

The
Free Presbyterian Magazine
and Monthly Record

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THE MAGAZINES

At a recent meeting of the Church's Magazine Committee a number of matters were considered as to the printing of the Free Presbyterian Magazine and the Young People's Magazine, and their format and their despatch.

The printing firm of John G. Eccles, 28 High Street, Inverness, have now been given the work of printing and despatching the magazines. The two young men, Messrs Macaskill, who run this firm, belong to the Free Presbyterian Church of Scotland and are anxious to issue the magazines efficiently and promptly.

We trust that readers will like the new form of the front page of the magazine cover. The Committee, after very careful consideration decided that it was time for some alteration to be made.

As our readers know, Mr John Grant, Inverness, Hon. Publications Treasurer, passed away last August. His long and faithful service to the Church in connection with the magazines was a labour of love on his part, toward his divine Master and the Church at home and abroad. A new appointment has been made, and Mr Roderick MacKenzie, C.A., 10 Beaufort Road, Inverness, is now the Publications Treasurer.

Over quite a period of time the magazines have been coming into the hands of readers very late in the month, which was very inconvenient for more reasons than one. This, however, was not the fault of the editors nor of the willing helpers of St. Jude's congregation who in recent times undertook the actual despatch of the magazines after receiving delivery from the printers. Under Mr A. E. Alexander, of Dumbarton, they rendered excellent service and we would express our appreciation to each one of them.

The number of magazines sold each month seems to remain at the same figure without signs of any definite increase. It is thought that there are still people even within the Church and are interested in the Church, who yet do not purchase one or other of the maga-

zines, although they could well afford to do so. We appeal to any such, if and when they may be made aware of these observations, to begin buying one or both magazines, that they might find spiritual benefit in the reading of them.

There is testimony even from outwith the Church that the magazines provide reading material satisfying to the Lord's people and those who are devoted to the Reformed faith, in those days of sad declension as to doctrine and practice. The Young People's Magazine is suitably adapted to young readers yet keeping always in line with the doctrine that is according to godliness. The magazines are of course a constant and regular means by which the distinctive witness of our Church is put on record. This record began with the first number in May, 1896, bearing on the cover, as the magazine does now, the appropriate Scripture: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." — (Psalm lx, v. 4).

Ministers and others who understand the character of the reading material required by the magazines should make every endeavour to assist the editors by sending in suitable original articles, sermons and extracts, and reviews of books, and notes on current affairs etc.

The divine guidance of the Spirit of truth is greatly and constantly required in issuing these publications, if God's Word is to be honoured and His divine blessing enjoyed by editors and readers. We request the prayers of all those who love our Lord Jesus Christ in sincerity and who desire the coming of God's Kingdom in these days. The Apostle Paul appealed to his fellow believers thus: "Brethren, pray for us"; and we cannot do better than follow his example in this regard.

GOD CALLING THE WICKED TO REPENTANCE

A sermon by John Kennedy, D.D., Dingwall

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."
—Ezek. xxxiii. 11.

This message from God contains, in the form of an oath, a declaration regarding Himself, and, with earnestness most intense, conveys a call to the house of Israel. The declaration and the call are therefore the two things to which the text demands our attention.

1. In considering the DECLARATION, we must first attend to the import and then to the form of it — to what God tells us, and to how He tells it.

“I have no pleasure in the death of the wicked.” And yet the wicked dies. He who saith, “I have no pleasure in the death of the wicked,” is He from whom came the message, “O wicked man, thou shalt surely die.” The death of the finally impenitent is taken for granted. It is the mind of God regarding that certain event which the text calls us to consider. This passage gives no countenance to the idea that the death of the wicked is inconsistent with the mercy of God ; for here we have divine mercy proclaimed right over it. In full view of this awful fact, Jehovah asserts His benevolence. Nor is it required, in order that we may reconcile it with the character of God as He is good, that we think of the death of the wicked as something less calamitous than eternal misery. Surely it is not mere temporary suffering nor annihilation, over which Jehovah is exhibiting earnestness so intense. Only those who know not sin can be disposed to modify the retribution.

If a stranger, visiting this country, looked in one of the homes made wretched by vice, some of which are not very far removed from the palace ; or into the cells of our prisons, which are so prominent and so costly as government institutions throughout our land ; or on the sad scene of an execution, at which agents of the crown were present ; — would he be justified in coming to the conclusion that our Sovereign was not benevolent — that such a state of things under her government was an evidence of our Queen’s lack of clemency ? If the crime, on account of which the wretchedness, the bondage, and the execution were elements in the condition of the kingdom, was ignored, it would be no wonder if a conclusion, adverse to the character of our Queen, were drawn from these facts. But let the crime be taken into account — trace to crime these instances of misery, and then not a shadow of suspicion appears to rest on the throne of our kingdom, nor on the name of our Sovereign. A ruler that would forbid the exact exercise of justice in dealing with crime, would, in effect, be quite as oppressive as the most cruel of all despots. The mercy that winked at crime would produce more calamitous results than the sternest tyranny. Even goodness demands a restraint on crime, and punishment for the convicted criminal.

And let it never be forgotten that the death we are now considering, in relation to the government and character of God, is “the death of the wicked.” We must think of his crime when we think of his death — of his having resisted the will, disowned the authority, dishonoured the name, hated the being, and defied the power of God. Can we think of God as infinite in His being ; glory and goodness, without being constrained to conclude that eternal death is the wages due to all who thus sin against Him ? Could we worship a God who, in the full knowledge of what He was, would

award a punishment less than this ? A God not necessarily to this extent just to Himself, could not be infinite, and could not be worshipped. Such awful justice as finds expression in the eternal death of the wicked, you must discover in the divine mode of government, ere you can either revere or love Him who is "over all." If you accept in faith the truth of God's infinity, you must accept as true the awful fact of the eternal death of all the wicked who remain unsaved.

The one pregnant difficulty is the existence of wickedness. While this fact must be assumed, it points to what must, to us, for ever remain an insoluble mystery in its relation to the will of God. But it is due to God, because of His infinite love of righteousness, that His relation to the origin of sin should be regarded without any suspicion ; and it is also due to Him, as Supreme Governor, that to His mind alone the perfect rectitude of this relation should appear. It should be deemed enough by us, if to Him the existence of sin appears to be perfectly consistent with all the glory of His holiness and goodness. Into what awful darkness your mind must enter, if you presume to attempt to occupy, in relation to this, any position except that of adoring silence ! Do not venture, with your imperfect conceptions of the Most High, to imagine that His way of dealing with sin cannot be right, because it appears not so to you. Ignorant of God and, therefore ignorant of sin, men often venture to pass judgment on the moral government of God, as if they had before them a finite being, dealing with some trivial offence. All error has its root in ignorance of God ; all ignorance of what may and should be known of God, in hatred of the light ; and all painful difficulty — all feeling that interfere with our adoration of God, and our admiration of His ways — in the pride which thrusts us beyond our place as creatures in considering the ways of God. At any rate, the existence of sin furnishes an occasion for the infinite display of the very attributes of God on which it seems to cast a shadow — His holiness and His goodness — and a proof that God alone is necessarily infallible ; for it appears that no creature can become so, either in heaven or in earth, except when, by a sovereign exercise of His goodness or of His grace, He involves their life in His own unchangeableness. If the existence of sin forms a dark background before which the glory of Him who alone is immutable all the more brightly appears, let our thoughts regarding its relation to Jehovah's sovereign will, produce the calmness of adoring silence behind the awe which overwhelms us, as we think of its moral hideousness and of its everlasting results.

There is no malevolence in God which could be gratified in the death of the creature of His hands. It is not because He delights

not in mercy that sin has been permitted to exist, and death has been awarded as it wages. This is sufficiently proved by His providence and by His Gospel. Does He not cause His goodness to abound even to the evil and unthankful? Is not the earth, at any rate, a scene on which He makes manifest, in His providential dealings with sinful men, that He is "long-suffering and slow to wrath?" Each moment between birth and death is a fresh proof of this. And if, after a life made up of moments, each of them brightened by the goodness of God, the wicked dies at last, this calamity must be traced, not to lack of benevolence in God, but to impartial justice. And how ample the proof given in the cross that God hath no pleasure in the death of the wicked! There, the death of wicked persons is seen dissociated from them, and endured by a person who is the only Begotten Son of God. There are the deaths of a countless multitude of wicked persons in one great retribution; and in the light of that awful fire, in which the wrath of God is exhaustively expressed, you may read the lesson of this text. They must die, but they so die in Christ that they shall surely live. Their deaths are swallowed up in the death of Him who is their Substitute; and because He alone is crucified, they all shall live. Here we see God dealing with sin apart from the person of the transgressor; and, instead of the guilty criminal, there stands at His bar a person who is His own only Begotten Son. O, how infinitely strong is the proof this affords, that it is from impartial justice, and not from malevolence towards the persons of the guilty, that the sentence comes forth which awards death to the wicked.

But there is more than this in the first statement, in God's declaration regarding Himself, which we have in the text. It tells us that such is the character of God, as revealed in the Gospel, that it is impossible for Him to find pleasure in the death of the wicked.

Now, it is not by ignoring the stern aspect of His character presented, by the law, that you can be enabled to have before your mind the view of His character given in the text. Whatever was, is and must for ever be the character of God, He can never cease to be all He was revealed as being in the days of old. And by the law He reveals Himself now, just as He did then. You as a sinner, have to do with Him under the same aspect of His character, and in the same relation, as Lawgiver and Judge, as they who were under the former dispensation. And only in a way which is quite consistent with all He was, and with all He claimed, and with all He threatened, as the God of Sinai — only when His name is so before you, that you can recognise Him by the same glory which made awful the place of His presence on "the mount

that might be touched, and that burned with fire" — can you possibly attain to hope in His mercy.

Nor is it by concluding that, because God is love, therefore He loveth all, that you can have before you the view of His character presented in the text. Beware of being content with a hope that springs from believing in a love of God, apart from His Christ, and outside of the shelter of the Cross. It may relieve you of a superficial fear. It may excite a feeling of joy and gratitude in your heart. It may beget in you what you may regard as love to God. This love, too, may be the mainspring of very active movements in the bustle of external service; but it leaves you, after all, away from God, ignoring His majesty and holiness, dispensing with His Christ, and enjoying a peace that has been secured by cheating, instead of a purging, of your conscience. The time was, when men openly preached an uncovenanted mercy as the resort of sinners, and laid the smoothness of that doctrine on the sores of the anxious. "Universal love," in these days in which evangelism is in fashion, is but another form in which the same "deceit" is presented to the awakened. This is something from which an unrenewed man can take comfort. It is a pillow on which an alien can lay his head and be at ease far off from God. It keeps out of view the necessity of vital union to Christ, and of turning unto God; and the hope which it inspires can be attained without felt dependence on the sovereign grace, and without submitting to the renewing work of God the Holy Ghost.

"God is love;" but when you hear this, you are not told what must imply the declaration that He loves all, and that, therefore, He loves you. This tells us what He is, as revealed to us in the Cross, and what all who come to Him through Christ will find Him to be. It is on this that faith has to operate. You have no right to regard that love, which is commended in the death of the Son, as embracing you, if you have not yet believed. It is only with the character, not all with the purpose of God, that you have, in the first instance, to do. What right have you to say that He loves all? Have you seen into the heart of God, that you should say, He loves you, until you have reached, as a sinner, through faith, the bosom of His love in Christ? "But may I not think of God loving sinners without ascribing to Him any purpose to save?" God loving a sinner without a purpose to save him! The thing is inconceivable. I would reproach a fellow-sinner if I so conceived of his love. Love to one utterly ruined, and that love commanding resources that are sufficient for salvation, and yet no purpose to use them! Let not men so blaspheme the love of God. "But may I not conceive of God as loving men to the effect of providing salvation, and to the effect of purchasing redemption for them,

without this being followed out to the result of His purpose taking actual effect in their salvation ? ” No, verily. For the love of God is one, as the love of the Three in One. The one love of the one God is the love of the Father, Son, and Holy Ghost. If that love generated in the person of the Father a purpose to provide, and in the person of the Son a purpose to redeem, it must have generated in the person of the Holy Ghost a purpose to apply. You cannot assign one set of objects to it, as the love of the Father, and a different set of objects to it, as “the love of the Spirit.” And there can be no unaccomplished purpose of Jehovah. “My counsel shall stand,” saith the Lord, “and I will do all my pleasure.” “The world” which the Father loved and the Son redeemed, shall by the Spirit be convinced “of sin, righteousness, and judgment,” and thus the Father’s pleasure shall prosper, and the Son’s “travail” be rewarded, through the efficient grace of God the Holy Ghost.

You have no right to attempt to look in on the relation of Divine love to individuals, till first you attain, through faith, to a place among His children. “Secret things belong unto the Lord ;” do not, then, try to share them with Him. In considering the doctrine of the text, you have nothing to do with the question — “Does God love the wicked ? ” It is on the character of God that you are called to look, as He hath revealed this in the cross of His dear Son. You have no right to be influenced in judging of Divine procedure by preconceived ideas of Divine counsels, or of God Himself, but by the glory of His name, as He hath been pleased to reveal it. I am assured, when I look on Him as “He is love,” that He hath no pleasure in his death. The fullest exhibition of His character, and the overwhelming proof of His having no pleasure in the death of the wicked, are given to us in the cross of Jesus Christ. “Yes,” you say, “but it is in fulfilling a sovereign purpose of grace that He has revealed Himself there.” True, but it is infinite love which He has revealed. It is by this display of His love that you are to judge of the way in which it shall fare with you, if you come to Him in response to His call. Faith has infinite love on which to operate, in order to your encouragement. For, whatever be His purpose, it is abundantly evident that “God is love.” That is the character of Him to whom you are called to return. That is the view presented to you of Him to whom you are called to return, and it is with this that you have to do. And when you think of the special purpose in fulfilling which He has so revealed Himself, you may be all the more encouraged to return ; for it is this which assures you that a salvation both free and sure awaits you when you come. The “purpose according to election,” while casting no shade on the infinity of the love, is a guarantee for the

certainty of the salvation which you are called to accept. For a people, whom, in providing salvation for them, He accounted worthy of death, He gave His only begotten Son, that, buying them by His blood, He might save them by His power. You are called on to meet that love in the Son as Jesus the Christ, and to present yourself on His blood as a suppliant for all the blessings of the covenant of grace. What more can you desiderate? What element of encouragement is wanting, in this form of doctrine, which any of the systems of evangelical theology, or all of them together, can supply?

But, 2. He tells us in what He hath pleasure — “that the wicked turn from his way and live.” The repentance of the wicked is an occasion of delight to God; for it is the first acknowledgment of His being “the true God”; the first tribute to His godhead from the creature of His hand; the first movement of a lost one from “the wrath to come;” the first rupture between him and that abominable thing which God hateth; the first act of homage to His Anointed, who is also His Son; the first fruit of the Spirit’s work of grace — it is grace returning to the fountain whence it came, and bringing a “wretched and miserable, and poor, and blind, and naked” sinner back to be “filled” with “all the fullness of God.”

Repentance is the turning of the wicked “from his way.” To this he was attached before, for in this he gratified the evil desires of his heart. But from “his own way,” as well as from all besides that is sinful, the true penitent turns to God. But he cannot do so without bringing the guilt and the source of his wandering with him when he comes. And he turns to God. To Him he desires to come, to be a debtor for forgiveness to His mercy, and for salvation to His grace, and to consecrate himself without reserve to His service. And he comes through Christ to God, for He is “the way, and the truth, and the life,” and “no man cometh to the Father but by Him.” He, as “the way,” is all that God, in the interest of His glory, can desiderate, and that is required to make Him perfectly suited to the sinner’s case. He who is “the way” is “the Word” “made flesh,” made sin, and made a curse. Through His flesh, rent because of sin and by the execution of the curse, “a new and living way” was opened into “the holiest.” The entrance of this way is near to sinners in the Gospel — so near, that though the sinner can be brought nearer to it, it cannot be brought nearer to him. This way, no one but a sinner of our race may enter. It suits none else, and none besides is called. And his being a sinner is all regarding himself that is known to him who returns to God. It is not as a penitent, it is not as a loved one, it is as a “wicked” one, with all the guilt of his evil ways, and with

all the corruption of the old heart, that he comes. And when, as such, he comes to God through Christ for salvation from all sin, "there is joy in heaven over" him.

(to be continued)

OBITUARY

The late Mr Robert Watt, Elder, Inverness

The life of this godly man is an illustration of the apostle's words: "It is through much tribulation that we must enter the kingdom." In the circumstances of his birth and childhood and especially in the possession of godly parents, Robert Watt was highly favoured. He was born in 1885 at Swiney Cottage about one mile outside Lybster, Caithness, in the home of his father, Donald Gunn Watt, known locally as Druggist Watt as he kept a chemist's shop in Lybster, his mother being Robertina Ross, daughter of the well known Capt. Ross, Wick. Robert was the second son, his older brother, Frank, predeceased him by many years in London, where his house was well known to our London friends as a hospitable centre for the Lord's people in the city to meet. At the time the religious conditions of the North of Scotland, religiously and spiritually, was a desolation, produced by the corruptions in doctrine and worship which were showing themselves in the Free Church in the wake of widespread back-sliding and departures from the Word of God and the testimony of the Disruption Free Church. In Robert's parents' home dissatisfaction with the Free Church finally led to a small company, including Robert's parents and sister of Druggist Watt, Mrs Ronaldson, severing their connection with the Free Church, some years before the Free Presbyterian Church was formed, and connecting themselves with the only body in the district that bore any semblance of orthodoxy, the Cameronian Church. As there was no Cameronian place of worship in the vicinity, they met on Sabbath in Swiney Cottage for worship, which took the form of reading a sermon of C. H. Spurgeon, the great Baptist preacher of the London Tabernacle, as these arrived each week, printed in weekly parts for Spurgeon's Magazine "The Sword & Trowel." When Robert lost his parents at about the age of eight years, Capt. Ross came to live with the orphaned children for about a year in Swiney Cottage, and during the year he was with them, Capt. Ross held services at Lybster, which were the first services held in the district in connection with the Free Presbyterian Church in Caithness. The God-fearing people in the parish gathered here to worship God, such as Duncan Cormack, later the well known elder of our

Church in the North. On returning home to Wick, Capt. Ross took the children with him, and here Frank and Robert, with their sisters Netta and Joanna, made their home till they moved out to seek their livelihood on their own account in the South.

The years spent in the home of their grandfather in Wick were memorable ones for the children, for they met so many of the Lord's people, attracted to Wick at the communion seasons by the warm fellowship of like-minded friends and refreshed by listening to the pure preaching of the gospel, who met in Capt. Ross' home. Robert retained memories of pleasant association of those years, particularly of a visit to Wick of the saintly Rev. D. MacDonald, Shildaig, and of a sermon which he preached in his hearing on "The Rose of Sharon." Mr MacDonald was in many ways a remarkable man and a most winning and arresting preacher. At time of spiritual enlargement, when he himself was enjoying the Lord's presence in proclaiming the glorious truths of redeeming love, his voice would sometimes break into a somewhat shrill exclamation of delight, to which we have heard our people often refer. In preaching on this occasion, Mr MacDonald uttered this high-pitched note, which Robert ever after kept in memory, and loved to speak of it, as it left such a strong impression on his mind.

Robert left this grandfathers' house to work on the telephones in the Post Office service at Inverness, where a few months later he married. He was only a short time working for the Post Office, when he sustained severe head injuries from which he suffered for many years, as a result of a fall from the top of a telephone pole. He moved with his wife to her parents' home above Dingwall for a short time, then to the nearby farm of Arcan Mains, Scatwell, where he was engaged on such light duties as gardener and coachman for the next ten years. This peaceful existence was broken by the outbreak of the First World War, and through those terrible years Robert served in France, from which in the Lord's kindness he was spared to return home to his wife and family. He finally settled down in Inverness, where he made his home for the rest of his earthly pilgrimage.

There is little evidence that these years of trial and conflict brought any change in his way of life. Although he was the subject of serious impressions and religious convictions, like Ephraim, these all passed away 'as the morning cloud and the early dew.' Sometimes, conscience smote him with alarming thoughts, but he managed to stifle these convictions, and as he listened to the disturbing words of his minister, he consoled himself by saying that the minister was an old man and would soon cease to trouble him. In later years, he regretted this heedlessness of youth. When passing the telephone pole from which he had suffered the fall, which still

stands in the town of Inverness, he would stop and gaze upwards and sadly shake his head at the recollection of his former thoughtlessness.

The Lord's time, however, eventually came and under the preaching of his minister, the late Rev. E. MacQueen, he was awakened to concern over his lost state and to lay to heart his sins. There followed a protracted period of soul trouble that lasted for years, when he was made to learn for himself by bitter experience that it is an evil and bitter thing to have sinned against God, and to feel his need of the salvation that is in Christ alone. His friends sympathised with him and his minister was greatly perplexed by the long continued grief and distress which showed no signs of abatement. During these years the Lord, however, had not altogether forsaken him. He was employed in the service of Howdens, the Inverness Nurserymen, and was often quite unable to attend to his daily work. One day his distress was so great that he hardly knew what he was doing and stood at the old fountain in Inverness at the junction of Kenneth and Wells Streets, weeping over his sins. His horse, a lively animal which usually had to be kept under firm control, seemed to sense that something was wrong with his master, and quietly went about the day's work without guidance of any kind.

Deliverance which had been so long delayed at last arrived. At the Communion at Tain, Rev. M. Gillies, who was assisting Rev. D. Beaton, preached from the words spoken by Ehud to Eglon, King of Moab: "I have a message from God unto thee" — Judges iii, verse 20. Mr Gillies first spoke to the Lord's people, then to those seeking the Lord, and finally to the unconcerned. Robert Watt that day was among the seekers, and found in the words a message from the Lord to his soul, as Mr Gillies took up his case, which was blessed to him in bringing deliverance, and he left Tain rejoicing in the new found liberty of the Gospel. He ever after regarded Tain as his spiritual Bethel, to which, as Mr A. Robertson, our worthy Tain missionary, has informed us, he often returned in the hope of recovering something of the gladness of those days and the savour of the Redeemer's ointments which then filled his soul. This deep and thorough work of grace left its impress upon his whole after life and conduct in the way of forming, from this once hardened and wayward sinner, a saint of sterling worth and honesty. He listened with new interest to the Gospel, which now he could appreciate in its full power and grandeur. In the following year, in 1924, when sitting at the Lord's Table, he listened with the greatest enjoyment to the late Rev. D. MacFarlane, Dingwall, in his table address, speak of the two cups which the Lord put into the hand of the believer, the cup of

cursing which was taken out of his hand, and the cup of blessing which was given to him in its place. This communion season greatly strengthened and refreshed his soul.

Robert Watt was a choice Christian, ripe in the knowledge of the evil of sin and the corruption of the heart which had kept him groaning under its bondage for years, and the strong consolations of the Gospel. When he came to experience the joy of salvation, his whole soul was engrossed with the greatness of the deliverance he had received. On one occasion when watering his horse at a public fountain, not far from our present Church in Inverness but some time now removed, he became completely oblivious of what was going on around him, and was brought to himself when someone told him that his horse with the cart had wandered up into the town. At another time when on Kenneth Street watering his horse, the words came with divine power into his soul : " I will never leave thee, nor forsake thee " — Hebrews xiii, verse 5 — words which later on in his last sickness were to become a comfort to him, for he remarked to one who asked him how he did, that with such a promise for a pillow under his head, he felt comfortable. To a sister he wrote at this time that nothing now occupied his mind but Christ and his soul's salvation. This early love and zeal he retained through life.

Our friend was imbued with a spirit of deep and genuine humility, and could not brook any word of praise lest the worthiness of the Saviour be obscured by any suggestion of human merit. Once on coming out of the prayer-meeting, at which he had enjoyed unusual liberty in public prayer, a friend remarked to him how much he had enjoyed listening to him, but his only comment was that he should keep his voice low in case someone might hear him. It was a pleasure, however, to hear his public exercises, and Robert's last appearance at a prayer-meeting at Inverness will long be remembered by those who were present, for the deep abasement in his confession of sin before the Lord and the fervency of his praise of Christ. His cheerfulness and imperturbable good humour made him a most pleasant companion, and he had a friendly word even for the openly ungodly. His remarks in public when called to speak at the fellowship meeting were weighty and marked by the sense of reality of divine things. He was elected to the eldership of the Inverness congregation, and carried out his duties with zeal and faithfulness ; he weekly visited the sick in hospital ; for 20 years he acted as missionary at Tomatin, where the people loved and appreciated his weekly visits ; and on the Church Courts he was an interested and valued member, having a deep interest in our Foreign Mission Cause in Rhodesia. He loved the courts of God's house which he attended, even when his ailments made it a pain-

ful effort for him to do so. In his last illness, when a fellow-elder who has since joined him in the heavenly country, reminded him of the words of Rev. John Brown of Haddington on his death bed: "I am sure Christ will say to me, 'These sixty years this wretch has grieved me,'" his eyes brightened as he recognised the words of a kindred spirit travelling in the same road. He was often in the depths, but veiled his trouble from all but the Lord. He had the sorrows and trials that fall to the lot of the Lord's people from an ungodly world, the reproach of the cross, and domestic and family troubles. Of a large family of 11, he lost 3 sons and a daughter, which he bore uncomplainingly, but it was noticeable that after the sudden death of his son, Frank, in the summer of last year, he seemed to lose much of his vitality and interest in life, which he did not regain till the end came a few months later in October 1966. We believe he has now secured the crown, but we will long miss his genial Christian fellowship. We extend to his god-fearing wife and to his surviving family in this country and abroad our sincere sympathy in their great sorrow and loss, and also to his sisters, Miss Netta Watt and Mrs MacEwen, now residing in Inverness. May the Lord be their refuge and strength in this evil day of blasphemy and rebuke. — A.F.M.

DR JOHN DUNCAN AND MALAN

Dr John Duncan, known by the title, "Rabbi," after passing through the darkness of doubt, almost approaching to Atheism, came to rest in the peace of the gospel. In the year 1862 he described his experience in these words:— "In this softened state of mind I went next day to meet Mr Malan, who, my friend told me, was in Aberdeen. He was there, here, and everywhere, working his syllogism — 'Whosoever believeth that Jesus is the Christ is born of God,' by which I believe he did much good, and some harm. But, for him I have to thank God. Malan that day greatly attracted me; his face beamed with happiness and love. You know he is overstrained, but his dogmatism did me good. I felt as if all the Christians around me were sceptics like myself; — here was a man who could say, 'I know, and am sure.' He was the first gentlemanly, intellectual, and altogether pleasant dogmatist I had met, and I was greatly attracted to him. The conversation turned on religious conversation. I quoted a Jewish word — 'When two sons of Israel meet and no words of the law pass between them, they make the Shechinah to depart from Israel.'

Later in the evening he came and touched me on the shoulder, and said, 'They tell me you are a very learned man. What do you know?' 'Well,' said he, 'I believe that is not exactly what a

Christian says. He does not say absolutely I know nothing. I know Him that is true.' And so we talked, going away from the company till late into the night, and going over many things. I fought against his syllogism. 'I believe Jesus is the Christ, but I don't believe that I am born of God.' At last, in our talk, I happened to be quoting a text. He started forward, and said, 'See! You have the word of God in your mouth.' It passed through me like electricity — the great thought that God meant man to know His mind: God — His Word — in my very mouth. It was, I believe, the seed of, perhaps, all I have, if I have anything, to this hour. Seminally, it was, perhaps, all there — though I cannot even now unfold it, much less then. Before leaving, I said, 'Will you pray with me?' He said, 'No, I cannot pray with unbelievers.' I said, in simplicity, 'You do not understand our language. When I ask you to pray with me, I mean to pray for me in my presence, permitting me to kneel beside you.' And he said, 'O yes, I will do that.' I went home and wrote a prayer, which I wish I had preserved. 'O God, my God, my God, because Thou hast made me, teach me what is the meaning of being the Christ the Son of God, that I may believe on Him.' It was defective, but it was not false, it was true so far. Then I sat down and wrought out a series of syllogisms. Thus —

"Major — He that believeth that Jesus is the Christ is born of God — God.

"Minor — But I believe that Jesus is the Christ — John Duncan.

"Therefore I am born of God.

"Then I said, No conclusion can be stronger than the weakest of the premises. These syllogisms were favourable to me, with this caveat. But those relating to the Spirit were unfavourable. Thus —

"Major — If any man have not the Spirit of Christ he is none of His — God.

"Minor — But I have not the Spirit of Christ — John Duncan.

"Therefore I am none of His.

"Then I took down Brown's Bible, and spread it before me, and I prayed — 'I have been speculating about Thy Word: I know nothing; teach thou me.' And so my philosophical pride got a stroke which it has never recovered, though it sometimes troubles me yet. I then went to bed and there prayed, 'O God, I do not know what is the meaning of "the Christ," and if I should die before morning I should be lost. But Thou knowest that I can study no more to-night. Let me not die before morning.' Whereupon, as one who had committed his case to God, I fell, with a certain sorrowful tranquillity, soon asleep."

Next morning Duncan appeared at the breakfast table with a page of syllogisms, wishing Mr Malan's opinion of their soundness.

“Major — Ezek. xxxiii. 11 : ‘As I live saith the Lord God, I have no pleasure in the death of the wicked’ — God.

“Minor — But I, John Duncan, am one of the wicked.

“Therefore the Lord God has no pleasure in my death. Is that right ? ”

“Right,” answered Malan.

“‘But that the wicked turn from his way and live.’ Therefore God will have pleasure if I turn from my way, and I shall live.

“‘Right ? ’ ‘Right.’

“Major — John iii. 16 : ‘God so loved the world, that he gave His only begotten Son — His love to me was what moved Him to give His Son. “Can that be said ? ’ ‘It can — nothing is more certain : “That whosoever believeth on him should not perish, but have everlasting life.” ’

“Therefore God’s express design in giving His Son, out of love to the world, was, that I, believing on Him, might not perish, but have everlasting life. ‘Is that a safe conclusion ? ’ ‘It is, dear friend ; only hold that fast, and it will deliver you out of all your misgivings, and set your feet upon a rock.’

“Well, next day, as I sat down to study, and took my pen in hand, I became suddenly the passive recipient of all the truths which I had heard and been taught in my childhood. I sat there, unmoving for hours, and they came and preached themselves to me. There was now no investigation such as I had desired ; but presentation of the truth to me passive. And I felt, sitting there, as if in that hour I had got matter for sermons for a lifetime. Now the temptation to daily sin was gone. I had not even to fight with it. And I was in an almost infantile state of mind — so that when I mislaid a paper in my study, I would kneel down and pray to find, and then go to seek it.”

In fact, night after night he laid himself down to rest with the infant’s prayer on his lips :—

“This night when I lie down to sleep,
I give my soul to Christ to keep.
If I should die before I wake,
I pray the Lord my soul to take.”

(Extracted)

SAMUEL RUTHERFORD'S LAST WORDS

Samuel Rutherford was born about 1600, and lived till he was over sixty years of age. His letters, especially, have been much appreciated and extensively read. “These,” says Dr Grosart, “have

long been a Christian classic in Scotland, and in Holland, and Germany, and in the United States of America and Canada, and our Colonies. One still comes across the book, well thumbed, and not unseldom tear-blurred — the white tears of joy — in lowland cottages and shepherd-huts and farm-steads, of the North. Not long since, a travelling friend met with two editions among the forsaken towns of Zuyder Zee. It went to my heart to meet with a copy under the shadow of Mount Hermon. In the back-woods of the Far West, the book lies side by side with the Pilgrim's Progress. In Cumberland, Westmoreland, and Durham, and in the North of Ireland, it is in living demand. Originally published in the lowliest guise, it has passed through innumerable, or at least, unnumbered editions. Mr Rutherford was characterised by devoutness and spirituality of mind, and those elements of character manifested themselves at the closing scenes of his life, as his words on his dying-bed show.

Some of his words are these : " I shall shine ; I shall see Him as he is, and all the fair company with him, and shall have my large share. It is no easy thing to be a Christian ; but as for me, I have got the victory, and Christ is holding forth his arms to embrace me. I have had my fears and faintings, as another sinful man, to be carried through creditably ; but as sure as ever he spake to me in his Word, his Spirit witnessed to my heart, saying, ' Fear not ' ; he has accepted my suffering, and the outgate should not be matter of prayer, but of praise." He said also, " Thy Word was found, and I did eat it, and it was to me the joy and rejoicing of my heart ; " and a little before his death, after some fainting, he saith, " Now I feel, I believe, I enjoy, I rejoice ; " and turning to Mr Blair, then present, he said, " I feed on manna, I have angel's food ; my eyes shall see my Redeemer ; I know that he shall stand at the latter day on the earth, and I shall be caught up in the clouds to meet him in the air ; " and afterwards he uttered these words, " I sleep in Christ, and when I awake, I shall be satisfied with his likeness. Oh ! for arms to embrace him ! " And to one speaking anent his painfulness in the ministry, he crieth out, " I disclaim all ; the port I would be in at, is redemption and forgiveness of sins through his blood : " and thus, full of the Spirit, yea, as it were overcome with sensible enjoyment, he breathes out his soul, his last words being, " Glory, glory dwelleth in Immanuel's land ! "

(Extracted)

OINTMENT POURED FORTH

“Because of the savour of Thy good ointments, Thy Name is as ointment poured forth.” Jesus is the Lord’s Anointed, the Messiah, the Christ, all whose garments smell of myrrh and aloes, and cassia. In the course of His ministry, the Bride, while the Bridegroom is with her, weeping and loving much, because much has been forgiven her, breaks her “alabaster box,” and anoints His feet with precious ointment. When the Bridegroom is about to be taken away, the Bride, for the day of His burying, takes “a pound of spikenard very costly and anoints both the head and the feet of Jesus, till the house is filled with the odour of the ointment, while the traitor murmurs alike at its quantity and its costliness. After His death, the Bride, bolder than during His life, “brought a mixture of myrrh and aloes about a hundred pound weight, and took the body of Jesus, and wound it in linen clothes, with the spices. Enough, say modern murmurers, to have embalmed many bodies, but not enough, said the Bride of Jesus, for the one body of Him, who is chief among ten thousand; for she still “prepares spices and ointments” wherewith to embalm Him afresh after the rest of the Sabbath is over. All those acts were typical, and point to Christ, not as anointed by men, but as Himself, the box of purest alabaster, full of precious perfume, which, when broken, fills with its fragrance all the house of God, the meeting place of the general assembly of the first-born. The “savour of the good ointments” includes both the anointing Spirit and the atoning blood of Jesus Christ. The Spirit is “given not by measure” unto Him, and, full of the Holy Ghost, He preaches, “The Spirit of the Lord hath anointed Me, to proclaim the acceptable year of the Lord.” “Therefore do the virgins love Him,” chiefly for the attractive fragrance of the anointing that rests upon Himself; yet also because the precious ointment on the head of Aaron “goes down to the skirts of His garments,” and because God hath anointed us in Him, hath given us “an unction from the Holy One” and called us “Christians” even as He is “the Christ.” (2 Cor. i. 21).

But further, the savour of the ointment is the fragrance of the sacrifice of Christ. The first mention of fragrance in the Bible is the “sweet savour” “of a bloody sacrifice.” Each of the other senses has had its notice; the voice entering the year, the pleasantness attracting the eye, the goodness for food alluring the taste, and the “touch it not,” have all their record; but there is no mention of fragrance till Noah has built an altar, and offered burnt-offerings, whence “the Lord smelled a sweet savour,” not indeed from the first of all sacrifices, but from sacrifice that first

of all savours unto Jehovah. Throughout the old economy fragrance is to a great extent appropriated to the same object, as in the holy incense, around which ran the jealous words that "who-soever should make like unto that, to smell thereto, should even be cut off from his people."

In like manner in the new dispensation, Christ hath loved us, and given Himself for us "an offering and a sacrifice to God, for a sweet smelling savour." He is indeed the Anointed One apart from His sacrifice, yet never irrespectively, for He is anointed with the Holy Ghost "against the day of His burying." But without the sacrifice His Name had never been "ointment poured forth," for all the unction would then have been His own, and not ours. But when He "poured out His soul unto death," the ointment compounded of every precious ingredient that Heaven and earth could supply, of all that was infinitely fragrant in the unseen God, and exquisitely fragrant in the work of His hands, is poured out to its last drop till Heaven and earth are filled with the perfume. Ointment poured forth is His Name, and sinners of whom the Lord says that they have been as "smoke in His nostrils all the day," need no other name to make them most sweet and acceptable, even a sweet savour of Christ unto God. Therefore, the very name of Jesus, of Christ, of Lord, has such a power over his people, that the mere utterance of it fills them with joy and peace, scattering abroad the soul-reviving perfume; much more the full preaching of the everlasting Gospel, which is the declaration of His Name.

— A. Moody Stuart.

LORD RADSTOCK

by Rev. D. M. MacDonald, London

Lord Radstock belonged to an old English family in the South of England and he inherited his father's estate after his death.

He finished his education at Oxford University, and before leaving it, he realised that in Christ alone he could find peace and satisfaction for his soul. He soon got into touch with others like-minded with himself and was encouraged to address meetings in London in Hyde Park and in the Conference Hall in Ecclestone Street on Sabbath days.

Being a fluent French speaker, and hearing that Paris was in great need of the gospel, Lord Radstock went there to preach on several occasions. One result of his visit was that a Russian Princess invited him to come to Petrograd and preach the gospel in her palace. He went, and at the first service there were some members of the Russian high-ranking classes present. One of them

was a Colonel Paschkoff, very rich and the possessor of large estates in different parts of Russia. He listened carefully and heard the speaker say "This same Jesus, who sought the fallen woman of Samaria, and Saul of Tarsus, is alive still, the Son of Man who came to seek and to save that which was lost." Then the idleness and extravagance of his hearers were dealt with, and Colonel Paschkoff began to feel that his life hitherto had been selfish, worthless and vain.

He leaned across to his neighbour and whispered urgently, "Who is this man? I must talk with him, who is he?" "Lord Radstock," was the answer. "The Grand Duchess met him in Paris. She has been a different woman since."

That night, kneeling beside Lord Radstock, with an open Bible between them, Colonel Paschkoff became a changed man. Two others who accepted the truth as it is in Christ were Count Korff and Count Brobinsky, and their estates became centres of the new evangelical movement and models of humane reform.

A Russian author, Dostoievsky by name, heard him preach and said, "He performs miracles over human hearts. People are flocking around him; many of them are astounded; they are looking for the poor in order as quickly as possible to bestow benefits upon them. They are almost ready to give away their fortunes. He does produce extraordinary transformations and inspires in the hearts of his followers magnanimous sentiments."

In 1884 Colonel Paschkoff arranged for an evangelical conference to be held in a hall in the Palace of Princess Lieven, in Petrograd, and paid the expenses of four hundred delegates. The conference had a few meetings, but on the fourth day no one appeared. One of them escaped and told what had happened to the rest. They had been imprisoned in the fortress of St. Peter and St. Paul and were there searched and questioned. Some of them were told that revolutionary literature had been seized from the others, at which they laughed. "The only revolutionary document possessed or used by any of us is the Bible! We aim at no revolution other than that which the cross of Our Lord Jesus Christ effects."

The collapse of the conference was the prelude to intense and violent persecution in which Church and State vied to suppress the evangelicals. Princess Lieven had to retire to her estates and Paschkoff was banished. He petitioned the Emperor to allow him to settle his affairs. When he appeared before him he was told that never again would he be permitted to hold his religious meetings, and was ordered to leave Russia for ever.

It seems that the gospel was blessed to many who heard it at this time.

On one occasion Lord Radstock said that human influence could produce but human results. What was needed was the power of the Holy Spirit without which even the apostles were powerless. This was very soon proved by what happened at Weston-Super-Mare, which was at this time a fashionable watering-place on the coast near Bristol. He had taken a house there and began to conduct services. Very soon the largest halls in the town could not contain the crowds who flocked to hear him. The former gaieties in the place lost their attraction ; balls and theatres were forsaken and soon much opposition arose and there were strong protests against religious excitement which many thought would soon pass away.

The answer to these fears was that after three years had passed, a leading minister and a well-known layman could testify that out of four hundred converts, mostly belonging to the educated classes, all but about twenty gave unmistakable evidence of a changed life and were in earnest service for God.

Out of that number was one very wonderful case of a highly educated German, Dr Baedeker. He felt called to leave his beautiful home for Christ's service. For the remaining thirty-two years of his life he laboured in Russia, Siberia, Turkestan and Circassia, and spread the gospel message far and wide. His health was extremely delicate ; he had only one lung, curvature of the spine, and a weak heart, yet several times he traversed Siberia with the permission and hearty support of the Russian authorities of that period. Laden with Bibles and Christian literature, everywhere he went Dr Baedeker spread light and comfort among despairing souls.

Lord Radstock conducted religious services in many towns and a great number of people who were quite ignorant of the gospel were changed in their lives. Among the army officers converted at this time was an old general who now began to lead souls to Christ himself, and was in due course led to establish prayer rooms in all the leading military stations in India.

When in Russia, Lord Radstock was invited to visit Sweden and decided to go there on his way home. We may mention here that it was the Swedish Army, under their famous and heroic King, Gustavus Adolphus, which defeated the Roman Catholic armies sent to endeavour to establish popery in Northern Europe. In the first battle he noticed that some of his regiments were hard pressed, so he quickly joined them and encouraged them to stand fast. This they did, but their brave King was mortally wounded. As darkness came on, both armies were exhausted ; through the night the popish army left the battlefield, but the Swedes remained in possession.

King William of Holland also prevented Romanism from making further progress in Northern Europe.

At the time when Lord Radstock was invited to visit Stockholm in Sweden, there appeared to be a revival of religion there. After much prayer and exercise of mind, he decided to spend the winter in Stockholm with his family.

On his first Sabbath night there, a large church, which could seat four thousand people, was filled to overflowing. In Carlskrona, facilities for holding meetings were given by the admiral in charge of that town, and thousands came through pouring rain to hear the gospel. Many army officers attended the meetings and afterwards acknowledged Christ as their Saviour.

Meetings were held in the leading houses in Stockholm, including the Palace itself, where Queen Sophie gave encouragement to the movement, therein following the example of her famous ancestors, the Dutch Royal Family. Although weak and suffering herself, she delighted to help others, and the people gave her the beautiful name "The Queen of the Sick and Sad."

Before leaving Sweden, Lord Radstock had a request to visit Copenhagen, the capital of Denmark, and he was told that there was a large hall there, which could be used for meetings. The fruits of the mission here were notable, the hall being three times filled with upwards of a thousand people. Many members of the court were enlightened, and through them others received gospel blessings.

Lord Radstock was indeed one who counted not his life dear unto himself. His whole desire was to spend and be spent in the service of his Saviour. In all his labours Jesus was glorified. No other aims entered in, and the promise was fulfilled, for Christ said "I, if I be lifted up, will draw all men unto me."

Note : We are glad to have this article from our friend, Rev. D. MacDonald, formerly of Portree, and retired in London.— Editor.

POSADH AN ANAMA RI CRIOSD

LEIS AN URR. EIDEARD PEARCE (A.D. 1672)

(Air a leantuinn bho t.d. 219)

III. Leis an tairgse agus an fhoillseachadh so air Criosd do'n anam, tha Spiorad Dhé a tighinn agus ag oibreachadh gràdh agus fadachd dhìomhair anns an anam an deigh Chriosd. Cha dean E mhàin tairgse agus foillseachadh air Criosd do'n anam, oir cha bhiodh gu leoir an sin, ach tha E maille ri so a leantuinn ris gu dìomhair, leis am bheil e air a thoirt gu bhi'g analachadh agus a miannachadh an deigh Chriosd, gu bhi gluasad beagan gu Criosd. Tha e silleadh beagan mirr air làmhnan na glaise, mar gu'm b'eadh,

leis am bheil e air a tharruig a mach le fadachd agus analachadh naomh an deigh Chrìosd; mar a tha fhios agaibh, a bha aig amaibh aig ceile Chrìosd. Dàn v.5. agus tha na Sgrìobtur an ràdh ri so, acras agus tart an deigh Chrìosd, aig am bheil bean-nachd air a cheangal ris, Mata v.6, agus tric an àitibh eile. Seadh, mar so tha'm beantuinn diomhair so, a th'ann, agus leis, na tairg-seachan, agus na foillsichidhean air Chrìosd a tha Spiorad Dhé a toirt do'n anam (nì a tha cosmhuil ri snathad a chombaist, 'n uair a theid beantuinn rithe) agus nach fuiling dhà bhi aig fois, gus an seas o gu h-iomlan a comharrachadh a dh'ionnsuidh Chrìosd; seadh, gus am faigh se e fein ann an dearbh bhroileach agus glacaibh an Fhir-gràidh sin. Is e so, da-rìreadh, a tha deanamh an anama tinn le gràdh agus a cur fadachd air an deigh Chrìosd. Dàn v.8, agus e gladhach a mach an deigh Chrìosd, mar a bha Rachel air son cloinne; "Thoir dhomh clann," thà i'g ràdh, "no gheibh mi bàs: mar so, Thoir dhomh Chrìosd, tha'n t-anam ag ràdh, ar neo bàsaichidh mi, theid mi dhìth, agus sin gu bràth. Ann an aon fhocal, cha dean ach Chrìosd a shàsachadh; cuir e dh'ionnsuidh chreutairean, cuir e dh'ionnsuidh a dhleasdanas agus a sheirbhisean fein, cuir e dh'ionnsuidh an fhòghlum is àirde agus a dh'ionnsuidh na nithean is àirde agus a dh'ionnsuidh na nithean is àirde air an d'ràinig e, agus as eugmhais Chrìosd cha dean iad a chùis; seadh, tha iad uile mar aolach, mar bhiadh chon, chum agus gu'n coisneadh e Chrìosd. Phil. iii. 8. Da-rìreadh, tha neamh agus talamh, le'n uile lànachd le cheile, mar neo-ni dhà as eugmhais Chrìosd, agus aonadh ri Chrìosd. Is e a chainte a nis, O Chrìosd, Chrìosd os ceann deich mìle saoghal! O gu'm bu leamsa Chrìosd! O gu'n robh aonadh agam Ris! O gu'n robh mi 'n a ghlacaibh! O cia cho sona 's a tha iad a tha pòda Ris! Agus cia cho sona 's a bhithinn, na'm b'urraim mi ràdh gu'm bu leam-sa E! 'S e so, tha mì'g ràdh, a chainnte, agus aon uair 's gu'n tig e chum so, an sin tha cùisean ag oibreachadh gu maith da-rìreadh, an sin tha deagh adhartas a chum a phòsaidh, cha'n eil, mar gu'm biodh, ach leud an roinnean eadar Chrìosd agus an t-anam. Uime sin.

IV. Air do'n anam a bhi air aonadh gu Chrìosd, agus air a tharruig a mach le fadachd naomh an deigh aonadh agus co-chomunn ris, le Spiorad Dhé a tighinn agus dha dheanamh comasach air a bhi creidsinn, tre'm bheil e, da-rìreadh, a dùnadh a stigh Ris, agus air a phòsadh Ris. Oir, a mhuinntir mo ghràidh, is e creidimh a tha ceangal an snaim-phòsaidh, agus a deanamh suas an t-aonadh-phòsaidh eadar Chrìosd agus sinne. Uime sin, tha e air a ràdh gu'm bheil Chrìosd a' gabhail còmhnuidh ann 'ur cridhe tre chreidimh. Ephes. iii. 17. Tha Chrìosd a bhi gabhail còmhnuidh ann 'ur cridheachan, a gabhail a stigh ann, an

t-aonadh agus an co-chomunn is dluithe eadar Esan agus sinne. Agus cia mar a tha E mar so a tighinn gu bhi gabhail còmhnuidh ann 'ur cridheachan? A mhàin tre chreidimh, le sinne a bhi creidsinn Ann: uime sin, mar an ceudna, tha Criosd ag innse dhuinn, esan a dh'itheas fheoil-san, agus a dh'òlas fhuil-san, tha E gabhail còmhnuidh ann, agus Esan ann-san, Eoin vi. 56. Le itheadh feoil Chriosd, agus le bhi'g òl fhuil, tha e r'a thuigsinn ar creidsinn Ann; agus mar sin tha E Fein dha mhìneachadh; oir tha E deanamh dheth bhi dha itheadh agus dha òl, agus a bhi creidsinn Ann, an t-aon nì, air feadh na caibdeil so uile. Nis tha E'g ràdh, "Esan a dh'itheas m'fheoil-sa, agus a dh'òlas m'fhuil-sa, tha e gabhail còmhnuidh annam-sa, agus mise ann-san.." 's e sin, tha'n t-aonadh agus an co-chomunn is dluithe aige rium. Is e creidimh, uime sin, tha sibh a faicinn, a tha dh'ar 'n aonadh, agus mar sin dh'ar pòsadh ri Criosd. Tha creidimh a toirt dol a stigh do Chriosd do'n anam, agus tha toirt dol a stigh do'n anam do Chriosd, agus mar sin tha iad air an deanamh 'n an aon, agus air am pòsadh r'a cheile, Ann a bhi creidsinn, tha sinn ag aontachadh a bhi gabhail Chriosd, agus gu h-achdaidh dha ghabhail mar ar 'n aon Cheann agus Fhear-pòsda gu bràth; agus mar sin tha'm pòsadh air a dheanamh suas eadar Esan agus sinne. "Tha sinn tre chreidimh," tha duine fòghlumaichte ag ràdh, "air oibreachadh annainn leis an Spiorad Naomh, ag aontachadh ris a phòsadh so ri Criosd." Tha Criosd, mar a chuala sibh roimhe, ag aontachadh ris; mar Dhia, dh'aontaich E ris bho'n uile shiorruidheachd; agus mar dhuine, tha E'g aontachadh ris ann an ùine. Oir, mar a tha diadhairean a toirt fa'n ear, tha toil dhùbailte aig Criosd, a thoile mar Dhia agus mar dhuine: leis a cheud aon, tha E'g aontachadh ris a phòsadh so bho'n uile shiorruidheachd; leis an dara h-aon, tha E'g aontachadh ris ann an ùine, agus cha'n eil e gu bràth ag atharrachadh ann an sin. Nis, mar a tha Criosd a toirt aonta feumaidh sinne mar an ceudna ar 'n aonta a thoirt, nì a tha sinn a deanamh le bhi creidsinn Ann; nì leis am bheil, uime sin, am pòsadh air a dheanamh suas eadar Esan agus sinne. Nis, tha gnìomh creidimh tre-fillte, a tha Spiorad Dhé ag oibreachadh anns an anam, leis am bheil e gu sònraichte a dùnadh a stigh ri Criosd, agus air a phòsadh Ris, air a dheanamh 'n a aon Ris ann an co-cheangal pòsaidh. 1. Gnìomh roghainn na taghaidh. 2. Gnìomh earbsa na taiceachadh. 3. Gnìomh toirt thairis na ùmhlachadh.

1. Gnìomh roghainn na taghaidh. Ann an gnìomh na h-obair a bhi creidsinn, tha'n t-anam, le Spiorad Dhé, air a thoirt gu sòlaimte agus gu suidhichte gu bhi roghnachadh Chriosd mar aon Cheann agus Fhear-pòsda, a Thighearna agus a Shlànuighear, air a thairgse dhà anns an t-soisgeul. 'S e roghainn na taghadh, mar

a tha sgoileirean ag innse dhuinn, gnìomh na toil, leis am bheil i a deanamh greim air aon nì, agus a roghnachadh sin roimh na h-uile nì eile, a chùm a leithid so na leithid sin de chnìch. A reir sin, faodaidh sinn a bhi tuigsinn an gnìomh creidimh sin air am bheil sinn a labhairt : tha e mar so ; tha'n toil, le Spiorad Dhé, gu milis agus gu cumhachdach air a socrachadh air Criosd, a deanamh roghainn Dheth mar Cheann agus mar Fhear-pòsda, mar Thighearna agus mar Shlànuighear, air thoiseach air gach neach. Tha e dha roghnachadh a mach, mar gu'm b'eadh, bho'n a h-uile neach eile, co-dhiubh is pearsachan na nithean iad, air neamh na air talamh, agus Dhà ghabhail mar am Fear-pòsda is fearr, an Slànuighear is fearr, an Tighearna is fearr. Tha cuid eile ann a tairgse an gràdh do'n anam, agus dha'n sìneadh fein a chùm a ghlacaibh, mar a tha peacadh, an fhein, an lagh, an saoghal le uile mheallaidhean ; ach tha e dol seachad air gach son dhiubh, seadh, tha e dha'n diùltadh uile le gràin, agus le corruich 'n an aghaidh, agus a socrachadh air Criosd mar an neach is E gu neo-chriochnach is fearr, ag ràdh ris, " Co th'agam anns na neamhan ach thusa ? Agus an coimeas riut cha'n eil neach air thalamh air am bheil mo dheigh." Salm lxxiii. 25. Ri so tha'n a Sgriobturan air uairibh ag ràdh, a bhi deanamh greim air Criosd. Gnath. iii. 18. Aig amaibh, a bhi dha ghabhail agus a greimeachadh ri Criosd. Eoin i. 12. Tha e fìor ann an obair a chreidimh gu bheil Criosd air gabhail ris, agus feumaidh E bhi air gabhail ris a stigh 's an tuigse, ach tha e ceart a bhi'g ràdh gu'm bheil E air gabhail ris leis an toil agus na h-aignuidhean ; tha Criosd anns an t-soisgeul air fhoillseachadh agus air a thairgse do'n anam le uile shaoibhreas, lànachd, agus choiliontachd ; tha E air a thairgse do'n anam mar Shlànuighear iomlan, cumhachdach, agus comasach air tearnadh chùm a chuid is fhaide a mach, agus maraon, cha'n e mhàin anns am bheil iomlanachd neo-chriochnach agus foghainteachd ann a bhi saoradh agus a tearnadh, ach mar an ceudna anns am bheil freagarachd agus macantas neo-chriochnach ann gu bhi dha dheanamh gràdhach agus tlachdmhor do'n anam ; agus a reir sin, tha'n t-anam dha ghabhail agus a gabhail Ris, a dlùth-leantuinn Ris, agus a greimeachadh Ris, a rùnachadh gu'n neach a bhi aige ach Esan a mhàin. Is e cainnt an anama nis dha thaobh, Cha'n eil aon ann cosmhuil ri Criosd, cha'n eil ceann ann cosmhuil ris a Cheann so, am Fear-pòsda agus an Slànuighear air am bheil mì cur feum, agus a tha mì da-rìreadh a' miannachadh. Cha'n eil gràdh ann cosmhuil r'a ghràdh-san, cha'n eil maise ann cosmhuil r'a mhaise-san cha'n eil fuil ann cosmhuil r'a fhuil-san, cha'n eil fireantachd

ann cosmhuil r'a fhireantachd-san, cha'n eil lànachd ann cosmhuil r'a lànachd-san ; Is E, uime sin, Esan 'n a aonar a bhios dhomh 'n a Cheann, 'n a Fhear-pòsda, 'n a Shlànuighear, agus m'uile gu bràth. Iosa mhilis, tha'n t-anam ag ràdh, am bheil Thù dha do thairgse dhomhsa, mar Cheann, agus mar m' Fhear-pòsda, agus am bheil thù toileach a bhi air greimeachadh ort lean-sa ? Feuch, uime sin, tha mì le'm uile anam a gabhail riut, agus sin air son gach uile àm, agus anns gach uile shuidheachadh, le t-uile naomhachd cho maith ri do ghràdh, le gach duilgheadas, cho maith ri do shochairan uile ; gu bhi fulung air do shon cho maith ri bhi rioghachadh maille riut ; agus so tha'n t-anam a deanamh leis a chomhairle is doimhne, agus an rùnachadh is àirde, agus a reir sin tha e fantuinn r'a roghainn gu bràth.

(R'a leantuinn.)

NOTES AND COMMENTS

Industrial Disputes

The most reasonable people of this country have been greatly disturbed by the frequent strikes taking place in different sections of industry. The car industry, the railways, ship-building and dock labour have all been affected. The trouble among dock workers has been quite serious and the economy of the nation has undoubtedly been seriously damaged. It appears that the dockers are not unanimous in withholding their labour ; but it is apparent that there are those among them who have no regard for the authority of their Masters, no respect even for their Trade Union officials, and who do not care whether their fellow workers in other industries are thrown out of work by their conduct. It does not seem to be an unfair inference to conclude that the hand of Communism is behind much of this labour trouble, not forgetting that there may be some wrongs which can be put right by recognised procedure. From a Christian point of view, there is a definite and widespread disregard for the name of God, the giver of all good, and in whom we live and move and have our being. An unthankful spirit is abroad. What we are afraid of is that the God of providence will meet out judgments applicable to the unthankfulness and discontentment which are all too conspicuous to-day.

Teaching Posts and Religion

The Educational Institute of Scotland, the largest teacher organisation in Scotland, has made it known that it considers that no candidate being interviewed for appointment to a teaching

post, other than in a transferred school (a Roman Catholic school), should be asked if he is a member of a Church. This new policy statement is aimed at the practice of members of Education Committees, and especially ministers of religion on such Committees, asking applicants for teaching posts as to whether they have a connection with any religious body and if they have a personal interest in religious instruction in schools. In line with this bold move on the part of the E.I.S. we may relate that the BBC recently presented a debate on the following motion: viz. "There should be no Religious Observances or Instruction in State schools." The aforesaid motion for debate indicates also that the question of religious instruction in our State schools is becoming an issue, and that there are influences at work to do away with it. When we turn to the practice obtaining in the Roman Catholic schools in Scotland as to applicants for teaching posts, we find the following statement in an advertisement for principal teacher of History — "Candidates should hold an Honours Degree . . . and must satisfy the Diocesan Authorities with regard to religious belief and character." But the applicant to a Scottish State school should not be required to declare where he stands as to Church or religion, according to the Education Institute of Scotland. Over against all this, the fact remains that on all Scottish Education Committees there are two or more ministers of religion specially appointed by law, to represent religious bodies in their county. Part of their duty is surely to safeguard the interests of such religious bodies in relation to the education of their children, including religious instruction. We do not expect every teacher to be a Christian or even to be an adherent in a Church or to have even some degree of interest in the Christian religion. But the right to know if an applicant for a teaching post is interested in religious instruction, is a member of a Church, is an Atheist or a Communistic Atheist, should be retained by those who may vote, or not vote, with respect to their application and appointment, in a professed Christian community. The Kingdom of God is under attack from many quarters.

A Warning Testimony

Dr Roy Sanderson, Moderator of the General Assembly of The Church of Scotland, recently addressed the Inverurie - Old-Meldrum Branch of the Scottish Farmers' Union. Dr Sanderson invited views about how Church attendance might be encouraged. If he did, he got a surprise. Mrs O. Stott, Crichtie, Inverurie, a member in the Church there, and who has a son a minister, spoke her mind. Among other things she said "You no longer preach the fear of God . . . This spirit of compromise is the death of the

faith." Mrs Stott also condemned modern trends in religious education. The report of this part of the meeting made it clear that the Moderator was highly displeased with the opinions expressed so frankly by the above lady. He said to Mrs Stott : " If you wish to speak to young people as you have spoken here they would walk out of the door." We are not so sure that all young people would act as Dr Sanderson says.

An Arrogant Assumption

From press reports from Glasgow it is stated that it has been suggested — from what source is not made clear — that in the case of serious casualties in road accidents that such should be given the "last rites" and treated as Roman Catholics. Rev. A. Herron, Clerk of the Glasgow Presbytery of The Church of Scotland, and Rev. A. Johnston, Clerk of the Free Church Presbytery of Glasgow, have taken the matter up and raised strong objections to the aforesaid arrogant proposal to assume that seriously injured persons who cannot indicate their religious affiliation should be treated as Roman Catholics. This certainly is a completely new move on the part of the Roman Catholic Church. It has been rightly said that the assumption should be that such a person is Protestant and not Roman Catholic, in a predominantly Presbyterian community. If this practice were tolerated, Romish priests would be accumulating added "merit" by administering their "last rites" to persons not known as Roman Catholics. Their superstitions and foolish system would automatically add "such road casualties" to the number of Roman Catholics in the area. And in any case, the Romish "last rites" administered to an unconscious saint or sinner can effect just nothing at all.

Theologian Charged with Heresy

Professor Lloyd Geering, a prominent New Zealand Presbyterian theologian, has been Principal of the Theological College of the Presbyterian Church of New Zealand. Some of our readers may remember that we referred some time ago in these Notes to his heretical views on the resurrection of the Lord Jesus Christ. It was reported from Dunedin, New Zealand, that Professor Geering was to be charged before his Church's General Assembly on October 31st with heresy, having questioned the bodily resurrection of Christ. We shall await (D.V.) to hear how the Assembly finally dealt with the Professor. It is also reported that while addressing students earlier this year, he preached that man did not have an immortal soul. Let us not forget that many ministers of religion in Scotland hold anything but scriptural views on the

resurrection of Christ. There is to be found among so called ministers of the gospel a denial of the actual, bodily resurrection of our Lord. They should also stand trial for heresy in the appropriate Church Court. Such men should read the 15th Chapter of First Corinthians, and resign forthwith from the Christian ministry, if they still do not believe in the bodily resurrection of Christ. Such men are unbelievers, dishonest in their Christian profession, and blind leaders of the blind. Let all who sit under a scriptural and faithful gospel ministry, be thankful. — Since writing this Note, we have read a report that Professor Geering has been cleared from the charge of heresy by above mentioned Assembly. Heresy is popular to the ruin of souls.

CHURCH NOTES

Trinitarian Bible Society

Trinitarian Bible Society's new address now is 217 Kingston Road, London, S.W. 19. Telephone 01-540 3021. Offices open Monday to Friday, 9 a.m. to 5 p.m.

A Protest

May it Please your Majesty :

We, the Northern Presbytery of the Free Presbyterian Church of Scotland, met at Dingwall on 29th August 1967, have learned with profound grief of the report that Mass was celebrated in Buckingham Palace on the occasion of the recent visit of the King and Queen of Belgium, and although Your Majesty was not present at this Roman Catholic service, the fact that such a service could have been held in the Palace only with Royal permission leaves implications which reflect upon the whole Protestant character and constitution of the Throne ;

1. We respectfully bring to Your Majesty's notice that the Roman Catholic Church, since the Protestant Reformation of the 16th century, has remained unchanged and unreformed in government, doctrines and claims, and unrepentant of her centuries old record of persecution, and that any contemplated friendly relations with the papal church can only be gained at the expense of the Protestant Church renouncing her Protestant heritage in scriptural doctrines, government and worship ;

2. The position of Your Majesty is seriously compromised in relation to the Declaration of Rights and Act of Settlement, which was passed by Parliament in 1689 and still has the force of law and states :

"Every person that holds communion with the See or Church of Rome shall be excluded and forever incapable to possess the Crown and Government of this Realm and Dominion."

3. The Protestant Constitution of Your Majesty's Throne has been weakened by the countenance shown to the Roman Catholic Church, both in admitting leading Roman Catholic officials within the precincts of the Palace and in giving permission for the celebration of the mass ;

4. Your Majesty's most loyal subjects whose strong attachment to our Protestant Throne and sincere affection for our Protestant Royal Family have on innumerable occasions proved that they are deeply rooted

in the life of the nation, have suffered, by Your Majesty's countenancing an alien faith, from which the National Church of England of which Your Majesty is the acknowledged head, have dissociated themselves by their own 39 Articles, and from which the National Church of Scotland have done the same by their Westminster Confession of Faith, a severe blow. We feel that the disregard shown by Your Majesty for the sincerely held religious convictions of Your Majesty's Protestant subjects by the sympathy shown to the papal church has given deep offence.

We feel moved, therefore, both by loyal attachment to our Protestant Throne and Royal Family and by our deep concern for the preservation of our scriptural Protestant Faith, to protest in respectful but uncompromising terms against Your Majesty's action.

We pray that the Most High 'by whom kings reign and princes decree justice' will furnish your Majesty with divine wisdom, grace and strength to serve Him and to discharge worthily Your Majesty's obligations to this Protestant Realm and People.

On behalf of the Northern Presbytery of
the Free Presbyterian Church of Scotland.

A.F.M., Clerk.

Protest to Postmaster General

Free Presbyterian Manse,
11 Auldeastle Road,
Inverness.

10th October 1967.

Postmaster General,
London.

Dear Sir —

Christmas Stamps

On behalf of the Northern Presbytery of the Free Presbyterian Church of Scotland, I wish to draw your attention to the objectionable features of the new issue of Postal Stamps, which we understand are shortly to make their appearance bearing a reproduction of Virgin and Child.

This religious theme is particularly offensive to Protestant opinion throughout the country, as there is here a clear concession to Mariolatry or the Cult of the Virgin Mary, which, rejected at the time of the Protestant Reformation of the 16th century and still excluded from all the Protestant evangelical churches, has nevertheless to-day a prominent place in Roman Catholic thought and worship. We consider that this decision to make this particular issue of stamps ill-advised, as it favours the tenets of one religious body with complete disregard of the requirements of Scripture on the subject, and the Protestant convictions of the rest of the community.

The time selected for the appearance of these stamps lends great weight to the conclusion that this issue was made deliberately with the season of Christmas in view, and if this is so, that the Christmas season is made the occasion of this issue, we wish to make known to you our strong convictions that on the grounds of scripture, there being no authority in the Bible for the observance of Christmas, and on the ground of ordinary justice and courtesy, the pain and grief likely to be given to Protestant opinion, this issue of stamps should be withdrawn.

We respectfully but vigorously demand that the decision to authorise this offensive issue of stamps be revoked and be replaced by a less controversial theme.

A. F. MACKAY, Clerk.

Letter to the Postmaster General

10th October 1967.

The Rt. Hon. R. W. Short, M.P.,
Postmaster-General,
St. Martin's-le-Grand,
London, E.C.1.

Dear Sir,

It has come to our notice that the Post Office intend to issue, at the end of the year, three new stamps bearing reproductions of paintings, two of which have for their subject "The Adoration of the Shepherds" and the other the "Madonna and Child, Jesus." We acknowledge that these paintings are recognised works of art, and it may well have been this that influenced you, Sir, in your choice of them for the new stamps, but we wish to point out that these paintings contain elements offensive to the Christian and Protestant susceptibilities of a section of the community, and, therefore, are unsuitable for reproduction on the stamps of the nation.

On each of the paintings in question is a figure purporting to represent the infant child Jesus. It is clear, however, from the prohibition of the Second Commandment that we are precluded from making any such attempted representation of the Divine Redeemer. Consequently the issue of stamps bearing such figures is an unwarranted imposition on the British public of what amounts to a debasement of Christian teaching, and we strongly protest against it. You must further be aware, Sir, that the use of "Madonna and Child" pictures and statues is a marked feature of Roman Catholic and Anglo-Catholic practice, is representative of some of the worst features of those systems, has always tended to idolatrous practices and, consequently, to the subversion of true Christianity, and is forbidden by the First and Second Commandments.

In protesting against the issuing of these stamps, we urge a reversal of policy by the Post Office in this matter. We are sure that there are unlimited subjects suitable for reproduction on our stamps without, as in this instance, offending the legitimate and sincerely-held Christian convictions of a section of the community. We would indeed welcome any attempt to make Christianity, the most priceless possession of our nation, more widely known through the medium of postage stamps, but we believe that there are other ways of doing it than by the use of idolatrous religious paintings.

On behalf of the Religion and Morals Committee,
I am,

Yours sincerely,

D. B. MACLEOD, Convener.

Postmaster General's Reply

G.P.O. Headquarters,
St. Martin's-le-Grand,
LONDON, E.C.1.
26th October 1967.

Dear Mr Macleod,

Thank you for your letter of 10th October about the special Christmas stamps.

In choosing paintings of such subjects as the Nativity for the stamps this year we hoped that we would give pleasure to Christians of all

denominations. Generally the stamps have been favourably received by Protestants and Catholics alike, and I am sorry to hear that they have given offence to the members of the Free Presbyterian Church. The four-penny stamps are already on sale and I am afraid that I cannot now sanction the withdrawal of the issue, but stamps of the definitive range will also be available at all post offices for the whole period from now to Christmas if your members would prefer to use them.

Yours sincerely,

(sgd.) EDWARD SHORT.

Kirk-Session and Deacons' Court Records

Kirk-Session and Deacons' Court Records should be forwarded to the Clerk of the Presbytery concerned as soon as convenient in January, 1968, for examination by the Presbytery — Robert R. Sinclair, Clerk of Synod.

Congregational Financial Statements

Treasurers of Congregations are required to send their Financial Statements for the year ended 31st December 1967 to the Clerk of the Presbytery concerned; and a copy also is to be sent to Mr Wm. D. Fraser, General Treasurer, as soon as convenient in January 1968, for examination — Robert R. Sinclair, Clerk of Synod.

New Publications' Treasurer

Due to the death of Mr John Grant, Inverness, the necessity has arisen for the appointment of a new Publications Treasurer. The Finance Committee, at its meeting on 3rd October 1967, appointed Mr Roderick MacKenzie, C.A., 10 Beaufort Road, Inverness, as Publications Treasurer. All magazine subscriptions, donations to the Publications Fund, orders for Church publications, etc., should now be sent to Mr MacKenzie at the above address. Orders for Church publications can also be sent, of course, to the Free Presbyterian Church Book Room, 160 Pitt Street, Glasgow.

The Finance Committee would take this opportunity of expressing its appreciation of the work done by the late Mr John Grant as Hon. Publications Treasurer and the assistance rendered by his devoted daughter, Miss Isobel Grant.

(Rev.) Donald MacLean, Convener, Finance Committee.

Acknowledgement of Donations

Congregational Treasurers should note that all acknowledgments of donations received by them should, in future, be sent direct to the Printers of the Free Presbyterian Magazine, John G. Eccles, 28 High Street, Inverness. Telephone 34610.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund — A. MacKay, Quidinish, £1; Mrs MacLeod, Brora, £3.

Home Mission Fund — Inverness Friend, £50.

Foreign Mission Fund — Mrs MacLeod, Brora, £2; Anon., Sutherland, £10.

College & Library Fund — Miss MacDonald, Eston, £26; Friend, N.C., Applecross, £2; J. M., Glasgow, £1; Anon., Broadford, £20; all three per Rev. D. MacLean.

Home of Rest Fund — Visitor from N.Z., £5; Mr and Mrs Morrison, Paisley, £2; Anon., £1 for Car Fund; Resident, £5 and £1 for Car Fund; A Visitor, £2; Inverness Friend, £50; Friend, Halkirk, £5 per Rev. A. F. M.; Anon., Sutherland, £10; Mrs MacLennan, Brackloch, £4.18/-.

The Depute Publications Treasurer acknowledges with grateful thanks the following donations —

Publications Fund — Mr A. M. Richmond, 13/9.

On behalf of the Trinitarian Bible Society — E.C., Collecting box, £1.10/-.

Welfare of Youth Fund — Miss I.M., Ullapool, £5.

The Treasurers of the following congregations acknowledge with sincere thanks —

Dunoon — R.M.C., £5 per M.S.; £25.1.6 from Kames Congregation; £50 from M.S., Carron Valley; £2 from N.M., Glasgow; £2 from Miss C., Glasgow; £2 from Harris Friend, per Rev. L. MacL., all for Church Building Fund.

Lochinver — Mrs J. Macaskill, Polglass, £5, and Miss M. MacLeod, Portree, £6, both for Communion expenses, per Rev. A. Macaskill.

Glendale — Mrs E. Kirkham, £3 for Sustentation, £3 for Home Mission and £2 for Foreign Mission Funds; A Friend, £1 for Car Park.

St. Jude's, Glasgow — Anon., £5, and Anon., £1, both for Dominions & Overseas Fund; Miss M., Glasgow, £1; K.A.M., Glasgow, 10/-; M.S., Glasgow, £1; Anon., Glasgow, £1, all four for T.B.S.; Miss M., Glasgow, £1 for Congregational buses; Friend, £2.10/-; Wellwisher, £5; Anon., £5; Anon., £1.10/-, all four for Foreign Mission Fund.

Fort William — Friend, Edinburgh, £1; Friend, Stoer, £5; Friend, 10/-, all three per Rev. J. A. MacD.; Friend of Cause, £2, per M. MacR.; Young Friends, £2; R. Morrison, Caol, £2; Friend £4; W. MacLeod, £1.

Inverness Ladies Rhodesian Mission Fund — Collection taken at Ladies Mission Meeting, £94.10/-; Mrs I. M., Glenmoriston, £1; Friend, £1.10/-.

Applecross — J. & J. MacBeath, Kyle, £5; Friend, North Coast, £2; Friend, Edinburgh, £1.10/-, all for new Motor Cycle, per Rev. A. Murray.

Greenock — Friend, Stornoway, £2 per Rev. L. MacL.; Mr and Mrs Conway, Banger, £4 (two donations), both for congregational purposes.

Kinlochbervie — Mrs J. M., Lewis, £1 for Manse Fund.

North Tolsta — Stornoway Friend, £2 for congregation purposes; G.P. Friend, £2 for Communion expenses.

London — E. Munro, Glenmoriston, £5; Mrs Neville, Glasgow, £3 both for Church Building and Manse Purchase Fund.