession, *of which agreement the Church shall be sole judge,* and with due regard to liberty of opinion in points which do not enter into the substance of the Faith." (Italics mine) This Article is in substance the same as the last paragraph of the Free Church Declaratory Act of 1892, and thus we see that the present Church of Scotland has full liberty with Parliamentary sanction to accept rank Arminianism in place of the time-honoured Calvinism which was the glory of the Church of Scotland in its best days. Alas, how are the mighty fallen.

These Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual is a long step towards Union with the Episcopal Church of England, and is a greater advance than the Church of England has made in its efforts at Union with the Church of Rome, for if the Church south of the Border had taken the precaution to pass similar Articles Declaratory and got Parliamentary sanction for them, the rejected Romanised Prayer Book would have

been the Prayer Book of the Church of England today, as it is indeed, illegally, in many places. One may not have to live very long to see the Church of Scotland going to Parliament to release it from its obligation to be Presbyterian, and then the barriers to Union with the Episcopal Church will be removed. If Parliament will not oblige the union-mongers in Scotland in this matter, they will adapt their plans to suit present circumstances and introduce Constant Moderators who will have all the authority of diocesan Bishops, thus retaining an emasculated Presbyterianism which is nothing better than Episcopacy.

The Law and the Testimony in Australia.

By REV. WILLIAM MACLEAN, M.A., Ness.*

It is reckoned that the history of the Presbyterian Church in Australia dates from the arrival of Dr. John Lang in New South Wales in the year 1823. In 1831 five other ministers arrived, and on the 5th October a Synod was established designated—"The Synod of Australia in connection with the Established Church of Scotland." About twelve years after this, the Disruption of the Church of Scotland took place on the 18th May 1843, resulting in the formation of the Free Church of Scotland.

At a meeting of the Synod of Australia on the 9th October, 1846, the discussion of the Disruption came to a climax, when the majority elected to remain an integral part of the Established Church of Scotland. The members of the Synod in favour of the Disruption Free Church of 1843 were:—Rev. William McIntyre, M.A., Maitland; Rev. Colin Stewart of Vale of Clyde; the Rev. John Tait of Parramatta; Dr. Hill and Mr. Samuel Martin elders. Next day the 10th October, having read and tabled their protest they withdrew, and in the drawing room of Mr. William Buyers, Hunter Street, Sydney, constituted themselves in the name of the Head of the Church, as "The Presbyterian Church of Eastern Australia." The Rev. William McIntyre was chosen Moderator and Rev. John Tait, Clerk of Synod. They then declared anew their adherence to the Confession of Faith, the Directory for Public Worship and The Second Book of Discipline as the subordinate standards of the Church.

At a meeting of the Synod of the "Presbyterian Church of Eastern Australia" held in Sydney on the 6th May, 1884, an act, which has been described as an act of gross ecclesiastical despotism, declared three ministers to be no longer members of Synod. This Expulsion Act, as it was called, carried with it expulsion from the Presbyteries. The three expelled ministers set up the "Reconstituted Synod of Eastern Australia." In 1891 the Brushgrove-Grafton congregation united with the Reconstituted Synod. In 1895 the Rev.

*Rev. W. MacLean sent this article from New Zealand. He is the Church's deputy to Australia and New Zealand at present—*The Editor*.

Walter Scott became minister of this congregation where he laboured for fourteen years.

"In course of time the Expulsion Act of 1884 was deleted without any acknowledgment being made of its character or any expression of regret for the wrong that had been done. This act paved the way for the union of the Synod of Eastern Australia with the Free Presbyterian Church of Victoria and the Free Presbyterian Church of Southern Australia forming the present Free Presbyterian Church of Australia. The Free Presbyterian Church of Australia is connected with the Free Church of Scotland and is to be distinguished from the Free Presbyterian Church of Scotland." (History of the Free Presbyterian Church of Scotland. P. 221).

After the repeal of the Expulsion Act the testimony of the Reconstituted Synod was in a large measure abandoned. Mr. Scott and the Brushgrove-Grafton congregation alone stood their ground.

"I recognise that the Expulsion Act has been cancelled by the prevailing party," wrote Mr. Scott in a "Pastoral Letter to his congregation." But what we have to do with, in connection with it, is the fact that still the moral wrong committed remains. The public scandal occasioned is unpurged. And the violence done to Scripture precept, as well as to recognised constitutional order (Acts xxv. 16) unredressed, the door is left open for its repetition. . . . The world may say, "Let bygones be bygones," but "God requireth that which is past." (Eccl. iii. 15.) "Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God" (Jer. iii. 13.).

In connection with the falling away from the Reconstituted position to that of the Expulsionists, Mr. Scott writes: "But what has the Cause of God not suffered at the hands of men who in practice have proved soft, accommodating and compromising?" How it all reminds us painfully of the pathetic language of the weeping prophet . . . "Oh that I had in the wilderness a lodging place of way-faring men etc." (Jer. ix. 2-4). Surely the prophet wrote for this time!

Mr. Scott wrote four Pastoral Letters to the Brushgrove-Grafton congregation. They are precious letters, breathing the spirit of Him who is the Faithful and True Witness. And in the hope that the testimony which Mr. Scott and the Brushgrove-Grafton congregation sought to uphold, and which the Lord has maintained to the present time be better appreciated, I have made a selection of extracts from his Letters and classified them under different headings.

(I) PURITY OF WORSHIP UPHELD.

"The position which I was inducted to was distinct from, and in a way of protest against the Expulsion Synod. That position I have sought consistently to maintain with all the difficulties it involved. The prevailing tendency is against a distinctive position.

Against this, Scripture has warned us: 'A double-minded man is unstable in all his ways.' 'Therefore be ye steadfast unmoveable.' The Expulsion Synod have cancelled the Expulsion Act: but they have done so as a matter of policy—not of principle; They have never expressed any regret, or sorrow, for what they did, so unconstitutionally in ruin to the Cause."

"Our separate position is obviously one in behalf of the Truth, so generally departed from, and of a faithful adherence to Free Church principles. This includes both doctrine and practice. Purity of worship has been a main part of our Church's testimony. To maintain the ordinances pure and entire, means a stern refusal to countenance any human addition to what God has appointed—such as human hymns, or paraphrases, or instrumental music. People think little of these things now; just as they do of Sabbath desecration and other evils. It was the same in Eden. Hath God said, Thou shalt not do these things? Whilst knowing that God had forbidden them. Any deviation from pure spiritual worship as appointed by Christ is a breach of the Second Commandment which forbids the worshipping of God 'in any other way not appointed in His Word.' That Word declares New Testament worship to consist of 'the fruit of the lips;' it also limits us in such praise to the Psalms, hymns and spiritual songs, which being 'spiritual' have been inspired by the Holy Spirit. To substitute for these what is human, is to invade Christ's kingly authority."

THE SANCTITY OF THE SABBATH DEFENDED.

"It has become notorious that on this vital subject they, (the Free Presbyterian Church of Australia) have declined from the position of a faithful witness for God. How low their testimony for the Divine Authority and Scriptural observance of the Sabbath has fallen, will be seen when it is considered that the Law of God has practically been set aside to allow their people, even communicants, to use railway trains and tram-cars on the Lord's Day. One would think that, like the Pope they claimed a dispensing power in favour of setting aside the divine laws when these stood in their way! In the State of New South Wales, the public desecration of the Sabbath under Government authority, by railway and other traffic, for purposes of revenue, has grown to alarming proportions; the number of labouring men, moreover, who are thereby deprived of their day of rest increaseth continually; the effect on the community has become demoralising in the extreme. Now who can contemplate this situation from the Christian standpoint without dismay? Who can think for a moment, of the awful guilt being incurred, without trembling for the land? 'Horror hath taken hold upon me because of the wicked that forsake Thy law . . . I beheld the transgressors and was grieved.' exclaimed the Psalmist (Ps. cxix, 53, 158). Yet is it possible, that in the presence of such crying evils at their doors, the Expulsion

party remain silent? Yea, in themselves countenancing such Sabbath-breaking, do they not openly encourage the Government in such daring defiance of the Divine Authority? Instead of coming out from amongst the multitudes of evil-doers, are they not actually joining with them in trampling upon the Fourth Commandment? Be warned my brethren, in the presence of such drifting. 'Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?' (Rom. ii. 3) Have the denunciations against such Sabbath-breaking by a former pastor of St. George's, Sydney—The Rev. William McIntyre been forgotten? Verily this is a charge.

"Some have pleaded that they could not attend church on the Sabbath if they did not use trains—and so they would do evil that good might come, as the heathen said in Paul's time, and as the Jesuits say now—of whom, however, the apostle declares 'Their damnation is just'; that is for saying or doing such a thing. Yet the Expulsion party allows what the inspired apostle has condemned; and by permitting the use of Sabbath trains to attend Church, they serve themselves heirs to the Pharisees of whom Christ complained that they made void God's law by their tradition or teaching. From all such, Scripture says 'Turn away.'"

THE DOCTRINE OF CHRIST'S HEADSHIP OVER THE NATIONS MAINTAINED.

"We cannot speak of Free Church principles without also remembering her testimony in behalf of the doctrine of National Religion, or Christ's Headship over the nations. The Church is Christ's witness on earth and is to testify for His Sovereign prerogative whether men will hear or whether they will forbear; always having inscribed on her banner that He is set King on God's holy hill of Zion, and also that He is Head over all things to the Church, by which the nation or community as such, is required to acknowledge and be in subjection to Him and to His laws; so that as the prophet Isaiah says, the nation and the kingdom that will not serve Him shall perish. The Church is to warn the nation as the prophet did, in this matter: she is to declare for God in connection with His judgments or providences which are the Lord's voice crying to sinning cities and nations." (Pastoral letter dated 25th March, 1909.)

The Declaratory Act among the other evils it legalised, trampled in the mire of Voluntarism the sacred doctrine of the Establishment Principle—The Headship of Christ over the nations, and the obligation of the state to uphold and maintain His cause. The enemy had come in like a flood, but the Lord according to His promise raised a standard. The Rev. Donald MacFarlane by his historic Protest in the Free Church Assembly of May, 1893, preserved Christ's testimony pure and entire for generations yet unborn. Little wonder is it that Satan has been levelling the shafts of his malice against a Protest

that, under God, shielded the crown rights of the Redeemer in our covenanted land. "If you would know," wrote Ebenezer Erskine, "where the camp of the King of Zion is. and where His standard is raised, you may observe where the weapons of hell are levelled, malice, reproach, persecution of hand and tongue, for there is the camp of Christ, for Satan fights neither against small nor great, but against the King of Israel and His seed and interest."

PERSECUTION FOR RIGHTEOUSNESS' SAKE.

"We were opposed," wrote Mr. Scott in his Pastoral Letter of May 14, 1909, written on board the "Carpentaria," "because we would not be forced to join those whose unscriptural and unconstitutional act had rent the church into fragments, to the scandal of the cause and of religion"—"Had their policy only affected themselves, one might well have kept silent. They have set themselves, however, to compass sea and land in order to weaken our separate position, and to scatter our people. We had ourselves no endowments; still as you are aware they envied us that solitary bequest to the congregation—about £100—of one of our communicants, Mr. Josiah Carter. For some years they pressed their claim to it in strong language, until, at length, sworn evidence from without was given against them." The same spirit of persecution showed itself clearly in depriving Mr. Scott's followers of the Brushgrove property and of the Church at Woodford Dale. They were in effect saying, "Let us take to ourselves the houses of God in possession." (Ps. lxxxiii. 12.)

A CALL TO STEADFASTNESS.

"My dear brethren," Mr. Scott continues, "we are living in perilous times. Iniquity aboundeth, and the love of many waxeth cold. Shall not God visit for these things? In the low condition of our congregation, may we not see tokens of His displeasure? He has said, "Judgment must begin at the house of God." Wherever special privileges have been slighted; or a faithful testimony despised—these judgments may be expected. "To whom much is given, of them shall much be required."

Contend earnestly for the faith with which you have been identified. Have the courage of your position. Be not ashamed of the testimony or of me His prisoner as the apostle put it. Remember, that when Christ sent forth His disciples it was as two and two not as three and four. And this was for our learning. Now we are told that to them "He gave power"—not to each individually, but to the two together. That is Christ gave power to the few rather than to the many. He stains the pride of men—even pride of members.

Finally Brethren, many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But be ye steadfast, unmoveable. Hold fast, the profession of your faith as ye have been taught, without wavering, that

I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain. And that God in His sovereign mercy, may prepare you, and each of us for the dread occasion when the judgment shall be set, and the books opened, and every man shall be judged according to their works. (Rev. xx. 11-15.)

Let me refer you over again to the touchstone of truth and duty—the more sure word of prophecy—"Let them return unto thee, but return not thou unto them." (Jer. xv. 19.) "Whereunto ye do well that ye take heed." (Pastoral Letter).

The Synod of the Free Presbyterian Church of Scotland in November 1911 received a petition from the Brushgrove-Grafton congregation, and decided unanimously to receive them into the Church.

The Lord has maintained hitherto this testimony in Australia, on the side of His Truth amidst the judgment of abounding apostacy—a testimony which embraces purity of doctrine and purity of worship as laid down in the volume of the book. It stands for the sanctity of the Lord's Day—a witness from the Lord against all who would turn His day into a day of merchandise under pretext of going to worship in His house. Who hath required this at your hand? Know ye not that it is written "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams?" The Lord who has given the warning against despising the day of small things shall yet arise to have mercy on His Zion. There are still those in Australia who take pleasure in her stones and favour her dust. The Lord grant them pastors after His own heart—McIntyres and Scotts who were valiant for the truth in their day and generation, and who shunned not to declare the whole counsel of God.—W. M.

"The Authority of Scripture in the Church."

By JOHN CALVIN.

The Reformers had to contend with the same false, and wicked opposition to the Word of God as we have in the 20th century. It is what saith the "Church," and not what saith the Lord. The "Church" is extolled above the Word of God, and the "Church" is to be the first and final arbiter of what we are to believe and what to reject. This is the very teaching of the Declaratory Act of the Free Church, and the Church of England, as well as the Church of Rome. "The Church" is to be judge of God's Word, and must sit in judgment on the faith of the people of God. The Prelatic and Episcopal Bishops who met recently at Lambeth made many plausible references to the Bible and "the Word of God," but, the "Church" must be the interpreter of the truth of God. The eternal God, the Holy Spirit is only called in to "help" the Arminian scholarly divines,

but if His Words do not suit the "Modern Theologian," it must be "a wrong translation" or perhaps an "interpolation," or must be read and understood in the light of more recent "scientific conclusions" and modern scholarship! This nauseous hypocrisy in the name of "Science, Art, and Scholarship" must end in everlasting death! Those of us who humbly and sincerely believe in the Eternal Person of the Holy Spirit have no difficulty whatever in believing that He, (the ever blessed God,) took infinite care of the Scriptures from the days of Moses, to the "Amen" of John in the book of Revelation. Let blessed Calvin speak, and let us hear what the good man had to say about the men who wickedly try to distort the Word of God?—(Rev. James MacLeod) *Vol 1. of the "Institutes of the Christian Religion,"* Page 90.

"A most pernicious error has very generally prevailed; *viz*; that Scripture is of importance only insofar as conceded to it by the suffrage of the Church; as if the eternal and inviolable truth of God could depend on the will of man. With great insult to the Holy Spirit, it is asked, Who can assure us that the Scriptures proceeded from God; who guarantee that they come down safe and unimpaired to our times; who persuade us that this book is to be received with reverence, and that one expunged from the list, did not the Church regulate all these things with certainty? On the determination of the Church, therefore, it is said, depend both the reverence which is due to Scripture, and the books which are to be admitted into the Canon! Thus profane men, seeking, under the pretext of the CHURCH, to introduce unbridled tyranny, care not what absurdities they entangle themselves and others in provided they extort from the simple this one acknowledgment, *viz*; that there is nothing which the Church cannot do. But what is to become of miserable consciences in quest of some solid assurance of eternal life, if all the promises with regard to it have no better support than man's judgment? On being told so, will they cease to doubt and tremble? On the other hand, to what jeers of the wicked is our faith subjected—into how great suspicion is it brought with all, if believed to have only a precarious authority lent to it by the good will of men? These ravings are admirably refuted by a single expression of an apostle. Paul testifies that the Church is "built on the foundation of the apostles, and prophets," (Eph. ii:20). If the doctrine of the apostles and prophets is the foundation of the Church, the former must have had its certainty before the latter began to exist. Nor is there any room for the cavil, that though the Church derives her first beginning from thence, it still remains doubtful what writings are to be attributed to the apostles and prophets until her ("The Church") judgment is interposed. For if the Christian Church was founded at first on the writings of the prophets, and the preachings of the apostles, that doctrine, wheresoever it may be found, was certainly ascertained and sanctioned antecedently to the Church, since, but for

this, the Church herself never could have existed. (The French adds, 'Comme le fondement va devant l'edifice;'—as the foundation goes before the house). Nothing then can be more absurd than the fiction, that the power of judging Scripture is in the Church, and that on her nod its certainty depends. When the Church receives it, and gives it the stamp of her authority, she does not make that authentic which was otherwise doubtful or controverted, but, acknowledging it as the truth of God, she, as in duty bound, shows her reverence by an unhesitating assent.

As to the question, "How shall we be persuaded that it came from God without recurring to a degree of the Church?" It is just the same as if it were asked, "How shall we learn to distinguish light from darkness, white from black, sweet from bitter?" Scripture bears upon the face of it as clear evidence of its truth, as white, and black do of their colour, sweet and bitter of their taste." Page 93—"If then we would consult our consciences, and save them from being driven about in a whirl of uncertainty, from wavering, and even stumbling at the smallest obstacle, our conviction of the truth of Scripture must be derived from a higher source than human conjectures, judgments, or reasons; namely, the secret testimony of the Spirit." Page 95: "Let it therefore be held as fixed, that those who are inwardly taught by the Holy Spirit acquiesce implicitly in Scripture; that Scripture carrying its own evidence along with it, designs not to submit to proofs and arguments but owes the full conviction with which we ought to receive it to the testimony of the Spirit. Enlightened by Him, we no longer believe, either on our own judgment or that of others, that the Scriptures are from God; but, in a way superior to human judgment, feel perfectly assured—as much so as if we beheld the divine image visibly impressed on it—that it came to us, by the instrumentality of men, from the very mouth of God. We ask not for proofs or probabilities on which to rest our judgment, but we subject our intellect and judgment to it as too transcendent for us to estimate. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I am He." Isa. xliii:10.

Letters of late Rev. M. Gillies.

(These letters were written to Mr. Thomas MacDonald, elder, presently residing in his old-age at Eston, Sask, Canada, by the late Rev. Malcolm Gillies, who finished his course at Stornoway. Mr. T. MacDonald sent these letters to us lately.—Editor.)

514 McGee Street,

Winnipeg, 4th March, 1919.

My Dearly Beloved Friend,

Your welcome letter came to hand some days ago, glad to hear that you have a measure of good health. We are all very well in body, but we need a visit from the Good Physician that

we might know how ill we are spiritually. The first thing He had to do with the Laodicean Church, when He paid her a visit was to show her that she was poor and miserable and blind and naked, and then He wrote out a wonderful prescription for her and told her to use it.

It is high time we all paid a visit to His store where he dispenses gold tried in the fire that we may be rich and fine raiment that we may be clothed that the shame of our nakedness might not appear, and the precious eyesalve to anoint our eyes that we may see.

There is a sect nowadays called the Christian Scientists who make out that there is no such thing as sickness or pain or death. These are not the only people who are left to that delusion; this is the position of men in general. Long ago the people used to be afflicted with the scurvy, but that disease is hardly known now. It is the same with the disease of sin, people used to be bothered with it, but you will travel a long way today before you meet with one who has this disease so bad that no doctor will do for him but the Great Physician.

Where ever this man is, he wants this Doctor to do two things for him; He wants Him to apply a medicine called grace, which subdues the power of the disease, and he wants him to perform an operation on that day appointed for his removal to a better house, which will rid him forever of the cancer which made him weak and sickly all his life.

We have our other elder in with us at present, Mr. Ross, and we sent a petition to the Synod asking them to send us out an ordained man in the fall, if I was to go home.

We heard that there are five or six young men about to begin their studies for the Church, so that the Cause will likely be upheld in spite of the new secession. By these things men live, by the difficulties, not by outward show and prosperity. We should take these things as a sign of Divine favour, for it is the lot of the true Church to wander about in sheepskins and goatskins, and she has to keep them by her all the time in case of emergency. You will notice they were not lionskins or asses skins, neither were they crocodile skins that would keep them from feeling the blows, but the skins of clean animals used in sacrifice, namely sheepskins and goatskins.

But it is time I had concluded, we are all well and Mrs. Gillies sends her best respects; she was disappointed you did not manage the length of Winnipeg, but we hope you will be able to come before we leave the Country. We need to be at the well's mouth, asking not only for a drink, but for a rope and bucket. The One that gave us the well must bestow the means of drawing, for we have nothing better by nature than a spider's web rope (Isaiah LIX, 5), a bucket without a bottom, and a withered hand. But all the same, He is all sufficient.

" Let brotherly love continue,"
 " Till the day break,"

Ever your own sincerely,

Malcolm Gillies.

514 McGee Street,
 Winnipeg, Manitoba,

My Dear Friend,

3rd July, 1919.

I received your welcome letter this afternoon and was glad to know that you were well in health, though I am sorry that your mother is failing in health.

I have been expecting you in Winnipeg for some time now as you told me you were coming in to the market, but you seem not to see your way clear as yet.

I am hearing there is a great drought in Sask. and that in more ways than one. The worst drought of all is the dryness that comes upon our souls for want of a drink from the Well of Bethlehem. David knew that there was such a well but he knew also that the Philistines were between him and it. Would that we had the three mighty men, Faith, Hope and Love, who would break through the host of the World, Devil and the Flesh, the Philistines that keep us from the fountain of living waters, so that we also might get enough out of the fulness to pour it forth again in thankfulness and praise before the Lord.

How often does it happen to us as it happened to Hagar when she left Abraham's house with Ishmael.

The pitcher of water she took with her soon was dry so that she in despair threw Ishmael on the ground and walked away saying:—" Let me not see the death of the child."

But the well " Beer lahai roi " " The well of Him that liveth and seeth " was just beside her and when the Lord opened her eyes she saw the provision that was made to meet her desperate case.

It is a precious thought that the Saviour was everlastingly appointed to His work of saving His people. Who can realize the depth of that expression of His:—

" I was set up from everlasting " His love and purpose concerning His Church is co-extensive with His own being which is from eternity to eternity unchangeable.

We are told that the Tree of Life was in the very centre of the Garden of Eden and that there was always a way to that tree. Sin caused that for a time the flaming sword of Divine Justice stood there. But even along with that, there was the cherubim, which had reference to the coming Messiah. One who would be truly man and yet who would be more than man.

Indeed mercy and grace are seen to go hand in hand with truth and justice right through the whole Bible.

All the threatenings spoken in the Garden of Eden have the Gospel enclosed in them. In the curse pronounced on the serpent, there is the promise of the Seed, the woman was to have children and was to have a guide, Man would not be without bread, even though he had to eat it with the sweat of his brow.

I understand from your letter that you may be going across to Scotland with your parents sometime in the fall. I had a letter today from Mr. Beaton saying that Mr. Macleod was to sail on the 16th of July on board the "Lapland."

I will conclude at present with kindest regards from all of us hoping to see you soon. Mrs. MacTaggart is very poorly and may be taken away any day. She has a good hope that He who showed her so much of his mercy in grace and providence in the past will take her safely through the swellings of Jordan to that place where she will see the face of the Beloved in peace.

"Let Brotherly Love continue,"

Your Sincere Friend,

Malcolm Gillies.

The late Mr. John Nicolson, Elder, North Tolsta.

For one reason or another, it is often a very difficult task to write the obituary of a godly man. Reticence and lack of education may account for the absence of any written record of their spiritual experience. To be left to the mercy of oral tradition is not always satisfactory. In the case of our departed friend however, we are happy to inform our readers that after his death a short memoir of himself, written by his own hand, was found in his home. It was dated May 1st 1954. This action was typical of John's thoughtful and methodical character.

John Nicolson was born at North Tolsta on 10th February 1884, the fourth child of a family of ten. At the early age of 12 years, the Spirit of God was striving with him, and he felt the urge to pray in secret. That desire was immediately opposed by the great Adversary, who suggested to him that he would be observed by others. His father, like many of that generation could neither read nor write. In these circumstances the duty of keeping family worship fell to his God fearing mother. The Sabbath was carefully observed in John's home, and the family were kept in subjection by this gracious woman.

John expressed a desire to be a shoemaker, and accepted an offer to learn that trade in Stornoway, before he was 16 years of age. While serving his time there, he suffered greatly with a dislocated knee, but after finishing his apprenticeship, he was sent to an Aberdeen Infirmary to have his knee attended to. After the operation in 1905 he records that he was for four days and four nights without rest or sleep: wishing to die, and yet not prepared for death. In that state of mind he made many vows, but soon concluded that there

was no hope for his soul. I was trying to do my best, he relates. but I had to learn that strivings and vows would not save me, unless the Lord would intervene. After his return from Aberdeen, his sister Annie fell sick, and as her end approached, she affectingly warned and exhorted parents, brothers, and sisters, to prepare for Eternity. These affectionate warnings of his dying sister made a deep and lasting impression upon John. The Lord's time had come. On a Sabbath morning about this time he was prevented from attending the public means of grace. It was then that the arrow of conviction entered his soul. The words used by the Lord were these

"They who are wicked into Hell
Each one shall turned be;
And all the nations that forget
To seek the Lord most high"—Psalm 9 verse 17

With such power did these words come to his soul, that, pierced and broken, he found himself in truth with the prayer of the Prodigal; "Father I have sinned against Heaven and in Thy sight, and am no more worthy to be called thy son."

For nine long months John was broken by the Law. The effect of that experience so reduced him physically that his friends advised him to seek medical advice. During this period he learned that by the works of the law no flesh shall be justified in the sight of God. The conclusion to which he came, in his distress of mind was, that there was nothing left for him now but to die in despair. He was cut off from all hope as far as man was concerned. Then, one morning on his way to a place on his croft where he was wont to pray, the peace that he longed for was granted to him. The portion used was "And I will make thine officers peace and thine exactors righteousness" Isaiah 60 verse 17. Following that came the words "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son" Zech. 12 verse 10. John then felt that a cloud was descending upon him. The devil immediately suggested that this was a revelation of wrath for special sins which he had committed. Immediately he prayed for Light upon what he had experienced, and this was the answer he was given

"God is the Lord who unto us
Hath made light to arise
Bind ye unto the altars horns
With cords the sacrifice."

and again "I and my Father are One."

That was a day of joy unspeakable. The love of God was shed abroad in his soul, and he had to lie on the ground for some time, until he recovered strength to walk home. Before this last wonderful change took place, he states that the following Scripture was often in his mind

" And like unto the light, he shall,
Thy righteousness display :
And he thy judgment shall bring forth
Like noontide of the day."

These assurances were a course of strength and comfort to him for more than forty years in the wilderness.

In 1914 John made a public profession in North Tolsta, and in 1919 he was ordained an elder in that congregation. In addition, he shouldered the burden of being treasurer for forty years.

Shortly before the March Communion in 1921 our church in North Tolsta was blown away by a severe gale. In face of great difficulties and discouragement, our loyal hearted friend encouraged the congregation in the Lord. They set to work, and before the following communion in October of the same year, a substantial building was erected. The indomitable courage and zeal which John showed in ordering and supervising that work sprung from a God given conviction. He was sure that the witness raised by the Free Presbyterian Church in Scotland was of the Lord. Few excelled our worthy elder in his insight into the meaning of the stand made by our fathers, and in his prayerful loyalty to the principles for which they contended. Having studied the facts for himself, he was well aware of the deflections in doctrine, worship, and practice, which had crept in to the so called Free Church. A staunch Free Presbyterian, he deplored the prevailing ignorance of, and indifference to, the cardinal principles of the Reformation, and nothing grieved him more than to hear or read of the witness and ministers of his church being traduced and misrepresented by unfaithful men.

Although in indifferent health for some years, it was only a few weeks before his end that he had to be removed to the Lewis Hospital. There, after a short illness, during which he was most reconciled to the will of God, he passed away on Monday 9th September, 1958 to be for ever with the Lord.

To his sorrowing relatives we extend our heartfelt sympathy.

—F. MacD.

Searmonan.

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

(Air a leantuin bho t.d. 343)

Faodaidh, uime sin, e bhi air a ràdh gu'm bheil sùim dleasdanas a Chriosduidh air a ghabhail a stigh ann an so—a bhi fantuinn ann an Criosd. Tha Iosa ag ràdh, ann a bhi labhairt r'a shluagh, air a lionadh le cùram air son an comhfhurtachd, an seasmhachd, am fàs, agus an giùlain toraidh, " Fanaibh annam-sa." An urrain sinne, tre eolas fein-fhiosrachail agus cùimhneachadh beannaicht', a bhi tuigsinn faireachaidhean an anama, an deigh dha bhi fada ag iarraidh fois agus gu'n a bhi 'g a faotainn, a thuair a nis Criosd, agus mar so is

urraim a ràdh, " Pìll, O m'anam gu d'shuaimhneas, oir bhuin an Tighearna riut gu fial? " O cia cho domhain 's a tha an sin mothachadh air neo-airidheachd gu pearsanta! cia cho soilleir 's a tha sealladh air glòir agus luachmhorachd an t-Slànuighear!—Criosd mar dhìdean, Criosd mar bheatha, Criosd mar na h-uile dha'n anam. A nis, smuaintich air na briathran so mar a tighinn bho bhilean-san a dh' ionnsuidh a pheacaich a bha air gabhail ris Leis-san agus a tha blasad air a ghràsmhorachd. O co theireadh gu'm bitheadh an t-anam gu bràth air fhaotainn ga threigsinn-san?

Ciod, uime sin, a tha air a ghabhail a stigh le bhi air ar faotainn ann an Criosd?

1. Feumaidh mothachadh domhain agus maireannach air feum air Criosd, agus sealladh maireannach air uile-fhoghainteachd agus a lànachd mar Shlànuighear a bhi ann. Tha bhochdainn na'n spiorad ris am bheil an Tighearna a ceangal a bheannachd anns an t-Searmon air a Bheinn, 'n a chomharadh air a Chriosduidh, cha'n e mhàin air toiseach a chùrsa, ach am feadh 's a tha e anns an t-saoghal. Fàgaidh e aig a bhàs e 'n uair a dh'fhàgas am peacadh e. Ann an sin bithidh e air a dheanamh iomlan ann an ioraslachd, agus air a dheanamh uile-bheannaicht' ann an sealbhachadh Chriosd; ach cha bhi e ni's fhaide bochd 'n a spiorad. Gus an sin bithidh e fàs anns a ghràs so. Mar is saoibhir ann an gràs e 's ann is bochda bhitheas e 'n a spiorad, do-bhrìgh gu'm bheil e ni's motha air ioraslachadh a chionn gu'm bheil ni's motha de mhothachadh air peacadh, agus an tuilleadh agus an tuilleadh de mhothachadh air na th'aig ri ruigheachd air. Agus mar sin, mar a tha e fàs ann an gràs, feumaidh e ni's motha agus ni's motha an dearbh Shlànuighear a ghabh e ris an toiseach, 'n uair a thainig e 'n a chionta agus 'n a luideagan agus 'n a thruaigh; agus a nochdadh dha tròcair. Ach maille ri mothachadh air feum air Criosd, feumaidh mothachadh a tha sior dhol air adhart agus a fàs, a bhi ann air freagarachd agus lànachd Chriosd tre thuigse spioradail air an fhianuis mu thimchioll. A dh'easbhuidh so bhitheadh an Criosduidh, le fhein-fhiosrachadh domhain, na bu truaigh dhe na h-uile dhaoine. Tha beannachd na'm bochd 'n an spiorad a luidh ann an so gur a leo-san rioghachd neamh a chum an deanamh saoibhir agus uasal; agus tha beannachd a Chriosduidh a tha fàs ann am bochdainn 'n a spiorad a luidh ann an so, gur leis-san Criosd gu bhi ni's motha agus ni's motha air aithneachadh leis 'n a shaoibhreas nach gabh a bhi air a rannsachadh. 'S ann fodh'n a mhothachadh so air feum, air an aon làimh, agus tre chreidimh ann an uile-fhoghainteachd an t-Slànuighear air an làimh eile, a tha'm peacach an toiseach air a tharruig dha ionnsuidh; is ann fodh mhothachadh, a tha fàs ni's doimhne, air fheum—a' mothachadh air nach urrain e ni air bith a dheanamh as eugmhais Chriosd, agus mothachadh, a tha sior fhàs, air luachmhorachd Chriosd, a tha'n creidmheach a faotainn Ann. Cha'n urrain sinn a bhi tuilleadh 'us amhrusach mu'n chreidimh a tha deanamh air falbh le bochdainn spioraid, na a

dh'fhoillsicheas e fein ann am muinghinn shàmhach agus àrd-dhearbh-bheachd am feadh agus a tha e treigsinn an ioraslachaidh a tha co-sheasamh ann a bhi bròn air son peacaidh agus a tha fàs ann am mothachadh air olcas a pheacaidh. Ma tha sinn a smuainteachadh gu'n d'fhoghlum sinn gu leoir mu'n pheacadh agus cho peacach 's a tha sinn fein, agus mar eil suim againn mar an ceudna a bhi fàs ann an eolas air Crìosd, faodaidh sinn a ghabhail mar chomharadh gu'm bheil sinn 'n ar coigrich air co-chomunn ris an t-Slànuighear.

2. Feumaidh fantuinn ann an Crìosd a bhi gabhail a stigh ann a bhi taiceachadh air, na a bhi'g earbsa Ann,—a bhi'g earbsa Ann air son gach ni a tha feumail gu bhi cumail suas agus a toirt gu iomlanachd na beatha spioradail, na a bhi deanamh daingean sìth an anama, fhàs ann an gràs, agus slàinte shiorruidh. Tha e gabhail a stigh ann a bhi taiceachadh air air son fireantachd. Feumaidh an t-anam fantainn ann mar an tùr làidir, an taobh a mach dhe nach eil tearuinteachd; na, gu bhi cleachdadh aon eile de shamhluidhean prìseil na'n Sgriobturan, feumaidh e bhi cur Chrìosd air a ghnàth air son fireantachd gach uair, as ùr, a tharuigeas e dlùth do Dhia, agus an deigh gach uair a tharuigeas e dlùth, air son peacadh a nith-ean naomh a thoirt air falbh. Mar is motha a dh'fhàsas an Crìosd-uidh ann an gràs, is ann is sìmplidh a bhitheas a thaiceachadh air Crìosd air son fireantachd, agus 's ann is motha a bhitheas eagal air a bhi measgachadh ni eile—eadhon ni air bith a dh'fhaodadh an Spiorad Naomh oibreachadh ann—mar bhonn dòchais fodh chomhair Dhé, ri fireantachd Immanuel. Mar an ceudna tha e gabhail a stigh ann taiceachadh air Crìosd air son teagaisg, gu bhi fosgladh suas diomhaireachdan rioghachd neamh, agus gu bhi nochdadh dhuinn na slighe anns am bu mhath dhùinn a bhi'g imeachd. A bhàr air so. tha e gabhail a stigh taiceachadh Air air son gràs naomhachaidh, mar chreutairean aig nach eil dòchas a bhi ruighachd air naomhachd ach tre ghràs a Spioraid uile-chumhachdaich. Mar so, is e bhi fantuinn ann an Crìosd cleachdadh a bhi taiceachadh Air; a leithid de thaiceachadh air agus a tha 'g a fhoillseachadh fein ann an sìth, an dòchas, an neart a tha sruthadh bho Chrìosd a dh'ionnsuidh an anama anns a chleachdadh. 'S e so da-rìreadh aon de na prìomh nithean a tha air an gabhail a stigh ann a bhi beo beatha creidimh air Mac Dhé.

3. Is e th'ann a bhi fantuinn ann an Crìosd a bhi fantuinn ann an *gràdh* Chrìosd. Cha'n eil e gu mòran mugha co-dhiubh a their sinn a bhi fantuinn ann am beachd-smuainteachadh air gràdh Chrìosd, na bhi fantuinn ann an cleachdadh gràdh do Chrìosd agus gràdh do na bràithrean; oir is ann le bhi beachd-smuainteachadh air gràdh Chrìosd a tha gràdh do Chrìosd air a tharruig a mach agus a faotainn cleachdadh; agus 's ann fodh bhuidh bheannaicht' a tha shluagh air an co-eigheachadh gu bhi beo cha'n ann dhoibh fein, ach Dhà-san a dh' fhuilling am bàs air an son, agus a dh'eirich a ris. "Fanaibh," ars a Crìosd, "annam-sa." Ma tha, ann a bhi tighinn dha m' ionnsuidh-sa, 'ur cridheachan cruaidh air am briseadh, ma tha gràdh agaibh

Dhomh-sa a ghràdhaich sibhse an toiseach, fodh bhuaidh a ghràidh so; ma tha sibh a feorach, " Ciod a dh'ìocas mi do'n Tighearna air son uile thiodhlacan dhomh?" ann an sin fanaibh ann am ghràdh, a chùim agus gu'n gleidh sibh m'àitheantan.

(R'a leantuinn.)

Notes and Comments.

Disturbances in Nyasaland.

Readers are conversant with the information available from the press, letters to editors and discussions in Parliament, regarding unrest among Africans, and Government and police action within the Federation of Nyasaland and Northern and Southern Rhodesia. At the time of writing reports of some incidents involving Church of Scotland Missions in Nyasaland are conflicting. A Mr. Albert C. McAdam of the Church of Scotland Mission, Blantyre, Nyasaland, states in a published letter quite categorically: " The truth is, that the police initiated violence." He stated much more to the same effect. We are told that the Government out there had information of a plot by Africans to act irresponsibly, and on this basis imprisoned a large number of African political leaders throughout the Federation, and took other strong-handed precautions. In all this, there can be nothing but the greatest anxiety among those who have been labouring for many years in these parts of Africa to bring the Word of God and the gospel of Christ to Africans of all ages, and to educate the African children and young men and women in their thousands. Writing with some first hand knowledge of our own Church Mission and Schools in Southern Rhodesia, a great work and responsibility has been left upon our Mission by the Southern Rhodesian Government in the matter of educating the Native children and in African Teacher Training. The utmost harmony has existed between the Africans and European staff and personnel in the ordinary course of the Missions activities. It is to be hoped that this invaluable work bound up with the Cause of Christ in S. Rhodesia, will not be hampered and hindered by recent events developing into racial, political and open conflict throughout the Federation.

Communist Ceremonies in place of Christian Ordinances.

In an article in "The News Chronicle" of 5th February, a special correspondent writes of, "The Communist Party's latest move in its fight against the Church is to issue an approved form of solemn civil ceremony for births, marriages and deaths. People are not forbidden from having Church ceremonies. The aim is to make it unnecessary for them to do so. " This campaign is said to have been launched in East Germany. Instead of baptism there should be a "name giving" ceremony, and the parents are to make a formal vow to bring up their child as a "Socialist thinking, feeling and

acting citizen." And so on, to the exclusion of God and the fear of God. Hitler instituted like pagan ceremonies. Where is he and his government today? It seems to us, whoever will see it, that the God of heaven will destroy and eliminate from the face of the earth the Communistic blasphemers, in His own time and way, and however much others may suffer in the divine procedure.

Statue of the Virgin for Iona.

Rev. Dr. George F. MacLeod, leader of the Iona Community, had a long and plausible article in a daily paper at the beginning of February, defending the erection of a statue representing the Virgin Mary in the buildings connected with the Iona Abbey. He had a great deal to say about who suggested the making of it, about the artist, about who would pay for it and so on. When we got rid of all this "dust," the plain fact is that Dr. MacLeod and others in the Church of Scotland are proceeding apace and boldly to introduce Romish practices where and whenever they can. Rev. Dr. Charles L. Warr, of St. Giles, Cathedral, Edinburgh, a trustee of Iona Abbey said, "I suppose some people will object although I can't see why. Let there be a controversy. The Trustees are reputable men and have a perfect right to erect what they choose in Iona." The tone of these remarks is indeed indicative of an evil determination to condone anything in the religious life of Scotland which shall assist in obliterating the testimony of Scottish Protestant Reformers. Those who have a high place in the professing Christian Church, and know not the grace and simplicity of the gospel of Christ, in doctrine, experience and practice, find fleshly satisfaction in that which appeals to the natural eye and senses in Romish forms and symbols. It is not a spiritual mind which supports the erection of such a statue. The spiritual mind in the child of God has no need of such idolatrous and nonsensical aids to worship. Dr. MacLeod and his supporters are like little children playing with expensive toys, and such as are dangerous to the souls of men. Will other ministers and laymen in the Church protest and ban the statue, as far as their powers will permit them to go in Presbyteries and Assembly? One here and there may lift their voice. The rest are not interested in such controversy. In Scotland, the things that remain are ready to die. It is a time for much prayer on the part of those who fear the Lord.

Spanish Protestants Day of Prayer.

On the 8th of February, a special day of prayer was observed in Protestant Churches throughout Spain in view of the anxious situation in which all Spanish evangelicals find themselves. All the Bibles and New Testaments of the Bible Society in Spain were confiscated nearly three years ago, and it is still illegal to import the Bible, or to print and distribute it in Spain. All evangelical schools are still closed. There are still great difficulties for Protestants wishing to get married. This is the reign of Rome and the Church



Dr. George MacLeod is heading for. Freedom! The Protestant Reformers everywhere in the past obtained that for us. And what bondage there is in Spain in 1959! The aforesaid facts about Spain were published in "The Times" of London, on February, 9th, 1959.

British Medical Association Booklet.

A booklet was recently published by the B.M.A., entitled "Getting Married." Several medical personalities contributed articles or chapters to the book. When it was published some people with some moral sense immediately objected to it, and the Medical Association stopped selling it until further consideration of its contents. Certain doctors who contributed to the book resigned from the Association and hotly criticised objectors. What we may think of their outlook and resignations may be influenced by the following quotation from an article in the book by Dr. Chesser, headed "Is chastity Outmoded?" *viz.*, "Surely the individual citizen should have the right to choose between being chaste or unchaste, always assuming this was not detrimental to the society of which he was part." This statement in a book intended to be helpful in the matter of marriage, is completely devoid of any thought of God, His law, His claims, and man's responsibility to His Maker. How can people who write thus be helpful to anyone. It is satisfactory that doctors as well as others have attacked the book. Truly, the more we read and hear of the views of many in all sections of society throughout the Nation, the clearer it appears that a substantial number in our land have absolutely no regard for morals as derived from the law of God. "They have rejected the Word of the Lord; and what wisdom is in them?"

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, London and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaully; 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 and Thurso; fifth, Stornoway. *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 Communion dates for year 1959, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

Fort William Congregation Manse.

Fort William Congregation have now purchased a new Manse, and take this opportunity to express their thanks and deep appreciation of the liberal help given them by friends and congregations. They trust that more help will be given them from friends throughout the Church.—Rev. M. MacSween, *Interim Moderator*.

Rev. James Fraser, Africa.

As far as we learn from the friends on the Mission, Rev. James Fraser, is still unwell in the hospital at Bulawayo. We desire to commend him and his family to the Lord in their time of trouble.

—Editor.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. W. Ross, Ottawa, Ontario, £5; A Friend, £10; Mrs. A. Shaw, Fairy Meadow, N.S.W., £3; Mr. J. Fraser, Ardgour, £3; Mrs. MacKellar, "Glenellan," Tarbert, Argyll, £5; Mrs. I. Mackinnon, 1 Luib, £2; Miss K. Nicolson, 2 Luib, £1; Mr. Peter Robertson, 3 Luib, £2; A Friend, N.S. Wales o/a Lochinver Cong., £2; A Friend N.S. Wales o/a Stoer Cong., £2 10/-; Mrs. J. Ross Aldourie, Inverness, £1 6/-.

Home Mission Fund.—A Friend, £5; Mrs. I. Mackinnon, Luib, 10/-; Mr. P. Robertson, Luib, 10/-; A Friend, N.S. Wales, £2; Sister M. A. Nicolson, Glasgow, £2; Mr. W. Ross, Ottawa, £5.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mr. W. Bain, Stenhousemuir, 4/2.

Dominions and Colonial Missions.—Mr. & Mrs. McLennan, Hillsdale, Mich., £20; Mrs. C. Gibson, Salvador, Sask., £5; Mr. W. Ross, Ottawa, Ontario, £5.

Mission to the Jews Fund.—A Friend, N.S. Wales, £1; Mr. & Mrs. McLennan, Hillsdale, Michigan, £5; Mr. W. Ross, Ottawa, Ontario, £1 6/-; Mrs. Gibson, Salvador, Sask., £3.

Foreign Missions.—From our Grafton, N.S.W. Congregation £14 6/10 collection taken on the day of Humiliation and Prayer, per Mr. D. J. Shaw. Mr. & Mrs. McLennan, Hillsdale, Mich., U.S.A., £20; Mrs. Gibson, Salvador, Sask., £5; A Friend in the U.S.A., £3 10/10; A Friend in New South Wales, £2 10/-; Mrs. Matthews, Lowell, U.S.A., £3 1/3; A Friend, £10; Sister M. A. Nicolson, Glasgow, £3; Inverness Friends, £1.

Home of Rest Fund.—An Anonymous Friend, £145.

Publication Fund.—Mr. & Mrs. McLennan, Hillsdale, Mich., £10; Mr. W. Fraser, Bogg, Kiltarlity, £3 15/-; Mr. R. Graham, Achiltibuie, 3/-; C. M. P., Glendale, 10/-; C. M. P., Glendale for books to Hospitals 10/-.

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Free Distribution and Magazine Fund.—Friend Stornoway, £1; Anon. Glasgow postmark, £1; Miss R. MacL., Cluer, 3/-; Miss M. McK., Belgrave Rd., S.W.1., 3/-; Mr. W. C. Balgown, Struan, 3/-; Mr. R. J. McD., Sheriff Clerk, Elgin, 3/-; Mr. W. F. Kiltarlity, £3 15/-; Mrs. A. F. McD., Drumnadrochit, 5/-; Mr. N. McL., Watford, 10/6; A Friend, 13/-.

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Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following:—A Friend (14/2/59) £1; Mrs. Newington, Laxdale further 10/-; M. McLennan, Muir of Ord, £1.

Edinburgh Church Repairs Fund.—Mr. D. McLeod, Treasurer, gratefully acknowledges the following:—Friend, Edinburgh postmark £5; Friend, London, £1; Friend in the North (Wick postmark) £2 all per Rev. D. Campbell, Anonymous (22/2/59) £2.

Fort William Manse Purchase Fund.—Mr. Ian Matheson, Treasurer, thankfully acknowledges the following:—E. Stewart, C. Card, £5 5/-; Mrs. Mitchell, Kilchoan, in loving memory of her parents Capt. & Mrs. Nisbet, £10; Mrs. Cameron, Diabaig, £2; K. Morrison, Northton, C. Card, £3; Gairloch Friend per M. McRaid, £2; Glasgow Friend per D. Gillies £2; Anon. Foyers postmark, £1; Mrs. Zeigler, Texas per J. Grant £8 12/3; Friend of the Cause, Strath, Gairloch, £5; Friend, Inverness, £1; Mrs. Munro, Invermoriston, £1; Miss M. MacKinnon, Lochleven Hotel, C. Card, £12; Spean Bridge Friend, £1; D. Macdonald, Argyle Terrace, further £1; House to House Collection F. William, £86 5/-; 2nd Corin. 9-7, £3; "Passer By" Raasay, £1.

St. Jude's, Glasgow.—The Treasurer acknowledges with grateful thanks—Sustentation Fund, Anon. £5; Anon. £1; Miss Morrison, per D. G. £1; Home Mission Fund Mrs. Dawson, per J. C. £1.

Glendale Church Repairs Fund.—Mr. A. McLean, Treasurer, gratefully acknowledges:—Glendale Congregation C. Book per Miss C. MacAskill £229 18/6; Vatten C. Book per Miss A. MacAskill £59 6/6; Waternish C. Book per Mr. A. Campbell £14.

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Lochcarron Congregation.—Mr. R. MacRae, Treasurer, thankfully acknowledges £2 o/a Sustentation Fund from Mr. D. Gordon, Culdoran per General Treasurer.

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