

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXVIII

August, 1963

No. 4

SYNOD SERMON

*Preached by Rev. John Colquhoun, retiring Moderator, at
Inverness, on 21st May, 1963.*

“But that which ye have already hold fast till I come.”

—*Revelation ii, 25.*

The Apostle John, who was the penman in the hand of the Holy Spirit to write the Book of Revelation, tells us that he “was in the isle that is called Patmos, for the word of God, and the testimony of Jesus Christ.” It was there that he got the wonderful and mysterious visions recorded in this Book. Patmos, under the Roman Empire, was used as a kind of State prison for those who were reckoned criminals, and when persecution against the Christians arose in the reign of Domitian, no more fit place of banishment was found for John than this rocky island, yet of it he could say what Samuel Rutherford said many centuries afterwards, “In my sea-girt prison my Lord and I held tryst.” A vision of his Lord and Saviour in His glory was granted, and he records the effect in the following words: “And when I saw him, I fell at his feet as dead.” This ought to be seriously considered by those who profess to believe in the personal advent of the Saviour at any time to begin a reign of a thousand years on this earth. Would not His appearance cause them to cry out to the rocks and the mountains to fall on them and hide them from His countenance? John, however, had the great comfort of the re-assuring words of his Lord and Saviour: “Fear not; I am the first and the last.” Thus was he strengthened to behold the wonderful visions given him, and to deliver his Lord’s messages to the angels, or ministers, of the seven churches of Asia. These churches had various degrees of purity and various degrees of corruption, so that we read of only two of them against which He states nothing, that is, the Church of Smyrna and the Church of Philadelphia. These Churches were weak but faithful, and those other churches which had much corruption had also a small remnant according to the election of grace. To all such the Lord

says in the words of our text: "But that which ye have already hold fast till I come," and we will endeavour to consider them in their application to ourselves.

From these words I desire, as enabled at this time, to notice three things in particular. I. That which we have. II. The manner in which it is to be held. III. How long it is to be held—"till I come."

I. That which we have.

These churches had much that was of great value however much some among them would lightly esteem them, and that can be said concerning ourselves as a Church. We have the "form of sound words" which the Apostle enjoins Timothy to "hold fast." That "form of sound words" is the Bible, given by the inspiration of the Holy Spirit from the beginning of Genesis to the end of the Book of Revelation. Being inspired it is therefore infallible, and is all-sufficient to show us what we are to believe, what our practice ought to be, how God is to be worshipped, and how His Church is to be governed. It shows us man's lost and ruined condition by the Fall, the corruption of his whole nature, his utter inability to save himself, and the fearful consequences of sin. The same "form of sound words" shows us God's purpose to save sinners, His rich, great, and glorious provision to save them and the blessings belonging to such as shall be saved. It is by His Word that the Holy Spirit reproves "of sin, of righteousness, and of judgment," and all who have been savingly taught know its power in such a way that they have no confidence in themselves or in any other creature. It was so with the Apostle when he tells us, "The commandment came, sin revived, and I died," (Rom. vii, 9) but they were not left in that condition, for they had a sweet experience of deliverance and healing. "He sent his word, and healed them, and delivered them from their destructions." Psalm cvii, 20.

We have also the subordinate standards of the Protestant Church in Scotland, which are based four-square upon the Bible, that is, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Directory of Public Worship, and the Form of Church Government. It is remarkable that the Westminster Standards do not attack any heresy or practice, but just simply state the Scripture view, thus leaving the Word of God to speak for itself. These Standards were drawn up by men who not only made it their life's work to study the Bible, and were minutely acquainted with its sacred pages, but who were spiritually enlightened by the Word being applied by the Holy Spirit, giving them a rich experience in the things which really

matter, thus making them men of uncommon stature in the things of God, dwarfing into insignificance men with more slender attainments and an uncommon stock of assurance who would revise their work. Dr. Neville Davidson, the retiring Moderator of the Church of Scotland, some time ago suggested that the Westminster Confession should be re-written, but we are firmly persuaded that such an attempt will prove a miserable failure, and, if attempted, will show those who attempt it to be "raging waves of the sea, foaming out their own shame."

Again, we have a spiritual form of church government. High claims have been made in certain quarters on behalf of Episcopacy as the Scriptural form of church government, and, as if the lack of Scripture evidence was not enough to blast these claims, they have added to it the myth of Apostolic Succession, by which they object to the validity of all ordinations not performed by a Bishop. The testimony of antiquity shows that all the essential forms of Presbytery were in the government of the primitive church, and these essentials are found in the Word of God. On the other hand, those who claim Scripture authority for Episcopacy have to fall back on corrupt translations of the original languages, and thus they make the Bible to support their view and no other.

Further, we have a Scriptural discipline as a Church. At the present time various protests are made by different bodies in England in connection with a book by the Bishop of Woolwich, entitled *Honest to God*. From reviews which we have seen of the book it is deplorable in the extreme. The views expressed in it, by their very nature, tend to undermine the authority of the Bible, and are likely to cause many to stumble. A man who would express views of this nature ought to be disciplined, but there is no ecclesiastical discipline in the Church of England. The Queen, being the head of the Church as she is head of the State, the Church is Erastian, and membership in the Church is part of the civil privileges of the individual, and, therefore, he cannot be deprived of his position in the Church without interfering to that extent with his civil privileges. In Scotland, things are not any better, but from another point of view. The connection between Church and State, as far as Scotland is concerned, has been dissolved, by a clever stratagem, except that the Church is a partaker of the emoluments of the State, but it has two Declaratory Acts in its Constitution which affords shelter to its ministers though they might preach rank heresy. No church court can, or will, interfere with them. As a Church we have that discipline yet, and when faithfully exercised it has salutary effects.

Not less precious is the purity of worship which we have. The mode of worship which we have, as a Church, is that set up at the time of the Reformation. This was the reading and preaching of God's Word, prayer, and the praise of the sanctuary is that inspired manual which the Lord gave, to the exclusion of hymns and paraphrases which are of man's composition, and instrumental music which is part of the Old Testament worship, and which the Lord never commanded to be brought into the New Testament Church. He, on the contrary, reveals that we are to "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Hebrews xiii, 15). When other churches have brought in these excrescences of the flesh they are just bringing in the fruits of the earth as Cain did when he offered a sacrifice. Cain may have been very pleased with his own sacrifice, but there was a great difference between it and the sacrifice of Abel, for Abel offered what God required, and it was a sacrifice in which there was blood, showing that "without shedding of blood is no remission." (Hebrews ix, 22).

II. I now come to consider the manner in which that which we have is to be held, and our text says, "Hold fast."

The exhortation to "hold fast" indicates the preciousness of that which is to be held. The Bible is precious. It has been the word of life to a countless number of immortal souls in Scotland since it was given to the people at the time of the Reformation, and many in other countries, through its instrumentality, have been turned from darkness unto light and from the power of Satan unto God. How precious must the Word of God have been to such, and how precious must it have been to yourself, poor soul, when you felt that you were past hope and His Word came to you with power saying, "Son, be of good cheer, thy sins be forgiven thee." One soul saved is more precious than the whole world. How precious must the Scriptures be in the hand of the Holy Spirit to make a poor soul wise unto salvation. To be in a Church which holds by that Word in doctrine, worship, government, and discipline, is indeed a precious privilege, and the very preciousness of it ought to cause us to "hold fast."

We are here met to-day as the Supreme Court of our Church, and at this very time, there are two other Supreme Courts of Churches, claiming to be the Church of Scotland, sitting in Edinburgh. The question arises, Why are we not with one or other of these Courts? The answer is that we could not be with either of them and preserve the testimony of the Church of the Reformation in Scotland. It is true that Churches and the vast

majority of the people have ceased to hold fast that which we have. The Church of Scotland, as has been hinted already, has qualified its adherence to the Confession of Faith, so that, though they have the Confession of Faith *in form*, which their forefathers gave such a high place to, yet they understand it in a different way from these forefathers—they understand it in the light of the two Declaratory Acts already mentioned. The reason for this is that they ceased to regard the Bible, as a whole, as the infallible Word of the living God. The result of all this is that anything will be allowed to-day in the Church of Scotland. The fundamental doctrines of God's Word are denied, practices are tolerated which would never be countenanced in the best days of the Church, and every effort is put forth to completely obliterate the line of demarcation between Protestantism and Popery, as, for instance, the Moderator of the Church of Scotland paying a visit to the Pope, and conferences between ministers and priests. When these matters are taking place are there not great and grave reasons why we, as a Church, small and despised though we may be in the eyes of others, should hold fast that which we have?

The present-day Free Church makes great professions of faithfulness to the position occupied by the Church of Scotland at the Reformation, and the position of the Free Church in 1843. In her attitude to the Free Presbyterian Church of Scotland she has often spoken with two voices. At various times, when making overtures to us for Union with the Free Church, she has publicly declared that there is no difference between the two Churches and that they should be together, but when we refused to take the proffered hand and turn a blind eye to Beelzebub's cloven hoof, we were stigmatised as schismatics. Now that there is less hope than ever of union being attained, some of their number have been very industrious in branding us as schismatics, not only among their own people, but among strangers who are outside both Churches. Who, it may be asked, are guilty of schism? Is it the Free Presbyterian Church or the present Free Church? In 1892 the Declaratory Act altered the relationship of the Free Church to the Confession of Faith, and it was in order to preserve the continuity of the Church of the Reformation and the Free Church of the Disruption that the Free Presbyterian Church of Scotland was formed. In taking up its separate position it expressly repudiated the Declaratory Act and all the other innovations which men of the world had gathered into the Free Church. Those who accepted the Declaratory Act and remained under it were the real schismatics, however numerous they were in com-

parison with those who preserved the continuity of the Free Church. The Free Church, having been continued, it was ready to welcome within its pale any who sought admittance in the true spirit of the gospel.

When, from whatever motives they did it, a minority refused to enter into the Union of 1900, they did not seek admittance to the only Free Church in Scotland, but formed another body. That this body was not the Free Church of Scotland its subsequent history has amply proved. By appointing as her first Professor, a man whose book on *Demonic Possession* has proved him to be a heretic, she has confirmed the fears and forfeited the confidence of true lovers of the Bible. This is not an isolated case. Another man, after being appointed as Professor, gave vent to equally pernicious views, but, as in the first case mentioned, no discipline was exercised. Be it remembered that when this lack of discipline is to be found at such a high level it is but an indication of what may be found at lower levels. In endeavouring to hold fast that which we have got, we are duty bound to exercise the discipline of God's Word on offenders, by shutting the door of church privileges on them till they come to repentance. Many instances could be cited of such offenders being received with open arms in the Free Church and given privileges without ever asking any Court of the Church which they left why they were deprived of their privileges. By acting thus they were depriving the offender of an opportunity of reaping the salutary benefit which the Lord had in view in instituting discipline in His Church. It is an outstanding principle of Presbyterian church government that when a member, in full communion, leaves a congregation and joins another congregation he must produce a Disjunction Certificate before his name is put on the Communion Roll in the congregation which he joins. It is a well-known fact that people under suspension, or fugitives from discipline in the Free Presbyterian Church have been received in Free Church congregations without ever asking any responsible church court why they were under discipline. They might be thieves, fornicators, or adulterers for all that the Kirk-session receiving them knew. The same thing is true of many who run to the Free Church for baptism. They know, or at least they are afraid, that they will not get baptism in their own Church, and being anxious to get their children baptised, it may be from a superstitious regard for the ordinance, they seize upon the smallest pretext to leave their church, and very soon get their children baptised in the Free Church. In view of these matters it is incumbent on us to hold fast the things which we have if we are to be Christ's witnesses in the world.

We are to hold fast that which we have in view of the extraordinary craze for union among the churches which is so much in evidence at the present time. Many in the Church of England are clamouring loudly for union with the Church of Rome, and an equally loud clamour is raised in the Church of Scotland in favour of union with the Episcopal Church of England, and in the Free Church there are occasional exchanges of pulpits between ministers of the Church of Scotland and the Free Church which may be coming events casting their shadows before. Again, the Church of England and the Methodist Church are drawing near each other with a view to Union, and it is rather significant that both these Churches sent representatives to the Vatican, as did also the Church of Scotland. A close examination of the negotiations between these ecclesiastical bodies shows that they are prepared to unite on any basis of union but the doctrines of the Bible as these are so clearly set forth in the Westminster Confession of Faith and the Thirty-nine Articles of the Church of England. The Unions, however, which are so loudly advocated, are unions arising out of expediency and not out of love to Christ and His Cause in the world. All these negotiations show a false charity which betrays the contentings and attainments of the past and looks to the future with an irresponsibility of which future generations will reap the bitter fruits, and which ignores the Divine injunction in our text, "Hold fast till I come." Our duty is to hand that which we have to future generations, as our forefathers handed them down to us. It was for that purpose that the Lord gave them to us. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children."—Ps. lxxviii: 5, 6.

We have already referred to the preciousness of that which we have. It is precious because it is blood-bought. The Church which the Lord set up in this world, and which has survived through the ages down to the present time, in the face of much opposition and hatred, is blood-bought. The Apostle, in addressing the elders of Ephesus, among other things said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts xx, 28). It is true that some of that invisible church are to be found among all churches, and there is a union of spirit among them though they are in different churches, but it is equally

true that the Divine injunction is binding upon them, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (II Cor. vi, 17). Where these are banded together, seeking in the Lord's Word to hear His own voice in doctrine, mode of worship, government, and discipline, there you will find the clearest manifestation of the face of the Church of Christ in the world. When better days come this union will be found in the visible church in the world, and then she will come up to the description given in the Song of Solomon, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song vi, 10). It is the Word of God which binds them together that has been used, and will always be used, by the Holy Spirit to call sinners effectually, sanctify them, and join them together in the bonds of Christian love.

As the Church has been bought by the blood of Christ, so it has been handed down to us at the expense of the heart's blood and the toil of Reformers and Martyrs. Men like John Knox and Andrew Melville at the first Reformation toiled and endured sufferings while others were strangled and burnt at the stake in order to make manifest the fair face of the Church of Christ in Scotland, while at the Second Reformation a host too numerous to be numbered said to the persecutors of Zion, when their language was "Let her be defiled, and let our eye look upon Zion," "She shall not be defiled and ye shall not see your desire upon Zion." Many of these are not known to the world but their record is on high. They were hunted like partridges on the moors and among the moss-hags of Scotland, and shot at sight, their only crime being that they earnestly contended "for the faith which was once delivered unto the saints." Many sealed their testimony with their blood in the Grassmarket of Edinburgh, and the Martyrs Memorial in the Greyfriars Churchyard in that city is a standing witness to their faithfulness unto death.

We are to hold fast that which we have by refusing to deviate in the least degree from what the Lord has given us. Moses is set up as an illustrious example in this respect. He "was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." (Heb. viii, 5). He was not to add anything of his own devising or to leave anything out, but to do all things according to what he had been shown. This is a lesson to us that we are not to do anything by way of obliterating, in the smallest detail, the line of demarcation between

ourselves and other churches, who have departed from the Word of God.

III. The third thing that we purposed to notice is that we are to hold fast that which we have *till He come*.

As a Church He gives us many solemn reminders that He is to come. Since we met as a Synod last May three of our ministers have been called away to eternity. They have got away with clean feet, and have gone to give an account of their stewardship. Each of us here will soon be called away also. May He find us holding fast that which we have. To every sent minister He says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Peter, vv. 2-4). This ought to cause us not to take our ministry lightly, but to fulfill it as men always expecting His coming, preaching a full-orbed gospel, in season and out of season.

As it is a solemn matter for ministers to have the gospel of peace committed to them, it is equally so for the hearers. To have faithful preaching is a great privilege, and the people of our Church have this privilege, but let them realise their responsibility. They have to give an account, and the greater the privilege the more is their responsibility. In the Prophecy of Ezekiel the relationship of the minister to his congregation is brought before us under the type of a watchman and the people over whom he watches. If the watchman neglects to blow the trumpet warning them of danger and if they die, God will require his blood at the hands of the watchman, but if he faithfully warns, and his warning is not attended to, then the watchman is clear of the blood of any who may be slain. It is so with the preacher of the Gospel. There are a few here this evening who remember well the solemn warnings which used to be given on a Sabbath evening by the late Rev. Neil Cameron, Glasgow. How often towards the close of his evening service he would solemnly call the stones and the timber of the building in which he was preaching to testify that he had declared the whole counsel of God to perishing sinners, and that, therefore, he would be clear of their blood on the Great Day.

To such as hold fast that which they have there is comfort before the Lord, for they preach what He Himself has commissioned them to preach. The inspired Apostle said to Timothy,

"Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Timothy iv, 2). When He comes, what a comfort it will be for such, what the same Apostle wrote when he saw the time of his departure at hand. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Timothy iv, 7, 8).

Our forefathers handed to us as a Church the Lord's testimony and his law, as has been noticed already, and it cost them much to do so. It cost the Rev. Donald Macfarlane, then of Raasay, the Rev. Donald Macdonald, Shildaig, a number of students, and a faithful band of godly men and women, much to adhere to God's Word in 1893, but they were given grace to bear their trials. Truly they laboured, and we are entered into their labour. In doing so they bequeathed to us a sacred trust and a precious heritage. The way in which we can show that we value it is to hold it fast till He comes, and to hand it down intact to the generations coming after us. In that connection we must not be discouraged by the fewness of our numbers, and the antagonism of the world in which we live. We are ready to feel weak when He takes away faithful labourers, but we are not to despise the day of small things, for we must remember that the government is on His shoulders and He is all-powerful, and therefore able to raise up others in place of those whom He has taken home. That He purposes to do so, whether we will see it or not, is very evident from the fact that He has commanded His people and His Church: "Pray ye the Lord of the harvest. that He will send forth labourers unto His harvest." (Matt. ix, 38).

May He bless His Word.

ROME-WARD TENDENCIES OF THE PRESENT CHURCH OF SCOTLAND

The Synod of the Free Presbyterian Church of Scotland, met at Inverness on Wednesday, the 22nd day of May, 1963, views with the greatest possible concern recent movements in the present Church of Scotland towards the Church of Rome.

The Synod would remind all concerned that, in the view of the Reformers, the Church of Rome was an apostate Church which had departed from "the faith once delivered to the saints." The Scots Confession of 1560 which declared the "faith and doctrine

believed and confessed by the Protestants of Scotland ” and in the preparation of which our worthy Reformer, John Knox, played such a prominent part, contains such statements as the following: “ This is why we abandon the teaching of the Roman Church and withdraw from its sacraments: firstly because their ministers are not true ministers of Christ Jesus (indeed they even allow woman whom the Holy Ghost will not permit to preach in the congregation, to baptize); secondly because they have so adulterated both the sacraments with their own additions that no part of Christ’s original act remains in its original simplicity.” The Westminster Confession of 1647 which is supposed to be a subordinate standard of the Church of Scotland, states as follows, “ There is no other Head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be Head thereof; but is that antichrist, that man of sin, and son of perdition who exalteth himself in the Church against Christ and all that is called God.” These statements reflect the mind of true Protestantism as distinguished from the pseudo-Protestantism so prevalent in the Church of Scotland at the present time.

Since the Reformation, the Church of Rome has sunk deeper and deeper into the mire of apostacy. This can be seen in particular by the promulgation in 1854 of the dogma concerning the “ Doctrine of the Immaculate Conception of the Blessed Virgin Mary ” which teaches that Mary was preserved in advance from all defilement of original sin: by the promulgation in 1870 of the Dogma of the Infallibility of the Pope, which teaches that when the Roman Pontiff speaks *ex cathedra* in explaining a doctrine of faith or morals, he operates with infallibility; and by the promulgation in 1950 of the Dogma of the Assumption of Mary, which teaches that her body and soul were assumed into heavenly glory upon the completion of the course of her earthly life. These three delusions have no Scriptural warrant, and prove beyond all possibility of dispute that the Church of Rome in 1963 is more apostate than it was in 1564.

The notion widely propagated by pseudo-Protestants, that there are indications in the Church of Rome of drawing closer to Protestantism cannot be accepted by any who have a clear grasp of the issues at stake. The fixed doctrinal structure of the Church of Rome, now emphasised by the Dogma of Papal Infallibility, and embracing all its heresies, blasphemies and superstitions, cannot be reformed in the light of God’s Word without that Church committing ecclesiastical suicide. There is not the slightest indication that this is likely to happen either in the near or remote future and indeed several Roman Catholic prelates have

made it abundantly plain that there can be no question of an alteration in the doctrines of the Papal Church.

The Synod, therefore, regards the movements in the Church of Scotland towards the Church of Rome as gross treachery to Christ, our glorified Redeemer, and inexcusable unfaithfulness to the spiritual and eternal interests of the souls of our fellow-countrymen. The Synod protests against these movements on the part of a professedly Protestant Church, and calls for an immediate halt to the Romeward tendencies in the Church of Scotland.

The Synod would also issue a clarion call to our fellow-countrymen, and especially those of them in the Church of Scotland, to greater vigilance, lest the spiritual liberties to worship God according to His Word, so dearly bought by the blood and sufferings of our forefathers, be filched from them. "If ye continue in my word," saith Christ, "then are ye my disciples indeed; and ye shall know the truth and the truth shall set you free." (John 8: 31, 31).

PRESIDENT EDWARD'S CONVERSION

(The latter part of his own account)

After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of everything was altered; there seemed, as it were, a calm, beautiful appearance of divine glory in almost everything. God's excellency, His wisdom, His purity and love seemed to appear in everything; in the sun, moon and stars; in the clouds, and blue sky; in the grass, flowers and trees; in the water, and in all nature; which used greatly to fix my mind. I often used to sit and view the moon for a long time; and in the day spent much time in viewing the clouds and sky, to behold the glory of God in these things; in the meantime singing forth with a low voice, my contemplations of the Creator and Redeemer. Scarcely anything, among all the works of nature, was so delightful to me as thunder and lightning; formerly, nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder, and to be struck with terror when I saw a thunder-storm arising; but now on the contrary it rejoiced me. I felt God, if I may so speak, at the first appearance of a thunder-storm and used to take the opportunity, at such times, to fix myself in order to view the clouds, and see the lightning play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly interesting, leading me to sweet contemplations of

my great and glorious God. While thus engaged, it always seemed natural for me to sing or chant forth my meditations, or to speak my thoughts in soliloquies with a singing voice.

I felt then great satisfaction as to my good state, but that did not content me. I had vehement longings of soul after God and Christ and after more holiness, wherewith my heart seemed to be full and ready to break; which often brought to my mind the words of the Psalmist, "my soul breaketh for the longing it hath," Ps. cxix, 28. I often felt a mourning and lamenting in my heart that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; I was almost perpetually in the contemplation of them. I spent most of my time in thinking of divine things, year after year; often walking alone in the woods and solitary places, for meditation, soliloquy, and prayer, and converse with God; and it was always my manner, at such times, to sing forth my contemplations. I was almost constantly in ejaculatory prayer, wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent. The delights which I now felt in the things of religion were of an exceedingly different kind from those before mentioned, that I had when a boy, and what I then had no more notion of than one born blind has of pleasant and beautiful colours. They were of a more inward, pure, soul-animating, and refreshing nature. Those former delights never reached the heart; and did not arise from any sight of the divine excellency of the things of God, or any taste of the soul-satisfying and life-giving good there is in them.

My sense of divine things seemed gradually to increase for about a year and a half, when I went to preach at New York, and while I was there I felt them very sensibly in a much higher degree than before. My longings after God and holiness were much increased. Pure and humble, holy and heavenly Christianity appeared exceedingly amiable to me. I felt an ardent desire to be in everything a complete Christian, and conformed to the blessed image of Christ; and that I might live, in all things, according to the pure and blessed rules of the Gospel. I had an eager thirsting after progress in these things; which put me upon pursuing and pressing after them. It was my continual strife, day and night, and constant inquiry, how I should BE more holy, and LIVE more holily, and more becoming a child of God and a disciple of Christ. I now sought an increase of grace and holiness, and a holy life with much more earnestness than ever I sought grace before I had it. I used to be continually examining myself, and studying and contriving for likely ways and means

how I should live holily, with far greater diligence and earnestness than ever I pursued anything in my life but yet with too great a dependence on my own strength, which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence, every manner of way, and the bottomless depths of secret corruption and deceit there were in my heart. However, I went on with my eager pursuit after more holiness and conformity to Christ.

The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love and holy communion with Christ. My mind was very much taken up with contemplations of heaven, and the enjoyments there, and living there in perfect holiness, humility, and love; and it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and burden, that what I felt within I could not express as I desired. The inward ardour of my soul seemed to be hindered and pent up, and could not flame out as it would. I used often to think how in heaven this principle should freely and fully vent and express itself. Heaven appeared exceedingly delightful, as a world of love. It appeared to me that all happiness consisted in living in pure, humble, heavenly, divine love.

I remember the thoughts I used then to have of holiness, and said sometimes to myself, I do certainly know that I love holiness such as the Gospel prescribes. It appeared to me that there was nothing in it but what was ravishingly lovely, the highest beauty and amiableness—a divine beauty; far purer than anything here upon earth; and that everything else was like mire and defilement in comparison with it.

Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; all pleasant, delightful, and undisturbed, enjoying a sweet calm and the gentle vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the Spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrantcy; standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun. There was no part of creature holiness of

which I had so great a sense of its loveliness as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this: to lie low before God, as in the dust, that I might be nothing, and that God might be ALL; that I might become as a little child.

While at New York I was sometimes much affected with reflections on my past life, considering how late it was before I began to be truly religious; and how wickedly I had lived till then; and once so as to weep abundantly, and for a considerable time together.

On January 12, 1723, I made a solemn dedication of myself to God, and wrote it down, giving up myself, and all that I had to God, for the future in no right my own, to act as one that had no respect to himself in any respect; and solemnly vowed to take God for my whole portion and felicity; looking on nothing else as any part of my happiness, nor acting as if it were; and His law for the constant rule of my obedience; engaging to fight, with all my might, against the world, the flesh and Satan, to the end of life. But I have reason to be infinitely humbled when I consider how much I have failed of answering my obligations.

I had then abundance of sweet religious conversation in the family where I lived, with Mr John Smith and his pious mother. My heart was knit in affection to those in whom were appearances of true piety; and I could bear the thoughts of no other companions but such as were holy, and the disciples of the blessed Jesus. I had great longings for the advancement of Christ's kingdom in the world and my secret prayer used to be, in great part taken up in praying for it. If I heard the least hint of anything that happened, in any part of the world, that appeared, in some respect or another, to have a favourable aspect on the interests Christ's kingdom, my soul eagerly seized upon it and it would much animate and refresh me. I used to be eager to read public newspapers, mainly for that end, to see if I could not find some news favourable to the interests of religion in the world.

I very frequently used to retire to a solitary place, on the bank of the Hudson river, at some distance from the City, for contemplation on divine things, and secret converse with God; and had many delightful hours there. Sometimes Mr Smith and I walked there together to converse on the things of God, and our conversation used to turn much on the advancement of Christ's Kingdom in the world, and the glorious things that God would accomplish for His Church in the latter days. I had then, and at all times, the greatest delight in the Holy Scriptures above

any book whatsoever. Oftentimes when reading it, every word seemed to touch my heart.

I felt a harmony between something in my heart and those sweet and powerful words, I seemed often to see so much light exhibited by every sentence, and such a refreshing food communicated, that I could not get along in reading, often dwelling long on one sentence, to see the wonders contained in it, and yet almost every sentence seemed to be full of wonders.

THE BISHOP OF WOOLWICH'S HERETICAL BOOK

We, the Synod of the Free Presbyterian Church of Scotland, convened at Inverness on the 22nd day of May, 1963, deplore the views expressed by the Bishop of Woolwich in his book, entitled *Honest to God*, recently published, as these views are contrary to the Word of God and the subordinate standards of every church which claims to be Christian. The following statements are particularly offensive and directly opposed to the revelation which God has given of His wonderful love in working out salvation for poor, lost, and ruined man: "The whole scheme of a supernatural Being coming down from heaven to save mankind from sin . . . is frankly incredible to man come of age." "The full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world supposed to have been made on Calvary requires, I believe, for most men more demythologising even than the Resurrection." These statements, along with many others in the book, are anti-Christian, and show in the clearest possible light the enmity of the carnal mind against God, and, in their very nature, and coming from a church dignitary who was sworn at his ordination to uphold the doctrines of the Thirty-nine Articles of the Church of England, tend to undermine the authority of the Bible in the minds of many, and manifest a glaring forgetfulness of his accountableness to God. The Synod would take this opportunity of warning young and old against such pernicious dogmas as are freely vented in this book, and would lovingly and faithfully admonish them to treat all teaching that is contrary to the Bible with the horror which these teachings so very richly deserve, always bearing in mind that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy iii: 16, 17). It would be well for the Bishop of Woolwich and all others who may be of the same mind with him to remember the inspired warning that "if any man shall add

unto these things God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelation xxii: 18, 19).

LETTER BY THE LATE REV. WALTER SCOTT

The letter dated 15th June, 1898, from The Manse, Brushgrove, Clarence River, New South Wales, to a friend in Halkirk, Caithness, appears in Vol. IV of the Free Presbyterian Magazine.

"My Dear Friend,—This is not a country like Scotland religiously, but at the same time, the truth has its friends even here; and it is a precious thought that go where one will, almost, the Lord has His hidden ones—those who (if only in secret) are sighing and crying for the abominations done in the land. We are only a very small remnant here, but we are maintaining a banner because of the truth. We testify for the great doctrine of national religion, and in behalf of also of Christ's sole Kingship in Zion, in the way of excluding all innovations—using only the Psalms, and no instrumental music in worship. It is the day of small things, but it is not for us to despise it; and weak and scattered as we are, yet we are enabled to pay our way without any of the human devices resorted to by the bodies around us for raising money, such as bazaars, socials, concerts, picnics, dancing, etc., etc. It is ours to witness for God against defection, whether few or many, and it is wonderful how God maintains such a witness in dark places and in dark times, to make His truth known to the generations to come, and to torment those that dwell on the earth with the word of their testimony.

"Although we are far apart, yet I hope and believe that our hearts beat in unison for the same glorious cause—a cause now despised and trampled upon it is true, but none the less sacred on that account to God or to those that fear Him and think upon His name: and is it not blessed to be able to think that God shall yet arise to plead it, even at the moment when the enemy is seeming to triumph—when it is at its lowest extremity—when there is no help of man: that *then* God will come down to deliver, and that, when He does so, He will appear in His glory. O, that that morning of joy to the witnessing Church might be hastened! O, that even now we might have earnestness of the rallying time!—the Lord bringing His sons from afar, and His daughters from the ends of the earth—yea, bringing many to say, we will go with you, enquiring the way to Zion. But let us wait for Him

at the post of duty. He will surely come. And even if it be first by terrible things in righteousness—bringing His Church through fire and water, yet it will be in a way of leading her to a wealthy place, and of making the little one a thousand, and the small one a strong nation. Let us wait then until we can say, Lo, this is our God, we have waited for Him.

“ I believe that when the deliverance comes Zion shall, in scripture language, be built upon her own heap: that it will be upon no other foundation than upon the doctrine of the Apostles and Prophets, Christ Jesus being the chief corner stone, that the Church shall again be built up, and these doctrines as witnessed for at the Covenanted Reformation in our own Scotland in particular. Such was the faith of the martyrs—those men of God to whom was made known the secret of His covenant, as when James Guthrie cried with his last breath—“ The Covenants, the Covenants, shall yet be Scotland’s reviving.” We may indeed ask, who is sufficient for these things? But, is anything too hard for the Lord? The zeal of the Lord of hosts, we are told, shall accomplish the glorious things spoken concerning Zion.

“ I cannot tell you the discouraging effect that the declension in the old country has with us out here. The name of the Free Church of Scotland is often quoted and used in Australia in favour of innovations in worship and doctrine. The change at home is so general, so widespread, that it is a question with many here whether it is worth while holding out. For my part, I was glad at the secession of the Free Presbyterians from the Free Church . . . Stumbled as many are by the case of the Free Church, it remains that she has departed from the faith, and thus changed in worship and doctrine; the Free Church is not what she once was; the mighty are fallen! the weapons of war are perished! Let us only be thankful if we also are not swept away with such a tide of defection. And in the midst of adverse circumstances when our pleasant things are laid waste, and we ourselves are for signs and wonders in the land, let us like David be found encouraging ourselves in the Lord our God.

“ I often wonder in my own mind how many who were held in such high esteem, whether amongst the ministers or people, can remain with a body that has been guilty of such a betrayal of Christ in His truth’s cause? God has permitted us to drink the wine of astonishment in such matters. These have, indeed, been remarkable instances of men having been forsaken of God for culpable silence and unfaithfulness, when the trumpet should have given a certain sound. The Rev. M. M—— was foremost in the battle at one stage; now he is as a dog that cannot bark. This

itself is ominous. And I see that Dr. Rainy is speaking patronisingly of him, and that he is helping on the union with the Voluntaries. Evidently having forsaken the narrow way, he is now left with no alternatives but to go on the broad way with the overwhelming majority. But God says, 'If any man draw back, my soul shall have no pleasure in him.' What would Dr. Begg or Dr. Kennedy have said or thought could they have foreseen such compromising with the enemy, on the part of Mr M—— in the North and Dr. J—— M—— in the South? The race is not to the swift, nor the battle to the strong. God has chosen the foolish things in men's esteem to confound the things that are mighty. If we would be employed in the interest of Zion's glorious King, we must be emptied of self and sanctified from old selfish interest or motives. 'Let him that thinketh he standeth take heed lest he fall.'

"I have the pleasure of hearing occasionally from one of your ministers. I should like to hear from Scotland more frequently, and to know more of your circumstances. I hope Rev. Macfarlane and Rev. Mr Macdonald are keeping their health, and may be spared for carrying on still the great work devolving upon them. Please accept of my sympathy and good wishes for yourself and the various friends in Halkirk and over Caithness. And wishing you farewell meantime, and commending you to God as able to do all things perfectly for you,—I am, Yours sincerely, W. Scott."

TOLERATION IN MATTERS OF RELIGION

By late Rev. Dr. Hetherington

The term itself, *toleration in matters of religion*, is one which has rarely been defined with the care and exactness which its great importance demands; consequently, the whole subject is liable to every sort of sophistical perversion; and very many of the controversial writings that have appeared concerning it start from different points, and run on either in parallel or in diverging lines, without the possibility of ever arriving at the same conclusion. Many thousands have been oppressed, persecuted, and put to death, for maintaining and promoting God's revealed truth; many thousands have suffered equal extremities for maintaining and promoting satanic falsehood; and many thousands have sustained all degrees of punishment for the perpetration of immorality and crime. But who will assert that the same principle appears in all these cases? Who will say, that because it is right to suppress and punish the commission of crime, therefore it is right to suppress and punish men for asserting religious truth?

Or, that because it is wrong to suppress truth, therefore it is wrong to suppress crime, or discountenance error? But men try to escape from such reasoning, by asserting that truth cannot be ascertained with certainty; and that therefore it is best to give equal toleration to all opinions, lest a grievous mistake should be committed, and truth suppressed instead of error. This is the language of scepticism, and the principle which it promulgates is not toleration, but latitudinarian laxity and licentiousness. Such language really implies either that God did not intend to convey saving truth in a manner intelligible to the minds of men, or that He failed in His intention. But since few will be found reckless enough to maintain such opinions in their naked deformity, the advocates of sceptical laxity have recourse to every kind of evasion, in order to conceal alike the nature of the principle which they support and of that which they oppose. But, unhappily, these evasions are but too consonant to the character of the fallen mind of man, which is "enmity against God, and is not subject to the law of God, neither indeed can be." This is a truth which the sincere Christian feels and means, but which philosophers and politicians reject, despise and hate.

The essence of the inquiry is, "Has God revealed sacred saving truth to men, as the only sure guide and rule in all religious, moral and social duties?" And if this be admitted, then arises the next question—"Can this truth be so fully ascertained and known as to become a sufficient guide and rule in all such duties?" If this too should be admitted, we then arrive at the important practical inquiry—"In what manner may the knowledge of this sacred saving truth be most successfully diffused throughout the world?" For if such truth has been revealed, and can be known, man's first duty must be to know it himself, and his next to communicate it to others. But he may err in this second point of duty, and may actually impede while he is intending to promote, its progress. Few will deny that it is the duty of every man, in his station, to encourage the extension of truth by every legitimate means within his power; but it does not at once appear so clear, whether it be also his duty to engage so actively in such a removal of opposing obstacles as would involve the direct suppression of error. And it is at this stage of the inquiry that the question of religious toleration arises in its proper form and character. For it never ought to be made a question whether truth ought to be tolerated or not—truth ought to be encouraged and diffused; but the question is, ought error also, and with equal directness, to be suppressed? The best method of obtaining a right answer to this inquiry is, to consult the Word of God,

and to investigate the nature of conscience. The Word of God, in almost innumerable instances, commands the direct encouragement of truth, and also the suppression of certain *forms* of error—as of idolatry and blasphemy; but gives no authority to men to judge and punish errors of the mind, so far as these amount not to violations of known and equitable laws, and disturb not the peace of society. And with regard to the nature of conscience, it is manifest to every thinking man, that conscience cannot be compelled. It may be enlightened, it may be convinced, but its very nature is the free exercise of that self-judging faculty which is the essential principle of personal responsibility. Hence it is evident, that it is alike contrary to the Word of God and to the nature of conscience, for men to attempt to promote truth by the compulsive suppression of error, when that error does not obtrude itself on public view by open violation of God's commandments and the just laws of the land. But it by no means follows that toleration means, or ought to mean, equal favour shown to error as to truth. Truth ought to be expressly favoured and encouraged: erring men ought to be treated with all tenderness and compassionate toleration; but error itself ought to be condemned, and all fair means employed for its extirpation. This could never lead to persecution, because it would constantly preserve the distinction between the abstract error and the man whose misfortune it is to be an erring man, and to whom it would show all tenderness, while it strove to rescue him from the evil consequences of those erroneous notions by which he was blinded and misled. (Extract from Dr. Hetherington's *History of the Westminster Assembly*).

Note.—This article is of interest in its application to the subject-matter of the article which follows.—Editor.

A HEROINE OF THE COVENANT

The material of this tribute was gathered by one who seems to have been an admirer of the Covenanters and may have been one of their descendants, for there may be a number of them still in the south of Scotland. The unflinching courage in the face of terrible persecution of this Christian lady and her love for the Crown Rights of her Redeemer and His Cause are shown in the narrative. In a backsliding age, her faithfulness should serve to encourage the people of God in their opposition to false religions, sinful pleasures and all the Devil's wiles whereby he is deceiving immortal souls.

The mind and spiritual condition of our nation is becoming very low and to crown all, so-called Protestant ministers are now conferring with Roman Catholic Priests with a view to collaboration with a system described in God's Word as "Babylon the great Mother of Harlots drunken with the blood of the Saints and the Martyrs of Jesus."

This ecclesiastical system has been responsible for the merciless slaughter of vast numbers of the human race because they refused to give up true religion and obey Popes and Jesuits.—Rev. D. M. MacDonald.

There was no more ardent adherent of the Covenant in Scotland than Jean Moffat of Netherbarns.

Netherbarns was a small farm by the Tweed, opposite Abbotsford. The farmer, James Moffat, was, like his daughter, a staunch Covenanter. They attended conventicles and meetings, journeying mostly on foot, to listen to the eloquent preachers of the time.

The activities of Jean and her father came to the notice of the persecutors. All absentees from "the new kirk" were listed by the dragoons and threatened. To Jean Moffat threats were to no purpose. For absenting herself from the Episcopal Church she was heavily fined.

The fining continued until 1,000 merks had been extracted from the Moffats for Jean's non-conformity. More severe measures were then introduced, but the steady gaze of Jean never wavered from the banner of the Covenant. The farm was ransacked. Furniture was taken away, horses, cattle and sheep were stolen, the corn and stacks were sold. James Moffat escaped, but was outlawed. The other members of the family, including Jean, were imprisoned, and many years of trial and hardship were to pass before they were reunited.

Along with the other prisoners, 300 of them, men and women, Jean Moffat was taken to Leith. It was May, 1685. Three hours before sunset they were put in open boats and at dawn they landed at Burntisland. They were kept for two days in two small rooms with no comforts whatever. Nothing was allowed for their subsistence and they were forbidden to purchase food or water.

At the end of two days a messenger arrived from Edinburgh with an offer to release those who would take the oath of allegiance and acknowledge the King's supremacy. Forty of them yielded, but the rest were prepared to face any trial rather than bend their wills. Jean Moffat, needless to say, was one of them. With her hands tied behind her, she was given over to

the militia of Fife, and, with her fellow-prisoners, driven northward, on foot.

They were ferried over the Tay and continued their march through Forfarshire. There were 166 of them and they were put into the dungeons of Dunottar Castle, weak and worn with fatigue. They were ankle-deep in sand. One of them wrote "We could not sit without pressing or leaning on one another."

Some died and the bodies were left in the dungeons. The only aperture for air was at floor level and they took turns of lying down to get fresh air through this opening. For three months Jean Moffat lay in the dungeons and then one day those who survived were taken back to Leith.

There were now 100 of them, 20 of them women. One of the men, John Fraser, was almost too weak to stand. He had shown an unflinching belief in their cause and had incurred the wrath of the governor of Dunottar to such an extent that the latter gave orders to the captain of the escort that Fraser was not to be allowed to ride any of the 70-odd miles.

When they arrived they were put into the Common Prison of Leith, and, eventually were called before the Lords of the Privy Council in Edinburgh.

The minutes of this meeting lie in Register House. It was held on August 18, 1685, the Duke of Atholl presiding. The prisoners were told they would be set free on taking the oath of abjuration. Refusal would mean banishment.

Some gave in and renounced the Covenant, but not the girl from Tweedside. The record names John Fraser and 40 other men and Jean Moffat and 18 women as refusing to take the oath. They were ordered to be delivered to George Scott, of Pitlochrie, and to be transported by him as slaves to a plantation in East New Jersey which he was about to establish; or, if he preferred it, he could sell them to other slave-owners.

A fragment of a letter written on board ship before they sailed reads: "Roads of Leith, August 28, 1685. We are banished for keeping by our Covenants. We leave our testimony to all that was done by His faithful servants such as Mr Donald Cargil, Mr Richard Cameron, Mr John Livingstone, and Mr Renwick." (These were all well-known conventicle preachers). Among the signatures to this letter is that of Jean Moffat.

During the voyage fever and plague broke out. Some prisoners went mad; corpses were thrown overboard. The owner, George Scott, and his wife, fell victims of the plague. The ship's commander, a ruffian from Newcastle named Hutton, urged

Scott's son-in-law to steer for Jamaica, where prices for slaves were higher.

This was planned, but a great storm rose and the ship was carried to East New Jersey on December 13. They had been 17 weeks at sea and they were emaciated beyond recognition. They were put in prison on landing, but justice here was more merciful and after a few formalities they were set free.

After a long time strength gradually returned to the broken bodies of the faithful Covenanters. John Fraser became a preacher in the New England Presbyterian Church. Very suitably, he and Jean Moffat married. After the Revolution of 1688 they returned to Scotland. At last Jean and her father met again, and the old man was able to return to Netherbarns.

Mr Fraser became minister at Glencorse until, at the end of the seventeenth century there was a demand for ministers "who had the Gaelic." Fraser was one of them and he received a call to Alness, near Dingwall, where he ministered for 15 years. He and Jean had a family of two sons and a daughter.

When he died in 1711 his widow remained in the North and was a fountainhead of spiritual strength and wisdom to her friends. Her faith, which had carried her through torture and humiliation, conveyed itself to those around her and there were many sad hearts at the passing of Jean Moffat of Netherbarns.

Note.—It may be of interest to know that one of Mrs Fraser's sons, the Rev. James Fraser who was minister of Pitcalzean, Ross-shire, from 1726 to 1769, became a notable theologian. He wrote a treatise on Sanctification which may still be got in book form.—D. M. M.

A LETTER FROM ROME

*By Rev. Dr. John Kennedy, to Rev. Mr Munro, Alness,
Ross-shire*

"February 1st, 1884.—To-day I went to the Church of the 'Jesu,' the great Jesuit Church of Rome, to hear a requiem for the soul of Pio IX. It would have been difficult, unless I had the testimony of my own eyes and ears, to believe that Papists would believe that the Pope who was the first to be declared to be infallible, should have to spend nine years in purgatory! But so it is. Not at all on Scripture do the poor dupes of Popery repose their hope, and therefore not at all on God. Not on Christ as revealed in the Gospel, but on Mary, described by the church, does their faith rest, and the only representation of her is that which the Pope gives forth. On him, therefore, must now their hope finally rest, and yet they can think of him in purgatory!

" I cannot describe the feeling excited by the closing strains of the magnificent music when the whole choir burst into the cry, ' Pio, Pio,' as if either they would send their cry down to his ears, as he is ' tormented in the flame,' or could only in a pitiful wail, that was hopeless as it was plaintive, express the feeling with which they regarded him. The ceremonial mingled with the concert was the most outrageously absurd thing conceivable. A representation of the Pope's tomb was erected in front of the great altar, and a most imposing structure it was. Over this there hung, in the most graceful arrangements, drapery in black and gold, and the whole church was draped in a corresponding style. The catafalco was surrounded with candles, and candle-light was the only light allowed to enter the church. The effect was, of course, very impressive, and in this no displays can compare with those got up by the Jesuits. Muttering by the priests before the altar, processions of priests bearing candles, posturings and genuflexions, made up the ridiculous service to which they gave the name of worship. Apart from this, there was nothing but a splendid concert in which nothing serious was affected. But what chiefly affected me on one of these occasions was the thought that before me was the ripe fruit of what is now in the innovation movement being sown in our own Church at home. Oh, what a gigantic deceit the whole popish worship is, and what a gigantic lie the teaching of the Church of Rome, and what a seething mass of wickedness is formed by the multitude who are the dupes of Popery! "

OBITUARY

The Late Mr John Macleannan, Elder, Ardeineaskan

The subject of this obituary notice was born in the island of Fladda, Raasay, in 1886. Having taken up a sea-faring career, he visited many parts of the world. At first he was like others as a child of wrath, but he came under concern of soul about the time of the First World War, and was for a considerable time under conviction of sin. He lost a number of his family, and this brought eternity close to him. He had also several narrow escapes from death at sea. It was through the preaching of the late Rev. Neil Macintyre that he got deliverance from an estate of sin and misery. So he ever afterwards had a great respect for this eminent minister of Christ.

He became a member in full communion in June, 1928. On 12th May, 1931, he was ordained as an elder in the Raasay

Congregation. He is said to have been very diligent in keeping services at Torran in the north end of Raasay, even when working as a general labourer, during the time the iron ore mines were being worked on the island. He was also very willing to go to communions to help as an elder when necessary.

On 5th November, 1949, the Kirk Session Record mentions a request from John MacIennan for a Disjunction Certificate. The Session said they were sorry to lose a brother elder, but as his home was now in Lochcarron, they agreed to grant it to him.

As a man of prayer he excelled, and as a leader of the praises of the sanctuary he was also very acceptable. He was one of the kindest of men the writer ever met. Being unassuming and humble, he always esteemed others better than himself.

Before he was converted he happened to be in a public house when he felt as if someone put his hand on his shoulder, and said, "You should not be here."

When speaking on the Question he invariably had some illustrations from his experiences at sea. He saw the Lord's hand very clearly on one occasion when they were in a convoy of 10 ships. His ship had to remain behind, having engine trouble, and the others were all sunk. A submarine came up to them on another occasion. They happened to have cases of whisky in the cargo. The Germans took them and then sank the ship, but they were allowed to get ashore in boats.

When painting once on board ship in terrific heat he collapsed and had a narrow escape from drowning. His father had taught them as boys to swim which came in useful for him, as on one occasion the small boat had drifted away, so he jumped overboard, swam to it and took it back himself.

Latterly he developed a serious trouble and was in hospital at Inverness and Glasgow. When in hospital he was not afraid to rebuke sin. On the Sabbath a boy came round with "Sunday" newspapers, who happened to be the son of a minister. John said to him, "You should be ashamed of yourself, a minister's son engaged in such a work."

We thought then when praying at his bed-side in hospital that we would not see him again, but he recovered for a time, and was able to come to Raasay communion, but it was a farewell visit, for his days thereafter soon came to an end in this world.

We believe it was well with him, and that he was of the "blessed dead who die in the Lord." "They shall rest from their labours and their works do follow them." His remains were carried by sea from Ardineaskan to Raasay. May the Lord be with his widow and family.—D. J. Macaskill.

GLEANINGS

When thou art at the greatest pinch, strength shall come. When the last handful of meal was dressing, then was the prophet sent to keep the widow's house.—Gurnall.

The day of the Lord is at hand, when all men shall appear as they are. There shall be no borrowed colours in that day. Men borrow the lustre of Christianity, but how many counterfeit masks will be burned in the day of God!—Rutherford.

To be crucified to the world is not so highly accounted of by us as it should be. How heavenly a thing is it to be deaf and dead to this world's sweetest music!—Rutherford.

Lose not sight of Christ in this cloudy and dark day. Learn not from the world to serve Christ, but ask Himself the way. The world is a false copy and a deceitful guide to follow.—Rutherford.

It matters little what men think of us while we live; He that truly and finally judges us is the Lord. It will not much signify, so far as we are concerned, what men think of us when we are dead. The *praise* or *blame* of man cannot affect us in the unseen world. Man's praise cannot mitigate the pains of Hell; man's blame cannot detract from the joys of Heaven. May the Lord, then, enable us to "cease from man," and do *His* will, "contending earnestly for the faith once delivered to the saints," whether men approve or reprobate our conduct.

NOTES AND COMMENTS

Duke of Edinburgh and Polo on Sabbath

In the month of June last, the Duke of Edinburgh played Polo on the Lord's Day, the 2nd of June; and while playing injured one of his arms which prevented him from further play at that time. This was a gentle warning in providence. Heavier reproofs may be given to the Duke if further disregard for God's Day is shown by him. Those in exalted stations in a professed Christian nation like ours have no ordinary responsibilities before God and the people.

American Astronaut Prays

The American astronaut L. Gordon Couper revealed that he prayed while orbiting the earth. He prayed for himself and those involved in the launch operation and families concerned. He acknowledged that the wonderful things he saw, were created by God. Whatever the nature and depth of Couper's religion, it was in contrast with the Russian astronaut Titov's views. Titov said: "Up to our first orbital flight by Yuri Gagarin, no God helped build our rocket. The rocket was made by our people.

I don't believe in God. I believe in man, his strength, his possibilities, and his reason. I saw no God or angels." But one day every eye shall see the Son of God when He comes in His glory to judge the world in righteousness.

Archbishop of Canterbury's Service for late Pope

Many even in the Church of England were deeply shocked by the action of the Archbishop of Canterbury in "presiding" at what was called a Requiem celebration of the Holy Communion for the late Pope John XXIII, sung in the Chapel at Lambeth Palace on Monday, the 17th June last. "Requiem" means, a hymn or Mass sung for the rest of the soul of the dead. *Requiescat in pace* is a Latin phrase meaning—"may he rest in peace." Our readers will have seen at the end of the notices of death in the papers of Roman Catholics, the letters R.I.P. This is the abbreviated form of the aforesaid Latin phrase. So the Archbishop is determined to proceed toward Rome and Romish evil practices contrary to the Word of God, the Articles of his Church and to Law as it stands. Strong delusions are truly taking hold of the minds of men, intellectual and non-intellectual.

Aberdeen Church to Cater for Sabbath-breakers

The Rev. Ian M. Paterson, St. Ninian's Church, Aberdeen, has announced that he will hold services at 9 a.m. and 11 a.m., during this summer, and no evening service on the Lord's Day. This, it is stated, is to allow church-goers to have the rest of the Lord's Day free. It was reported: "Quite naturally, members, particularly those with families, wish to get out as much as possible during the summer weekends. It is with such people in mind that the Session is introducing this early morning service." Church of Scotland "church-goers" and "members" are thus to be given their freedom to do their own pleasure on God's holy day contrary to God's Word; but will receive a salve for their consciences by attending at morning services, no doubt but one of these services. The Moderator of Aberdeen Presbytery said he thought it was an excellent idea. The Biblical view of the Sabbath, it appears, has been completely abandoned by many ministers, office-bearers and members in the Church of Scotland. One hour, literally, per week seems to be more than enough for many who profess the Christian religion, to devote to the acknowledgment of God. Why such do not give up religion altogether is a question to be answered. We venture to suggest that this weak and flimsy connection with the organisation of the Church is the one foundation upon which such persons are relying for what they conceive in their dark minds to be eternal life or

heaven. Yet they have not the faintest idea of the spiritual character of the life of true and godly pilgrims seeking a better country, even an heavenly.

Communism and Protestant Church in East Germany

It was reported from Berlin earlier this year that leaders of the Protestant Church in East Germany had directed their clergy to resist all interference in Church affairs by the Communist regime. It was declared that the Church recognises the regime since the "bearers of State power remain in the hand of God. But the Church must not condone any misuse of this power, even if we must suffer." The document including the aforesaid views has been regarded as the most sensational move made by the East German Protestant Church in recent times. This document also stated: "We would act in disobedience to God if we did not stand up for truth." In the light of these statements it is indeed sad and grievous how the Churches in Britain are not standing up for truth, but giving way on every hand, not to persecution but propaganda from the Vatican and the demands of a carnal and pleasure loving class of professing Christians who are ruining the face of the visible Christian Church in our land.

No Time to Stop and Think

Mr George Green, Glasgow business man, when appointed President of the Congregational Union of Scotland, last May, stated of the Church, his own denomination: "We are so cluttered up with social circles, dramatic groups, badminton clubs, men's clubs and women's guilds, that we have no time to stop and think." Nevertheless, Mr Green did not condemn these worldly organisations within the Church, although he did mention that they hindered other work toward the outside world which the Church should be engaged in. How true that Churches to-day are cluttered up with worldly activities; but Mr Green himself failed to call for a cleansing of his Church from the baneful and deadening influences of purely worldly schemes and organisations. Indeed those involved in such activities have no time to stop and think about the soul, sin or salvation. They are taking the course to drive away thoughts upon these solemn matters and are encouraged to do so.

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay 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, Shialdaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; 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; third, Halkirk; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Halkirk Communion—Change of Date

Friends are asked to note that the Autumn Halkirk, Caithness, Communion will be held on the *Third Sabbath of October* (the 20th of the month), the Lord willing; and not in November as formerly.

China Mission Fund—Synod Motion

“That the people of the Church be made aware of the fact that the China Mission Fund *has been drawn upon* to assist the Reformation Translation Fellowship, this being the only outlet for the use of this Fund, and that our people be encouraged to support this Fund which is being used to send literature based on God's Word to people of China outside the Bamboo Curtain.”

Note.—The Synod has donated £50 to the Reformation Translation Fellowship each year at recent Synod meetings.—Robert R. Sinclair, Clerk of Synod.

Day of Prayer Throughout the Church

It was moved by Rev. R. R. Sinclair and seconded by Rev. W. Grant that the Synod appoint a day of humiliation and prayer to be observed throughout the Church on Wednesday, 16th, or Thursday, 17th October (D.V.), because of the low state of religion and morals in the Nation, and that prayer be made for an outpouring of the Holy Spirit upon the Church and the Nation.

Jewish and Foreign Missions Fund

Once again we are approaching our loyal people at home and abroad on behalf of the Jewish and Foreign Missions Fund. The Synod appointed this Collection to be taken by book, from house to house, in August, and our people have contributed liberally in the past. We have no doubt but that they will do so at this time also. The size of our Mission may be indicated by the fact that there are twelve Europeans on the staff there, and that each one

is fully qualified in his, or her, sphere of labour. All that is undertaken has in view the bringing of the Gospel to those who are without it. This being the chief end of the existence of our Mission in Southern Rhodesia we are emboldened to appeal to our people to contribute to this important Cause as liberally as the Lord will lay to their hand. "Verily I say unto you. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew xxv, 40).—John Colquhoun, Convener.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Old Friend, Thurso postmark, £50.

Home Mission Fund.—"R," Glasgow, £1; G. Ross, Lochcarron, £2; Miss Cameron, Drimnin, 10/-.

Foreign Mission Fund.—Friend, Ireland, £3; D. Nicolson, Innellan, 19/1; H. MacRae, Kelwood, Canada, £2 9s 1d; R. D. Nicolson, Penifiler, £2; "R," Glasgow, £2. The following for Mbuma Hospital: T. MacDonald, Calgary, per Rev. D. MacL., 50 dollars; Mrs D. J. R. MacSween, Skye, £5; Anon, Lairg, per Mr W. S., £1. The following for Mbuma Church Building Fund: Ness Congregation, £14 16/-; Stornoway Congregation, £70 2s 9d; T. MacDonald, Calgary, per Rev. D. MacL., 50 dollars; Uig Congregation, £40 9s 6d; Breasclete Congregation, £9 3s 6d; North Tolsta Congregation, £50; Dornoch Congregation, £37 2s 6d; Gairloch Congregation, £32 10/-; Wick Congregation, £180; Lochbroom Congregation, £10; Mr and Mrs W. Ross, Ullapool, £5.

Aged and Infirm Ministers', etc., Fund.—Glasgow Friend, £1.

College and Library Fund.—"R," £1; Glasgow Friend, £1; T. MacDonald, Calgary, per Rev. D. MacL., 50 dollars.

Organisation Fund.—"R," £1; Glasgow Friend, £1.

Home of Rest Fund.—Glasgow Friend, £1; Wellwisher, Lairg, £1; Miss Moffat, Glenelg, £2.

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

Publications Fund.—Miss M. M., Northton, 18/6; Miss K. A. McD., London, £1 for sending books to hospitals, etc.

On Behalf of the Trinitarian Bible Society.—Dornoch Congregation, £5; Mr D. S. R., Oban, £5; Mr R. D. N., Penifiler, £1; Anon, Glasgow, £1; Miss J. McP., Aviemore, £1.

Free Distribution and Magazine Fund.—Friend, Glasgow, 3/-; Miss L. McQ., Northton, 3/6; Miss K. McK., Inverness, 4/6; Miss M. McK., London, 2/6; Mr A. McK., Auckland, 12/6; Mr H. McR., Kelwood, Canada, £2 9s 1d.

The following lists sent in for publication:—

Broadford Congregation.—Mr J. MacLean, Treasurer, acknowledges with sincere thanks: £2 for Congregational purposes from Friend, Lochcarron, per Mr R. MacLeod.

Bracadale Congregation.—Mr D. Morrison, Treasurer, acknowledges with sincere thanks: Harris Friend, £2, and Edinbane Friend, £1, both for Manse Extension Fund; Friend, £5; Friend, Portnalong, £1; Leacduin, £5; per Mrs C. Morrison, 7 Portnalong, all for Car Fund.

Southern Rhodesian Clothing Fund, Northern Section.—Mrs A. F. MacKay, Inverness, acknowledges with sincere thanks: Friend, £10; Anon, £3; Friend, Inverness, £2 2/-.

Kinlochbervie Congregation.—Mr D. N. MacLeod, Treasurer, acknowledges with sincere thanks, £1 from Tolsta Friend, for Church repairs.

London Congregation Church and Manse Building Fund.—Mr J. Campbell, Treasurer, acknowledges with grateful thanks: Passer-by, Lochcarron, £10; R. W. H. K. £10; M. S., Glasgow, £2; Miss Mary MacLeod, £5; Inverness postmark, £15; Friend, Inverness, £20; Two O.A.P.'s, Inverness, £2; Dr. Cameron, London, £5; Wellwisher, £2; Mrs A. de Mialmanch, New Zealand, £5; Lairg postmark, £1.

Glendale Manse Repair Fund.—Rev. J. Colquhoun gratefully acknowledges: Friend, Portree, £1; Gairloch Friend, £1; Friend, Glasgow, £1; Friend, Harris, £5; Passer-by, Lochcarron, £10; Sojourner, £2 5/-; R. D. Nicolson, £3; C. M. D., 10/-; Friend, Lochcarron, £5; "Of His own," £1; Friend, per C. Macaskill, £4. Mr Alex. MacLean, Treasurer, acknowledges with sincere thanks: Friend, Inverasdale, £1 for Manse Repair Fund and £10 from Miss F. Campbell, Poloskin, Glendale, for Home of Rest Fund.

Dornoch Congregation.—Mr I. M. MacLeod, Treasurer, acknowledges with sincere thanks: £40 from a "Lover of the Cause," Sustentation Fund £10, Home Mission Fund, Aged and Infirm Ministers', etc., Fund, Foreign Mission Fund, Organisation Fund, General Building Fund, College Fund, each £5; also £2 from Friend, Inverness, for Congregational Funds.

Raasay Congregation.—Mr N. MacLeod, Treasurer, acknowledges with grateful thanks, £2 from John Finlayson, Eastbourne, per E. Macrae, for Church door collection.

Fort-William Manse Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: "Martins," Northton, per N. MacDonald, £5 5/-; Mrs Gillies, Plockton, per F. Ferguson, £1; Dr. Gillies £5, and "Friend," Helmsdale, £5, both per Rev. J. A. MacDonald; Mrs Zeigler, Texas, £5 5s 10d; Friend, £5; "Anon," Gairloch, £1; A. MacK., £1, all three per Rev. J. A. MacD.; A. Matheson, £1.

Edinburgh Congregation.—Mr J. P. H. MacKay, Treasurer, acknowledges with sincere thanks: "E.T.", Dingwall, £1; Mrs MacLennan, Hillsdale, U.S.A., £18, and Mr and Mrs Frame, £2, both per Rev. D. Campbell.

Lairg Church Renovation Fund.—Mr Wm. Sim, Treasurer, acknowledges with sincere thanks: Friend, £1; Anon, Glasgow, £1; Anon, per J. Mackay, £30; also £1 from Anon, Lairg, for Mbuma Hospital.

Ingwenya Mission.—Mr Jas. Tallach acknowledges with sincere thanks: Friend, London, £10; D. C., Ness, £10 for Congregational purposes, and £20 for General purposes, all per Rev. D. Campbell; R. MacKay, Ness, £5, and M. MacAulay, Edinburgh, £2, both per Miss MacAulay; Three Ladies, Portree Congregation, £40; Mr and Mrs MacKay and family, Vancouver, 460 dollars; Mr Hardy, Toronto, 2 lots of £3; St. Jude's Ladies' Organisation, £27 18s 7d, all per Rev. A. Macdonald.

Lochcarron Congregation.—Mr R. Macrae, Treasurer, acknowledges with sincere thanks: £5 from Miss D. Neilson, London, for upkeep of Lochcarron Church and Manse, per K. Macrae (2nd donation); £6 from Mrs Gollan, Attadale, £5 for Sustentation Fund and £1 for Home Mission Fund.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges £40 from "Appreciative Old Friend," for Home of Rest Fund.

Hilton Church Building Fund.—Mr Wm. MacDonald, Treasurer, acknowledges with sincere thanks: Misses Urquhart, Tain, £10; Proverbs 23, v. 23, £5; Anon, £50, all per Miss MacAngus; Friend, North Tolsta, £1; Friend, N.C., Applecross, £1; Mrs Mackellar, Laggan, per Mr J. MacL., £1; Vancouver Friend, in affectionate memory of the late John MacLeod, Elder, £8 4s 2d; Miss Campbell, Dingwall, £1; Two Friends, Dingwall, £5; Collecting Cards per Rev. A. MacAskill, Lochinver, £40 19/-; Collecting Card per Mr E. Fraser, Stratherrick, £5; Dornoch Congregation Door Collection, per Mr I. MacLeod, £12; Friend, Glenelg, £3; M. Macaskill, Inverness, £2; Mrs MacKenzie, Saltburn, £1; Anon, Inverness, £1; Anon, Inverness, £5; Croy Friend, £5, last three per Mrs W. MacKenzie, Inverness.