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THEY SHALL COME

The Lord Jesus Christ prior to His death at Calvary and in contemplation of His resurrection and later His ascension to the right hand of God, instructed His disciples that it was expedient for Him to leave the world and go to the Father, that thereafter the Holy Spirit would come to the Church on earth and work in a fuller measure than ever before in guiding believers into the Truth and applying to sinners the salvation of God provided in Christ Himself. It was also made clear by the Redeemer that the means by which the Holy Spirit would operate unto the conversion and salvation of sinners from among all nations, would be the Truth and the preaching of the Truth of the gospel.

All whom the Father gave to Christ Jesus before the world began and for whom He gave Himself to the death of the Cross to redeem them from all iniquity, shall come to Him as sinners to find in Christ all their salvation and all their desire.

The providence of God has its own part in this great matter of bringing the individual sinner into contact with the Word of God, maybe from infancy in the midst of the visible Church or later in life by some particular circumstances in providence. Multitudes who believed in and came to the Saviour in the days of the Apostles had reason to bless God for so ordering matters in providence that they were favoured with the privilege of the gospel denied to others. The Philippian jailor, for example, was a dark heathen, yet the Lord directed Paul and Silas to Philippi, and permitted them to be cast into prison and brought about an earthquake. These steps in providence led to the conversion of the jailor. They did not, of course, bring about his experience of salvation, but brought him face to face with the servants of the Lord who could and did tell him how a sinner can be saved, in these words: "Believe on the Lord Jesus Christ and thou shalt be saved."

Some who came to Christ in the past and others who have come to Him in these days were conspicuous and notorious sinners against God in the light of law and gospel and revealed

a more than ordinary enmity or indifference to the things of God, so much so that even the people of God who believe that nothing is impossible with God, were amazed and filled with wonder when such did come truly to believe on the Saviour and manifested a genuine penitent and humble spirit. In the case of Saul of Tarsus the disciples were afraid of him and did not accept him as a disciple to begin with. But all the power of sin and the devil cannot prevent sinners coming to Christ when the divine work of the Holy Spirit begins and carries on the "good work" in their souls through the Truth. Then sin, the carnal world or Satan cannot keep them any longer under their dominion and sway. Soul-ruining snares are broken and such come to the Saviour most willingly: "Thy people shall be willing in the day of Thy power . . ." (Psalm cx: v. 3).

They shall come to find the Lord Jesus an infinitely greater portion than the whole world, and more precious and dearer than the most beloved by them among the children of men. They thus discover the "Friend that sticketh closer than a brother" at all times and under all circumstances and who gives them the great and precious promise: "I will never leave thee nor forsake thee." They come to Him who is to be their personal Saviour and Friend in life and death and for evermore.

As the Lord will never be without a seed to serve Him from one generation to another and as long as sun and moon endure, His divine purpose will be fulfilled in this—that in every generation and where He pleases, sinners shall come to own and acknowledge Christ by believing in Him and doing service to Him in connection with His cause and Church in their day. The psalmist long ago saw, and the Lord's people today see, the need for the prayer: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (Psalm xii: 1). The time to favour sinners according to the gracious purpose of God in their being drawn to Christ and also into His service frequently takes place in answer to the prayers of the tried and discouraged people of God who cry to heaven for help, when they see the Cause of Christ weak and god-fearing witnesses few. What a comfort and an encouragement it is when the godly are taken to be with Christ in heaven who have served their own generation by the will of God—and then that others at this very time are enabled by divine grace to come out and witness for the Saviour! They shall come who, like those faithful ones who are at their rest, shall take upon them the yoke of Christ and endeavour in His strength to do all they can for the furtherance of the work of the Gospel and the Church of Christ. Christ is

not honoured by a profession of being His, which is characterised by a persistent indifference and slothfulness in relation to the varied duties in connection with the Church of Christ which call for attention. "Work while it is day." Yes! they shall come in every generation who will do the work of the Lord with a willing mind; and among other things hold fast to the Word of God and hand it on to coming generations according to the command of God.

This Word of the Lord will be fulfilled to His honour and praise. There is no question about that. Nevertheless the Lord's people are seriously obliged by many injunctions in Scripture to give themselves to much earnest and secret prayer, and prayer in fellowship with one another for the outpouring of the Holy Spirit upon individuals, families, congregations, the Church and the Nation. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi: v. 13). The Church needs the presence and the power of the divine Spirit to pray, to witness for the Truth of God and to proclaim the great doctrines of the glorious gospel of Jesus Christ, and thus to be instrumental under God to the bringing of sinners to Christ according to His blessed will.

LOVING ALLEGIANCE

"Master!" John xx. 16

(The Scripture references should be referred to as the reader proceeds)

I think this is the very epitome of love. Love understands love; it needs no talk. Sunlight needs no paraphernalia of pipes, and wicks, and burners; it just shines out, direct and immediate. And the dewdrop flashes it back in the same way. The sparkle may be tiny, but it is true and immediate; it needs no vehicle.

¹ "I have called thee by thy name." That was quite enough. The powerful sunshine of His love was focussed into that white beam of sevenfold light, and the whole soul was concentrated into the responsive love-flash, "Master!"

When that word has truly gone up from the soul to Christ, then we have felt what we can never put into any other words. ² It is the single diamond of soul expression, and we have cast it at His feet forever.

He accepts it; for how wonderfully sweetly falls His direct answer. ³ "Ye call Me Master and Lord; and ye say well; for

¹ Isa. xliii, 1.

² Ps. xvi. 2.

³ John xiii. 13.

so I am." Think of this seal of approval being set upon the name we so love to give Him. "Ye say well."

He reserves it to Himself, for He says, ⁴ "One is your Master, even Christ." It is sacred to Him in all its depth of meaning. ⁵ He has put His hand upon our offering, claiming it as only His own; and now it can never be another's.

It includes the whole attitude of soul towards our beloved Lord.

1. Love—There is a great hush; we have not any words at all. We cannot even tell Him we love Him, ⁶ because we are dazzled with a glimpse of His love and overwhelmed with our unworthiness of it. Our eyes fill, and our bosom heaves. The tide has risen too high for verbal prayer or praise; we have to be ⁷ "silent in love"—the very silence being an echo of the eternal depth of calmness of the exceeding ⁸ great love in which He rests. There is only one word which does not jar with the still music of such a moment, "Master!"

2. Adoration—For the breathing of the name is all we can do to express the unexplainable recognition of His ⁹ glory. Already He is ¹⁰ admired in all them that believe with the admiration of astonishment. "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory." And yet we only uttered the one word, "Master!"

3. Allegiance—The true utterance of it is the very oath of allegiance, we cannot, must not, dare not, will not, henceforth serve ¹¹ 'two masters,' nor the still more subtle ¹² 'many masters.' The word has been breathed into His heart, and He will treasure it there, and keep it for us. It has been said, and the sound waves can never be recalled; they will vibrate throughout the universe for ever. God grant that no traitorous whisper may ever cross them!

4. Confidence—¹³ We have found One whom we can trust implicitly, and rest upon entirely. We have put our lives into His hand. We have burned the bridge behind us, because we are quite sure He is the ¹⁴ Captain of our salvation. ¹⁵ We have entered His service for ever. ¹⁶ We have given our allegiance unreservedly, because we confide in Him unreservedly. There is no question about it. ¹⁷ "I know whom I have believed" and therefore I say, "Master!"

5. Obedience—All a mockery without this! Not only our lips, but our lives must say, "Master!" And by His own grace they

⁴ Matt. xxiii, 8, 10.

⁷ Seph. iii, 17 (margin).

⁹ John i, 14.

¹² Jas. iii, 1.

Isa. xxvi, 13.

¹⁷ 2nd Tim. i, 12.

⁵ 1 Sam. xxv, 35.

⁸ Eph. ii, 4.

¹⁰ 2nd Thess. i, 10.

¹³ Eph. i, 12.

¹⁵ Ex. xxi, 6.

⁶ 2 Sam. i, 26.

Eph. iii, 19.

¹¹ Matt. vi, 24.

¹⁴ Heb. ii, 10.

¹⁶ 1st Chron. xii, 18.

shall say it; the name shall be emblazoned on every page of our lives. For Jesus Himself "will make it plain" upon our tablets, so ¹⁸ "that he may run that readeth it." ¹⁹ This is the test, the fruit, the manifestation of love. But oh, how sweet that we may fearlessly say the word which pledges us to it, ²⁰ knowing that the Master Himself will enable us to fill it up with the ²¹ practical obedience which, above all things, we want so intensely to yield to Him! It is like throwing our alpenstock up to a higher ledge of a rock, and then giving ourselves up to the strong arm of the guide to draw us up after it.

Never shall we have to say, like the Amalekite's servant, ²² "My master left me!"

He is our good Master, our own Master, and He will reveal to His weak servants all that He means in His own faithful endorsement of the name which His Spirit has taught us to call Him.

"O Master at Thy feet
I bow in rapture sweet!
Before me, as in darkling glass,
Some glorious outlines pass
I own them Thine, O Christ, and bless Thee for this hour."
Of love, and truth, and holiness, and power;

—*Frances Ridley Havergal.*

OBITUARY

The late Reverend John Peter MacQueen, London

On the morning of 13th June, 1961, the Rev. John Peter MacQueen, the esteemed pastor of our London congregation, passed from time to eternity. Although his health had given cause for concern for some years past, the news of his sudden death came as a great shock to his own congregation and to the church at large.

Mr MacQueen was born at Achnahanaid, in the Isle of Skye. Before he went to school his family moved to Ollach where they carried on a small grocery business, and where Mr MacQueen received his early education. About 1910 he moved on to Portree High School and a year or two later his family came to live in Portree in a house then known as Heath Cottage. Since then this house has come into the possession of Roman Catholics and is now known as St. Mary's. In November, 1922, Mr MacQueen's mother passed away. He was most deeply attached to his mother

¹⁸ Hab. ii, 2.

²¹ 2nd Cor. ix, 8.

¹⁹ John 14, 15.

2nd Cor. v, 14, 15.

²⁰ Phil. ii, 13.

²² 1st Sam. xxx, 13.

who had taken a fond care for his religious instruction from his earliest years, and who saw to it that her family were well provided with sound literature. Amongst the books which Mr MacQueen left behind him at his death was one which had been given him by his mother. It was a book entitled "Seven Wonders of Grace," and was written by C. H. Spurgeon. This work contains accounts of the conversion of six persons mentioned in the Bible:—Manasseh, the woman that was a sinner, the dying thief, Saul of Tarsus, the Philippian Jailor, and Onesimus. It concludes with "The Greatest Wonder of All" on the text "and I was left," Ezekiel ix.8. Inside the cover of the copy which was in Mr MacQueen's possession, there was a note in his own handwriting; "Sabbath, 24th December, 1922, a spiritual feast in my bosom, and, I hope, in my case, 'the beginning of days.' May the Lord grant that it may be so. Blessed for ever be Charles Haddon Spurgeon—the instrument in the hand of the Holy Spirit for the conversion of many forlorn sinners. To Divine Grace for ever be the praise, Amen." From this we deduce that the reading of this little volume was blessed by the Holy Spirit to the soul of John MacQueen and that it was at this time that he received the effectual call of the everlasting Gospel in his own experience and became a new creature in Christ Jesus. This conclusion is confirmed by two other circumstances. On one occasion, while on a visit to Portree with his sister Mary, he was walking with her in front of the cottage when he remarked; "If I have anything for eternity it is here I received it." To one of his brother ministers he mentioned that although he was much grieved over the loss of his beloved mother, he received great comfort from the Lord on this occasion.

At all events, Mr MacQueen's life proved from then on that he was a changed man. There was no theme more constantly in his discourses than the necessity for real regeneration as we believe he then experienced. As he put it: "The important question, therefore, arises: has the natural enmity of the carnal mind in us, against God, been overcome by the experience of the free, sovereign, everlasting, immutable love of God in Christ Jesus, being shed abroad in our heart by the Holy Ghost, through the Word? Nothing short of an experience, or manifestation of the love of God, in Christ, can break and melt into genuine contrition, penitence, and holy, humble, submission, the sin-hardened human heart. Here self, in what ultimately proves its death-blow, receives a blow for the first time in its history that will sent it tottering to its final fall. Here the hitherto rebellious soul is found sitting prostrate in utter self-abasement and self-humiliation, at the feet of Jesus, clothed and in its right mind, filled with the peace that

passeth understanding, love that passeth knowledge, joy that is unspeakable and full of glory, with holy mourning, godly sorrow for sin, and a chastened comfort and soothing consolation; all the fruit of a sense of pardoning mercy and reconciliation with God, through a blood washed conscience, looking by faith to Him Whom the individual pierced by his (or her) sins, and Who was 'wounded for our transgressions.' " (F.P. Magazine, Vol. 54, page 210). Although in this quotation he does not expressly refer to his own experience we have no doubt that he was drawing on his experience in this description of the Spirit's work in the soul. Another view of the same matter is to be found in the sermon he preached as retiring Moderator of the Synod of the Church in May, 1944, when, pointing to the relation of man's election to his regeneration and responsibility, he said; "For instance, in the regeneration of a soul, while supernatural omnipotent power is in actual operation, with the moment of time and the spot of the earth rigidly fixed, in detail, from all eternity, did that soul ever act with more joyful alacrity than when he, or she, exercised faith in a crucified Saviour? So far from any consciousness of coercion or compulsion, there was a holy joyful spontaneity of choice on the part of the individual soul never previously experienced. No violence was done in this blessed solemn transition and transaction between God and the soul, through the crucified Redeemer, to the will of man, but on the contrary there was in operation the most sweetly gentle persuasion in obeying the will of God, where carnal enmity previously reigned supreme. Since then, notwithstanding the temptations, trials, difficulties, and tribulations of the Christian warfare, internally and externally they manifest daily that their choice is perpetual and eternal." (F.P. Magazine, Vol. 49, page 84).

Of these temptations, trials, difficulties and tribulations John MacQueen was to have his share. Shortly after his mother's death he went to live at Altkaig, Easter Ross, with an uncle, and he worked on a farm there. While there he was privileged to become acquainted with the godly Mrs MacLennan. This lady had been a member of the St. Jude's congregation in her younger days and recounted to John MacQueen much that she had heard from the late Rev. Neil Cameron, the minister of that congregation, for whom she entertained the highest regard. In later years, Mr MacQueen often told of how sweet this fellowship in the gospel was to him. In particular he used to tell of how Mrs MacLennan was on one occasion in deep difficulties, how she went distressed, on foot, on the Sabbath, the long distance between her home and St. Jude's, how her distress continued during the day and how in the evening service Mr Cameron came to describe her trial in such

minute detail that she thought her husband must have revealed her case to the minister, and then went on to minister to her so richly the consolations of the gospel that she came home rejoicing and did not feel the walk more than a few yards.

No doubt his converse with Mrs MacLennan whetted Mr MacQueen's appetite to sit under Mr Cameron's ministry and in due course he came to Glasgow. He first publicly professed his faith in Christ on 24th November, 1928. Since he had not been baptised in infancy he was first baptised and received into membership on that date in Halkirk, Caithness. Shortly thereafter he became a student studying for the ministry of the Church. After passing through an Arts course in Glasgow University and a Divinity course with the Church's tutors he was ordained to the ministry on 24th October, 1934. He then undertook an extensive tour of the Church's stations in Canada, Australia and New Zealand which occupied two years of which an account is to be found in the F.P. Magazine Vol. 42, page 127. He was the first Free Presbyterian minister to visit those who adhered to the Church in New Zealand. In this connection he told of meeting Mr Beaton, a native of Shieldaig, who had driven a distance of 193 miles to hear Mr MacQueen preach and who declared that this event was the fulfilment of a prayer he had offered up since he arrived in New Zealand more than thirty years before—that a Free Presbyterian minister would preach on New Zealand soil before he died and that he himself would be present to hear him. The high regard with which Mr MacQueen was received throughout the whole of this tour was manifest from the tangible tokens of remembrance which he continued to receive from those he met then, till the very end of his days.

While in Canada on his way home, Mr MacQueen received a call from the Free Presbyterian congregation in London and, having accepted it, he was inducted as the first Free Presbyterian minister of London by the Southern Presbytery on 26th December, 1936. In that charge he remained till the end of his ministry, notwithstanding calls from congregations in Scotland to him to be their minister.

Only some three years after his induction the nation was plunged into a World War in which London was very much in the forefront of the danger. The care of a congregation in such circumstances was a heavy responsibility, a responsibility of which Mr MacQueen had a full sense. He was much in prayer, seeking the protection of the Most High for the congregation and so far as we know, no one in the congregation was injured by the German aerial attacks. His cries for the Lord's help were not confined to his own congregation. On one occasion the Germans had

been successful by means of incendiary bombs in setting a considerable part of the centre of London alight and the great dome of St. Paul's could be seen clearly standing out in the night illuminated by flames. The way seemed open for high explosive bombs to level a great part of the city to the ground. As Mr MacQueen looked out on the scene his mind travelled to the occasion when Alexander Peden, being hotly pursued by the dragoons, asked the Lord to cast his cloak over poor Sandy and received an answer in a thick mist which concealed him from his enemies. Mr MacQueen was led to pray that the Lord might cast his cloak in a similar way over poor London and his prayer was graciously answered. A thick mist enveloped the Germans' air bases and London was spared from that disaster.

He was elected Moderator of the Synod of the Church in May, 1943, and his sermon on retiring from the Moderator's chair in the following year is a good illustration of his method of preaching. (F.P. Magazine, Vol. 49, page 81).

Naturally Mr MacQueen was of a retiring disposition, but when the Cause of Truth was in question he was fearless in its defence. He was most kind hearted, a loyal friend, and an excellent companion. Although it was never his lot to have a family of his own, he was very fond of children and deeply interested in their spiritual and temporal welfare. The children of the London Sabbath School will remember the packets of sweets which he weekly handed out to each child to encourage them in their learning. He strongly emphasised the duty of parents to bring their children up in the nurture and admonition of the Lord. "In conclusion, let me emphasise that however natural it may be for unconverted parents to be satisfied with equipping their children to 'get on in the world,' God-fearing parents should manifest that the spiritual welfare of their children is their first and chief concern." (The Family Pew, F.P. Magazine, Vol 54, page 34). His home was always open to young and old who came to the services in London, and during the war particularly his hospitality was used by people from all over Scotland. From Free Church manses he received thankful acknowledgment of kindness shown by him in his home to young people of that denomination.

As a minister of the Gospel he was earnest, faithful and searching. In every sermon he sought to bring before his hearers the cardinal doctrines of the Gospel and to apply them to those before him. Seldom did he end a sermon without quoting the exhortation; "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him and unto our God, for he will abundantly pardon." Isaiah, iv.7. He kept an eye upon events occurring in the world and faithfully

warned his hearers against the evils of the day. Popery and modernism as well as ungodly practice in professedly calvanistic churches were prominent amongst the dangers against which he warned. Although he often uttered these warnings from the pulpit he did not confine himself to his pulpit warnings. The pages of this magazine, and of the Young People's Magazine, as well as the correspondence columns of the national and religious press, often carried his solemn denunciation of evil works and his loving exhortations to his fellow sinners to desist from them.

That his usefulness was appreciated far beyond the bounds of the Free Presbyterian Church was evidenced by the presence at the funeral service in London of representatives from the Trinitarian Bible Society, The National Union of Protestants, The Protestant Truth Society, The Sovereign Grace Union, and others.

His mortal remains were buried in Portree, in his native island, for which he cherished a lifelong affection. His passing has been a great loss not only to his own congregation but to the Church as a whole and to the Cause of Christ in general. Our prayer is that God would raise up living witnesses for Himself in this dark and cloudy day and that He would supply the need of the congregation bereft of a loving pastor and that He would minister consolation to the relatives bereft of a praying relation who always sought their highest welfare.

(This obituary has been sent from The Southern Presbytery.—Ed.)

OBSERVATIONS UPON FAMILY WORSHIP, MINISTERS AND PRIESTS

By Rev. James MacLeod, Greenock.

“Assembly at Edinburgh, August 24, 1647. Sess. 10.”

Act for observing the Directions of the General Assembly for secret and private worship, and mutual edification; and censuring such as neglect Family-worship.

“The General Assembly after mature deliberation, doth approve the following Rules, and Directions for cherishing piety, and preventing division and schism; and doth appoint ministers and ruling Elders in each congregation to take special care that these Directions be observed and followed; as likewise, that Presbyteries and Provincial Synods enquire and make trial whether the said Directions be duly observed in their bounds; and to reprove and censure (according to the quality of the offence), such as shall be found to be reprobable or censurable therein. And, to the end that these directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very

substance of the duty of Family-worship, the Assembly doth further require and appoint minister and ruling Elders to make diligent search and enquiry, in the congregations committed to their charge respectively, whether there be among them any family, or families which use to neglect this necessary duty; and if any such family be found, the head of the family is to be first admonished privately to amend his fault, and, in case of his continuing thereon, he is to be gravely and sadly reproofed by the session; after which reproof, if he be found still to neglect Family-worship, let him be, for his obstinacy in such an offence, suspended and debarred from the Lord's Supper, as being justly esteemed unworthy to communicate therein till he amend." Then follow the "Directions of the General Assembly how family-worship, and secret prayer should be conducted." Heads of families should read carefully the said "Directions" in the Cofession of Faith. We hope that there are not many, (we would like to say any) in our Church at home or abroad who neglect Family-worship, and if there are families in our Church who neglect family worship they should not be allowed to sit at the Lord's Supper, or receive the Ordinances of the Church of God until they would amend their sinful conduct. If family worship is neglected, the public worship will be neglected as well.

You would have read in the press how Church of Scotland ministers entertain hundreds of young people on the evening of the Lord's day, dancing and singing and in the interlude a few minutes by one of the Clergymen of religious instruction. When we read this it reminded us of the Red Indian of South America "dancing to the devil" 'to appease his wrath for the ensuing year. Surely the poor deluded, and benighted Clergymen should be censured and suspended from the office of the ministry *sine die* till they would amend. Do you Free Presbyterians understand that the discipline of the Word of God cannot be exercised or applied to minister, elder, or member within the pale of the Church of Scotland? When a member of the Church of Scotland told us of a tragedy that happened in a Congregation to an Elder, we said, "Why was not the poor man suspended from office, and disciplined by the Kirk-session?" The reply was, "Oh, no, our minister could not do that as he would counter-charge every Elder in the Session, and our minister would have no Elder left!" That is only one instance of scores in our land today. "Wherefore, O Harlot, hear the word of the Lord: Thus saith the Lord God; because thy filthiness was poured out, and thy nakedness discovered through whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; Behold therefore I will gather all thy

lovers, with whom thou hast taken pleasure, and all them that thou hast loved; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent places; they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare." Ezek. 16:35-39. Now, Church of Scotland that is your character, and God shall deal with thee, and alas the visitation shall be sore, terrible, and painful, "And the Lord said to Samuel, behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end." I Samuel, iii:11-12. Should we plead with the people of the Church of Scotland to repent of their wickedness, and turn to God, His Word, and gospel as poor penitent sinners? If we do not plead with them, pray, and exhort them we shall be found guilty before God of neglecting our duty to the souls of sinners whatever Church they may belong to if they are in the wrong. "Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredom out of her sight, and her adulteries from between her breasts: Lest I strip her naked, and set her as in the day that she was born, and make her as the wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil, and my drink. Hosea ii:2-5. We are painfully conscious of the fact that if one seeks to be popular and well thought of among a certain class of men and women the Preacher shall keep clear of any controversial subjects that might offend his admirers and lower their opinion of his peaceable and amiable qualifications. It is to the Word of God we must look, and pay attention to what God says in His Word, and not to the whims of human flesh, and never forget that we must stand at the judgment seat of the Son of God? "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."

If we keep silent on public sins, and "pass by on the other side" and pay no attention to the poor fellow that fell among the thieves whether in a Roman Catholic Convent, or paying homage to Pope John how will the Lord judge such conduct on our part?

Let Free Presbyterian Ministers do every thing in their power by prayer and supplications to heaven on behalf of our fellow country men and women if peradventure God in His eternal mercy and adorable clemency may look upon the awful danger of the ministers and people of the Church of Scotland. If the priests of Papal Rome were seriously seeking divine light and divine guidance through the Word of God to cast off the yoke of Popery that would be most precious—as the great John Calvin made abundantly clear in his writings, how glad and willing he would be to discuss and instruct the miserable priests of Rome in his day. Many priests were converted at the Reformation and Nuns as well. It is obvious that our own fellow countryman John Knox was in priestly order before his conversion. We have met and discussed with converted priests in the fellowship of the gospel, the love, and mercy of God in Christ Jesus our Lord: and we have read and known of many priests through their writings, who have been converted. And if that were the object in view of the meeting of Church of Scotland ministers, how thankful, and pleased every God-fearing man and woman in our Church would be to hear such good news. But, alas! no, but they meet to discuss “Christian Unity,” with the blind and deluded priests of the Papal Church. Rome may very well be afraid of Russia and China, and so may Canterbury, and the men who met recently in New Delhi. What we look for, long for, and pray for is that Papists and godless Protestants in all nations would turn to the Word of God. That will be the first Reformation that shall take place in the future among Jews and Gentiles. “He shall have dominion also from sea to sea, and from the river unto the ends of the earth” through His Word, by His Spirit in the souls of those who will be “born again.”

COMFORT IN AFFLICTION*

It is not very likely that I can say anything in the way of advice, which will be of much use to you, but I may mention that when I was afflicted, and in a very feeble state of health, both from mental and bodily distress, I found great relief in perusing an extract (which I have here transcribed) from a sermon by the amiable Henry Martyn who died in Persia: And O let me entreat you to beware of having recourse to strong drink for relief in your affliction, because though it may appear to ease in the meantime, in the end, it will bite as a serpent and sting like an adder.

* We found this extract from Henry Martyn with the introduction to it, written on two sheets of paper in an old Bible.—*Editor*.

The Extract from Henry Martyn :

The pride and arrogance of our hearts, and their stubborn contradiction to the will of God, are little known to us in prosperity; while things continue to smile upon us, and the train of events of each day is for the most part agreeable, our rebellious disposition lies quiet. We suppose ourselves pleased with God, because His Providence is such as pleases us. But, when we are brought under the stroke of a real affliction, and become subjects of those dispensations which are wholly contradictory to our flesh, and such as no contrivances will enable us to alleviate, the latent selfwill begins to stir, and the soul will be torn with raging discontent, till we make up our mind to submit.

A really afflictive dispensation, which is intended for our good, is that in which there are little or no counterbalancing pleasures—that, from which there appears no outlet, or a very distant one; for, in such cases, the only way left for the soul to find peace in is to lie down in quietness. As, in the taming of a wild beast, his struggles only bring upon him greater force and harder usage, but, when he yields, he is left to rest; so, while the soul is under the discipline of God, its shortest way to peace, according to the constitution of things, is to submit to the treatment which God sees necessary.

Afflictions, by being accompanied with such circumstances as to leave us no alternative but to be patient or else miserable, has a most powerful tendency, through the agency of the Spirit, to reduce our rebellious tempers to a disposition which becomes creatures; and the acquisition of such a temper we suppose indispensably necessary for one who is to enter into the kingdom of heaven. The afflicted penitent will then be enabled to say, since it hath pleased God to make my dearest enjoyments short-lived, and since the circumstances, which I looked forward to in earlier life, as desirable above all things, have rather proved occasions of sorrow—henceforth I will live for another world: Blessed be God, that He has said to me, by all these afflictions, “Arise, for this is not thy rest”; henceforth, therefore, I desire to look at something beyond the present scene; my heart and affections shall dwell with Christ, in fairer worlds on high: “there the wicked cease from troubling, there the weary be at rest.” (Job iii: 17)

Thus by means of sanctified affliction, there is a spirituality, an unction, a divine power pervading the prayers and conversation of a suffering saint, which mere knowledge or sound understanding, brilliancy of imagination or enthusiastic raptures, may imitate, but cannot express.

To encourage you to turn to the Lord for help, hear what the prophet Jeremiah says: "The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord. For the Lord will not cast off for ever: But though He cause grief, yet will He have compassion according to the multitude of His mercies. For he doth not afflict willingly, nor grieve the children of men." (Sam. iii: 25, 26, 31, 32, 33).—July, 1835.

PRE-MILLENARIANISM

Extracts from Dr. John Owen

"Should the Lord Jesus appear now to any of us in His majesty and glory, it would not be unto our edification nor consolation. For we are not meet nor able, by the power of any light or grace that we have received, or can receive, to bear the immediate appearance and representation of them. His beloved apostle John had leaned on His bosom probably many a time in his life, in the intimate familiarities of love; but when He afterward appeared unto him in His glory, 'he fell at His feet as one dead.' And when He appeared unto Paul, all the account he could give thereof was 'that he saw a light from heaven, above the brightness of the sun'; whereon he, and all that were with him, 'fell to the ground.'

"And this was one reason why, in the days of His ministry here on earth, His glory was veiled in the infirmities of the flesh, and all sorts of sufferings, as we have before related. The church in this life is no way meet, by the grace which it can be made partaker of, to converse with Him in the immediate manifestations of His glory. And therefore those who dream of His personal reign on earth before the day of judgment, unless they suppose that all the saints shall be perfectly glorified also (which is only to bring down heaven to the earth for a while, to no purpose), provide not at all for the edification or consolation of the church. For no present grace, advanced unto the highest degree whereof in this world it is capable, can make us meet for an immediate converse with Christ in His unveiled glory." (Owen's *Glory of Christ*).

"He (The Holy Ghost) is *promised* to abide with the disciples for *ever*, in opposition to the *abode of Christ*. Christ in the flesh, had been with them for a little while, and now was leaving them, and going to His Father. He had been the Comforter immediately Himself for a season, but is now upon His departing; wherefore, promising them another Comforter, they might fear that He would

even but visit them for a little season also, and then their condition would be worse than ever. Nay, but saith our Saviour, "Fear it not; this is *the last dispensation*; there is to be no alteration. When I am gone, the Comforter is to do all the remaining work: there is not another to be looked for, and I promise you Him; nor shall He depart from you, but always abide with you." (Owen's *Of Communion with the Holy Ghost*).

CHURCH UNITY — A MODERN FETISH

By the late Rev. J. P. MacQueen

The most outstanding fetish and obsession in the present-day religious and ecclesiastical world is an uncontrollable and unappeaseable itch for an outward organisational church union, miscalled Christian unity, which is neither Christian nor a unity. Nothing comparable to it has occurred in world history since the building of the Tower of Babel, as recorded in the 11th chapter of Genesis, when God had to intervene to confound the builders with a different language each, as previously "the whole earth was of one language, and of one speech" (Genesis ii: 1). The satanically-deluded builders sought to reach Heaven by brick and slime, independent of God's way of salvation, and such was the unanimous unity that prevailed among them, that God, in righteous judgment, had to confound them and "scatter them abroad upon the face of all the earth, and they left off to build" (Genesis ii: 8).

Before the present-day religious and ecclesiastical builders of "the one world, one church" begin to adopt a smile of amused tolerance at the primitive simplicity and ignorance of astronomy of the original Tower-builders, let them seek to realise, each for himself, the appropriateness of the truth: "Thou art the man." Satan first scattered and divided the visible church by introducing soul-ruining heresies and errors, all the tares suffocated and ruined the seed of eternal truth, leaving nothing of the original but the empty shell of the old denominational name, with which true believers could not associate, and so had to reorganise the denomination, or church, on the basis of eternal, immutable and infallible truth. Satan, then, through human instrumentality, began to upbraid and persecute the faithful who adhered uncompromisingly to the truth, rather than outward organisation, as the real schismatics and isolationists, hence the present-day clamouring for outward organisational world-wide union, regardless of truth, to forestall the Holy Spirit's building again of Zion,

in His own good time and way, on the *immovable* foundation of eternal, immutable, infallible truth.

As Matthew Henry said: "Peace and unity are such precious jewels that I would give anything for them but truth." Satan hopes to achieve his devilish ideal of "one world, one church," to begin with, through the ecclesiastical conglomeration known as "the World Council of Churches," with the Pope of Rome as its ultimate head, who is described in the Word of God as "the Man of Sin, the Son of Perdition, and the Anti-Christ," whose final doom is to be destroyed by "the brightness of Christ's coming in the power of the Holy Ghost, through a preached Gospel"—"the sword of His mouth." Let the Lord's true praying people plead earnestly, and without ceasing," at a Throne of Grace, that the Devil, and his deluded human dupes, learned and otherwise, would be speedily confounded and scattered the whole world over.

THE FREE CHURCH AND PURITY OF WORSHIP

By Rev. John Colquhoun, Glendale.

Recently, in a sermon by one of our ministers, which appeared in the *Free Presbyterian Magazine*, the preacher gave it as his opinion that the Free Church was in danger of Jesuit influence through Church of Scotland ministers occupying her pulpits. In the January number of the *Free Church Monthly Record* a writer, presumably the Editor, refers to the matters and comments, in what appears to be a vein of veiled sarcasm, as follows:—"Now, we appreciate the brotherly concern of the writer, and we should like to relieve him of an anxiety which he so unnecessarily feels. Nearly a decade has passed since the rejection of the overture referred to, and we are unaware of a single occasion during these intervening years when a Church of Scotland minister has preached in a Free Church pulpit. The risk of 'Jesuit' infiltration through the Church of Scotland appears therefore to be more remote than it was at any time during the long history of the Church of Scotland." Just recently, the present writer was sent a copy of *the Life of Faith* for 8th February, 1962, in which there is a section entitled *News from Scotland* by Rev. John Balchin, M.A., B.D., who, I understand, is Senior Assistant in St. David's, Knightswood, Glasgow, in which he refers to the section in question in the *Free Presbyterian Magazine*, and the comment in the *Monthly Record*. The following is what he has to say of the latter:—"The writer seems singularly out of touch with church affairs, for I can think of a considerable number in the last six months. I myself have

been in such a pulpit six times in the last ten weeks (and greatly enjoyed it, let me add)." According to this and other reports, this is, by no means, an isolated instance of Church of Scotland ministers occupying Free Church pulpits.

The writer in the *Monthly Record* has not given the same express denial to what is commonly reported of Free Church ministers occupying Church of Scotland pulpits. In fact it might be rather risky to attempt it. As I write, I have before me a copy of *The Scotsman* for Saturday, 17th February, 1962, in which the services for St. Giles Cathedral, Edinburgh, for the following Sabbath are advertised. According to this advertisement the evening service is conducted by the Rev. W. R. Mackay, M.A., Free Church minister at Kingussie. This raises the following very important question: How does this advertisement square with the loud professions of the Free Church about purity of worship? Are we to understand that the organ and uninspired hymns were laid aside at this service, and that there was an exclusive use of the psalms as the medium of praise? If so, surely St. Giles, after many sad years of declension, is again making history in the right direction. It must, however, have escaped the notice of the press reporters, for neither daily nor weekly newspapers gave a line about it. In the *Glasgow Evening Citizen* for Saturday, 31st March, 1962, the services for the following Sabbath for Knightswood, St. David's Parish are advertised, and at the 11 a.m. services the Rev. Prof. R. A. Finlayson is the preacher. We read in a news item that these are special services which form the conclusion of a Bible Exhibition run by that Church, and that the services are conducted by the Rev. Professor R. A. Finlayson, of the Free Church College, Edinburgh, and the Rev. Dr. Arthur Fawcett of Johnstone. Again there is not a word about the exclusive use of the Psalms at these services or at one of them. If the Psalms were used exclusively and instrumental music discarded in these churches it would cause such a sensation that it would have been heard north, south, east and west by the instrumentality of the press and the radio. The only conclusion which any rational human being can draw from all this is that both Rev. W. R. Mackay and Professor Finlayson conducted these services in the ordinary way in which services are conducted in these churches, that is, with instrumental music and uninspired hymns.

It is often argued that such cases as those referred to are special occasions, and that what is of primary importance is that the Gospel is preached, but this, by no means, harmonises with the Larger Catechism, which is one of the documents of the

Subordinate Standards of the Free Church, and which lays down the principle that the Second Commandment forbids "all devising, counselling, commanding, using, and anywise approving any religious worship not instituted by God Himself." The plain duty of all who profess to have a love to purity of worship and to a whole-hearted adherence to the mode of worship allowed in God's Word, upon which our Subordinate Standards are based, is to take no part in such forms of worship as are not sanctioned in the Scriptures. This is supported by the conduct of the Reformers, and especially the illustrious Reformer of Scotland, John Knox. In a Treatise entitled, *A Declaration of the True Nature and Object of Prayer*, he says, "But the promise made that 'where-soever two or three are gathered together in my name, there shall I be in the midst of them,' condemneth all such as contemneth the congregation gathered in His name. But mark well, by the word 'gathered,' I mean not to hear piping, singing or playing, nor to patter on beads or books whereof they have no understanding, nor to commit idolatry, honouring that for God which is no God indeed. For such will I neither join myself in common prayer, nor in receiving external sacraments, for in so doing I should affirm their superstition and abominable idolatry, which I, by God's grace, never will do, neither counsel others to do to the end." *Knox's Works*, David Laing's edition, Vol. III, p. 102-3. Where, it may be asked, is the consistency, on the part of men who profess to be the heirs of the Church of the Reformation in Scotland when they will act in a manner which is manifestly contrary to the practice of the Reformers, and would do what John Knox so plainly and emphatically says that he would not do, nor counsel others to do?

Those who testify, honestly, against instrumental music in the worship of God cannot conscientiously engage in worship conducted in that manner. To them, instrumental music in worship is part of the worship of the Old Testament dispensation, and the re-introduction of it is a setting aside of a part of the full revelation of God's mind given in the coming of Christ into the world. In other words it is a denial of the plainly revealed fact that Christ made a full end of the ceremonial dispensation, which He came to abolish by the introduction of a more perfect dispensation. In the light of this, occasional indulgence in the ritual of the Old Testament, such as the two instances cited, is doing the greatest dishonour to Christ. It is the fruit of a decay which, for many years, has been prevalent in the Church of Scotland, and now manifests itself among Free Church ministers. Occasional, or more often, conducting of services in Church of Scotland congregations where these excrescences of the flesh are to be found may

prove the inlet by which the same fruit of decay may enter into the Free Church to a larger extent than it has done already.

From what we know of the most outstanding men of the pre-Disruption Church of Scotland and of the Free Church in its best days they would never think of countenancing instrumental music in the worship of the sanctuary, even occasionally. Dr. Kennedy, of Dingwall, writing in 1883 says:—

“ But no sound of an organ was heard for three centuries in the Reformed Church of Scotland, nor in any other Church in Christendom that deserved the name, till a process of decline had commenced. What would, in the best days of the Church of Scotland, have been thought of the proposal to introduce organs into her places of worship? What would Knox, Henderson, Melville, Guthrie, Rutherford, Gillespie, Dickson, John Love, Andrew Thomson, Thomas Chalmers, William Cunningham, James Buchanan, John Duncan, Robert Candlish, have done, if such a proposal had been mooted in their days? Grant liberty to congregations to have organs, if they so inclined. As soon, said the last of these, and he spoke for all the others, allow the slaying and offering of sacrifices in our churches. No, it required a very different class of men to make and to countenance such a proposal—men to make it, who desire the æsthetic rather than the spiritual, and men to countenance it who are guided by policy rather than the word of God, who are ambitious of pleasing men that they may lead them, rather than anxious to please God that they may not cease to walk in the light of His face.” These are words which ought to be seriously considered by men who, judging by their conduct, appear to see no harm in the use of instrumental music in public worship. They ought also to seriously ask themselves the question, “ Will the Lord accept of such a worship. He has said to others of old, “ When ye come to appear before me, who hath required this at your hand, to tread my courts? ” (Isaiah i: 12).

BE OF GOOD CHEER

(Letter from late Rev. John Tallach)

INGWENYA MISSION,
BEMBESI, February 21st, 1939.

MY DEAR MOTHER,

We received your letter and we were thankful to see that you were as well as usual. The winter is such a trying time to people up in years. I came back, last night, from Ikiizani where I went to open a new school. It is 70 miles from

here and, as it has been raining for a month now and rained all the weekend, 30 miles were just mud. We stuck five times and had to cut logs and trees and gather stones. I had no food until I reached home at 7 o'clock from the morning at 7.30. A very trying and anxious day! But the Lord brought us through and we had good congregations, and I had the satisfaction of getting a job done, and all the more satisfying because it was difficult to do. The elder there is the only male member except one who lives far away. This man and his wife, both old, built the new school room, 39 ft. by 19 ft. How they managed the roof is a mystery, and then the thatching. Isaiah Nyati must be 70 years old and his wife 60. However, the day will come when the Lord will give us plenty helpers there, when the Gospel will change their hearts. I preached on the Saturday from "Be of good cheer: I have overcome the world." The main point was that the Lord, by dying, rising again and in going into heaven, had taken to Himself the place, the power and the resources to turn all things of this world in our lives into a blessing. Single troubles, constant troubles, troubles which come with age, all are turned into fruits of glory. The process of being ploughed under is a sore one. But it is necessary for harvest. And we have to look on our whole life as being nothing short of being ploughed under, and we have to look on eternity as being nothing less than an eternal harvest time. Let those who sow in tears wait unto the fair harvest come; they shall confess their sheaves are great and shout the harvest home. And he who makes the seed grow, "we know not how," will bring a harvest out of our lives, "we know not how." Just go on depending on Him and when we come to meet him above we will be surprised to find that our "cups of cold water" and our periods of concern for His cause, and our small efforts to support it and to bring in His kingdom have blossomed forth. Lay the rod before the Lord—it looks dry enough and lifeless enough, but lay it before the Lord and there above in Glory it buds, it blossoms, it bears almonds, only if we lay it before Him. So go on, mother, with your prayers, meditations, writing of letters, giving of comfort, carrying his cause before Himself; and you will yet wonder at what he has been doing with these things. His kindness made me grow. Oh the kindness of the Lord! Loving kindness, marvellous loving kindness! He cannot help being kind to us any more than He could help dying for us by the compulsion of eternal love. "I know the thoughts I think towards you, thoughts of peace."

Love,

JOHN.

SOLDIERS AT MADRAS

In a letter, addressed to the British and Foreign Bible Society, by W. Bannister, Esq., of Madras, in 1832, the following facts are related:—The men of the —th regiment were regarded as amongst the most depraved in the country. Five or six years ago they were stationed at Maulmein, on the other side of the Bay of Bengal. They had there no Divine ordinances, and the Sabbath was scarcely known amongst them. One of the men in a drunken fit, on one occasion, without any particular provocation, shot a sergeant of his corps, and was subsequently condemned for the crime. Before his execution, a missionary obtained access to him, and through the blessing of God, was made instrumental in his conversion. He pleaded so affectionately and so earnestly with the prisoner that the sentinel on guard was led to hearken to what was going on inside the cell, and was so much affected by what he heard that he requested as a favour to be admitted whenever the missionary visited the condemned man. This soldier not only attended himself, but he told his comrades of the manner in which the missionary conversed with the criminal, in such affecting terms, that many others were led to attend; and after seeing their comrade die in peace, through Christ, notwithstanding the offence he had committed, they requested the missionary to come to their barracks, and talk to them in the same way. This he, of course, very gladly did, and ere long baptised about one hundred of them, as he believed, in the faith of Christ. Many of these men remained faithful to the solemn profession they had made and became diligent students of the Bible.

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Llte

(Air a leantuinn bho t.d. 27)

C. Ciod e'n dara ceum ann an àrdachadh Chrìosd? *F.* A dhol suas gu neamh le mòr bhuidh.

C. Cia mar a tha fios againn gu'n do ghabhadh a steach do neamh E? *F.* Bha sin air shamhlachadh, agus air innse le fàidhean fo'n t-Seann Tiomnadh; thug ainglean agus abstoil fianuis air, agus tha e soilleir bho na beannachdan a tha sruthadh a nuas bho dhol suas Chrìosd.

C. Ciod iad na daimhean 's an deachaidh Crìosd a suas? *F.* Chaidh E suas mar Ard Ghaisgeach treun agus buadhach; mar ar Roimh-ruith-fhear, a chaidh a stigh air ar son do'n ionad

sin a th'air an taobh a stigh do'n bhrat-roinn, mar ar Ceannard glòrmhor a ghabhail seilbh air an oighreachd neamhaidh air ar son; mar Fhear-nuadh-pòsda eaglais Fein, a dh'ullachadh àite dhuinn; mar ar 'n Ard Shagart mòr, gu bhi 'n a Fheartagraidh maille ris an Athair air ar son; agus mar ar 'n Ard Rìgh gu bhi rioghachadh os ar ceann gu sìorruidh.

C. Co a bha ga choimheadachd 'n a dhol suas gu neamh?
F. Milltean do ainglean a cur an ceill a chliu, mar ghaisgeach treun.

C. Co aca chaidh E suas mar Dhia na mar dhuine? F. Ged a chaidh E suas mar Eadar-mheadhonair 'n a aon *phearsa*, 's ann dha nàdur mar dhuine a bhuineas sin Dhà gu h-àraidh.

C. Ciod a thigeadh dhuinn fhoghlum bho dhol suas an t-Slànuighear? F. Gu'n d'thug E steach fireantachd sìorruidh, do bhrìgh gu'n deachaidh E chum an Athar; agus gu'n "suidhicheadh-maid ar 'n aigne air na nithibh a ta shuas, agus cha'n ann air na nithibh a ta air an talamh."

C. Ciod an t-Ard Urram a bhuilich Dia an t-Athair, air Crìosd air neamh? F. Chuir Se E 'n a shuidh air a dheas laimh Fein.

C. Ciod a tha thu tuigsinn le deas laimh Dhé? F. An urram, an onair, agus an t-ùghdarras is motha th'aig Dia r'a bhuileachadh.

C. Ciod a tha thu tuigsinn leis an fhirinn sin, Crìosd a bhi 'n a shuidhe air deas laimh Dhé an Athar? F. Gu bheil Crìosd air *àrdachadh* ann an nàdur an duine os ceann gach creutair a tha'g aoradh fa chomhair rìgh-chathair Dhé, agus gu'n *seilbhich* E'n àrd-urram agus an t-ùghdarras so fad saoghal nan saoghal.

C. C'ar son a bha e iomchuidh gu'n suidheadh Crìosd air deas laimh Dhé an Athar? F. A chum a bhi deanamh air son, agus as leth a shluaigh Fein; agus gu'n cuireadh E a naimhdean 'n an stòl fodh chosan.

C. Cia fhad 's a bhitheas Crìosd 'n a shuidh air deas laimh an Athar? F. Gu sìorruidh; "Tha do rìgh-chathair, a Dhé, gu saoghal nan saoghal."

C. Ciod a thigeadh dhuinn fhòghlum bho'n fhirinn sin, Crìosd a bhi 'n a shuidh air deas laimh Dhé? F. Gu'n d'thugadh-mid eisdeachd dhùrachdach do'n Tì a tha labhairt ruinn bho neamh gu'n sìor-iarradh-mid na nithibh a ta shuas far am bheil Crìosd 'n a shuidhe; gu'n deanadh-mid mòr shaothair gu dol a steach do shuaimhneas Chrìosd, agus gu'm b'àill leinn a ghnàth an corp fhàgail agus a bhi maille ri Crìosd.

C. Ciod an ceum deireannach a th'ann an àrdachadh Chrìosd? F. A theachd a *thoirt breith* air an t-saoghal.

C. Am bheil e cinnteach gu'm bi breitheanas ann? F. Tha

gleidh chinnteach; tha ceartas agus maitheas Dhé ag iarraidh sin; agus tha na Sgrìobtur an ga chur an ceill gu soilleir.

C. C'ar son a tha breitheanas an t-saoghail air earbsa ri Crìosd?
F. A chionn gu'm buin e do'n *duais* ghlòrmhor sin a bhuilich an t-Athair air, an deigh Dhà E Fein ioraslachadh a chum slàinte dhaoine.

C. Cia mar a thig Crìosd a thoirt breith air an t-saoghal?
F. Thig E gu h-obann, agus thig E ann an neulaibh neamh, le cumhachd agus mòr ghlòir; thig E ann an glòir Athar, maille ri ainglibh naomh.

C. Ciod iad na buadhan a nochdas Crìosd mar Bhreitheamh?
F. Bidh E 'n a Bhreitheamh cothromach, 'n a Bhreitheamh faicsinneach, 'n a Bhreitheamh uile-fhiosrach, agus 'n a Bhreitheamh uile-chumhachdach.

C. Am bheil làn fhios aig neach air bith air an am 's an tig Crìosd gu breitheanas? F. Cha'n eil, tha na h-aingle a tha air neamh aineolach air so.

C. Cia mar a dh'fhoillsicheas E a ghlòir aig a bhreitheanas?
F. Le bhi togail nam marbh as na h-uaighean, le bhi cruinneachadh gach duine, agus deamhain, a dh'ionnsuidh a chathair breitheanaich, agus le bhi toirt a mach agus a cur an gnìomh binn chothromach orra.

C. Co bhios air an togail air tùs bho 'n a marbhaibh? F. Na fireanaich: "Eirigh na mairbh ann an Crìosd air tùs."

C. Co iad a bhios air a' meas 'n am fireanaich 's an là sin?
F. A mhàin iadsan a bhios air an sgeadachadh le fireantachd Iosa Crìosd; agus mar dhearbhadh air sin, aig am bheil nàdur nuadh agus naomh.

C. Am bi iomradh air a dheanamh 's an là sin air peacanna nam fireanach? F. Cha bhi; "Anns an am sin, iarrar aingidheach Israeil, agus cha bhi i ann, agus lochdan Iudah, agus cha bhi iad r'am faotainn."

C. Ciod a' bhinn bheannaichte a bheir Dia a mach air na fireanaibh? F. "Thigibh, a dhaoine beannaichte m' Athar-sa, sealbhaichibh mar oighreachd an rioghachd a ta air a deasachadh dhuibh bho leagadh bunaitean an domhain."

C. Ciod a' bhinn uamhasach a bheireir a mach an aghaidh nan aingidh? F. "Imichibh uam, a shluagh mollaichte, dh'ionnsuidh an teine shiorruidh, a dh'ullaicheadh do'n diabhol, agus da ainglibh: Oh! nach mòr an t-antromachadh truaighe dhoibh-san gu'm bi iad air an dìteadh leis an Tì sin a thainig a *thearnadh* pheacach.

C. Cia mar a bhios an dà bhinn sin air an cur an gnìomh?
 F. Ann am peanas siorruidh do'n a h-aingidh, agus ann am beatha shiorruidh do na fireanaibh.

C. Ciod a thigeadh dhuinn fhòghlum bho'n fhìrinn sin, gu'n tig Crìosd a thoirt breith air an t-saoghal? F. Bhi meudachadh ann an creidimh, agus ann an naomhachd, chum gu'm faighear sinn Ann-san ann an sith 's an là sin, "gu'm biodh ar leasraidh crioslaichte mu'n cuairt, agus ar lòchrain air an lasadh." Suil a bhi againn Ris, agus luathachadh a chum teachd là Dhé.

C. Cia mar a tha Crìosd 'n a staid àrdaichte a *frithealadh* Cùmhnant nan gràs? F. Tha E ga fhrithealadh, cha'n ann a mhàin le fhocal air a leughadh, agus air a shearmonachadh, ach leis na *Sàcramaidean* a chuir E air chois 'n an *seulaibh* d'a chumhnant, agus a tha E toirt do chreidmich le a bheannachd Fein, agus le cumhachd an Spioraid Naoimh.

C. Co aca tha na *Sàcramaidean* air an òrduchadh gu bhi *daingneachadh* focail Dé, na ar creidimh-ne? F. Tha iad air an òrduchadh mar *sheulachan* a chumhnaint a chum a bhi *daingneachadh*, agus a neartachadh *creidimh nan naomh*.

(R'a leantuinn)

NOTES AND COMMENTS

The Free Church of Scotland and Christian Youth Rally

In our April issue in the article "The Net Cast Wide," we made critical observations on the action of the Free Church of Scotland in sending observers to the Scottish Christian Youth Rally at Edinburgh in February. In *The Monthly Record* of the Free Church for May, it is stated that our principal ground of criticism appeared to be that observers were to be there also from the Roman Catholic Church, Salvation Army, Episcopalians and the Society of Friends. What we did in particular state was that we were amazed to see the name of the Free Church linked up with the Roman Catholic Church, the deputy leader of the Iona Community and an address by a Mr D. Aitken, on the World Council of Churches. And further, we referred to "rubbing shoulders" with Roman Catholics *and those who are pro-Romanism* in a public assembly. The Free Church Committee and the observers they sent to this assembly surely knew *before-hand* who were to take a leading part in this assembly and the items on the agenda, as we did even from the daily press. Any intelligent Christian and informed Protestant worthy of this description needs but a grain of spiritual discernment to keep

clear of any organised assembly in which the Iona Community are involved and in which the Roman Catholic Church may have even a passing interest. With regard to the reference to a conference on the Reformed Faith at Cambridge, we know that one Free Presbyterian attended in a private capacity. But the Free Presbyterian Church as such had nothing to do with that conference. After all, it was a conference on the principles of the Reformed Faith and not an assembly influenced by the outlook of the Iona Community. "Watchman, what of the night?"

Compromise on Sabbath Observance

The Church and Nation Committee of the Church of Scotland issued their Report some time before the meeting of their General Assembly which opened on 22nd May. In their Report the Committee return to the question of Sabbath Observance. By the time this Magazine is issued the above Report will have been debated in the General Assembly. We are writing prior to that Assembly meeting. The Committee admit that the Westminster Confession of Faith still remains the Church of Scotland's "subordinate standard," and that its teaching dominated Scottish theology about the Lord's Day and shaped the character of the traditional Scottish Sabbath and also the character of Scotland itself. But the Committee make it clear that they would have the people of Scotland to move away from the guidance of the Westminster Confession *anent* the Fourth Commandment. They state: "There can be no doubt that many have derived a warped interpretation of the Christian faith from the traditional Scottish Sabbath." But we would comment here that since many years now only a very small remnant of Christians in Scotland have been Keeping the Sabbath as our forefathers did; and the vast majority, including many thousands of Church of Scotland members—old and young—have been acting as they thought fit on the Lord's Day since long, with a complete ignorance of, and disregard to, what is called the "Traditional Scottish Sabbath." Our point is that there has been no general observance of what is called the "Traditional Scottish Sabbath" for many years now to give a warped interpretation of the Christian faith to any of the rising generation or to visitors from other countries. The Westminster Confession view is considered to be "a legalistic Judaism" inconsistent with obedience to Christ. Thus this Committee disown the place the law of the Sabbath has in the law of God and assign it a place in the ceremonial law or limit it to the religious practices of Judaism. They also exalt themselves as theologians far above the Westminster divines who were giants in spiritual understanding and in

intellectual power. There is still a remnant in Scotland who prefer the eminent divines of the 17th Century. The Committee are careful to state also that they on the other hand reject libertarianism, viz., an hour of worship on Sabbath and then behaviour on the Lord's Day according to one's "own whim or inclination." Again we would comment, that this is precisely what has been the regular conduct of Church of Scotland members in vast numbers for many years now, and the Church did, or could do, nothing about it, so many elders, deacons and members being involved. As we cannot comment on all the points in this Report now, we conclude by stating that, in our opinion, such a Report as this which expresses the view that sports and amusements and healthy recreation should be permitted on the Sabbath, is not issued at this time of day for guidance to professing Christians in the Church of Scotland or outwith it, but to homologate through official Church channels the almost utter disregard to Scriptural Sabbath Observance which has already been in vogue throughout the Church of Scotland for many years now.

No Public-Houses on Sabbath for Scotland

On 16th April, the Secretary of State for Scotland told the House of Commons, when opening the debate on the Licensing (Scotland) Bill, that the Government had decided to keep public-houses closed on Sabbath. This was generally welcomed even in the House of Commons. Mr James Hay (Labour, Leith), and Sir David Robertson (Independent, Caithness and Sutherland) both spoke wisely and well in support of this decision by the Government. In spite of the Guest Committee's recommendation, turned down by the Government, there was no demand for this downgrade step in Scotland to further desecration of the Lord's Day. We must be thankful for any action which restricts drinking and violation of the law of God.

Secret Organisation in Portugal

It has been revealed that there is a secret trade union organisation in Portugal which has been gathering strength during the past six months. The usual attitude to democratic movements has characterised the Roman Catholic Government of Portugal. They call the movement subversive and Communistic. The Foreign Observer of *The Scotsman* states that it is not Communist, but that democratic liberties are desired. All this exposes to view the oppressive rule of Pope and Priest in Portugal as obtains also in Spain. What really do Church of Scotland

ministers think of such authentic news when courting fellowship with the Papacy?

Dundee Minister and Free Presbyterian Church

Dr. Hugh Douglas, minister of St. Mary's Parish Church, Dundee, is a Chaplain to the Queen. While in Australia recently he criticised the Free Presbyterian Church for opposing the Royal Family on such matters as horse-racing and playing polo on the Lord's Day. He asserted that the established Church of Scotland was not in agreement, neither the bulk of the people in Scotland, who held the Royal Family in high esteem. Dr. Douglas does not only face criticism for his statements from inside the Free Presbyterian Church of Scotland; but shortly after they appeared in the Scottish press, two elders of *his* own Church thought fit to write letters to *The Glasgow Herald*, taking him severely to task for his remarks. It seems that Dr. Douglas, while in Australia, was all out to please worldly-minded people and to obtain the applause of those who think more of Royalty than loyalty to God. We challenge Dr. Douglas to prove that his own *irreligious* loyalty to the Royal Family surpasses the true, Christian loyalty to the Royal Family, on the part of the Free Presbyterian Church of Scotland. He may not know that the Free Presbyterian Church forwards to Her Majesty the Queen each year a Loyal Address, albeit there is at times included in its terms words of counsel regarding the Sabbath and the Papacy, etc. Dr. Douglas does not know what true loyalty means within the understanding of the Christian faith.

Ministers and Priests Meet

The much publicised meeting of Church of Scotland ministers and elders with priests and nuns of the Roman Catholic Church, took place on 26th day of April last, at Dowanhill Convent, Glasgow. There were present 30 members of the Glasgow Presbytery of the Church of Scotland. It was pointed out that the main purpose of the meeting was to explain the Second Vatican Council which is to be summoned by the Pope before the end of this year. That is what one of the priests said which does not carry weight with us. The basic purpose, of course, was to further the return to the Romish fold of as many professed Protestants as possible now, or in years to come. The so-called Abbot of Nunraw said to the mixed gathering (among other things): "All of us are united in that we are all disciples of Christ. . . ." That statement is just not in line with Romish dogma; but we are of the opinion that at the present time when a campaign for the capture of Britain by Rome is going ahead,

that bishops and priests have a special dispensation to say certain things contrary to their dogma to entrap the unwary. That there is not an outcry against this evil work by large numbers of the people in the Church of Scotland is a sad evidence of deplorable ignorance and indifference with regard to the spiritual value of the Reformation. May God open the eyes of the people of Scotland.

English Church Bishop Kneels Before The Pope

Dr. Mervyn Stockwood, Bishop of Southwark, Church of England, visited the Pope at the beginning of April. He tells in an article in the London paper, *Evening Standard*, that the present Pope wants to go down in history as the Pope who yearned to repair the divisions of Christendom. Yet the Bishop states in his article that "the Roman Church cannot change its basic doctrines; nor can we. What matters is the change of attitude." Yet anyone who is conversant with the Scriptures knows that the true doctrine of Christ and the gospel is absolutely essential as a foundation for Christian fellowship which is worthy of the name. Before leaving the Pope, the Bishop says: "I knelt to receive his Blessing, and then he raised me up to give me the Kiss of Peace." The Bishop uses a capital B in Blessing and capitals K and P in "Kiss of Peace." And so this superstitious, sentimental and unscriptural adoration of a man goes on, even of "the man of sin." The Pope's foolish and arrogant claims include—that every king, queen, ruler, government, nation, and man, woman and child should kneel before him. The aforesaid Church of England Bishop showed by his conduct that he accepted that empty claim.

An Eminent Sceptic's Miserable Creed

Somerset Maugham, the well-known writer and literary celebrity, is now 89 years of age and has made a fortune by the pen. He was interviewed recently and, among other things, he made the following statements:—"Life has been very kind to me and I am very grateful. . . . I only hope I don't die young. . . . I know that I must die soon, but I have enjoyed my life and the thought of coming extinction does not perturb me in the least. . . . Death is one thing but the inconvenience of illness is a lot more annoying. One cannot adhere to one creed in one's youth and abandon it when one is old." Truly this is a case of a wise man after the flesh, and in the light of God's Word under the power of darkness as to the name of God, the soul, sin and eternal realities. Yet the grace and power

of God could bring an aged sinner to abandon in true repentance the soul destroying creed of his youth, for the blessed faith of the Gospel of Christ.

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William and Stoer; third, Greenock; fourth, London, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; 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, Bracadale, North Uist and Plockton; fifth, Achmore, Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); 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.

Student Received

At a meeting held at Inverness on Tuesday, 3rd April, 1962, the Northern Presbytery received Mr John W. Ross, a member of our Dingwall Congregation, as an irregular student studying for the ministry of the Church.

A. F. MacKay, Clerk.

Appeal from Greenock Congregation

The present Manse belonging to the Greenock Congregation stands in need of extensive repairs and the Deacons' Court are desirous of undertaking these repairs as soon as funds become available.

As the Congregation is small in number, it has been decided to appeal to friends to assist as the Lord may give them a mind to do. The estimated sum required is in the region of £1,500 and we trust that friends will generously respond to this appeal so that the repairs can be proceeded with and the Manse put in an improved condition.

Donations should be sent to Rev. James MacLeod, 59 Campbell Street, Greenock, or the Congregational Treasurer, Mr A.

Cameron, 30 Clyde Road, Gourrock, and will be acknowledged in the Free Presbyterian Magazine.

James MacLeod, Moderator.

Thomas MacRae, Clerk.

This appeal is warmly recommended by the Southern Presbytery.

(Rev.) Donald MacLean, Moderator of Presbytery.

(Rev.) Malcolm MacSween, Clerk of Presbytery.

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The General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges with sincere thanks:—

Sustentation Fund.—Mr G. Ross, Lochcarron, £5; Mrs MacPherson, Victoria Cottage, Shieldaig, £10; Psalm 80, v. 14, £8 17s 4d; Miss P. MacLeod, Corstorphine, £1; Miss Brown, Hamilton, 9/6; Mr R. A. MacLeod, Workington, £2 13/-, last three per Mr J. Grant.

Foreign Mission Fund.—R. H. Conway, £5; M. MacGregor, Hurstville, N.S.W., £2; A. Shaw, Queanbeyan, £2; Psalm 80, v. 14, £8 17s 4d; Defenders of the Faith, N.Z., £5; Wellwisher, £5, last two per Mr J. Grant.

The following for Mission Hospital.—Friend, North Tolsta, £2; F.P. in U.S.A., 5 dollars; Mrs MacSween, in memory of her beloved husband, Mr Don. MacSween, late Missionary at Portnalong and Flashadder for 29 years, £2; Mrs J. MacLeod, Elphin, per Mr J. Grant, £2.

Organisation Fund.—Glasgow Adherent, £1.

Aged and Infirm Ministers', etc., Fund.—Psalm 80, v. 14, £8 17s 4d; Glasgow Adherent, £1; Anon, Helmsdale postmark, per Mr J. Grant, £5.

Mission to the Jews Fund.—Glasgow Adherent, £1.

Home of Rest Fund.—Psalm 80, v. 14, £8 17s 3d; Glasgow Adherent, £1.

Dominions and Colonial Mission Fund.—The Beaton family, 657 Northmount Drive, Calgary, Alberta, in loving memory of a dear mother, to be used for future deputies, 1000 Canadian dollars, per Rev. D. Campbell, Edinburgh.

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St. Jude's Congregation.—Mr D. MacPhail, Treasurer, acknowledges with grateful thanks: Mrs P. MacKenzie, £5, per Rev. D. MacL., for Foreign Mission Fund; Anon, £1, Anon, £1, both for Foreign Mission Fund; Anon, £2, Anon, £1, both for T.B.S.; Anon, £1, for College Fund.

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