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The Church Opposed on Sabbath Question.

We mean by "Church" in our heading the Free Presbyterian Church of Scotland, which was concerned in matters relating to the Lord's Day and which were given much publicity during the month of February. At that time the town of Inverness became somewhat of a storm-centre on this vital question of Sabbath observance and much controversy arose therefrom. As we have already noted in a former issue of this Magazine this originated from proposals of an Inverness Town Councillor, Major MacGillivray, a Roman Catholic, to open up varied public facilities for sports and other similar worldly activities in the town of Inverness on the Lord's Day. These proposals were severely condemned immediately following their publication in the press, by the Northern Presbytery of the Church. The detailed protest of the Presbytery was forwarded to the Town Council and otherwise made public. This lead was supported by other Churches and religious bodies and individuals within the Inverness area. Later, the instigators' proposals to trample on the Fourth Commandment were rejected at a special meeting of the Inverness Town Council by a majority vote. This was indeed a relief to many lovers of the Lord's Day. The supporters of the proposals, naturally enough did not conceal their bitter disappointment at the failure of their campaign for "brighter Sundays" and a trend toward the Continental way of life, in the Highland Capital. But this is not the main subject-matter of this article.

When the above case had somewhat subsided in the press and among members of the public, we received intimation from a member of the press in the South regarding quite another separate matter involving the Lord's Day and the Synod of the Church. This was the released news of the banning of radio and television at Raigmore Hospital, on every Lord's Day by the Northern Regional Hospital Board. This news was given on the 15th of February; and the ban was in response to a resolution of the Church's Synod, of May, 1959, and which was forwarded immediately after the said Synod to this Hospital Board. It intimated that complaints had been made

By Patients at Raigmore Hospital that they had to endure the painful experience of listening on the Lord's Day to profane and noisy programmes on the radio and television, which destroyed the sanctity of the Day and imposed on them, in their weakened state of health, an intolerable strain. Although no official word has been received by the Church, the Hospital Board in question, after eight months, have come to their decision upon the Synod's resolution. During these eight months the Board have in no way been pressed or communicated with by the Church to act on their resolution. We may then assume that the members of the Board came to their decision after mature and serious thought and consideration as those having responsibility for all, not some, patients in this hospital. We would seek to emphasize that the Board apparently did not institute the said ban hastily or without practical consideration.

Then the enemies of the Lord's Day, being this in our opinion as soon as they heard of the ban began to attack the Church principally, and the withdrawal of radio and television on the Lord's Day in Raigmore Hospital. We live in a nation still professedly Christian and concerned to conserve freedom of religion and expression of views which are not subversive of public morality or the good of society. The Synod therefore ventured to ventilate the genuine grievances of some patients in the hospital concerned, with the result as related, certainly most satisfying to those entertaining scriptural respect for God's Day.

Bitter attacks upon the Church emanated from various quarters. First of all we would refer to a leading article in "The Glasgow Herald," in which among other things it was stated: "More than we like to think, a vocal, devoted minority can impose its will on the lackadaisical majority of the population. This is to be what has happened in Inverness over the question of Sabbath Observance in the town." The article goes on to refer to Raigmore Hospital and that as a result of complaints from the Free Presbyterian Church patients were to be denied the chance to watch television or listen to radio programmes on "Sundays." In referring to the Free Presbyterian Church, the leader writer says: "In imposing its will, therefore, on the Northern Regional Board . . . a vocal minority have been allowed to dictate the course of action to their fellow citizens." The writer in "The Glasgow Herald" does not at all discuss moral principles or the divine claims of minorities and majorities. The apostles were a minority who imposed the gospel of Christ upon a majority, by the divine authority. Yet, "The Glasgow Herald" did pay a compliment to the Church and in doing so pointed an accusing finger at other churches as follows:—"The firmness with which the Free Presbyterian Church adhere to their beliefs does them great honour. Other Churches could doubtless benefit from a dash of the same firmness." We believe that there are some people

denominations who would agree with the above statement. But Pilate spirit and attitude to popular clamour is rife today, for the toning down or the elimination of the divine and exalted claims of our Lord promulgated through His law and gospel.

Then, Dame Flora MacLeod of MacLeod, who was a patient in Raigmore when the ban was made known, expressed her strong opposition to this action. She said "This is a terrible blow," and one of her main arguments was that many patients looked forward to religious services which are broadcast and televised. One would think that people had no Bibles to read or a throne of grace to go to when laid aside in sickness and affliction, on the Lord's Day. What do true Christians do when laid aside in affliction in their own homes, where there may be neither radio or television? As reported, Dame Flora MacLeod of MacLeod ended a long complaint with these words: "It is inhuman and unchristian, and it is an interference with human liberty." This lady does not seem to have thought how "inhuman" and "unchristian" it is to be partly responsible for many people working and slaving on the radio and television on the Lord's Day to entertain others. There can be no radio or television on Sabbath without (not merely performers, worldly or religious) but technicians, announcers and so on. Have they no souls, have they no responsibility in regard to the law of God and His Day? And let it be noted here that the Free Presbyterian Church is probably the only Church in Scotland not involved in broadcasting religious services through the B.B.C. on the Lord's Day. We do not now enter upon a discussion as to the advisability or otherwise of *broadcasting* religious services. What we have indicated is the involvement of many in their worldly callings on the Lord's Day and the earning of money therein, to provide Dame Flora MacLeod of MacLeod and others, with radio and television, on that day. And even the Free Church of Scotland cannot take up this attitude of the Free Presbyterian Church, because their ministers broadcast religious services from their churches on the Sabbath. These are just statements of fact.

Another source from which criticism of the Church came was Inverness Town Councillor and Burgh Treasurer, Mr. W. J. MacKay, described in one paper as "a champion of the 'Brighter Sunday.'" He declared that stopping of the radio and television on the Lord's Day in Raigmore Hospital was "a downright shame." He stated that he and others understood that the ban had been imposed because of noise. Then he argued: "But why cut out T.V. and radio on Sundays? If it is noisy then it must be equally noisy throughout the week." There was of course the religious aspect first and then the noise taken up in the Synod's protest. Mr. MacKay in his reported statements suggests how the Sister in a ward might control matters if the noise affected any patient. There should not be noisy and audible (and to some) objectionable entertainment in a ward

of a hospital with twenty or thirty or more patients suffering more or less from various ailments. We have read of a committee of inquiry in this Country into the question of "noise" and the elimination of unnecessary and harmful noise. Mr. MacKay describes the Church as "a most vociferous minority in Inverness." He did not seem to have it clear that it was the Synod of the Church which protested, which Synod speaks for quite a large number of people in Lewis, Harris, Skye, Ross-shire, Inverness-shire, Sutherland and Caithness. This issue extends well beyond the said Councillor's domain in the town of Inverness. Patients come continually to Raigmore Hospital from all these Counties mentioned.

The fourth and last opponent of the Church on this issue who publicly expressed opinions, and which we will refer to here, was a minister of the Church of Scotland, Rev. Hamish MacIntyre, Dalneigh, Inverness. The heading in one daily paper to his declamations against the Free Presbyterian Church read: "Minister hits out at Sunday Bigots." In "hitting out" this professed minister of the gospel, in our opinion, stretches out his hand against the Lord of the Sabbath, the law of God, and a witness for conserving the sanctity of the Lord's Day in an institution for the treatment and care of the sick and afflicted. In referring to the ban on radio and television programmes at Raigmore Hospital, he said: "It was surely scandalous that such a bigoted confining opinion should by all appearances smother the community with its stuffy theology and put the young and aged in revolt." Mr. MacIntyre may not know from the light of God's Word that most of the young and aged have been in revolt against God long before this controversy arose. But on the question we are discussing, Mr. MacIntyre is reported as saying: "In one Ward, 17 were in favour of the normal Television and radio facilities *as ward conditions permitted*; (Italics ours)—20 thought religious broadcasts should be taken; and the others had no definite opinion or *were too ill to express one*." (Italics ours). It appears from this clergyman's statement that "Ward conditions" must determine whether the radio or television shall be on or off, and thus a hospital ward is not a normal place to permit such noisy entertainment on week day or Sabbath. Then there were those too ill to express an opinion. A place where people are too ill to express an opinion is surely a place where quiet and calm should pervade the atmosphere always and as far as is possible in the running of a busy hospital ward. The view has been expressed by such as know what it is to work professionally in a hospital, that "audible" radio and television in a hospital ward can give the impression of pandemonium where quietness should prevail. In addition it has been suggested from the same source that if the radio and television are demanded by some patients who are fit for this sort of thing, then they should be catered for some where other than the ward and be required to foregather there. And those who have conscientious objections to

radio and television and those who are really ill, should then be left in peace, on Sabbath and week day.

The most of patients in Raigmore Hospital as elsewhere, are paying National Health Insurance, and *all* are entitled while receiving treatment for ill-health to conditions most conducive to comfort and recovery as far as available, and it is only right that in a public hospital nothing should be permitted of a specific and particular character calculated to infringe religious feelings on Sabbath or weekday or to affect adversely the health even of a minority.

It may be that the Hospital Board discerned more keenly than the critics and opponents of the Free Presbyterian Church that there are fundamental issues involved relative to patients, their care, and their religious principles, as and when they are being treated under the National Health Service in a public hospital.

The Church will weather this recent storm of opposition for its witness on the side of the fourth commandment, "Remember the Sabbath Day to keep it holy . . .," although there may be but a small remnant in the land which abhors the thought of the "Continental Sunday" spreading like a plague into the warp and woof of the nation.

Notes of a Sermon.

(by Rev. J. P. MACQUEEN, London.)

Zechariah XII, 10:—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication, and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born."

As the supernatural, omnipotent, and sovereign operations and influences of the Holy Ghost, the Third Person of the glorious and ever-blessed Trinity, are absolutely indispensable in the conviction of sin, faith in the Lord Jesus Christ, the only Saviour of sinners, and repentance towards God against Whom all sin is committed, resulting in a practically consistent life of Christian obedience, I cannot think of a more appropriate message to send to our dear friends everywhere than one based on Zechariah XII, 10.

This sovereign Divine prediction refers primarily to the Jews, and had its partial fulfilment on the Day of Pentecost, when three thousand were convinced of sin and converted, under the preaching of the Apostle Peter. The Word of the truth of the Gospel, in the hands of the Holy Ghost, through the instrumentality of the Apostle Peter, first convinced them of sin, causing them to cry out in pungent anguish of soul "Men and brethren what must we do?" The Apostle then preached the indispensable necessity of saving faith

and repentance, with the blessed result mentioned above, for "repentance is the tear in the eye of faith turned to a crucified Saviour," crucified for our sins, and crucified by our sins. Looking unto a crucified Saviour, pierced by our sins and for our sins, produces holy mourning and godly sorrow for sin, evangelical repentance not to be repented of. In other words, evangelical repentance is the broken heart and contrite spirit for sin, produced by the Holy Ghost's supernatural influences, in first, shining in the individual heart, "to give the light of the knowledge of the glory of God," absolutely considered, as seen in the Moral Law of God, reflecting the glory of the infinite inflexible justice of God, the infinite inviolable holiness of God, and the infinite infallible truth of God, followed by "the light of the knowledge of the glory of God in the face of Jesus Christ," thus producing the love of God "shed abroad in the heart by the Holy Ghost which is given unto us." The truth of Law and Gospel must be first light in the judgment and understanding, producing conviction of sin and of eternal realities, followed, in order to salvation, by love of God and His truth in the heart. "We love Him, because He first loved us." This is the origin of grace, or Christianity in the individual human heart. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

While the Holy Spirit is the Divine Author of this blessed work in the individual human understanding and heart, He generally uses human instrumentality, as in the case of the Apostle Peter above referred to (on the Day of Pentecost), but on exceptional occasions He does, in His sovereignty, dispense with human instrumentality. The preaching of the Word is the main means and method of salvation, but sometimes the mere reading of the Word is the means used. "It has pleased God by the foolishness of preaching to save them that believe," for "faith cometh by hearing and hearing by the Word of God," thus showing that nothing but circumstances which we cannot control, such as sickness, the infirmities of old age, or other unavoidable circumstances in the providence of God, should keep us away from the Gospel ordinance of preaching, under a faithful Gospel ministry, for "How can they preach except they be sent?" "No man taketh this office unto himself, lawfully, except he be called of God as was Aaron."

On the other hand, it emphasises the private reading of the Word of God, for some are saved by the reading of the Word, therefore "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," nevertheless it is "especially the preaching of the Word," providential circumstances being subordinate to the Word.

The most important fulfilment of our text, however, is still future, relative to the Jews as a race, for while individual Jews and families, have been, and are being converted, here and there, in various parts

of the world, throughout the centuries, the general, not necessarily universal, conversion of them, as a race, is still future, but daily nearing fulfilment. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" It shall be a glorious time of refreshing and revival not only for the Jews themselves, but also for the whole Gentile world. As the praying Gentiles are deeply, under God, in debt to the Jews, for "salvation is of the Jews," how much the Lord's praying people ought to be on their knees day and night, praying for the speedy fulfilment of the prediction of our text, to the Jews, thus imitating the Apostle Paul when he said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved (Rom. X, 1.)" Nothing short of the omnipotent, sovereign, supernatural outpouring of the blessed influence of the Holy Ghost will conquer and subdue the otherwise incorrigible unbelief and obstinacy of the Jews, or of any other unbeliever.

Thus the sovereignty, omnipotence, and supernaturalism of the Holy Ghost, in spiritual operation, is absolutely indispensable to the conviction, conversion, sanctification, edification, comfort, and final glorification of the individual soul, whether Jew or Gentile.

Man is so irretrievably ruined, as far as creature power is concerned, that of man or angel, that he must be supernaturally convinced of sin. It is solely the prerogative of the Holy Ghost, in the economy of redemption, to convince the world of sin, and in this unique distinguished eminence "He will not give His glory to another." It is equally His distinguished honour to manifest Christ to the individual soul, thus solving, to that highly-privileged individual, the great mystery of godliness, "God manifest in the flesh." He is thus the only effectual Teacher in spiritual and eternal realities, for otherwise the natural man, however richly endowed intellectually, and however cultured and scholarly, "receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, for they are spiritually (or supernaturally) discerned." The teaching of the Holy Spirit, with or without, human instrumentally, is absolutely essential to human salvation.

Though, however, sovereign, supernatural, and omnipotent in His operations in the human soul, He is also the Spirit of promise, and promises, great and precious ones, are diffused throughout the Word of God (the Bible) in order that they may be pled. "I will yet for this be enquired of by the house of Israel to do it for them." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," for, "if ye being evil (being sinners) know how to give good gifts unto your children (have enough parental instinct and love) how much more shall your heavenly Father (a reconciled God and Father in Christ) give the Holy Spirit to them

that ask Him." "If any man lack wisdom, let him ask of God, Who giveth to all men liberally, and upraideth not, and it shall be given him." The early and diligent seeker shall be rewarded with finding, not because there is any merit either in the seeking or in the diligence, but because God has promised it, and what God has joined together let not man put asunder, either by his hyper-Calvinistic fatalism, or by any other means whatsoever. Thus God has placed in the hands of man the most powerful weapon, believing prayer, that can possibly be wielded, for it thus unites a poor feeble human worm of the dust with an omnipotent God. It thus moves the hand that rules and regulates the universe, from the inconceivably vast to the infinitesimally small. There is therefore no ground for despair, or even despondency, for man, while he is on this side of death, so that "men ought always to pray, and not to faint," for "the the Lord God omnipotent reigneth," in spite of all nuclear weapons, and all the other self-destructive weapons of the sinful children of men, and their perverted inventive ingenuity, urged on by the devil, and the ceaselessly intriguing Vatican and its cursed Jesuit world-wide organisation. Let not the Christian ever forget that this Lord God omnipotent is his (or her) own covenant God in Christ, omnipresent, and omniscient.

When Dr. Duncan ("Rabbi" Duncan) was asked by Rev. Dr. Moody Stuart if an unconverted sinner could ask for the Holy Spirit to these blessed ends, he paused, and then replied, "Yes, provided he asked it at the foot of a sovereign God." Thus, though John Calvin wrote more about Divine sovereignty, logically, Scripturally, and more frequently than any other theologian outside the bounds of Divine Revelation, he also gave the free, unfettered, indiscriminate offer of the Gospel, with the unspeakable gift of Heaven involved, more than any other writer or preacher we know of, with the possible exception of the worthy Rev. Ralph Erskine, therefore the hyper, super, ultra Calvinists have no legal or Scriptural right to the term, Calvinism. The free offer of the Gospel has nothing to do with free-will Arminianism, for the genuine Calvinist believes that God has not lost His right to require love (supreme love), obedience, service, worship, and trust, from his rational responsible creatures, though man, through morally and spiritually rebellious conduct has, guiltily, lost both the ability and will to perform his highest duty to God. The doctrine of human responsibility runs as prominently through the Word of God as the doctrine of Divine sovereignty, for man, though fallen, with a vitiated reason and conscience, is still not an irrational animal without a conscience, but responsible to God for all his thoughts, words, and deeds. "The two pillars on which human responsibility rest," said Dr. Kennedy of Dingwall, "are rationality and moral agency." Therefore, "how shall we escape if we neglect so great salvation," showing man guiltily

criminal in neglecting the great salvation, freely offered in the everlasting Gospel. "How often would I, but ye would not." "Ye will not come unto Me that ye might have life." "All day long have I stretched out My hands unto a disobedient and gainsaying people." "Oh, that My people had Me heard, Israel My ways had chose, I had their enemies soon subdued, My hand turned on their foes." Therefore, "let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." This, then, is my message to our dear friends in nominal Christendom and elsewhere, for we are all in the same condemnation the world over, as the fallen race of Adam, and our greatest and most indispensable need by far is the everlasting salvation that is in Christ Jesus, freely offered in the immutable everlasting Gospel.

It should, therefore, be the daily prayer of the genuine Christian that the Papal System, and all it stands for, should be destroyed from off the face of the earth, by the supernatural omnipotent power of the Holy Ghost, through the instrumentality of the everlasting Gospel of Jesus Christ. So far from thus wishing ill to any individual Romanist victim of papal delusion, the Christian desires and prays that the pure Gospel of the grace of God, that conveys everlasting salvation to the individual soul, should have free course among all people, Jew and Gentile, instead of being, as at present, frustrated by the tyrannical oppression of papal superstition, idolatry, and satanic intolerance. There will never be international peace among the nations of the earth while there is a Vatican Palace in Rome, with its world-wide, intriguing, undermining and subterranean Jesuit organisation. Let the whole world of true Christians, therefore, pray day and night for the Scripturally-predicted downfall and doom of Popery, and, meantime, let them pray that the United-States of America will never be permitted, in the providence of God, to be cursed with a Romanist President, the most terrible downfall and doom that could befall the noble land of the Pilgrim Fathers.

I shall now conclude this brotherly Christian message to the readers of "The Free Presbyterian Magazine" by reciting the late saintly Rev. Lachlan MacKenzie's (Lochcarron, Ross-shire, Scotland) definition of "The Happy Man":—"The happy man was born in the city of Regeneration, in the parish of Repentance unto Life. He was educated at the School of Obedience, and lives now in Perseverance. He has a large estate in the County of Christian Contentment, and many times does jobs of self-denial. He wears the garment of Christian Humility, and has another robe to put on when he goes to Court, called the Robe of Christ's Righteousness. He sometimes climbs the Mountains of Heavenly-mindedness, but often walks in the Valley of Self-Abasement. He breakfasts every morning on Spiritual Prayer, and sups every evening of the same. He has meat to eat that the world knows not of, and his drink is the sincere milk

of the Word of God. Thus, happy he lives, and happy he dies. Happy is that man who has Gospel submission in his will; due order in his affections; sound peace in his mind; the Redeemer's yoke on his neck, and a vain world under his feet. Happy is that man who believes firmly, walks patiently, lives holily, watches his heart, redeems his time, guides his senses, loves Christ, and longs for glory. He is necessitated to take the world on his way to Heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him all in all, he is a man and a Christian." May God add His blessing.

The Observance of the Lord's Day.

(Deliverance of Synod of the Free Presbyterian Church, July, 1897)*

The following deliverance was drawn up in 1897, and is a reprint from F.P. Magazine of August of that year. It may be studied with equal profit to-day.

'The Synod of the Free Presbyterian Church of Scotland, met at Inverness on 6th July 1897, viewing with deep concern and alarm the existence in the present day of widespread disrespect and profanation of the Holy Sabbath, hereby express their profound sorrow and humiliation of this state of things, and desire: first, to bring before the members and adherents of this Church and all who are concerned the weighty obligations that rest upon all men to sanctify the Sabbath; secondly, to deplore and condemn Sabbath desecration in every form and especially in those obnoxious forms presently prevalent; and thirdly, to enjoin upon all the members and adherents of this Church in their respective stations the duty and privilege of a careful observance of the Lord's Day, and of furthering the sanctity of that day in the land by lawful means in their power.

Firstly: The Synod would call attention to the universal and perpetual obligation to sanctify the Sabbath as viewed in the light of the following considerations:

(1) *The original institution of the Sabbath:* In Genesis ii:3, we are told that "God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Having ended the work of creation God rested on, blessed, and sanctified the seventh day. Our first parents in virtue of this example and institution came under obligation to sanctify the Sabbath. They were the representatives of the race, and therefore the same obligation rests upon their posterity to the end of the world.

* This deliverance was extracted and forwarded to us by
Rev. Wm. MacLean, Ness.—*Editor.*

(2) *The place occupied by the Fourth Commandment in the Moral Law.* The commandment to sanctify the Sabbath forms an integral part of the moral law. That law is necessarily of universal and perpetual obligation, and is admitted by all to be no mere ceremonial institution destined to pass away with the old economy. The Ten Commandments were spoken by the voice of God, and written with His own fingers on the tables of stone on Mount Sinai. Therefore, the Fourth Commandment possesses the supreme authority of God Himself. On this very account we are as such obliged to keep the Sabbath Day holy as to refrain from idolatry, murder, theft, or any other sin. The Fourth Commandment is therefore binding upon all to the end of time.

(3) *The observance of the Sabbath was to continue after the Jewish Sabbath passed away.* The Lord Jesus said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (Matt. v:17). The Fourth Commandment being, as already shown, an integral part of the moral law, was therefore not abrogated by our Lord.

(4) Prophetic passages in the Old Testament, such as Isaiah lvi:6, 8, and lviii:13, 14, clearly refer to New Testament times and proclaim the perpetuity of the Sabbath. Warnings are given to refrain from polluting it, and the blessing of God is promised to those who will "call the Sabbath a delight, the holy of the Lord honourable."

(5) *The institution of the first day of the week instead of the seventh as the Christian Sabbath is proved by many passages in the Word of God.* This institution is foretold in Psalm cxviii:24, as the "day which the Lord hath made," when "the stone which the builders refused is become the head stone of the corner." The Lord Jesus, after His resurrection repeatedly met with His disciples on the first day of the week (John xx:19, 26). The apostles and early Christians also celebrated public worship on that day. In Acts xx:7, we are told that the disciples met on the first day of the week for the breaking of bread, and Paul then preached to them. The early Church contributed to the relief of the poor by the injunction of the apostle on the first day of the week (I Cor. xvi:1, 2). These frequent references to the first day of the week as a special day for religious worship as distinguished from the seventh day or any other are convincing evidence of the change of day. Again, in Hebrew iv:10, it is written, "For he that is entered into his rest, he also hath ceased from his own works, as God did from His." "There remaineth therefore a rest (or the keeping of a Sabbath) to the people of God." It is evident from the above that just as God rested on the seventh day from the work of creation, so the Son of God entered into rest after He had finished the work of redemption. The result is that there now remains the keeping of a Sabbath commemorative of the rest into which Christ entered when He rose from the dead on the

first day of the week. And considering how much more glorious is the work of redemption than the work of creation this appears highly fitting to the eyes of believers. In apostolic times the Christian Sabbath was known as "the Lord's day" (Rev. i. 10).

(6) Lastly, *the first day of the week has been held ever since in the Church as the Christian Sabbath.* God has signally blessed it by many gracious outpourings of His Spirit upon those who waited on Him in the ordinances of His own house on that day.

On the above grounds it is held that the sanctification of the Sabbath is of universal and perpetual obligation.

Secondly: The Synod deplore and condemn Sabbath desecration in every form, and especially in those more obnoxious forms presently prevalent throughout the land. The following is an enumeration of some of the more prominent ways in which the Lord's Day is profaned: The running of railway trains and coaches; the sailing of steamboats; and the transmission of passengers, letters, or goods thereby; the services of cars and 'buses in some of our large cities; the making and repairing of railway and car lines; the opening of public parks, gardens, museums, and art galleries; the allowance of political meetings, and secular and so-called religious concerts; the opening of shops and the traffic of milk; recreations, such as cycling and golf; walking for health or pleasure, and the paying of social visits; the writing and posting of letters; the reading of secular books and papers, conversation upon worldly topics, etc.; and also the posting of letters and the sending away of goods on Saturdays that will be transmitted on the Lord's Day. The Synod also regard with strong disapproval and keen sorrow the laxity of view on this important matter that prevails in most of our communities and progressing churches. Magistrates, who ought to rule in the fear of God, are generally lukewarm as to Sabbath desecration, whilst the Parliament of this country permit many forms of this evil to prevail, which they could rightfully prevent.

Thirdly: The Synod enjoin upon the members and adherents of the Church, and very specially upon heads and guardians of families, the duty and privilege of a careful and Scriptural observance of the Lord's Day, and in their respective stations of furthering the sanctity of this day to the utmost of their power.

The Synod conclude this deliverance by pointing out that the testimony of Scripture and the signs of the times continue to show that it is impossible for any nation to have spiritual prosperity that does not sanctify the Lord's Day according to the Commandment, and express their earnest desire that the Lord in His infinite mercy would pour out His Spirit upon our land so as to bring us to true repentance for our sins, and cause us to hallow the Sabbath day, and to reverence all divinely appointed institutions.—(Reprinted in F.P. Magazine, November, 1909).

The Sacrament of the Lord's Supper.

(by Walter Marshall, Puritan divine)

The sacrament of the Lord's Supper is as a spiritual feast to nourish our faith, and to strengthen us to walk in all holiness by Christ living and working in us, if it be used according to the pattern which Christ gave us in its first institution recorded by three Evangelists, Matt. xxvi:26, 27, 28; Mark xiv:22, 23, 24; Luke xxii:19, 20; and was extraordinarily revealed from heaven by Christ Himself to the apostle Paul (I Cor. xi:23, 24, 25); that we might be the more obliged and stirred up to the exact observation of it. Its *end* is not only that we may remember Christ's death in the *history*, but in the *mystery* of it; as that His body was broken for us, that His blood is the blood of the New Testament, or Covenant, shed for us, and for many, for the remission of sins; that so we may receive and enjoy all the promises of the new covenant which are recorded (Heb. viii. 10, 11, 12). Its end is, to mind us, that Christ's body and blood are bread and drink, even all-sufficient food to nourish our souls to everlasting life; and that we ought to take, and eat, and drink Him by faith; and to assure us, that, when we truly believe on Him, He is as really and closely united to us by His spirit, as the food which we eat and drink is united to our bodies. Christ Himself (John vi) doth more fully explain this mystery.

Furthermore, this sacrament doth not only put us in mind of the spiritual blessings wherein we are blessed in Christ, and our enjoyment of them by faith, but also it is a means and instrument, whereby God doth really exhibit and give forth Christ and His salvation to true believers, and whereby He doth stir up and strengthen believers, to receive and feed upon Christ by present actings of faith, while they partake of the outward elements. When Christ saith, *Eat, drink this is My body, this is My blood*, no less can be meant, than that Christ doth as truly give His body and blood to true believers in that ordinance, as the bread and cup; and they do as truly receive it by faith. As if a prince invest a subject in some honourable office, by delivering to him a staff, sword or signet: and say to him, "Take this staff, sword or signet; that is such an office or preferment," or if a father should deliver a deed for conveyance of land to his son, any say, "Take it as thy own; this is such a farm or manor;" how can such expressions impart anything less, in common sense and reason, than a present, gift, and conveyance of the offices, preferments, and lands, by and with these outward signs? Therefore the apostle Paul asserteth that the *bread* in the Lord's Supper, *is the communion of the body of Christ* and the *cup* is the communion of His blood (I Cor. x:16): which sheweth that Christ's body and blood are *really communicated* to us, and we do *really partake* of them as well as of the bread and cup.

The chief excellency and advantage of this ordinance is, that it is not only a *figure* and *resemblance* of our living upon a crucified Saviour, but also a precious instrument, whereby Christ, the bread and drink of life, is really conveyed to us, and received by us, through faith. This makes it to be a love-token, worthy of that ardent affection towards us, which filled Christ's heart at the time when He instituted it, when He was on the point of finishing His greatest work of love, by laying down His life for us (I Cor. xi:23). And this is diligently to be observed, that we may make a right improvement of this ordinance, and receive the benefits of it.

One reason why many do little esteem, and seldom or never partake of this ordinance, and do find little benefit by it, is, because they falsely imagine, that God in it only holds forth naked signs and resemblances of Christ and His salvation, which they account to be held forth so plainly in Scripture, that they need not the help of such a sign; whereas, if they understood, that God doth *really give Christ Himself to their faith*, by and with those signs and resemblances, they would prize it as the most delicious feast, and be desirous to partake of it on all opportunities (Acts ii:42 and xx:7).

Another reason why many partake seldom or never of this ordinance, and know little of the benefit of it, is, because they think themselves brought by it into great danger of eating and drinking their own damnation; according to these terrifying words of the apostle, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. xi:29). Therefore they account it the safest way, wholly to abstain from such a dangerous ordinance; or at least, that once a year is enough to run so great a hazard. And, if they be brought to it sometimes by constraint of conscience, their slavish fears bereave them of all comfortable fruit of it. So that instead of striving to receive Christ and His salvation therein, they account themselves to have succeeded well, if they come off without the sentence of damnation; as the Jewish Rabbis write, that the High Priest's life was so eminently hazarded by his entering once a year into the Holy of Holies, that he stayed there as little time as he could, lest the people should think him to be struck dead by the hand of God; and when he was come forth alive, he usually made a feast of thanksgiving for joy of so great deliverance. But there is no reason why we should be so much terrified by those words of the apostle; for they are darted against such a gross profanation of the Lord's Supper among the Corinthians, as we may easily avoid, by observing the institution of it, which the apostle proposeth to them as a sufficient remedy against the gross abuse, in not discerning or differencing the Lord's body from other bodily food, and partaking of it as their own supper, with such disorder, that one was hungry, and another drunken. Besides that terrifying word *damnation*, may be rendered

more mildly *judgment*, as it is in the margin; yea, the apostle himself (verse 32), doth interpret it of a merciful, temporal judgment, whereby we are "chastened of the Lord, that we should not be condemned with the world." We are indeed prone to sin, in receiving unworthily, and so we are also to pollute more or less, all other holy things that we meddle with. So that the consideration of our danger might fill us with slavish fear in the use of all other means of grace, as well as of this, were it not, that we have a great High Priest to bear this iniquity of our holy things (Exodus xxviii:38), under the covert of whose righteousness we are to draw near to God, without slavish fear, in the full assurance of faith, in this as well as in other holy ordinances; and we are to rejoice in the Lord, in this spiritual feast, as the Jews were bound to do in their solemn feasts (Deut. xvi:14, 15).

There are other abuses of this ordinance, like to those of baptism fore-mentioned, whereby it is rendered opposite, rather than subservient of the life of faith. Some put it in the *place of Christ*, by trusting on it as a work of righteousness for the procuring of God's favour, or an ordinance sufficient to confer to the soul by the very work wrought. Others made it so necessary, that they account faith is not sufficient without it: and therefore they will partake of it, if they can possibly though it be in a disorderly manner, upon their sick-beds, when they are in fear of death, as their *viaticum*. The Papists do horribly idolise it by their figment of transubstantiation, and the adoration of their breadden god, and their sacrifice of the mass for the sins of the quick and dead. We ought warily to conceive, that the true body and blood of Christ are given to us, with the bread and wine, in a *spiritual mysterious manner*, by the unsearchable operation of the Holy Spirit, uniting Christ and us together by faith, without any transubstantiation in the outward elements.—(From "The Gospel of Mystery of Sanctification").

Brief Extracts.

Succour for the Tempted.

A heathen could say, when a bird scared by a hawk flew into his bosom, I will not betray thee unto thy enemy, seeing thou comest for sanctuary unto me. How much less will God yield up a soul unto its enemy when it takes sanctuary in His name, saying, "Lord, I am hunted with such a temptation, dogged with such a lust, either Thou must pardon it, or I am damned; mortify it, or I shall be a slave to it; Take me unto the bosom of Thy love, for Christ's sake; castle me in the arms of Thy everlasting strength, it is in Thy power to save me from, or give me up into, the hands of my enemy. I have no confidence in myself or any other: into Thy hands I commit my cause, my life, and rely on Thee." This dependence of a soul

undoubtedly will awaken the almighty power of God for such an one's defence. He hath sworn the greatest oath that can come out of His blessed lips, even by Himself, that such as thus fly for refuge to hope in Him shall have strong consolation (Heb. vi:17). This indeed may give the saints the greater boldness of faith to expect kindly entertainment when he repairs to God for refuge, because He cannot come before He is looked for. God having set up His name and promises as a strong tower, both calls His people into these chambers, and expects they should betake themselves thither.—William Gurnall.

Capital punishment.

God gave the unrepealed command, "Whoso sheddeth man's blood, by man shall his blood be shed." Nor should it be forgotten, as sufficient for ever to silence the advocates for the abolition of capital punishment, that God has not only given an unrepealed command which He might have been pleased to rest on His own authority and will alone, but He has condescended to give the ground and reason of it; and so long as both the command remains unrepealed, and the reason remains a fact, so long is the proposed abolition of capital punishment a daring insult against the Most High. God hath given us the reason why the shedding of man's blood must be avenged by the murderer's death—"for in the image of God made He man." And until this truth becomes untrue, that is, until man ceases to be a free, intelligent, responsible being—fallen, indeed, and in the vast multitude of cases, alas! unrenewed, yet still responsible, intelligent and free—capital punishment, both by God's commanding will, and by God's commanding reason, is the murderer's doom. And nature and reason sanction the sentence.—(From "The Prophet Jonah" by Dr. Hugh Martin).

The late Miss K. M. Matheson, Staffin, Isle of Skye.

Miss Matheson was born at Stenscholl, a small village in the Staffin district at the North End of the Isle of Skye, on 28th May 1883. She received a good upbringing in her home where family worship was observed, the Sabbath kept, and the children taught regular attendance on the House of God. How few are such homes now becoming in Scotland and how tremendous the loss to all concerned! Miss Matheson's parents were evidently attached to the Word of God and, when the Free Presbyterian Congregation was formed in Staffin under the leadership of the late Norman Munro, this was one of the families who joined the congregation. The father died while Miss Matheson was in her late teens and the burden of looking after her widowed mother and the three younger children

fell upon Kate Maggie, who was the eldest of the family. In this respect she played the part of a very dutiful daughter. She followed the teaching profession and served in the following schools—Staffin; Lionel, Lewis; Vatten Bridge; Edinbane; and finally, Kensaleyre, where she taught for over 25 years. She was very fond of teaching and, from the time of her conversion, was an influence for good among the children.

Miss Matheson was of a very reserved turn of mind and did not speak much about her spiritual experiences. Prior to 1929, however, she gave no sign of any concern for the welfare of her soul. Like other worldly-minded women, she was extremely fond of vain companions, dances and such frivolities and where there is a love for such things there is no word about the soul. "She that liveth in pleasure is dead while she liveth." (1 Tim. 5. 6). In April 1929 her mother died and this marked the turning point in Miss Matheson's life. "It was a remark a friend made at my mother's death-bed that made me think I had a soul," she told an intimate friend. "The remark was, 'This is before us all—It is appointed unto men once to die.'" The Holy Spirit blessed this portion to Miss Matheson giving her a true sense of sin which continued with her until the Lord granted her the liberty of the gospel. One Sabbath evening on her way home from the service in Portree as she came near the township of Borge these words spoke with such light and power that she had to sit on a wall of a bridge for a time saying to herself, "Can this be for me?" The portion was Matthew 28:6. "He is not here: for he is risen, as he said. Come, see the place where the Lord lay." For some time after this she enjoyed much of the Lord's favour and was in a very happy frame of mind. One dark night, she walked across the lonely moor between Uig and Staffin, something having gone wrong with her bicycle. This was a very happy time to her for the Lord was with her and like the two on the way to Emmaus, she could say that her heart burned within her while He talked with her by the way. On arriving home about 1 a.m., her friends were very sorry for her. "If they only knew," she said, "what a happy time I had, they would not feel sorry for me."

But Miss Matheson, like all who journey through the Valley of Baca, had seasons of darkness as well as times of light and liberty. During one of these times of temptation and trial she was very much cast down and brought very low in her mind. Her deliverance came from the application of these words, "Woman, thou art loosed from thine infirmity." (Luke. 13:12). On this and on other occasions she could truly say,

"This word of thine my comfort is
in mine affliction;
For in my straits I am revived
by this thy word alone." (Ps. 119:50).

For some time her mind was exercised about making a public profession and obeying the command of her Lord, "This do in remembrance of Me." She felt that the Lord was striving with her by His Word and Providence to undertake the duty yet she felt the matter to be so weighty that she hesitated again and again. On one occasion, when at a Communion season, she was so pressed by the Word and the sermon on the Friday evening that she felt she could no longer stay back. From that day onwards, she walked in the fear of God and brought no reproach on the Cause of the Master Who had done so much for her. She never regretted the step she took then in the strength of grace and it was through grace that she was kept until the end of her course.

Her favourite theme was the finished work of Christ. It was here the anchor of her hope lay and she had very obviously been taught that while there was nothing to be expected from the works of man, there was enough and to spare in Christ for all who come to Him. After her retiral, her health began to fail and her mind became confused about many things. When speaking of the Truth, however, there was no confusion but a relish for the Bread which came down from heaven. There was there the beginning of the hunger and thirst which is now being fully satisfied in that place where the Lamb in the midst of the throne doth feed them and lead them to living fountains of water. (Rev. 7. 17).

It was evident, however, even to herself that her course was drawing to a close. The winter before she died she said to an intimate friend, "I'll not be long here whatever will happen to you." The Sabbath before her death she was in Church and felt much favoured during the services, which she felt to be very precious to her. Others noticed that she was in a very broken frame being melted down with the Lord's goodness. No doubt she could enter into the words of Asaph,

"Whom have I in the heavens high
but thee, O Lord alone?
And in the earth whom I desire
besides thee there is none." (Ps. 73. 25).

She was removed to Raigmore Hospital, Inverness, the following day owing to a fall in which her leg was injured. From this injury she was destined never to recover and she passed away to be with Christ the next day being the 14th day of April 1959. Had she been spared to the end of May she would have been 76 years of age. Her removal leaves a blank which can be felt by all those who love Sion and Sion's children. Our loss, we believe, to be her everlasting gain.

To her relatives in Staffin and elsewhere we extend our sincere sympathy.—Donald MacLean.

Searmonan.

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

(Air a leantuinn bho t.d. 342)

"As eugmhais naomhachd," uime sin, "cha'n urrain neach air bith Dia fhaicinn." Faodaidh àite bhi aig neach, agus àite mòr agus urramach, anns an eaglais fhaicsinneach air thalamh; faodaidh e'n Tighearn a ràdh ri Iosa; faodaidh e bhi'g altrum muinghin gu'n teagamh a bhi aige a thaobh maitheas a staid, faodaidh sùil a bhi aige a bhi aoibhneach ann an saoghal eile; ach bithidh e air a dhùnadh a mach a neamh Dhé.

Uime sin, a chàirdean gràdhach, feoraicheadh-mid dhinn fein an urrain sinn smuainteachadh air neamh, an t-àite anns an bheil beannachd iomlan, anns an t-sealladh so air—a faicinn an Tighearna, a bhi maille ris an Tighearna, air a leithid de dhòigh agus gu'n sealbhaich E sinn, agus gu'm bitheadh-mid air ar slugadh suas ann a bhi beachdachadh gu gràdhach air òirdheircean-san. Cha'n eil neamh eile ann ach an neamh a tha air a lionadh le glòir Dhé. Ma tha sinn a smuainteachadh, cho fad 's aithne dhuinn sinn fein, gu'm bitheadh so dhuine 'n a neamh, an sin, am bheil sinn ag iarraidh a bhi gluasad anns an t-slighe ga ionnsuidh—a leantuinn naomhachd? Am bheil sinn a faicinn maise agus luachmhorachd ann an naomhachd, agus le làn rùn cridhe am bheil sinn ga leantuinn? Mar eil, cha'n eil aobhar againn 's an am a tha làthair a bhi creidsinn gu'm bi sinn air ar gabhail a stigh do'n neamh so. Ma tha sinn a smuainteachadh a dhol do neamh gun a bhi air ar naomhachadh, tha sinn a deanamh so ann an aghaidh gach uile rabhadh a tha ann am Focal Dhé. Ma tha sinn a smuainteachadh gu'm bheil sinn air an t-slighe do neamh, am feadh 's nach do thòisich naomhachadh fathasd, am feadh a tha sinn fathasd 'n ar peacaidhean, tha sinn a deanamh sin gun bharantas air bith againn bho Fhocal Dhé. Cha'n eil aig peacach gun Chriosd agus neo-ompaichte barantas air bith bho Fhocal Dhé air son a leithid sin de dhòchas. Ciod e'n grunnnd a th'agaibh a bhi'n dùil gu'm bi 'ur beatha air a cùmhnadh, gu'n lean Spiorad Dhé a bhi strì ribh, na gu'm faigh sibh Criosd agus ullachadh air son neamh am feadh 's a tha a sibh gu suidhichte a nis a diùltadh an t-Slànuighear? Am bheil thu smuainteachadh air a ghaduiche a bàsachadh dha'n do nochd Criosd tràcair, agus a bha ann am beagan uaireanan goirid air a naomhachadh agus air ullachadh gu bhi comhla ri Criosd, an t-Aon Naomh, ann am parras? B'e obair ghlòrmhor cumhachd Dhé bha'n so. Ach mo thruaigh! gu'm bitheadh a leithid de eisempleir iongantach agus bheannaicht' de shaoibhreas agus de chumhachd gràs Dhé, cho làn de mhisneachd do pheacaich—seadh, eadhon do pheacaich trom-luchdaichte air leabaidh bàis—ach gidheadh, nì ann a' mòran de dhòighean nach eil a shamhail ann, gu suidhichte air a chur gu droch fheum gu bhi frithealadh do thearuinteach fheolmhor, ann a bhi ga fhiaradh gu bhi beathachadh leisg agus aingid-

heachd cridhe, agus mar sin gu bhi nì's motha a cur ann an cunnart agus a sgrios an anama. Nach e tha'n so gu dearbh ach a bhi tionndadh gràis Dhé gu macnus? Nach e tha'n so ach a bhi tionndadh trocair bheannaichte Dhé agus gach nì tha luachmhor anns an t-soisgeul agus ann an Slànuighear saor, an aghaidh an anama fein, agus a bhi deanamh an t-soisgeil—a tha làn de bheannachd, làn de bheatha—gu bhi 'n a fhàileadh bàis a chùim bàis? Ma tha mi labhairt ri neach aig am bheil fios gu'm bheil e mar so a fiaradh teagasg focal a ghràis, tha mi cur impidh ort sgur dhe bhi cuideachadh an droch aoin gu bhi milleadh t-anam luachmhor. O creid E. Ma tha thu "as eugmhais Chrìosd" tha thu "as eugmhais dòchais;" nì mòr tha tròcair air do shon, ach ann an teicheadh gu Iosa air son saorsa bho fheirg agus bho pheacadh. Ach a bhi tighinn ann am firinn ga ionnsuidh-san air son a shlàinte-san, ann an sin faodaidh dòchas a bhi agad, ann an sin faodaidh tu aoibhneas a dheanamh, ann an sin gheibh thu misneachd gu bhi leantuinn naomhachd; agus ann a' measg uile dheuchainean agus dhuilgheadasan na slighe aith-leathainn anns na dòchasan agus na h-aoibhneas a tha ann an eolas an t-Slànuighear agus ann an co-chomunn Ris, na nì suas dhuit gach truaigh a bh'agad. O sguir, sguir dhe'n an fhiaradh so air trocair agus air an t-soisgeul bheannaicht'; agus an diugh, am feadh a ghoirear an diugh dheth, iarr air an Tighearna do shaoradh bho bhi cruadhachadh do chridhe, agus do tharruig dha ionnsuidh Fein, a chùim agus gu'n tigeadh tu ann am firinn gu Iosa air son tròcair.

Sibhse a tha miannachadh a bhi leantuinn as deigh naomhachd ri aghaidh gach duilgheadas, agus gu h-àraidh a thaobh fein-fhiosrachadh air cumhachd a pheacaidh a tha gabhail còmhnuidh annaibh, O, bithibh air 'ur misneachadh agus air 'ur neartachadh le bhi cuimhneachadh nach eil sibh an ceann 'n a h-obair so 'n ar n'aonar—an sin dh'fhaodadh sibh da-rìreadh a bhi 'n eu-dòchas—ach gu'm bheil Iosa an t-Ard-Shagart mòr a deanamh eadar-ghuidhe aig deas-laimh an Athar, agus gur e iarratas sònraichte a tha e cur suas as leth a shluaigh, "Naomhaich iad tre t-fhìrinn." Cuimhnichibh gu'm bheil an Spiorad Naomh ceangailte a bhi gabhail còmhnuidh anns a chridhe, gun a bhi gu bràth a dol a mach as, ach ga naomhachadh gu h-ìomlan. O, iarraibh a bhi fàgail obair bhuir naomhachaidh, gach là as ùr, air a Chuspair bheannaichte so, a tha gu neo-chrìochnach ullamh gu bhi ga giùlain air adhart annaibh gus am bi sibh naomh ann an anam, spiorad, agus corp.

'S an aite mu dheireadh, ma tha e 'n a nì cho mòr a bhi naomh, an sin cuimhnichibh, gu'm bheil toiseach na h-obair a reir sin mòr, 's e sin, an ath-ghinmhuinn. Thugaibh an aire air eagal gu'm bi sibh air ar faotainn 'n ar coigrich, 'n ar coigrich gu toileach, do mheudachd na h-obair so, mar a tha mòran aig am bheil ainm a bhi beo am feadh a tha iad marbh. Ma tha neach air bith ris am bheil mi labhairt aig an am so, aig am bheil fios nach d'fhairich iad

riamh a leithid so de atharrachadh, a dh'fhaodas a bhi'g eisdeachd ri briathran sgriobturail ann an dòigh mar nach bitheadh gnothuich aca ruitha-san, na mar gu'm bitheadh e eu-dòchasach gu'm bitheadh sùil gu'n ruigeadh a leithid so de atharrachadh orra-san, O suidh sios agus smuaintich, mar fodh shùil Dhé, na briathran mòr so aig Iosa, "Is eigin duibh a bhi air 'ur breith a rithisd." An sin cuimhnich gur e'n Spiorad Naomh Ughdar 'n a h-ath-ghinmhuinn, agus ma tha Iosa saor dhuit mar Shlànuighear, mar sin gu'm bheil an Spiorad Naomh saor. An sin cuimhnich nach eil thu air do ghairm gu suidhe sios gu diomhain, mar gu'm bitheadh agad ri feitheamh gus an tig an Spiorad a dh'ionnsuidh do chridhe gus do bheothachadh agus t-ath-nuadhachadh; ach tha thu air do ghairm gu ùrnuigh dhùrachdach agus dhian. Agus mar is motha tha thu faireachadh t-fhuachd, do shaoghaltachd, agus do bhàs, agus gu'm bheil gach ni mu'n cuairt dhuit agus annad a bacadh cùram air son an aon ni fheumail, bi ni's dian agus ni's dùrachdaich ann an ùrnuigh air son an Spioraid Naoimh. O, ma thig an Cuspair beannaichte so ga'd ionnsuidh, iarr, iarr E ann an ùrnuigh; bheir E ort faireachadh gur e peacach thu, agus nochdaidh E dhuit an Slànuighear. An do mhothaich thu riamh nach do chuingealaich Criosd a theagasg do Nicodemus ri teagasg na nuadh-bhreith, ach gu'n deachaidh E air adhart gu bhi labhairt air creidimh 'n a ainm mar Slànuighear, gu bhi teagasg dhuit-sa agus dhòmh-sa gu'm bheil obair an Spiorad Naoimh a co-sheasamh an toiseach ann a bhi toirt oirne faireachadh gu'm bheil sinn 'n ar peacaidh, an sin a bhi sealltuinn Iosa, agus an sin ann a bhi ga'r cuideachadh mar pheacaich a tha dol a dhith gu bhi'g amharc Ris-san air son slàinte?

Notes and Comments.

The Royal Birth.

Following the announcement on Friday, the 19th February, 1960, of the birth of a second son to Her Majesty the Queen and Prince Philip Duke of Edinburgh, the Moderator of the Synod, Rev. William Grant, Halkirk, sent the following telegram to Her Majesty and the Duke of Edinburgh, through the Private Secretary at Buckingham Palace—"The Free Presbyterian Church of Scotland express gratitude to God and pray for the infant prince: 'The Lord bless thee and keep thee; the Lord make His face shine upon thee; and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.'" The Moderator received the following reply on Tuesday, the 23rd of February—"The Queen and the Duke of Edinburgh sincerely thank you for your kind message of congratulations on the birth of a son to Her Majesty and His Royal Highness." This reply came through the Private Secretary at Buckingham Palace, London.

World Council of Churches and Roman Catholicism.

The English Churchman for 4th March reports that a Dr. A. F. Carrillo de Albornoz, of Geneva, of the World Council of Churches has compiled a book, in conjunction with members of a special Commission, on "Roman Catholicism and Religious Liberty." It is stated that this book makes out that an increasing number of Roman Catholic theologians, including members of the hierarchy, are said to favour complete religious freedom. Dr. Carrillo is quoted as saying, "There is still no authoritative and decisive statement of the highest Roman Catholic Hierarchy in favour of religious freedom, because it does not consider the actual controversy among Roman Catholic theologians as sufficiently ripe for making a final decision." We wonder what the Roman Catholic Church thinks about the reference to controversy among their theologians. Religious freedom is enjoyed by Christians outside the influence of the Roman Catholic Church and Communism; and the World Council of Churches need not pride themselves in thinking that they are going to affect and water-down the evil principles of Rome that they might entangle their member Churches in a drift towards Rome and religious bondage. Some quotations from this book given by *The English Churchman* clearly reveal to us a subtle endeavour to weaken and break down a firm protestant attitude to Rome. What of the question of "Religious Freedom?" It is but one of many questions, including the blasphemy and delusion and deceit of the Mass. The World Council of Churches is a danger to the World.

Yugoslavia and Roman Catholic Church.

Dr. Bakarie, President of Croatia, one of the six republics of Federal Yugoslavia, said at Zagreb on the 17th February, 1960, that the Tito Government would continue to fight against politics in the Roman Catholic Church, but was not waging war against the Church. This news item reveals what all knowledgeable protestants know, viz., The subtle, political activities of the Vatican and the Jesuits in every nation where they can obtain a hold. Whatever Tito's own politics are, he is to wage war against the politics of religious deceivers and hypocrites in his own land. It is high time the Governments of Britain and the U.S.A. did the same as Tito. The secret politics of the Vatican are not designed for the advantage of Yugoslavia, Britain or the U.S.A. etc., but to the advantage of the coffers of the Pope and Cardinals of Rome.

Roman Catholics in Galloway and Church Unity.

Roman Catholic Churches in the Galloway area held recently a week of prayer for "unity" by the return of non-Catholic Christian churches to obedience of the Apostolic See of Rome. Services were conducted by Rev. Dr. Joseph McGee. These services, the report states, followed upon an urgent invitation from the present Pope that "supplications should be raised for the return of all to

the one True Faith." In a word, those who are officially heretice and fit for burning from the Vatican view, are for the time being called "Christian Churches." They are invited to return to the Confessional, the blasphemy of the Mass, the prospect of purgatory as Christians, the worship of Mary, idolitry, and the darkness and corruption of a religion and a system from which the blessed Re-formations in Scotland and elsewhere in Europe, delivered multitudes of precious souls. But the report we are commenting on continues as follows—Rev. Dr. J. McGee, in a letter to all Roman Catholics in Galloway, drew the attention of the "Faithful" to the quater-centenary celebration which is to be held in Scotland this year by the Protestant Churches. His letter states: "To the Catholic this centenary must surely be, above all, an occasion for sorrow and regret—sorrow at the tearing away of our country from the unity of the one true church." We wonder if Rev. Dr. McGee is a Scotsman as Scotland is so flooded with Irish Roman Catholics. The true Protestants of Scotland have nothing but joy and satisfaction at the thought of God's work through John Knox in delivering this land from the power of bishops, priests and monks, and the rogues and vagabonds of the Jesuits. As we pointed out in the last issue of this Magazine, one of the Pope's abolished and banned the Society of the Jesuits, they were such a plague and danger in the Roman Catholic Church itself. But the Jesuits are long since back at their evil work.

Anglican Bishops to Reply to Church of Scotland.

The press has reported that the Church of England is preparing what is called "an adequate answer" to questions asked by the Church of Scotland General Assembly which rejected the Bishop-in-Presbytery proposal etc. It is said that the Church of Scotland wished clarification on important points viz., (1) The meaning of unity, as distinct from uniformity; (2) Validity of ministerial orders; (3) The doctrine of the Lord's Supper; (4) The meaning of the Apostolic Succession. Rev. Dr. Allison of the Church of England said that his Church would answer these points in due course so that talks between Anglicans and Presbyterians could be resumed—"which is the hope of us all," he said. When these questions are answered by the Anglicans in their way, the situation will still remain the same, as far as the Anglicans' demands for concessions on the part of the Presbyterians are concerned. We think it not difficult to foretell this. These questions and expected answers are just the means by which endeavours are still being made to undermine Presbyterianism and every good thing of the Reformation in Scotland.

The Arab World and Israel.

Since the beginning of this year, commentators on middle-East affairs have been putting on record that it has become increasingly clear that the Arab world is not only as determined as ever to destroy

Israel, but it believes that its chances of doing so are better than ever before. One comment says that during the past two years a steady stream of weapons has been pouring into Syria and Egypt from Russia and Czechoslovakia. Whatever may happen and whatever the Lord may permit to afflict the Jews as a modern nation, they are a distinctive people in the eyes and providence of God. And they will yet have the Spirit of grace and of supplications poured upon them from on High. Those who afflict and hate the Jews, God will punish.

Edinburgh and Licensing Laws and the Sabbath.

We note with regret that the Edinburgh Town Council agreed in March to recommend to the Committee of Inquiry into the Scottish Licensing Law, that not only hotels and licensed restaurants but also public-houses should be open on the Lord's Day for the sale of drink. This was agreed to by a majority of 2. An amendment by Councillor John Cormack calling for a 100 per cent ban on "Sunday" drinking was overwhelmingly defeated. Before the debate, a letter was read from the Free Presbyterian Church of Scotland, asking the Council to reject any move to open public-houses on the Lord's Day. But from the result stated, this appeal was ignored, as are the advices and protests of the Church on many occasions by different authorities on different matters. It is the day of Judgment which will make manifest who were on the Lord's side and who were against Him in the World.—We also understand that the Convention of Royal Burghs has supported the demand for the opening of public-houses on the Lord's Day for restricted periods. There is the following sentence in a memorandum issued by the Convention viz., "However, the Convention considered Scottish religious susceptibilities a matter of some importance and that they should be respected." And yet the Convention believed that the hours for supply of liquor on Sabbaths should be available equally to hotels, public-houses and licensed grocers. We wonder does this mean that the Convention envisage, not only public-houses being open but grocers also on the Sabbath? It appears in these matters that the irreligious and lax practice and example of England is used to introduce like practices in poor Scotland. The Convention of Royal Burghs has not acted according to the royal law of the Sabbath. What wonderful opportunities such Conventions have for witnessing on the side of truth and morality in the social order, and yet miserably fail; of course we do not know what the government committee may decide after consideration of views from many parties.

Earthquake in Morocco.

The town of Agadir on the coast of Morocco was, as readers know, devastated at the beginning of March by a terrible earthquake. Over 10,000 people lost their lives. One report said the earthquake struck the town about midnight. The Lord comes even

in calamities of this nature as a thief in the night and in an hour that men think not of. Men are summoned into Eternity suddenly and without warning in many instances by a heart attack and as at Agadir by an earthquake. We must not think that the inhabitants of Agadir were greater sinners than others, although this appalling calamity overtook them. There probably were a great many, great sinners in this stricken town. But as Jesus said to men long ago, he still says to us: "Except ye repent; ye shall all likewise perish." Death will overtake us whether upon our beds in ordinary circumstances, or whether by means of some outward calamity. The question is: are we prepared for death? It is being considered for several reasons as to whether the town of the earthquake should be razed to the ground or not. Agadir even is liable to disappear entirely. And it is written of us, that the place that knows us now shall soon know us no more for ever. May the poor, afflicted survivors of Agadir be brought to know that there is a God in heaven, and a Saviour in the Scriptures, and the hope of eternal life in the gospel.

Literary Notice.

The Bible, without Hymns and Paraphrases.

We have frequently heard people expressing a longing for the English Bible, with the psalms in metre, but without the uninspired hymns and paraphrases at the end of it. The Trinitarian Bible Society, 7, Bury Place London, W.C.1, with its assiduous energetic Secretary, are therefore to be congratulated for having produced and published just such a Bible, at the modest price of 7/- per copy. Individuals and congregations should, therefore, at once avail themselves of this excellent opportunity to order copies, and parcels of copies, for their respective congregations, as pew Bibles. I feel sure there are many throughout our church, both at home and overseas, who would like to have several copies in their own homes for family worship, while others will, doubtless, welcome this opportunity to present their respective congregations with a good substantial supply of this excellent Bible. It is probable that there will be a keen demand for it, and a large number has been published. To avoid disappointment, therefore, let individuals and congregations get their copies forthwith. Needless to say, it is the 1611, King James Authorised Version.—John P. MacQueen.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall, third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Stoer, Achmore,

Portnalong and Fort William; third, Greenock and London; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and 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, Thurso and 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; fifth, 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 1960, should be sent AT ONCE to the Editor, that the above List may be corrected. This will save inconvenience later on.—Editor.

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper, on Sabbath, 17th April, 1960, the following services have been arranged (D.V.) to be conducted by the Rev. J. A. MacDonald, Raasay, and the Rev. Donald MacLean, C.A., Portree:—Thursday, 14th April, 7 p.m.; Friday, 15th April, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 16th April, 3.30 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 17th April, 11 a.m., and 3.30 p.m. (Gaelic), (with an English service, simultaneously, in Bridewell Hall, London City Mission, Eccleston Place), and 7 p.m., Monday 18th April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those residing in outlying country districts we may state that all the week-day services will (D.V.) be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. The weekly prayer-meeting is held every Wednesday at 7 p.m., in the Bridewell Hall, London City Mission, Eccleston Place.

Binding of Church Magazines.

Notice is hereby given that all Magazines to be bound into Volumes should be sent on 24/25th May to:—

SPECIAL BINDERY,

Messrs. OLIVER & BOYD LTD., Tweeddale Court, Edinburgh, 1

Young People's Magazines separate from ordinary Monthly, and senders name and address given in pencil on the first page of each volume. The address of senders must accompany the parcels and state number of volumes sent. Any further instructions will be given in May Magazine.—Wm. Grant.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss B. J. Mackay, Seaforth, Ontario, £8; Mr. M. Mackay, Fiscary, Bettyhill, £2; Mrs. I. Mackinnon, 1 Luib, £2; Miss K. Nicolson, 2 Luib, £1; Mr. P. Robertson, 3 Luib, £2; Mr. R. Macdonald, Grantown-on-Spey, £5; Mrs. J. Ross, Ballindarroch, Inverness, "In memory of beloved parents" £1 10/-.

Home Mission Fund.—Mr. M. Mackay, Bettyhill, £2; Mrs. I. Mackinnon, 1 Luib, 10/-; Mr. P. Robertson, 3 Luib, 10/-.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mr. Wm. Bain, Stenhousemuir, £1 10/-; Mr. G. McK., Hinchley Wood, Surrey, £2 10/-; Mr. John McLean, Inverness per Mr. F. Beaton, 10/-.

Home of Rest Fund.—Anon., Dornoch postmark, 10/-; Friend, Edinburgh, £1.

Publication Fund.—"Go Forward" Books for Hospitals, 10/-; Friend Beaully o/a Trinitarian Bible Society, £1; also Kyle Congregation per Miss Stewart, £11; Tarbert-Harris, £19 New Year's Day Collection per Mr. D. Morrison.

Foreign Missions.—Anon. Kyle of Lochalsh per Rev. J. P. Macqueen, £6; Friend, Ross-shire, £10; Miss B. J. Mackay, Seaforth, Ontario, £9; Mr. H. MacRae, Kelwood, Manitoba, £6 1/8; U.S. Free Presbyterian, £3 10/10; Mr. M. MacGregor, Hurstville, N.S.W., £1; Mr. A. Shaw, Queanbeyan, N.S.W., £1; Mr. M. Mackay, Fiscary, Bettyhill, £2; Mr. G. McK., Hinchley Wood, Esher, Surrey, £2 10/-; A Friend, U.S.A., £3; Mr. Wm. Bain, Stenhousemuir, Larbert, 10/-.

The following on behalf of Mission Transport Fund.—Mr. A. Forgie, Redding, Falkirk, £5; Mr. D. McLeod, Altnabraen, Lairg, £1; A Friend "Threepenny Bits," £2 15/-; Anon. Dornoch postmark, £1; Mr. M. MacAulay, Baintown, Leven, Fife, £1 19/8.

Free Distribution and Magazine Fund.—M. M. R., Mtoko, S. Rhodesia 5/6; Miss L. McL., Sollas, 15/-; R. McR., Raasay, 3/-; Friend, Edinburgh, 6/-; Rev. A. McK., 3/-; G. M. Aultnagar, 3/-; J. F., Clunes, 3/-; D. of C. Tax refund, £3 13/11; Late Friend, 4/3; W. S., Thurso, 6/-; D. and D. McL., Achiltibuie, £1; Mrs. M. A. N., Camustinivaig, 8/-; R. McL., Nigg, 3/-; Miss M. McL., Kylesku, 3/-; Mrs. F. C., Hawick, 3/-; Lochinver postmark, £1; Mrs. W. McL., Scourie, 3/-; Miss C. McK., Craig Dunain, Inverness, 4/6; Mrs. A. McK., Finsbay, 3/-; Miss B. McK., Seaforth, 3/-; W. H. R., Croydon, £1 3/-; M. McL., Snizort, 17/-; Mrs. A. McG., Kishorn, 13/-; Two Friends North Tolsta per A. N. £1; A. McL., Portree, 10/-; Dornoch postmark, 10/-; Miss M. McL., Keose, 3/-

The following lists sent in for publication:—

Bible Training of Youth Committee.—Rev. J. A. Macdonald, Raasay, Convener, thankfully acknowledges the following:—Lover of Children, Raasay, £5; Anon., Portree postmark, £2; Friend, Raasay, £1; "Interested" per Rev. D. M. McLeod, Lairg, £1 10/-.

Bayhead N. Uist Church and Manse Repairs Fund.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks £5 from Mr. A. Macdonald, 2 Kersavay, "In memory of his brother William Macdonald," per Mr. N. McIsaac also 10/- from Mr. A. Miller, Lochmaddy; Mrs. McAskill, 2 Garden Road, Stornoway, £1; From Glasgow Friend o/a Sustentation Fund, £3 per Rev. A. Morrison.

Bracadale Manse Extension Fund.—Mr. D. Morrison, Treasurer, acknowledges with thanks the following:—Mr. J. McLeod, 6 Leaklee, £2; Friend Harris, £1; the following per Rev. D. A. McLean, Friend Inverness, £5; Mrs. Gruer, Inverness, £2; Miss McLean, Inverness, £3; Harris Friend, Inverness, £2; "The Gold and Silver is mine," Inverness, £2; Wellwisher Stratherrick, £1 17/6; Mr. Murdo Fraser, Inverness, £2; M.

N., Windsor Cresc., Portree, 10/-; Mr. M. Mackinnon, 18 Portnalong, £5; Mr. A. Campbell, Ebost, £5; Mr. D. J. MacAskill, Totardor, £10; Mr. K. McDonald, 5 Portnalong, £5 and Mrs. M. MacDonald of same £5 per Mr. D. Y. MacKinnon; Miss A. Moffat, Glenelg, £1.

Broadford Church Building Fund.—Mr. J. McLean, Treasurer, acknowledges with sincere thanks £2 from A Friend, Glendale.

Fort William Manse Fund.—Mr. Ian Matheson, Treasurer, gratefully acknowledges £1 from Friend Inverness; Friend, Resolis, £1; Mrs. Murdo McRaid, £1; Friend per Mr. Murdo McRaid, £1.

Dingwall New Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following:—Anon. £10; Mrs. Newington, Laxadale, 10/-; Miss McLennan, Torridon in memory of a dear sister, £1; A Ness Friend per Mrs. Matheson, Maryburgh, £1 10/-; M. Munro, Evanton, In loving memory of my parents, £15.

Edinburgh Church Repairs Fund.—Mr. D. McLeod, Treasurer, acknowledges with grateful thanks £5 from Mr. D. Holman, Leicester, per Mr. A. H. P.; £5 from Mr. M. Macdonald, Achmore "in memory of my dear wife."

Glasgow St. Jude's Manse Fund.—The Treasurer acknowledges with thanks the following:—per Rev. D. J. Matheson, Miss Stewart, Glasgow, £5; "In loving memory of a dear brother," £3; Anon. per Alex Nicolson, £2 also per Rev. D. J. M. £4 from Miss Kerr, Grafton o/a Sustentation Fund per Mr. W. D. Fraser, Treasurer.

Glendale Congregation.—Mr. A. McLean, Treasurer, acknowledges with sincere thanks £2 from Friend per Rev. J. Colquhoun for Foreign Mission Transport Fund.

Greenock Congregation.—Mr. A. Y. Cameron, Treasurer, acknowledges with grateful thanks £50 for Congregational purposes from the Society of Social Service, Glasgow, subscriber, Mr. John Murdoch; £3 o/a Sustentation Fund from a Friend Kirn both per Rev. Jas. McLeod; £3 from M. McF., Port Glasgow, o/a Sustentation Fund per Treasurer.

Helmsdale Congregational Funds.—Mr. Jas. Davidson, Treasurer, acknowledges with sincere thanks £11 o/a Sustentation Fund and £7 10/10 for lighting and heating from Mrs. K. A. Macdonald, Windsor, Ontario; £1 for Sustentation Fund from Friend, Nurses Home, 31 Salisbury Rd., Edinburgh; Anon. Portgower £10 o/a Sustentation Fund.

Lochcarron Congregation.—Mr. R. MacRae, Treasurer, acknowledges with grateful thanks £3 from Miss K. M. for F. M. Transport Fund; £2 from Mrs. W. Matheson, Drumoak, Aberdeen o/a Sustentation Fund; 10/- o/a Home Mission and 10/- o/a Foreign Mission Fund also from Mrs. Matheson; £2 o/a Sustentation Fund from D. G. Couldoran per General Treasurer.

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Stratherrick Congregation.—The Treasurer acknowledges with grateful thanks £5 from Mr. Ronald Macdonald, Grantown-on-Spey for Congregational purposes.

St. Jude's South African Clothing Fund.—The Committee acknowledges with thanks contributions amounting to £21 12/8 also £1 from A Friend North Tolsta and £1 from Mrs. C. Morrison, Edinburgh.