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ENMITY TO THE TRUTH

All those, who in the grace of God, have been regenerated by the Spirit through the Word of God and who live a life of faith upon the Son of God, are lovers of the Truth presented to them in the Bible and in the preaching of the whole counsel of God. David expresses himself thus: "O how love I thy law! it is my meditation all the day." The Word of God is an indispensable and invaluable possession and means of grace to the living soul. And on the other hand, the carnal mind in the natural man, is enmity against God, and consequently such are opposed in heart to the truth of God's Word.

The natural man inherently hates the truth of God's Word because it exposes his sins whatever they are. It reveals that man is under divine condemnation and that he is utterly destitute of anything of a moral and spiritual nature to commend him to God in any measure. The Truth warns him that the wicked shall be turned into hell, and that there is a hell in the world to come; and that he must stand before the judgment seat of Christ at the last day. These truths are capable of greatly disturbing the sinner's false peace of mind and conscience, while he revels in evil, vanity and worldly things, deceiving himself and being deceived that he possesses what can produce happiness and bring him satisfaction in the world, like the rich fool of whom the Lord speaks in the Gospel. Thus such abhor at heart the truth and seek to close their mind and conscience against its influence, light and authority.

Then there are those who have acquired some interest in religion and Christianity, but who know not what a broken heart over sin is and who never saw and never believed that Christ Jesus in His righteousness and atoning blood is the alone foundation upon which a sinner can be saved. They have a high opinion of their personal character and think much of their own attendance upon religious duties and are sure and certain of their enjoyment of the divine favour here in the World and after death. To confront such with the doctrine of salvation by grace, the absolute

necessity of the new birth for entry into the Kingdom of God, and that without the shedding blood there is no remission of sins or life eternal, is to raise up in their hearts an antagonism to the religion and gospel which maintains these precious and fundamental truths as essential to the salvation of any man — any sinner. These and other truths of God's Word undermine their false hope and spurious religion. Here we have an answer to the sad fact that the preaching of the truth of the Gospel is despised and ignored by many, who give ear to another gospel which is not the gospel of Jesus Christ.

Then there is the case of a nation such as ours, with a history of gospel and spiritual privileges, with an honourable history in the past of a witness to the claims of God in law and gospel by a long line of God-fearing men and women. Now, on a national scale and in every section of society, there has been and is a lamentable departure from belief in and adherence to the truth of God. There prevails all manner of evil and wicked conduct and our sins testify against us and our backslidings are many; and all to be seen in the light of the truth of God. Yet those who witness against all this national evil scripturally and sincerely are either ignored or scorned or considered lacking in understanding as to the changes which have taken place in the modern mind and mode of conduct. Throughout the nation, people will not tolerate reproof or a call to repentance toward God. The truth which is the basis of such reproof and a call to repentance, is disdained and hated by multitudes.

Our divine Lord declared: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3: v. 19, 20). Here we have the divine explanation, in the clearest terms, of man's enmity to the truth.

The divine Saviour himself became the object of the enmity of men because He told them the truth. And on one occasion He declared to the Jews: "But now ye seek to kill me, a man that hath told you the truth." Here we have the very spirit of murder arising from enmity to the truth, and that toward the holy Son of God. How much further can enmity to the truth go?

Then going back to the Old Testament and the experiences of Jeremiah the prophet of the Lord to Jerusalem and Judah — what do we find? Because Jeremiah declared to the backsliding Jews the truth regarding their sins and that God would punish them as a nation if they repented not: the princes and others said that Jeremiah was worthy to die. They cast him into a low dungeon to die there, but he was delivered out of it in the good providence of God. Jeremiah spoke, not his own words, but all

the words of truth which the Lord gave him to speak to an evil and backsliding people. They hated the truth and Jeremiah for declaring it in their ears.

However much men hate, reject and ignore the truth of God's Word, the truth will stand and abide for ever. Men who persevere in rejecting the Word of Truth, that same word will judge them in the last day.

May God in His great mercy, and for the sake of His Son, Jesus Christ, and by His power, turn men, families, communities and the nation back to His infallible Word, "the only rule to direct us how we may glorify and enjoy Him for ever." And if God will grant this great mercy, then, and then only, will be seen a return from widespread wickedness and superficial and false religion, to godly living in the fear of God throughout the nation.

HAS SUBSEQUENT CHURCH HISTORY VINDICATED THE STAND OF 1893 ?

by Rev. Alex. McPherson, Stratherrick

To make a stand is to offer determined resistance. The fitness of the expression to describe the separation effected by Rev. Donald MacFarlane and his followers from the Free Church in 1893 can best be judged by glancing at the processes which changed the Scripturally based Free Church of 1843 into the debased body that it became in May 1892 by the passing of the Declaratory Act. After only some twenty years of existence the complexion of the Free Church began to alter. The important establishment principle came under attack, Arminian doctrine began to be taught in many pulpits, the rationalistic higher criticism found a firm foothold, hymns and instrumental music were permitted in public worship, and discipline ceased to be universally applied. This trend away from the original soundness and purity of the Free Church disturbed and saddened many of its ministers and people, yet while the Church's constitution remained intact they saw it to be their duty to remain in it. When, however, the Declaratory Act was adopted by a large majority of the 1892 General Assembly to be a "binding rule and constitution in the Church", the case altered. This act made it lawful for office-bearers to hold and teach doctrines which were different from and subversive of the undiluted Scriptural creed stated in the Westminster Confession of Faith. On account of these radical doctrinal changes the Free Church was now constitutionally different from what it had been, and those who dared not ignore the fact now found it necessary to make a stand, that is, to offer effective resistance to this attempt to extinguish the distinctive testimony

of the Free Church. The only way to do this was to separate clearly and definitely from the new Church (for such it was despite the retention of the name) and, leaving it to continue on its dishonourably divergent path, unfurl anew the Free Church banner of total adherence to the Bible and Confession of Faith. Mr MacFarlane effected the necessary separation by reading and tabling a protest at the 1893 Assembly, and afterwards took steps along with those who followed him to form a Presbytery. In this way what became known as the Free Presbyterian Church of Scotland continued without interruption the existence and identity of the true Free Church.

Should there linger any doubt as to the need for such a stand, the subsequent history of the Declaratory Act Free Church ought to prove the need beyond dispute. What conservatives had predicted of the effects of the Declaratory Act all came true. During its brief existence of eight years before it joined with the United Presbyterian Church to form the United Free Church, the Free Church deteriorated further from the old paths, and in the following twenty-nine years before it became lost to view by its union with the Established Church in 1929, it manifested many further departures from the Scriptures and their divine pattern for a Christian Church. The Church of Scotland today, so blatantly unscriptural in doctrine, practice, worship and discipline, while still paying some lip-service to the Bible itself, is the logical and moral descendant of the Declaratory Act Free Church. No one who appreciated what a Christian Church ought to be can question in the light of subsequent Church history that a stand **HAD** to be made on account of the passing of the 1892 Declaratory Act.

A further question must now be answered. Was the separation of 1893 **THE** stand which the situation required? The present Free Church insists that it was not; that it was premature and even schismatic. The reason for this Church's attitude is bound up with the circumstances of its own origin. Right up until February, 1893, there were quite a large number in the Free Church who had opposed and spoken strongly about the Declaratory Act, regarding it in exactly the same way as did Mr MacFarlane. Yet at the date mentioned, being apparently unwilling to face the results of a separation, they professed to discover that, after all, the Act was not binding upon them, and that they could continue in the Declaratory Act Free Church. They did this, but, when in 1900 the Free Church joined the United Presbyterian Church to become the United Free Church, these constitutionalists, as they were generally known, refused to go with them and remained under the title Free Church. This, they assert, and not the separation in 1893, was the correct juncture at which to make the stand

for Free Church principles.

Since 1900 the Free Presbyterian and Free Churches have repeatedly stated their respective cases to be recognised as the Free Church. Only a few on each side have acknowledged the rightness of the other's claims and gone over, but quietly yet surely the claims have been tested. When Gamaliel advised the Sanhedrim to be careful as to how they treated Peter and the other apostles, he only stated a principle of the divine government of the Church which history has amply borne out. He said "Refrain from these men and leave them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5, v. 38, 39).

The history of the Church of Christ shows that those branches which have kept true to Christ and his word have been not only indestructible but prone to grow, whereas any Church of which the opposite is true in any degree has shown an increasing tendency towards inconsistency and declension. The Free Presbyterian Church is willing to have the stand of 1893 tested by this principle as its outworkings have appeared in the last 75 years.

At the outset the claim could be made for the Free Presbyterian Church that in the several spheres of doctrine, practice, discipline and worship it has remained so true to the original Free Church constitution that in these matters no denomination has been able to criticise it justly. The same cannot be said for the Free Church. One point of time where this fact makes its appearance clearly is the year 1917 when the Synod of the Free Presbyterian Church had to consider a Free Church suggestion that the two Churches might unite. A Free Presbyterian statement of differences which stood in the way of union began with a serious charge relating to doctrine. The Free Church was accused of glossing over the case of Professor Alexander whose book "Demonic Possession", published in 1905, contained rationalistic views of Scripture. In this case, invoking the vital doctrine of the inspiration of Scripture, the Free Church Assembly showed by its lightness of speech and failure to take disciplinary action that it undervalued the doctrine which had been assailed by one of its members. Professor Alexander himself showed nothing of the deep and bitter repentance that might have been expected of a higher critic who had come to see the error of his ways, and his Church honoured him by appointing him Moderator in 1911.

In the sphere of practice there were many Free Church congregations where sales of work, bazaars and socials were of frequent occurrence, and others which held concerts, and one which staged a play. Two cases, one where an organ, hymns, flower decorations and other unhealthy symptoms figured, and

another concerning a church window with a picture of the Saviour, were settled only with difficulty, proving the existence of a strong element disloyal to true Free Church principles. The indiscriminate admission of ministers from the other Churches to utilise the property gained by the House of Lords decision in 1904 was another example of non-adherence to the principles of the Free Church. So that in 1917 the Free Presbyterian Synod refused to imperil itself by negotiating union with a Church displaying so much inconsistency between its profession and its practice.

In the following half-century, tracing the Free Church's career down to the present day, things have become no better. We are to proceed to the proof of that. In the May issues of both Free Church magazines, *The Monthly Record* and *The Instructor*, leading articles marking the 125th anniversary of the formation of the Free Church stress once again the claim of the present Free Church to be the true successor of the noble body of 1843. After we have assembled some evidence bearing on the real state of this Church as to its doctrine, worship, practice and discipline, Free Presbyterians (and others) can judge the validity of the claim, and, we trust, be more convinced than ever that it was by the stand of 1893 and none other that the Free Church of Scotland was kept in being.

Of primary importance to the continuance of any Scripturally-based Church along the lines laid down in its constitution is its staunch adherence to the **DOCTRINE** it professes. The Free Church has always proclaimed that it adheres to the complete doctrinal system of the Disruption Free Church, but the genuineness of that adherence must be proved by a unambiguous and unanimous opposition to serious error, and separation from bodies infected by it. Paul is clear on this: "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; . . . from such withdraw thyself." (1 Tim. 6, v. 3, 5).

This is what the Free Church has not done. On a number of occasions its General Assembly has received "courtesy visits" from Moderators of the General Assembly of the Church of Scotland in the course of which pleasant speeches have been made on both sides but never a word in faithfulness to souls to warn the national Church that it is terribly backslidden and now wields a harmful influence in the land. Neither did the Free Church Assembly show zeal for truth when in 1951 it left the door open for delegates to be received from the heretical World Council of Churches. The same reluctance to condemn and dissociate from organisations which had embraced soul-destroying error appeared in the 1955 decision by a small majority to withdraw from the ecumenical-minded World Presbyterian Alliance. No fewer than

19 members dissented from the decision which, after all, was only in keeping with the words of Scripture just quoted.

As one would also expect, the slack attitude towards doctrinal purity shown by a majority of the supreme court on various occasions has appeared just as clearly in the practice of individual ministers. In 1919, at the beginning of the period under review, the Rev. Norman MacLean of St. Cuthberts, a man who among other grave errors taught the validity of prayers for the dead, preached a "Rededication Sermon" in Free Buccleugh and Greyfriars. Again, on a wartime Sabbath the Rev. Selby Wright, "the Radio Padre", another purveyor of heresy, preached to a Free Church congregation and went on to preside at a Burns concert. In 1964 Rev. Donald Gibson of Dunoon Free Church took part in the opening of a new building for the Apostolic Church in that town. A move by the Presbytery of Skye and Uist to forbid such practices and that of exchanging pulpits with Church of Scotland ministers was soundly defeated in 1952. Another victory for the anti-isolationists!

Perhaps the biggest commotion ever aroused in the Free Church over a doctrinal matter was that caused by the publication of Rev. Kenneth MacRae's booklet, "The Resurgence of Arminianism" together with the overture from the Synod of Glenelg to the 1955 Assembly re the shortcomings of the Free Church's Calvinistic witness. The overture was departed from by 53 votes to 37, but the long discussion revealed that a considerable section of the Free Church itself were not satisfied that the teaching throughout the Church was as clearly Calvinistic as it ought to be. And if Professor Renwick's defence of the blatantly Arminian Faith Mission in 1950 be considered, that in itself would be sufficient to raise doubts in people's minds. Lastly, under this part of our refutation of the Free Church's claim to doctrinal integrity we just mention the favour which the Strathpeffer Convention finds with some of its ministers and people. Here they mix with Baptists, Christian Brethren and Church of Scotland people, one of the latter declaring at the 1960 Convention: "We gave to newer and more modern conceptions on theology and worship a hospitality which the evangelical Calvinist would withhold." From all these facts the conclusion must be drawn that the real doctrinal position of the present Free Church is not that of the Church of 1843.

Purity of **WORSHIP**, something which every Free Church minister is pledged to maintain, has often been departed from by ministers who have conducted services in other Churches. And even within the borders of the Free Church there have been congregations which used paraphrases and employed choirs. None of this accords with 1843 standards. Neither does the practice of holding remembrance "Sunday" services and parades as has been

done by the Dornoch Free Church minister for years. What place in the worship of God has "Lochaber no more" rendered on the bagpipes at a war memorial? At Brora last December the Rev. David Paterson conducted a watch night service, another innovation.

Another violation of purity of worship is the habit so common now among Free Church ministers of praying at the grave. This is often aggravated by a sharing of the worship beforehand with graceless Church of Scotland ministers whose unscriptural prayers cancel out in the minds of the hearers the most orthodox sentiments of the Free Churchmen. Worse still, perhaps, was the action in February this year of the Rev. M. J. Nicolson, Urray, praying at a Roman Catholic funeral at the request of the officiating priest. Are the men who do these things the successors of the Disruption Fathers?

We come next to the **PRACTICE** of religion. Any claim to Christian character must be supported by distinctively Christian conduct. There must be a walking as children of light, and no fellowship with the unfruitful works of darkness, but rather a reproving of them. (Ephesians 5, v. 8-11). What are we to make of the following actions of Free Church ministers? At the time when Professor R. A. Finlayson was minister of Urray, he requested a concert party from Dingwall to entertain the Lovat Scouts of which he was chaplain, and afterwards described it as the best entertainment for years. During the war, when Editor of The Monthly Record, the same man appealed for indoor games, wireless sets, gramophones and records to help keep lonely soldiers out of temptation. Later still he wrote an article on sabbatarianism for the Sunday Express In 1962 Rev. Wm. MacLeod, as Provost of Dornoch, complimented those who had set up an illuminated Christmas tree in the town square and took part in planning the next year's festive decorations. The same minister took the leading part in welcoming to Dornoch last July a Canadian pipe-band which came to perform at the Highland Gathering. Another minister in the west allows his teenage daughters to wear trousers, but perhaps he can claim to have been encouraged by the frontispiece of The Instructor for November, 1964, entitled "Our Dutch visitors by Loch Lomond". In the group shown, at least one girl is wearing trousers.

Then there is Sabbath observance or the lack of it. This subject might be enlarged upon but we shall merely list some items. Free Church people are not forbidden to use, and do use for the purpose of churchgoing, public transport vehicles run for profit on the Lord's Day. The Free Church allows services to be broadcast from their places of worship on Sabbaths. Those employed in making the broadcasts are Sabbath-breakers pure and simple, and

their work in connection with these church broadcasts is not less so than any other which they perform. An aggravated case of this was the Gaelic service conducted by the Free Church minister of Rothesay to conclude the Gaelic Mod held there in 1952. Marked by a comparable disregard for the sanctity of God's Day was the colour dedication ceremony connected with the Dornoch branch of the British Legion in August 1957. Taking the main part in this sacrilegious vain show was the Free Church minister of Dornoch, the Rev. Wm. MacLeod. Pipe-bands, parading past a salutary base, "dedicating" the Colours and a religious service in Dornoch Cathedral all formed part of an event which could not but be offensive to Him who says: "Remember the Sabbath day to keep it holy."

The same minister was a member of Sutherland Education Committee when it agreed to establish a Field Study Centre at Elphin. The studies and sport take place on Sabbaths also; the only concession to the day being a "simple act of worship" conducted by one of the teachers, and perhaps a religious discussion. Another Free Church minister, Mr McLennan of Lairg, dissented but spoiled this protest by saying that if the Elphin facilities had been intended for city slum children, a case might then be made out for their use on the grounds of mercy. This would imply the strange doctrine that city slum children may be exempted from keeping the Lord's Day holy.

Which brings us finally to notice what sort of **DISCIPLINE** is exercised in the Free Church. One clear evidence of its lack has been the long established practice of receiving and granting the privilege of baptism to persons who on just grounds had been refused the sacrament in the Free Presbyterian Church. To the sin of granting a privilege improperly was thus added that of undermining the discipline of a better principled Church. A similar instance was that of Provost Murray of Dornoch who after being suspended by the Free Presbyterian Session, in connection with a dance held at his home, was received into the Free Church at Rogart and allowed to conduct services. Shortly after this he stated to the press that he did not object to young people dancing providing that they finished at a reasonable hour.

Surely, however, the serious lack of discipline in the Free Church has been one of the main causes of many of the sinful irregularities in the Church's doctrine, worship and practice. Had a strict, wise and godly discipline been exercised, it is safe to say that much of what is recorded in the foregoing pages would not have occurred. Yet all the machinery of the discipline which contributes as much to keep a Church pure and sound does exist in the Free Church. What seems to be lacking is a will to make the full use of it.

What now is to be the verdict regarding the stand of 1893? The Church which emerged from that crisis cannot be charged with such things as the present Free Church is guilty of. Does it not appear very clearly that God Himself animated that stand and that his blessing has followed those who make it and their successors? For the Free Presbyterian Church has grown and by God's grace has been kept from backsliding. That entails upon Free Presbyterians to be humbled and thankful rather than proud, and we trust that that is how we do feel. To us has fallen the task of maintaining the true Free Church testimony, and only as we realise this and earnestly seek grace to remain faithful to Christ and His Word shall the blessing continue. Among other duties there lies upon us a solemn responsibility to assert the rectitude and scripturalness of our distinctive ecclesiastical position against the erroneous claims of those who would rob us of it.

As for the Free Church, in the light of such serious faults as have been indicated in this article, ought it not to reconsider its oft-repeated assertion that it was never under the Declaratory Act? The writer who has had the unpleasant task of compiling this catalogue of faults, errors and inconsistencies would seriously suggest that they are nothing less than the blight produced by the Declaratory Act under which the Free Church was from 1892 until 1905. Not pretentious to being the successors of the Church of 1843, but repentance and reformation would better become this Church today.

PRAYER-MEETING ADDRESS

by Rev. D. MacLean, Glasgow, on Monday, 29th May, 1967

(Taken down by a hearer)

"To Him Which led His people through the wilderness: for His mercy endureth for ever.

To Him Which smote great kings : for His mercy endureth for ever :

And slew famous kings : for His mercy endureth for ever :

Sihon king of the Amorites : for His mercy endureth for ever :

And Og the king of Bashan : for His mercy endureth for ever :

And gave their land for an heritage : for His mercy endureth for ever :

Even an heritage unto Israel His servant : for His mercy endureth for ever."

(Psalm 136, vv. 16-22).

We have been remarking again and again in connection with this psalm, that the psalmist is setting forth in the light of the various events which took place, the mercy of God revealed to His people in connection with such events. Whatever events may take place in connection with the true and spiritual Israel of God, they are taking place in the mercy of God. "All things work together for good to them that love God, to them who are the called according to His purpose" (Romans, ch. 8, v. 28), and

whatever blessings and favours on the one hand, and whatever troubles and trials on the other hand they may be visited with, they come to them in the mercy of God. They are "the sure mercies of David", the blessings of the "everlasting covenant", prepared by the love of God and sealed over to them by the Word of that covenant, the blood that was shed on the cross at Calvary, the blood that sealed the covenant; and Christ being alive and "alive for evermore", through the Holy Spirit, makes over these dispensations to them.

We were already considering how the mercy of God was revealed in connection with creation, although it is rather an unusual thing to see this in connection with the creation of God. While we see the wisdom, the power, and the Godhead of God revealed in connection with creation, we also came to the conclusion that His mercy was revealed in connection with creation in that creation was the place where mercy was to be revealed. This was the place concerning which Christ said, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." (John, ch. 17, v. 4). It is in this world that we come to see and to understand the mercy of God.

Then we come to the providence of God — that is, the deliverance of Israel out of the land of Egypt through the blood of the paschal lamb and by the power of God, and then on the last occasion we were endeavouring to deal with their deliverance at the Red Sea. They were called upon the one hand to "stand still, and see the salvation of the Lord" (Exodus 14 : 13), and on the other hand, once the way was opened up for them, "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." (Exodus 14 : 15).

Now we come to what now took place after they had sung the song of Moses and of the Lamb on the other side of the Red Sea. The Lord had told them that the Egyptians they then saw they would see no more for ever, but now their experience was that they were led into the wilderness. "To Him Which led His people through the wilderness: for His mercy endureth for ever." We might be ready to think that this is an unusual way or a strange way for the mercy of God to be revealed — leading a people into and through a wilderness in which their hearts were to be tried, and in which they were to learn what was in their hearts. This seems at first sight to be a strange way, and one might be ready to say, a harsh way for this people to be led to the promised land — through a wilderness. Yet we are told that He led them through the wilderness because of this: that His mercy endureth for ever."

That brings us to notice one or two things in connection with this manifestation of the mercy of God in leading His people

through the wilderness. The first thing we notice in connection with it is this: it was a leading through the wilderness. The language of God's providential dealings with Israel in the wilderness was this, "Arise ye and depart; for this is not your rest: because it is polluted." (Micah 2: 10). The wilderness, the nature of the wilderness, the scorpions in the wilderness, the dangers surrounding them in the wilderness, were all destined to impress upon Israel the fact that this was not the promised land, this was not the place of rest. This was the place of journeying, and consequently this was part of the mercy of God to them, that they did not become like the tribes of the wilderness, or even like Hobab himself. One of the reasons why he did not want to go with the children of Israel was that they were travelling in a disciplined camp which could only rest when the pillar of cloud by day and the pillar of fire by night rested, and they could only go forward when the pillar of cloud moved also. They were a people who were delivered from their own will, and they could not rest and they could not go forward except according to the will of God, and this was contrary to the mind of Hobab. He preferred to be free to do as he pleased. He preferred to be free to go according to his own will, to rest when he liked, to strike camp when he liked, to travel through the wilderness whenever he pleased. But this people who were journeying to the place of rest, who were journeying to the heritage which God was to give to them, were a people who had their wills swallowed up in the will of God. They were dependent upon Him for their periods of rest, and dependent upon Him for the periods of going forward, and consequently they came to understand that this lesson was destined for them to learn: that the wilderness was not Canaan's land, and that it was not their rest.

The same thing is true with regard to the spiritual Israel who have been brought out of the land of bondage, and who have experienced deliverances. You may remember how I emphasised last Monday how united the children of Israel felt to Moses. They "were all baptized unto Moses . . . in the sea." They felt united to Moses coming out of the land of Egypt, but after their deliverance at the Red Sea, they felt more united to Moses. They felt a relationship to Moses more close, more warm, and more assured than even when they came out of the land of Egypt. So it is with regard to the spiritual Israel. With regard to their Moses, that is, their Mediator, the Lord and Saviour Jesus Christ, while they are united to Him by faith in being brought out of the land of bondage, yet when they obtain spiritual deliverances in this world, their union to Christ seems more assured to them. Their relationship to Christ seems clearer to them. It was only the "hand of the Lord" and of Moses that could have brought Israel

through the Red Sea, and delivered them from foes so powerful and so determined upon their destruction, and just waiting for them to get into that cul-de-sac (as we mentioned) in order to destroy them. Now when they came out through the Red Sea, and this remarkable evidence of the arm of God was revealed, how united they felt to Moses! How united the soul feels to Christ when he experiences spiritual deliverances in this world! How very precious Christ seems to him, and how clear his own relationship to Christ appears on such an occasion!

We are now coming to this point: being in the wilderness. The Lord teaches the soul by the sorrows and by the trials, and by the tribulations, and by the temptations, and by the dangers of the wilderness of this world this great and solemn fact: "This is not your rest." This is not the place where they are to attain to peace in the sense of it being peace without disturbance, nor to taste of the love of God in Christ in a way that they will not lose, or to attain to spiritual enjoyments of such a nature that they will not be spoiled by sin. "This is not your rest." This is the wilderness. They are destined to be taught this. And it is mercy that is teaching them this. It is the mercy of God that is teaching them this. It is the mercy of God to teach us that this world is not our rest, and that this world is a place where we must follow in a large measure the "Man of sorrows" Who was "acquainted with grief", and that it is only when "the ransomed of the Lord" do indeed "return and come to Zion" that "sorrow and sighing shall flee away" (Isaiah 35 : 10). In this world they must fill up the cup of their sufferings for Christ's sake, and therefore this is not their rest. It is the mercy of God to teach this, that we are not to make this world our rest even in the time of spiritual enjoyment such as the disciples had on the mount of transfiguration. You see Peter there and he is trying to make his rest there. He is saying, "Let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias." (Matthew 17 : 4). He did not want to go down among the Pharisees and the Sadducees, among the scoffers and the unbelievers, but just to be there with Moses and Elias in the tabernacles with Jesus of Nazareth, beholding His glory. Peter thought this would be a little heaven to them and that they would never go down again into the world, but you see what happened. They were taken out of that by the very thing that kept Israel on the move in the wilderness. We read that a cloud came over them and God spake out of the cloud. Just as the children of Israel travelled by the pillar of cloud by day and the pillar of fire by night, "they feared as they entered into the cloud" (Luke 9 : 34), because the language of the cloud was this: "This is not your rest." When they came down from the mount of trans-

figuration, there was the man whose son was lunatic and was being cast into the fire and into the water. There were the Pharisees and the Sadducees, the enemies of Christ, mocking His disciples because they could not perform this miracle. How different, how very different did this seem from the mount of transfiguration! It was a wilderness indeed in their scriptural experience when they were brought face to face with the tumult and the unbelief and the mocking and the sneering and the scowling of the enemies of Christ, but still this was what they were to be taught, "This is not your rest." That is part of the wilderness journey that we would not build our nests, as I was saying yesterday (according to Samuel Rutherford) in the forests of this world. This is the wilderness. This is part of the mercy of God, because this world is not the place that the mercy of God has prepared for His people, but as Christ Himself said, "I go to prepare a place for you." "In My Father's house are many mansions." (John 14 : 2).

The second thing we would notice is this. The wilderness taught them that their food and their drink in the wilderness would need to be provided by the hand of God as surely as their deliverance out of Egypt, and their passing through the Red Sea. One was as certain as the other. You see because we are not as spiritually minded as we ought to be, when we are brought out of the land of Egypt we are very ready to think then that we are going to live on the store of our experience. When we have a great deliverance in our experience, such as the children of Israel enjoyed at the Red Sea, we are very ready to think that we are now able to feed ourselves and we are able to refresh ourselves. But the wilderness was to teach this lesson: that it was as necessary for them to receive the manna and water by the power of God, as it was for them to be delivered out of the land of Egypt and through the Red Sea by the power of God. Now the Apostle in writing to the Corinthians says this with regard to the fathers: they "were all baptized unto Moses in the cloud and in the sea. And did all eat the spiritual meat; and did all drink the same spiritual drink." (1 Corinthians 10 : 2, 3, 4). This manna from heaven is called "spiritual meat". That does not mean to say that it was meat for the soul. It was food for the body. The same thing is true with regard to the rock that was smitten. Out of the rock came streams of water that followed the camp down through the wilderness. This was not spiritual water in the sense that it was water for the soul. It was water for the body. Therefore, what do the expressions "spiritual meat" and "spiritual drink" mean? Well, they mean this. The meat which was provided was spiritual because it was provided by the Spirit of God. The providing of the manna which came down in the dew of the morning and tasted like honey, was by the Spirit of God. It was "spiritual meat"

because it was provided by the miraculous power of the Spirit of God. The same thing was true with regard to Moses when he smote the rock and the waters gushed forth. These waters coming out of the flinty rock were provided by the miraculous power of the Spirit of God. This was one of the lessons they had to learn in the wilderness. Not only did they come out of the land of Egypt and pass through the Red Sea by the miraculous power of God, but the food and the drink that they received was provided by the miraculous power of God also — the power of God the Holy Spirit.

This teaches us that if we are spiritually minded and have come out of the house of bondage by the power of the Spirit of God, and received spiritual deliverances in connection with temptations and trials and enemies in this world, we are still to learn that the food for the soul and the water for the soul — the Bread of Life and the Water of Life — must come from above. "A man can receive nothing except it be given him from Heaven." (John 3 : 27). The same power that effectually called the soul is needed to feed the soul spiritually, is needed to give the soul a spiritual drink, is needed to give the soul that soul-satisfaction that the psalmist had when he said :

"Ev'n as with marrow and with fat

My soul shall filled be." (Metrical Psalm 63 : 5).

The wilderness is destined to teach that, and the mercy of God is destined to teach that, and it is a great mercy from God if you and I are learning that. It is a great mercy from God if we cannot get a crumb from the gospel table, if we cannot get a drink out of "the cup of salvation" but by the power which brought us out of the land of bondage and which gives us spiritual deliverances from our enemies. Our food and our drink, our being fed, our being refreshed by getting a drink out of "the wells of salvation", are all dependent on the same power which brought us out of the kingdom of darkness and into the kingdom of His dear Son. Now, you see, when a soul at the beginning comes out of the kingdom of darkness, and he begins to feed upon Christ and to drink water with joy out of "the wells of salvation", then he is very ready to think that this is something he can do himself. He will not say that with his mouth, but secretly in his heart he has got the idea that this is something he can attain to. As he goes on in the world, and in the wilderness journey, and when he is left for days, or months, or perhaps years, without getting a drink out of "the wells of salvation", what is this teaching him? It is teaching him this: "Without Me ye can do nothing." (John 15 : 5). This is not just a doctrine to be learned out of the fifteenth chapter of the Gospel according to John. It is a doctrine to be learned in the wilderness, and in the wilderness experience, and it is a doctrine

to be learned bitterly, and a doctrine that is going to bring tears to the eye of the soul, as he learns it again and again. "Without Me ye can do nothing." The wilderness was intended for this purpose. "Which led His people through the wilderness: for His mercy endureth for ever."

(to be continued)

THOUGHTS ON THE PSALMS

by Rev. Alex. PcPherson

Psalm Fifty-one

Verse 14. "Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness."

Bloodguiltiness! Guilty of murder! The nearer David draws to God the more terrible his sin appears. Who can cleanse away that stain but the God who has manifested that He is both a just God and a Saviour? Believing that this really is the divine character, David can speak of Him as his Saviour God.

And he is also going to make a loud song about God's righteousness, for it is in a righteous way that he has been shown mercy. This is a principal mark of those who really have believed the Gospel; they see that it magnifies God's righteousness. Having learned that God is infinitely righteous, and having a new heart which adores this quality, they would not wish to be saved in any other way. They know that God cannot simply forget sin or overlook it, but that He must punish it either in the sinner or in a Substitute. The amazing fact that a Substitute exists is the revealed truth to which faith responds by entrusting its deliverance from sin entirely to the propitiation achieved through that Substitute.

Abel perceived the Substitute and the way of Salvation behind the typical lamb which he offered and God accepted. Abraham obtained a still clearer view when he saw the way in which God provided Himself a Lamb for a burnt offering. The earthly father who was willing to sacrifice his only and greatly loved son received a glimpse of the nature of the coming Substitute as the only-begotten and well-beloved Son of the eternal Father given over to sufferings and death for sinners. Did not Jesus say: "Your father Abraham rejoiced to see my day: and he saw it and was glad." (John 8: 56). And we are sure that David who was admitted in some measure to this secret of how God can be just and at the same time the justifier of him who believes in Jesus. His language here is in full agreement with that of Psalm 71.

“Thy justice and salvation my mouth abroad shall show,
 Ev’n all the day; for I thereof the numbers do not know.
 And I will constantly go on in strength of God the Lord;
 And thine own righteousness, even thine alone, I will reward.

Verse 15. “O Lord, open thou my lips; and my mouth shall shew forth thy praise.”

So unsure of himself is David now that he sees the privilege of singing God’s praises one that he is unfit for apart from enabling grace. In his own nature dwells nothing good, therefore praise must proceed from a mind enlightened, and a heart made willing, and a mouth trained to speak right things by the God of his salvation.

“Set, Lord, a watch before my mouth,
 keep of my lips the door.” (Metrical Psalm 141 : 3).

Verse 16. “For thou desirest not sacrifice; else would I give it : thou delightest not in burnt offering.”

This verse ought to remove any doubts as to the extent to which David understood that salvation accorded with righteousness, and especially with the divine provision of a divine Substitute whom God should set forth “to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” (Romans 3 : 24, 25).

David knew that no sacrifices were provided in the ceremonial law whereby the sins of murder and adultery might be expiated. Both were punishable by death. His words however embrace a wider thought than this. They reveal that David realised that none of the offerings of the Levitical ceremonial could really put away sin. A better, more efficient sacrifice was required. Long afterwards, Paul, repeating David’s words, said this very thing in connection with the fitness and willingness of Christ to be such an offering. “In those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure.” (Hebrews 10 : 3-6).

No sacrifice but that will do. Only the death of the true Lamb of God gave satisfaction to divine justice. The offering, “one sacrifices for sin thou hast had no pleasure.” (Hebrews 10 : 3-6). but to lean with all the weight of our guilty souls upon this glorious fact and sing as David does elsewhere?

“Let Israel hope in the Lord,
for with him mercies be;
And plenteous redemption
is ever found with him.
And from all his iniquities
he Isr'el shall redeem.” (Metrical Psalm 130 : 7, 8).

MISSION MEETING AT UTRECHT, HOLLAND

by Rev. A. F. MacKay, M.A.

The morning of Saturday, 8th June opened with overcast skies and desultory showers of rain which increased into a steady downpour as the day advanced, when the fifth meeting in the cause of our Rhodesian Mission was held in the city of Utrecht, Holland, this year. Large crowds of people, among them parents accompanied by children, and groups of women in their colourful native dress, brought in to the town by trains and buses and cars from a wide area outside Utrecht, quickly filled the ground floor of the vast Bargreithal, seated for 5,000, and by the time the meeting began few of the seats were left unoccupied. Enthusiasm for our mission cause which was evident throughout the large gathering, by no means diminished by the heavy rain that fell ceaselessly during the day, made it a pleasure to be present. These large gatherings have now become annual events in the history of our mission, the present being the fifth of the series and no exception in numbers or zeal to the meetings held in past years. As interest has been shown by our people at home in the present meeting, and a desire expressed to have some account of its proceedings, a few brief remarks may serve to meet this desire.

The president, Mr A. de Redelijkheid opened the meeting on time at 10.30 with the singing of Psalm 65 and the reading of the account in Acts of the glorious days of the Gospel in Jerusalem when the early church was visited with the outpouring of the Holy Spirit on the day of Pentecost, followed by a brief address of welcome to the people and delegates who were present. The morning was then devoted to preliminary but very necessary business which had a direct bearing on mission affairs, particularly the departure of Mr Jan Van Woerden and the severance of his connection with our Mbumba Mission in Rhodesia after many years of faithful and successful service. The full facts of Mr Van Woerden's decision were briefly and I understand frankly and clearly outlined and misunderstandings regarding his present relation to our Church and Mission cleared up. Mr Van Woerden felt that it was his duty to take up independent mission work in Rhodesia, in the form of disseminating Christian literature in the vicinity of Bulawayo and occasional visits to the Batonga people

about 300 miles to the north of Bulawayo. The country occupied by the Batongas is virgin land as far as Mission influence goes, a primitive people completely devoid of the ordinary facilities of civilised society, such as medical care, schools, or church. With the appointment of a doctor to the Mbuma Hospital, Mr Van Woerden considered that his work with our Mission there was at an end and felt drawn to take up this arduous work in another and far distant part of the country, unhampered by any connection with our Mission organisation in Africa. As this decision means complete separation from our Mission in Rhodesia, it was necessary to make clear that the F.P. Church was withdrawing all support, and any money given in support of this mission could only be regarded as a diversion of our funds. However regrettable this decision of Mr Van Woerden may be, it was necessary to explain that there now exists no understanding or co-operation with Mr Van Woerden by our Church on mission work. Mr Van Woerden who was present on the platform gave a short speech in farewell, to which the president replied and in doing so paid tribute to the valuable work which Mr Van Woerden had done in our Mission in the course of his long years of service as a missionary of our Church. Rev. D. Smits also spoke on the subject of Mr Van Woerden's separation and with the singing of Psalm cxxi, this somewhat sad part of the proceedings was brought to a close.

Before the mid-day interval, as deputy of the F.P. Church, I was called to speak, and after conveying the good wishes of the Synod of our Church to the meeting, in the course of a brief address, I made some observations on the work being done among our African people, as I was able to see it, in the three months' visit to Rhodesia from which I had recently returned. "Our Mission, begun about 60 years ago on a very modest scale, has been slow of growth because our first missionaries set themselves the task of laying securely the foundations of the Mission upon the Word of God. The temptation may have often prompted these early missionaries to adopt the easy methods employed by other missionary bodies around them, such as the Roman Catholics, who have grafted directly their Church rites upon the African Heathen beliefs and practices; or the Seventh Day Adventists, who were satisfied if their peculiar tenets were accepted; or the Anglicans, who simply closed their eyes to the entrenched heathen institutions which they found among the people. The fruits of this early foresight and patience which are now discernible, justify the scriptural policies of our Church. I observed in all the services which I conducted in the mission field, a solemnity, a decorum and reverence among the people and a close attention to the sermon preached which showed that the fear of God is among

their assemblies. Scriptural practices are now making their way among the people as the leaven of Christian doctrine spreads, especially noticeable in their respect for the claims of the Sabbath Day. I was told that the sale of large steel drums of 30 and 40 gallons' capacity is on the increase, as the people are now having these drums installed in their compounds, which they fill with water on the Saturday so as to leave the Sabbath free from all such unnecessary tasks as drawing water from the bore-holes, often some distance away, that they may devote the Sabbath to the Lord's worship. The observance of days in honour of the spirits of their ancestors is slowly going out under the influence of scriptural education and the progress of Christian civilisation. The power of the witch-doctor, though still formidable in many districts, is declining. I cannot say that there is a general turning of the people in true conversion to the Lord on any large scale, but drops from on high upon the parched wilderness frequently refresh the weary labourers. In the school at Ingwenya, drawn from the boarding students in the secondary department, some seven young lads and girls came forward at the time of the March communion desiring baptism. They were fully aware of the solemn step they were taking, and their profession of faith which they gave was clear and moving in the simplicity and scriptural soundness of their views. These young lads and girls have gone out to centres of higher education to pursue their studies and they carry their faith with them, and I was greatly cheered to learn that they are showing "the meekness of wisdom" in bearing the reproach of the cross among their new acquaintances. It is tidings from the mission field such as this which rejoice the hearts of all who love the Redeemer's Kingdom and inspire them with fresh courage to intensify their efforts to press on with the work of mission extension."

The Mbumba Hospital has been steadily earning a reputation from the humane and successful treatment of the sick and is now firmly established in the confidence of the people. One incident was referred to. In the same ward of the hospital just recently, a young lad was treated for some persistent ailment which had defied the powers of two witch doctors to whom he had gone for a cure, and had finally come to the hospital; the witch doctors themselves had entered the hospital to receive skilled treatment. Mr Jan Van Woerden's labours at Mbumba were mentioned, with regret that he had decided to end his connection with the Mbumba Hospital. The future of our Rhodesian Mission was regarded as full of promise, but staff shortages and Government policy which favoured entrusting more power into the hands of the local African Councils at the expense of the missions, hampered the opening up of uncultivated parts of the country in the vicinity of our

mission to the influence of the Gospel. The address was translated into Dutch by Mr Smits who acted as interpreter.

At the morning meeting a collection for the Mbema Mission amounted to 16,000 guilders. The afternoon opened with a pleasing incident which I was glad to witness. Four young boys were called to the platform to receive from their minister a book each in acknowledgment of their zeal in collecting the sum of 1,000 guilders — almost £117 in our money — each in their congregation for the Mbema Mission. In his opening remarks the president had made the observation that though it might be true of the meeting at Utrecht that day that they were divided by language and national boundaries yet the cause of the Mission of the F.P. Church in Rhodesia, which had brought us all together, provided common ground on which they could nevertheless unite in seeking the extension of the Redeemer's Kingdom. This remark was amply illustrated in the succeeding speakers who were drawn from different churches and denominations in Holland. Five addresses were given, and each minister gave what I could judge, as I was unfamiliar with the Dutch language, from the animated and vigorous delivery, to be a stimulating address on the cause of missions. The texts from which they spoke were varied; the letter of Paul to Philemon; the words in Zephaniah iii, v. 10: "from beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering"; "and repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke xxiv: 47); Ruth's words to Boaz: "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger" (Ruth ii: 10); and finally, an address from Rev. Van de Breevert, the boys of whose congregation had done so much for the Mbema cause, on the words: "And I wept much" (Rev. v: 4). These addresses, each occupying about 20 minutes, were followed by the large concourse of people with the closest attention. I understand that these addresses are to be published later as part of the proceedings of this meeting at Utrecht in the form of a pamphlet. The final amount of money taken, made up of a collection morning and afternoon, augmented by large sums brought in by representatives of various congregations, was found to be over 31,000 guilders, which in our money today, considering the devaluation of sterling, is in the region of £3,600. It was calculated that on a conservative estimate there were at least 4,500 people present.

The mission meeting at Utrecht this year served the useful purpose of strengthening the bonds between our Dutch friends and the Free Presbyterian Church, of supplying information about the condition and progress of our Rhodesian Mission cause, which

this year was especially urgent since the departure of Mr Van Woerden besides raising problems had created some confusion and misunderstanding in Holland, and of giving the opportunity for a deputy from the home church to meet and confer with those mission-minded and warm-hearted friends in Holland who have done so much in past years for our mission in Rhodesia. I was deeply impressed with the enthusiasm shown by so many of our Dutch friends in coming long distances to attend the meeting in heavy rain, and by their generous financial aid testifying to their practical interest. I was specially reassured by learning that these friends who belong to different churches and denominations in Holland are unswerving in their attachment to our Mission cause, and are resolved to continue their support in the future with unabated zeal and determination.

POSADH AN ANAMA RI CRIOSD

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 91)

Caib VII. Anns am bheil air a nochdadh cia meud na nithean a tha Crìosd a deanamh air son a chéile uile.

Is firinneach, faodaidh cuid a ràdh, gu'm bheil Pearsa Chrìosd ion-mhiannaichte, ach ciod a nì E air son a chéile? Ciod a dh'fhaodas ar n'anamaibh sùil a bhi aca bh'uaihte, ma dhùineas sinn a stigh Ris ann an cùmhnanta-pòsaidh? Ciod a nì E? Ciod nach dean E air bhur son? 'S cinnteach gu'n dean E nithean a tha coltach Ris Fein, agus nach dean E nithean mòr air son a chéile uile. Agus O is sona, is sona iad da-rìreadh a tha pòsda Ris! Nochdaidh mì dhuibh, gu bhi tarraig ni's eifeachdaich anamaibh bochd dha ionnsuidh, ciod a nì E air son a chéile, anns na nithean a leanas. I. Diolaidh E am fiachan uile. II. Ni E suas am falamhachdan uile. III. Leighisidh E'n galairean uile. IV. Giulainidh E an uallaichean uile. V. Ni E milis an àmhghairean uile. VI. Ceannsaichidh E an naimhdean uile. VII. Cuimhnichidh agus reitichidh E an cùraman uile. VIII. Ceanglaidh E stigh iad ann am beatha shiorruidh agus glòir.

I. Diolaidh E am fiachan uile, a toirt làn-shaoradh dha'n anamaibh, bho gach peacadh agus cionta. Cho luath agus a tha bean pòsda ri fear, no, air ball, tha a fiachan uile a tighinn gu bhi air a' meas dhà-san, pàighidh e iad uile, na co-dhuibh tha e tighinn gu bhi buailteach dha sin. Air an dòigh cheudna, cho luaithe 's a tha anam air a phòsadh ri Crìosd, tha fhiachan uile do lagh agus do cheartas a tighinn gu bhi'n am fiachan Chrìosd, agus diolaidh E iad uile. Agus O cia mòr a nìth so! A chàirdean, tha sinn uile fodh fhiachaibh, gu domhain fodh fhiachaibh do

lagh agus do cheartas Dhé: tha gach aon againn fodh bharrachd agus deich mìle tàlanta, Mata xviii. 24. Tha sinn 'n ar luidh fodh bheanntan iomlan de pheacadh agus de chionta. Gu firinneach dh'fhàg ar ceud athair sinn agus a shliochd uile fodh fhiachaibh; thug sinn peacadh agus cionta leinn a stigh do'n t-saoghal, agus an latha air an d'rugadh sinn, dh'fhaodadh ceartas Dhé greim a dheanamh oirne, agus ar tilgeadh ann am priosan ùdlaidh dorchadas iomlan. Tha'n t-Abstol naomh ag ràdh, "Uime sin mar a thàinig peacadh a steach do'n t-saoghal tre aon duine, agus bàs tre'n a pheacadh; mar sin mar an ceudna thàinig bàs air na h-uile dhaoine do bhrìgh gu'n do pheacaich iad uile." Rom. v. 12. Pheacaich Adhamh, agus pheacaich sinn uile ann, air dhuinn uile bhì ann-san mar an ceann coitchionn; agus tha cionta a ghnìomh pheacach so air a mheas dhuinne cho cìnnteach agus ged a bhìodh gach aon againn dha ghnìomhachadh 'n ar pearsachan fein agus tha sinn uile gu ceart air ar dìteadh leis. Bh'uaihte so, mar an ceudna, rann 18, tha e'g innse dhuinn, "Uime sin mar tre chionta aon duine a thàinig breitheanas air na h-uile dhaoine chùim dìtidh, is amhuil sin mar an ceudna tre fhìreantachd aoin, a thàinig an saor-thiodhlac air na h-uile dhaoine chum fìreanachaidh na beatha. "Maille ri so, tharruig sinn oirne fein fiachan ro-mhòr, oir tha sinn 'n ar luidhe fodh anabharr cionta gu h-achdaidh de dhath sgàrlaid agus corcur. Mo thruaigh! cha d'rinn sinn a bheag ach peacachadh bho thàinig sinn riamh a stigh do'n t-saoghal; agus, da-rìreadh, cho fad 's tha sinn a mach a Criosd, an dara cuid is peacadh gach nì a tha sinn a deanamh, na gach nì a tha sinn a deanamh is peacadh e. Tha sinn gach latha a ruith suas cùnntas ùr, a cur peacadh ri peacadh, agus cionta ri cionta. Agus O cia cho mòr, uime sin, 's a dh'fheumas ar fiachan a bhì do lagh agus do cheartas! Tha sibh ag amharc air an duine sin a bhì domhain ann am fiachan da-rìreadh, aig am bheil fhiachan cho lionmhor agus cho mòr agus nach urrain aithne a bhì aige orra, na'n cùnntas. Agus mar so tha e dha'r taobh-ne, tha ar peacaidhean cho lionmhor agus cho mòr, agus mar sin tha ar fiachan do lagh agus do cheartas, nach urrain sinn fios a bhì againn orra na'n cùnntas. Glaodh Daibhidh, ged a bu duine naomh e, "Co thuigeas a sheacharain? o lochdaibh diomhair glan thusa mì." (Salm xix. 12. Mo thruaigh, co againn is urrain peacaidhean aon latha a chùnntas? Tha iad a dol thairis air ar 'n colas; agus nì's miosa fathasd, feumaidh e bhì, am feadh 's a tha sinn 'n ar staid nàdurra, a bhì meudachadh ar peacadh agus ar cionta gach latha agus gach uair. Nis, cia mar is urrain na fiachan so uile bhì air am paigheadh, am peacadh agus an cionta so a bhì air an dioladh agus deanamh air falbh leo? Is ann a mhàinn le Criosd, duinnibh a stigh Ris ann an cùmhnanta-pòsaidh, agus bidh ar 'n anamaibh air an saoradh bh'uatha uile.

Tha ceartas a seasamh air riarachadh, tha e gairm air son làn-diòladh; is i so a chainnte, Pàigh, na theirig a dhìth; Pàigh, ar neo bi air do dhìtheadh. Agus cha'n eil nì againn dhe ar cuid fein gu bhì a diòladh a chuid is lugha dhe na fiachan, nì motha is urrain sinn a bhì cur ceart ann an sealladh Dhé an eucoir a rinn sinn Air leis a pheacadh is lugha; agus an nì a tha cur ri ar truaighe, tha sinn gach latha ann an cunnart greim a bhì air a dheanamh oirne, nì motha tha fhios againn cia cho luath 's a nì ceartas greim oirne, le laimh an teachdaire uamhasaich am bàs, agus a thilgeas e'm prìosan sinn, bho nach eil saorsa gus an iochd sinn an fheoirling dheireannach, nì nach gabh a bhì air a deanamh gu bràth, Mata v. 26. Nis, a pheacaich, am bu mhaith leat t-fhiachan a bhì air am pàigheadh, do pheacaidhean a bhì air a' maitheadh, agus t-anam a bhì air a shaoradh bho chunnart a bhì air a ghlacadh? an sin thoir thu fein suas do Chrìosd ann an co-cheangal posaidh; O! 's e so an aon dòigh gu bhì'g iochdadh an ionlain. Tha Chrìosd ag ràdh ri ceartas a thaobh a chèile uile, mar a thuir Pòl ri Philemon a thaobh Onesimus, "Ma rinn e eucoir ort, na ma dhligheas a nì sam bith dhuit, cuir sin as mo leth-sa." Mar sin tha Chrìosd ag ràdh ri Dia dha do thaobh — sa air ball an deigh dhuit dùnadh a stigh Ris, Athair, ma rinn ar t-anam so eucoir ort, na ma tha e fodh fhiachan Dhuit, cuir n mo chùntas-sa e; ghabh mì fhiachan uile orm Fein, bithidh mise cùntachail dhuit air son na h-uile. Athair, air son an anama so dhòirt mi m'fhuil agus bhàsaich mì, air son an anama so bha mì air mo dheanamh 'n am pheacadh, agus 'n am mhallachadh, tre'm bheil do cheartas làn shàsuichte; bitheadh e, uime sin, air a chur saor. O anam cia mar a bu chòr dha so do tharruig gu Chrìosd! An urrain dhuit a bhì riarichte le bhì fodh leithid de dh'fhiachan mòr? Agus an e nì beag a th'ann dhuit a bhì ann an cunnart glacadh cho uamhasach 's a nì ceartas mu'n do labhair sinn? Na smuainticheadh tù duine a bhì fodh dheich mìle pùnd Sasunnach de dh'fhiachaibh agus gun nì aige gu bhì dha phàigheadh, agus e dha fhaicinn fein ann an cunnart gach tiota a bhì air a thilgeadh am prìosan cia cho duilich 's a dh'amhairceadh tù air a shuidheachadh a bhì agus cia cho toileach, nach saoiladh tù, a ghreimicheadh e air tairgse bho neach air bith a bhì dha shaoradh bh'uaihte so uile! Anam, tha do shuidheachadh deich mìle uair nì's duiliche, agus cia cho toileach 's a bhuinneadh dhuit gabhail ris an Tighearn Iosa a tha toileach, agus 's e Fein a mhàin is urrain, na fiachan uile a dhiòladh air do shon? Gu h-aithghearr, tha sinn a leughadh mu spioradan a tha cheana ann am prìosan, I. Pead. iii. 19. Chuir ceartas a cheana a mach a lamh gu bhì glacadh mìltean agus deich mìltean agus chuir i iad ann am prìosan dorchadas siorruidh; agus ciod is urrain thusa sùil a bhì agad ris bh'uaihte, ach a bhì

air deiligeadh riut gu luath anns an dòigh cheudna, mar a dùinn thù stigh ri Criosd mar t'fhìreantachd gu bhi deanamh riarachadh air do shon? Tha fhìreantachd dhe leithid de ghné agus gu'n dean i làn riarachadh, agus tha i uile gu leir a co-fhreagrachd gu bhi coinneachadh ris na h-agartasan is teinne aig lagh agus ceartas; agus air Dhà bhi air dùnadh a stigh Ris leat-sa, tha t-fhiachan uile air an dioladh air ball.

(R'a leantuinn)

NOTES AND COMMENTS

Sabbath Fishing on West Coast

We were pleased to read of criticism levelled at a small group of East Coast fishing boats for fishing on the West Coast of Scotland, over weekends, including the Sabbath. The opposition was officially raised by Mr Gordon Jackson, secretary to Mallaig and North-west Fishermen's Association. He stated that there had been a tradition in the West of no weekend fishing. There was an objection, he said, on religious grounds; although he did emphasise the need for conservation. Opinion is to be sought on the question of banning the landing or sale of weekend caught fish on the West Coast. We wish success to this proposal. It is maintained by those interested in the fishing industry that there is a danger that the fishing grounds concerned will be quickly cleaned out if fishing goes on for seven days a week. This is a practical observation; and Mr Jackson makes the point, "Everyone needs a rest — the fish, the boats and the men." Whether Mr Jackson is a religious supporter of Sabbath observance or not, he certainly expresses a view relevant to the law of the Sabbath and should be encouraged by those in a position to do so.

Sabbath Bus Tours for Harris

The Scottish Traffic Commissioners decided, at Stornoway on 11th June, 1968, to allow David MacBrayne, the government-subsidised shipping company, to operate a Sabbath afternoon bus tour on the Island of Harris. Evidence was given by objectors at the above inquiry; but we live in a day when many in places of authority completely disregard religious and conscientious opinions when they can decide matters within the law as it stands. There is but a remnant now in our midst who truly and sincerely know the significance of the Fourth Commandment and love God's day. The fruit of all this since years in our land may well be spiritual judgments upon the people such as increased hardness

of heart and spiritual blindness. We do not need to be sent away into any literal Babylon to actually come under the definite displeasure and anger of God for our sins.

Unity Scheme Causing Division

The varied efforts by Churchmen to bring about outward unity between denominations, with little or no regard to real unity based on the Word of God and spiritual union to Christ, are in some cases only contributing to increased controversy, division and dissatisfaction among those whom they think to unite. It is this state of affairs which has arisen in relation to the scheme for reconciliation between the Church of England and the Methodist Church. Rev. Graham Leonard, Bishop of Willesden, said lately that this scheme was splitting the Church from top to bottom. He was speaking at a press conference on the Anglican-Methodist Unity Commission Report. He said this division was affecting Churchmen from Anglo-Catholics to Evangelicals, and that, "Proposals for reconciliation involve an intentional ambiguity which makes the prayers of the service of reconciliation irrelevant or irreverent." This is a serious indictment by a Bishop. He further criticises the proposals, as presenting a device to escape reality and a formula to avoid clarity, and states, "Far from achieving true unity they will cause further divisions." Many Methodists and many Anglicans will have nothing to do with the scheme. Without searching into the doctrinal position of dissatisfied Anglicans and Methodists, it seems from the Bishop's observations that the worldly-wise Unity Scheme will only succeed in scattering many from both the Anglican and Methodist's folds. Belief in and adherence to the faith once delivered to the saints must be an essential element, along with other matters, in true, spiritual, God-honouring unity among Christians. The evil that is also evident among some enthusiasts for ecumenism is their arrogant disregard for those who do not agree with their schemes. The Archbishop of Canterbury, for example, really holds in contempt those who strongly opposed his visit to and conversation with the Pope, and who rightly and seriously disagree with his personal and official actions in furthering the cause of union between the Church of England and Rome. We refer to evangelical members of the Church of England. The great crusade for church unity today is not at rock bottom a desire for unity **in** the gospel and Spirit of Christ, but for unity **with** Rome as the ultimate aim.

The London City Mission

The London City Mission has been for many years engaged in sending Christian missionaries to contact and speak with wretched

men and women who have ruined their characters, health and circumstances by sin in one form or another. These visits are made to common-lodging houses, the public parks, the embankment and other places. The Editor of **London City Mission Magazine** tells in one article in the May-June, 1968, issue, something of what he has seen as to vagrancy. He writes of his own first contact with "human wreckage" in the common-lodging houses of East London. He says, the men and women, and some children, lived together and were repulsive. "Their filth, depravity, vile language and behaviour, quenched sympathy and almost defeated all hope of their rehabilitation." Throughout four decades of concentrated service in London he saw these vagrants from close quarters; and he wondered that men and women could sink so low and become so animalistic in their behaviour. The reasons he gives for the miserable condition of these vagrants are, that in many cases there is mental imbalance; in other cases domestic strife has been given for wandering. But in the main, the Editor states: ". . . gambling, alcoholism and sex have been the major reasons for the abysmal depths to which people sink. Surely the wages of sin is death." He solemnly and rightly observes regarding sin: "It is cruel in its destruction of human personality and character." The missionaries of this Mission endeavour to befriend and bring the truths of the Gospel of Christ to these poor people; although they may encounter much discouragement and little spiritual success. Yet, one soul saved by the grace of God and by means of His Word read or spoken is of great value in His sight. Friends in our London Congregation are conversant with this Mission. It is in their premises our London Congregation hold some of their services. The Headquarters of The London City Mission is: The Mission House, 6 Eccleston Street, London S.W.1. We have not been requested to write this **Note**; but we are sure some of our readers will be interested. And although we have no authority from our Synod to appeal for donations for this Mission officially, nevertheless any donation sent would, we are sure, be welcome.

House of Commons Against National Lottery

It was a relief to all right-minded persons, when the House of Commons, at the beginning of July, rejected the proposal for a National Lottery. There was a free vote on the matter, and the proposal was defeated by 166 against and 76 for: a majority of 90. Mr Roy Jenkins, the Chancellor, voted for the Lottery and 17 other Labour Ministers. Mr James Callaghan, Home Secretary, voted against: most of the leading Conservatives voted against but 12 of their party voted for the Lottery. Mr John Temple

(Tory: City of Chester) said in the discussion: "I would be horrified to think that this Country was going into the gambling business." Mr Temple uses the right word, "horrified", and thereby expresses the attitude of mind of many who have the moral welfare of our Nation at heart. Mr James Tinn (Labour: Cleveland), who has been the chief supporter of this evil proposal, can be no friend of Britain, when he seems so enthusiastic to encourage the gambling fever. Many persons and homes are ruined by this subtle vice. Parliament has passed more than enough evil legislation recently without adding legislation supporting a terrible vice.

CHURCH NOTES

Young People's Magazine — New Editor

Will readers please note that by appointment of Synod, the new Editor of **The Young People's Magazine** is the Rev. Alexander Macpherson, Free Presbyterian Manse, Errogie, by Inverness, and that in future all communications connected with this Magazine, and all material for publication therein, should be addressed to Mr Macpherson, at the above address. All answers to the Scripture and Catechism Exercises should also be addressed to Mr Macpherson.

Report from Rev. D. B. Macleod, Church Deputy to the U.S.A. and Canada

I sailed from Southampton on the 4th of June by the Dutch liner "Nieuw Amsterdam" and reached New York early in the morning on the 11th of June. The voyage across the Atlantic was very pleasant and restful. The weather, though dull, was not stormy and only on one evening was the sea sufficiently choppy to upset some of the passengers.

The approach to New York from the sea is very striking as those who have arrived there by ship well know. One gets an excellent view of the sky-scrapers of downtown New York and it is really very impressive. On our arrival, after the formalities of passing through the immigration and customs were over, I was met by Mr Donald MacKay, who comes from Ness, Lewis, and who has showed much kindness to our Deputies in the past. He very kindly arrived at the dock early in the morning and also took the day off from his business interests to show me part of the city. We had a very interesting guided tour of the United Nations buildings. The next day I had an opportunity to visit

the Empire State Building, the highest building in the world, from the top of which it is possible on a good day to get a view for very many miles. I stayed two nights in New York and was very hospitably entertained by Mr and Mrs MacKay in their comfortable home at Douglaston, New York. It was not possible to hold a service while I was at New York as many of the friends who used to attend the services held by our deputies had moved away and were living elsewhere.

On the 13th June I flew by a jet plane of American Airways to Detroit. The flight was very comfortable and as we crossed Lake Erie the cloud broke giving a wonderful view of the lake below in brilliant sunshine with vessels dotted here and there on it, and also of the surrounding countryside. Approaching Detroit we crossed Canadian territory and then obtained a clear view of Detroit itself, only a stone's throw across the water from Windsor, Canada, and stretching for many miles to the north and west. On landing at the Airport some distance out of the city itself I was met by the Maclennans from Hillsdale, Michigan, who drove me the 70-80 miles out to their part of the country. At Hillsdale I stayed with Mrs Maclennan who visited Scotland some years ago, and received much kindness in her home. I held a service in the house there on the Friday evening and two on the Sabbath as well as one on Monday evening in the home of her brother-in-law, Mr Kenneth Maclennan, at North Adams.

On Tuesday, 18th June, the friends at Hillsdale drove me the 140 miles to Grand Rapids, a city situated on the west side of the State of Michigan. At Grand Rapids, I stayed two nights with Mr and Mrs de Korne who have on several occasions entertained our Church deputies in their home on the outskirts of the city. I received much kindness from them. While in Grand Rapids I had the opportunity of meeting a number of the people who attend the Netherlands Reformed Church and also the pastor of the Congregation, Rev. Benjamin Densel, whom it was a privilege to meet. On the Wednesday evening I preached in the Netherland Church. The service was announced on the local radio station and consequently there was a good attendance. I was glad to be able to pay a short visit to the home of Mr Knight, the Strict Baptist pastor in Grand Rapids.

On Thursday, 20th June, I travelled by bus the 180 miles to Detroit. The weather was very hot but as the bus was air-conditioned the trip was very pleasant. At Detroit I was met by Mr and Mrs Lawson who have had many of our former deputies in their home. They not only very kindly entertained me in their home but also offered to drive me the 240 miles to Toronto, Canada, where I make my next stop. In Detroit I visited one or

two people from the home country and on Sabbath had two services in the Presbyterian Free Church. The congregation very kindly permitted us to hold our services there. The friends from Hillsdale drove in the 80 miles or so to attend both services. The services were well attended.

I have much cause for thankfulness to the Lord for His gracious dealings with me and His protecting care over me during the three weeks since I left home. I do hope and trust that the Lord will bless His own Word preached at the services held in the U.S.A. to the awakening of some and to the reviving of others. It is the Lord alone who can give the increase.

I am grateful to those who have already given information about Free Presbyterians residing in the U.S.A. and Canada. I would be glad of further addresses of persons in the U.S.A. or Canada who would welcome a visit from the Church deputy. I can be contacted through Mr Allan Macleod, 398 Agnes Street, Winnipeg, Manitoba, Canada.

I would ask the people of the Church to plead for an outpouring of the Holy Spirit upon this part of the Lord's vineyard.

Deputy to Italy

Mr Malcolm MacInnes, M.A., who will be licensed by the Northern Presbytery before this notice is in readers' hands, expects to leave for Italy on 1st August to spend a month there as the Church's Deputy. Mr MacInnes should arrive at Pisa on that date and will (D.V.) be staying with the Marci family at Fornaci di Barga, Lucca, Italy. This opportunity to preach the Gospel in priest ridden Italy should fill our hearts with gratitude to the Lord, Who alone could open this door of usefulness. We are indebted to Misses Laura and Lilian Marci who are members in full communion with the Free Presbyterian Church of Scotland, for their most helpful co-operation during the necessary preparations for the Deputy's visit. We also thank Rev. Donald MacLean, Glasgow, for his part in the preparations. He arranged for the classes in Italian which Mr MacInnes attended and also made bookings for his return journey to Italy. It is our prayer that this new field in the Church's mission work will prove most fruitful. Popery has dominated the religious life of the Italian people for many centuries and one welcomes the prospect, however dim, of their deliverance from Papal darkness. We are aware of our comparative smallness and weakness as a Church to combat the "Beast" but we place our mission and Deputy at the disposal of the Lord, Who promised that He would make the little one a thousand and the despised one a strong nation. We appeal for the

continued prayers of our people on behalf of the Deputy that he may come to our Italian friends in the fulness of the blessing of the Gospel of peace.

— Donald Campbell,

Convener of Dominions and Overseas Committee.

Jewish and Foreign Missions Collection

This collection, by order of the Synod, is to be taken by book from house to house in August, and has always met with a hearty response from our loyal people. From a small beginning, our Mission in Rhodesia has extended its borders to an extent far beyond what anyone was able to anticipate when it first began, and many thousands who were sunk in the darkness of heathendom, heard the gospel as the gospel of their salvation. Many Europeans and natives have been labouring in that far-distant land, and their labours have been greatly blessed, with the result that many who were dead in trespasses and sins have been, through the power of the Holy Spirit, plucked as brands out of the fire and raised up as trophies of free grace. We have many schools there where thousands of children are being taught, and a well-equipped hospital where a fully qualified doctor is to take up duties (God willing) next year. Owing to conditions in Rhodesia no Government Grant is given to the hospital which means that the Church has to shoulder the financial burden, therefore, we look to the friends of the Cause of Christ to help as liberally as the Lord will lay to their hands. — John Colquhoun, Convener.

Synod Proceedings 1968

Synod Proceedings 1968 will be ready for distribution and sale in August. Price per copy 3/-.

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