

T H E
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CHURCH UNITY PLAN REALLY ABSORPTION

At the beginning of the year the President of the Methodist Church in England followed in the footsteps of the former Archbishop of Canterbury, Dr. Fisher, and the Rev. Dr. Craig of the Church of Scotland, and paid a visit to the Pope at the Vatican. And it is not surprising that at the end of February a booklet entitled "Conversations between the Church of England and the Methodist Church" was published, giving an account of private and official talks which have been going on for the lengthy period of six years. The above visit to the Pope and the issue of this booklet appear to be part of an organised plan and procedure designed to affect the minds of the Methodists in particular and the public in general; as one of the instruments of Vatican policy seems to be the employment of propaganda and publicity to gradually accustom the minds of people outside the Roman Catholic Church and the Church of England to moves by church leaders for contacts with Rome and the Anglican Church, before any drastic decisions are taken involving such as the Methodists.

In reading an abbreviated report of the conversations we have referred to, the *usual pattern* stands out clearly. The Church of England concedes nothing as to its beliefs and practices and order, but the Methodist Church, for example, must needs conform to what is required by the superficial and mechanical dogma of Apostolic Succession held so tenaciously by the Church of England. It is stated in the report that historic changes are involved, including the appointment of Methodist bishops. Before this there is proposed that special joint services of reconciliation be held as between the two Churches, to be followed as soon as possible by the consecration of certain Methodist ministers as bishops. And after this, ordinations to the Methodist ministry would be performed by bishops. The present ministry in the

Methodist Church is thus declared to be invalid. This is exactly what the Church of England in conference endeavoured to persuade the Church of Scotland to introduce into the midst of Presbyterianism by "Bishops in Presbytery," as our readers will remember. This of course was rejected by the General Assembly of the Church of Scotland; although since that decision Church of Scotland ministers have once and again conferred even with Romanist priests in the land of John Knox and the Covenanters and have not been condemned by the General Assembly.

Among the representatives of the Methodist Church there were four dissenters to the report, who argued that it was hard not to draw the conclusion that the plan would mean the swallowing up or "absorption" of the Methodists by the Church of England. We make no unusual claims, but we could have told those Methodists before they ever entered into six years of conferences that that was what the Church of England would demand. Otherwise intelligent men are blind and utterly lacking in perception in such affairs until they are confronted with hard facts which have the stamp of Rome, viz.: "Return to the fold of the Pope and submit unreservedly to him." The present Church of England is acting as an agent for Rome in its tactics to undermine Protestantism in this land of ours.

Of course we believe that there are religious leaders in the English Methodist Church who are determined to lead as many people into the Church of England as they possibly can. Instead of going over themselves right away into the Church of England, they remain where they are as ecclesiastical agents for the Anglican Communion and maybe for Rome too. And they do not care what trouble and discord they bring about by their activities. This seems to be a characteristic of such men, who are determined on superficial and mechanical union between churches. They seem to be indifferent to the discord arising among church people. Although it seems that the most of church people today are quite indifferent to what their church leaders and ministers do and say.

What we have written here does not imply that we hold any special brief for the Methodist Church in England as holding to the truth any more than the Church of England as to doctrine. It is the Rome-ward trend we perceive in these conversations and proposals that we would draw the attention of our readers to. We have need of divine power to enable us to stand fast in the liberty afforded by Christ to His People.

TRIBUTE TO THE LATE REV. JAMES MACLEOD, GREENOCK

The Southern Presbytery resolve to place on their Records their deepest sense of the great loss sustained by them as a Court through the death on 8th January, 1963, of their beloved brother, the late Rev. James MacLeod, minister of the Greenock Congregation, and a member of this Court since his induction to Greenock in January, 1932.

The Presbytery would humbly give thanks to the Lord Jesus Christ, the sole King and Head of the Church for having carried His servant, Mr MacLeod, through life so honourably to the end.

As a minister of the Gospel, Mr MacLeod possessed in a remarkable degree the gift of ready utterance. The Bible was his only rule of faith and life. His discourses were chiefly characterised by a powerful conception of Calvinistic doctrines, and a true appreciation of Christian experience. He excelled in describing the dealings of the Holy Spirit with sinners in conviction and conversation, and in building them up in holiness and comfort, through faith, unto salvation.

As one of the oldest ministers of our Church, his long experience was of great value to his brethren in the Presbytery. Since he was ordained in 1919, he asserted, maintained and defended the principles which the Church contends for. He loved the Free Presbyterian Church, devoting his life to its interests and to the advancement of the Kingdom of the Lord Jesus Christ among all nations. He never wavered in his attachment to the testimony raised on behalf of the Word of God in 1893 by the late Rev. Donald MacFarlane, and those who followed him.

Of a naturally ardent disposition, he was enabled by grace to denounce all sin in no uncertain terms. He likewise denounced all departures from the principles for which our godly forefathers contended in the First and Second Reformations in Scotland.

As a faithful witness for the truth, he was zealous for the former attainments reached by the Church of Scotland in her best days. It was his constant aim to adhere to these, and to have others do the same, as far as doctrine, worship, government and discipline of the Church were concerned. Sabbath desecration grieved him greatly. Mr MacLeod was very well read in Ecclesiastical History, and was constantly employed by tongue and pen in exposing the asphemic Papal hierarchy and other devices of Satan, such as rationalism and Modernism. Faithfully warning men against sin and backsliding, he earnestly directed poor sinners to Christ as the only refuge. Of him it may truly be said: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the

word at My mouth, and give them warning from Me." Ezekiel, 3:17.

His preaching was blessed to many souls. Now that he has gone to his rest, may we who mourn his loss to the Church militant be given grace to remember what the Lord says of His departed servants and people: "And I heard a voice from Heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation, 14, 13.

The Presbytery tender their sincere sympathy to his sorrowing widow, family and congregation in their sore loss.

Malcolm McSween, Clerk of Southern Presbytery.

THE HARVEST

Sermon by the late Rev. James MacLeod, Greenock *

Matthew ix: 36-38. (See also Luke 10.)

"And when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He to his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His own harvest."

We discoursed on the above words last August in Vatten, Skye, on the Monday of the Communion. The present estimate of the population of the world is that it is well over two thousand, six hundred millions. Colossal figures! In the days of our Lord the population of the world was a mere fraction of the present wide world population. "The harvest is plenteous!" Every human being is created by God, past, and present: and all that shall be in the world to the end of time! "He saw the multitudes," of all ages, nations, and generations to the last human being that shall be in the world. There is "no chance work" in His creation. Man cannot create anything, not even a blade of grass! Creation belongs to God in the physical world, as well as in the invisible world. It is treason against God when men and women revolt and rebel against God and His providence towards them? It is our place to submit to God in all things and earnestly seek the

* This contribution for the Magazine from the late Rev. James MacLeod came to our hand shortly before his last illness and was the last we received from him before his death. His text is significant in view of his removal from the Church on earth as a labourer here for the Lord.—Editor.

grace of holy submissiveness to the divine will. The glorious will of God is eternally perfect and unchangeable.

First: Let us draw your attention to the state and condition of the people — “They fainted,” “were scattered abroad,” and “like sheep having no shepherd.”

Second: His address to His disciples — “The harvest truly is plenteous, but the labourers are few.”

Third: They were commanded to pray to Himself for labourers, “Pray ye therefore the Lord of the harvest, that He will send forth labourers into His own harvest.”

Lastly, We may make some remarks about the present situation in our own land and nation.

First: Let us draw your attention to the state, and condition of the people, “They fainted,” “were scattered abroad,” and, “like sheep having no shepherd.” We are absolutely ruined through sin which causes men, women and young people to faint under its load of guilt, depravity, and actual transgression. We easily fall victims to its machinations, craftiness and carnal allurements. How we faint and fall under our load of original and actual transgressions. “All have sinned and come short of the glory of God.” In the Word of God we see how men and women “fainted” in the days of Noah and finally perished in the flood. We have the same in the awful history of Sodom. It is physical weakness that causes any one to “faint,” and it is spiritual weakness that causes us to faint and swoon like Ezekiel’s vision of the “child in the open field polluted in thine own blood!” Chapter 16. The pollution of sin causes millions upon millions to “faint” and fall into divers sins utterly degrading and deplorably abominable. Some of us are ignorantly inclined to cast “our stones” on our poor and wretched fellow creatures but alas! “who made thee to differ?” Do you know your own heart? Do you know how corrupt, polluted and hell deserving you are? Have you not “fainted” times without number in your thoughts, desires, looks, words, and actions? Who is the wretch out of hell you can cast a stone upon? Have you met a viler sinner than yourself on the face of the earth? Have you heard of a more vile and a greater criminal than yourself walking upon this earth? Do you deny the truth of God? If you do it is at the peril of your soul for eternity? It is no use saying, “I don’t know sin in that way?” God knows it and the Holy Spirit knows it, and lays it bare before you in the Word of God in the book of Genesis to the book of Revelation.

We fall down to all forms of sin and vices in this generation, old and young to an extent unknown even among savage and

heathen nations. If the Lord of glory is "moved with compassion," towards us and will pour His Spirit upon us to convince us how we have departed from law, order and morality we can behold ourselves in the mirror of divine truth as the Romans did in the days of Paul as recorded in the first chapter of his famous epistle to the Romans. We faint away to every form of false doctrines—to Romanism, Mormonism, Russellism (Jehovah Witnesses), Modernism, Communism, and to Calvinistic-Arminianism, who say—we are not under the law as a rule of life but under "grace" and free to travel by boat, train, bus, or plane on Sabbath. What extraordinary confusion and "faintings" in the religious world of to-day. The discipline of the Word of God cannot be exercised on minister, elder or church member in most of the churches to-day. If a Minister in Edinburgh, Glasgow, Aberdeen, London, etc., were to intimate to his congregation on the Sabbath before the celebration of the Lord's Supper, "no one who travels by bus, train, underground Railway on the Lord's day shall be allowed to sit at the Lord's Table in this Congregation next Sabbath"—first of all how many ministers could sit? How many members could sit? Those who buy the "Sunday Newspaper," or use the Wireless and TV on the Lord's Day, if told they cannot sit at the Lord's Table, what would happen if the discipline of the Word of God were adhered to? There would be no communion, and no baptism! We are truly a Pagan nation! We know not the Lord, His Word, His gospel, or the meaning of His divine Ordinances—they are lost in the dust of human knowledge, Science, atheism, and RELIGIOUS MATERIALISM.

The next thing we would refer to is what the Lord says about the people "scattered like sheep having no shepherd." We are all more or less acquainted with sheep, their nature and habits. The Lord made use of them to illustrate the condition of the people "having no shepherd." It is well known to shepherds that he must keep a constant eye on the sheep under his care, if not they will soon go astray and "scatter abroad." The careful and honest shepherd would like to see his flock every day and evidently the sheep would like to see the shepherd who attends to them. The sheep can be trained to follow the shepherd and to know him when he appears among them. Whenever the shepherd sees his flock "scattered abroad" he knows that dogs, or foxes have got among them. "The scattering" and the separation must first begin in the mind and when strife, contention, and division gets firm footing in the mind any (or no excuse at all) is sufficient cause and reason to separate from the path of truth and righteousness. We have seen that taking place in our own Church over and over again. We

have seen and known men and women who appeared to be very faithful to the Word of God and zealous for the testimony of the Reformers, Covenanters, and for the witness raised in May, 1893, in the General Assembly of the Free Church by the late Rev. D. MacFarlane in defence of the Word of God, leave our Church for no valid reason in truth, righteousness, or holiness, but mere carnal excuses that could not bear the light of God's Word. The disease was in the heart. Their heart was not right with God and they proved it by their conduct. The Lord's people are known by their fruit in all ages and not by any loud profession people make with their tongue. The Lord saw them scattered abroad like sheep having no shepherd. There are more Protestant Clergymen in Scotland, England, and Ireland to-day than ever before in the religious history of these Islands. The Protestants were never so "scattered abroad" as they are now from the 16th century, because they are like sheep having no shepherd. And why? You must bear in mind that graceless men can never be shepherds to the poor sheep that are scattered abroad in all directions into so many sects, divisions, and parties. The once Protestant Church in Scotland was united like one family around the Word of God. There was no question in the minds of the people old or young about the divine authority, and inspiration of the "Book" from Genesis to Revelation. It was the Word of God. The Confession of Faith, and the Catechisms were read and accepted as doctrinally based on the whole Bible with references to the inspired Word of God to confirm the mind of the reader that he was not led astray to any fanciful interpretation of God's Word. The minds of the people were thus harmonised and united in the Word of God from the College to the pulpit, from the pulpit to the pew, from the pew to the family circle. When wicked men rose in the Church who at heart hated God, His Word and people, their father the devil directed them to destroy the harmony by attacking the Word of God and were therefore instrumental in "scattering abroad," the people like sheep having no shepherd." The "scattering" is going on in the poor Protestant Church and the once noble Protestant Church of Germany, Netherlands, England, Scotland, and New England is "scattered abroad like sheep having no shepherd." Men write books on "Theology" which are utterly useless to the needs of the present age. If they would use their gifts, talents, and money in the slums of New York, London, and Edinburgh, it would be more in keeping with the spirit of the gospel. What is the value spiritually and morally of all the Professors we have to-day in our Universities and Colleges to the poor masses that are verily like sheep scattered abroad having no shepherd? No use

at all! Like their graceless hearts and tongues, their pens are poisoned with all manner of heresy and atheism. Popery applauded: Communism condemned to the lowest place, and the Bible torn to shreds: The Lord of glory declared "an ordinary mere man": and very strenuous efforts put forth to unite "the christians" of all nations under the banner of the Pope of Rome and the present Pope with a "pleasant smile" wooing the Protestant Clergy to come back to the one true Church of God, the Roman Church. Oh, for a Luther and a Knox! How is the gold become dim, how is the most fine gold changed, the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how they are esteemed as earthen pitchers, the work of the hands of the potter! Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread and no man breaketh it unto them." Lam. iv:1-4. The character of a good shepherd and a bad shepherd is given us in the 34th Chapter of Ezekiel, and in many other parts of the Word of God. Very few ministers shall escape eternal death in this generation. Christ will say to them on the great day of judgment "depart from me I never knew you." They deny Him before men and He will deny them before the Father, and His holy angels on the great day of judgment. The Doctors of Science: Doctors of Divinity: Doctors of Philosophy: Doctors of Medicine: and others if not "born again" and reconciled to God through the death of His Son shall be turned down into hell for all eternity with the devil and his angels. What about the Captains of Industry—with their millions, the rich Merchants: the rich Farmers: the rich Bankers: and the rich women that spent last year sixty-three million Sterling in "Beauty Parlours," and on cosmetics. The Word of God reveals the awful end of all wicked men and women, "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix:17. The day the conscience is awakened they cannot explain away that "hell" as the "grave." Oh, no, but the fire and brimstone of God's wrath on all ungodly sinners, and "to whom much is given much shall be required" at the naked sword of eternal justice.

We come now to the second part—His address to His disciples—"The harvest truly is plenteous, but the labourers are few."

We are directed by the Lord of glory to pray to Him, and to Him alone for "Labourers" for the vast harvest of immortal souls. We dare not go to the "Labour Exchange" for "Labourers." We dare not go to the Secondary School Class Room to pick young

unconverted boys for the ministry of the Church of God. It was Jezebel that picked and appointed the prophets of Baal. We recently noticed in Press reports that the Church of England appointed some of her Clergy to recruit young men for the ministry of their Church, When the famine was sore in Samaria the prize paid for the head of an ass was considerable. We dare not send out men like "Recruiting-Sergeants" to beg and crave of young men to "enlist" for the ministry of our Church. We are to pray to the Lord of the harvest to send forth Labourers into His own harvest. We must not interfere with the adorable prerogative of the great Head of the Church in this matter. It is His harvest. He is Lord and Master of the harvest. We as a Church need many Labourers and the Lord knows the situation infinitely better than we know. In recent years He removed several of our most faithful ministers within a very short space of time. Not one of them were what might be called "old men." It was His holy will to remove them from our midst to their eternal rest. We dare not murmur. He left the throne of grace open to us to pray to Him for more Labourers. Are we praying to Him for more Labourers? How thankful we should be to the Lord that He took His servants away with "clean feet," out of the midst of a most vile generation. They were kept by the power and grace of God from the snares of the fowler. They loved their Saviour and died in peace. When we hear how others ended their day who made a loud profession of being servants of Christ, what cause of praise and thankfulness we have to the Lord how He took care of His servants to the last breath. We mourn their departure and miss their Christian fellowship and faithful witness on the side of truth and righteousness. Oh! to the Lord we must look and pray for Labourers. Let us not grieve or provoke Him by murmuring like godly Jacob when he said, "All these things are against me." Gen. xlii:36. Jacob thought so but he was wrong. Let us pray the Lord of the harvest that He would send forth Labourers into His own harvest. There are scores of young men in our Church if the Lord would but regenerate them by His Word and Spirit and send them forth to His harvest. If the choice and choosing were left in any doubt and that we were to send them forth into the harvest, what blunders we should make in the whole business. Thanks to the Lord of the harvest it is His own work and not ours. "For the kingdom is the LORD's and He is the governor among the nations." Ps. xxii:28. Let us think at a throne of grace on poor China and the whole of Asia, Africa, benighted Russia, bewitched Europe, North and South America and what a harvest of lost souls! We should not stay at our own fire-side, we should go abroad to the

our bitter enemies the
destroy our souls, persons and
is for all nations, but no one knows the gospel
generated by the Holy Spirit through the Word of God.
First of all, the Labourer must be a born again sinner: and
secondly, called by the Lord for the work of the ministry like
Timothy, or Titus. Is the call to the ministry a special "call"
different from the call of the gospel in regeneration? Yes, most
definitely! Our Monarch would never accept as her Ambassador
to represent Her Majesty at a Foreign Court a man who was
blind, dumb, or incompetent in speech, and unbalanced in his mind!
Do we think that the King of heaven would send forth Ambassadors
who were not fit physically, morally or mentally for His harvest?
Surely not! The Labourer must be first of all "born again." That
is the first requisite—an indispensable qualification. It is the
prerogative of the King of the kingdom to select and nominate
who should go forth to preach the gospel of His kingdom to
perishing sinners. It is to Him therefore we must pray for
Labourers. It is most dangerous and God provoking to be pushing
men into the ministry of the Church without divine authority. Some
might argue that Paul found Timothy, and Titus, and appointed
them over Congregations. The apostle Paul was directed by the
Head of the Church to appoint Timothy and Titus for the work
of the ministry. We have no such authority or direction to select
and nominate young men for the ministry of the Church of God.
We are to pray to the Lord of the harvest for Labourers. That is
the divine rule for us to follow and let us not transgress the divine
rule and order of heaven? The Courts of His Church on earth
have ample power and guidance from the Word of God to decide
whether the candidate that may appear before them is a fit person
for the ministry of the Church of God or not. The first consider-
ation is, he must be in full communion with the Church: secondly,
his life, walk, and conversation: and thirdly, his divine authority
from that Word of God that the Lord Jesus Christ called him to the
ministry of the Church of God. It has been already accepted by
the Court that he is a "born again" person. The Court that
examines the Candidate is already constituted in the name of the
great Head of the Church, the Lord Jesus Christ, and it is for them
to accept the Candidate or reject him. The Court may err in
acceptation or rejection of the Candidate. The Court is not in-
fallible in their knowledge or judgment, but the Word of God is
infallible! We know from past records and Church History
Candidates for the ministry passed through the Courts of the
and afterwards proved unfaithful and a burden to the

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Church and a painful disappointment to the people of God. In the Church we have had painful disappointments in men that were utterly unfaithful in the ministry of the Church. We have had others who proved faithful to their Ordination Vows, to the glory of God most helpful, and living witnesses against the devil, the world, and all false religions. Men of God! It is our opinion that the Lord Jesus will make it very evident to the man nominated by Himself for the ministry of His Church, what is His divine purpose towards him, and His Church on earth? He must be a "LABOURER." He must be able to work hard, to endure hardship, persecution, deprivation of all earthly comforts (if need be) for the sake of the Lord Jesus, His people, and cause in the world! The history of the most godly, and learned men in Scotland is a witness to that fact. Among scores of cases we need not mention but the Covenanters and "the killing times in Scotland." It was also true in the early history of the Free Presbyterian Church of Scotland that there were no Manses, no Church buildings, and no money, and ostracised from their fellow countrymen as if they had committed a national crime for adhering to the Word of God. If we be faced with even greater afflictions and more severe persecutions than our fathers had to endure, then great grace will be needed to endure to the end. Another necessary requisite the Labourer needs is education and ability to acquire efficient education for the work of the ministry. Timothy was exhorted by Paul to pay special attention to "reading" which in those words meant education. An ignorant ministry is simply misleading and often proves painful and disastrous to the noble cause of Christ. The Minister of the gospel should be one of the best educated men in the Town or City. This must entail hard labour and constant study to the end of the ministry of the faithful. He must remain a Labourer to the end of his day's work. See below. The Lawyer, the Doctor, the School Teacher, and other professions in their own special work must be educated men. Although some of the greatest Preachers were educated at a College or University—such as John Bunyan, Richard Baxter, and Charles Haddon Spurgeon. They were all of great ability and paid the utmost attention to study as their writings reveal to this age. We do not neglect College and University training and instruction in learning. But what is the use of it all if the student who is set up after finishing his last examination stopped at once when building a house, he laid the foundation very solidly but stopped short as to building on the foundation. What is the value of all his past labour?

They were thus commissioned to pray the Lord for Labourers. "Pray ye therefore the Lord of the harvest that He will send forth labourers into His own harvest." It is to the Lord we must look for Labourers for the plenteous harvest. He can raise them up in our Church, in the nation and in all the nations of the earth. Scotland was blessed with most eminent "Labourers" that laboured in China, Mongolia, Africa, India, all over Europe with the Word of God, and preaching the gospel to poor perishing sinners. They were men of God and servants to the Lord Jesus Christ. The Missionary Spirit was in evidence in those days and the Church of God prayed to the adorable Head of the Church for Labourers. He heard their prayer. The Protestant Church of England was not a whit behind with her Missionary zeal for the glory of the Redeemer and the advancement of His kingdom in many lands. Millions of money was used for sending the Bible in the vernacular language the people could understand. Pope and Popery were very silent in those days. The Minister and the Missionary went forth with the Bible as God's inspired and infallible Word to all nations where they laboured. The religious atheists of our day were unknown except in the Taverns. Cromwell sent a message to the Pope to desist slaughtering the saints of God and if he (the Pope) did not pay attention to his message, that he would have to pay attention to the "courteous" visit of English guns. Oh! poor England of our day! Protestant England is in a most deplorable condition spiritually, and morally. The Political leaders of Britain and the Ecclesiastical leaders are men without any real conviction as far as the Word of God and the gospel of our Lord is concerned. However, some have done most precious work and are at that work now translating and printing the Bible and sending it to all the nations of the earth open to them. The Mission the noble Lord Radstock opened in St. Petersburg is still open as far as we know. The English were used of the Lord from Reformation times to the present time as "Labourers" for the spreading of the Word world-wide. Her sons have gone forth to the utmost bounds with the Word of God and no nation in modern ages has done more in that respect. To mention but the "Trinitarian Bible Society" alone. Here are Labourers for the advancement of the kingdom of God among all nations. Her sons who are engaged on a "New Translation" of the Bible are labouring in the fire for their work shall be burnt in God's time by the people of God, as false translations shall disappear from the Church of God.

Lastly: we may make a few remarks in conclusion on the present situation in our own land and nation. The Free Presbyterian Church of Scotland is the only Church in our land to-day that

strictly adheres to the worship, Presbyterian Church Government, and discipline of the Word of God in her Courts. We are called a "Schismatic body" by some Free Church men for no other reason than for our adherence to the Word of God, and to the discipline thereof. If the present Free Church were to apply the discipline of God's Word to their people for working on the Lord's day, for travelling by bus and trains on the Sabbath how many of the members and Office-bearers would not be allowed to sit at the Lord's Table? How many of the parents of the Free Church could receive baptism for their children? As a Free Church Elder said to me not long ago, "the discipline of the Word of God cannot be exercised in our Congregations." We know that the discipline of the Word of God has not been exercised in the Church of Scotland for well over 60 years. The discipline of God's Word broke down in the Assembly of the Free Church Church in 1863 over the Robertson Smith case. From that date to this day the Reformed Protestant Church of Scotland is in splinters in all her Courts and General Assemblies. Let Free Presbyterians know that there is more need of the Testimony raised by our fathers in May 1893 than ever before. In future ages we doubt not the godly will justify and honour that stand in defence of the Word of God. It is for you their children to adhere faithfully to that testimony and to honour their noble stand in defence of the truth of God. Take a personal interest in the Church, in your congregation and help all you can. and attend the services, family worship, and to secret prayer, and above all study your Bibles with the utmost care.

You young people are to pray for labourers for the Church of God, not only for your own Church but for the Church of God to the utmost bounds. Your field is the whole world. Do not be discouraged for the "smallness" of your Church. It is not by numbers and mighty Organisations, and great wealth that the Church of God is to be revived and enlarged but by the Spirit of the living God in the souls of poor sinners. It is not enough for you to come to Church and sit in your pew, listen to the sermon, rise and go home and forget all about what you heard in the course of the sermon. No! no! you should meditate on what you heard and if you meet with those who are inclined to discuss what you heard (as God's people used to do), do not hesitate to discuss points of soul interest about the ever glorious gospel of the grace of God. "Brethren, if any of you err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v:19, 20.

SCOTTISH HOME RULE AND THE TREATY OF UNION

By Rev. John Colquhoun, Glendale, Skye

(Continued from page 330)

Benefit of the Union to the Church of Scotland.—By the Treaty of Union the Church of Scotland was continued in its worship, doctrine, government, and discipline *for all time*, so as never, legally, to suffer another change. This is its position, legally. Whatever changes men have brought about, in its worship was not done *legally*, but in direct violation of the contract by which England and Scotland were united as one State. This implies that various matters which are practised in the Church of Scotland to-day, and which have the sanction of the Acts of Assembly or of the civil legislature, have been illegally brought in and ought not to be binding on anyone in Scotland. The late Mr A. Taylor Innes, in his *Law of Creeds in Scotland*, holds the view, in reference to the Treaty of Union, that what was binding on one generation because they wanted it to be so, cannot be binding on subsequent generations if they wanted something different. There is one thing that the learned legal gentleman has overlooked, in this connection, that is, that the Treaty of Union provided for no change, but on the contrary, was “for all time coming.” In the light of this, had Mr Taylor Innes lived to hear the House of Lords decision in the Churches Case in 1905, he might have changed his view and rewritten that part of his book.

The Church of Scotland drew up the safeguards of the Act of Security in order to preserve the Presbyterian form of church government for Scotland, for it was fully realised that there was a grave danger of that government being set aside through a Union with a State, the government of whose Church was Episcopal. They had learned bitter lessons, on that score, prior to the Revolution Settlement when the land was drenched with blood, through the efforts of a despotic monarchy, supported by the Episcopal Church of England, to banish Presbyterianism from the land, and they had no wish, at a future time, to see a repetition of this persecution, or of the attempts of enemies within the camp to change what had been handed down to them at such great cost. The latter way of changing the government of the Church is very much attempted in our day. Negotiations have been carried on for a number of years to unite the Episcopal Church of England with the Presbyterian Church of Scotland, and a great deal of time and money have been spent to further that end. When men in the Church of Scotland have gone to such length as they have in their willingness to part with what was distinctive in our

time-honoured and Divinely authorised Presbyterianism one may be excused for coming to the conclusion that their aim is to be in possession of a bishop's crozier. That they are not content to rest there seems also very evident, when one takes into account the private meetings which have taken place, at least on two occasions, between ministers of the Church of Scotland and Priests of the Church of Rome. This might indicate the willingness of those ministers to join in a competition for the Papal tiara. As the Church of Scotland saw the necessity of Parliamentary legislation for abandoning the Establishment Principle, and, at the same time, retaining the emoluments of the Establishment, in order to effect the Union with the United Free Church of Scotland in 1929, so present-day unionists are fully alive to the necessity of civil legislation to permit a union which would alter the Presbyterian government of the Church of Scotland to an Episcopal government, modified or otherwise. This could only be effected by a revocation of the Treaty of Union.

This revocation of the Treaty of Union, if it could be brought about, would suit admirably the long-term interests of the union-mongers of the Church of Scotland, and would work well for the advancement of the Church of Rome in Scotland, and it might ultimately gain for it a share in the civil recognition which the Church of Scotland has to-day. This is not something that is far-fetched, as some might be ready to think, for the Act of Security is an integral part of the Treaty of Union, and the doing away with it would lose for the Church of Scotland any legal security which she may have. Thus it would be left to the tender mercies of a Scottish Parliament which might be predominantly Roman Catholic or Episcopalian, with a sprinkling of apathetic Presbyterians who know nothing, and who care less, for the struggles of our Reformers and Covenanting forefathers.

With self-government for Scotland the Treaty of Union, with all its benefits, would come to an end, leaving it to speculation to say what would be substituted for it. Whatever would take its place could never make up for the material prosperity lost by the separation of the two kingdoms. There could be no possibility of placing a Roman Catholic Stuart King on the Throne of Scotland. In the case of Ireland, after it had obtained Home Rule, it became a Republic, and, probably, the same thing would become true of Scotland, especially as the Stuart dynasty has become extinct, the last known representative of that line being Count Roenstart, an illegitimate son of an illegitimate daughter of "Bonnie Prince Charles" and his mistress, Clementina Walkinshaw. He was twice married but died childless.

Breaches of National Faith.—Through the machinations of the infidel Lord Bolingbroke and the Jacobite Ministry of Queen Anne, various matters were passed through Parliament which were breaches of the Treaty of Union and contrary to the best interests of the Church of Scotland. The most notorious of these was the Act passed in 1712, restoring Patronage, which was rushed through Parliament with such indecent haste that the Church of Scotland, which for many years reaped the bitter fruits of its galling yoke, had no time to put up any appreciable opposition to it. This was a glaring infringement of the Act of Security and, consequently, of the Treaty of Union itself, giving a clear commentary of the Word of God which says, "Put not your trust in princes, nor in the son of man, in whom there is no help." Psalm cxlvi:3. It ultimately broke the Church of Scotland in two, causing the cream of its ministers and members to break their connection with the State, while still holding the inviolable terms of the Act of Security as an integral part of the Treaty of Union. Whatever unfaithfulness was manifested by the State to the Treaty of Union in violating the Act of Security by introducing the Patronage Act, it was not for the Church to follow its example in this matter, and when the legislature refused to re-trace its steps and honour the most solemn engagements in 1707 the Church was left with no alternative, in order to preserve its integrity, but to take up a position in 1843 by which it was free from interference by the State in connection with the sacred trust which her Lord committed to her, leaving behind her what belonged to Cæsar, and endeavouring in the strength of grace from above to render to God what belongs to God.

When efforts are put forth now to revoke the Treaty of Union itself the question arises, What ought the Church of Scotland to do in order to preserve its distinctive position as *the Presbyterian Church of Scotland*? Its duty is clear in the interests of self-preservation.

It ought, in the first place, in its General Assembly to re-affirm its adherence to the Treaty of Union with a special reference to the Act of Security, for if the Treaty of Union goes, its going will sound the death-knell of Presbyterianism in Scotland, and of all the privileges which were gained in many a hard-fought battle for religious freedom. The abnoxious Erastianism which is so conspicuous in the Church of England will be brought in, and the best of the people will be driven from the Church as was the case to a great extent under the Erastianism of the Patronage Act of 1712. The appointment to offices in the Church will be the prerogative of the Crown, and the last step will have been taken to obliterate the already vanishing fair face of the Church of Christ in Scotland

as far as the National Church in Scotland is concerned. This, if the Lord permits it, will prove the final step in what Christ has been threatening for many years, that is, the removal of His candlestick from our midst. If this takes place the few who will be considered Nonconformists in our midst will be, numerically, very small, and need not expect an easy time. It is for the Church of Scotland, as the largest and most influential religious body in the land to take the lead in preserving, for the welfare of this nation, the Crown Rights of the Redeemer.

The second duty that the Church of Scotland ought to attend to is a return to the Westminster Standards. In doing so it is necessary that they should rescind the United Presbyterian Declaratory Act of 1879, and the Free Church Declaratory Act of 1892, which are in the Basis of Union of 1929, together with all other Acts which violate, or tone down, the said Westminster Standards; to exclude from its pulpits and professors' chairs such as countenance High Critical views of the Bible. Along with these efforts they ought to pray constantly and earnestly for an outpouring of the Holy Spirit as the Spirit that quickens. Without that Spirit, an outward reformation in returning to a Scriptural creed and practice will avail nothing, however desirable it is in itself. It was that Spirit which turned thousands on the day of Pentecost from the traditions of the elders and the dead legalism in which they were immersed, and made them living followers of the "Lamb of God which taketh away the sin of the world."

The Duty of the People.—A second question which arises is, What ought the *people* of Scotland to do? They ought to refuse to listen to such as would do away with the Treaty of Union of which the Act of Security is an integral part. That Treaty being "for all time coming" was meant to be for all the generations to come *for all time*, to preserve them in peace and prosperity and to give a spiritual independence which is infinitely above all temporal peace and prosperity, to hand down to them that testimony which God gave to Jacob and the law He gave to Israel, and which "He comanded our fathers, that they should make them known to their children: that the generations to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments." Psalm lxxviii:5-7. With this end in view they should question all candidates for Parliament as to their attitude to the Treaty of Union, and watch narrowly the conduct of members of Parliament in connection with anything that might lead to the weakening or doing away with that Treaty.

Owing to the machinations of the Church of Rome and the apathy of professed Protestants, matters have already reached a critical condition, and if the Treaty of Union is annulled and Scotland becomes an independent nation it will become the prey of both Romanists and Episcopalians, so that anyone who cares can write "Ichabod" on our high places in Church and State, for the glory will have departed. The Scripture command speaks loudly to us to-day, "Hold fast that which thou hast, that no man take thy crown." Rev. iii:11.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel.

(Air a leantuinn bho t.d.343)

I. A gabhail beachd gu tric air fonn a chridhe, a tionndadh a stigh agus a rannsachadh cia mar a tha chùis a seasamh dha thaobh. 'S e so aon chuid de'n obair. Cha'n eil daoine feolmhor agus foirmeil a gabhail suim air bith de'n dleasdanas so, cha'n urrain iad a bhi air an toirt gu conaltradh ri'n cridheachan fein: tha cuid de dhaoine 's mhnathan a tha beo anns an t-saoghal air son dà-fhicead na leth-cheud bliadhna, agus is gann a bha aca aon uair an uaireadair de chonaltradh ri'n cridheachan fad na h-ùine sin. Is e ni cruaidh a th'ann duine agus e fein a thoirt cuideachd air a leithid sin de ghnòthuch; ach 's aithne do shluagh an Tighearn gu'm bheil na conaltraidhean agus na co-reusan-achaidhean sin riutha fein gu feum oirdheire agus gu buannachd. Dh'fhaodadh aon de na feallsanaich fhineachail a radh, "Tha'n t-anam air a dheanamh glic le suidhe sìos ann an sàmhchuir." Ged nach eil daoine a tha briste 'n an gnothuichean air son amharc a stigh na'n leabhraichean cùntais, gidheadh bithidh fios aig cridheachan treibhidheireach co dhiubh tha iad a dol air ais na air adhart. "Rinn mi cainnt rim' chridhe fein, agus rannsaich mo spiorad gu geur." Salm lxxvii: 6. Cha'n urrain an cridhe gu bràth a bhi air a chumail gus an bi a shuidheachadh air a rannsachadh agus air a thuigsinn.

II. Tha e gabhail a stigh ann ioraslachadh domhain air son uile a chridhe agus a thrioblaidean. Mar sin dh'ioraslaich Heseciah e fein air son uamhar a chridhe. II Eachd. xxxii: 26. Mar sin bha e air òrduchadh do'n t-shluagh an làmhnan a shineadh a mach ri Dia ann an ùrnuigh, fodh mhothuchadh air plàigh an cridheachan fein. I. Rìgh viii: 38. Air an aobhar so 's iomadh cridhe treibhidheireach a bha air a leagadh iosal an lathair Dhé. O, ciod an cridhe th'agam. Tha iad 'n an aideachaidhean air peacadh a cur a' meur air an cridheachan, an t-àite cràiteach;

A Thighearn, ann an so tha'n lot, ann an so tha pian na plàigh. Tha e thaobh a chridhe a tha air a dheagh chumail mar a tha e thaobh na sùl, ni a tha na shamhladh freagarach air: ma gheibh smùirnean beag do'n t-sùil, cha sguir i gu bràth o bhi briobadaich agus a dh'uisgeachadh gus an sil i mach e: mar sin cha'n urrain an cridhe treibhidheireach a bhi aig fois gus an guil e mach a thrioblaidean, agus an dòirt e mach a ghearainean an làthair an Tighearn.

III. Tha e gabhail a stigh ann achuingean agus sior-ùrnuigh air son gràs gu bhi glanadh agus a cur ceart a chridhe, 'n uair a shalaich agus a chuir am peacadh a mach a òrdugh e; mar so, "O lochdaibh diomhair glan thusa mi." Salm xix: 12. "Coimhcheangail mo chridhe chum eagal t-ainme bhi orm." Salm lxxxvi: 11. Tha aig sluagh Dhé a ghnà a leithid sin de dh'iaratasan fodh chomhair righ-chathair gràis Dhé; 's so an ni is motha tha iad a tagradh air a shon ri Dia. 'N uair a tha iad ag ùrnuigh air son thròcairean bho'n leth a muigh, faodaidh gu'm bheil an spioradan ni's motha air seacharan, ach 'n uair a thig e dh'ionnsuidh suidheachadh a chridhe, an sin tha iad a cur an spioradaibh am farsuineachd a dh'ionnsuidh a chuid is fhaide mach, lionaidh iad am beul le argumaidean, a gul agus a deanamh athchuingean: O, air son cridhe ni's fearr. O, air son cridhe a ghràdhaicheas Dia ni's motha; a dh'fhuathaicheas am peacadh ni's motha; a ghluaiseadh ni's còmhnrada maille ri Dia. Thighearna na àicheadh orm a leithid sin de chridhe ge b'e ciod a dh'àicheas tù orm; thoir dhomh cridhe gu t-eagal a bhi orm, gu do ghràdhachadh agus tlachd a ghabhail annad, ged a thigeadh orm m'aran iarruidh ann an ionadan fasail. Tha e air aithris a thaobh *Mr Bradford* diadhaidh, 'n uair a bhiodh e'g aideachadh peacaidh, nach toireadh e thairis gu bràth a bhi'g aideachadh gus am fairicheadh e ni-eigin de bhriseadh 'n a chridhe air son a pheacaidh sin; agus 'n uair a bhiodh e'g ùrnuigh air son tròcair spioradail air bith, cha toireadh e thairis anns an tagradh sin gus am faigheadh e ni-eigin de bhlasad air an tròcair sin.

IV. Tha e gabhail a stigh ann ar bòidean làidir agus ar ceanglaichean oirne fein a bhi gluasad ni's faicealaich maille ri Dia, agus a bhi seachnadh gach uile aobhar leis am biodh an cridhe air a thàladh gu peacadh. Tha bòidean air an deagh òrduchadh, suidhichte, agus rùnaichte, ann an cuid de shuidhichidhean, gu feum oirdheirc gu bhi gleidheadh a chridhe bho chuid de pheacaidhean sònraichte; mar so tha Iob ag ràdh, "Rinn mi coimhcheangal ri'm shuilibh. Caib. xxxi: 1. Leis na meadhonan so, chuir daoine diadhaidh fiamh air an anamaibh, agus

ghleidh siad iad fein bho bhi air an salach le truailidheachd cridhe àraidh.

V. Tha e gabhail a stigh ann sior-eud naomh thairis air ar cridheachaibh fein. 'S e gleidheadh oirdheire bho pheacadh a th'ann am fein-eud geur-mhothachail; esan a ghleidheas a chridhe feumaidh sùilibh anama a bhi'n an dùisg agus fosgailte air gach gluasad mi-òrdail agus buaireasach a tha'n a aignuidhean. Ma bhriseas na h-aignuidhean fuasgailte, agus ma ghluaisear na h-ana-miannaibh feumaidh an t-anam an lorgachadh a mach agus an cur fodh cheannsal, mu'n eirich iad gu àirde, agus eigheach, O m'anam, feumaidh e ràdh, Am bheil thu deanamh gu maith ann an so? Mo smuaintean buaireasach agus m'ana-miannaibh c'ait am bheil bhuir n'ùghdarras?

“Is beannaichte an duine air am bi eagal a ghnàth.” Gnath. xxviii: 14. 'S ann le eagal so an Tighearn a dh'fheumas daoine an t-olc a threigsinn, tearuinteachd a chrathadh dhiubh, agus iad fein a ghleidheadh bho aingidheachd; feumaidh esan a ghleidheas a chridhe beathachadh le eagal, gairdeachas a dheanamh le eagal, agus aimsir a chuairt uile a chaitheamh an so le eagal, agus tha so uile beag gu leoir gu bhi gleidheadh a chridhe uile bho pheacadh.

VI. Tha gleidheadh so a chridhe a gabhail a stigh ann a bhi mothachail air làthaireachd an Tighearn maille ruinn, agus a bhi cur an Tighearn romhainn a ghnàth. Thuair sluagh an Tighearna so 'n a mheadhon sònraichte gu bhi cumail an cridhe dìreach, agus gu fiamh a chumail orra bho'n a pheacadh. 'N uair a tha sùil ar creidimh air a socrachadh air uile-leirsinneachd Dhé, cha dàna leinn ar smuaintean agus ar 'n aignuidhean a leigeadh chum diomhanais. Cha b'urra do Iob naomh bhi fulung da chridhe geilleadh do smuaint neo-ghlan, agus ciod a ghluais e gu a leithid de ghiùlain faiceallach? Nach eil e ag innse dhuit, “Nach eil e a faicinn mo shlighean, agus ag aireamh mo cheuman gu leir?” Iob xxxi: 4. “Gluais thusa a'm' fhianuis, tha Dia ag ràdh ri Abraham, agus bi iomlan.” Gen. xvii: 1. Mar a b'abhast do phàrantan an clann a chur air am beul-thaobh 's a choithional, air dhoibh fios a bhi aca na'm biodh e air a chaochladh gu'm biodh iad ri cion-faire 's ri cluich; mar sin bhiodh cridhe an duine is fearr mar an ceudna, mar a biodh a speis do shùil Dhé.

Anns na nithean sònraichte so tha anamaibh gràsmhor a cur an ceill an cùram a th'aca dhe'n cridheachaibh. Tha iad cho cùramach gu bhi bacadh truailidheachdan a bhi briseadh a mach ann an amaibh buairidh 's a tha seoladairean gu bhi ceangal gu teann nan gunnathan, a chum nach tig iad gu bhi fuasgailte

anns an stoirm; cho cùramach gu bhi gleidheadh na millseachd agus a chomhfhurtachd a thuair iad bho Dhia ann an dleasdanas, agus a tha neach a tighinn a mach a amar-failcidh teth bho bhi faotainn fuachd le bhi dol a mach do'n fhuachd. 'S e so an obair, agus dheth gach uile obair ann an diadhachd is i'n obair is duiliche, is cunbhalaich, agus is sònraichte.

1. Is i'n obair is cruaidhe da-rìreadh a th'ann an obair cridhe. Cha chosg e mòran saothir a bhi ruith thairis air dleasdanasan diadhachd ann an spiorad fuasgailte agus gun suim; ach cosgaidh e ni-eigin, thu fein a chur an làthair an Tighearna, agus do smuaintean fuasgailte agus diomhain a cheangal gu bhi toirt gu cunbhallach agus gu stòlda an aire Dhà. Tha e furasda ruigheachd air fileantachd cainnte ann an ùrnuigh, agus a' ni tha thu ciallachadh a chur ann an cainnte stuama agus chuimseach; ach gu cinnteach cosgaidh e iomadh osna agus pian saothir anama dhuit, do chridhe fhaotainn air a bhriseadh air son peacaidh am feadh 's a tha thù 'g a aideachadh; air a leaghadh le saor ghràs am feadh's a tha thù beannachadh Dhé air a shon; a bhi da-rìreadh fodh nàire agus air t-ioraslachadh tre mhothachadh air naomhachd neo-chriochnach Dhé, agus a bhi cumail do chridhe anns an fhonn so, cha'n e mhàin anns an dleasdanas, ach an deigh an dleasdanais. Cha'n e ni mòr a th'ann a bhi cumail ar gnìomharan peacaidh bho'n leath a muigh, agus do bheatha o'n leth a muigh a chòmhnardachadh ann an rathad ionmholta agus maiseach; ni eadhon daoine feolmhor so le neart prionnsabalan cumanta; ach cha'n eil e cho furasda a bhi marbhadh freumh na truailidheachd 's an taobh a stigh, a bhi suidheachadh agus a gleidheadh uachdaranachd naomh thairis air do smuaintean, agus na h-uile ni dìreach agus gu h'òrdail anns a chridhe.

2. Is i obair chunbhallach a th'ann. 'S e th'ann an gleidheadh a chridhe ach a leithid de obair agus nach eil gu bràth crìochnaichte gus am bheil crìoch air beatha neach; tha'n t-saoithir so agus ar beatha a crìochnachadh còmhla. Tha e thaobh a Chrìosduidh anns a ghnothuch so mar a tha e thaobh sheoladairean a thainig toll air a bhàta aca aig muir, mar a gnàth-oibrich iad air an inneal-tarruig buadhaichidh an t-uisg orra, agus gu luath cuiridh e fodha iad. Is diomhain dhoibh a ràdh, "Tha'n obair cruaidh, agus tha sinn sgìth;" cha'n eil am na suidheachadh ann am beatha a Chrìosduidh a dh'fhuilgeas stad anns an obair so. Tha e, ann an cumail faire air ar cridheachan, mar a bha e ann an cumail suas làmhnan Mhaois, am feadh agus a bha Israel agus Amalec shìos a cath. Ecsodus xvii: 12. Cha bu luaithe dh'fhas làmhnan Mhaois tròm agus a thuit iad sìos na bhudhaich

Amalec. Tha fios agaibh gu'n do chosg e do Dhaibhidh agus do Pheadar iomadh latha agus oidhche bhrònach gu'n do stad iad bho fhaire thairis air an cridheachan fein, ach air son beagan mhionaidean.

3. 'S e'n gnothuch is cudthromaich de bheatha a Chriosduidh. As eugmhais so cha'n eil annain ach foirmealaich anns an diadhachd; cha'n eil 'n ar 'n aideachadh, tiodhlacan, agus dleasdanasan, ach neo-ni." "A mhic," arsa Dia, "thoir dhòmhsa do chridhe." Gnath. xxiii: 26. Tha E toileach a bhi'g ràdh tiodhlac, ri nì a tha da-rìreadh 'n a fhiachan; tha E cur an urram so air a chreutair, a ghabhail bh'uaithes ann an rathad tiodhlac; ach mar a bi so air a thoirt Dhà, cha'n eil suim Aige do nì air bith eile a bheir thù dhà ionnsuidh: tha dìreach urad de luach anns na nì sinn agus de na tha de chridhe ann. A thaobh a chridhe, tha Dia, mar gu'm b'eadh ag ràdh, mar a thuirt Ioseph mu Bheniamin, "Mar a toir sibh leibh Benjamin cha'n fhaic sibh m'aghaidh." A' measg nam fineachan 'n uair a bha'n t-ainmhidh air a ghearradh suas air son iobhairt, 's e cheud nì a bha'n sagart ag amharc air, an cridhe, agus ma bha sin neo-fhallain agus làn gaoid, bha'n iobairt air a diùltadh. Tha Dia a diùltadh gach dleasdanas, a dh'aindeoin cho glòrmhor 's a tha iad air mhodh eile, a tha air a thairgse Dhà gu'n an cridhe annta. Cha'n eil esan a choilionas dleasdanas gun a chridhe ann, na ann an doigh neo-shuimeil, air gabhail ris le Dia, na esan a choilionas e le cridhe dùbailt, na gu cealgach. Isaiah lxvi: 3. Agus mar sin dh'fhosgail mi gu h-aithghearr suas nàdur an dleasdanaid a tha air a chiallachadh anns na briathran so, "Gleidh do chridhe."

(R'a leantuinn.)

NOTES AND COMMENTS

Shortage of Ministers in the Church of Scotland

With the death of so many Ministers in our Church in recent times, the late Rev. James MacLeod's sermon in this issue should be read with serious consideration by our praying people. "Pray ye the Lord of the harvest that He will send forth labourers into His harvest" is the counsel given to the Church by her Lord and Head. But on the 13th March last, the Rev. Dr. Hugh O. Douglas, Dundee, in an address in St. George's West Church, Edinburgh, in referring to the shortage of ministers in the Church of Scotland, stated that his Church had a tremendous potential of recruits for the ministry in Scottish parishes. "If congregations don't produce ministers they should be put on the waiting list

when vacancies occur," he said. According to the report of his address, he said nothing about praying to the Lord to send forth ministers. How different from the doctrine of our Lord as set forth in the sermon of our late friend, Rev. James MacLeod. In the Scottish Reformers First Board of Discipline it is stated " . . . that the lack of able men shall not excuse us before God if, by our consent, unable men be placed over the flock of Christ." The directive given by the Reformers is that fervent prayer be made unto God to thrust out faithful workmen into His harvest. Recruiting men for the office of the ministry who were never converted or called to that office has been at the very root of our religious backsliding to-day.

The Date of Easter

The Reformers, during the second period of Reformation in Scotland, removed from the practice of the Church the man made festivals of Christmas and Easter. Some time ago there was a discussion in the House of Lords regarding the need, in the view of some, of fixing a permanent date for the observance of Easter by the calendar instead of the changing date regulated by the phases of the moon. It seems that now Church of Scotland ministers are concerned about this man-made ecclesiastical problem. At a recent meeting of the Church of Scotland Presbytery of Glasgow, the Rev. F. Houghton, Kirkintilloch, moved a motion that the Church of Scotland should take the initiative in inter-Church negotiations to fix the date of Easter by the calendar instead of by the moon. He referred to the fixed date of (so called) Christmas. He said that this was a matter on which agreement could be reached with other Churches, with the See of Canterbury, and the See of Rome. Truly, some professed ministers have little to worry about when they make problems for themselves and others over what the Lord never ordained and what the Scottish Reformers banished out of the Church of Christ in Scotland. The Presbytery, in its folly, agreed to send the matter to the General Assembly of the Church of Scotland. One minister in opposing the motion said that at the moment we had an identity with the Jewish Church with the Passover coinciding with Easter, and he hoped this would continue. This minister's fleshly charity has surely blurred his vision of the truth as to where the Christian Church stands in relation not to Jews personally, but to their religious ceremonies. Christ is our Passover sacrificed for us. The Jewish Passover is a thing of the past, and also to-day they have no priesthood and they have no sacrifice, even as types of Christ. Of course, the trend to-day is to look favourably upon all religions and religious ceremonies whether dishonouring to

Christ and the Gospel or not. Scotland indeed needs a return to the Bible and the doctrine and practice of the Gospel of the Lord and Saviour Jesus Christ, for without this men to-day are in confusion and are wandering in an ecclesiastical wilderness wherein there is no way.

Kruschev's Son-in-law Visits the Pope

Mr Alexei Adzhubei, son-in-law of Russian leader, Kruschev, visited the Pope on 7th March; and when asked before the visit what he would say to the Pope replied: "I am a convinced atheist . . . I have the same confidence in peace that he has." We understand the reference to being an atheist; but what is meant by having confidence in peace we just do not quite follow. We always thought that the Communists had great confidence in using methods of stirring up trouble to undermine the capitalist system. And an atheist can have no real peace. "There is no peace, saith my God, to the wicked." In considering on the one hand the cry of the Roman Church that it is the main bulwark against Communism, and on the other hand the fact that Italy is the most Communistic country outside the Iron Curtain, it is somewhat difficult to discern what lies behind this meeting which may be a prelude to Kruschev himself meeting the Pope. Time may reveal many things.

Pauline Writings Judged by a Computer

A project carried out at London University to determine the authorship of various parts of the Bible by computer (a scientific machine) may be continued at the Computer Laboratory of Glasgow University. The press reports that the study has already led to the conclusion that Paul was the author of only four of the Pauline Epistles in the New Testament. Dr. G. H. MacGregor, Professor of Biblical Criticism at Glasgow, and Rev. A. Q. Morton, Fife, will publish soon a report on feeding a Mercury computer with 250,000 words of Greek prose. Their paper, it is said, will put forward scientific evidence supporting the theory that only Romans, 1st and 2nd Corinthians and Galatians were written by Paul. The study is based on the principle that authors have detectable, ingrained habits of style. We give these details to show our readers how far gone some intellectual professors of the Christian religion are in seeking to be modern, original and wise in their own conceits in their treatment of the authorship of certain books of the inspired Word of God. We have come to a strange pass when a scientific machine is to determine that Paul as an inspired writer, whatever he wrote, did not for example write the Epistles to Timothy and Titus, etc. And do we not

read in Ephesians, Chapter 1, verse 1, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus . . ."? But the man-made modern machine declares that Paul did not write the Epistle to the Ephesians. Let us therefore take note of and also be quite unmoved by these modern and irreverent approaches to the precious Word of God.

A Half-hearted Counsel

The Church of Scotland Presbytery of Inverness at a recent meeting discussed gambling and resolved: "The Presbytery of Inverness, concerned at the steady growth of the gambling spirit . . . and believing this spirit is fostered by football pools, counsel all office-bearers and members of the Church to abstain from participating in this and any form of gambling." It is implied here that the Presbytery recognised that their office-bearers and members were doubtless in many cases engaging in this practice. Any Presbytery or Kirk Session worthy of the name Christian should have solemnly forbidden their office-bearers and members to have anything to do with any form of gambling, or otherwise they should be deprived of office and membership in the Christian Church. Clearly this subject involves Christian practice which should be marked by true godliness, and further the vital matter of Scriptural Church discipline. But these two things have practically disappeared from the life of the professing Christian Church in Scotland.

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, Breasclete, 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, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway, Thurso. *September*—First Sabbath, Ullapool, 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 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. D. R. MacDonald, Shildaig.

Again we have heard of another minister of the Church being removed from among us by death. The Rev. D. R. MacDonald, minister of our Shildaig congregation, Ross-shire, passed away at Shildaig, on Thursday, the 7th March, and was buried in Lochcarron on Saturday, the 9th March, 1963. About ten days before Mr MacDonald died we had a brief letter from him in which he stated that he suffered practically constant pain, which arose from heart trouble. It has been known that his health was very poor for some years now, and that he was able only for the minimum of pastoral duties including services in the Church which he endeavoured to perform until near the end of his journey. Mr MacDonald had not been able to attend the Courts of the Church for some years and he was missed at our annual meetings of Synod. But now, we believe, he has gone to the Court of heaven to serve the Lord there and in that holy service, to rest from the trials, afflictions and burdens which he experienced in a body of sin and death here. Mr MacDonald was another of the company of young men who after the 1914-18 War, were directed by the Lord to be labourers in His harvest. He was first of all ordained and inducted to be minister of the Church's Congregation of North and South Harris, well-nigh forty years ago. (Exact dates will be given in a future obituary). Later he was called to Shildaig congregation, Ross-shire, and served the Lord there in the gospel for many years until his death. The Most High is sorely depleting the Free Presbyterian Church of Scotland of ministers in taking away one after another of His servants in the gospel of Christ from time to eternity. We express our sincere sympathy to Mrs MacDonald, the widow, and to other relations, and also to the Shildaig Congregation, in their sorrow.

Rev. William MacLean, New Zealand

In a letter received at the end of February, Rev. W. MacLean reported that he was very well in health and had held the sacrament of the Lord's Supper in the Grafton Congregation, Australia, on the Sabbath of 17th February. The remnant of the Lord's people there, he believed, enjoyed a time of spiritual refreshment. On the 20th February he held a prayer meeting there and also administered the sacrament of baptism. He intended having a service at Sydney, and then travelling by air over the Tasman sea to New Zealand on the 27th February, the journey of 1,333 miles to take only three and a half hours instead of about four days by sea. He will now, if well, be settled in his new congregation at Gisborne, New Zealand. We will, (D.V.) be glad to publish in the magazine from

time to time news of his ministerial activities which will be of interest to his many friends here in the homeland. May he be richly favoured by the Lord.

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