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Remembering the Reformation.

THE Most High is extolled by the psalmist as the God that wonders dost by His right hand most strong; and many have been the occasions, in the experience of the Godly, down through the ages when they could make a similar God-honouring declaration. God is worthy that all the manifestations of His mercy and power to His people in grace and providence, should be remembered by them throughout their pilgrimage here. And great and blessed favours and deliverances afforded His Church, issuing in much benefit to multitudes at different periods in the Church's history and experience, are surely events not to be forgotten, but called to remembrance from time to time and from generation to generation by those who love and fear His great name.

A notable and wonderful event at the beginning of Israel's history as a nation was, of course, their deliverance out of the land of Egypt. They were delivered out of the severe bondage and affliction which they endured in Egypt. And God saw their affliction, and raised up Moses and Aaron as instruments to do His bidding, and to lead Israel out of their bondage with a high hand. This the Lord accomplished in His own time and way, as we read in the Book of Exodus. It was deliverance afforded Israel by the Lord to whom all the glory was to be given, yet not forgetting Moses, the Man of God. Therefore, we read that this extraordinary event was to be remembered: "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed by all the children of Israel in their generations." (Exodus, Chap. 12, verse 42). And so the generations following those who actually took part in the exodus, were to recall again and again, the facts and wonders of that outstanding occasion in the Lord's dealings with them as a nation, and His Church bound up with their nation.

And surely we have in the experience of Israel and God's command to them, clear guidance as to the propriety of celebrating the Quater-Centenary of the Reformation of 1560 in Scotland, in this year of 1960. Indeed, to do so is a duty and privilege in the view of all who value what has been handed down to us by our Reformation forefathers. Scotland was in bondage and affliction, spiritually and morally and intellectually, under the heel of Pope and priest, at the beginning of the 16th century. But God enlightened, raised up and thrust forth such a spiritual leader and instrument as John Knox to serve Him and do His will in bringing about a Reformation in doctrine, worship and practice, etc. And with the assistance of other Godly Reformers, Knox, under God's guidance, was instrumental in leading the people of Scotland out of spiritual and ecclesiastical darkness, bondage and affliction, to have access to, and freedom to embrace, the true faith of the Gospel of God's Word and of Christ Jesus, the one Mediator between God and men. Many were the benefits, both spiritual and providential which accompanied and followed upon this 1560 Reformation. But what must be called to mind by all who are truly interested is, that the Reformation was of God, Father, Son and Holy Ghost, to whom alone must be given the praise and the glory, albeit we bless God for John Knox and his faithful companions who accomplished all they did through Christ who strengthened them.

We expect the Papists today to denounce and decry this Reformation as schism and the work of evil and irresponsible men. But they, and others also, who look upon the Reformation as best forgotten, are in blindness, denying and dishonouring the work of God Himself, and will have to reckon with God regarding their opposition to His glorious workings in our land.

It is not irrelevant to our subject to refer to the present Church of Scotland, such as it is, as owing its existence to the Reformations beginning with that of 1560. Thus, the largest Presbyterian Church in Scotland is to hold special celebrations of the 1560 Reformation in the Autumn of this year. From what we all know, their celebrations cannot possibly be characterised by agreement and harmony as to the value and benefits of this Reformation, especially on the part of many of their Church leaders and Ministers. Many of these are "bishop men" and given to ritual, and some can speak well of Rome etc. And it may be of interest to our readers and to some in the Church of Scotland to know something of a Society called "The Scottish Church Society," which operates within the Church of Scotland. This

Society was instituted in 1892. It has, until recently at anyrate, had a President, Secretaries and a Treasurer. "The object of the Society is the maintenance of the Catholic Faith as embodied in the ancient Creeds and the standards of the Church of Scotland." What does this Society mean by the "Catholic Faith?" If, we say if, it means the universal application of the Faith of the Gospel of Christ and the New Testament, and of the Protestant Church, surely the preaching of the Word, the administration of the sacraments and the exercise of Scriptural discipline according to the Word of God are the means ready to hand to maintain the faith once delivered to the Saints. Such a Society as this within the bosom of the Church of Scotland is therefore a mystery. Again this Society is to maintain the Catholic Faith "as embodied in the ancient Creeds" firstly, and then as found in "the standards of the Church of Scotland." We are quoting or copying exactly when we give a capital "C" to the term "Creed" and a small "s" to the word "standards." This to us is not without significance. It seems that this Society places greater reliance upon the ancient creeds of the Fathers than upon the Holy Scriptures and Westminster Confession of Faith. And so from what we have here stated, readers may "read between the lines" as to the anti-Protestant, anti-Reformation character and activities of this Society. Ministers and laymen of The Church of Scotland hold office in this Society, and no doubt there are quite a number of members. In 1941 the subscription was 5/-, and the Society is officially publicised and recognised in the Church of Scotland Year-Book.

If there is to be an honest *denominational* celebration by the Church of Scotland, then such a Society as we have mentioned and its activities, should be denounced and disbanded by the authority of the Church. We write in this manner because we have evidence that as long ago as the year 1896, ministers and laymen of the then Established Church of Scotland belonging to this Society expressed themselves clearly on the side of Romish doctrines and practices. We may at some later date publish an article written in 1896 in which the actual words of these Romanisers in the Church of Scotland are quoted. We are not inclined to be as simple as to think that members of this Society today are less ardent for the things of Rome, and less anti-Reformation than their forebearers.

Truly a Reformation is required in Scotland today that the Reformation of 1560 may be remembered in a gracious and honest manner, free from hypocrisy and formality. This

"reformation" we all need to be wrought in our hearts by the Spirit of Truth.

Our Church will endeavour to call to remembrance some of the outstanding aspects of the 1560 Reformation, especially when the Synod meets in Edinburgh, on Tuesday, the 17th day of this month of May, and some days thereafter. A number of Papers bearing on the 1560 Reformation prepared by Ministers of the Church, will be read at the Synod, the Lord willing.

"I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done." (Psalm 78, V 2-4).

A Warning Letter from John Knox.

This year, 1960, the Quater-Centenary of the Scottish Reformation of 1560, is being celebrated in Scotland by those professing to be interested in this momentous event in the history of our land. John Knox, as readers are aware, was the central and outstanding champion of this movement for drastic reformation in doctrine, worship and practice in the Church. Years before 1560, he had to leave his native land and reside in England, and was also for a time in London, as an exile. And in 1553, he left for France. After he departed from London he wrote a letter to his friends in London and England—a letter to the Faithful in London etc. Thomas McCrie, D.D., in introducing this letter in his *Life of John Knox*, refers to it in the following appropriate words—"The reader of this letter cannot fail to be struck with the animated strain, when he reflects that it proceeded from a forlorn exile, in a strange country, without a single acquaintance, and ignorant where he would find a place of abode, or the means of subsistence. As a specimen of elevated piety, and the most fervid eloquence, I cannot refrain from quoting the conclusion of the letter; in which he (John Knox) addresses their consciences, their hopes, their fears, and adjures them, by all that is sacred, and all that is dear to them, as men, as parents, and as Christians, not to start back from their good profession, and plunge themselves and their posterity into the gulf of ignorance and idolatry." So much for McCrie's opinion of Knox's letter.

Now for the letter itself as follows : —

"Shall we, after so many graces that God has offered in our days, for pleasure, or for vain threatening of them whom our heart knoweth and our mouths have confessed to be odious idolaters, altogether without resistance turn back to our vomit and damnable idolatry, to the perdition of us and our posterity? O horrible to be heard! Shall God's holy precepts work no greater obedience in us? Shall nature no otherwise mollify our hearts? Shall not fartherly pity overcome this cruelty? I speak to you, O natural fathers! Behold your children with the eye of mercy, and consider the end of their creation. Cruelty it were to save yourselves, and damn them. But, O! More than cruelty, and madness that can not be expressed if, for the pleasure of a moment, ye deprive yourselves and your posterity of that eternal joy that is ordained for them that continue in confession of Christ's name to the end. If natural life, fatherly affection, reverence of God, fear of torment, or yet hope of life, move you, then will ye ganestand that abominable idol; which, if ye do not, then, alas! the sun is gone down, and the light is quite lost, the trumpet is ceased, and idolatry is placed in quietness and rest. But if God shall strengthen you (as unfeignedly I pray that His Majesty may), then is there but one dark cloud overspread the sun for one moment, which shortly shall vanish, so that the beams after shall be sevenfold more bright and amiable nor they were before. Your patience and constancy shall be a louder trumpet to your posterity than were the voices of the prophets that instruct you; and so is not the trumpet ceased so long as any boldly resisteth idolatry. And, therefore, for the tender mercies of God, arm yourselves to stand with Christ in this His short battle

"Let it be known to your posterity that ye were Christians, and no idolaters; Had ye learned Christ in time of rest, and boldly professed Him in time of trouble. The precepts, think ye, are sharp and hard to be observed; and yet again I affirm that compared with the plagues that shall assuredly fall upon obstinate idolaters, they shall be easy and light. For avoiding of idolatry ye may perchance be compelled to leave your native country and realm, but obeyers of idolatry without end shall be compelled to burn in hell; for avoiding idolatry your substance shall be spoiled, but for obeying idolatry heavenly riches shall be lost; for avoiding idolatry ye may fall into the hands of earthly tyrants, but obeyers, maintainers, and consenters to idolatry shall escape the hands of the living God; for avoiding of idolatry your

children shall be deprived of father, friends, riches and of rest, but by obeying idolatry they shall be left without God, without the knowledge of His Word, and without help of His Kingdom. Consider, dear brethren, that how much more dolorous and fearful it is to be tormented in hell than to suffer trouble in earth, to be deprived of heavenly joy than to be robbed of transitory riches, to fall in the hands of the living God than to obey man's vain and uncertain displeasure, to leave our children destitute of God than to leave them unprovided before the world,—so much more fearful it is to obey idolatry, or by dissembling to consent to the same, than by avoiding and flying from the abomination, to suffer what inconvenience may follow thereupon.

"Ye fear corporal death. If nature admitted any man to live for ever, than had your fear some appearance of reason. But if corporal death be common to all, why will ye jeopard to lose eternal life, to escape that which neither rich nor poor, neither wise nor ignorant, proud of stomach nor feeble of courage, and finally, no earthly creature, by no craft nor wit of man, did ever avoid. If any escaped the ugly face and horrible fear of death, it was they that boldly confessed Christ before men.—Why ought the way of life to be so fearful by reason of any pain, considering that a great number of our brethren has past before us, by like dangers as we fear. A stout and prudent mariner, in time of tempest, seeing but one or two ships, or like vessels to his, pass throughout any danger, and win a sure harbour, will have good hope, by the like wind, to do the same. Shall ye be more fearful to win life eternal, than the natural man is to save the corporal life? Has not the most part of the Saints of God from the beginning entered into their rest, by torment and trouble? And yet what complaints find we in their mouths, except it be the lamenting of their persecutors? Did God comfort them? and shall His Majesty despise us, if, in fighting against iniquity, we will follow their footsteps? He will not."

Scotland today surely needs the warnings and admonitions which Knox addressed to his friends in London and England, and the spirit of which he brought back with him to his native Scotland and to the work of Reformation later on. The leading Churchmen of Scotland today, on the protestant and presbyterian side, include a goodly number of ecclesiastics who have no heart or open attachment to the basic principles and scriptural work of the Reformation of 1560. This they have made evident in recent

years by word and deed. Although there be but a remnant in this land of the Reformers, who truly desire by the strength of the Lord Jesus Christ to follow in their footsteps as they followed Christ and His truth most pure, let us seek to be numbered among this remnant by the grace of God.

Many are being bewitched by Christmas and Easter ceremonies, by a cry for union with the Anglican Church, and much propaganda favourable to the Roman Catholic Church with its characteristic idolatry. All this, to the simple minded and those who are not so simple, tends to drown the voice of John Knox and other reformers speaking from the past.

The True Kirk.

The following declaration is a part of the Confession of Faith drawn up by the Scottish Reformers and presented to Parliament and ratified in 1560.

Chapter XVIII.—*Of the Notes by which the True Kirk is Discerned from the False and who shall be Judge of the Doctrine.*

"Because that Satan from the beginning has laboured to deck his pestilent Synagogue with the title of the Kirk of God, and has inflamed the hearts of cruel murderers to persecute, trouble and molest the true Kirk and members thereof, as Cain did Abel; Ishmael, Isaac; Esau, Jacob; and the whole priesthood of the Jews, Jesus Christ Himself, and His Apostles after Him; it is a thing most requisite that the true Kirk be discerned from the filthy Synagogue, by clear and perfect notes, lest we, being deceived, receive and embrace to our own condemnation the one for the other.

"The notes, signs and assured tokens whereby the immaculate spouse of Christ Jesus is known from the horrible harlot the Kirk malignant, we affirm are neither antiquity, title usurped, lineal discount, place appointed, nor multitude of men approving an error; for Cain in age and title was preferred to Abel and Seth; Jerusalem had prerogative above all places of the earth, where also were the priests lineally descended from Aaron; and greater multitude followed the Scribes, Pharisees, and Priests, than unfeignedly believed and approved Christ Jesus and His doctrine; and yet as we suppose no man of sound judgment will grant that any of the forenamed were the Kirk of God.

"The Notes, therefore, of the true Kirk of God we believe, confess, and avow to be, first, The true preaching of the Word of God; into which God has revealed Himself to us, as the writings of the Prophets and Apostles declare. Secondly, the right administration of the sacraments of Jesus Christ, which must be annexed to the Word and promise of God, to seal and confirm the same to our hearts. Lastly, Ecclesiastical Discipline uprightly ministered, as God's Word prescribes, whereby vice is suppressed, and virtue nourished.

"Wheresoever then these former notes are seen, and of any time continue (be the number never so few above two or three), there, but all doubt, is the True Kirk of Christ, when according to His promise is in the midst of them; not that universal (of which we have before spoken) but particular; such as was in Corinth, Galatia, Ephesus, and other places in which the Ministry was planted by Paul, and were of himself named the Kirks of God. And such Kirks we, the inhabitants of the Realm of Scotland, professors of Christ Jesus, confess us to have in our cities, towns, and places reformed; for the doctrine taught in our kirks is contained in the written Word of God, to put, in the Books of Old and New Testaments. In those Books we mean, which of the ancient have been reputed canonical, in which we affirm that all things necessary to be believed for the salvation of mankind, is sufficiently expressed; the interpretation whereof, we confess, neither appertaineth to private nor public person, neither yet to any Kirk for any pre-eminence or prerogative, personal or local, which one has above another; but appertaineth to the Spirit of God, by which also the Scripture was written.

"When controversy then happeneth for the right understanding of any place or sentence of Scripture, or for the Reformation of any abuse within the Kirk of God, we ought not so much to look what men before us have said or done, as unto that which the Holy Ghost uniformly speaks within the body of the Scriptures, and unto that which Jesus Christ Himself did, and commanded to be done.

"For this is a thing universally granted, that the Spirit of God, which is the Spirit of unity, is in nothing contrarious to Himself. If then the interpretation, determination, or sentence of any doctor, kirk, or council, repugn to the plain Word of God written in any other place of (the) Scripture, it is a thing most certain, that theirs is not the true understanding and meaning of the Holy Ghost, supposing that Councils, Realms and Nations

have approved and received the same; For we dare not receive and admit any interpretation which directly repugneth to any principal point of our faith (or), to any other plain text of Scripture, or yet unto the rule of chastity."

The Law and The Gospel.

The following brief observations are among the writings of Patrick Hamilton who was burned at the stake at St. Andrews, in February, 1528; that is, over 30 years before the Reformation of 1560. He sought to preach the truth of God's Word and the doctrines of the gospel to spiritually dark Scotland in his day. But the enemies of truth put him to death to prevent the light from exposing error and superstition. Like many other Witnesses for Christ, he still speaks as follows:—

"The Nature and Office of the Law, and of the Gospel

"The Law showeth us, our sin. Our condemnation: Is the Word of ire. Is the Word of despair. Is the Word of displeasure.

"The Gospel showeth us, A remedy for it. Our redemption: Is the Word of grace. Is the Word of comfort. Is the Word of peace.

The Law sayeth, Pay thy debt. Thou art a sinner desperate. And thou shall die.

"The Gospel sayeth, Christ hath paid it. Thy sins are forgiven thee. Be of good comfort, thou shalt be saved.

"The Law sayeth, make amends for thy sin. The Father of Heaven is wrath with thee. Where is thy righteousness, goodness, and satisfaction? Thou art bound and obligate unto me, the devil, and hell.

"The Gospel sayeth, Christ hath made it for thee. Christ hath pacified Him with His blood. Christ is thy righteousness, thy goodness, and satisfaction. Christ hath delivered thee from them all."

God's Kingdom is composed of childlike natures. The proud, self-sufficient, and self-confident are out of harmony with a spiritual society which recognises a Divine Head and is governed by Divine laws.—(*Extracted*).

A Lecture.

(Delivered in Greenock on Monday evening, 26th October, 1959. By Rev. John Colquhoun, Glendale, Skye).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."—II John verse 9.

We see from the beginning of this short epistle that the Apostle John addresses it to "the elect lady and her children." Some think that the "elect lady" is a particular person to whom the Apostle writes, others think that it is addressed to the Church of Christ, not only as it was in the Apostle's day, but down through the ages. If I may be allowed to express a personal preference, I prefer the latter sense, and with that in view I shall endeavour, as enabled at this time, to notice two things in particular from the words read as the basis of a few remarks. I. The doctrine of Christ. II. That which is said of those who abide not in the doctrine of Christ.

I. The doctrine of Christ which He came into this world to reveal and which we have in the Bible, and systematised in the subordinate standards of the Church.

I shall here endeavour to notice a few of these doctrines which are "most surely believed" in the Church of God, but which are rejected in our degenerate age

(1) There is the doctrine of *God*. Throughout the world there are many gods among the heathen, and the followers of each god believe and proclaim that their god is better than any other god. However, the Holy Spirit settles that matter by causing the psalmist to write, "Our God is in the heavens; he hath done whatsoever he hath pleased," and also showed the inability of the heathens' gods to help those who trust in them. In the land of the Bible and among professing Christians things are not better. Without at present referring to the images of the Church of Rome, professing Protestants have pictures in their minds of God, and their idea of Him is that He is a God who will connive at their sin. "Thou thoughtest that I was altogether such an one as thyself." He cannot see further than they can see, and His power is non-existent. The God of the Bible, and therefore, the God of the true Christian, however, is a God of infinite perfections. No human language can describe Him better than what we have in the beautiful words of the Shorter Catechism:—"God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."

That there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, is a doctrine that is most surely believed by the Church of God. Christ, when He tabernacled in the flesh, clearly reveals the doctrine of the Trinity. In His baptism at Jordan we have the Son being baptised, the Father acknowledging Him as His "beloved Son" by an audible voice from heaven, and the Holy Ghost descending upon Him in a visible form. In His teaching He claims that "I and the Father are one," while in comforting His mourning Church, in prospect of His leaving them, He says, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

(2) Among the doctrines of Christ we have the *Fall of Man*, the corruption of his whole nature, and his utter inability to save himself. Christ not only gives this doctrine a place in His teaching but His coming into the world to save sinners implies that those whom He came to save were so ruined that it was beyond creature power to save them, for without shedding of blood there is no remission. But "it is not possible that the blood of bulls and of goats should take away sins, wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." All that the creature could do was, at best, but the shadow of good things to come. Man was too ruined to be justified by the works of the Law. His whole nature is depraved, his will rebellious, his conscience drugged, his whole being bent on satisfying the lusts of the flesh, the lusts of the eye, and the pride of life. From that fearful condition nothing but the grace of God can deliver him. All who abide in the doctrine of Christ believe this concerning man and the fearful condition to which the Fall brought him.

(3) *The decrees of God*. Although we rightly speak of them as many there is only one act of His infinite mind by which He "foreordained for His own glory whatsoever comes to pass." He decreed to create man, to permit him to fall, to elect some to everlasting life, and, in His sovereignty, to pass by others by leaving them to the consequences of their sins, and to provide salvation for the elect. This opens up the wide field of the Covenant of Grace where God provided salvation for all His elect, and reveals to us in all its glory the electing love of the Father, the redeeming love of the Son, and the sanctifying love of the Holy Spirit.

(4) In the wonderful revelation we have in the Bible we have Christ coming "in the name of the Lord" to save sinners.

Here we must consider the Person who came. It was not the highest angel in glory who came, for, although such a being is "great in might," he would utterly fail in setting his face towards the work that it was necessary to accomplish in order that self-ruined and hell-deserving sinners should be saved with an everlasting salvation. None could do this great work but God Himself. It could not be God as an absolute God, for "our God is a consuming fire." His Deity would require to be veiled, therefore we read, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Thus we have the glory of the Person of Christ as "God and man in two distinct natures and one person for ever," and we have the great Daysman Who is able to lay His hand upon a holy God and upon sinful man, and in His own Person reconcile God and man on the ground of an all-sufficient Atonement.

This brings before us the Saviour's humiliation and vicarious sufferings, doctrines which have been vehemently denied in all ages. The Jews denied them, for they would not accept, and do not accept to this day, that He Who was a Man of Sorrows and acquainted with grief in this world, and who was brought to such a depth of poverty that the foxes had holes and the fowls of the air had nests but He had nowhere to lay His head, was the Son of God. Many professing Christians in our day will not give Him a higher place than that He was a good man, and attribute His death to want of prudence in dealing with the religious leaders of the day in which He lived. The Holy Spirit however, gives an infinitely higher reason for His sufferings and death when He says, "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Here He was carrying out His work as the great High Priest of His Church, offering Himself as a sacrifice by which all the attributes of the Godhead were satisfied and a reconciliation effected between an offended God and offending sinners.

That He finished the work given Him to do is amply testified by His resurrection and ascension to the right hand of the Father, and thus was fulfilled the truth which says, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." This doctrine, with respect to the Lord Jesus, was something which the Jews were particularly anxious to suppress, and they gave large money to the soldiers, saying, Say ye, His dis-

ciples came by night, and stole him away while we slept, and if this come to the governor's ears we will persuade him, and secure you." Matthew XXIII. 12-14. Not only is this saying "commonly reported among the Jews until this day," but many professing Christians in the high places of the Church deny His resurrection, some going so far as to say that His body still lies in the "Syrian sands." The Apostle Paul, however, was under no delusion in this matter. After enumerating those who saw Him at different times after His resurrection, the greater part of whom were alive when the Apostle was writing, he says, "Last of all he was seen of me also, as one born out of due time." I Cor. XV. 8. In this he gives evidence which no court could refuse, and no unprejudiced person could doubt. In His glorious resurrection and ascension there is great comfort for the people of God. It is not a dead Saviour that they have, but One Who was dead and is alive, and alive forevermore." He was delivered for our offences, and was raised again for our justification." Rom. IV; 25. To His ascension belongs the second part of His office as the great High Priest of His people, that is, His intercession. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I John II; 1.

(5) Another part of the doctrine of Christ is the work of the Holy Spirit in *Effectual Calling*. This calling is necessary in view of the sinners condition as "dead in tresspasses and sins." The dead know nothing and can hear nothing, but the Spirit quickens and causes sinners to hear the voice of Christ, as Jesus Himself says, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John V; 25. Abraham heard that voice, and forsook the idolatry of Ur of the Caldees, and his life afterwards showed that he was a new creature, and such is the case with every one who, in effectual calling, hear the voice of Christ. They begin to manifest the marks of a living soul in renouncing, through grace, the ways of sin, and showing a living gracious thirst after God, the living God. By the same spirit they are justified, adopted, and the work of sanctification begins and is being carried on until they are wholly sanctified, and enter into the presence of their Lord.

(6) We have also in the doctrine of Christ what theologians call "Eschatology," that is, the doctrine of the last things—Death, the Final Judgment, Heaven, and Hell. Nominal professors of religion cannot deny the fact that all must die; they speak about a Heaven but it is a heaven that is in accordance with their own

imagination. They never speak about a final account with Christ as the Judge, and as for Hell, they consider that it should never be spoken of to a polite audience. The doctrine of Christ brings before us death in all its solemnity. To the Lord's people it is without its sting, and is God's messenger to call them home to experience eternally the perfection of bliss which Christ has procured for them. To the wicked it is the separation for ever from all temporal blessings and privileges which they had in this world, and the beginning of that sorrow which is the wages of their despising and rejecting that great and glorious provision which they often heard proclaimed in the preaching of the Gospel. Heaven is the eternal abode of the blest, where they experience unbroken fellowship and communion with Father, Son, and Holy Spirit, Israel's Triune God, and where absolute holiness dwells. Hell is the place of eternal torments, prepared for the devil and his angels, and which is to be the abode of all who continue till death, ignorant of Christ and His great salvation. The Saviour Himself speaks solemnly of the fate of the wicked when, in His fearful denunciation of the scribes and Pharisees, He says, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" and, in his parable of the rich man and Lazarus, he draws aside the veil between this world and a lost eternity, He reveals to us what John Bunyan so aptly described as "the groans of a damned soul." At the final Judgment we read that "whosoever was not found written in the book of life was cast into the lake of fire."

(7) There is the doctrine of Christ with respect to His Church on earth. From the Word of God we see clearly that Christ is to have a Church on earth to the end of time. He had His Church in the world under the Old Testament dispensation, which dispensation consisted of types which were the shadows of good things to come, and therefore, in the New Testament we have the fulfilment of these types, so that Christ in building His Church set these types aside. The old order was to vanish away and something new was to take its place. "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. XVI. 18. Throughout the whole of the New Testament there are various references to the Church, and the manner in which it is to be known in the world. To distinguish it from other religious societies in the world it must have distinguishing marks. Calvin gives as the marks of the true Church that there must be in it, the preaching of the Word and the dispensing of the Sacraments

of Baptism and the Lord's Supper. Without these it cannot be a true Church. This is in accordance with the command Christ gave to His disciples, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

The doctrine of Christ, as that is brought before us in His Word, reveals who are to be the office-bearers of His Church. The Westminster Confession of Faith says, "The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed; by virute whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the gospel and by absolution from censures, as occasion shall require." (Chap. XXX. sect. 1, 2.) These office-bearers, to whom is delegated this power by the Lord Jesus Himself, are, in the New Testament, called elders or presbyters. This is the title by which the Apostles introduce themselves as we see from I Peter V. 1; II John, 1; and III John, 1. It is also the title by which pastors, teachers, and rulers in the Christian Churches are known in the Word of God. The Word of God and subsequent history after the canon of the New Testament was closed show a parity between these pastors, teachers, and rulers; none appear to exercise a lordship over the rest. This is in accordance with what the Lord Jesus said to them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke XXII 25, 26.) Thus we are warranted to believe that the original government of the Christian Church was Presbyterian.

It is necessary for a Church to have standards, and this has been the case with the various branches of the Christian Church down through the ages. In our own land the Church of Scotland had the Bible as its supreme standard, and, since 1647, the Westminster Confession of Faith, the Larger, and Shorter Catechisms, as its subordinate standards. The change from the Scots Confession of 1560 was made because the Westminster Confession amplified the older Confession and in order to bring about a uniformity between the churches in England, Scotland and Ireland. The Confession of Faith and Catechisms were

ratified by the Scottish Parliament in February, 1649, and, on account of the contract between the Church and State, the Church had no power to break away from these Standards or to change them and still be the Church of Scotland. As these Standards contained a summary of the doctrine of Christ as set forth in the Scriptures, the Church was bound by law to adhere to them.

II. I now come to notice something concerning those who abide not in the doctrine of Christ.

Ever since the days of the early Christian Church there were subordinate standards to show what the Church believed. This was necessary on account of the fact that false teachers began to disseminate their pernicious heresies. The earliest known of these standards is what is commonly called the Apostles' Creed. This does not mean that this Creed was compiled by the Apostles, though it is of great antiquity. It is rather a summary of what they believed, and what the Church of God believed. In course of time, as new heresies appeared, it became necessary to amplify this Creed, and thus we have many famous orthodox Creeds or Confessions of Faith still extant in various countries, compiled at various times in the history of the Church. The history of the Church of Scotland clearly illustrates this matter. When the Protestant Church was established in 1560 we have the First Book of Discipline, the Scots Confession of Faith, and, at a later period, the Second Book of Discipline. As far as these documents went they adhered strictly to the Word of God, but there were many things that were only obscurely dealt with, and so, when the Westminster Standards were framed, they were accepted as setting forth in a more extensive manner and in more precise language what the older standards taught. It is a noteworthy fact connected with the Westminster Confession of Faith that not even one heresy is mentioned by name, yet, from beginning to end, we have solid Scriptural statements which, in themselves, are refutations of all the heresies with which the Church of God was plagued in all generations. Thus we have in clear Scriptural language, used with the greatest precision, Standards which show what the "doctrine of Christ" is. This should be enough for every age of the Church. It has been, however, the painful experience of the Church of God in Scotland that there are many who abide not in the doctrine of Christ.

They manifest this by endeavouring to explain away the time-honoured subordinate standards which were drawn up with such care and precision, and thus give a totally different meaning to the statements of doctrine contained in these documents and

to the passages of Scripture upon which they are based. They maintained that the old standards were out of date, and that the Church of the present day should not be bound by Standards which were framed three hundred years ago, purposely ignoring the fact that these doctrines were based wholly upon the Word of God, and that "the word of our God endureth forever." The real reason, however, is, that these doctrines and the carnal mind cannot agree "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This is behind all the movements to modify the subordinate standards which has blurred the fair face of the Church in Scotland for the past eighty years and more. These modifications imply a denial of the fundamental doctrines of the Word of God, treating them as antediluvian and inconsistent with the character of a merciful God.

In this connection we may briefly draw your attention to the position of the Church of Scotland in our own day. It is the Church of the Reformation? Is it the Church of Knox, Melville, Henderson, Chalmers, and a host of others too numerous to be mentioned? Is it the Church of the Rev. Donald Macfarlane, Dingwall, and the Rev. Donald MacDonald, Shielraig, and those who continued with them, and the Church of your fathers and mothers? Verily no. To prove that, we do not need to go further back than the Union of 1929 between the Church of Scotland and the United Free Church, and, for a few minutes, examine the Basis of that Union. In the doctrinal Basis of that Union we have (1) The Westminster Confession of Faith; (2) The United Presbyterian Declaratory Act of 1879; (3) The Free Church Declaratory Act of 1892; (4) The Church of Scotland Act on the Formula (1910). Thus we see that though the Westminster Confession is given first place, it is to be understood in the light of the other documents mentioned. If we take the United Presbyterian Declaratory Act of 1879 we find that such subjects are accepted in it a universal atonement, a universal salvation, a denial of the total depravity of our nature, an assertion that sinners can be saved without the Gospel, and that the Confession of Faith is to be understood in the light of this Act. As the Free Church Declaratory Act of 1892 was framed in order to bring the Free Church into line with the United Presbyterian Church so as to effect Union, the statements of the two Acts are practically identical, and therefore, I shall not take up time to refer more particularly to the Act of 1892. If one's life was spared and time given, I think a useful series of articles could be written on

this latter Act, showing from the Word of God, from the other writings of the Westminster Divines, and from the writings of their contemporaries the fallacies of the Act of 1892. By the Act of Parliament of 1921 the Church of Scotland got liberty to alter her Creed as she pleased, and by the Act of 1925 she succeeded in retaining the emoluments of the State. Both Acts were engineered through Parliament by the late Dr. John White of the Barony, Glasgow. By these Acts one can see that it is left for the Church from time to time to "declare what is the substance of the Reformed Faith."

This is largely the result of the Higher Criticism which came from Germany, and, as an overflowing flood, swept over the length and breadth of Scotland. The fruit of this destructive criticism was to undermine the faith of the people of Scotland in the Bible. It found its chief exponents in the divinity professors from Robertson Smith to the present day. The future ministry of the Church, while they sat at the feet of these destructive critics, became partakers of their plagues, and they, in turn, passed these plagues on to the people so that the whole land became polluted, and the people became alienated from the Church. No other result could be naturally expected, for if we were to accept the teaching of these critics, as many of the people of Scotland have, the Bible to us would be a tissue of falsehoods, contradictions, and forgeries, and there would be no rule to direct us how we might glorify God and enjoy Him. The God of Truth is taken out of the Bible by these men, even though He himself declares that He is "the way, the truth, and the life." The Deity of the Saviour is denied, His virgin birth, His vicarious sufferings and death, His resurrection and ascension, and the perfection of His atoning work, are all denied, while the work of the Holy Spirit is wholly left out of account.

Another step, manifesting that the Church of Scotland is on the down-grade, is the length she has gone in coquetting with Episcopacy. Our forefathers shed their hearts' blood, suffered untold agonies and privations in their fight against "black prelacy," and yet, the present-day leaders of the Church of Scotland would again bring our beloved land into that unsufferable bondage. True, it is the case that negotiations have been dropped, but it is only for the time being. On this point I would observe that history has a rather peculiar habit of repeating itself. Those of you who know the history of the Church, and everyone of you should, will remember that in May 1873 the proposals in the Free Church Assembly for Union with the United Presby-

terian Church came to an end for the time being. This continued until such doughty champions for the principles of the Free Church as Dr Begg, Dr Kennedy, and many others, in the course of nature, were taken out of the world. When that took place the Union negotiations were resumed, and, it does not require the spirit of prophecy to say that in a few years the same thing will happen with regard to the Union that, lately, has been dropped. Those who are endeavouring to bring about this Union, as far as the Church of Scotland is concerned, reveal too clearly that they brought not with them "the doctrine of Christ" for which their forefathers fought and died.

Again, those who promote these modern revivals, such as are connected with the Faith Mission, Tom Allan, and Billy Graham bring not with them "the doctrine of Christ." We feel that we cannot condemn too strongly these movements which carry with them so much of the excrescences of the flesh. To take for instance the Billy Graham movement. All the paraphernalia which accompanied the services were useful for gathering the crowd, yea, it did more, it worked up the natural emotions producing something akin to mass hysteria, causing people to come forward to say that they were converted. There were days in Scotland when conversions were numerous, but they were days of the power of the Holy Spirit, and the result was that the work was lasting, showing a permanent change in the walk and conversation of those who came under that power. The conversions that have been in vogue lately by "the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music" had plenty of noise accompanying them, but the goodness it produced was like the "morning cloud, and as the early dew it goeth away." Not only so, but it is followed by a hardness and a deadness which is appalling, and where any cleaving to religion is observed as a result of it, Arminianism and Antinomianism lift their heads unashamedly. This has been the case with so-called revivals in the past. It was the Moody and Sankey revivals which turned Scotland from a Scriptural Calvinism to Arminianism and, finally, to Atheism. We are still among the dwindling number who often heard the late Rev Neil Cameron, Glasgow, setting life and death before crowded congregations who listened to him amidst a silence, deep as death except for the voice of the preacher. He used none of the orator's arts, nor any of the contraptions of modern revivals; his manner was calm and serious, and as long as memory lasts some will not forget how he exposed the errors of Moody and Sankey, and showed the

damage they had done in Scotland. His own theology was that Scriptural Calvinism already referred to, manifesting that he abode in "the doctrine of Christ," while the Holy Spirit blessed his proclamation of it, and gave him many souls for his hire. This leaves no room for conjecture as to what his attitude to the Billy Graham Campaign would have been had he lived to see it.

The present Free Church is another example of a religious body not abiding in the "doctrine of Christ." In saying this we are not depending on statements gathered outside that denomination. A prominent Free Church minister, the Rev Kenneth A. MacRae, M.A., Stornoway, wrote a few years ago as follows:—"So far as some of the Free Church pulpits are are concerned, a robust Calvinism has given place to a colourless presentation of the doctrine of grace, which will neither satisfy a Calvinist nor offend an Arminian." *Resurgence of Arminianism*, p. 17. Not only is this the case as regards doctrine, but there is no uniformity of worship in the Free Church. In the Free Presbyterian Church you will find the same mode of worship in all our congregations, and a strict adherence to the Psalms as the only manual of praise. Not so in the Free Church. In Lewis, Skye, and probably all the Free Church Congregations on the West Coast of Scotland, together with the Highland Congregations of the Free Church in the City of Glasgow you will find the mode of worship identical with the mode of worship in the Free Presbyterian Church of Scotland and the same manual of praise, but let one go, for instance, to the Free Church Congregation of Burghead and he will find something different. There, he will see a choir, the congregation sitting at the prayer and standing at the singing, and more paraphrases sung than psalms. Here is a mode of worship which the Free Church dare not bring into their congregations in Lewis or Skye. That Burghead is not an isolated instance is very evident from the fact that a few years ago a letter appeared in the *Free Church Monthly Record* by one of their precentors upbraiding their congregations for not making greater use of paraphrases, and claiming that during the time he acted as precentor he sang more paraphrases than psalms.

We have, in our text, the solemn statement that "whosoever transgresseth, and abideth not in the doctrine of Christ hath not God." This does not mean that these people have not a god, as has been said already. They have a god of their own imagination, one who will connive at their sin, and whom they can do with as they like. This, however, is not the God of the Bible,

who is a God of infinite holiness, justice, and truth, yet who has condescended to look upon sinners in their low estate, and make a Provision by which they are saved eternally. In making that provision, He has revealed Himself in the Person of His only begotten Son as their Redeemer, who has paid a ransom for them, their Judge to set them free, and, through the work of the Spirit, their Sanctifier, to cleanse them and to present them before the Majesty on high without spot or wrinkle or any such thing. This cannot be done by the god of those who abide not in the doctrine of Christ. They have not God, and, therefore, whatever they may put in the place of the living and true God, cannot do what the living and true God alone can do. They have not a God who quickens the dead, and, therefore, they shall remain "dead in trespasses and sins." They have not a God who "gives the blind their sight" and therefore they see not the matchless beauty and transcendant excellency that is in the Lord Jesus Christ, and He continues to them as a "root out of a dry ground." The Church of old could say, "His mouth is most sweet," but those who abide not in the "doctrine of Christ," are strangers to the sweetness of the kiss of reconciliation. He "hath not God" is a solemn statement when applied to a sinner going to eternity, for it implies that he has nothing in prospect of that eternity but black despair. This he has as a result of despising "the doctrine of Christ" and Him whose doctrine it is. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace."

May the Lord bless His Word.

Letters of The Late Murdo Campbell, Inverness.

15 Argyle Street, Inverness. 22nd Nov., 1951—My dear Friend, I think it is time I was answering your kind and welcome letter. But it just shows how little I have of the true love. There is nothing too hard or difficult for love. It endureth all things. Man's chief end is to glorify God and to enjoy Him forever. If I do not love Him how can I glorify Him. I find I come short of that in everything I do. I find I cannot attain to it for want of love and true zeal for His glory. But says you, You must come to Christ just as you are with all your wants and wounds and

diseases and shortcomings, for He is made all things to His people. Who of God is made unto them wisdom, and righteousness, and sanctification, and redemption. But then am I not in danger of coming with a covering, which is not of God's spirit. If the Spirit of the Lord would give me the spirit of self-loathing and godly sorrow, then I would be in a more hopeful condition, not that my mourning would merit anything before God. But although such a condition often comes after a revelation of Christ to the soul, yet I believe, it also goes before. However, I have much reason to be ashamed of myself before the Lord. Were I to give my present experience as a mark of grace, I believe it would be more honest of me to give it as a mark of unwatchfulness and prayerlessness and slothfulness, because it is written that the soul of the diligent shall be made fat, and we are told to give all diligence to make our calling and election sure. What hope could I have were it not that it is written, that He is the Author and Finisher of faith, and that they are kept by the power of God unto salvation, and that salvation is of the Lord, and that He will bring forth the headstone thereof with shoutings, crying grace, grace unto it . . . With kindest regards, Yours very sincerely—MURDO CAMPBELL.

15 Argyle Street, Inverness. 16th Feb., 1952—My dear Friend, I received your very welcome letter some time ago . . . I have much reason to be thankful for the Lord's restoring mercy. The elder in writing to the well-beloved Gains says, "Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth." I honestly believe that portion will suit your case well and I wish it for you. Although, as regards my own case, I would like to reverse it. That is, I wish above all things that my soul would prosper and be in health as my body prospereth. Perhaps you will put me down for a heretic for reversing the Scripture, but you will understand what I mean. To be healthy in soul, I would like to have a true zeal for God's glory, a thing I cannot attain to, and there are many other marks of a healthy soul, which I would like to have. But we must look to Him Who glorified the Father on the earth and finished the work which He gave Him to do, and that on behalf of such as come short of His glory in everything.

I suppose you would hear the communion news long before now, much better than I could give. There was a good number of men on Friday. There were 22 on the list, but it was only 12 who spoke. The Question was in Job. "For I know that my

Redeemer liveth, and that He shall stand at the latter day upon the earth." Given out by John Grant. There was a Presbytery meeting at 3.30 so there was no time for the others to be called. The ministers were enabled faithfully to preach the whole counsel of God His Word will not return unto Him void, but it shall accomplish that which He pleases, and shall prosper in the thing whereto He sent it. I believe this will be a comfort to the men who bear precious seed. When they cannot command the showers to mollify, nor the sun to shine upon it, they have to wait patiently on Him Who giveth the increase. It is truth that Apollos watereth, but you know better than I do that Apollos was only an earthen vessel in the hand of the Great Husbandman to water His own plants. I remember when I was a little boy at school learning to write, the teacher used to take hold of my hand with the pen in my hand shewing me how to write. I believe the Lord's children will be feeling this need of the warm hand of the great Teacher to direct them in all that their hand findeth to do . . . With kindest regards, Yours sincerely—MURDO CAMPBELL.

15 Argyle Street, Inverness. 27th Feb., 1953—My dear Friend, It was in my mind to write you long ago, but I feel so poor and miserable and dead, that if I were honest in telling my experience, my letter would be like an obituary on my own spiritual death. What awful ruin sin brought upon us! We would like to hear the money sounding in our own pockets making ourselves and others believe that we are rich. I remember hearing big Rory MacLean who was missionary at Beaulay, one, two or three of the men being present at family worship, they were striving about concluding. At last Rory was prevailed upon to conclude, and he began thus, "O Lord, we are like little children when their mother would be sending them to the shop, they would not like to go unless they had money, but if they had money they would be quite willing to go." So that is the way with me, too proud to be a beggar. But the Lord will have all His people to be beggars, as long as they are in this world . . . With kindest regards, Your sincere friend—MURDO CAMPBELL.

The Late William MacDonald, North Uist.

William Macdonald was born at Tigharry, North Uist, on the 8th day of October, 1868. As a young man he went to Perth to learn the blacksmith trade. Having finished his course there, he efficiently carried out his work to the satisfaction of all his

customers. When he married, he made his home in Tigharry, where he remained for the rest of his life. He had a large family of seven daughters and three sons. Between his trade, and the attention which his small farm required, he worked hard, diligently and cheerfully for his livelihood.

Until his early manhood, he lived without God, and without hope in the world. In his later years, he would say, "During those days of my ignorance I had no sin," meaning that he had no true sense of sin and guilt before God. When his family were still little children, he was convinced by the Holy Spirit of his miserable and lost state in view of eternity. Under conviction of sin, he was brought very low mentally and physically. Although he was of an inherently strong constitution, he felt at times very weak and void of interest in anything belonging to this world—his distress of soul was so poignant. His prayer and heart's desire, above everything else, now was that his soul would be delivered from the "Wrath to come." He continued in this state of soul concern and spiritual anguish for a very long period during which he was terribly assaulted by the devil. His beloved wife was greatly concerned for him in his distress as she was well aware of at least some of the horrible suggestions made to him by the Wicked One. During this time, he often roamed all alone for hours on moors and meadows, seeking forgiveness of sins, and rest for his weary soul, only to return home late in the evening, tired and forlorn, afraid that his soul would be lost for all Eternity. William realised, through bitter and solemn experience, that "the wages of sin is death."

In this state of mind, he left home on a Sabbath morning to go to the Public Worship of God. On arriving at the place of worship, he went over to the back of the church, and there, when his reason seemed to be giving way, he experienced the Word of God coming with power, light, comfort and joy in the Holy Ghost to his tired, distressed soul. The portion through which he got liberty was, "But we are not of them who draw back into perdition; but of them that believe to the saving of the soul." Heb. 10:39. After the service, like the Ethiopian eunuch, "he went on his way rejoicing."

For a considerable time he enjoyed much of communion with God, when by faith he beheld "the Glory of God shining in the face of Jesus Christ." He now applied himself with quickened interest to his work at the anvil and in the fields. One day, however, while he was working at peats, and greatly cast down

by the temptation that it was not the saving work of Grace that had begun in him, the truth in Isaiah 61 : 1 : "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," came with much light and unction to his understanding so that, as he himself related, his body was strengthened as well as his soul. After a long day's hard work he came home without feeling in the least tired—the Peace of God that passeth all understanding filled his heart and mind.

He had his share of sore trials in his wilderness journey. At one time, he was accused by a son of Belial of stealing a sheep of his. William felt this wicked accusation keenly. Naturally of a quick-tempered disposition, he was about to leave his own home with every intention of chastising this malicious enemy when the Word of God checked him. The portion which restrained him was : "For ill men's rod upon the lot of just men shall not lie; lest righteous men stretch forth their hands unto iniquity." Ps. 125 : 3. In due course, it became very evident that the hand of God in judgment had fallen upon his wicked accuser.

He witnessed publicly on the Lord's side in the Free Presbyterian Congregation of North Uist where he was afterwards elected and ordained as an elder. He was a great admirer of the late worthy Rev Donald Macfarlane and Rev Donald Macdonald. Those godly ministers were both natives of North Uist. William was a faithful witness for the Word of God and for the testimony which those able ministers of the New Testament raised on the side of the Truth in Scotland in 1893. He feared no man when he stood for the Word of God and the Cause of Christ. The North Uist Congregation had no doubt about that when they experienced a very sore trial with regard to the testimony of the Church. William was a real Christian gentleman. It certainly could be said of him that he was "a lover of good men." When there was no minister in the Free Presbyterian Congregation of North Uist, he frequently presided at the Public Worship. At such times, his experimental discourses were very acceptable to the godly in the congregation. He often lectured from the Epistle to the Ephesians. Having been convinced by the Holy Spirit that he was at one time far off and having savingly experienced what it was to be "made nigh by the Blood of Christ," he valued the inspired epistle. He had an able and alert mind which enabled him, under the teaching of the Spirit, to speak experimentally

and properly in giving marks of Grace at the "Question Meeting." At such meetings those blessed with spiritual discernment highly appreciated his able exercises. One of our senior ministers has remarked that he was of the opinion that William Macdonald was the ablest theologian among "the men" whom he met in the Western Isles.

One evening after a service at a communion season, while he was getting near home, his mind was so much exercised in meditation on the Person of Christ, especially with regard to His Incarnation, that he turned back and walked a long distance to the manse to get the view of a senior minister on the point with which his mind was exercised. With the answer that the minister gave him, he left the manse satisfied and happy, thinking nothing of walking another four miles to his home in Tigharry. From his deep sense of sin he often in his prayer quoted from the seventh chapter of Romans.

During the last three years of his life, he was not able to attend the Public Means of Grace. Concern for the congregation, which during those years had no settled pastor, lay heavily on his mind, but he was taken away from this world before the vacancy was filled. Before he was taken away, however, he had the joy of seeing one of his sons publicly professing the Lord and afterwards ordained an officer-bearer in the congregation. Through the infirmities of old age, he eventually took to his bed. On his death bed, he had a good measure of assurance of his interest in Christ. About three weeks before the end came, he expressed in our hearing (and that was our last meeting with him in this world), that his hope for Eternity was in Christ and in Him alone. At the age of 90 years he passed away to his everlasting rest on the 4th day of March, 1959, in the early morning.

To his widow, sons and daughters who loved and respected him highly, we extend our sympathies. What need we have of men like William Macdonald to be raised up by the Lord in our congregations! "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into His harvest."—A. MACKAY.

Criosd 'n a Dhia agus 'n a Dhuine.

'S fheudar aideacadh, 'n uair a thàinig am F'ocal san fheoil nach d'thàinig caochladh no atharrachadh air an dà nàdur: cha d' atharraich an Diadhachd gu daonnachd, 's cha mhotha a dh'

iompaicheadh daonnachd chùm Diadhachd; ach dh' fhuirich iad le chéile eadar-dhealaichte 'n am buaidhibh mar a bha iad. Ged nach eil e comasach dhuinne a thuigsinn cionnas a tha an dà nàdur a co-aontachadh 's an aon phearsa, gidheadh cha'n e mhàin gu bheil an fhìrinn so air a teagasg dhuinn gu soilleir ann am focal Dé; ach tha e follaiseach dhuinn ann an uile eachdraidh Chrìosd. Beachdaich gu suidhichte air Iosa Crìosd, agus mothaichidh tu soilleir 'n a phearsa Dia agus duine. Ann-san cha do chaill an Dia a bheag d' a Dhiadhachd, agus cha'n eil an duine air chor air bith air a dhealachadh o fhìor dhaonnachd. An àm a bhreith chì thu'n "duine" air a gheur-leanmhuinn le Herod, agus anns a cheart am chì thu daoine glìce na h-àirde an ear a toirt aoraidh Dha mar "Dhia." An am a bhaistidh le Eoin, chì thu'n "duine" a teachd a nìos o Iordan, agus an "Dia" air a ghairm o neamh le guth an Athar shiorruidh, ag ràdh, "'S e so Mac mo ghràidh anns am bheil mo mhor thlachd." Anns an luing, chì thu'n "duine" air a chlaoidh, agus 'n a throm-shuain, agus "Dia" a tha smachdachadh na gaoithe agus na fairge, 's a chuir gu tosd iad le aon fhocal. Aig uaigh Lasarus chì thu'n "duine" a sìleadh nan deur, agus "Dia" a thug a charaid a bha ceithir laithean marbh, le focal a chumhachd chùm beatha. Ann an gàradh Ghetsemane chì thu'n "duine" air a ghlacadh leis na saighdearaibh, agus "Dia" a tha le anail a bheoil a bualadh nan saighdearan dalma sin gu làr. Air a chrann-cheusaidh chì thu'n "duine" a bàsachadh, agus "Dia" a tha san àm sin a toirt air an domhain criothnachadh, air chor 's gun do ghluais an talamh, gu'n d'fhàinig dorchadas air aghaidh nan speur, gu'n do dhiùlt a ghrian a solus, gu'n do sgoilt na creagan, agus gu'n robh an saoghal air fad fodh uamhas, mar gu'm bitheadh e air a dhùsgadh gu mothachadh le bàs a Chuithear agus Fhear-saoraidh.

Notes and Comments.

A Jewess Reprieved.

We give the following Extract supplied by the B.B.C. as a striking experience of a German Jewess.

Extract from: *Woman's Hour. A Reprieve*, by Lisa Goertz.
Transmission: Wednesday, 3rd February, 1960, 2 p.m.

COMPERE.—Recently we have had some grim reminders of those days when the Swastika symbolised the terrible scourge that lay upon Europe. Our last speaker, Lisa Goertz, is a German Jewess who lost her entire family—two children, husband,

mother, brother, simply because they were Jews. Ironically she herself was brought up a Christian. She came to feel her life had no meaning. She had nothing to live for.

LISA GOERTZ.—I remember one night in November. I was alone—bitterly alone. Work had been refused me, a Jewess, I had no money, no food, no coal, nothing. And so I decided to make an end to my life and felt relief at the thought that soon all will be over. I went down to the river and there it happened: across the dark water I saw the Cross and Jesus Christ on it. It was not the face of a victor but the face of a fellow-sufferer full of understanding, compassion, and love. For a few minutes we gazed at each other—both of us Jews, and then the Vision disappeared. Somebody who is sceptical might say: you were overwrought, desperate, hungry, exhausted. Yes. I was all that, but I know that from this moment onward my life had changed. It was not as if a fairy had waved my troubles away. The world around me was still the dark terrible world of persecution, deportation and death. It began that I could not do what I intended to do: I could not commit suicide. Slowly and heavily I turned back into the night. Suddenly a hand gripped my arm. "Let me go!" I said. "I am a Jewess!" And heard a voice saying: "The God of Jacob is our refuge." I stood quite still. "What did you say?" I stammered. And again I heard the words: "The God of Jacob is our refuge."

It was a young Parson. The Parson took me home and his wife put food and drink in front of me. "You must not do this," I cried desperately, "you will be punished for helping a Jewess!" They smiled and the Parson said gently: "We only do what our Leader has asked us to do." I misunderstood him completely: "But Hitler . . ." I started. "Our Leader is Jesus Christ, NOT Hitler," was the simple reply.

The South African Internal Conflict.

The open and active conflict between the South African Government and the African native population which broke out in March, was not unexpected by many who have viewed with anxiety for some time now, the extreme Native policy of the White Government. It seems that the Africans recently used the Pass-laws to voice their opposition to the general oppressive Government measures. It is a punishable crime for an African to go "abroad" in South Africa without the required personal pass; and so thousands besieged police stations asking to be arrested because they did not deliberately carry their passes. Thus began

shootings by the South African police and riots and demonstrations by thousands of Africans in varied places. These facts our readers are familiar with. The South African Government have made their country a dangerous place to live in, having provoked and stirred up conflict and hate. No doubt there were and are, delicate and difficult problems when we consider that the whites have for many years built up the country as to industry, education, etc., and the fathers, grandparents, and great-grandparents of many of the white population were born in South Africa and lived all their days in it. Nevertheless the native population here, as elsewhere, on this great continent are awakening to demand privileges and powers which they deem to be their due.

To utterly reject these demands and to segregate the native population by such laws as the Bantu Act, and the policy of *apartheid*, is alien to our Christian way of thinking, although many of the white political leaders belong to the South African Dutch Reformed Church. The latest news about the conflict at the time of writing is that Africans are using violent intimidation towards Africans to prevent them returning to work. And the Government have declared that by their forces they are out "to intimidate the intimidators." So the situation is full of human sin, malice and folly and fear. The intervention of the Lord by His Spirit and in His providence is urgently required to restore peace, goodwill and an atmosphere of a Christian character to the attractive land of South Africa. We are very conscious of the fact that our observations here but touch the outer fringe of the whole immense problem.

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.

New Printers for Magazines.

At a recent meeting of the Church's Magazine Committee it was decided to give the work of printing and despatching the Free Presbyterian Magazine and the Young People's Magazine to the printing firm, Bennet and Thomson, Church Street, Dumbarton, as from this month. This issue is printed by Bennet and Thomson. There will be a full report given to the Synod at its meeting this month on this change of printers.

The Synod Meeting.

The annual meeting of the Synod of the Church will take place in the Free Presbyterian Church, Gilemore Place, Edinburgh, on Tuesday, the 17th day of May, 1960, at 6.30 p.m. (D.V). The retiring Moderator of Synod, the Rev William Grant, will then conduct public Worship. It should be noted that the Synod is being held this year in Edinburgh for the first time.—Robert R. Sinclair, *Clerk of Synod*.

St. Jude's Manse Fund Appeal.

In the June, 1959, issue of the Free Presbyterian Magazine there appeared a notice of appeal by St. Jude's Congregation, Glasgow, in connection with their proposal to build a Manse on vacant ground adjacent to the Church. On the grounds of poor amenity and prohibitive cost, this proposal has been departed from, in favour of purchasing a suitable house, near the Church, and in a good locality.

Following upon this decision, the Deacon's Court have been successful in securing a house at 13 Kingsborough Gardens, Glasgow, W.2. The cost of the house, together with necessary improvements and decoration, is in the region of £3,000. The proceeds of the sale of the old Manse, added to the present total of the Manse Fund, will meet almost half of the amount.

The Office-bearers feel that there may be some who contributed to the Manse Fund with the sole purpose in mind of building a Manse, as outlined in the previous appeal. They would appreciate if any who contributed to the Fund in response to the last appeal, and who do not wish such contribution to be used in the purchase of the present Manse, would notify the Treasurer to this effect as soon as possible.

They also renew their appeal, on this occasion, to the friends of St. Jude's, at home and abroad, to support this project; and they take this opportunity of thanking those who have so kindly contributed already. The Treasurer of the Fund is Mr D. A. MacPhail, 4 Roxburgh Street, Glasgow, W.2.

The Southern Presbytery cordially endorses this Appeal.—14th March, 1960. Signed: Donald Campbell, *Int. Mod.* Malcolm Macsween, *Clerk.*

Binding of Monthly Magazine.

This final notice is given that our Church Magazines (Ordinary and Young Peoples) to be bound into volumes, must be despatched on 24th or 25th May, with name and address and number, sent to Special Bindery, Messrs Oliver & Boyd, Ltd., Tweeddale Court, Edinburgh.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—A Friend, £10; Miss M. B., Hamilton, 10/-; Mr J. A. MacC., Rockdale, Dervaig, £4 3/-.

Home Mission Fund.—A Friend, £5; Mr F. Seannlios, Kirkhill, £1.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mr J. MacL., Achness, Strathnaver, £5; M. M., Glasgow, £2; Friends, New Zealand, £5; Mr J. MacP., Valley Road, Gisborne, £1 15/-.

Foreign Missions.—A Friend, £10; Friends, New Zealand, £3; Mr J. MacP., Valley Road, Gisborne, £1 15/-; Mr R. Vette, Gisborne, £15; Mr W. Ross, Waverley Street, Ottawa, £6; Mr R. D. N. Penefiler, £2; A Glasgow Friend, £5; Mrs A. T., Strathbungo, £1 3/-; Mr and Mrs I. Ross, Lochec, £3; Wick Sabbath School, for Electricity at Mission, £6 12/-.

Mission Transport Fund.—Anon., Argyll, £1; Mr S. Braaksma, Netherlands, 10/-; "G," £16; "Smokeless Fuel," £5; Gairloch Friend, per Rev. J. P. MacQ., £5; Mr H. Kitchen, Winnipeg, £37.

Mission to the Jews Fund.—Friends, New Zealand, £2; Mr W. R., Ottawa, £5; Thank Offering, Melvich, £1.

Trinitarian Bible Society.—Scourie Congr., £3 10/-.

Dominions and Colonial Fund.—Mr W. R., Ottawa, £5.

Home of Rest Fund.—Mr Peter Loudon, £5.

Legacy Fund.—From the Executrix of the late Mr Angus MacPherson, 3 Stirling Dr., Garve, the sum of £100 bequeathed to the following Funds:—Sustentation Fund, £25; Home Mission Fund, £25; Foreign Mission Fund, £25; Ministers, Widows and Orphans Fund, per Messrs Middleton, Ross, and Arnot, Solicitors, Dingwall, £25.

Free Distribution and Magazine Fund.—A Friend, 13/-; Anon., £1 11/11; Mr W. R., Ottawa, £3 3/-; Mr N. McL., Watford, 13/7; Miss M. McK., Victoria, London, 3/-; Miss McK., Dundee, per D. C. McK., Tomatin, 5/-; Mr P. Van D., Gisborne, 3/-; Mr J. R. P., Ullapool, 13/-; Mr W. C., Struan, 3/-; Miss A. M. Adabrock, 5/-; Anon., £2 12/-.

The following lists sent in for publication.

Auckland, New Zealand, F. P. Church Building Fund.—The Treasurer, Mr Ed. Christensen, 25 Fort Richard Rd., Otahuhu, acknowledges with grateful thanks the following donations:— Mrs Canty, 2 Mizpeh Rd., Brown's Bay, £23; Miss Shaw, Grafton, £1; A Friend, £3 15/-; Mrs de Malmanche, Papatoetoe, £100; Mrs Ralph, Matiere, King Country, £50; Mr and Mrs R. Bell, Papatoetoe, £5; Mr Ian Beaton, Matiere, King Country, £100; Mr and Mrs D. Beaton, Matiere, King Country, £100; Mr and Mrs Ed. Christensen, Otahuhu, £50; Friends in Matiere, £10; Mr Wm. J. Heikoop, Gisborne, £5; Mr Jan Van Dorp, Gisborne, £10.

Bayhead (N. Uist) Church and Manse Repair Fund.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks, £5 (3rd donation) from Mrs J. Robertson, Vancouver; £5 from Mrs J. MacLachlan, Inverness, per Rev. A. Morrison; £5 "In memory of Mother" Psalm 138. V. 8., per Neil MacIsaac; 15/- from Mrs Macdonald, Spanish West o/a Sustentation, Home Mission and Manse Repair Fund (5/- each); £1 from Friend, Stornoway postmark, per Rev. A. Morrison; £2 from Claddach Kirkibost Friend, per Neil MacIsaac.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges, from P. J. MacQueen, Drynoch, £5; Mr D. J. M., Satran, £5, per Rev. D. A. Maclean; Mr and Mrs C. MacCaskill, Ose, £5; Wellwisher, Carbst, £5; Friend, Flashadder, £5; Friend, Raasay, £1; Mr J. MacSwan, Struan, £4, per Mr D. MacCaskill; A Friend, £5; Mr E. MacRae, Raasay, £2; Mr R. D. Nicolson, Penefiler, per General Treasurer, £2.

Dornoch.—The Treasurer acknowledges with sincere thanks, £10 from E. G. M., Dornoch, o/a Sustentation Fund.

Edinburgh Church Repairs Fund.—Mr D. Macleod, Treasurer, gratefully acknowledges the following:— Miss K. A. Macleod, Abington Rd., Kensington, London, £4; Mr and Mrs J. R. Goble, Edinburgh, £5.

Glendale Congregation.—Mr A. Maclean, Treasurer, acknowledges with thanks, £1 from Friend, North Tolsta, for Church Repairs Fund, per General Treasurer.

London Congregational Fund.—Rev. J. P. MacQueen acknowledges, with sincere thanks, £20 from A London-Caithness Friend, for London Church Building Fund; £10 from a London-Caithness Friend; £2 from a Raasay Friend.

Oban Congregational Fund.— Mr J. Martin, Treasurer, thankfully acknowledges, £1 from Mr J. Maclean, Connel.

Ness.—Mr M. Finlayson, Treasurer, acknowledges with sincere thanks, £2 from "Friend, Ness"; £1 from "Friend, Tolsta"; and 10/- from "Friend, Tolsta." All for Skigersta Church Repairs.

Staffin Manse Fund.—The Treasurer acknowledges with thanks, £10 from R. M. D. "In memory of dear parents and loving sister."

St. Jude, Glasgow, Manse Fund.—The Treasurer acknowledges with thanks the following: Anon., Dumbarton Congregation, £1; Friend, £4; Anon., per A. Nicolson, £5; J. Martin, £1; Anon., 5/-; R. MacCuish, Cumbræ Lighthouse, per T. MacRae, £5; J. Ross, £1.

South Harris Car Fund.—The Treasurer acknowledges, with grateful thanks, Mr M. M., Finsbay, £1; Mrs J. M. L., Tarbert, £1; Mrs E. C., Leverburgh, per N. M. K., £1; Mr N. M. L. Glen, per S. M., £1.

Tomatin Church Extension.—The following amount is thankfully acknowledged: £3 from "Interested," per D. C. M.

Wick Congregation.—Rev. R. R. Sinclair acknowledges, with sincere thanks, £1 10/- for funds of Wick Congregation from Mrs MacPherson, Bonar Hospital, per Mr James Davidson, also £1 from Friend, N. Tolsta.

Dingwall New Church Building Fund.—Mr D. Matheson, Treasurer, acknowledges with sincere thanks, Anon., £2 10/-; John Livingstone, Muir of Ord, per A. M. L., £5; A. M. L., £5.