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THE NATIONAL BIBLE SOCIETY OF SCOTLAND
AND THE APOCRYPHA

The Apocrypha consists of a number of religious books found among some ancient copies of the Septuagint and are said to have been written during the last three centuries B.C. Some of the titles are—*The Books of Esdras, The Book of Wisdom, The Book of Baruch, Judith, etc.* A comment on the last-named book, *Judith*, states, “The geographical and historical references in the book are so irreconcilable with known facts that there is little doubt that the book is a historical fiction, intended to revive a spirit of heroism in the Jews of Palestine. . . .” Although some of the ancient Fathers gave a qualified place to some of those Apocryphal writings as distinct from the Canon of Scripture, yet Jerome stated that the Church’s attitude was: “Yet doth it not apply them to establish any doctrine.” These Apocryphal books receive their name from a Greek word which signifies—*of unknown authority or spurious*. And the Westminster divines in their *Confession of Faith* (which is the subordinate standard of the Free Presbyterian Church of Scotland, and also professed as such by others in Scotland) declare in chapter one on *The Holy Scripture*, Section three, as follows:—“The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and, therefore, are of no authority in the Church of God, nor to be any otherwise approved or made use of than other human writings.”

Although these writings were never admitted into the list of canonical books until the R.C. Council of Trent in 1546, placed them in the same rank with the inspired writings, yet the Protestant Churches rejected them for very good reasons. So much for the Apocrypha.

The National Bible Society of Scotland was founded in 1861, and until some years ago included in its Constitution, Rule 3, “The only Version of the Holy Scriptures in the English language which the Society shall circulate is the Authorised Version.” But on 13th October, 1947, the Constitution of this

Society was changed to permit of their publishing versions of the Scriptures in the English language other than the Authorised Version. The Free Presbyterian Church of Scotland withdrew its official support thereafter from the Society and with great regret. Other Churches in Scotland continued their support, being indifferent to this Constitutional change in the Society's Rules. We would like readers to note the date mentioned above, viz., October, 1947, as we shall revert to this date later.

In the April issue of the *Free Presbyterian Magazine* we wrote a brief opening article in connection with the publication of the New Translation of the New Testament of *The New English Bible*, on 14th March, 1961. The following is a paragraph from that article:—

“ The Church of Scotland urge for an entirely new translation—not revision—of the Bible was received with enthusiasm by scholars and most of the Churches in Great Britain. And then one conference led to another from October, 1946, onwards, until the work was actually undertaken. The British and Foreign Bible Society, and the National Bible Society of Scotland have officially supported the project, but not the Trinitarian Bible Society. These first two societies are represented on a Joint Committee for the direction of the work. And our readers ought to know that this Joint Committee appointed a panel of translators for the Apocrypha, as well as for the Old and New Testaments. And so the Church of Scotland and the National Bible Society of Scotland with its office-bearers from different Presbyterian Churches are involved in giving a place to the Apocrypha like the Church of England and the Roman Church. But many today professing to be orthodox, evangelical witnesses for truth, are members of religious societies and associations, and yet never seem to keep a proper watch on all the activities of such societies.”

To amplify the above statement we quote now from the official leaflet published by the Oxford and Cambridge Presses, viz., “ On 10th July, 1947, the accredited representatives of the Churches met and formed themselves into a Joint Committee which undertook responsibility for the direction of the new translation and later made provision for some extension of its membership, including the reception of representatives of the British and Foreign Bible Society and the National Bible Society of Scotland. From that time the Joint Committee has met regularly twice a year. . . . At a meeting on 2nd October, 1947, the Committee arrived at an agreement with the University Presses of Oxford and Cambridge whereby the latter should bear the entire cost of translation and publication. . . . The Joint

Committee organised the work by appointing three panels of translators, one for the Old Testament, one for the New Testament and one for the Apocrypha, each with its own convener. . . ."

The terms used in the paragraph of our opening article are obviously restrained, yet pointing to a definite attitude to the Apocrypha by the National Bible Society of Scotland and all officially connected with it. Later, we received a letter dated 7th June, 1961, from the General Secretary of the Society in which he refers to our article thus: "There is one particular sentence on page 354 to which I would like to make a correction. The sentence reads: 'and so . . . the National Bible Society, with its office-bearers from different Presbyterian Churches, are involved in giving a place to the Apocrypha like the Church of England and the Roman Catholic Church.' As far back as July, 1959, the Board of Directors of this Society passed a minute saying that it was understood that when the Apocrypha came to be published some years hence the name of the National Bible Society of Scotland could not be included in the title page of any edition containing the Apocrypha. I shall be glad if you can make this correction for the information of your readers."

We replied to the General Secretary's letter on 12th June, 1961, and stated, *inter alia*: "Let me state at once that in my opinion the aforesaid information cannot possibly be used for correcting the part of my article you quote. . . . But I am afraid that the minute of the Board of Directors of your Society as quoted . . . , only opens the National Bible Society to further criticism, unless you can contradict official, printed statements upon which much of my article was based; which statements declare that representatives of the National Bible Society of Scotland were included in the Joint Committee which organised the work of the New Translations since 1947, '. . . by appointing three panels of translators, one for the Old Testament, one for the New Testament and one for the Apocrypha, each with its own Convener.' You cannot deny that these official statements prove that your Society and its office-bearers are involved in giving a place to the Apocrypha . . . surely if the English language means anything, it means that they involved your Society and all the office-bearers in recognising the Apocrypha along with the Old and New Testaments as worthy of being translated afresh. And I may remind you that the Brochure sent out prior to the publication date of the New Translation of the N.T., clearly indicates that the Apocrypha is part of this New English Bible. To reveal now that your Society decided as late as 1959, that

the name of the National Bible Society of Scotland was *not* to be printed in the title page of any edition containing the Apocrypha, along with the names of Churches and other Organizations who also co-operated in the work is, to say the least of it, action on the part of your Society which will give the public the impression, when the Apocrypha is published, that the National Bible Society of Scotland had no part or lot in the work of its translation. . . . I intend to write again in the *Free Presbyterian Magazine* in terms of this letter. But before I do so, I shall await any reply you may see proper to write me in answer to this letter."

We later received a letter dated 19th June, 1961, from the General Secretary of the National Bible Society, stating that he was laying the matter before the next meeting of their Executive Committee. And following this a final letter dated 24th June, 1961, came from the General Secretary stating: "With reference to your letter of 12th June, which I laid before the meeting of my Executive Committee this week, I have been asked to say that we have nothing to add to the statement which I made in my letter of 7th June."

We may now repeat that our original statement regarding this Society "giving a place" to the Apocrypha was couched in anything but harsh or unguarded terms; for we knew our observation to be true and did not require to use emphatic language. And what we have written now might never have been written unless the National Bible Society of Scotland had, by the hand of their General Secretary, sought a correction, thinking us to be somewhat lacking even in average intelligence. Unless, on the other hand, the National Bible Society officials were genuinely so simple as to conclude that they had a complete answer and safeguard against involvement with the Apocrypha. But in addition to this matter of the Apocrypha, it is sad indeed that this Society with a good record in the past should be, in part, responsible for the modernistic New Translation of the New Testament, which is wholly unacceptable to true, faithful lovers of the Holy Scriptures.

We would remind our readers now of the year 1947, the year when the National Bible Society of Scotland changed its Constitution to permit it to publish other Versions of the Scriptures other than the Authorised Version. At that time the Synod of the Free Presbyterian Church ceased to give official support to the Society; but as far as memory serves us the background reason for changing the Constitution was not divulged to, or discovered by, the Synod at that time although interviews took place between

appointed members of Synod and the Society. But now we really know the reason, after fourteen years, for the change of the Constitution in 1947, namely, the National Bible Society of Scotland were already more or less involved in the work to be done regarding the New Translations of this New English Bible.

As a final word upon this matter, we really wonder how much professed Christians who claim to be evangelical and protestant, examine the decisions and actions of Societies to which they belong as members or as office-bearers. Modernism and Romanism may be resisted by some when these openly reveal themselves; but otherwise it seems as if the people generally in Scotland are asleep or unwilling to enter controversy and to offend backsliding Societies and friends. "Therefore have I also made you contemptible and base before all people, according as ye have not kept my ways, but have been partial in the law." (Malachi, Chapter ii: verse 9).

MESSAGES FROM THE MOUNTAINS

by Rev. D. M. MacDonald, Edinburgh

Calvary

This mount was a place of execution outside of but near to the city of Jerusalem, and on it the Saviour was crucified. The last utterances of righteous men have been treasured by many and given comfort to them so that it is with feelings of reverence and wonder that we should consider the last words of the Saviour on the Cross. Before this he had been arrested in the garden of Gethsemane where he had a foretaste of the dreadful sufferings He was to endure up to the time of his death. When He was taken to the house of the High Priest his rude and barbarous servants abused Him and would not allow Him to rest one minute, although he had had no sleep all night. They mocked, insulted, and miscalled Him. As soon as possible He was taken before the Jewish Council and they decided to charge Him before Pilate the Roman Governor with stirring up the people to rebel against Cæsar. After considering their accusations he declared that he found no fault in Him. Then Pilate offered to release Him, but they said that he could set free Barabbas, a robber, and demanded that Jesus should be crucified. Contrary to his own convictions and inclinations, the Governor gave sentence that it should be as they required. Here judgment was turned away backward and justice stood afar off for fear of popular fury. He was scourged, and his brow lacerated with a crown of thorns, His cheeks mangled by cruel hands and exhausted in

body, He was compelled to bear His cross until they laid it on Simon, a Cyrenian that he might bear it after Him to Golgotha. There He was crucified between two thieves, one on the right hand, and the other on the left. They both reviled Him at first and soon one of them repented and felt his need of salvation so that he was changed in his mind and his speech. He began to rebuke his companion for his unseemly language, and acknowledged the justice of the sentence passed on them both. Then he prayed in these words, "Lord remember me when Thou comest into Thy kingdom." Jesus answered saying, "Today, thou shalt be with me in paradise." What an amazing change took place in the soul of this poor sinner when at the eleventh hour he was saved on the brink of Hell by the exercise of faith on the Saviour, who in his dying moments had compassion on him and prepared him for glory. During 24 hours He was in three kingdoms, the kingdom of darkness, the kingdom of grace, and finally the kingdom of glory. The lesson taught by the conversion of the malefactor is that no one should presume that he will be saved on a dying bed, and no one should despair if he makes proper use of the day of opportunity.

Remarkable prodiges accompanied the Crucifixion. The sun was darkened for three hours and the air was clouded causing thick darkness over all the earth. The vail of the temple was rent in the midst signifying that the Old Testament Dispensation was now to end and the New Testament Dispensation was to begin. The eclipse of the sun and the pall that followed might be regarded as a sign of mourning at the terrible spectacle of the Eternal Son of God being crucified and slain by wicked hands as the Apostle Peter says.

After receiving the vinegar the Saviour cried with a loud voice, "It is finished." He then bowed His head and gave up the Ghost. The original Greek has just one word "Finished." The word is very comprehensive and we shall now consider briefly its various implications. The malice and enmity of His persecutors had been manifested to the end and they could do no more. Satan had done his utmost to prevent Christ from finishing the work of redemption by various temptations. Satan appears to be at the head of a vast confederacy of evil spirits in league against the world, and the Son of God was manifested to destroy the works of the devil. In His farewell address to the Apostles He said, "This is your hour, and the power of darkness," and again, "Now is the Judgment of this world; now shall the prince of this world be cast out." We may believe that He had to contend with this formidable foe in the olive-garden

when three times He rose from his posture of agony to warn the disciples of the tempter's presence and wiles—"Watch and pray, that ye enter not into temptation." The same Spirit of evil followed Him to Calvary employing professedly religious and wicked men to revile and insult Him in His dying moments. The Psalmist in that Messianic, beautiful — Ps. 22 — describes the conflicts and triumphs of Christ, mentions that in one of His last prayers He asks to be delivered from a roaring lion, mightier than the rest. "Save me from the lion's mouth." The prayer is heard. The next utterance is a burst of triumph to the end of the Psalm. Satan is defeated.

The work given to Him by the Father was now finished and He was satisfied and glorified. The types and prophecies of the Old Testament which pointed to the sufferings of the Messiah were accomplished and answered, such as, His being sold for 30 pieces of silver, His hands and feet being pierced, and His garments being divided. The ceremonial law is abolished as the substance had now come and the shadows are done away with. The Lamb of God was sacrificed to take away the sin of the world, Heb. ix: 26, He made reconciliation for iniquity, and brought in everlasting righteousness. The great work of man's redemption was completed, Satan was conquered, principalities and powers spoiled, the Law satisfied, full satisfaction was given to the inflexible justice of God and a foundation of peace and happiness laid that shall never fail. The death of the Lord Jesus was voluntary, it was not extracted from Him but freely resigned which is implied in His own expression, "Father into Thy hands, I commit My spirit."

The last words of the Saviour were an intimation to the whole world, to His own people in it, to perishing sinners, to the self-righteous, to backsliders; and all are welcome to the salvation without money and without price that He offers them.

A WARNING TO YOUNG PREACHERS*

By the late Rev. John P. MacQueen

We have already drawn the attention of readers of our Magazine to the present-day practice of modern evangelical scholars, as distinguished from conservative evangelical scholars, on both sides of the Atlantic, in conceding to Modernists, by way of a broadminded display of impartial scholarship, that certain familiar passages of the Bible were not canonical, and that certain books of the Bible were not written by the writers traditionally

* This is the last article we received from our late brother minister and of which he spoke to us at the Synod in May.—Editor.

associated with them. The professed object of those concessions was to avoid the stigma of obscurantism, and to show that they were not dogmatically obstinate in clinging to age-long tradition, when impartial scholarly research has shown, so they think, the untenability of these long-established traditions. We have emphatically given our view that these modern evangelical scholars are far more dangerous in their conclusions and concessions than the Modernists themselves, because they are uncompromisingly firm regarding the Divine inspiration of the parts of the Bible they consider canonical, while treating with contempt, equally with the Modernists, the parts they consider uncanonical, whereas, of course, Modernists do not believe in Divine inspiration any more than did the notorious atheists, Tom Paine and Voltaire. A Modernist is an infidel, for all practical purposes, baptised as a Christian, thus adding hypocrisy to his infidelity. Our object on this occasion, however, is to warn against another reprehensible feature of the preaching and writings of some of these modern evangelical scholars, as distinguished from conservative evangelical scholars. One refers to their practice of tearing to shreds, by way of supposed analysis, the reputations and characters of the outstanding saints of the Bible.

One cannot help wondering how much the reviving and popularising of the writings of such professed evangelicals as the late Rev. Dr. Denny and Rev. Dr. Alexander Whyte, particularly the latter, have to do with what has become a modern craze and obsession with these young modern evangelical scholars and preachers. Though the two authors named would be the last to have themselves charged with Modernism, nevertheless familiar association with Modernists greatly influenced them in their irreverent treatment of the Biblical Saints, and their grossly exaggerated enlargement on these saints' faults, failings, and falls in sin.

At present, we shall confine ourselves to a consideration of the Rev. Dr. Alexander Whyte's views as a warning to divinity students and young ministers. Our early issues of the "*Free Presbyterian Magazine*" contain many rebukes to Rev. Dr. Whyte for his views, including a very pointed and candid censure in a letter to him by the late Rev. Donald MacFarlane, Dingwall. Another writer in an early "*F.P. Magazine*," in an open letter to Dr. Whyte, asks him if he saw the angel with the drawn sword barring his progress on his way to pay a visit to Cardinal Newman. The writer adds: "If not, it was a bad sign." To our young readers we may mention that Rev. Dr. Whyte was minister of what used to be called Free St. George's, Edinburgh, after-

wards (since 1900), a U.F. congregation, of which Dr. Whyte was minister, being also for some time Principal of New College, Edinburgh. He died at Hampstead, London, on 6th January, 1920, in his 84th year.

Notwithstanding the fact that in his impressive preaching in St. George's, Edinburgh, in the course of which he frequently showed an uncommon sense of "the plague" of his own heart, and a deep appreciation of God's forgiving mercy in "Christ and Him crucified," earnest Protestants lost all patience with him, because of his frequent quotations from, and visits to, Cardinal Newman, and many other outstanding Romanist writers and preachers. His scathing denunciations of human depravity, on the other hand, were not at all relished by the over-polite and fastidiously-polished section of his congregation. His professed admiration for Dr. Thomas Goodwin, and the Puritan divines generally, was more than counterbalanced, in the wrong direction, by his equally ardent regard for the so called "saints" of the Papal System. His various mental attitudes thus constituted a bewildering and perplexing problem, so that very few genuine evangelical Protestants had any place for him at last, and he certainly was no example for a Gospel minister to follow. Instead, therefore, of reviving and popularising him and his works, his name should be allowed to die a silent death. As the late worthy Rev. J. S. Sinclair said at the time of Dr. Whyte's death: "One thing, which the present writer is sure of, is that if Dr. Whyte's soul is saved, as he trusts it is, much of his work is burnt up."

It is, however, especially regarding his treatment of the saints of the Bible that I want to warn young divinity students and young ministers. The present writer can never forget the evil effect and influence the reading of Dr. Whyte's writings had on one when reading in the early 'teens. It nearly altogether destroyed the natural respectful reverence a teenage boy had for these Divinely-honoured saints of God. It continued for many years to influence one adversely, though, of course, there was no claim to the possession of saving grace then. One can never forget, for instance, Dr. Whyte's statement: "No wonder King David's family became what they were, when this was the manner of their upbringing," and so on with the other men of God, with unbecoming irresponsible familiarity. Abraham, Noah, Jacob, Moses, King David, King Solomon, Elijah, Jonas, and many others, were severely censured by Dr. Whyte, as if they had spent most of their lives, like Manasseh, "doing that which was evil in the sight of God," whereas the 11th chapter of Hebrews makes no mention of their isolated faults and failings,

but embodies their worthy names in an enduring God-glorifying role of honour as those "who, through faith, obtained a good report," and whose lives form "the great cloud of witnesses," who are set as outstanding examples of God-glorifying faith, for the encouragement of the Church of Christ till the end of time. Let Christians follow them, insofar as they followed Christ.

As the late Rev. D. Beaton, Oban, said: "The faults and blemishes of the Biblical saints are left recorded as beacons of warnings to keep others from shipwreck, not as decoys to fascinate, embolden, and excuse." As Dr. Ryle of Liverpool said: "Many find it convenient by way of excuse for their own failings, to point to the falls of King David, and the Apostle Peter, who find it equally convenient to forget their life-long repentance, as manifested in the 51st Psalm, where the Psalmist declares: 'My sin is ever before me,' and in the 38th Psalm when he mourns: 'My folly makes it so,' and, in the case of the Apostle Peter, who 'went out and wept bitterly.'" There is only one unblemished person in the whole Bible, and that is He, who left a perfect and infallible example to follow in His steps. He came into the world "Holy, harmless, undefiled and separate from sinners," He lived thus, and left the world, without spot, or wrinkle, or any such thing.

If one young modern evangelical preacher had remembered these things, when preaching on King Solomon, he would not have ended his discourse, by leaving the great man of God without one redeeming feature. It was his intention, when he began, to paint a few bright spots in the black picture, but he carried the besmirching so far that he realised it was too late, so he ended by saying: "I really do not know myself what to say about his having been ultimately saved, or not, so we had better leave him." Would it not have been infinitely better to have remembered that it is written: "Among many nations was there no king like him, who was beloved of His God, and God made him king over all Israel," notwithstanding the fact that "even him did outlandish women cause to sin" (Nehemiah: xiii; 26). "God having loved His own, which were in the world, He loved them to the end," and His love to His people is like Himself "the same yesterday, and to-day, and forever," eternal, immutable, perfect, and infallible. "I have loved thee with an everlasting love, therefore with loving kindness, I have drawn thee."

Present-day publishing evangelical firms should cease to laud John Wesley and Dr. Alexander Whyte, and their strangely mixed and perplexing writings and views, and ministers of the

Gospel would do well, when dealing with the honoured saints of the Bible to remember: "He suffered no man to do them wrong: yea, He reproved kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm." Thus, though they were men of like passions with ourselves, God honoured them, with undying renown.

THE CHURCH OF SCOTLAND AND THE PAPACY

By Rev. John Colquhoun, Glendale.

In the General Assembly of the Church of Scotland last May a proposal was made and carried that committees of the Church should consider whether the Moderator, when in Rome, should visit the Pope. Even those of us who long ago lost faith in the Church of Scotland, if ever we had faith in it, were astounded. At the previous General Assembly, the sitting of which was graced by the Queen, the Quater-centenary of the Reformation in Scotland was celebrated, accompanied by an empty show of pomp and pageantry which is altogether alien to the religion of the Lord Jesus Christ. The half-hearted way in which the Reformation itself was spoken of and the manner in which the disinterested integrity of such men as John Knox was belittled, manifested unquestionably that another generation had risen "who knew not Joseph." This was only what was expected by some of us who, for years, realised that the Church of Scotland was honeycombed with Jesuits, but things that have come to light since then show clearly that the canker has spread further than ever we imagined. It has now been revealed that about forty ministers and elders of the Church of Scotland held a secret conclave last April with a Roman Catholic Abbot and a Romanist Professor of Heythrop College, Oxfordshire, in the Convent of the Sacred Heart, Edinburgh. We know that those office-bearers have denied that it was "secret" but say that it was "private." This is only a Jesuitical quirk which will deceive only the simple. As the meeting was intended to be secret, although news of it leaked out, so the subjects of discussion are kept secret except that in a general way it is said that it was church unity. It may be observed, in this connection, that what will not bear the light of day in discussions between these two parties whose outward professions are diametrically opposed can augur no good for the Protestant Cause, especially when the one party is dogmatically and uncompromisingly adhering to Roman Catholic dogma, and the other less than half-heartedly Protestant, as the length they have travelled on the downgrade of infidelity clearly proves.

The Subordinate Standards of the Church of the Reformation in Scotland clearly prove that, if adhered to, such a meeting could never take place. In the First Book of Discipline we read, "As we require Christ Jesus to be truly preached, and his holy sacraments rightly ministered; so we cannot cease to require idolatry, with all monuments and places of the same, as abbeys, monkeries, frieries, nunneries, chapels, chanteries, cathedral churches, chanonries, colleges, other than presently are parish churches or schools, to be utterly suppressed in all bounds and places of this realm, except only palaces, mansions, and dwelling-places adjacent thereto, with orchards and yards of the same. As also we desire that idolatry may be removed from the presence of all persons of what estate or condition that ever they be, within this realm. For let your honours assuredly be persuaded, that where idolatry is maintained or permitted, where it may be suppressed, that there shall God's wrath reign, not only upon the blind and obstinate idolaters, but also the negligent sufferers of the same; especially if God have armed their hands with power to suppress such abomination. By *idolatry* we understand, the Mass, invocation of saints, adoration of images, and the keeping and retaining of the same: And finally, all honouring of God not contained in his holy Word." *First Book of Discipline, Chapter III.* Those who framed the Westminster Confession of Faith which the Church of Scotland accepted on 27th August, 1647, and the Scottish Parliament on 7th February, 1649, held the same views, as we read, "There is no other head of the church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, which exalteth himself in the church against Christ, and all that is called God." *Confession of Faith, Chapter xxv : sect. 6.* The justly renowned Dr. McCrie says of the Roman Catholic Church: "It may be safely said that there is not one of its erroneous tenets, or its superstitious practices, which was not either originally contrived, or afterwards accommodated, to advance and support some practical abuse; to aggrandise the ecclesiastical order, secure to them immunity from civil jurisdiction, sanctify their encroachments upon secular authorities, vindicate their usurpations upon the consciences of men, cherish implicit obedience to the decisions of the Church, and extinguish free inquiry and liberal science." *Life of John Knox, Centenary ed. p.12.*

The Church of Rome claims to be *semper idem*, that is, always the same, therefore, what it was in the past must remain true of it as long as it will exist. There can be no change in its dogma,

that "ignorance is the mother of devotion," and in these countries where it has the ascendancy this is clearly proved by the high rate of illiteracy prevailing. The persecuting policy which it carried on at the Reformation must be its policy today wherever it can get the power, and the unanswerable question with which we are confronted is, How can such a tolerant Church, as the Church of Scotland claims to be, agree to its Moderator paying a visit to the head of the system which rejoiced in the massacre of St. Bartholomew, perpetrated the horrors of the Inquisition, and left the bones of God's martyred saints to bleach upon the Alpine hills, there to cry for the vengeance of Heaven? Has that Church forgotten the civil and religious liberties bestowed upon Scotland at the Reformation, and the rivers of blood shed in defence of these liberties then, and at subsequent periods in the history of our native land? One may well ask the question in view of recent happenings, Is the Church of Scotland in the grip of a powerful army of Jesuits who are bent on undoing the glorious work of the Reformation? If so, it is time for the members and adherents of that Church to consider the words of Holy Writ, "Shake thyself from the dust, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought." *Isaiah lii : 2, 3.*

As the Confession of Faith has been not only approved by the General Assembly but has also been ratified by the Scottish Parliament in 1649 and 1690 "as the public and avowed Confession of the Church of Scotland, with the proofs from the Scripture," any communication with the See of Rome of which antichrist, and the son of perdition, is the head, is not only a gross violation of their ordination vows on the part of its office-bearers, but it is a serious departure from the position ratified by the State, and, therefore, the present Church of Scotland cannot truthfully claim to be the church of the Reformation in Scotland as set up in 1560, and again confirmed in 1690, after the glorious Revolution when a Popish tyrant was hurled from the Throne of Britain. True it is that the position of the Church of Scotland in its relation to the State is altered, for, although it has secured to itself, through certain Acts of Parliament, the emoluments of the State, it is left to the Church for the time being to declare what is the substance of the Reformed Faith. It is no exaggeration to say that this opens a wide door for declaring Popish doctrines to be of the substance of the Reformed faith. We have an example of this in the Declaratory Act of 1892 when, by that Act, the time-honoured Calvinism of the Confession of Faith was diluted so that in

the creed of the Free Church and subsequently the Church of Scotland, rank Arminianism was declared to be the substance of the Reformed Faith.

Such conduct on the part of office-bearers in the Church of Scotland is highly dishonouring to the Lord Jesus Christ, who alone is Head of the Church, and it will not escape His righteous indignation for He says, "Them that honour me I will honour, and they that despise me shall be lightly esteemed" (I. Sam. ii: 30). That this applies to the Lord Jesus is abundantly clear from His teaching in the days of His humiliation, for He requires "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him" (John v: 23). That the leaders of the Church of Scotland, in holding communion with the Man of Sin, have seriously provoked the Lord, is very evident to any who will reflect on such a step as they have taken, and no matter how highly esteemed they may be among their fellows for their gifts and acquirements, the Word of the Lord must be fulfilled, "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way" (Ps. cvii: 40).

The question may well be asked in this connection, What is the position of the present Free Church with reference to the secret and public approaches of the Church of Scotland to the Papacy. Some years ago a majority of the members of its General Assembly turned down a request that there would be no exchange of pulpits between the ministers of the Free Church and those of the Church of Scotland. These exchanges have been going on so that, if there are no Jesuits among the Free Church ministers themselves, they cannot be sure that they have not been admitting Jesuits to their pulpits, with the inevitable result that their poor congregations may be polluted with doctrines, stated as subtilely as only a Jesuit can state them.

In conclusion, we may propose the question, What ought the Church of Scotland to do in this crisis? The number of ministers and elders who attended the secret conclave in the Edinburgh convent is stated to be forty, but who can say how many more would have embraced the opportunity if it were possible for them? We would like to believe that there are yet influential ministers and elders in the Church of Scotland who are faithful Protestants, and who appreciate what the Reformation has done for Scotland. Let such band together and say to those who would lead Scotland again into that Babylonish captivity from which we were delivered at the Reformation, "She shall not be defiled, ye shall not see your desire upon Zion." If they will not repent and turn from

their evil ways, let the discipline of God's Word be exercised upon them so that they would be prevented from pursuing their evil course within the Church. Scotland entered into a priceless heritage at the time of the Reformation, and a great part of the reason for her battles and divisions in the Church was that men arose within the Church who lightly esteemed that heritage and endeavoured to fix upon it excrescences of the flesh according to their own whims, and thus frame a religion which would satisfy the carnal mind, of which we read that it "is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii: 7).

DIRECTIONS HOW TO HEAR SERMONS

By Charles Simeon

"Take heed therefore how ye hear" (Luke viii: 18)

The office of a Christian minister is arduous. He is to explain and enforce every part of man's duty: he is to search out and censure every sin. After all his labours he will see but little fruit. However faithfully he preach, there are but few who will hear aright. This our Lord had just declared in the parable of the sower. He then enforced His declaration with this most important caution.

I. THE IMPORTANCE OF OUR LORD'S CAUTION

Our Lord elsewhere cautions His people to take heed *what* they hear; nor can anything be more necessary than to be on our guard against error. But the caution *how* we hear was also necessary for the following reasons:—

1. *Because many hear in an unbecoming manner*

(a) The generality are *careless* hearers. They attend God's house merely in conformity with the customs of the country. They suffer their thoughts to rove after earthly and carnal things. They discern very little difference in the doctrines which they hear. They, like Gallio, seem to 'care for none of these things.'

(b) Many are *critical* hearers. They can attend to nothing which is not composed with elegance; or they affect only what accords with their own views or religion. They judge of all they hear by a standard of their own. Hence they form parties, and set up one minister against another (I Cor. iii: 3, 4).

(c) Many also are *captious* hearers. They will not hear anything which militates against their prejudices. They cannot bear to have their favourite habits condemned. They are offended if their bosom lusts be faithfully reproofed. They too much resemble the

scribes and Pharisees of old (see Luke xi: 45; Mark vi: 17, 18; Luke xi: 54). While there continue such hearers, the caution will be necessary.

2. Because God Himself speaks to us by the preacher

Ministers are ambassadors for God, and speak in Christ's stead. If they preach what is founded on the Scriptures, their word, as far as it is agreeable to the mind of God, is to be considered as God's. This is asserted by our Lord and His apostles. We ought therefore to receive the preacher's word as the word of God Himself. With what humility then ought we to attend to it! What judgments may we not expect, if we slight it. Surely therefore on this account also we need the caution in the text (see II Cor. v: 20; John xiii: 20; I Thes. iv: 8, 11, 13).

3. Because every discourse increases either our salvation or condemnation

The word delivered is either a savour of life or of death. Our Lord Himself intimates this reason for the caution in the verse from which our text is taken. Hence our Lord's preaching eventually enhanced the guilt of the Jews. The same awful effects will be felt by those who slight His ministers. What stronger reasons for such a caution can possibly be imagined? (See II Cor. ii: 15, 16; John xv: 22).

II. OBEYING OUR LORD'S CAUTION

A humble mind will naturally receive instruction in a proper manner.

1. We should hear with candour

We cannot too carefully divest ourselves of prejudices. We should not call any man 'master' upon earth. We should rather weigh what we hear, in the balance of the sanctuary; but we ought to have our minds open to conviction. We should receive the seed in 'an honest and good heart': we should 'receive with meekness the engrafted word': nor can we hope to profit, if we do not cultivate this disposition (See Mt. xxiii: 10; I Thes. v: 21; Luke viii: 15; James i: 21).

2. We should hear with a desire to profit

The Word of God is profitable for many blessed purposes; yet it cannot be serviceable to us if it be not received in faith. But, when applied to the soul, its operation is very powerful. We should therefore at all times apply it to ourselves. We should go to the ordinances, as the sick to Bethesda's pool. Nor do we ever hear aright except when we attend in this spirit. It is the practical hearer only that derives benefit to his soul (See II Tim. iii: 16, 17; Heb. iv: 2, 12; I Peter ii: 2; James i: 22-25).

3. We should hear with humble dependence on God's Spirit

It is God alone who 'teacheth us to profit.' Human labours, without His blessing, will be vain. It is His work to open the understanding and the heart. To Him therefore should we look for the teaching of His Spirit. We should plead the promise which God has given us. In this way we shall experience much benefit from the Word. No obstacles whatever shall be able to withstand its power: it shall be a rich source of grace and wisdom to us (See Lk. xxiv: 45; Acts xvi: 14; Is. lv: 10, 11; II Cor. x: 4; Col. iii: 16).

LEAVE ALL WITH GOD

"Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee." (Prov. xx: 22)

Be not in haste. Let anger cool down. Say nothing and do nothing to avenge yourself. You will be sure to act unwisely if you take up the cudgels and fight your own battles; and, certainly, you will not show the spirit of the Lord Jesus. It is nobler to forgive, and let the offence pass. To let an injury rankle in your bosom, and to meditate revenge, is to keep old wounds open, and to make new ones. Better forget and forgive.

Peradventure, you say that you must do something or be a great loser; then do what this morning's promise advises: "Wait on the Lord, and He shall save thee." This advice will not cost you six-and-eightpence, but it is worth far more. Be calm and be quiet. Wait upon the Lord: tell him your grievance: speed Rab-shakeh's letter before the Lord, and this of itself will be an ease to your burdened mind. Besides, there is the promise, "He shall save thee." God will find a way of deliverance for you. How He will do it neither you nor I can guess, but do it he will. If the Lord save you, this will be a deal better than getting into petty quarrels, and covering yourself with filth by wrestling with the unclean. Be no more angry. Leave your suit with the Judge of all.

C. H. Spurgeon.

THE LATE MRS NICOLSON, INGWENYA MISSION

Mrs Nicolson was born in 1879 in Sutherland. To her parents and religious instructors she owed what knowledge of God and salvation she had prior to her conversion.

Her marriage to Norman Nicolson, a sea-captain, necessitated her leaving Scotland and proceeding to Seattle in U.S.A., where

she lived for a few years. Owing to the state of her husband's health they had to remove to the desert of Arizona where they endured much from the hands of the Roman Catholics. Her husband died in 1909. Before his death he gave this witness, "I will be a poor specimen at the day of judgment if I die trusting in my own righteousness. I hope to die trusting in the righteousness of Christ."

Mrs Nicolson returned to Scotland now, with two children. After spending some time at her old home she proceeded south to seek training as a teacher, and when on this journey she met a friend who asked her why she was intending to pass by Glasgow—the city where the eminent servant of Christ, the late Neil Cameron, ministered. On this advice she proceeded to Glasgow and there completed her training.

While in Glasgow she came under concern for her soul. It would appear that while hearing Mr Cameron preach from the words, "Thou art not far from the kingdom of God," she was convinced that she was without the kingdom. During the following months she went through much in her mind. One evening, on entering the prayer meeting in Glasgow, she had no sooner fixed her eyes on those who had already assembled than the Tempter said to her, "See all these people — they have been seeking for many years and are still without mercy." Immediately she thought on the words, "I will have mercy on whom I will have mercy," and, contrary to what carnal reason would have us believe, she was relieved and encouraged to seek. It would appear that she was questioning the work of the Spirit in her soul and again that blessed instrument was led to speak a word in season. He was preaching on the words, "Marvel not that I said unto you, ye must be born again," and, after mentioning the different manifestations of the Spirit, said, "If you have had enough for your purpose, ask not for more. If you have discovered that you were in the kingdom of darkness and had a wish to be taken out of it, you are already out of it." When she heard these words she could not believe that Mr Cameron had come so low and said to herself, "An d'thubhairt e sin?" (Did he say that), but for many a day afterwards and especially on her facing death and eternity she used to relate the incident and say, "But he did say it." Relief came to her troubled soul through the substance of what is contained in Psalm 23.

Her concern now was turned to her family. Here again the ministry of the late Mr Cameron was to prove her help. In her diary she writes, "I went to church this morning after experiencing great distress of mind on Saturday night and Sabbath morning

over McKinlay (her son). Mr Cameron took the above chapter for his reading and the sixth verse, 'The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul that thou mayest live.' He said, 'If the Lord has circumcised your heart, you will be saying, What about my son, and what about my daughter? but they are included in this promise. Bring them to the Lord at a throne of grace.' " Previous to this she had been tempted that her son had committed the unpardonable sin and that it would be a sin to pray for him. When she lost this son during the last war she was deeply tried over this promise.

She became a member in full communion with the Free Presbyterian Church of Scotland, Glasgow congregation, in the year 1931 and continued to the end of her life to adorn that profession. In the Mission Field she laboured assiduously.

Her last illness was a time of great solemnity to those who were privileged to visit her. From all quarters temptations were raised. The whole foundations of her hope seemed to shake. She complained that the Session had not been careful enough and that it was a big thing for anyone to say he or she knew the Lord. During this time the words were given to her by the Lord, "Call upon me in the day of trouble and I will deliver thee." At the first it was thought that these words related to a deliverance in the body, but it soon became evident that the meaning was deeper, that she had a trouble which occupied her mind far more and far weightier than her bodily afflictions. Each time when visited she wanted to speak of nothing but the work of regeneration. It was at this period that we heard from her own lips most of what we have recorded above. Thus she continued to the end, darkness and light alternating, showing to those around that not without reason did the Saviour say, "Strive to enter at the strait gate." The darkness passed away for ever, we believe, on Sabbath, March 5th, 1961, when she passed away to be "Before the Throne."

The remains of Mrs Nicolson were laid in the small graveyard here at Ingwenya to await the glorious resurrection. Thus she came to her end here, "Like as a shock of corn cometh in in his season."

The loss to the Mission is great. Her interest was both intelligent and spiritual.

To her daughter, who tirelessly attended to her while busy with the many other duties on the Mission, we extend sympathy. May the Lord raise up again such types of believers as are fast passing away from our midst.—ALFRED MACDONALD.

THE LATE MISS CATHERINE McCOLL, BALLACHULISH

Miss McColl lived in the village of Ballachulish about forty miles from Oban and twenty from Fort William. There she attended the U.F. church in the days of her youth. Referring to those days she would say, "I knew the presence of the Lord but knew not the Lord of the presence." Changes took place in the church and religious decay set in.

Miss McColl was now afflicted with a trouble that necessitated her staying in her home. The minister of the place never called on her. She had a secret longing for one to preach to her the truth of God. This secret desire was met in a mysterious way. A missionary by the name of Mr Fraser came to the village and as she looked through her window how often she longed that he would come to see her. Days passed and nothing happened. On a certain occasion she was asked to contribute towards the Church Funds. This she did, and the Missionary came personally to thank her for her gift. "No one calls on me," was her ready complaint. "You are such a good woman," replied the missionary. "Do you think I am a good woman?" closed the conversation that day.

The very next day the minister's little boy came to her house with the message that his father was going to pay her a visit. As the evening drew near she sat hopefully expecting to see not the minister but Mr Fraser. A loud knock at the door announced that the very man had arrived. After the arrival of the Minister and his elder it was suggested that there should be a meeting for worship in the house, and the Minister himself suggested that they should hear the Missionary. "Yes, we'll hear Mr Fraser tonight," she exultingly said. The Missionary preached and it would seem that the portion of truth was the marriage at Cana of Galilee. In the course of his speaking he referred to Adam being driven out of paradise and man having lost all favour with God. The effect is best told in her own words, "I did not know much. I was in a poor state, in a terrible, terrible way. I was at the Bible every moment." At this time the Lord showed her her sin, and her verdict on it was this, "My sin must have been very bad—ugly to look at." When relating this experience to me she added, "But this will not take me to heaven." The Lord made Himself known to her very clearly, so much so that when she heard Mr Fraser whom she loved so dearly preach from the incident relating to the Child Jesus being lost by his parents, and inferring that such would be the experience with the children of God, her feelings were those of great displeasure with Mr

Fraser. "Well, I said to myself, if He is lost to me I shall not be able to live." Many a precious experience she had in those days but which are too sacred to relate. Concerning her return to her duties she said, 'I was going back to the world, but I never forgot Him. He was first and foremost in my life.'

The bodily affliction which she had grew worse and worse, so that by the time I knew her she could hardly move a limb. Thus she lay for many years never repining at the providence of God. So far was she from this spirit that she could testify, "I would love to hold Him up to others and tell them. It is a wonder that He would take a useless sinner like me. I saw my sin. Nobody need to give up hope. The Lord my God is a faithful God. I can speak up for Him. I can speak up for the Lord—what a wonderful God. I am ashamed of myself—His loving dealings with me and my own sin."

Towards the end of her life she was given such strength that to all who came to see her she was enabled to witness, and she assured me that she had not always the grace to do so.

Although what we have written may give the impression that she was always on the heights, it is far otherwise. She knew what it meant to be tempted and cast down. On one such occasion she said to me, "Do you think I will get to heaven?" but without waiting an answer she added, "Well, if not, He will have to take me wherever He goes." Evidence of such times of trial can be found from one of her letters. There she states, "Oh that we could have the freshness of our spiritual youth, and all was in full bloom. But alas there are dark times when one feels so hard and dried up, that they are ashamed even to utter His Name."

Her attachment to the Free Presbyterian Church of Scotland was spiritual, and her interest most lively. As an indication of how she followed the Mission work I may be allowed to insert here a letter I received from her: "Just a look in to ask how you are, well and happy in the noble work. . . . I read in the magazine of the Ingwenya communion and the text mentioned, although so far apart by the Spirit I was taken across to stand behind the scene there to hear the virgins that go forth by the footsteps of the flock that feed beside the shepherd's tent, praise the Master they love and adore, who drew them with cords of love into the chamber of His banqueting to sit at His table, all prepared and ready in the taking and were overcome by the savour of the sweet ointment that poured forth from the promises of His mercies that adored the King's table at the marriage supper of Solomon the Lamb. Happy art thou, O Israel, with eyes fixed on the scene that awaits them, as they press on in

the blessed hope to meet the King in His glory in the endless joy of the Redeemer's Bride."

She loved the Lord's people and was warmly attached to the servants of Christ. Latterly she wearied to get home and would say, "I am sick of the world. Their talk leaves me sick. I may be weak in body but not in spirit. This life is nothing, nothing, compared with the one I am to have afterwards." With interest she read the monthly magazines and particularly followed the experiences of the saints of God recorded therein.

This dear gracious highly-spiritual woman passed away to be with her Lord early this year. May we see what delights there are in the true religion of Jesus Christ. Our loss is great beyond words and our responsibility increased by having known such a one.—ALFRED MACDONALD.

MARBHRANN DO MHR. RUAIRIDH MACLEOID

Ministeir an t-soisgeil a bh'ann a' Sniosart, 's an
Eilean Sgitheanach.

Le Gilleasbuig Mac 'ill Iosa.

(*Air a leantuinn bho t.d. 153*)

Is cha b'e 'n saibhreas bh'agad féin

A dh'fhàg cho treun do làmhnan;

Anns gach togail a rinn thù

Bho Uig' gu Ceann an t-Sàile;

Ach do chreidimh na do Dhia,

'S air fiadhlaidheachd nan càirdean,

Is cha robh sgillinn dhe an fiach'

Gu'n dioladh air an là leat.

'S bi' cuimhn' air t-ainm air feadh gach linn,

A thaobh na rinn 's na dh'fhàg thù.

Do dhilleab bhuan cha dealaich ruinn;

No iomadh linn a bhar oirnn.

Bu mheadhon chumhachdach is threun,

Rinn iomadh feum a' d' là thù;

'S cha b'ann gu saibhreas dha do threibh;

Ach maith an treud a dh'fhàg thù;

'S truagh nach tuiteadh t'fhalluinn ghaoil

Air 'n aon a thig a' d' àite.

Tomhas mòr do Spiorad Dhia,

Le ciall is tuigse nàduir,

A dheanadh feumail e 'n a linn

Do dhlinnleachdain a dh'fhàg thù

A tha ri caoidh 's a dol mu'n cuairt

Mar uain a chaill a' màthair.

Is bhiodh ar dòchas ris an driùchd
Bhi tigh'n as ùr 'o 'n àirde òirnn.
'Mar fhrasan uisge air an fhonn
Is amhlaidh sin a ghràsan:'
'S bhiodh aon a cur, is fear a buain:
'S an tuarasdal bhiodh pàidhte;
Is iad co-oibreachadh mar aon,
Gu anamaibh dhaoine a' thearnadh.

Is bhiodh tu teagasg dha do threud
Le d' cheum dol suas do'n chùbaid;
Do shùl gu h-iosal ris an làr;
'S cridhe lan do chùram,
'S tu tagradh diomhair ri do Dhia;
'S a'g iarraidh na h-ol ùngaidh;
'S do chridhe làn do ghràdh 's do thruas
Do'n t'sluagh a bha thu stiùradh.

'S an uair a thogadh tu do cheann,
'S réidh tu'n ceann na h-ùrnuigh,
Bhiodh do chainnt fuidh ùngadh gràis,
Mar fhrasaibh Mhàigh toirt ùraich,
'S do shùil air toillteanas an Uain,
A thug a bhuaidh le ùmhlachd.
'S tric a dh'fhairich clann nan gràs
A toradh blàth is cùbhraidh.

Le'n cuibhrichean bhi tuiteam dhiù,
Is lù's ga thoirt dha'n làmhan
Gu greim a ghlacadh mar as ùr,
'N uair bhiodh an lù's ga'm fàgail.
'S a ghrian a briseadh troimh na neoil,
'S an anam reota bhlàthach',
'S an aignidhean ag éirigh suas
Fuidh bhuaidh na bhiodh tu 'g ràdh.

Bu tu fear-treorachaidh nan uan
Air cluainte glas a chùmhnan',
'S fear iomain seimh na spréidh le àl;
'S fear àrach na cuile bhrùite;
Bhiodh iad mar eallach ort gach là,
Aig cathair gràis 'n a t'ùrnuigh
Is tù ga'n earbsa ris a Cheann
Bhi air an ceann ga'n stiùradh.

Is bi'dh ar dòchas gus a chrìoch
 Gu'n chuir thu siol a dh'fhàsas,
 'N ceann iomadh là a dh'eireas suas
 A' measg an t'sluaigh a dh'fhàg thù;
 'S bheir sud an cuimhne dhuinn as ùr
 Do theagasg drùiteach, gràdhach;
 'S bidh cuimhne air t'ainm air feadh gach linn,
 'S cha tuit a chaoidh gu làr e.

Ach fhuair thù beannachd thar nan ceud—
 An céile bh'agad pòsda,
 A bha air thoiseach 's gach deadh bheus
 Air n' uile té a b'eol dhuinn.
 Le cùram mòr do dh'oighreachd Dhé,
 'S a sùil gu geur an còmhnuidh
 Air na bochdan a bhiodh rùisgt',
 'S le h-uile rùn ga'n còmhach.

Bu bhriagh' an sealladh ceann do bhùird,
 Mar phlanntuin ùr an òg-chruinn.
 An uair a chruinnicheadh iad gu leir
 Bhiodh dà-réug ann còmhla;
 'S mar fhìonan tharbhach air an ceann
 'Cur samhladh maith fa'n còmhair,
 Is i ga'n oilean 's gach deadh bheus;
 'S an eagal Dhé ga'n seoladh.

'S mar fhìonan tharbhach uasal i,
 Is nighean Rìgh na Glòire;
 Is mu'n do ghairm E i gu sìth
 Gun d' dhiobair i 'cuid stòrais
 Gu aobhar Fein a chumail suas
 'Measg chinneach thruagh gun eolas,
 Is co 'n ar measg a rinn an gnìomh—
 Na bh'aice riamh thoirt còmhla.

Is mòr a thog thu fein de 'cliu
 'S a chùbaid; 's tu dha'm b' eol i;
 'S tu'n déigh a càradh anns an ùir
 'S do chridhe ciùrte, leointe;
 Ach bha do neart a reir do là;
 Le cumhachd gràis ga d' chòmhnadh;
 'S do chreidimh bunaiteach dha taobh—
 Gu'm b'aon a chaidh gu glòir i.

Is iomadh àmhghair choinnich thù
'N ad chùrsa dol troimh 'n fhàsach;
Agus deur a shil do shùil,
'S do chridhe brùite, cràiteach,
An uair bh'm bàs gun ioc, gun truas,
A gearradh uat an àlaich,
Bho'n chuir thu naoidhnear dhiu 's an uaigh,
Is bean nam buadh—a' màthair.

Sud uile ged a choinnich thù,
Is iomadh cùis a bhàr air;
Bha do dhòchas daingean treun
Air steidheadh nach do dh'fhàilnich.
Is ghleidh thu'n creidimh, 's thug thu bhuaidh,
Na thaic dol suas troimh'n fhàsach;
Gus an d'thug E thu fa-dheoidh
A' nùll air Iordan sàbhailt'.

Is tha thù nis 's do shòlas làn,
Aig t'fhois a' d' àite còmhnuidh:
Do phailm's do chlàrsach na do laimh;
'S tu seinn gu blnn an òrain—
Do'n Tl rinn sagart dhiot is rìgh,*
'S a dh'ionnlaid uait do neo-ghlain,
'S a shiab na dueraibh 'o do shùil,
'S a chuir an crùn le glòir ort.

'S tha ceol do chlàrsaich fonnmhor àrd,
A' seinn air gràdh t'Fhir-saoraidh;
'S do bhuadhaibh làn do dh'ioghnadh gràidh,
'S cha tig gu bràth ort caochladh.
Tha'n t-aonadh diomhair bh'ann 'o chian
An deigh co-lionadh fhaotainn,
Is theich t'uil' anmhuinneachd mar neoil
Roimh chumhachd glòir do shaorsa.

Ach thig thu fathasd anns an neul,
An comunn Dhia 's nan ainglean,
A chùm gach cùis a thoirt gu crìch
An fhìrinn mar a gheall E,
Mar chaidh E suas gun d'thig E nuas,†
A ghairm an t'sluaigh gu cùinntas,
'S bidh Maighstear Ruairidh 'cur *Amen*.
Ri sgrios a mheul 's a dhiùlt E.

* Taisb. I: 6. † Gníomh. I: 11.

LITERARY NOTICES

Banner of Truth brochure.—The Banner of Truth Trust have recently issued a beautifully illustrated brochure with brief review notes on a number of their outstanding publications. In an introduction the Publishers state: "It was out of the conviction that our national and spiritual decay is bound up with the Church's failure to spread the printed truth that the Banner of Truth Trust was formed in 1958. Our aim as a Charity Trust is to serve the Churches who yet remain faithful to historic Christianity by making available at the lowest possible prices books which truly honour the Word and the Grace of God. 'All flesh is as grass, but the Word of the Lord endureth for ever.' " Some of the books dealt with in the brochure are: *The Reformation in England*, by J. H. Merle d'Aubigué, D.D.; *Brownlow North—His Life and Work*, by K. Moody-Stuart; *Men of the Covenant*, by Alexander Smellie; *The Life of Robert Murray McCheyne*, by Andrew Bonar; *The Confession of Faith* (exposition), by A. A. Hodge, and *The Works of Thomas Watson*, etc.—The Banner of Truth Trust, 78b Chiltern Street, London, W.1.

NOTES AND COMMENTS

Testimony for Truth in Tasmania

Tasmania is the British island which lies south of Victoria, Australia. In Tasmania there was the world-wide Evangelisation Crusade Missionary Training College. The *Free Grace Record*, in its Spring, 1961, issue, prints an article from the November, 1960, issue of *The Evangelical Presbyterian* of New Zealand, dealing with a stand for the doctrine of Holy Scripture by the staff and thirty-five students from the Crusade Missionary Training College, mentioned above. The entire staff of fifteen and the thirty-five students, who believed in and adhered to the doctrines of God's Word, were marked out as Calvinistic which they were. The World-wide Evangelisation Crusade as time went on apparently made it clear that a more moderate doctrinal position was the only one acceptable to the Crusade, which it seems gave place to Arminianism and 'moderate' Calvinism. The staff had "no desire to give offence to anyone but they felt to take up a more 'moderate' attitude was impossible. On June 29th, 1960, the staff, having stated their position as to doctrine and their inability to deny the faith, were dismissed as a body. They moved out immediately with less than their personal posses-

sions, and the several thousands of pounds personally contributed by them for the building of the College was totally lost." The remarkable providence of God which followed this is told in the article thus: "Within twenty-four hours God made available, for the establishing of a new College, a farm of 117 acres with a large farm-house at Latrobe. . . . This property has been made a gift to the College." The theological position of this new College is Calvinistic, the Reformers' position and a return to the teaching of the Puritans of the seventeenth century. And so may God keep those in charge in this new College near to Himself and to His truth by the power and guidance of the Holy Spirit.

Evil on Television and Cinema Screens condemned by Doctors

In July the ever-increasing number of films and plays "of a criminal, sexual and depraved nature being shown on television and cinema screens" was deplored in a resolution carried at the British Medical Association conference at Sheffield. Dr. D. Buchanan, from Dundee, moving the resolution, said: "Surely the children and young people of this country who are our patients should be protected from this evil." It seems that the medical profession are having to deal with an increasing number of young people who need medical attention for mind and body as a direct and indirect effect of the wicked and satanic entertainment provided today. The Government seem to be completely blind to the duty of controlling the evil organisations behind the provision of entertainment which stirs up and provides for the lusts of the fallen heart of man. But then the Government again and again are at a loss to know what to do with juvenile crime and adult crime and all kinds of immorality. What we need is a return to regard for the law of God by the Government and the homes of Britain.

Restore Corporal Punishment

Dr. W. A. H. Stevenson, Marylebone, London, told the British Medical Association at Sheffield that many who used violence in committing crime did so because they knew their own skins were not in danger. He moved that in the absence of proved diminished responsibility, the right to order corporal punishment in certain cases of crimes of violence should be restored to the judiciary. And we here agree with the doctor's view which is stated in restrained terms.

Professional Boxing Condemned

Another resolution at the British Medical Association Conference in July on boxing, was one with which we could not agree more. Dr. N. Nelson, Dundee, said that professional boxing should be banned, "owing to the resulting mental and physical damage." He declared it was a "murderous sport." His motion was defeated, but in our view should have been wholeheartedly supported by doctors. It is really incomprehensible from certain points of view that in 1961 men are arrested, fined and imprisoned for assaulting and injuring their fellows by hitting them on the face or body with their fists. Yet it is legal to organise brutal professional boxing fights in which serious injury to the person is the main aim of the contestants. And large sums of money are paid by the sensual public to witness these fights. We are at a low ebb in morals and as to what is considered entertainment.

The Vatican and Mussolini

In a recent issue we had a comment on and extracts from a speech by Lord Alexander of Hillsborough, which he made in a debate in the House of Lords last May, upon a motion by the Earl of Arran on the subject of Christian unity. We now give another extract from that speech which reveals transactions between the infamous Mussolini of Italy and the Vatican, viz.: "Does anyone doubt what had to be given in principle by the Vatican before it got the Lateran Treaty of 1929. Before the old claim of the Papacy for the Papal States was abolished, the Vatican received £7 million in gold and £14 million in State bonds as compensation; but with this commitment that they had to support the expansionist policy of Mussolini. So the troops that went to Ethiopia were blessed with the Vatican's blessing." Our older readers will remember well these facts involving the Vatican as they were well known back in 1929 and later. After this statement by Lord Alexander, the Earl of Arran interrupted to say: "All he is saying is going to cause great distress and great strife and is going to do great harm to the cause of Christian unity. . . . I would ask him whether he would perhaps leave out the political side." The noble Earl could not contradict what Lord Alexander had stated. We may add to this note a further significant statement by Lord Alexander on another matter, viz.: ". . . on June 15th, 1955, I warned your Lordships of the dangers, of the possible growing dangers, of the secret societies connected with the Roman Catholic Church. When I saw the article in the *Catholic Times*

within the last few days, attacking their own Roman Catholic President Kennedy about his attitude to matters in Cuba, I thought once again of what I had said." What we think Lord Alexander referred to here is the underground and secret activities of, say, the Society of Jesus, or as they are called, the Jesuits. This secret Roman Catholic Society has its own political policy and schemes within the Church, and the views and activities of other Roman Catholics, even President Kennedy, might well run counter to the Jesuit policy. And likely thereby comes the attack upon President Kennedy in the *Catholic Times*. Of course we recall that the debate in the House of Lords to which we are referring here was on Church and Christian unity, which R.Cs. claim they have within their Church. We stated some time ago some of the facts regarding the trouble and disunity caused in the R.C. Church by the Jesuits in days past so that they as an organisation were banned by the Pope of the day. Where was the claimed unity of the R.C. Church then? But the Jesuits are back in action, even in Scotland; and Lord Alexander knew well what he was talking about when he referred to the dangers of the secret societies connected with the Roman Catholic Church.

Annual Meeting of Trinitarian Bible Society

The Annual Meeting of the Trinitarian Bible Society was held in London, on the 30th of May. The Secretary reported a substantial increase in the scope and volume of the work during the year. The number of Bibles distributed represented an increase of 50 per cent. Expenditure was more than £30,000, and exceeded income for the year by £7,375. The Society needed increased income, new premises and additional staff. The Society supplied during the year more than one million Bibles, Testaments, and smaller portions of the Word of God in many languages for distribution in many countries. The Society's critical statement of the New English Bible—New Testament, had been made available to several hundred thousand readers in 24 countries where the English language is spoken. This critical review appeared in the April issue of this Magazine. The Report of the Society concluded with an assurance that the relevant law of the Society remained unchanged, "that the copies circulated in the English language shall be those of the Authorised Version." We have obtained information for this summary of the Society's Annual Report, from their July-September, 1961, *Quarterly Record*.

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay, Lochinver; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, London, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; 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, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

November Communion at Staffin

The Kirk Session of Staffin Congregation, Isle of Skye, wishes to intimate that the Sacrament of the Lord's Supper will now be dispensed in the congregation twice yearly. In addition to the Communion on the second Sabbath of July, the Communion will now be held also on the third Sabbath of November (D.V.).

Foreign Mission Staff

During the month of August three of our Mission Staff left this country to take up work in Southern Rhodesia for the first time.

Miss Lilian B. D. Fraser, Redcastle, and Miss Helen MacKenzie, Gairloch, both sailed on the "Pendennis Castle" on 17th August en route for Capetown and then Bulawayo. They will be taking up teaching appointments in the Mission School at Ingwenya and are assured of a warm welcome from all on their arrival (D.V.). On the other hand, Miss Jean Nicolson, M.A., leaves for home on 12th August, we understand, for a well-earned furlough after a strenuous term of service in Ingwenya Primary School, which she did so much to establish and build up.

Rev. D. M. Campbell sailed on 31st August after his ordination to the Foreign Mission Field by the Outer Isles Presbytery on 22nd August. Mr Campbell will commence his ministry at Ingwenya until he settles down to the work.

The staff are daily in need of being remembered in the prayers of the Lord's people that they would get strength and grace for their duties and that their labours would be blessed to the

ingathering of souls to the feet of the One Who said, "Him that cometh unto me, I will in no wise cast out."

The Committee hope that the staff will be further strengthened in October (D.V.) by the sailing of Miss Catherine Tallach, Oban, and Miss Marion Graham, M.A., Kiltarlity, to Rhodesia on the 12th of that month. Miss Graham will be relieving Miss MacCuish, who has had a very successful time in commencing the John Tallach Secondary School at Ingwenya. Miss Tallach will be taking up a nursing appointment at the Hospital at Mbuma where she will join Miss Margaret Finlayson who, at the request of the Committee, very willingly went out to Rhodesia earlier this year. The Hospital buildings are going up at a good speed under the supervision of Mr James Tallach, and it is hoped that Mr Van Woerden and his assistants will soon be using the premises for the cure of sick bodies and the spreading of the Gospel for the good of souls.

Donald MacLean, Clerk to the Committee.

Volume of Magazine Misdirected

Messrs Oliver & Boyd Ltd., 14 High Street, Edinburgh, are wishing to have *Volume 16* of the *Free Presbyterian Magazine*, which was misdirected by them in recent dispatch of bound volumes, returned. If the person who got this volume by mistake will return it to the above address it will be much appreciated.—W. Grant.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 34 Dunearn Street (Ground Flat), Glasgow, C.4, acknowledges with grateful thanks:—

Sustentation Fund.—D. Nicolson, 7 Inverarish Terrace, Raasay, £2; M.S.K.D., £2.

Home Mission Fund.—R. H. Conway, £5; Mr Mackintosh, Elgol, per Mr J. G., 10/-.

Aged and Infirm Ministers, etc., Fund.—Mr and Mrs Rayner, per Mr J. G., £7.

Mission to the Jews Fund.—Friend from Overseas, £1; Friend in N.S.W., £1 10/-; both per Mr J. G.

Foreign Mission Fund.—London Congregation, £46; M. Campbell, Miami Shores, Florida, £100; "Glasgow," £12 10/-; late Miss Macdonald, Park Cottage, Achtercairn, £2; all for Mbuma Mission Hospital. Gisborne Congregation, £80 4/-; "Glasgow," £12 10/-; Friend, North Tolsta, £3 10/-; Friend in N.S.W., £3 10/-; I Chronicles 29, v. 14 (For all things come of Thee, and of Thine own have we given Thee), £200; last two per Mr J. G.

Mr J. Grant, Publications, Treasurer, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—"Go Forward," £5; the following for sending books to hospitals:—Friend, Ullapool, 3/-; Friend from Overseas, £1.

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