

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXX

January, 1966

No. 9

ABIDE IN HIM

Time is marked out by hours, days, months and years; and when we, so to speak, step into another year, the thought of the future rises before the mind and what the days ahead may hold for us according to the will of God. John the Apostle, in writing to the people of God, addresses them as "little children" and would have them to contemplate and live under the influence of the appearing of the Son of God, their Redeemer, when He shall appear in majesty and glory as the Judge of the World. Before this tremendous event, the children of God as individuals now in the world, will remain here for a longer or shorter period according to God's appointment, until death will remove them to their everlasting rest with Christ as to their souls, and their bodies will rest in their graves until the appearing of Christ, as Judge, at the Great Day.

From now on until the end of their days in the world, the Apostle enjoins the children of God to "abide in Him," that is, their Saviour and Prophet, Priest and King. Believers are in truth and by faith, vitally in Christ Jesus, as from the day they were quickened together with Christ, and by grace saved from a state of sin and condemnation. But they have need of this injunction and counsel to be spiritually and actively exercised in abiding in Him, continually and sensibly in their experience. They need the daily anointing of the Holy Spirit to be made aware of the great necessity of being thus exercised toward and in Christ Jesus, who is all their salvation and in whom alone is made available to them all the spiritual blessings they require during their sojourn through the world and in all the varied times of need that they are liable to experience, as to spiritual and providential matters.

The believer is one who is said to have nothing, yet possessing all things, that is in the fullness of their Lord and Saviour. They need from day to day, spiritual instruction, cleansing of conscience, strength that is not their own, and in many cases comfort in times of trial and affliction. Where and how are they to obtain all this?

The Apostle John in following in the steps of the Master's teaching to His disciples, gives the answer: "Abide in Him."

What is needed to their being thus engaged, is the sustaining and enlivening of their faith and the spirit of prayer, and these directed by the power of God toward Christ Jesus.

In the revelation of the Word of God, they are directed to abide in the doctrine of Christ, in the merit of His atoning and precious blood, in His wonderful and unchanging love and in the strength of His grace. And whatever changes they meet with and however bitter their afflictions may be and however great their needs may be, in both their spiritual and providential circumstances, Christ remains in Himself and His divine fullness, unchangeable. Thus believers are directed to abide in their unchanging Redeemer, Lord and Friend, who is able to supply all their needs at all times, in the manner and measure that will serve His glory and their edification, sanctification and comfort.

The most faithful and helpful of friends, even among the god-fearing, must not serve our interests in any way to interposing between the Christian and Christ Himself, who is to have the pre-eminence in all things. "Trust not in princes, nor man's sons, in whom there is no stay." The Lord instructs His disciples as to abiding in Him and warns them: "Without me, ye can do nothing."

And so for the present and for the remaining part of the believer's pilgrimage through the world, what the Apostle John advises should be given a prominent place in the heart. "Abide in Him." (1st John, chap. 2, v. 28).

A SERMON

By Rev. John Colquhoun, Glendale, Skye

"Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."—II. Samuel xxiii, 5.

We have here the last words of David, "the sweet psalmist of Israel." It has been a matter of debate whether they were the last words that David uttered on the subject which he treats of in the previous chapter, or the last words he uttered in this world, but we may be sure that the Psalmist, when he came to die, saw no reason to alter his view of God or the plan of salvation, so that we may indeed regard the words of our text as the Psalmist's dying testimony. The last words of any man ought to be solemn and serious for he is, forever, bidding farewell to the things of the

world and entering into eternity. How ought we then indeed to take heed to the last words of a true child of God who is finding himself far from the perfection which he desires, but who is entering into the dark valley leaning upon Christ alone as his only hope.

In seeking to draw your attention for a short while to the words which we have taken as the basis of a few remarks, we shall notice briefly, as enabled, three things. I. The shortcomings referred to. II. The encouragement. III. The confidence expressed.

I. The shortcomings referred to.

David, like every other true child of God, had much to remind him that there was no perfection in this world. There were, first of all, external conditions prompting him to say that things were not as he would wish them to be. This was true as far as his kingdom was concerned. Matters were not indeed as he would wish them to be, for you will remember that in his charge to Solomon, when he was about to succeed him as king, he referred to matters which he, himself, was not able to put right, and charges him concerning Joab the son of Zeruiah, saying, "Let not his hoar head go down to the grave in peace," and also concerning Shemei, the son of Gera, "But his hoar head bring thou down to the grave with blood." Truly, David found, as far as his kingdom was concerned that "these men, the sons of Zeruiah, be too strong for me."

Things were not as he would wish them to be as far as his family was concerned, and here we see, as in a mirror, the case of many a godly parent. In David's family there were notorious sinners who forsook the guide of their youth and forgot the covenant of their God, and it is most heart-breaking for God-fearing parents, after all their efforts to instruct their children, and entering into a covenant on their behalf with God, to find them going heedlessly on the broad road that leads to eternal ruin. Did children but realise the many sleepless nights and sore wrestlings at a throne of grace which their spiritual condition cost their parents who feared the Lord, it might cause them to halt and consider their condition and their needs. Yet that sore travail and anxiety is so often ignored by the very persons on behalf of whom it was undertaken, causing anxious parents to say, "My house is not so with God."

Again, when the Psalmist would look into himself he would have to say, "My house is not so with God." Grace in the soul, when in living exercise, will cause self-examination. God's Word is the infallible rule given to direct us how we may glorify

God and enjoy Him, and alas, we are continually coming short of what it requires. It demands perfect holiness, for it is written, "Be ye holy; for I am holy." (I. Peter i, 16); but who can come up to that high standard? In thought, word, and action, we continually, not only come short, but we transgress the bounds which it sets before us. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." (Ps. xc, 8). The knowledge of this causes the believer to pray, "Cleanse thou me from secret faults." (Ps. xix, 12). Child of God, you are conscious of these matters, and they often constrain you to say, mournfully, "My house is not so with God."

The believer is in a sad condition when the graces, planted in the soul in the day of regeneration, are not acting in such a lively manner as he would like. "The love of many wax cold," is a truth which often frightens him, because he finds it so true concerning himself. There may have been a time, gracious soul, when you thought your love to the Saviour would cause you to suffer hardship as a good soldier of Jesus Christ, but now you feel that if you were called upon to be a martyr you would not stand the test. Those who are in that condition ought to consider that it is not only their own frames and feelings that will strengthen them to be martyrs but the Lord's all sufficient grace, and His strength which is made perfect in weakness. Again, they find their zeal flagging, and often say within themselves, Oh, that I was half as zealous in the good cause of the Lord as others are in the service of the Devil I would feel that I have something of what I would like to have. They do not find themselves so ready to rebuke sin as they were, nor so ready to speak a good word for Christ, in whatever company they would be, as they should. They find their hope faint at times, their faith weak, and lamentably slow in their obedience, and altogether coming short of what they would wish to be.

They come short of what they profess to be. Their profession is that they are witnesses for Christ, that He revealed Himself to them in another way than He does unto the world, that, by His Spirit, He has made them new creatures, that old things have passed away and that all things have become new, and yet they find their house not so with God when their experience is that of the Apostle, "For the good that I would, I do not: but the evil which I would not, that I do." You may be here, and on account of this harassing experience through which you are passing, you will be saying to yourself that surely the Church of Christ has lost all its discernment when it ever took anything to do with you as a member. May I ask if you always had this fearful experience,

or is it something that has made its appearance when you became conscious of your condition as a sinner in the sight of God? With the Lord's people that is true of them, and their experience is summed up in the language of the Apostle, "For I was alive without the law once; but when the commandment came, sin revived, and I died."

Their house is not so with God as far as their privileges are concerned. A true child of God must always be conscious of the value of his privileges, and that his privileges are the measure of his responsibility. In this land we have precious privileges. We have the Bible in our own language; we have the preaching of the gospel in its purity, and the public remembrance of the death of the Saviour as we hope to have here on the morrow; among ourselves we have a Church set up on a Scriptural foundation, which is not the least of our privileges, but, yet, how far short we come of these privileges. When a child of God looks for fruit in himself corresponding to these privileges he has reason to mourn for its absence, and to apply to himself the words of Scripture, "What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Isaiah, v. 4). O! my house is not so with God. Is there a mourning for this in your soul? If so, you have something that the old corrupt nature never gave you. Can I go to the Lord's Table on the morrow in that condition? You have a right to, and you should. It is to men and women who are dissatisfied with themselves to whom the Lord has said, and is saying, "Do this in remembrance of Me." It is not the whole who have need of a physician but the sick. Your dissatisfaction with yourself arises from that principle, planted in your soul by the Holy Spirit, which strives after perfect holiness. In facing this duty you are to look away from yourself to what the Lord has done. This was what David was doing in the words of our text, and that leads me to the second thing which I purposed to notice.

II. The encouragement which the Psalmist had—"Yet he hath made with me an everlasting covenant, ordered in all things, and sure."

The Covenant of Works was made personally with Adam, for himself and for his posterity, but it was not an everlasting covenant, for Adam, being left to the freedom of his own will, transgressed God's covenant, and his sin was imputed to his whole race, so that all have sinned and come short of the glory of God. With Israel God had made a covenant to bring them to the land of promise, and God had promised David that he would

give him a seed to sit upon his throne, which in its wider significance was a promise of a coming Messiah. There is, however, a greater and more glorious covenant which was made from all eternity, and in which David's Lord stood for David and for all the elect of God, and of this covenant it can be said that it is "everlasting" and "ordered in all things and sure." Thus, because of his Divine Representative David could say that the covenant was made with himself.

Christ is the Head of the Covenant, and is His people's Surety that the debt under which they were would be paid. As their Substitute, He had to pay the penalty, which involved that He should be the Priest and the Sacrifice of the Covenant. He not only obeyed the holy law of God on their behalf but He atoned for their sins, and such was the infinite efficacy of His atoning work that the law was magnified and honoured, all the attributes of the Godhead satisfied in such a manner that a new and a living way was opened for the mercy of God to flow to sinners who were ready to perish, and a way of access to God opened for such sinners." Mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth: and righteousness shall look down from heaven." (Ps. lxxxv: 10, 11). "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." (Zech. ix, 11). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv., 16).

He more than restores the blessings which man had, and lost, by the Covenant of Works. I have heard an anecdote about the late Archibald Crawford, Tighnabruaich, which in a measure illustrates this point. Mr Crawford, as some of you may know, was a farmer and, on one occasion, he could not get a ploughman except a poor man who could not keep a situation on account of his being addicted to strong drink. As no one else could be got, Mr Crawford made a covenant with this man that if he would not touch strong drink till the term day that he would get his wages in full, but that if he broke that covenant he would forfeit all the wages he earned and be dismissed from his situation. He agreed to this covenant and things went all right till a few nights before the term when he came home the worse of drink. When he sobered the next day Crawford told him he could go away as he had broken the covenant, and lost what he earned of his wages. Having a wife and family his dejection can be better imagined than described, but during the day Crawford came back to him, reminded him of the terms of the broken covenant, but added that

there was nothing to hinder them making a new covenant, the terms of which were that if he would remain in his employment till the following term without tasting strong drink he would get his wages and what he lost by the broken covenant. By the Covenant of Grace the child of God gets what he lost in the Covenant of Works and far more. The Head of the Covenant will never fail, the Priest of the Covenant is a "priest forever" to intercede for His elect, the Sacrifice of the Covenant has an eternal efficacy, yea, the Covenant itself is an "everlasting covenant." (To be continued).

THE NEW MORALITY

By Rev. Donald MacLean, Glasgow

A new theology, such as we mentioned in a former article, inevitably leads to the adoption of a new morality. Despite assertions made to the contrary by humanists and others, one's beliefs undoubtedly affect one's moral principles and practices. The widespread decay on morals, so painfully evident especially in Britain and the U.S.A., is a direct result of the abandonment by the leaders of society in these countries of the doctrines of scriptural Christianity.

A few plain words need to be spoken on this exceedingly unpleasant subject. Parents need to be reminded very firmly that their families are being launched into a generation which can only be described, from the moral point of view, as one of the most vile which has ever polluted the face of God's earth. Likewise, young people need to be warned in the most affectionate and yet unmistakable way that to fall in with the present stream of God-dishonouring notions which parade as the "modern approach" is to ensure that their lives will be wrecked at an exceedingly early age and, unless God's mercy intervene, the end will be to perish under the wrath of God in a lost eternity. These are stern and unshakable realities which cannot be explained away by closing our eyes to the undeniable facts.

Recent figures referred to by *Christianity To-day* show how very serious the problem of immorality has become in the U.S.A. "At the end of the decade (the fifties) the social (venereal) disease began to re-appear, to move back from its banishment to the horizons of society, to coincide with the subtle social change taking place in the late post-war period. The tiger was not dead, he had not become a little docile kitten, and he was hungry. The recrudescence of syphilis in the last five years is accompanied by the

annual million cases of gonorrhea. *The rising incidence among young people is without parallel.*" "More than 1,300 new cases (56 per cent. of the total number) occurring every 24 hours in adolescents from 15 to 20 years old . . ." The situation in Britain is not much better, as published figures have indicated. "V.D., too, is on the rise despite the effectiveness of penicillin and other drugs. In the last 10 years it has increased 45 per cent. although the population has only increased 5 per cent. Among patients between 15 and 24 suffering from gonorrhea the increase in the last 4 years has been 68 per cent." ¹

The deplorable condition of broken lives, ruined bodies and defiled souls revealed in these shocking details "coincides with a subtle social change." This social change is not merely due to widespread materialism which has had such a devastating effect on the post-war generation, but really springs from the false and unchristian views of the "New Morality."

To attack moral principles based on Christian doctrine has always been the object of those who wish to establish a form of society in which they will have freedom to give scope to their passions without fear of condemnation. Aldous Huxley wrote in 1937, "The liberation we desired was simultaneously liberation from a certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom; we objected to the political and economic system because it was unjust." ² Writers of this kind aimed at overthrowing Christian morality, and the number of such writers has greatly increased in more recent times until the modern novel has become a disgrace to civilization. Men with minds like cesspools of immoral vice use their literary abilities to transcribe their vile imaginations on to the printed page. In doing so, they certainly make money, but who can estimate the degree to which the minds of their readers are defiled? No wonder they so earnestly desire, if that were in their power, to obliterate the memory of the One Who said, "But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." ³

The Obscene Publications Act has given wide scope to publishers to spread abroad the contagion of immoral writings. This Act led to the publication of *Lady Chatterley's Lover* by Penguin as well as the notorious *Tropic of Cancer* by John Calder. The latter is reported to have said that he "insists that his aim in publishing the book is to break through the British public's backward

¹ New Morality—Lunn & Lean, p. 47. ² N.M., p. 13. ³ Matt. 5 : 28.

puritanical attitude to sex.”¹ Another point indicates how back-room methods are used to achieve the end of flooding the market with this undesirable type of literature. Mr Norman St. John-Stevas, who describes himself as a Roman Catholic and a student of moral theology, appeared as a defence witness in the *Lady Chatterley* case. It was later revealed that Mr St. John-Stevas “drafted the original Bill which led to the passing of the Obscene Publications Act.” We have never been able to forgive the then Home Secretary, now Lord Butler, for the passing of this Act. It did not surprise us at all when he failed *twice* to become Prime Minister and we are now very glad that he has disappeared into political oblivion.

The apostles of the “new morality” are given every facility to propagate their views to the general public, while their opponents are largely deprived of opportunity to reply. The B.B.C. is undoubtedly a great offender in this respect, under the directorship of Sir Hugh Carleton Greene. A typical instance was to be seen in the freedom given to Dr. Alex. Comfort, who was introduced as an anarchist, to air his views in a television summary of his book, *Sex in Society*. He maintains that “chastity is no more a virtue than malnutrition,” and that “adultery to-day maintains more marriages than it destroys.”² Professor Carstairs was Reith Lecturer for 1962 and his statements indicated how he had been swept far down the stream of the new morality. When the *unofficial* Quaker document *Towards a Quaker View of Sex* appeared, two of its authors appeared on television to explain their views. These views supported the new morality. The only other person on the programme was an unnamed psychiatrist who was, as one would expect, in full agreement with them. On the other hand, when the *official* B.M.A. Report *Venereal Disease and Young People* appeared, no facilities were given to explain its sad revelation of the state of young people to-day. On the contrary, the Home Service broadcast after the 10 p.m. news a discussion between the *Rector of Woolwich*, Rev. Nicholas Stacey, and Mr Francis Cammaerts, Principal of Leicester Training School. Both of them attacked the B.M.A. Report without having a single good word to say for it.³

There are multitudes of instances which prove that there is a powerful clique in the B.B.C. strongly biased in favour of the new morality, and determined that no effective voices will be allowed to be heard against it. It is high time this state of affairs came to an end.

¹ N.M., p. 140. ² N.M., p. 42. ³ Cult of Softness—Lunn & Lean, p. 84.

One would expect that, in these circumstances of moral decadence and decay, the voice of the Church would be heard witnessing on the side of the Moral Governor of the Universe. Every true minister of the gospel, of course, raises his warning voice against the inroads of this iniquity, but this witness is seldom heard through the organs which inform public opinion, for the reasons given above. The voices which are heard from the Church, however, are the voices of those who are the great betrayers of Christian morality. There has arisen inside the professing church a group of theologians who fully support the new morality as they propagate the new theology. A group of these individuals are gathered under the wing of Bishop Stockwood in the diocese of Southwark. It is here that the notorious caricature of a Christian minister, the Bishop of Woolwich, lives and works. He is assisted by Canon Rhymes and Canon Evans. In *Who's Who* Canon Evans describes his recreations as "ditch-crawling and pub-crawling."¹

The Bishop of Woolwich describes suicide as "a sin of society against the individual rather than a sin of the individual against society." In line with his absurd principle "*Nothing proscribed—except love*," he states, "For nothing of itself can always be labelled as 'wrong.' One cannot for instance start from the position 'sex relations before marriage' or 'divorce' are wrong or sinful in themselves. They may be in 99 cases or even 100 cases out of 100, but they are not intrinsically so for the only intrinsic evil is lack of love."² The clear doctrine of Scripture is that adultery and fornication are *always* sin *without exception*. The new morality theologians of the South Bank of London think otherwise, and endeavour to bolster the new ideas by lending the weight of their prestige and reputation to their support.

These views also receive the support of Rev. H. A. Williams, Fellow and Dean of Trinity College, Cambridge, who holds the view that sexual relations outside of marriage *may be* "an act of charity which proclaims the glory of God" or an act of healing and "where there is healing, there is Christ, whatever the Church may say about fornication."³

It is part of the technique of communists to seek to break down the morality of any society they wish to take over, but both Russia and China have realised that immoral conduct inevitably leads to national decline. "During the first stage of the (Russian) Revolution its leaders deliberately attempted to destroy marriage and the

¹ N.M., p. 91.² *Honest to God*, p. 118.³ N.M., p. 53.

family." Free love was glorified and within a few years "hordes of wild, homeless children became a real menace to the Soviet Union itself." The Government had to reverse its policy completely and "Soviet Russia to-day has a more monogamic, stable, and Victorian family and marriage life than do most of the Western countries."¹ This reversal of policy has contributed to the rising power of the Russian nation among the nations of the world. As this change of policy, with its evident results, all took place in recent years, one would think that the new moralists would appreciate that their theories have already been tried and proved to be a complete failure. So deluded are they, however, that nothing seems to make any impression upon them.

We feel putting these facts before our readers, but there is no other way of arousing them to the very real dangers with which we are surrounded. There is constant need for a consistent witness to be raised against this vile evil, which has polluted our land, and which is aided by powerful interests which seek the uprooting of Christianity from our midst. In particular, young people, who are the special targets of this malevolent movement, need to be warned and advised that the Word of God remains true which says, "Be not deceived; God is not mocked: whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."²

The sad case of Britain's decline in world affairs has kept pace with the moral decadence in the life of its people. London, which was once known as the hub of world interest and power, now has the unenviable distinction of being the most immoral city in the world. All this stems from a forsaking of God, His Word, His Day and ordinances, and a heavy load of guilt lies upon the Churches who have used their talents and opportunities to pervert the gospel of Christ, until our people have become so ignorant of the Truth that they are ready to fall a prey into the hands of either the Church of Rome or some form of communism. Since forsaking God is the root of our national decline, a return to God is the only hope of our survival. For such a return earnest and importunate prayer should be made by God's people in our midst.

"To these long desolations
thy feet lift, do not tarry;
For all the ills thy foes have done
within thy sanctuary."³

¹ N.M., p. 50. ² Gal. 6: 7, 8. ³ Ps. 74: 3.

A NOBLE WOMAN MARTYR

Her name was Prest; she dwelt near Lancelton, and was the wife of a man in humble life. Her husband and children were greatly addicted to popery, and grieved and persecuted her; they drove her to mass, to confession, and to return thanks for the re-establishment of Antichrist's kingdom in our land, but after long trouble for the conscience sake, and earnest prayer to God for help and direction, she was led to forsake all, and throw herself out of house and home, rather than dishonour the Lord by such idolatrous conformings. Accordingly she departed, taking nothing with her, but by labour and spinning earned enough to support herself, still openly declaring her mind wherever she could. At length she was accused of heresy, and cited before the Bishop of Exeter, who thus addressed her, "Thou foolish woman, I hear say that thou hast spoken certain words against the most blessed sacrament of the altar, the body of Christ. Fie! for shame! thou art an unlearned person, and a woman, and wilt thou meddle with such high matters which all the doctors in the world cannot define? Wilt thou talk of so high mysteries? Keep to thy work, and meddle with what thou hast to do. It is no woman's matter, at cards and toer to be spoken of; and if it be as I am informed, thou art worthy to be burned." She replied that she was but a poor woman, earning a penny truly, and giving part of what she got to the poor. On being asked whether she had a husband, she replied she had a husband and children, and had them not. So long as she was at liberty, she refused neither husband nor children; "but now, standing here as I do, in the cause of Christ and his truth, where I must either forsake Christ or my husband, I am content to stick only to Christ, my heavenly Spouse, and renounce the other." Here she quoted the words, "He that leaveth not father and mother," etc., but the Bishop interrupted her, saying that Christ spake thus of the holy martyrs who died because they would not sacrifice to false gods. "Surely, sir," she answered, "and I will rather die than do any worship to that foul idol which with your mass ye make a god." The bishop, in a rage, asked if she would so call the blessed sacrament of the altar? She replied, "Yea, truly, there never was such an idol as your sacrament is made of priests, and commanded to be worshipped of all men, with many fond fantasies, when Christ did command it to be eaten and drunk in remembrance of His most blessed passion for our redemption." After some railing from the bishop, she asked leave to give a reason for refusing to worship the sacrament, and he replied, "Marry, say on; I am sure it will

be a goodly gear."—"Truly, such gear as I will lose this poor life of mine for," said she. "Then you will be a martyr, good wife!"—"Indeed, if the denying to worship that *bready god* be my martyrdom, I will suffer it with all my heart." The bishop desired her to say her mind, and after requesting him to bear with her as a poor, unlearned woman, she thus spoke—"I will demand of you whether you can deny your creed, which doth say that Christ doth perpetually sit at the right hand of His Father, both body and soul, until He come again, or whether He be there in heaven, our Advocate, and do make prayer for us unto God, His Father? If it be so, He is not here on the earth in a piece of bread. If He be not here, and if He do not dwell in temples made with hands, but in heaven, what, shall we seek Him here? If He did offer His body, once for all, why make you a new offering? If with once offering He made all perfect, why do you, with a false offering, make all imperfect? If He be to be worshipped in spirit and in truth, why do we worship a piece of bread? If He be eaten and drunk in faith and truth, why do you say you make His body and flesh? and say it is profitable for body and soul. Alas! I am but a poor woman, but rather than I would do as you, I would live no longer. I have said, sir." The only answer the bishop could give was, "I promise you, you are a jolly heretic. I pray you in what schools have you been brought up?" She replied, "I have upon the Sabbaths visited the sermons, and there have I learned such things as are so fixed in my breast that death itself shall not separate them."—"O foolish woman!" rejoined the bishop, "who will waste his breath upon thee, or such as thou art? But how chanceth it that thou went away from thy husband? If thou wert an honest woman thou wouldst not have left thy husband and children, and ran about the country like a fugitive." "Sir," she replied, "I laboured for my living, and as my Master, Christ, counselleth me, when I was persecuted in one place I fled into another."—"Who persecuted thee?" "My husband and children, for when I would have them to leave idolatry, he would not hear me, but he and my children rebuked me and troubled me, because I would be no partaker of that vain idol, the mass; and wheresoever I was, as oft as I could, upon Sundays and holy days, I made excuses not to go to the popish church."—"Belike then," said the bishop, "thou art a good housewife, to flee from your husband, and from the church."—"My housewifery is but small," answered the simple, faithful creature, "but God gave me grace to follow the true church!"—"The true church," repeated the bishop: "what dost thou mean?"—"Not your popish church, full of idols and abominations; but where two or

three are gathered together in the name of God, to *that* church will I go as long as I live.”—“Belike then you have a church of your own,” observed the bishop: “well, let this mad woman be put down to prison until we send for her husband.”—“No,” she replied, “I have but one Husband, who is here already in this city, and in prison with me; from Whom I will never depart.”

Blackstone, the Chancellor, with others, laboured to persuade the bishop that “the poor creature was crazed”; which was no strange thing, seeing how the wisdom of God appears foolishness to the carnal mind. They then agreed among themselves to let her have some liberty, and directed the keeper of the bishop’s prison to give her employment in his house as a servant; this service she cheerfully performed, having leave to go out when she would, and finding many who delighted to talk with her. However, her bold speaking against mass-worship annoyed others, and a party of priests took it in hand to persuade her from her heretical opinions, but without success. She told them the sacrament was nothing more than *very bread*, and *very wine*; that they might be ashamed to affirm that a morsel of bread should be turned by a man into the natural body of Christ; bread which doth corrupt, and mice oftentimes do eat it, and it doth mould, and is burned. “And,” said she, “God’s own body will not be so handled, nor kept in prison, or in boxes, and such-like. Let it be your god, it shall not be mine; for my Lord and Saviour sitteth on the right hand of God, and doth pray for me. And to make that *sacramental* or *signicative* bread, instituted for a remembrance, the very body of Christ, and to worship it, is very foolishness and devilish deceit.” They answering, said, “The devil had deceived her.” “No,” she replied, “I trust the living God hath opened mine eyes, and caused me to understand the right use of the blessed sacrament, which the true church doth use, but the false church abuse.” Then stepped forth an old friar, asking her what she said of the holy pope? She answered, “I say that he is Anti-christ,” whereat they all laughed. “Nay,” continued she, “ye have more need to weep than to laugh; and to be sorry that ever ye were born to be chaplains of that harlot of Babylon. I defy the pope and all his falsehood. And get you away from me; ye do but trouble my conscience. Ye would have me follow your doings: I will lose my life first. I pray you depart.”—“Why, thou foolish woman,” said they, “we come to thee for thy profit and soul’s health.” She asked what profit could arise by them who taught nothing but lies for truth; or how could they save souls who preached nothing but lies dangerous to destroy souls? “You teach them to worship idols,” she said, “the works of men’s

hands; and to adore a false god of your own making out of a piece of bread; and ye teach that the pope is God's vicar, and hath power to forgive sins; and that there is a purgatory after death, whereas God's Son hath purged all. You say you make God, and sacrifice him, whereas Christ's body was a sacrifice once for all. And do ye not teach the people to number their sins in your ears, and tell them they be damned if they confess not at all? when God's holy word of truth saith, 'Who can number his sins?' Do ye not promise them trentals, and dirges, and masses for souls, and sell your prayers for money, and make them BUY PARDONS, and trust to foolish inventions of your own imaginations? Do ye not altogether against God? Do ye not make holy bread, and holy water to frighten devils? Do ye not a thousand more abominations? And yet ye say ye come for my profit, and to save my soul. No, no; *One* hath saved me. Farewell you, with your salvation." And no better entertainment could they get from this dauntless confessor of her unshaken faith. However, from this time she was laid fast in prison, and allowed no more indulgence. Many came to see her during her imprisonment, and all received instruction. To one who had been an earnest preacher in King Edward's days, but recanted through fear, she addressed strong and affectionate exhortations to be more bold and fearless in Christ's cause. Among others, came a wealthy and accomplished gentlewoman to visit her, favourably disposed to the truth; to her Mrs Prest recited the creed, and on coming to the words "he ascended into heaven," she there paused, and bade the gentlewoman seek His body in heaven, not upon earth; telling her plainly that God dwelleth not in temples made with hands; and that the sacrament was nothing else than to be a remembrance of the Lord's passion; whereas, as they used it, it was but an idol, and far wide of any remembrance of Christ's body, "broken for you" (I Cor. xi, 24-26): "So take it, good mistress." The gentlewoman, on returning to her husband, said that she never heard a woman of such simplicity to behold, talk so godly, so perfectly, so sincerely, and so earnestly; adding, "Insomuch, if God were not with her, she could not speak such things, to the which I am not able to answer her, who can read, and she cannot."

While her adversaries assailed her character and afflicted the body of this steadfast witness for the truth, the Lord mightily strengthened and aided her, giving proof to many who conversed with her of her great wisdom in spiritual things, and accurate knowledge of the scripture, though in other matters incompetent; and at last, tired of fruitless attempts to shake her faith, they

brought against her a new charge, and had her again before the bishop. She was sent from one prison to another, and being urged to make a submission, she answered, "With my death I am content to be a witness for Christ, and I pray you make no longer delay with me; my heart is fixed; I will never otherwise say, nor turn to your superstitious doings." Then the bishop observed, "the devil did lead her."—"No, my lord," quoth she, "it is the Spirit of God which leadeth me."

At last being willing to get rid of her, judgment was pronounced against her, and she was delivered up to the secular power. When the sentence was read, detailing the manner of her approaching death, the faithful martyr lifted up her voice, and praised God, saying, "I thank thee, my Lord, my God; this day have I found what I have long sought." Great mockings and jeerings then assailed her, which she meekly and patiently bore; then again they affirmed that if she would recant, her life should be spared. To this she replied, "No, that will I not: God forbid that I should lose the life eternal for this carnal and short life. I will never turn from my heavenly Husband to my earthly husband; from the fellowship of saints to mortal children; though if my husband and children be faithful, then am I theirs. God is my Father;—God is my Friend most faithful."

She was then delivered to the sheriff, and in the sight of a great concourse of people was led to execution without the walls of Exeter. Again the priests troubled her, but she desired to have no further conference with them, and went on, praying aloud, "God be merciful to me a sinner: God be merciful to me a sinner." Her cheerful countenance and lively manner shewed her as one prepared to attend the marriage-supper of the Lamb; and to Him she went, having long had sharp trial of cruel mockings and imprisonment, and afterwards of burning flames of fire;—but the Refiner sat by, to watch the precious metal, and secure it for himself. (From former F.P. Magazine).

NOTABLE INCIDENT IN THE LIFE OF CALVIN

"Two men, Perrin and Berthelier had been debarred from the Lord's Table by the Consistory on account of their evil lives. The latter demanded that his sentence should be annulled; and in the face of a remonstrance from Calvin, his demand was granted. Everything therefore now seemed to be against the Reformer and the Reformation.

The following Lord's Day, September 3rd, was the day appointed for the celebration of the Communion, and Calvin, seeing the

danger, assembled all the pastors, and proceeded with them to the General Council. With one consent, the pastors promised to stand firm and oppose the desecration of the Lord's Table. The Council were not to be moved. The Libertines now appeared to be in view of a great victory.

The eventful morning dawned, the bell invited the people to the church of St. Peter. The Libertines were present, with their swords, determined to communicate. Calvin preached on the intention of the sacred ordinance, and spoke of the state of mind necessary for obedience to the Lord's command. At the close, he said, "As for me, so long as God shall leave me here, since He hath given me fortitude, and I have received it of Him, I will employ it, whatever betide; and I will guide myself by my Master's rule, which to me is clear and well known. As we are now about to receive the Holy Supper of our Lord Jesus Christ, if anyone who has been debarred by the Consistory shall approach this table, *though it should cost my life*, I will show myself such as I ought to be."

He then left the pulpit, and stood at the table. Removing the white cloth and covering the bread and wine with his hands, he said in a voice that rang through the building:—"These hands you may crush; these arms you may lop off; my life you may take; my blood is yours, you may shed it; but you shall never force me to give holy things to the profane, and dishonour the table of God."

As if the very power of God prevailed, a calm succeeded, and the Libertines retired; the congregation opened a passage for their retreat. A solemn silence enabled the Reformer to celebrate the sacred ordinance in awe, as if the Lord Himself had been manifestly present.

The question in the mind of Calvin was not whether he or the Libertines should succeed, but whether the Reformation should be wrecked at the very table of the Lord. He stood firm, and victory remained with him. (From Wm. Wileman's "Life of Calvin").

"HE WILL GIVE GRACE AND GLORY"

To follow Christ does not of necessity involve anything new or unwonted; to be perfect in Him does not always need change. To "Abide in the same calling, wherein we are called"; to strive each day to do the wonted service more perfectly; to infuse and maintain in every detail a purer motive; to master each impulse, and bring each thought under a holier discipline; to be blameless in word; to sacrifice self, as an habitual law, in each sudden call to action;

to take more and more secretly the lowest place; to move amid constant distractions and above them, undisturbedly; to be content to do nothing that attracts notice, but to do it always for the greater glory of God; to be ever-growing in watchfulness and care, faithfully bearing the secret unknown burden of this undistinguished destiny, drawing every impulse and wish more and more unto union with the unseen but ever-present God, such a course of necessity is the general lot, and is the preparation of the greater proportion of the "cloud of witnesses" daily forming around the glorious place of His Majesty, who is ever more and more "glorified in His saints." To seek with a single eye to discern what is God's will for one's self through the outward circumstances that encompass us round about, and the sacred guidings of His illuminations gradually revealing themselves more and more clearly within, is to everyone the sure hope of final peace. There remains only to persevere in lowly obedience to what the conscience witnesses to be the calling wherein He looks to find us, when He cometh forth to see how His servants have occupied their talents till He come, that He may gather His elect out of every place from the four winds; content to be only what His choice has willed us to be; rejoicing to believe that He has given us a place and a name in His Book of Life, and seeking in thankful dependence upon His grace thus to go on our way "till the end be," that we may at last rest, and stand in our "lot at the end of the days." (From "Voices of Comfort," by Rev. T. V. Fosbery, M.A., Published in 1873).

THE REFORMATION TRANSLATION FELLOWSHIP

1965 Autumn Newsletter

Change and re-adjustment seem to have been the main features of RTF work during the year. It was felt since some time that reorganisation was necessary if the work was to expand in the Far East.

In The Far East

As announced in the last newsletter, our chief translator, the *Rev. Charles Chao*, undertook a six month tour of South-east Asia. The two main aims of Mr Chao's visit were: (1) to gain an up to date assessment of the situation among the churches in the East; (2) to expand the literature work of the RTF, particularly in Taiwan (Formosa).

As can be seen from his report, Mr Chao had many opportunities to speak in churches, seminaries and schools. He thus gained

valuable information about the needs of the Church as well as making contacts for the sale of RTF literature.

While in *Taiwan* Mr Chao supervised the opening of an office and literature centre in Taipei. This is to be the new centre for RTF work in South-east Asia. A well-qualified Chinese college teacher who has had experience in translation work and literature distribution has been appointed business manager on a temporary basis.

The latest news is that Mr Chao plans to go to Taiwan and carry on his translation work at the new centre.

In America

In September *Dr. Samuel Boyle* resigned as Executive Director of the RTF in order to take up full-time work for the next three years. Every effort was made to persuade him to continue full-time with the RTF, but he felt a strong call to the new work. He has not severed his connection with the Fellowship and will continue to serve the Fellowship in every way possible. He has been appointed President of the Board of Directors.

The *Rev. Lester Kilpatrick*, who takes over the administrative responsibility, is now designated Secretary/Treasurer.

In Britain

The British Board met in Edinburgh on 27th April. There was a good attendance at the public meeting in the evening.

The Board has decided to hold its meetings annually instead of every two years as it has done until now. The next meeting therefore will take place (D.V.) in London on *Tuesday, 19th April, 1966*. The public meeting will be held that evening at 6.30 p.m. in Westminster Chapel (Institute Hall) when the speaker will be *Dr. J. I. Packer*.

The Fellowship has suffered a great loss through the death of *Dr. M. G. Tallach*. An elder in the Free Presbyterian Church, Dr. Tallach joined the British Committee (as it was then known) soon after its formation, and represented the interests of the Fellowship at his Church's Synod. We give thanks to God for one who was so faithful to the truth and so Christ-like in his life. Our sincere sympathy is extended to his wife and daughter.

In The Future

Although the publication of the magazine has continued throughout the year, work on the translation of books has been held up because of Mr Chao's travels. The Rev. Watson Soong is now completing the translation of Calvin's *Commentary on Romans*

and Mr Chao has resumed work on *Evangelism and the Sovereignty of God*. The British Board have put forward four new titles for translation. It is hoped that a start will be made on these soon.

We are most grateful for your continued faithful support of this work.

Yours sincerely,

JOHN J. MURRAY, Secretary.

48 Dartmouth Park Road, London, N.W.5.

STRIKING FACTS

A faithful minister, now in glory, who was supplying the place of the minister of S——, visited the sick-bed of a parishioner. Upon telling him that he was a sinner, that he had broken the law of God, etc., the poor dying creature, collecting all his strength, rose up from his bed, and with great indignation demanded of the minister, "Who has been telling you that I am a sinner? I a sinner! Let me know who has said this, for I have a little money, and I'll go to law with him."

* * * *

It was a Sabbath evening, and a young woman (who had been employed during the week at a factory, and had spent this day, as too many do, in idle forgetfulness of the great end for which it was ordained) was walking in her father's garden, when she heard the bell at A—— giving warning for service. "Oh," said she to herself, "I can while an hour or two away by going to church. I'll go," and immediately set off. Arrived at the place of worship, she made herself comfortable in the pew, to pass the hour as easily as she could. She does not remember anything of the sermon until, in the midst of his discourse, the minister paused and said, "Ask yourselves, my friends, with what motives you are come to church. Various are the motives of the different persons in the congregation. Some come to the house of God merely to while an hour away. Fearful thought!" How much was our friend struck with these words, knowing that this was her case, though the minister could not know it. She had never given utterance to her thoughts, and he was in the desk when she reached church, yet she fancied he looked directly at her. From that moment she seemed to hear with different ears. Her soul was arrested, her conscience was aroused, her past sins, in thought, word, and deed, crowded on her memory, and tears became her sorrowful meat. The church became the place of constant resort, no longer to while away time, but to ascertain

if so be there was any hope for her. Long and painful was her struggle with the law, with fear, with her own natural ignorance of the Lord's ways. Worldly habits were given up, worldly companions left; but at length the light of the Lord's countenance shone on her soul, the salvation of Jesus was rested on, and she has found peace. Not a more diligent attender on the "means of grace" can be found anywhere than the subject of these few lines.—A. H.

OBITUARY

The late Miss Chrissie Mackenzie, Gairloch

It is a constant pleasure and encouragement to recall to mind the lives and example of those who in their day adorned the doctrine of God their Saviour in all things. Godly women have been called to undertake noble service under the Gospel dispensation so that the devotion of Mary Magdalene and her companions does, in crucial circumstances, altogether outshine that of the disciples and we may believe that such a situation is, in measure, repeated down through the generations. The life of Miss Mackenzie, certainly, leaves the impression of one who was greatly devoted to the interests of Christ and His kingdom. As she occupied a position of trust, as teacher for many years in the school of Badachro on the south side of Gairloch, she conscientiously made use of that position to inculcate the maxims of vital Christianity, and it cannot be doubted but that the pupils who passed through her hands remain indebted all their days to a teacher who so surely sought their spiritual as well as their temporal welfare.

Chrissie Mackenzie was born of eminently God-fearing parents, Mr and Mrs John Mackenzie (see F.P. Magazine vol. LII pp. 210-213) at Port Henderson, south-side of Gairloch on the 1st October, 1896. Despite the careful upbringing which she thus received, it was not, however, until late in her twenties that a true saving change was wrought in her soul. This great event she owed under the hand of God to the faithfulness to her soul of her godly father. While teaching in Fife at this time Miss Mackenzie had need of an operation which occasioned a period of convalescence at her own home. It was then that her father took her aside to remonstrate with her over the need of her soul and declared to her that had she died in hospital she would, as an unregenerate person, have surely gone to a lost eternity. He advised her to seek the Lord without delay, and this faithful dealing by a "next of kin" had the desired result and a deep

impression was made on her mind out of which she endeavoured to seek unto the God of mercy. This can never be a vain work and deliverance came to Chrissie's soul at the time of one of the prayer meetings while attending a Communion season at Plockton. The words that were then applied to give liberty to her distressed soul were those of I John i: 7, "the blood of Jesus Christ his Son cleanseth us from all sin," and there ensued in Miss Mackenzie's experience a period of much joy as she rejoiced in the God of her salvation.

This joy only continued for a time and she was to know the experience common to the Lord's people of journeying through the wilderness where there are enemies from without and within and the victory must be by faith. At times she was cast down in spirit but, by virtue of renewed supplies of grace, she made her way steadily forward through life's pathway to the desired haven. On the way, she had time and strength to think of others so that from her lips there issued from time to time a rebuke to sinners and also the commendation to them of Christ as the Saviour of such. Her godliness was, therefore, most practical, and this was further shown in her diligence in attending to the services of the sanctuary, her interest in and affection for the people of God and her wrestlings on behalf of the Redeemer's kingdom at a throne of Grace. From June, 1926, she made a public profession of Christ her Saviour as a member in full communion in the Gairloch, and it was a witnessing for righteousness in Gairloch and in the surrounding congregations where she was frequently found at the times of Communion.

Her last illness was to continue for about two years when it became increasingly evident to her friends that this bright witness was not to be left much longer with the Church below. She was, however, able to attend the public worship till near the end, such was her manifest delight in the gates of Sion. Monday, the 27th of May, 1963, was to be the day of her final victory in Jesus when she passed to join the company of the "spirits of just men made perfect" in the heavenly Jerusalem. On the previous Sabbath she acknowledged the near presence of her Saviour as she did again two hours before her death. Her last months on earth were, like her previous life, a time of constant witness on the Lord's side and she advised young and old to seek the Lord and encouraged the Lord's people to continue steadfast in the faith. The breach left by her death will not easily be filled and the Church on earth may mourn the loss of one who was still some three years short of the "three-score years and ten." May many like-minded be raised up in Gairloch to serve Him who is the same, yesterday, today and forever!—A. M.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 253)

5. Ma thà fathasd do chridhe a seasamh air ais, thoir fa'n ear a bhuannachd mhòr a bhiodh agad leis a bhàs, thairis air gach nì a shealbhaich thù riamh air thalamh; agus sin (1) A thaobh do cho-chomunn ri Dia, (2) A thaobh do cho-chomunn ris na naoimh.

(1) Air son do cho-chomunn ri Dia: thà àm do dheanamh iomlan a nis air teachd: bithidh t-anam an ùine ghearr 'n a sheasamh fodh chomhair gnùis Dhé, agus bithidh aige fìor dhol a mach agus dealradh a ghlòir-san air. Ann an so tha t-anam fada bho Dhia, cha'n eil gathan a ghlòir-san ga'd a bhualadh ach air am fiaradh agus gu fann; ach an ùine ghearr bithidh iad dìreach air, agus an sin seasaidh a ghrian, mar a rinn i ann an Gibeon; cha bhi aon neul na dol fodha oirre. O cia mar a bhuineadh dhà so t-anam a lìonadh le miannaibh a bhi air do rùsgadh.

(2) A thaobh co-chomunn ris na naoimh, an so tha dà-rìreadh, co-chomunn againn riutha de'n t-seorsa iosal: ach tha'n co-chomunn so cho mòr air a dheanamh searbh le fuigheal truailidheachd, agus nach eil riarachadh ann; mar is e'm phlàigh is motha is urrain tuiteam air a chealgaire, bhi gabhail còmhnuidh ann an eaglais neo-thruaillidh, mar sin is e'n cràdh is motha do spiorad aon de'n a naoimh a bhi gabhail còmhnuidh ann an eaglais a tha truailidh agus troimh a cheile; ach 'n uair a leigeas am bàs a stigh sibh a dh'ionnsuidh co-chruinneachadh glòrmhor spioradan na'm firean air an deanamh foirfe bithidh agaibh an sin miann bhur cridheachan; agus an so cha'n urrain sibh gu h-iomlan dlùthachadh a stigh r'a cheile; seadh, cha'n urrain sibh gu h-iomlan. Ciod e'mi-òrdugh, a mì-rian, agus am faotainn coire do aon a cheile a tà an so. ciod e'n co-chòrdadh iomlan beannaichte a tha'n sin. Ann an neamh tha gach naomh a gràdhachadh chaich mar e fein, tha iad uile gu leir ionmhuinn. O m'anam luathaich ort air falbh bho ghairidh nan leomhan agus bho bheanntaibh Bheter (dealachadh) Dàn. ii. 17: bho naoimh air an roinn, a dh'ionnsuidh na beanntaibh mirr sin, agus tulaich na tùis: thà thù nis a dol a dh'ionnsuidh do shluaigh fein, mar a tha briathran an Abstoil a ciallachadh, II. Cor. v. 8.

6. Mar a dean so a chùis, thoir fa'n ear ciod e na h-eallaichean trom a shaoras am bàs do ghuailllean bh'uaihte. Anns a phàilliunn so tha sinn ri osnaich, air dhuinn a bhi fodh uallaich. 1. Le trioblaidean cuirp, cia cho fìor 's a gheibh sinn an ràdh sin aig *Theophrastus*, "Tha'n t-anam a paigheadh màl trom air son an taighe anns am bheil e nis a gabhail còmhnuidh," ach cha'n

eil cuirp air an glòrachadh, air an luchdachadh le leithid sin de chudtroman; is e'm bàs an lighiche is fearr; leighisidh e bho gach uile thrioblaid còmhla. 2. Leis a pheacadh a bhi gabhail còmhnuidh annain; tha so a toirt oirne a bhi'g osnaich bho'n a chridhe, Rom. vii. 24. "Ach an tì a thuair bàs, rinneadh saor e o an pheacadh." Rom. vi. 7. An do sgrios fireanachadh a chumhachd damanaidh, agus naomhachadh a chumhachd rioghachaidh, mar sin sgriosaidh glòrachadh a dhearbhaibh bhith agus a chumail beo. 3. Bithidh sinn ag osnaich fodh bhuairidhean ann an so, ach cho luath 's a tha sinn a mach as a choluinn tha sinn far nach ruig buaireadh oirne. Aon uair 's gun ruig thù neamh, faodaidh tù ràdh, Nis a Shatain, tha mi'n so far nach urrain dhutsa teachd; oir mar a tha mhuinntir dhamanaichte ann an ifrinn air an ceangal suas anns a pheacadh agus ann an truaigh a chum 's nach urrain an suidheachadh a bhi air atharrachadh, mar sin tha naomh air an glòrachadh, air an ceangal ann an naomhachd agus ann an glòir, agus nach urrain iad a bhi air an gluasad. 4. Ann an so tha sinn ri osnaich fodh aireamh thrioblaidean agus àmhghairean, ach an sin bithidh làithean ar bròin air an oriochnachadh. Siabaidh Dia gach deur bho 'ur sùilean. O, uime sin, luathaichheadh-mid air falbh a chum gu'm bi againn fois.

7. Ma tha thù fathasd, mar Lot ann an Sodom, a deanamh dàil, an sin, anns an àite mu dheireadh, ceasnaich gach nì bhitheadh air a thoirt air adhart agus gach argumaid a dh'fhaod-te a chleachdadh air son ùine nì's fhaide air an talamh. C'air son am bheil thù mì-thoileach am bàs fhaotainn?

Cur an aghaidh 1. O tha mòran dhaimhean agam anns an t-saoghal agus cha'n eil fhios agam ciod a dh'eireas dhoibh 'n uair a tha mise air falbh.

Freagairt. Ma tha dragh ort a thaobh an cuirp agus an suidheachadh bho'n leth a' muigh, c'ar son nach sàsuicheadh am focal sin thu, "Fàg do dhilleachdain, gleidhidh mise beo iad; agus cuireadh do bhantraichean an dòchas annam-sa." Ier. xlix. 11. Tha aig *Luther*, 'n a thiomnadh deireannach, na briathran so, "Thighearna, thug thù dhomh bean agus clann, cha'n eil nì agam a dh'fhàgas mi aca ach tha mi ga'n earbsa Riut-sa. O Athair nan dilleachdan, agus a Bhreitheamh nam banntrach, beathaich, gleidh, agus teagaisg iad." Na'm bheil iomagain ort a thaobh an anamaibh? Cha'n urrainn dhuit an iompachadh, ged a mhaireadh tù beo, agus 's urrain Dia toirt air t-ùrnuighean agus do chomhairlean a ghleidheadh beo, agus a fhreagairt dhà'n taobh 'n uair a tha thusa marbh.

Cur an aghaidh 2. Bu toil leam fantuinn beo a chum an tuilleadh seirbhis a dheanamh do Dhia anns an t-saoghal.

Freagairt. Seadh, ach mar eil an tuilleadh seirbhis Aige dhuit anns an t-saoghal so, c'ar son nach abradh tù maille ri Daibhidh, "Mar a toil Leis feum a dheanamh dhiom ni's fhaide, thà mi'n so, deanadh E rium an ni is àill Leis." Anns an t-saoghal so cha'n eil an còr agad r'a dheanamh, ach thà E ga d' ghairm a chùim na h-obair agus na seirbhis is àirde air neamh; agus a' ni dh'fhaodadh tù dheanamh air a shon an so, is urrain E dheanamh le làmhnan eile.

Cur an aghaidh 3. Cha'n eil mi uile gu leir ullamh fathasd, cha'n eil mi am bhean-phòsda, gu h-iomlan air a h-ullachadh fodh chomhair a fir-pòsda.

Freagairt. Thà t-fhireanachadh iomlan a cheana, ged nach eil do naomhachadh mar sin; agus is bàs fhaotainn an dòigh anns am bi e mar sin; agus gus an sin bithidh aige a neo-iomlanachdan agus a theachdan gearr.

Cur an aghaidh 4. O, ach thà feum agam air dearbh-bheachd; na'm bitheadh sin agam, dh'fhaodainn bàsachadh anns a mhòmaint so.

Freagairt. Seadh, ann an so tha e stad dà-rìreadh; ach an sin thoiribh fa'n ear, gu'm bheil a bhi toileach bho'n a chridhe a bhi fàgail an t-saoghail uile a chùim agus gu'm bitheadh sibh saor bho'n a pheacadh, agus a bhi maille ri Dia, na nì a tha dlùth dà-rìreadh do'n dearbh-bheachd a tha sibh a miannachadh; Cha robh duine feolmhor air bith riamh toileach bàs fhaotainn air son an aobhair sin.

Agus mar sin chuir mi crìoch nan cùisean so, a tha beantainn cho dlùth ri cor sluagh Dhé, anns gach seorsa suidheachadh dha'm beatha, agus theagaisg mi iad cia mar a b'urrain an cridheachan a ghleidheadh anns gach suidheachadh dhiubh sin. A ris nì mi co-chur dhe'n iomlan.

(R'a leantuinn)

NOTES AND COMMENTS

Religious Instruction in Schools Defended

We have been made aware recently of influences at work opposed to the teaching of the Bible and the Christian faith in our public schools. The fact that in American schools, no religious instruction is permitted, is cited as an example for us to follow. It is argued that if religious instruction is to be given, the children should be informed about all types of religion, e.g. Hinduism, as well as the Christian religion. This propaganda is indicative of the increasing activities of Humanists and their like. But it is gratifying to read what Miss Hilda Fleming, headmistress of George Watson's Ladies' College, had to say on this subject in

a talk in Edinburgh. The new pressure in educational circles to abolish the morning "school assembly," and attacks on the teaching of Scripture were criticised by Miss Fleming who said, that the true function of school assembly was Christian Worship, to teach an awareness of God, and to build up in the children's memories the great passages of Scripture. It seems from this report of Miss Fleming's talk that we were right in our fears about rising opposition to Christian religious instruction in our schools. The Kingdom of darkness is active against the Kingdom and Word of the Lord and Saviour Jesus Christ: one sad aspect of this matter is, that so many parents are not interested in the instruction of their children in the knowledge of the Bible.

The B.B.C. Rejects Criticism

In their Annual Report, published last November, the B.B.C. defends itself against those who have condemned some radio and television programmes and have called for a 'clean up.' The Report refers to some who may have genuine anxiety about standards and to others as people "whose main preoccupation seems to be to organise protest." We suspect that the latter have 'hurt' the B.B.C. with substantial evidence against undesirable programmes and with strong support from members of the public. The Report states that the B.B.C. is ready to consider criticism that was "specific or constructive rather than generalised and negative." It believed there was nothing to be achieved by coercion or censorship from outside. This means that the public and licence-holders are to hold back criticism when negative and condemnatory. Negative criticism is surely vital in its own place. And it appears that the B.B.C. would eliminate all outside objections to what members of the public may consider objectionable. It has been made abundantly clear by debate in Parliament that some men in positions of control in the B.B.C. should go, for the public good. Those at the head of the B.B.C. also report that more money is required to run the organisation. An enquiry into the fantastic and abnormal salaries paid to entertainers is long overdue.

British Medical Association Disturbed

Last December, a Bill for reform of the Law regarding abortion was given its second reading in The House of Lords. The Bill seeks to give greater liberty in connection with this practice. The British Medical Association, through its secretary, Dr. W. Stevenson, said: "We are disturbed that this Bill should be under consideration before considered medical opinion is obtained." Whatever views the conservative medical attitude to abortion may express, it seems very strange that a Bill should be introduced without prior consultation with the medical profession. Whatever

human suffering or necessity may permit as to this operation by medical men, the Bill in question if it becomes Law, may well give much liberty to immoral and unscrupulous persons. The British Medical Association are also seriously concerned over the implications of the Brain report on drug addiction. The Report gives figures showing a serious rise in drug addiction, especially among young people. The Association stated that they fully realised the importance and emergency of the drug problem. We would add this comment, that all true Christians should give careful and serious consideration to the question of the dangers which are liable to be linked up with a careless and thoughtless use of drugs. We have not only alcoholics as a problem in our midst; but now we are warned that we have drug addiction as a problem throughout the nation. Paul preached to Felix regarding righteousness, temperance and judgment to come. Temperance in its Scriptural meaning and application requires to be expounded to this generation, along with righteousness and judgment to come.

Church of Scotland Members Removed from Communion Roll

Forty-one members of St. Giles' congregation of The Church of Scotland, Elgin, were removed from the 'main' Roll of members in full communion, because they failed to attend Communion services and to support the Church financially. The minister, Rev. R. J. Henderson, stated that other members had been warned that unless they show more interest in the Church, they will be taken off the Roll next year. It seems that these members have not been attending the regular weekly services and that their absence from Communion services has been the main aspect of their conduct calling for Church action. The question in the light of the Word of God is — should these persons have ever been accepted as members in full Communion in the professed Christian Church? When unconverted people are recognised as Christians worthy to sit at the Lord's Table, it is here one finds the root of this deplorable state of affairs. The preaching of all the doctrines of the Word of God and the Gospel of Christ in a faithful manner, would reveal to men and women where they stand in relation to Christ and the Lord's Table; and this supported with Scriptural government by Kirk-Sessions. But it is no exaggeration to say that these things are lacking to a great extent throughout the Church of Scotland. It is no wonder to us that, as a consequence, some ministers find the resultant laxity and indifference of their members even to the Church as an organisation, to be grievous and unpalatable, forcing them to take drastic action. Genuine Church members in the Christian Church are those who love the Lord Jesus Christ in sincerity and bear spiritual and moral fruit accordingly.

The Birch

There have been calls from various responsible quarters lately for the reintroduction of the birch as a means of punishing those guilty of vicious and wicked crimes of assault, with bottles, knives and other ugly weapons. Councillor John MacIntosh of Glasgow Corporation, asked the Corporation some time ago to approach the Secretary of State for Scotland to reintroduce birching for afore-said crimes and also serious cases of vandalism. We cannot but support any demand for the reintroduction of this form of punishment. Crime surely "pays" when brutal men are but confined, sheltered and fed in our prisons at the taxpayers expense. The Word of God allows the rod to be used for the fools back.

CHURCH NOTES

Communion

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

Kirk-Session and Deacons' Court Records

The minute books of Kirk-Sessions and Deacons' Courts are to be sent to respective Presbyteries for examination as soon as possible.—Robert R. Sinclair, Clerk of Synod.

Congregational Financial Statements

Treasurers of Congregations are to send their Financial Statements for the year ended 31st December, 1965, to respective Presbyteries for examination as soon as possible.—Robert R. Sinclair, Clerk of Synod.

Ballifeary Home of Rest

The Ballifeary Home of Rest completed its first full year as a Home, maintained by the Church for the aged, in August of last year, and accordingly, the running of the Home over the year was reviewed by the Committee in charge. 1. In the rearrangements

following the measures which the Committee felt were necessary to adopt, the position of Matron became vacant.

2. In order therefore to fill the position of Matron of the Home, the Committee invite applications from any of our people, preferably with nursing experience, who possess the appropriate qualifications, and who may feel that here is an opportunity of engaging in work of a worth-while nature. Any such persons should apply to Mr Angus A. MacKenzie, C.A., 3 Bank Lane, Inverness.

Meantime, the management of the Home is in the hands of Mrs Wm. Sim, whose services the Committee were able in the Lord's providence to secure temporarily.—A. F. Mackay, Convener.

Induction at Gairloch

On 17th November the Western Presbytery met in Gairloch Free Presbyterian Church to induct the Rev. Alfred E. W. MacDonald, M.A. to the pastoral charge of the Congregation there. A large congregation assembled, including friends as far north as Tain, and as far west as Lewis. The Rev. D. A. MacLean, Bracadale, Moderator of Presbytery, preached from I Cor. xv. 58, and after public worship, Mr MacDonald answered the Questions and signed the Formula in presence of the Congregation. Thereafter, the Moderator, in name of the Presbytery and by the authority of the Great Head of the Church, inducted Mr MacDonald to the pastoral charge of the Congregation, and along with the other members present, gave him the right hand of fellowship. The newly inducted pastor was then addressed by the Clerk and the Congregation was addressed by Rev. Alexander Murray. The Call had been signed by 24 members and 223 adherents, and the settlement was very harmonious. Our prayer is that the newly begun ministry may be richly blessed to the strengthening of the Lord's people and the conversion of those who are still without God and without hope in the world.

—J. Colquhoun, Clerk of Presbytery.

Induction at Halkirk

On the evening of Tuesday, 30th November, the Rev. Don A. MacLean, M.A., was inducted by the Northern Presbytery to the joint charge of Halkirk and Helmsdale. Although the weather was wintry with snow and ice, a fairly large congregation of our people with some strangers among them and friends mainly from Wick attended the service, filling the greater part of the Halkirk Church.

The Moderator, Rev. Alex. MacPherson, preached from the words in I Cor. iv., verse 16: "Wherefore I beseech you, be ye followers of me," a most appropriate sermon, which was attentively followed by the congregation. The main matters dealt with

were the Christian relationship between such a pastor as Paul and the Corinthian Church, as indicating the true and scriptural connection which ought to prevail between pastor and people, in mutual esteem, strong bond of love and gracious gospel fellowship; the unhappy conditions of the Corinthian Church, divided by party faction, which had called for the apostle's intervention, as congregations should be ready to receive the ambassadors of Christ in the spirit of love and forbearance; the remedy, that they lay aside such sins as worldly wisdom, pride, and selfishness, and seek a greater degree of sanctification and regenerating grace, in short, in the highest sense, to follow the example of the Apostle.

After sermon, the clerk gave a narrative of the steps in preparing the Call after which Mr MacLean stood and the customary questions were put to him, all of which he answered satisfactorily and he signed the Formula. The Moderator then engaged in solemn prayer and in the name of the Presbytery and by authority of the Divine Head of the Church, inducted Mr MacLean to the charge of the congregation. The right hand of fellowship was given by members of the Presbytery. The Moderator addressed Mr MacLean on the work of the ministry, the public and private duties of his office, his pastoral work of visitation of his people, his ordinary Christian walk and conversation, and finally the great and responsible task of preaching the gospel. The congregation was in turn addressed in suitable words by Rev. A. F. MacKay who pointed out to them the great and special favour from the Divine Head of the Church in that night's settlement of a pastor over them, their attitude to the gospel message he brought to them and the encouragement they were expected to give their pastor in his public and private work. Rev. R. R. Sinclair, who had acted as Moderator during the vacancy, in the course of a few remarks of welcome to the newly inducted minister, recalled the first days of the Halkirk congregation when services were held in the open air on the very site of the church where they met that evening, and the previous ministers of the congregation of whom Mr MacLean was the fifth, concluding with a welcome to the parish and Presbytery where the accession of a minister was so sorely needed. Like the apostle of old, "I am glad of the coming of Stephanas," concluded Mr Sinclair. A letter from Rev. D. A. MacFarlane was read, tendering cordial hopes of an abundant blessing upon the ministry in the congregation and upon the people. Mr MacLean repaired to the outer door to shake hands with the people as they passed out, and the proceedings were brought to a close with the Benediction.

It is a most gratifying and providential kindness on the Lord's part to the congregation, that after such a short vacancy, especially

when the Presbytery is at present so weak in membership and so many empty congregations among us, that this settlement should have taken place. For this the Presbytery and the friends of the Church and the Halkirk and Helmsdale congregation have great cause for thankfulness to the Most High. We pray that the rich blessing of heaven may be given to pastor and people at the beginning of what is hoped will be in the divine goodness a long, prosperous and happy gospel ministry.—A. F. MacKay, Clerk.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Mrs MacKellar, Tarbert, £5; Miss G. MacKay, Farr, £3, both per Mr J. G.

Home Mission Fund.—Mr R. D. Nicolson, Penifiler, £2; Miss G. MacKay, £2, both per Mr J. G.

Foreign Mission Fund.—Mrs Peek, Melbost, per Rev. D. M. MacLeod, "In memory of her sisters, Misses Annie and Maggie Morrison," £100; J. & R. MacDonald, Ardheslaig, £2 for Hospital; Anon, Finsbay postmark, £1; Ontario Friends, £12; Anon, Inverness postmark, £250; Bracklock Mantelpiece Mission Box, £3; Friend, Sleat, £5 for Transport; J. M. Banks, Farnham, £1 15s 3d; A Friend, £10; R. D. Nicolson, Penifiler, £2, last three per Mr J. G.

College and Library Fund.—Mrs Peek, Melbost, per Rev. D. M. MacLeod, "In memory of her sisters, Misses Annie and Maggie Morrison," £100; Friend, Sleat, £6.

Aged and Infirm Ministers', etc., Fund.—Miss G. MacKay, Farr, £2; F.P., 8/-, both per Mr J. G.

Dominion and Colonial Mission Fund.—Mr and Mrs Esson, Christchurch, per Mr J. G., £6 10/-.

Mission to the Jews Fund.—Mrs Peek, Melbost, per Rev. D. M. MacLeod, "In memory of her sisters, Misses Annie and Maggie Morrison," £100 for Bibles for Jews.

Home of Rest Fund.—Mrs Peek, Melbost, per Rev. D. M. MacLeod, "In memory of her sisters, Misses Annie and Maggie Morrison," £100; J. & R. MacDonald, Ardheslaig, £3; Ontario Friends, £2; Bracklock Mantelpiece Mission Box, £2; MacLean, North Uist, £2; Friends, £5, both per Rev. A. F. M.; Miss G. MacKay, Farr, £2; Mrs MacLennan, Bracklock, £5, both per Mr J. G.

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

Publications Fund.—Mr I. B., Matiere, N.Z., £2 13s 3d; Mr J. M., Glendale 18/-.

On behalf of the Trinitarian Bible Society.—Mrs M. B. Dundee, £1 8/-; Two friends, Inverness, £1; Mr R. D. N., Penifiler, £1; Raasay Congregation Thanksgiving day collection, £20; Lairg Thanksgiving Day collection, £20.

Welfare of Youth Fund.—Friend, Inverness, £2; Miss K. M., Portree, 8/-; Ontario Friends, £3; R. M., Skye (with thanks for suggestion), £5 5/-; Miss M. S., Glasgow £1.

Free Distribution Magazine Fund.—Mr A. M., Brackloch, 10/-; Miss M. S., Kyle, £1; Mrs S. S., Kirkhill, 8/-; Miss C. M., Edinburgh, 8/-; Mr D. M., Leverburgh, 18/-; Miss A. M., Inverasdale, 8/6; Mrs C. M., Culkein, 6/-; Mrs M. B., Kishorn, 8/-; Mr J. K. H., Berkhamstead, 19/5; Mrs C. M., Grimsay, 5/10; Mr A. C., Logie, 8/-; Miss J. M., Leckmelm,

8/-; Miss K. M., Dingwall, 8/-; Mr A. F., Clunes, £1 3s 2d; Ontario Friends, £1 2s 6d; Mr G. B., Cardross, 8/-; Miss A. M., Halladale, £1; Mrs C. M., Leckmelm, £1; Mr A. M., Drumbeg, 8/-.

The following lists sent in for publication:—

Lochcarron Congregation.—Mr R. Macrae acknowledges with sincere thanks: £4 from Miss MacKenzie, Balnacra (now of Glasgow), for Sustentation Fund.

Applecross Congregation.—Mr C. Gillies acknowledges with sincere thanks, £3 for Car Park from Two Friends, Miltown.

St. Jude's Congregation.—Mr J. Gillies acknowledges with sincere thanks: £2 from M. B., Glasgow, for Foreign Mission; £5 for Foreign Mission and £5 for Home of Rest from "A Friend"; £1 from Miss N. H., Glasgow, per Rev. D. MacL., for Sustentation Fund; A Friend, per T. MacK., £1; Anon, £5; Anon, £2, all for Church decoration; Anon, £1, for College Fund.

Lochinver Congregation.—Rev. Alex. Macaskill acknowledges £5 from Mr J. Clark, Inchnadamph, for Sustentation Fund.

Mbumba Hospital.—Mr J. Van Woerden acknowledges with sincere thanks, £1,500 from Mission Friends in Holland, per Mrs Mjinders-Van Woerden (4/10/65).

Inverness Ladies' Southern Rhodesian Mission Fund.—Mrs MacKay, F.P. Manse, Inverness, £94 7s 9d, collected at Meeting.

Bayhead, North Uist, Congregation.—Mr M. J. Macdonald acknowledges with sincere thanks: Two Friends, £5 for Communion Expenses; Skye Friend, £5 for Congregational purposes; Stornoway Friend, £3 for Car Maintenance; Glasgow Friend, £3 for Claddach Mission House Repairs; Friend, North Coast, Applecross, £1; Friend, North Uist, £5; Friend, Raasay, £5; R. MacKenzie, Inverness, £5, all four for Sustentation Fund, all donations per Rev. A. M.

Raasay Congregation.—Mr N. MacLeod acknowledges with grateful thanks: £1 for Foreign Mission from Mr and Mrs M. Nicolson, Torren, per N. MacLeod, Elder; £1 for Communion Expenses from Raasay Friend; £1 from Anon, Glasgow, for Foreign Mission, "A Righteous Man's Memorial."

Fort William Church Extension Fund.—Mr I. Matheson acknowledges with sincere thanks: Friend, Dingwall, £5; Mrs MacPherson, £3; Mrs Nicolson, £2, all three per Rev. J. A. MacD.; D. M., £5; D. MacL., £1; D. M., £3; Mr MacLeod, Cedar Cottage, £1; "Liverpool Friend," £5; "Ardgour Friend," £1; Glasgow Friend, £1; Friend of the Cause, £2; Mrs McKellar, £2; Edinburgh Friend, £1; Friend, £2; "In loving memory of Rev. J. MacLachlan," £5; Stornoway Friend, £10; A Fond Friend, £3; Friend, Raasay, £5; Uig Friend, £5; Uig Friend, £3; Friend, Raasay, £1; Friend, Raasay, £1, last eight per Rev. J. A. MacD.

Gairloch Congregation.—Mr H. MacLeod acknowledges with sincere thanks: £5 for Manse Repairs from Stornoway Friend, per Rev. A. MacD.; £5 from C. Urquhart, Luibmor, Achnasheen, for Sustentation Fund; £5 for Sustentation Fund and £2 for Home Mission Fund from Mrs Duncan, Boston, U.S.A.

Kinlochbervie and Scourie Manse Building Fund.—Mr D. N. MacLeod, Treasurer of Kinlochbervie Congregation, acknowledges with sincere thanks, £12 from Friends.

London Church Building and Manse Purchase Fund.—Mr J. Campbell, Treasurer, acknowledges: £2 from An Adherent; £5 from J. Graham, Lochinver; £3 from E. Morrison, Kinlochbervie; £30 from Two Friends, Inverness, last three per Rev. D. B. MacL.

Staffin Congregation.—Mr D. Gordon acknowledges with sincere thanks, £10 from Anon, in memory of our beloved Pastor, the late Rev. John Martin, and £5 from Young Friend, Glasgow, both for Sustentation Fund.

North Tolsta Congregation.—Mr A. Nicolson, Treasurer, acknowledges with sincere thanks, £2 from Ardesier Friend from Sustentation Fund.