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INDUCTION SERMON

A Sermon by Rev. John A. Macdonald, Fort William,
Preached in London at the Induction of Rev. D. B. Macleod,
M.A., on Tuesday, 23rd October, 1962.

“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake.”—II Corinthians, 4-5.

In the context, Paul states our need of holding firm to the Truth, “not handling the word of God deceitfully,” neither to be influenced this way or that way for monetary gain, or any honour this world may bestow. It was with no uncertain sound this faithful servant blew the trumpet of the gospel in his day. It is for us to follow his example. Because of this the blood of all his hearer was upon their own heads, as he states in verse III, “But if our gospel be hid, it is hid to them that are lost,” In meditating upon these words as the Lord may enable us, let us consider three things:—

- I. What the Apostles did not do—they preached not themselves (“For we preach not ourselves.”).
 - II. What the Apostles did do—“They preached Christ Jesus the Lord.”
 - III. What they considered themselves to be—“And ourselves your servants for Jesus sake.”
- I. What the Apostles did not do—they preached not themselves
“For we preach not ourselves.”

This, indeed, was the result of saving grace in living exercise in their souls, and of their being called by the Holy Spirit to the work in which they were engaged. How could they or any (in a state of nature) preach anything else but themselves, and vaunt rotten self more and more with all its abominations in God's sight? Paul in writing to the Romans, Ch. 10, v. 15, affirms that none can preach aright but such as have grace, and are called by God to this most important work in the world; “And how shall

they preach, except they be sent? as it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

It is very obvious, from what we read in the press, and hear over the radio from men who are posing as being called to the ministry that they have taken this honour of expounding God's Word upon themselves in the face of the Lord's solemn warning to His church through the Apostle Paul: "And no man taketh this honour unto himself but he that is called of God, as was Aaron," Heb. 5-4. How dangerous, how grievous it is to the Holy Ghost, and contrary to the mind of the Lord as revealed in His Word, for churchmen to visit Secondary Schools and Colleges for Candidates for the Ministry. When God calls men to the Ministry, supposing they were in the most prosperous and elevated position in the land, they would have to say farewell to it all, and like the disciples in obedience to the Divine command, leave boats and nets and follow Jesus, thus becoming fishers of men with a single eye to His glory.

What are the Arminians doing? Preaching themselves, trying in vain to prove how good men, women and children are by nature, even capable of meriting God's favour by their own good works. There was a lot of self in the sermon the devil preached to our first parents in the garden of Eden. Oh, how destructive is all unsound doctrine to immortal souls, and, therefore, how very essential for all to consider the dual warning given in Galatians, Ch. I, verses 8-9: "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, "If any man preach any other gospel unto you than that ye have received, let him be accursed."

The popular preachers in our day are those who preach themselves, sometimes causing their audience to laugh in the service, to the lamentable neglect of placing God before every Christless sinner as a consuming fire, who on the great Day of Judgment, will cast all "who are wicked into hell": Psalm 9, v. 17.

The Pharisees of old preached themselves as the idolatrous Church of Rome preaches her damnable heresies and dogmas in the mass, confession, and penance, etc., but Christ says to her as he said to the Scribes and Pharisees in Matthew, 23 - 13, "But woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." In the Apostles' souls and consciences there was a holy dread

against erroneous doctrine and faulty foundations. Surely our text suggests this, in that they call God and men to witness now, to their integrity in declaring the whole counsel of God, and not themselves—"For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Christ's sake." Happy indeed for eternity is the man who can do likewise declaring with John the Baptist, "He must increase, but I must decrease." John, 3, 30.

II. What the Apostles did do: "They preached Christ Jesus the Lord."

In this they were actuated by the same noble spirit as the prophet Isaiah when he declared to those who were sitting in darkness, in the valley of death, this glorious truth: "The Spirit of the Lord God is upon me: because the Lord has anointed me to preach good tidings unto the meek; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." Isaiah, 61, 1. When Peter preached on the day of Pentecost, Jesus Christ the Lord—His surpassing love to those who slew and hanged him on the accursed tree; His excellency as prophet, priest, and king, the efficacy of His shed blood to cleanse from all sin—the people were melted, broken in their hearts with repentance toward God, and cried: "Men and brethren, what shall we do?" How sweet in the ears of Him who delights in mercy. Acts, 2—37. Of course, preaching Jesus Christ the Lord, justification by faith alone, angered devils and godless men as it does in our day. The Apostles were imprisoned for it; "Then the high priest rose up, and all they that were with him (which is the sect of the Saducees) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison." Acts, 5, 17-18. But we read that the angel of the Lord opened the prison doors, commanding them to continue their God-glorifying work in the face of all opposition. This they nobly did for, even when the council suggested "Not to teach in His name," they, "daily in the Temple, and in every house, ceased not to teach and preach Jesus Christ." Acts, 5—42.

The Church that will preach Christ Jesus the Lord, and make a firm stand against all that would infringe upon her constitution, rights and privileges, shall be attacked continually by the common adversary, the devil. Hence the trials we ourselves endure from time to time as did Revs. D. Macfarlane and D. Macdonald, who were put out of their manses in defence of Truth and Verity, by the Declaratory Act Free Church. Many a day the latter brushed

the snow off the Bible with his hand while preaching in the open field. They are both in glory now, we have no doubt.

What a blessing this preaching of Jesus Christ the Lord proved to our beloved land. It brought about the glorious Reformation in Scotland over three hundred years ago; when godly John Knox preached free and sovereign grace to the everlasting salvation of many, old and young, rich and poor. In London, the pious Rev. C. H. Spurgeon preached Christ Jesus the Lord, and through his instrumentality in the hand of the Holy Ghost, many poor sinners looked to the risen Saviour, and saw His wounds, and prints of the nails, together with the scar of the spear in His side, through which salvation reached them as sure as it did Thomas when he cried, "My Lord and my God." Also your late Pastor, the faithful servant of the Lord, Rev. J. P. Macqueen, preached Christ Jesus the Lord in this vast city. We know some who got such a faith's view of Christ Jesus the Lord under his preaching that they proclaimed with Jacob at Bethel, "Surely the Lord is in this place." Genesis, 28—16.

Oh, how glorious to know that God is still bestowing such pastors upon His beloved Church. To me this very evening it seems as if God were looking again in love, pity and compassion upon London, saying, "I will give you yet another Pastor." In the person of Rev. D. B. Macleod, who is about to be inducted here to-night, God is bestowing upon you a gracious young man with many gifts and talents. Oh, pray for him that he may be made and kept a polished shaft in the hand of the Lord like his predecessor, for his task is strenuous.

III. What they considered themselves to be—"And ourselves your servants for Jesus sake."

Oh, how very like their beloved Master who took upon Him the form of a servant, and told His hearers, "I am not come to be ministered unto but to minister." Surely, surely this is an adequate proof that ministers of the Gospel should not engage in worldly affairs, no more than their Master did, that is, in any profession or work that may hinder them in any way from attending to the salvation of immortal souls, and the furtherance of His cause in the world—always "your servants for Jesus sake"—not sometimes. For His sake some have endured many a hard knock, many a lying accusation was written and spoken against them, many a bitter tear their eyes have shed, many a sore groan has proceeded from their heart, many a sleepless night they have endured; but remember, dear friend, Christ has suffered much more for you; be therefore patient in all tribulations, and Christ will one day wipe all tears from your eyes.

Moreover, this proves that ministers are not to be lording themselves over God's heritage, but in a lowly and Gospel way shepherding the flock in the green pastures of the Truth as it is in Jesus. God's pastor cannot do, or find pleasure in, any work other than this. Notice it is "your servants for Jesus sake," and for Jesus sake they, like Moses, "chose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season." How humble we should be if we are His servants. A proud minister, who cares only for the rich and educated, is an abomination in God's sight. They never learned so of Christ. Among the poor He lived, even going in to be a guest with one who was a sinner. Has he come into your own soul, dear hearers?

It was a happy day for His disciples serving His people in the wilderness with loaves and fishes, which He so miraculously caused to be sufficient to feed "five thousand men besides women and children." We read in the Bible of a proud priest and Levite who passed by the poor man who fell among thieves. May we, and your Minister in London, be saturated with such love and sympathy as the good Samaritan was, when he ministered to the poor man in his dying condition: "And went to him and bound up his wounds pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." Luke, 10—24. In this we see a fulfilment of the sweet, sweet truth, "For he despised not nor abhorred the afflicted's misery." Psalm 22, v. 24. Let us delight in being what Christ has appointed us to be, "ourselves your servants for Jesus sake." Christ has need of His servants. They are precious to Him, however poor and insignificant in the eyes of the world. He still says "Touch not mine anointed, and do my prophets no harm." Psalm 105, v. 15. They must minister to His poor and needy ones for He has said: "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isaiah, 25—6.

A minister must do all in his power to bring about a marriage union between immortal souls and the Lord Jesus Christ who says to all who are brought to Him through the efficacious working of the Holy Spirit: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies." Hosea, 2—19.

A touching story is told of the late Revs. D. Macfarlane and Neil Macintyre of our own Church. After worship one evening in the Dingwall manse, Mr Macfarlane said somewhat as follows, "Neil, if I thought it were necessary to preach Christ throughout

eternity, I would send an application to Heaven to be employed thus world without end." Oh, how these men put us to shame. Yet, to serve in Christ's Church is our one and only delight in the world. May the Lord bless His Word.

SCOTTISH HOME RULE AND THE TREATY OF UNION *

By Rev. John Colquhoun, Glendale, Skye

For a considerable time now a great deal has been written and spoken, especially by the agents of a body calling itself *The Scottish Covenant Association*, urging the necessity of a separate Parliament for Scotland, and there are many who, through listening to the propaganda of this Association have come to the conclusion that if Scotland got a Parliament of its own it would become a veritable Utopia. For this purpose an Appeal has been issued for £100,000 to finance their propaganda, and to take a plebiscite in order to ascertain the number of Scottish people who desire self-government for Scotland, which, of course, involves the abrogation of the Treaty of Union between England and Scotland. The purpose of these articles is not to dabble in politics, or judge of matters of commerce, except as they may fall to be considered when they come into close proximity to the spiritual concerns of the nation. The matter treated of here will at once raise the following questions in the minds of all thinking people. (1) Who are the promoters of this propaganda? (2) What profit or loss Scotland need expect as the result of the success of this propaganda? (3) Is a break in the Union with England desirable in the light of past history? We have no intention of answering these questions categorically but will content ourselves with making a few observations as we present to the readers of the *Free Presbyterian Magazine* facts connected with the history of the Union of 1707.

The Scottish Covenant Association.—The Scottish Covenant Association does not represent the mind of the people of Scotland, though its members would wish it to be reckoned in that light. Its name is misleading and some might be ready to conclude that its aims were synonymous with the aims of the martyred hosts who, in other days, were practical exponents of Scotland's true glory, and who placed the Kingship of the Redeemer and the right of all people to worship Him in a manner that is according to His Word above all else. In other words, political and commercial affairs had to take a subordinate place, and the matter of chief

* This is the first of three articles which Rev. J. Colquhoun has written at our request. At the time of writing we note from the press that difficulty is being met with in collecting money by the so-called Plebiscite Committee.—Editor.

concern was a Scriptural religion. The Scottish Covenant Association is only a political association dangling before our fellow-countrymen prospects of commercial prosperity which, however fair they may appear on paper, are impracticable when one comes to the application of them. Religion is carefully kept so far in the background that it does not appear at all. Thus they are a sorry imitation of that banding together which made Scotland known throughout the world as "The land of the Covenants."

Though religion is kept so far in the background yet that does not say but religion, of a kind, is behind the whole movement, but it is not the religion which was the glory of Scotland. From the number of Romanists and perverts to Romanism which were, from time to time, associated with it, one is warranted to conclude that it is a movement which would qualify for the blessing of the Pope. What the results would be should Scotland get Home Rule may be seen in what prevails in Ireland to-day. Those who, when the Irish Home Rule agitation was going on, held that, for Ireland, Home Rule meant Rome Rule, were derided as uncharitable fanatics, but events to-day show that they were right. Palatial churches are built throughout that priest-ridden country while the common people are sunk in poverty and illiteracy. Not only so, but they have declared themselves a republic and, during the Second World War, took up a position of neutrality which was only in name, as all their propaganda and other activities were against Britain. They are now aiming at overcoming Protestant Ulster by the settlement of Romanists there, so that, very soon, the loudest voice in that stronghold of Protestantism will be that of Rome. The same process of infiltration is going on in Scotland. For many years back, our own people could not get employment in their native land and were under the necessity of emigrating to the Colonies while their places were taken up by Irish Romanists.

Necessity of the Union.—A great deal of ink has been used on the subject of the Treaty of Union, both before and after it was accomplished, and nowhere was it more vehemently opposed than in Scotland, for, by it, the country ceased to be a separate nation. By the Union of the Crowns in 1603, Scotland became a mere satellite of England, and the proud boast of King James VI of Scotland and I of England was that he would now govern Scotland from London. "Here I sit and govern Scotland by my pen. I write and it is done, and by a Clerk of the Council I govern Scotland now, which others could not do by the sword." His son, King Charles I, and his grandsons, Charles II and James II, found that this was impracticable, and they had to resort to the sword

of persecution, with the well-known result that the Stuart dynasty was hurled from the Throne of Britain, never to regain possession of it except for the few years which Queen Anne, the last of the Stuarts reigned. While not minimising the benefits accruing to the Church of Scotland through the advent of the Prince of Orange and his reign as William III, yet our native land, in other spheres had an unequal struggle for bare existence through the power and jealousy of its more powerful neighbour, England. A notable instance of this is to be found in the ill-fated Darien scheme which had in view the setting up of a Colonial market. This scheme was defeated on the Exchanges of London and Amsterdam before a penny of capital had been subscribed in Scotland. Thus we see that if Scotland was to preserve its very existence it could not remain very long in isolation from England. England, however, from other points of view, had as much need of the Union as Scotland. Professor Lodge, writing on this subject, says, "When the Continental interests of England were endangered by the Darien scheme, when Scotland insisted on maintaining its commercial intercourse with France during the War of the Spanish Succession, and when the Scottish Parliament treated the succession to the Scottish Crown as a matter to be settled without English interference, then English statesmen perceived that there was no alternative between a closer union and ultimate separation. The dangers of the latter alternative were written large on past history, and the Whig ministers of Queen Anne set themselves with equal resolution and astuteness to bring about a real union of the two kingdoms. They had commercial inducements to offer and the ruin of Scottish agriculture to threaten, and by a judicious combination of bribes and menaces they succeeded in bringing about the negotiations of 1706."

From a political and an ecclesiastical view, as well as from a commercial one, the Union was necessary. The Jacobites were on the alert to further their own project of placing a Roman Catholic King, if not on the Throne of Britain, at least on the Throne of Scotland. P. Hume Brown says in this connection, "From all we know of Scotland at the period of the Union she would have been incapable, as an independent kingdom, of adopting and maintaining a consistent foreign policy or of consolidating her resources towards a common end. The king she must have chosen must either have been a Protestant who was not a Stuart, or a Stuart and therefore a (Roman) Catholic. In either event the issue must have been disastrous to national unity. The numerous body of Jacobites in the country would never have rested under a king who was not of the ancient Royal House.

There would have been Jacobite attempts more formidable than the '15 and the '45. Supported by their numerous contingent in the Lowlands and with the Highlands at their back, the Jacobites would in all probability have placed a Stuart on the throne. As an inevitable consequence, the vanquished party in the country would have appealed to England, which in its own interests, would have responded to the appeal. The Stuart would in his turn have been ejected, but the intervention of England would eventually have been resented by all Scottish parties, and the old story would have been renewed of international jealousy between the two kingdoms, to the serious detriment of both. Such, in all likelihood, would have been the course of events had a king been chosen who was not a Stuart. The issues would not have been less disastrous had a Stuart been chosen. Equally in affairs of State and religion he would have followed the traditional policy of his family. Again, as in the previous century, there would have been a Protestant-Whig revolt, and in this event, also, England would have been called in by the insurgent party to settle accounts with their adversaries." In the light of the foregoing the Union of 1707 saved the country an incalculable amount of bloodshed and misery.

The Church and the Treaty of Union.—Dean Stanley, in his *Lectures on the History of the Church of Scotland*, says, "No Scotsman, no Englishman, can see a meeting of the General Assembly in Edinburgh without feeling that it is the chief national institution in the Northern Kingdom. No other ecclesiastical assembly in the realm meets with such a solemn and distinct recognition, with such a pomp and circumstance of royalty, with such a well-ordered and well-understood tradition of rights and privileges and duties." Such a high testimony, especially from one who had no particular love for Presbyterianism, would naturally lead us to expect that the Church of Scotland would play a very important part in connection with the Union, and especially when there was such a close association between the Church and the State in Scotland. This expectation was fully realised. In 1706 the General Assembly passed an Act appointing a national fast for the purpose of supplicating the Divine direction respecting the Treaty of Union which the nation was about to consider, "that all might be done to the glory of God and the good of the Church." Along with this the Commission of Assembly was directed "to pay particular attention to the deliberations of Parliament, and to be ready to assist with advice, or to warn by remonstrance, as might be necessary." This was not

without reason as the country was, at this time, divided into various factions, each having its own ends to serve, and seeing in the success of others the frustration of their own plans. The position is well stated by Dr. Hetherington when he says, "The Jacobites beheld in a union the ruin of all their hopes; the Prelatists anticipated support from the Church of England if the union could be effected without the express confirmation of the Presbyterian establishment, but if that were ratified, they dreaded that their own restoration to power would be for ever precluded; the Presbyterians generally were painfully apprehensive that the liberty, and even the permanent existence, of the Church would be greatly endangered by the union, from the ascendancy of the Prelatic Church of England in a united parliament, and the presence of the prelates themselves in the House of Peers; and the Cameronians regarded the measure as the consummation of national guilt, being a direct violation of the great covenants by which both kingdoms were solemnly bound. The court party alone had any real wish for a union with England; yet such was the effect of so many and such conflicting grounds of hostility, that the antagonists merely neutralised each other, and rendered any well organised and vigorously combined opposition impossible. In this we cannot but see the hand of a superintending Providence, bringing order out of chaos, and overruling the elements of danger to the production of peace and safety."—*History of the Church of Scotland*, 6th ed., p. 190.

The Fear of Prelacy.—The Presbyterians were afraid, and it was not a groundless fear, that a union with England would expose the National Church of Scotland to the danger of being subverted or altered in its constitution and worship by an alliance with the larger and more powerful Church of England, and in the Act consenting to negotiate about Union, the General Assembly inserted the following condition: "Providing also, that the said Commissioners shall not treat of, or concerning, any alteration of the worship, discipline and government of the Church of this kingdom, as now by law established." It is somewhat remarkable that when the Commissioners were selected to negotiate the Union, the Church of Scotland was not in any way represented, although on the English list, the names of the Archbishop of Canterbury and the Archbishop of York appeared. The absence of any representative from the Church of Scotland is taken as an acknowledgment that nothing was to be done that would affect the position or constitution of the Church of Scotland, or its Presbyterian government. Dr. J. Hill Burton, the historian, says

on this point: "There was no attempt to represent the Scots Church; while, according to ancient etiquette, the two Archbishops were appointed on the English side. But however this might be disliked in Scotland, it was not consistent with the avowed claims of the Scots establishment to acknowledge, by representation in in such a secular body, its power to affect her position."—*The History of Scotland*, 2nd edit., vol. viii, p. 117.

(To be continued)

POINTS FROM THEOLOGY

No. 8—The Eternity of God

By the incommunicable attributes of God we mean those attributes which belong to Himself as God and cannot be communicated to any creature. These attributes are usually termed His Eternity, Immutability and His Infinitude. These attributes are predicated of the Divine nature and represent a great deep in the Divine glory and, although the finite mind cannot grasp them in all their fulness, yet since much has been revealed in the Word of God in connection with them, it is our privilege as well as our duty to seek prayerfully to study them.

Stephen Charnock was one of the greatest of the Puritans and his best known work is his *Discourses on the Existence and Attributes of God*. Concerning the Eternity of God he writes:—

1. God is Without Beginning.

"In the beginning God created 'the world,' Gen. i:1. God was then before the beginning of it; and what point can be set wherein God began, if he were before the beginning of created things? God was without beginning, though all other things had time and beginning from him. As unity is before all numbers, so is God before all His creatures. Abraham called upon the name of the 'everlasting God,' Gen. xxi:33, the eternal God. It is opposed to heathen gods, which were but of yesterday, new coined, and so new; but the eternal God was before the world was made. In that sense it is to be understood: Rom. xvi:26, 'The mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the command of the everlasting God, made known to all nations for the obedience of faith.' The gospel is not preached by the command of a new and temporary God, but of that God that was before all ages. Though the manifestation of it be in time, yet the purpose and resolve of it was from eternity.

If there were decrees before the foundation of the world, there was a decreer before the foundation of the world. Before the

foundation of the world He loved Christ as a mediator, John xvii: 24; a foreordination of Him was before the foundation of the world. Eph. i:4. A choice of men, and therefore a chooser before the foundation of the world; a 'grace given in Christ before the world began,' 2 Tim. i:9, and therefore a donor of that grace. From those places, says Crellius, it appears that God was before the foundation of the world; but they do not assert an absolute eternity. But to be before all creatures, is equivalent to His being from eternity. Time began with the foundation of the world, but God being before time, could have no beginning in time; before the beginning of the creation and the beginning of time, there could be nothing but eternity, nothing but what was uncreated, that is, nothing but what was without beginning. To be in time, is to have a beginning; to be before all time, is never to have a beginning, but always to be; for as between the Creator and creatures there is no medium, so between time and eternity there is no medium. It is as easily deduced that he that was before all creatures is eternal, as he that made all creatures is God; if he had a beginning he must have it from another, or from himself. If from another, that from whom he received his being would be better than he, so more a God than he. He cannot be God that is not supreme, he cannot be supreme that owes his being to the power of another. He would not be said 'only to have immortality' as he is I Tim. vi:16, if he had it dependent upon another; nor could he have a beginning from himself. If he had given beginning to himself, then he was once nothing, there was a time when he was not; if he was not, how could he be the cause of himself? It is impossible for any to give a beginning and being to itself; if it acts, it must exist, and so exist before it existed. A thing would exist as a cause before it existed as an effect. He that is not cannot be the cause that he is. If therefore God doth exist, and hath not his being from another, he must exist from eternity. Therefore when we say God is of and from himself, we mean not that God gave being to himself; but it is negatively to be understood, that he hath no cause of existence without himself.

Whatsoever number of millions of millions of years we can imagine before the creation of the world, yet God was infinitely before those; he is therefore called 'the Ancient of days.' Dan. vii:9, as being before all days and time, and eminently containing in himself all times and ages. Though indeed God cannot properly be called ancient, that will testify that he is decaying, and shortly will not be; no more than he can be called young, which would signify that he was not long before. All created things are new and fresh, but no creature can find out any beginning of God. It is impossible there should be any beginning of him.

2. God is Without End.

He always was, always is, and always will be what he is. He remains always the same in being; so far from any change, that no shadow of it can touch Him, James i:17. He will continue in being as long as He hath already enjoyed it; and if we could add ever so many millions of years together, we are still as far from an end as from a beginning, for 'the Lord shall endure for ever,' Ps. ix:7. As it is impossible He should not be, being from all eternity, so it is impossible that He should not be to all eternity. The Scripture is most plentiful in testimonies of this eternity of God, *a parlé post* or after the creation of the world. He is said to 'live for ever' Rev. iv:9, 10. The earth shall perish, but God shall endure for ever, and His years shall have no end. Ps. cii:27. Plants and animals grow up from small beginnings, arrive to their full growth, and decline again, and have always remarkable alterations in their nature; but there is no declination in God by all the revolutions of time. Hence some think the incorruptibility of the Deity was signified by the Shittim or cedar wood, whereof the ark was made, it being of an incorruptible nature. Exod. xxv:10.

That which had no beginning of duration can never have an end, or any interruptions in it. Since God never depended upon any, what should make Him cease to be what eternally He hath been, or put a stop to the continuance of His perfections? He cannot will His own destruction; that is against universal nature in all things to cease from being, if they can preserve themselves. He cannot desert His own being, because He cannot but love Himself as the best and chiefest good. The reason that anything decays, is either its own native weakness, or superior power of something contrary to it. There is no weakness in the nature of God that can introduce any corruption, because He is infinitely simple, without any mixture. Nor can He be overpowered by anything else; a weaker cannot hurt Him, and a stronger than He there cannot be. Nor can He be outwitted or circumvented, because of His infinite wisdom. As He received His being from none, so He cannot be deprived of it by any. As He doth necessarily exist, so He doth necessarily always exist. This is indeed is the property of God; nothing so proper to Him as always to be. Whatsoever perfection any being hath, if it be not eternal it is not divine. God only is immortal, I Tim. vi:16; He only is so by a necessity of nature. Angels, souls, and bodies too, after the resurrection, shall be immortal; not by nature but grant; they are subject to return to nothing, if that word that raised them from nothing should speak them into nothing again. It is as easy with God to strip them of it as to invest them with it; nay, it is impossible but that they should

perish, if God should withdraw His power from preserving them, which He exerted in creating them. But God is immovably fixed in His own being, that as none gave Him His life, so none can deprive Him of His life, or the least particle of it. Not a jot of the happiness and life which God infinitely possesses can be lost; it will be as durable to everlasting as it hath been possessed from everlasting.

LETTER FROM CANADIAN DEPUTY

c/o Keeling,

814 Arlington Street.,

Winnipeg, Manitoba,

Canada.

28th Nov., '62.

Dear Mr Sinclair,

I wish to give you a brief account of my sojourn to U.S.A. and Canada. On the 13th July I flew from Prestwick at 12.30 (noon) and arrived in New York at 1.50 p.m. (N.Y. time) that afternoon, i.e., 6.50 p.m. B.S.T.—6hrs. 20mins. We were flying at a height of 35,000ft. over the Atlantic. Mrs John Gillies, Glasgow, (Mary Cumming) with their two little daughters and Mr John Macdonald (Divinity Student) kindly came with me as far as the Prestwick Airport. Mrs Donald Mackay, 117 Ridge Road, Donglaston, New York, was meeting me with their car at N.Y. Airport. I stayed with Mr and Mrs Mackay for ten days. They showed me the greatest kindness. I held services on two Sabbaths in their most hospitable home. We had 25 to 35 present. There I was very pleased to meet Mrs Kursar — affectionately known as Janetta MacAskill, Edinburgh.

From New York I travelled by bus to Detroit — 687 miles. Mr Angus Thomson, 3958 Lakepointe, with whom I stayed, met me with his car at the bus station. Mr and Mrs Thomson (from Ness, Lewis) showed me the greatest kindness. I held a service on Sabbath in Mr Angus Campbell's house, 125 Berkeley, Dearborn. Many friends in Detroit kindly invited me to their homes.

Mr Angus Campbell (from Ness, Lewis) kindly took me all the way from Detroit to Toronto by his own car, a distance of 240 miles. In Toronto I stayed in the warm home of Mr and Mrs John Morrison, 10 Chartwell Road. I held a service in their home and also in the Bloor Street Church. We had from 20 to 35 present. Mr and Mrs Morrison (from Ness, Lewis) showed me the greatest kindness. They took me by their own car on a beautiful day to the Niagara Falls — a wonderful sight.

From Toronto I flew to Winnipeg, a distance of 1,230 miles. It took us 3 hours. At the Winnipeg Airport Mr and Mrs H. Kitchen were meeting me with their car. Since coming to Winnipeg Mr and Mrs Kitchen have been kind and affectionate friends to me. Many friends in this large city have shown me much kindness. Time and space does not permit to mention them all by name. I was over two months here in Winnipeg before proceeding to Calgary and Vancouver.

I travelled from Winnipeg to Calgary by train, a distance of 800 miles. Mr and Mrs Allan Macleod and Mr Anderson kindly met me at the station. While I was in Calgary I stayed in the hospitable home of Mr Angus Beaton. Mr Beaton and his two daughters were exceptionally kind to me. I stayed with them for a week before proceeding to Vancouver and a week on my way back. I held services there on two Sabbaths. We had 30 and 37 present. There were a good number of Holland friends present.

From Calgary I travelled by train to Vancouver, a distance of over 800 miles. On my journey to Vancouver I thoroughly enjoyed the wonderful scenery of the Canadian Rocky Mountains. Our dear friends Dr. and Mrs Macdonald and Mr Allan MacAskill were kindly meeting me at the station. I stayed in Vancouver for two weeks. Dr. and Mrs Macdonald made me feel very much at home with them. While in Vancouver Dr. Macdonald and I visited most of the Free Presbyterian homes there. All the friends were very kind to us.

From Vancouver I went to Prince Rupert by 'plane, a distance of over 500 miles. I stayed there for two days and flew back to Vancouver. That evening Dr. Macdonald and I travelled by train to Calgary. After a week there I came back to Winnipeg where I am at present. The Lord has been breaking up the way for me wonderfully and to Him be the praise. I trust I have enjoyed "times of refreshing from the Presence of the Lord" since coming to Canada and U.S.A.

We had our communion here last Sabbath. Messrs Thomas Macdonald and Allan Macleod (elders) were with us. We are having fairly good congregations here—quite a number coming from other denominations.

Many friends in Winnipeg, who hold the Rev. James Macleod's name in high esteem, are very sorry to hear of his illness and are affectionately asking for him. Our dear friend is prayerfully remembered in public and private by his friends in this city.

If you wish, Mr Sinclair, to send the above to the Free Presbyterian Magazine you are at liberty to do so. I am having good news from home. I trust you are keeping well.

I am staying with Christian friends Mr and Mrs Keeling (not of our church). Mr Keeling is English and his wife Irish. They show me the greatest kindness.

With very kind regards. A happy New Year (D.V.) when it comes.

Yours very sincerely,

Angus Mackay.

POWER OF PRAYER

USE 1. If prayer prevail over God and Christ, even to the overcoming of the Devil, then much more will a praying people prevail over hell and malignants. It were wisdom then for malignants to yield and strike sail to those who can by prayer set omnipotency on work, and engage the Strength of Israel against them. Amalek had Omnipotency against them, and a harder party than spears, and bows, and armed men, in that praying Moses was against them. The third Psalm was a strong piece against Absalom and Ahithophel, and all that conspired against David. Christ's prayers for the perfecting of his own body, and gathering in his firstborn, include in them a curse upon all those that hinder the gathering in of his flock, woe to the enemies, then, against whom our Intercessor prayeth curses; the prayers of Christ against His enemies shall blast them and their counsels, and all their war-undertakings.

USE 2. Some are discouraged; they can neither fight for Christ, nor do anything to promote this cause, as wanting strength of body and means. Nay, but if thou canst pray, thou dost set the whole wheels of Omnipotency on work, for the building of the Lord's house; in which regard, the prayer of a sick and poor man shall do more in war for the cause of God than twenty thousand men. It was not Ahasuerus, nor the grace that Esther found in the eyes of the king, that saved the whole church of the Jews from destruction, but the prayers of Esther and her maids. It is true, an angel brought Peter out of prison (Acts xii) but what stirred that wheel in heaven? Here's the cause, "Prayer was made without ceasing to God for Peter by the church" (Verse 5). Prayer, prayer can put a reeling and tottering on king and court, pope, prelate, and Babylon; we are to pray the king of the bottomless pit, the man of sin, the graven images of apostate Rome, out of the world. Prayer can yoke all the swords in Europe against the Whore. Every one who hath the spirit of adoption, though poor and rejected of men, by prayer hath powerful influence on all the nations of the earth, on all Europe, on the ends of the earth, on the hearts of the Jews, on Turks

and Indians. Prayer can reach as far as Omnipotency, accompanied by the wise decree of our Lord; and the poorest girl or maid that can pray, doth lend a strong lift to heighten the footstool of Christ's royal throne. Children and poor maids, by prayer, may put the crown on Christ's head, and hold up his throne, and may store and increase heaven by praying "Thy kingdom come," and enlarge hell, and fill the pits with the dead bodies of Christ's enemies; and may, by prayer, bind kings in fetters, chain up and confine devils, subdue kingdoms.

(Extracts from *The Trial and Triumph of Faith* by S. Rutherford)

OBITUARIES

Mr Murdo Campbell, Elder, Inverness

We very much regret this inordinate delay in recording something about this worthy man who finished his earthly course in Inverness in December 1959, for the "memory of the just is blessed," and the memory of Murdo Campbell deserves to be held in the highest esteem. We hope, therefore, that the few remarks here noted will serve to recall his memory to those still among us who love the ways of Sion and mourn over the breaches that are thinning the ranks of the Lord's people.

Descended from a long line of godly people, especially on his mother's side, which goes back many generations, and in the past helped to make the district of Strathy and Strathy Point in Sutherland as the very garden of the Lord, Murdo Campbell in this respect was highly favoured in his home life. His mother, among the very salt of the earth, was remarkable for her godliness of life and although never enjoying robust health lived to a great age and died in 1922, passing all her days in the village of Lednaguillan, Strathy, where Murdo was born. His father, though he made no religious profession, was known as an upright and highly respectable man among his neighbours. To these a family of 6 sons and 4 daughters were born, none of whom now survive, the last being Mrs MacKay who died recently in Vancouver, Canada. The influence of a praying mother who made it her duty to carry her children in prayer to a throne of grace and wrestle with the Lord for their salvation is a blessing that often bears fruit in later years. Besides, Murdo also enjoyed the instruction given by the late Charlotte MacKay in the doctrines of the Bible to her Sabbath school class which Murdo attended, where he professed to have derived the greatest benefit. When the time came, however, for Murdo to leave home in search of work, he was still a stranger to the God of his fathers.

As far as we can ascertain, it was while in Edinburgh, where he went as a youth to find work, that the Lord began to dig and delve

around him in his dealings with him in providence. He was stricken down with a severe heart affection, which nearly cost him his life, and which ever after left its mark upon him. In due time he recovered, although for a time his life was despaired of. During this illness when lying at the gates of death, the Lord, we believe, looked in mercy upon him; he felt as he said that "the hand of the Lord touched me for good." He was never able thereafter to engage in heavy labour, and so great was the strain laid upon his health by this illness, that even the lightest work tired him easily. He was always naturally of an upright and steady disposition, but after his recovery a new seriousness of mind was observable in him and he began to associate with the Lord's people, and to follow more closely the means of grace. On one of the infrequent occasions on which Murdo spoke at the fellowship meeting, at the time of the Daviot Communion, he recalled that the Lord spared him a severe and protracted period of conviction when he began to deal savingly with him. From this period of his life, at any rate, dates the beginning of better days, when he began to follow the footsteps of the flock, and in company of the Lord's people to journey towards the heavenly Sion. He married a daughter of our late worthy elder at Inverness, James Campbell, and settled down in Edinburgh for the period of the first world war. Unfit for regular army service, he was sent to agricultural work on farms throughout the country, mainly around Tain and Inverness and here made the acquaintance of the Lord's people in the north.

Years passed before he made public profession of his faith. His regular and devout bearing at public worship and the evident marks that now appeared in his general character of being in possession of the fear of the Lord, came under the observant eye of his minister, the late Rev. Neil MacIntyre. He had occasion to call at the manse on some worldly business, and Mr MacIntyre after this was over, raised the question of Murdo's neglect in making common cause openly with Christ and his people and strongly impressed upon him his duty to profess Christ publicly by coming forward to the Lord's Table, which Murdo did at the next communion in the congregation. Later Murdo confessed to a friend that he was 20 years in a state of grace before he made public profession and that he regretted it all his days and would warn Christians against delay in professing Christ publicly. He added that he agreed whole-heartedly with the late Rev. D. MacFarlane, Dingwall, who was once asked how soon after conversion should a person profess Christ and replied: "As soon as he gets sufficient strength in his legs to take him to the Lord's Table." From Edinburgh he moved with his wife to Inverness, but had only made

ready the home at 15 Argyle Street where they were to live, when Mrs Campbell died. She was a godly woman, much afflicted with years of illness which at last, together with the anxieties of removal to Inverness, proved too much for her weakened state of health. Murdo tenderly and patiently cared for her till the last. He remarried in 1932, and his widow, who was a close friend of Murdo and his first wife, survives her husband.

Murdo was elected to the office of elder in the Inverness congregation in 1932, and carried out the duties of his office in the most zealous and faithful way. His attachment to the Free Presbyterian Church made the testimony of the church dear to him, and he followed with close and painful interest the continuing declensions of the once noble Free Church, which confirmed him in the conviction of the rightness of adhering to the witness which the late Revs. D. MacFarlane and D. MacDonald had made in 1893 against the departures in doctrine and practice in that church. When some of the ministers of the church whom he loved passed over to the Free Church, he felt this trial keenly, but had no inclination to follow them. When he was stationed near Inverness during the first world war, he frequently visited Rev. J. R. MacKay, at his manse in Inverness. He related to a very intimate friend that Mr MacKay stated to him that he had his plans fixed as soon as the war was over, to take the Free Presbyterian Church over to the Free Church in an incorporating union. He repeated this statement each time Murdo visited him, and at last Murdo mustered sufficient courage to ask "But, Mr MacKay are you sure that the Free Presbyterian Church would follow you into the Free Church?" Mr MacKay replied: "Yes, with maybe one or two insignificant exceptions, the overwhelming majority of Free Presbyterians will follow me into the Free Church; they would indeed follow me almost anywhere." Murdo Campbell held the view that his failure to take the Free Presbyterian Church into the Free Church with him was the bitterest disappointment Mr MacKay experienced in his whole life.

In the early years of his life he was acquainted with, and became very fond of, the late John Banks, the godly wayfarer, whose feet Murdo often washed and in other respects attended to his wants hand and foot. John Banks told Murdo never to have anything to do with the Free Church that put Revs. Donald MacFarlane and Donald MacDonald out of their manses, until they repented. John Banks frequently emphasised to Murdo that the truth, which he got in answer to prayer for it was: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed"—

Isaiah lxvi:5. These two incidents were related to me by one of Murdo's most intimate friends whose authority is above question.

In his last illness he prayed that he might die as a child, weaned from the world and completely resigned to the Lord's will, and this wish was granted. Seeing his wife distressed at his bedside, he said: "Do not mourn, we will soon be together again." To one of his brother elders who asked him how it now fared with him, he said: "All is well." He passed to his rest in his 77th year and has left a blank among us that the passing months serve to accentuate. To his widow, spared to mourn him, we extend our sincere sympathy.—A. F. M.

The Late Norman Mackinnon, Tarbert, Harris

The subject of this short obituary, Norman Mackinnon, was born at Tarbert, Harris, on the 15th day of June, 1885. As the Holy Spirit in His Inspired word has written the state, experience, life and conversation of the Lord's dear people, elaborate obituaries by men are quite unnecessary. The Word of God says concerning them in Psalm 112:6, "Surely there is not any thing that ever shall him move: The righteous man's memorial shall everlasting prove."

Norman Mackinnon, from his youth, knew most, if not all, the worthy and discerning men and women in Harris who, in 1893, deemed it their duty to hold fast to Reformation Principles. Although to him this was an inestimable privilege, he realised that more was needed to bring his soul from death to life, from the power of Satan to God. He loved the doctrine of the New Birth—that man, if he is to escape the wrath and curse of God due to him for sin, must be born again. God's time and means of bringing Mr Mackinnon to a saving knowledge of Christ we are unable to state. From his youth he was circumspect, and attentive on the Means of Grace.

During the First World War he served in the Royal Navy. At one time when an incident took place aboard his ship with which the sailors were not satisfied, Norman spoke rather strong and hasty. One of his shipmates rebuked him by taking hold of him by the shoulder and saying, "For any favour, don't you become like the rest of us."

He was a brilliant conversationalist both in Gaelic and English. To hear him relating what he had seen, read and heard regarding the worthies of better days was refreshing and edifying. His education which was above average level made him singularly useful in the courts of the church and as treasurer of the North Harris congregation. On the 24th November, 1924, he was ordained an elder in the North Harris congregation and he was appointed as

Session Clerk the following day. Norman Mackinnon was an active elder of the church and knew well the terms of Church Law.

Mr Mackinnon was a splendid, trustworthy Factor at Tarbert, Harris, for many years until his health began to deteriorate when he retired. As an elder of the church and as Factor for Harris and Uig he was held in high esteem by all who knew him.

His last illness was prolonged and although he suffered no physical pain his strength and most retentive memory began to fail together. His friends felt for him as Dr. Kennedy affectionately said regarding the eminent Lachlan Mackenzie, "Those who loved him best did not wish him to stay with us any longer." Norman Mackinnon quietly and peacefully passed away, we believe, to his everlasting rest on the 20th day of June, 1961, at the age of 76 years. His remains are interred in the Scarista Cemetery until the Resurrection of the Great Day.

We extend our sympathy to his widow, two sons and daughter and wish them that the God of their father be their Covenant God.

A. Mackay.

NOTE.—We would add to Mr Mackay's obituary a word of appreciation of our late friend, Mr Mackinnon. We met him first at Synod meetings, he being a synod elder frequently during a period of Church trouble, controversy and strain over twenty years ago. At that time we came to value and respect his sound knowledge of Church Law and procedure and his spiritual understanding of the preciousness of Christ's Cause of truth in the Free Presbyterian Church. He was faithful and courageous regarding what he deemed to be consistent with the Word of God. We visited him in his home at Tarbert a year or two ago, and although he was very frail, he was able to recall something of the fellowship we had together at Synod times many years ago. We used to enjoy his prayers at family worship on these synod occasions.—Editor.

The Late Mr Alexander Campbell, Ebost

The death of the righteous brings sorrow to the church militant but out loss is their everlasting gain.

On April 17, 1961, Mr Campbell passed, we believe, to his everlasting life. He was born at Skinidin, Durinish, Isle-of-Skye on July 27, 1867. His parents were god-fearing who reared their family in the nurture and admonition of the Lord. The father, William Campbell, by name, was well known in his generation as a pious man. The Spring before his death he and two of his sons, including the subject of this obituary, were one day sowing seed. When he finished he addressed his sons saying: "I have seen this seed sown but I shall not see the reaping of it." This proved a true prediction for he passed away before the harvest time.

Grace does not run in the blood but it is a wonderful privilege to have god-fearing parents.

Alexander was one of a family of twelve, one of whom is still alive. Some died young. In 1896 he married Flora Campbell. This lady was like minded with himself. "Being heirs together of the Grace of life" their marriage was blessed with happiness. In 1921 they came to live at Ebost in the parish of Bracadale. Here they had the late esteemed Duncan Mackinnon as their missionary. It could be known from Alexander Campbell's conversation how much they appreciated the preaching and wise counsel of their missionary. This marriage continued until 1942 when his wife died. Alexander survived his wife by near twenty years but the grief caused by her death and that of his oldest son, Peter, during war service, eleven months earlier broke his heart. It was noticed that he was not the same since.

There is little which can be recorded concerning when the spiritual change came. We believe the fruit of this change was obvious. He manifested in his life his love for the Truth, his interest in spreading the Gospel and his love to the Lord's people. In his company one could notice that he spoke out of the abundance of his heart but he would not say much about himself. It is known, however, that he had strivings when still young. The Lord has His own ways and time for bringing His elect to know the only way of salvation through Jesus Christ. The faith of God's true Israel will be tried and so it was with Alexander Campbell. He had his trials. He was not a stranger to the Wicked One and his temptations, neither was he ignorant of the corruptions of his own heart. Often we would find him in the Psalms of David. Here he found his own experience and here he found comfort, encouragement and strength. Like many who were of the same mind as himself he would often resort to the words:—

"Unless the Lord had been my help,
When I was sore opprest,
Almost my soul had in the house
of silence been at rest."

Although he did not profess publicly till he was up in years yet in his own quiet way he was a praying man whose gracious humility and Christian simplicity could not pass unnoticed. It was a privilege to meet this aged Christian gentleman.

Alexander Campbell had a vivid memory and could tell precious anecdotes of his own time and also what he heard from his elders about past generations. He used to tell with accuracy how he lost confidence in the Free Church. As a young man he was a collector of the Sustentation Fund in the Free Church. On one occasion he

happened to be present at Aberdeen and attended a lecture by Jacob Primer on the state of the churches in Scotland. Jacob Primer, a fearless soldier of Jesus Christ denounced the Free Church as well as the Established Church for their inconsistencies and departure from the faith. The impression this lecture made on the young man was profound. It seems that on his return to Skye he felt very concerned as to his duty. He knew well that it was at a great sacrifice to themselves, some of the people contributed towards the church funds. He, now, knew that the church was not what it once was, and it is no wonder though he felt righteous indignation at the thought of investing the money he collected in questionable projects as well as for the maintenance of those who held and taught heretical views. From this time he was seriously considering resigning as a collector. On the Sabbath after the Declaratory Act was passed, when on his way to church he overheard a conversation between the minister of the congregation and another collector who was his senior by many years. When the minister was asked what the consequences of this act would mean, he answered saying "It will not affect our generation, Alasdair"—referring to the man mentioned. Naturally those concerned thought about what would happen to the rising generation. On that same Sabbath the minister, while speaking from the pulpit compared the Declaratory Act to a nettle in a garden. This was his illustration and according to his way of thinking it would do you no harm as long as you did not touch it. After the service a godly man—Andrew Noble—approached the minister and made a comment as to the illustration the minister used. Andrew Noble's reasoning that day was very sound for he said "When the nettle enters the garden it will soon overspread it." These incidents decided for Alexander Campbell his path of duty. On the Monday following he handed in his Sustentation Fund book. In 1893 he immediately cast in his lot with the Free Presbyterian Church and with undiminished loyalty he adhered to that church to the end. His knowledge of Church History was clear and good. He read much and was abreast of the times as far as knowledge of current events were concerned. No doubt the fact that he spent a period of nine years in the United States of America gave him a broader view of human life but it did not cause his belief in the Word of God to waver.

Alexander Campbell lived to a good old age and on the whole his strength continued favourable until near the end and his faculties were unimpaired to the last. In his case, we believe, the Scripture was fulfilled. "Thou shalt come to thy grave in a full age, like a shock of corn cometh in in his season."

Mr Campbell had a large family of sons and daughters and he

had the great joy of seeing some of them and also some of his grandchildren brought to a saving knowledge of the only Redeemer.

We wish to extend our sympathy to them all; one of his sons is the minister of our Edinburgh congregation — the Rev. Donald Campbell, M.A.

Donald A. Maclean.

COR NA H-EAGLAISE

“ 'S mise tha gu tinn,
Ged nach fhaod mi aithris;
Thuit mi ann an gaol
An Rìgh is maisiche.
'S mise tha gu tinn,” etc.

I.

Bha mi làithean àraidh,
'S mi'n dùil gu'n d'thug mi gràdh Dha,
'S gu robh mo chupan làn Dheth,
'S gu'm biodh e ghnàth cur thairis.
“ 'S mise tha gu tinn,” etc.

II.

Lion a ghràdh mo bhuadhan
Le sonas is le suaimhneas;
'S ann thubhairt mi féin an uair sin,
Gu'm bithinn suas le caithream.
“ 'S mise tha gu tinn,” etc.

III.

Dh'fhas mi tinn le gràdh Dha,
Cha'n iarrain sgur de phògadh,
'S nach tigeadh boinne trà'idh,
Air an lànachd bha 'n am anam.
“ 'S mise tha gu tinn,” etc.

IV.

Ach is beag bha mise 'n dùil
Gu robh corp a bhàis cho dlùth dhomh,
'S ann bha mi fodh na clùdan
Ann an seomar cùil ga fholach.
“ 'S mise tha gu tinn,” etc.

V.

'S ann chuir e Féin-thearuint'
Do m' ionnsuidh leis na bréugan,
Ag ràdh gu'n robh mi tearuint'
Ged leiginn dhiom bhi caithris.
“ 'S mise tha gu tinn,” etc.

VI.

'S ann shéid a ghaoth 'o thuath orm,
A lion le ceo mo bhuadhan,
'S gu'n dh'fhàs mi réisd cho fuachdaidh
'S gu'm bithinn truagh gun fhasgadh.
“ 'S mise tha gu tinn,” etc.

VII.

'N sin thainig orm an seann duine,
Gu bacadh chuir air m'ùrnuigh,
Is chuir e blas an t-suidh
Air na h-uile sùgh a bh' agam.
“ 'S mise tha gu tinn,” etc.

VIII.

'S ann bha mise an tràth sin
Mar long gun stiurr gun ràmh innte;
I coltach ri mo bhàthadh
'S gu'n rachadh i bhàn fodh'm chosaibh.
“ 'S mise tha gu tinn,” etc.

IX.

Cha robh grian no reultan
Ri'm faicinn anns na speuaibh,
Ach dorchadas dubh-éigin
'S na tùinn gu léir dol tharum.
“ 'S mise tha gu tinn,” etc.

X.

Bu bhoichd a cor an uair sin,
Euroclidon 'n a uamhas";
'Nuair bha i teicheadh uaithe,
Gu'n do bhuail i air na creagan.
“ 'S mise tha gu tinn,” etc.

XI.

Bha i'n cunnart bàthaidh,
Ach bha cuid gu maith air snàmh dhiubh,
'S cuid eile chàidh air clàraibh
Gu tearuint' gus a chladaich.
“ 'S mise tha gu tinn,” etc.

XII.

'S ann bha'n t-Abstol Pàl
Tional bhioran gu' bhlàth'chadh,
'S 'n uair chaidh a' bhéisd 'n a làmh
'S ann a thath e 's an lasair.
“ 'S mise tha gu tinn,” etc.

XIII.

Chaidh fuachd a stigh 'n am chnàmhaibh,
Sireadh connaidh chùim mo bhlàth'chadh,
'S cha'n fhaighinn air an tràigh dhiubh
Na chuireadh blàthas air m'anam.
" 'S mise tha gu tinn," etc.

XIV.

Bha mi nis 'n am thruaghan,
Gun neach a ghabhadh truas dhìom,
Na Philistich air m'uachdar,
'S mo dhruim gu cruaidh ri talamh.
" 'S mise tha gu tinn," etc.

XV.

Dh'fheuch mi'n sin ri éirigh,
Gun fhios ciod e a dheanainn,
'S gu'm b'e mo ghòraich fein
Thug gach éiginn orm a thachair.
" 'S mise tha gu tinn," etc.

XVI.

Ach 's ann tha nis mo dhòchas
'N a fhocal chùim mo sheoladh,
'O 'n 's é E Féin a thòisich
'S ann is dòch' gu'n tig E fhathasd.
" 'S mise tha gu tinn," etc.

XVII.

'S Ann tha mo bhunait thearnaidh
Aig A dheas làimh anns na h-àrdaibh,
Bithidh m'anam air a thearnadh,
'S bithidh Sàtan air a chreach dheth.
" 'S mise tha gu tinn," etc.

Scoras MacCoinnich, Achlaidhnis, Eadarachaolais.
A' cheud mhios de'n Earrach, 1938.

LITERARY NOTICES

Spurgeon: The Early Years

Published by The Banner of Truth Trust, 78B Chiltern Street, London, W.1.; 560 pages, price per copy 21/-. This is a revised edition of Spurgeon's autobiography originally compiled from his writings, etc., by his wife and private secretary. This volume includes the first two original volumes published of the great preacher's life. There are 35 chapters dealing with his life from childhood in 1834 to 1859. There are 29 illustrations including

photographs of Spurgeon. We are not to attempt to give an imperfect impression of the rich, varied spiritual, edifying and supremely interesting reading which this book opens up to the reader. Those who are interested in Spurgeon and can afford the price, let them buy this volume without hesitation. The price is far short of what books ordinarily cost to-day.

Papal Portrait

By Rev. Donald Mackay, M.A., Free Church Manse, Watten, Caithness: 88 pages: 3/- per copy. To be had from the author at the above address: the Free Church Bank Room, 15 North Bank Street, Edinburgh; and booksellers. The book includes VII chapters devoted to—Our Confession, that is, the Westminster Confession of Faith; the Prophecies of Daniel, II Thessalonians and the Book of Revelation regarding the Anti-Christ; then the consensus of the meaning of these prophecies; the IV chapter deals with the fulfilment of these prophecies; the next chapter deals with the innermost character of Anti-Christ anent the Word of God, the Mass and Priestcraft, etc., and extends to 30 pages, giving an excellent exposure of the evil nature of the Papacy; chapter VI selects certain narratives from the Scriptures, such as that relating to the goddess Diana of the Ephesians and traces resemblances to the "Papal Portrait." In the concluding chapter the author deals with those who object that the Papacy is not The Anti-Christ and man of sin. This book is quite clearly based on scripture and obviously reveals a sound gospel tone throughout.

NOTES AND COMMENTS

Betting on the Increase

A Government White Paper published on the 4th of January revealed that throughout the nation there has been more betting than ever. It is expected that the figure £762 million thrown away in betting during 1961, will be surpassed when the amount for 1962 is known. The present Government by legislation have brought about a great increase in betting shops and the spread of bingo gambling even in small villages throughout the country. Betting shops have increased from just over 8,000 to over 13,000 in number. No doubt thousands of men and women who never spent their money on gambling before do so now because it is made easy for them. All this is increasing the activity of the sin of covetousness in the minds of a greatly increased number of men and women, all lusting after a large amount of cash for the expenditure of a small amount without any worthy labour. In other words, the gambling fever with inevitable loss of morality, a proper

appreciation of values and in many cases the where-with-all to buy the necessities of life, is now gripping the minds of multitudes more than ever. In our opinion this is a plague and a curse upon the nation welcomed by our rulers and by the people. Yet there are no millions parted with to send Bibles throughout the world by those involved. Lovers of sensual pleasures more than lovers of God abound.

Scottish Statue of Virgin Mary in Belgium

An article appeared in "The Scotsman," on 28th December, 1962, by a Michael Lake, giving a history of a wooden image of Mary and the child Jesus in her right arm. It astounded us that such a special article was published in "The Scotsman," because it was full of obvious and undiluted superstition and idolatry which even children unaffected by Romish teaching might well even laugh at. The writer says the image, which he names, is "quite lovely." It is related that it was carved in Scotland during the eleventh century and was installed in Aberdeen "where she was chiefly famous for her powers of granting the wishes of the citizens." Those who drank the water of the fountain around her, the writer states, "were reputedly smitten and died." He further states in his ludicrous article that after John Knox died, that Lord William Lange, a loyal Romanist, hid the image (Lake's words are "Our Lady"). She was rescued from the Protestants and after a varied career, described by Mr Lake, the image came to rest in Brussels, Belgium. There, he says, she stands, gilded, painted, crowned and honoured daily. But what crowns Mr Lake's observations on this Romish idol is the following: "Six years ago it was found she was besieged by worms. She was tipped upside down and flooded with petrol, from which she recovered again." After that last statement Mr Lake has the affrontery and ignorance to state: "She is considered by some to be one of the strongest links between Scotland and Belgium." Our last comment is that we are astounded that the Editor of "The Scotsman" ever permitted such utter nonsense to appear in his reputable paper.

Widespread Effects of Immorality

In a report by the World Health Organisation, made public on the 27th December last, it is stated that a well-known form of venereal disease is raging throughout the world and cannot be controlled. And the disease has been increasing rapidly, particularly among teenagers; and the Report states that there is no longer any vaccine which can cure or control this disease. There are other revealing details in their Report which we would not refer to here. But what a revelation the medical profession herewith gives

as to what is clearly the terrible effect of sin, transgression of the divine law and licentious living by young and old! The Word of God stands true: "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption." Surely it is time the pulpits of this professed Christian nation should expound the doctrine of sin in its dark colours and consequences. Where does Professor Carstairs of Edinburgh stand in the light of those terrible facts when he sought in a Reith Lecture to emphasise charity over against chastity?

Church of Scotland Ministers Attend Roman Catholic Service

When Roman Catholic Archbishop Gray opened a new R.C. Church at Craigmillar, Edinburgh, recently, Rev. W. Reid, of Bristo-Craigmillar, and Rev. David Millar of Richmond-Craigmillar, both Church of Scotland ministers, attended. They accepted "with the greatest pleasure" the invitation sent to them by Franciscan Friars, and at the service watched the first Service of the Mass, the blasphemous Mass, in this new Church. What faith and what doctrine, what Christian practice those Church of Scotland ministers preach to their professed Protestant congregations, we know not. They certainly will have great difficulty in instructing their people on the benefits of the Reformation in Scotland; from whence descended the Reformed and Presbyterian Church in Scotland. But it does seem clear to us that the majority of Church of Scotland members just don't care what their ministers do. Others, we believe, are greatly perturbed.

CHURCH NOTES

Communion

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 and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Breascele, Portnalong and Fort-William; second, London; third, Greenock; fourth, Glasgow, 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 Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway, Thurso. *September*—First Sabbath, Ullapool, Breascele; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

The Late Rev. James MacLeod, Greenock

In our last issue we referred to the serious illness of our brother minister, Rev. James MacLeod, Greenock; and we have now with sorrow to record his death on the 8th January, 1963, at Larbert, Stirlingshire, in the home of his son-in-law, Dr. Robertson. By his passing from this earthly scene and the Church here, to be with his Lord among the Church in heaven, an outstanding minister of the Gospel of Jesus Christ, and a man valiant for the Truth, has been removed from the Free Presbyterian Church of Scotland. He loved the testimony for truth raised in 1893, and declared this in no uncertain terms during his long ministry. We extend to Mrs MacLeod, the widow, and her family, deep sympathy in their sore bereavement; and likewise we extend sympathy to the Greenock congregation who have lost their Pastor. "Help Lord, because the godly man doth daily fade away; and from among the sons of men, the faithful do decay." (Ps. 12, vi).

Thurso Communion Date

Thurso Communion will be held (D.V.) this year on fourth Sabbath of August, and not in July.

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

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