

The  
**Free Presbyterian Magazine**  
and Monthly Record

Volume 74

June 1969

No. 2

### THE WALK OF THE CHRISTIAN

Those of our sinful race who have been chosen by God, in Christ Jesus before the world began, have been chosen to be holy and unto the adoption of children, according to the good pleasure of the divine will. All such have in Christ Jesus been redeemed by His precious blood and have procured for them the forgiveness of sins according to the riches of God's grace.

In each individual case, and in God's time to favour them in their personal experience, they are called by means of the Word of the truth of the Gospel and by the effectual working of the Holy Spirit, to trust in Christ Jesus for their personal participation in redemption and other blessings related thereto. They are now living and enlightened sons of God: "for as many as are led of the Spirit of God, they are the sons of God."

And the Apostle Paul exhorts all who are divinely and savingly called to be the children of God, that they "walk worthy of the vocation wherewith they are called". All who profess to be truly regenerated are required to have serious, constant and spiritual concern as to how they ought to walk, or live, inwardly and outwardly, in private and public, in relation to God and His expressed mind and will and in relation to their neighbour.

The Word of God exposes as liars those who say that they know God and yet do not keep His commandments. The Lord's people are certainly not perfect in this world as to their personal conformity to the divine will in their life and conversation; but their continual desire is to be kept from falling into sin of any kind in their practice, and, of course, their prayer is that God would cleanse them within from secret faults, that is, in their hearts.

God sees all sons of men full well and knows all concerning each one of us. We can hide nothing from Him who searches the heart and this the genuine believer is deeply sensible of again and again. And our actual conduct, wherever we may be is open and exposed to the eyes of God. This is an inexpressibly solemn



thought. The natural man, even under the instruction of the Scriptures concerning the name and glory of God, is not affected by the divine omniscience. He involves himself in evil and transgression with complacency. The assured conviction of one in Old Testament times, who exclaimed: "Thou God seest me", surely influences all who truly fear God.

The Christian is to walk so as to please God and no doubt this is a high standard which confronts every one who professes to be devoted to the service and honour of God. The Word of God clearly directs such to be "obedient children, not fashioning yourselves according to your former lusts in your ignorance. But as he which hath called you is holy; so be ye holy in all manner of conversation and godliness." Their pre-conversion days, whether few or many, suffice and more than suffice as to time spent in the past walking according to the course of this world. Now the Christian is to earnestly and prayerfully seek to live in the Spirit and to walk in the Spirit. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." And so it is evident from Scripture that the walk of the Christian, to be pleasing to the Most High, must inevitably be the outcome and fruit of the reign of the blessed Holy Spirit within and over the whole heart.

The Lord Jesus advised the disciples around Him to watch and pray, lest they should enter into temptation. For the Christian to 'relax' into an unwatchful and prayerless frame is dangerous in the extreme, as sin and the devil are ever ready to divert the heart and the feet of the believer into forbidden, evil and harmful by-ways which can only bring guilt and grief. Sobriety and vigilance, in every sense, are necessary because the believer's adversary the devil will be encountered at times as a roaring lion seeking whom he may devour and at other times as an angel of light endeavouring to deceive. There must be a watching against giving place to sin in the heart; for cherishing sin in the heart will be liable to lead to giving place to sin in our walk, in our practice. This is what mars the profession and the influence of such as name the name of Christ. But as Paul writes to Timothy, "And, let everyone that nameth the name of Christ, depart from iniquity". This departing from iniquity is what Christ Jesus requires, what the true Church of Christ looks for from her members and what even the carnal world expects from professing Christians. The intelligent and informed men of the world, who are not themselves involved in religion, can well discern where there is a profession of Christianity without a godly walk and conversation. The Christian is to let his light so shine before men that they shall behold his good works and come to glorify God. For instance,



the Apostle Paul indicates in writing to the Ephesians that walking worthily includes walking "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace".

We find in the Scriptures prayers and petitions on the part of the Lord's people which reveal their personal concern and anxiety as to their walk, and that it be pleasing to God. David prayed: "Hold up my goings in thy paths, that my footsteps slip not." Prayer for strength, for guidance and keeping in relation to a godly walk, in the midst of an evil world, characterises the exercised believer in his approaches to God, in the name of the Lord Jesus Christ. And their prayers will be heard, as Jesus said: "... and pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

The walk of the Christian ought to be an example within the realm of the Church and also before the gaze of a carnal world. Paul exhorts thus: "Be ye followers of me, as I also am of Christ." This was of course the eminent Apostle; nevertheless Christians should seek humbly and in the strength of God to so follow the Redeemer as to be an example to others. To be a stumbling block to others carries heavy responsibility as before God.

We are all walking to Eternity and in a manner to the Judgment Seat of Christ. How are we walking according to the light and judgment of God's Word? There are those who are walking upon the broadway that leads to everlasting destruction. True Christians are walking upon the narrow way that leads to life and glory. They surely shall be known and read of all men as they who have in view and in faith a better country, even as heavenly, at the end of life's journey. "They shall walk, O Lord, in the light of Thy countenance." (Ps. 89 : v. 15).

---

## A SERMON

by Rev. Ebenezer Erskine (June 4th, 1721)

(continued from page 14)

Secondly, I come to shew what happiness or dignity the believer is exalted to by virtue of this righteousness. And in so many words, I only name these two or three particulars.

1. He is exalted by it unto a state of peace and reconciliation with God (Rom. 5 : 1). Being justified by faith, we have peace with God. God for ever lays aside every grudge in His heart against the soul that is clothed therewith.

2. They are exalted by this righteousness unto a state of sonship. Christ was made under the law, to redeem them that were



under the law, that we might receive the adoption of sons (Gal. 4 : 4, 5).

3. Unto a state of fellowship and familiarity with God, and access to Him with holy confidence and boldness (Heb. x : 19, 20, 21, 22).

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the vail, that is to say, His flesh; and having an High Priest over the house of God: let us draw near with a true heart in full assurance of faith (Heb. 4 : 14-16). Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God — let us come boldly unto the throne of grace. The believer may come, under the covert of this righteousness, with as great freedom unto God as his Father in Christ, as ever Adam could have done in a state of innocence.

4. At last thou shalt be exalted to a state of endless glory. For Heaven (as I was hinting before) is the purchase of the obedience and death of Christ; and faith acted on this righteousness and satisfaction is the path of life, by which we enter into these rivers of pleasures, and that fulness of joy which is at God's right hand for evermore.

IV. The fourth thing was the application of the doctrine. And my first use shall be for information, in these few particulars.

1. Is it so, that in a Surety's righteousness believers are exalted? then see hence, that whatever account the world may make of them, as the dross and off-scouring of the earth, yet they are dignified persons in God's reckoning: Since thou wast precious in My sight, thou hast been honourable.

2. See hence, that the believer has no ground of boasting. Why? *Because* it is not in his own, but in Christ's righteousness he is exalted: Boasting is excluded, says the Apostle. By what law? *of works?* Nay; but by the law of faith (Rom. 3 : 27). If it were by our own doings or obedience that we were exalted, we would have something to boast of: but since it is in His righteousness that we are exalted, we have nothing whereof to glory in ourselves. There are three questions that the Apostle asks, which may silence all flesh, and put all boasters to an eternal blush (I Cor. 4 : 7). *Who maketh thee to differ?* What hast thou that thou *didst not receive?* Why dost thou glory as if thou hadst not received it? Let believers themselves pose their souls with these or the like inquiries, when pride begins to arise in their breasts.

3. See hence, what obligation we lie under to the Lord Jesus; who, although He was the great Lawgiver, yet was content to be made under the law; though He was the Lord of life, yet humbled Himself unto the death, to bring in that righteousness by which



we are exalted.

He was content to be numbered among the transgressors, that we might be counted among the righteous; He was content to become sin, that we might be made the righteousness of God; content to become a curse for us, that the blessing of Abraham might rest upon us. O admire this love, which passeth knowledge.

4. See hence a noble antidote against a spirit of bondage unto fear. What is it that thou fears, O believer? Indeed if thou sin, thou mayst fear the rod of a Father; for He will visit thy transgression with the rod, and thine iniquity with stripes. But art thou afraid of vindictive wrath? There is no ground for this (Luke 1 : 74). He has delivered us out of the hands of our enemies, that we might serve Him without fear; that is, without all servile or slavish fear of wrath. Art thou afraid of the tempests of Mount Sinai? There is no ground for that, for the storm brake upon the head of thy Surety; and therefore thou mayst sing and say, as Isa. 12 : 1 : Though Thou wast angry with me, Thine anger is turned away. Art thou afraid lest thou be refused access unto the Presence-chamber? Improve this righteousness by faith, and thou shalt see that the way to the holy of holiest is opened, and get the banner of love displayed over thee. Whenever the poor believer takes the righteousness of the Surety in the hand of faith, and holds it up unto God as a ransom of His own finding, He is so well pleased with it, that His frowns are turned into smiles. In a word, you shall never get rid of a spirit of bondage, till you learn by faith to improve this law-biding righteousness; and then indeed legal fears and terrors do vanish, like the darkness of the night before the rising of the sun.

Use second, of reproof unto all those who are seeking to exalt themselves by a righteousness of their own, like the Jews (Rom. x, 3) who went about to establish their own righteousness, and would not submit themselves unto the righteousness of God. There are some of the hearers of the Gospel, who exalt themselves in a negative righteousness: they are not so bad as others; they are free of gross out-breakings, being no common drunkards, swearers, or Sabbath-breakers; and therefore conclude that all is right with them. But, Sirs, the Pharisee could make this brag: and Paul before conversion could say, that touching the law he was blameless; and yet when God opened his eyes, he found himself lying under the arrest of justice; for when the commandment came, sin revived, and he died. Others are exalting themselves in a moral kind of righteousness; they not only cease to do evil, but do many things that are materially good: they are sober, temperate, just in their dealings, liberal to the poor, good peaceable neighbours; they love every body, and every body loves them;



they keep the Commandments as well as they can: and this is the ground they are standing upon. But I may say to you, as Christ said to the young man, who told Him, All these things have I kept from my youth up. Yet lackest thou one thing. O what is that? say you. I answer, it is to be brought off from that rotten bottom of a covenant of works that ye are standing upon. Ye want to see that ye are spiritually dead in trespasses and sins, and that we are legally dead, condemned already, and the wrath of God abiding on you. Ye want to see, that all your own righteousness is as filthy rags, and to be made to say, with the Church, Surely in the Lord have I righteousness and strength. Others will go further than bare morality; they will abound in the duties of religion, read, hear, pray, communicate, run from sermon to sermon, from sacrament to sacrament; and upon these things they rest. All these things are good in their proper place; but if you build your hope of acceptance here, you are still upon a covenant of works bottom, seeking righteousness, as it were by the works of the law; and while you do so, you do but seek the living among the dead. All your works are but dead works, till you be in Christ; and they will but stand for cyphers in God's reckoning, till you be brought to submit to this righteousness, by which alone guilty sinners can be exalted. Others rely upon a mixed kind of righteousness they will freely own, that their duties and performances will never exalt them into favour and acceptance with God; but, O, say they, it is Christ and our duties, Christ and our prayers. He and our tears and repentance, that must do it. But believe it, Sirs. Christ and the idol of self will never cement; these old rotten rags will never piece in with the white and new robe of the righteousness of the Son of God: and if you adventure to mingle them together, Christ shall profit you nothing (Gal. v. 2, 3, 4). Others again, they will pretend to renounce all their works and duties, and own with their mouths, that it is by faith in Christ only that they hope to be accepted: but though they own this with their mouth, yet still their hearts cleave fast unto a covenant of works; they were never through the law, dead to the law: and when nothing else will do, they will make their own act of believing the righteousness on which they lean for acceptance; which is still a seeking righteousness in themselves: whereas, if ever we be justified before God, we must have it in the Lord Jesus, saying. In Him will we be justified, and in Him alone will we glory. Faith carries the soul quite out of itself; yea, faith renounces its own act in the point of justification. All these, and many other rooms and lying refuges, hath the devil and our own hearts devised, to lead us off from Christ. But, O Sirs, believe it, these are but imaginary sanctuaries, and the hail will sweep them away. Nothing



but the doing and dying of the Surety, apprehended by faith, will ever exalt you into favour and fellowship with God, or acquit you from the curse and condemnation of the broken law. And unless ye betake yourselves to the horns of this blessed Altar, to this refuge of God's appointing, you are undone; and you may read your doom (Isa. 50 : 11). Behold, all ye that kindle a fire that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand, ye shall lie down in sorrow.

Use third, of trial. Is it so, that in Christ's righteousness we are exalted? O then, Sirs, try if you be really exalted by this righteousness.

There is the more need to try this now, that you are to approach the table of The Lord. This righteousness is the wedding-garment, without which you cannot be welcome guests. And if you adventure to meddle with the symbols of Christ's Body and blood without it, you may expect that the Master of the feast will say to you, Friend, how camest thou in hither, not having a wedding-garment? For your trial, I offer these two or three things.

1. Hast thou seen thyself condemned by the law or covenant of works? Every man by nature is condemned already, while out of Christ. Now, the ordinary way that God takes of bringing an elect soul into Christ, and under the covering of His righteousness, is by discovering unto him the sentence of condemnation that he is under by virtue of the broken law; and thus paves the way toward his acceptance of Christ as the Lord our righteousness: for thus it is that the law is our schoolmaster, to lead us unto Christ, that we may be justified by faith. The Lord leads the sinner to Mount Zion by the foot of Sinai: the Spirit's way is, first to convince of sin, and then of righteousness.

2. Has the Lord discovered the Surety and His righteousness to thee? and has thy soul found rest there? Perhaps the law and its curses, justice and wrath, were pursuing thee; and thou couldst not find a hole wherein to hide thy head, all refuge failed. At length the Lord drew by the vail, and discovered His righteousness as a sufficient shelter, saying. Turn ye to the stronghold ye prisoners of hope. And thither thou fled as unto a city of refuge, saying, This is my rest, here will I dwell. Readily, when it comes to this, there is a little heaven of serenity and joy enters into the soul; so that, if it were possible it would make Heaven and earth to ring with Hallelujahs of praise unto God for his unspeakable gift. Does thou not know, O believer, something of this, to thy sweet experience? This says, that in His righteousness thou art exalted.

3. When an arrow of conviction is at any time shot by the hand



of God into thy conscience whereby thy peace and quiet is disturbed, whither does thou run for ease and relief? The man that is married to the law, he runs unto the law for relief and ease; the law is the thing that heals him; his prayers, his tears, his reformation, is that which stops the mouth of his conscience. But as for the believer, he can never find rest on this side of the blood of sprinkling; he gets his healing only from under the wings of the Son of righteousness. No other balm will give him ease, but the balm of Gilead; and no other hand can apply it, but the Physician there.

4. If thou be exalted by imputed righteousness, you will be the real students of gospel-holiness. It is a gross perverting of the Gospel, and a turning of the grace of our God into wantonness, for folk to pretend that they are justified by the merit of Christ, while they are not at the same time concerned to be sanctified by the Spirit of Christ. Sanctification, or freedom from the power and dominion of sin, is a part, and no small part, of that salvation which Christ has purchased by His obedience and death (Tit. 2: 14). Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. Justification and sanctification go always hand in hand. He who is made of God unto us righteousness, is also made sanctification; we are justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God. Try yourselves then by this, whether you be exalted by this righteousness. Are you delivered from the reigning power of sin? at least, is it so far broken, that it is become your burden, under which you groan, saying with the Apostle, Wretched man that I am, who shall deliver me from the body of this death?

Use fourth shall be of consolation and encouragement to believers, who are exalted to this righteousness. By virtue of it, O believer, thou art intitled unto every thing that possibly thou canst stand in need of. Whatever grace or mercy thou wants, thou shalt have it, if thou do but improve this law-biding righteousness. Wants thou pardoning grace? to take away the guilt of sin? That is one of the gifts of God, through the righteousness of Christ, apprehended by faith; for He is set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins. Wants thou to have thy peace with God confirmed? Improve this righteousness by faith; for being justified by faith, we have peace with God through our Lord Jesus Christ. Wants thou access unto the holiest? By faith in the blood of Jesus have we access with boldness. Wants thou medicinal grace for healing of soul-plagues? Improve this righteousness by faith; for by His stripes we are healed. Out of the side of our



gospel-altar comes forth living water, that healeth the corrupt and dead sea of indwelling corruption (Ezek. 47 : 9). This is the tree of life, whose leaves are for the healing of the nations. Wants thou a shadow or covering, to shelter thy weary soul from the scorching heat of Divine anger, or of temptation from Satan, or tribulation from the world? Improve this righteousness, and sit down under the shadow of it; it is as the shadow of a great rock in a weary land. Wants thou courage to look the law of justice of God in the face? Here is a fund for it; for under this covering thou mayst look out with confidence, and say, Who can lay any thing to my charge? Wants thou to have the new covenant confirmed to thy soul? Improve this righteousness by faith; for Christ, by His obedience and death, confirmed the covenant with many. His blood is the blood of the new testament; and when the soul by faith takes told of it, the covenant of grace is that moment confirmed unto it for ever. In a word, by virtue of this righteousness thou mayst come to a communion-table, and to a throne of grace, and ask what thou wilt; our heavenly Father can refuse nothing to the younger brethren who come to Him in their Elder Brother's garment.

By virtue of this righteousness, thou mayst lay claim to every thing, to all the blessings of Heaven and eternity. Thou didst indeed forfeit thy right in the first Adam, but the forfeiture is recovered, and the right restored to thee, upon a better ground, namely, upon the obedience and death of the second Adam; and thou comes in upon His right. May not all this then revive thy drooping spirit, and make thee take up that song in the text, In Thy Name will I rejoice all the day: and in Thy righteousness will I be exalted.

---

## THOUGHTS ON THE PSALMS

by Rev. Alex. McPherson

### Psalm One Hundred and Two

To people like ourselves who use only the Psalms in public worship, this one is well known as containing a prediction of the Church's future which encourages us in our own dark day. Yet it will be observed that the prophecy of verses 13-22 stands amidst subject matter of a very different kind and can be properly understood only when taken together with these sad topics. Different opinions have been held about the authorship of the Psalm, but it has the appearance of having been written by some exile in far off Babylon who, pressed between painful disease of body and deep sorrow and concern for Zion, lifts up his heart to



God in prayer. He may soon die, but the changeless power and grace of God will ensure the continuance of the Church, and the children of believers like himself will not perish from off the earth.

The title reads, "A prayer for the afflicted, when he is overwhelmed and poureth out his complaint before the Lord." It is not unusual for the godly to be afflicted. Their gracious state does not render them immune from trouble, but rather tends to expose them to it. They meet with foes who did not trouble them previously; the world, the flesh and Satan; and the anodynes of worldly interests, and distractions, and pleasures, are denied to them. They may be brought into affliction to discipline them to God's service, or to teach them something which they are to pass on to others for their edification and help. Job's great afflictions were for the latter purpose, and so were Paul's for he tells us so. "The God of all comfort comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." The psalmist's affliction is overwhelming, but he does the wise thing; he pours out his trouble before the Lord. Not bitter railing or cursing marks his response to severe affliction, but a turning to the Rock that is higher than he. Is that your refuge too?

**Verses 1, 2. "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily."**

These verses contain the elements of true prayer to God in contrast with a mere formal approach. The supplicant is concerned, first, that the Lord would hear. The prayer which is not concerned about its being heard by the heart-searching God is a poor imitation of the real thing. True prayer is not only addressed to God in terms which express reverence, dependence and unworthiness, but it believes that God does hear, and would come to a full stop if the thought prevailed that it was not likely to be heard. Secondly, the petitioner desires near access to God; "Let my cry come unto thee." His case is urgent, he cannot but cry, and he wishes that cry to go right to the heart of God. Thirdly, the psalmist wishes a gracious hearing; "Hide not thy face from me . . . trouble." How ungracious Israel had been when God called to them! "They refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear." (Zech. 7, v. 11.) Well for us that his thoughts are not like ours, and that there is forgiveness with Him that He may be feared! This earnest pleader, fourthly, desires that God would hear attentively and mark every feature of his sad complaint; "Incline thine



ear unto me. And, lastly, he needs a prompt reply; "Answer me speedily." Surely all this adds up to a real prayer, one earnestly and fervently made in a time of great need!

**Verses 3-5. "For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin."**

In these three verses the psalmist describes his diseased condition of body. His disease is burning him up; his body is being consumed away. The malady had penetrated to his very heart, and sapped his strength to the extent that he now had no appetite and was literally reduced to skin and bone.

**Verses 6, 7. "I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top."**

Here he mournfully describes his loneliness. Like the solitary pelican of the swamplands, and the owl which dwells amidst ruins, he feels remote from any other person. Again, he sees himself like a sparrow which has lost its mate and sits alone on the housetop. The word "watch" gives the first hint that it is more than personal trouble which afflicts him. His inward eye is ranging over the reported desolations of Jerusalem and Judea; yes, and over the Church of God which they represent.

**Verse 8. "Mine enemies reproach me all the day; and they that are mad against me are sworn against me."**

Another hint is given of the plight of the poor dying exile in a strange land. Persecuted for his patriotism and taunted on account of the religion of Jehovah, he knew well the experience of others who said; "They that wasted us required of us mirth, saying, Sing us one of the songs of Sion." And he was such a miserable object that, when the Chaldæans wished to curse someone, they desired that he should be as this poor Jew was.

---

## COUNSELS TO CHRISTIAN MOTHERS

by the late Rev. Dr Archibald Alexander, D.D.

When I address myself to Christian mothers, I do not mean to intimate that those who cannot with propriety be thus addressed stand in no need of admonition. Alas! that in a Christian country there should be mothers who have nothing of the spirit of Christ! Young persons often promise themselves that they will attend to religion after they are married and settled in the world. How preposterous is this! It ought rather to be their resolution not to think of entering into a state involving such weighty responsibilities,



and the exercise of so many virtues, until they have become the possessors of true religion. Without piety how is it possible for any woman rightly to fulfil the duties of a wife, and especially of a mother? Some correct views on this subject probably led the legislators of one of the provinces of Holland, as I have read somewhere, to enact a law, that whenever any persons applied to be united in marriage, they should produce evidence that they were in the full communion of the church. But this was a dangerous misapplication of a sound principle. Just as in the case of civil rulers, it is exceedingly important that they who are appointed to rule over men should be truly pious; but it is a sad mistake in legislation, to make the profession of religion a qualification for office. But while I would not have a law requiring piety as a qualification for entering into the bond of matrimony, I would still insist upon it, that no woman destitute of religion is fit to become a wife and mother. Only think of it — an irreligious mother! If it were not so common, the very expression would excite emotions similar to those which we experience when we hear of an irreligious minister of the Gospel.

I address Christian mothers, because from them only can I expect a patient hearing. I address Christian mothers, because all mothers ought to be sincere Christians. Is there a person on earth, whose mind is so perverted by prejudice, as not to perceive a congruity between piety and this tender relation? It was formerly a current opinion, even among infidels, in Virginia, that religion was an ornament and safeguard to a woman. I knew one distinguished man who had renounced all belief in the Christian religion himself, who encouraged it in his wife, and furnished her with all the necessary means of attending church; and when one of his friends complained to him, that his wife was becoming religious, which gave him great concern, he told him that he was a fool, for that nothing was more suitable and desirable than that a wife should be pious. Even infidels are constrained, like the demons of old, to give their testimony in favour of Christ. Many irreligious men desire to obtain wives of genuine piety, and few intelligent men in our country would be pleased with a female infidel. Such a character was so rare in Virginia forty years ago, when infidelity abounded among the higher classes of men, that when a certain lady was pointed out as the advocate of deistical opinions, it created a revulsion of feeling in almost every mind.

Here I take pleasure in saying that in no class of society anywhere have I found examples of more pure and elevated piety than among the ladies of Virginia. And I have reason to believe that these examples have rather been increased than diminished since I left my native State. It may, in an important sense, be



said that the Commonwealth has been preserved from utter destruction by the prudence, purity and piety of Virginian mothers. They have been the salt which has arrested the progress of moral corruption in the mass of society. Accordingly there is no country in the world, perhaps, where mothers are so much respected by their children, and have so great an influence over them. Ask almost any young Virginian where he will look for the brightest examples of moral excellence, and his thoughts will turn at once to the character of pious females, and perhaps to his own mother, if she happens to be pious. I recollect a young gentleman, who, although he had an uncommonly pious mother, broke over all the restraints of his education, and became a professed infidel and the advocate of licentiousness in its vilest forms, but a gracious God heard the unceasing prayers of his mother, and by means somewhat unusual he was converted from the error of his ways. In speaking of his former career — which he evidently did with shame and humility — he said, “I could get over all arguments in defence of religion but one, and that I never could obviate, which was the pious example and conversation of my mother. When I had fortified myself against the truth by the aid of Bolingbroke, Hume, and Voltaire, yet, whenever I thought of my mother, I had the secret conviction which nothing could remove, that there was a reality in religion.”

I could soon fill my paper with salutary precepts for mothers; but this is not exactly what is wanted. Knowledge as to maternal duty is widely diffused. The theory of education, as it falls under the direction of mothers, is perhaps sufficiently understood by most. What I aim at, is “to stir up their pure minds by way of remembrance”, or in other words, to arouse them to the consideration of the importance of the station which they occupy, and to persuade them to exert that influence which they possess. I have often heard pious females complain that they had little or nothing in their power, and they felt as if they were almost useless members of society. This is an egregious miscalculation. Their influence is silent and spreads imperceptibly, but it is real and effective. Piety is like light which cannot be hid. The more it seeks concealment, and retires from public notice, the more brightly it shines. Female influence only ceases, or operates unfavourably, when women depart from their own proper sphere; or when they endeavour to obtrude themselves upon the notice and admiration of the public. As we are shocked with infidelity in a female, so female ambition is odious. Let the devoted mother exert herself in her own proper sphere, which is in the retirement of the domestic circle, and in constant and devout attendance on the worship of God. Let her look well to the affairs of her house-



hold. Let her manifest her benignity and forbearance in the steady government of her children and servants. Let her set an example of order, neatness, industry, and hospitality, and she will have enough to do. Every hour, and almost every minute, will furnish opportunity for the exercise of some virtue; and that Eye which goes everywhere will graciously notice, and bring to light too, those acts which are cheerfully and conscientiously performed. A mother cannot be placed in a more interesting field of labour than in the midst of a large circle of children. Here is her appropriate sphere of action. Here she has work enough to occupy her heart and hands.

But some will be ready to think this is a narrow field in which to labour. They wish to act on a larger scale, and do something which will tell on the destinies of men — something more intimately connected with the conversion of the world. Some few women, by the possession of peculiar talents, and by being placed in peculiar circumstances, have been able to accomplish so much, that the world has been filled with their fame. Such was the brilliant course of Mrs Hannah More, who by her benevolent exertions, and by her writings, became the benefactress of the human race. And such is now the luminous orbit in which Mrs Fry moves. But it falls to the lot of very few of either sex to do good on what may be called a national scale. And if all should aim at such achievements, very little would be done. Much the larger part of the female sex must be contented to cultivate the small garden which providence has committed to them. But as the mothers in ancient Israel were solicitous to bear sons, in hope that they might enjoy the honour and unspeakable pleasure of giving birth to the promised Messiah, so mothers now may cherish the pleasing hope that of the first fruit of their womb, God will raise up men of renown, eminent ministers, devoted missionaries, distinguished philanthropists, wise statesmen, or even men of humble, exemplary piety in retired life. Hannah waited upon God for her Samuel; and no doubt before the child was born, she consecrated him to God from whom she received him; and when she embraced him in her arms, and nursed him at her breast, she continually darted up petitions for God's blessing upon His own precious gift. And O! how richly was she rewarded! I have read or heard that someone asked an uncommonly devout woman how it happened that all her children became pious at an age so early. The good woman modestly disclaimed all merit or agency in the affair, but said she, "as many children as I have nursed, I never took one of them to my breast to afford it the necessary nourishment, but at the same time I lifted up my heart in prayer to God for His blessing on the dear



little infant." Would not this be a good rule for mothers universally to observe? Who can tell what the effect would be on the next generation?

The question is often asked, "By whom shall Jacob arise?" One answers one thing, and one another; but if I may be permitted to give a partial answer, though I believe a true one, I would say, by pious mothers. Yes, as a woman had the unspeakable blessing of being the mother of our Lord and Saviour, so woman, collectively, shall be the mother of the church. Then thousand Loises and Eunices will, at the same time, be training their little Timothys on the knee, and with sweet and persuasive speech, instilling into their opening minds the words of those "Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus." A genuine and thorough reformation must commence in the family, which is the foundation of all social institutions, civil and religious. Here is the root whence springs the whole tree with all its spreading and towering branches. And if true religion, to be general, must begin in the domestic circle, to whom will belong the chief agency and the most distinguished honour? Undoubtedly to pious mothers. Theirs must be the hands which plant the precious seed, theirs the prayers and tears which water the growing plant, theirs the kind, seasonable, and well-adapted instructions which distil into the tender, susceptible mind like the gentle rain on the tender grass, or the more imperceptible dew upon the thirsty plant. Those are not the most important lectures which are, with solemn pomp, delivered in the schools, but those which flow sweetly from the affectionate lips of mothers to their docile and interested group of little ones, gathered around their knees. No eloquence equals that of a sensible and pious mother, because no impressions made by human speech are so deep and indelible. These lessons, whether she knows it or not, she is engraving on fleshy tablets, from which the inscription can never wholly be obliterated. Impression after impression may be made on the same, but these have the advantage of being first and deepest; and when all the others are gone, these will be left. In visiting a family belonging to my charge in Philadelphia, I observed a very brisk but old woman bringing chips into the house in her apron. I asked the lady of the house who it was. "It is my mother," said she, "but she no longer knows me." Upon inquiry, I found that she had forgotten everything except what had occurred in her early life. And though she had left Switzerland when a girl of fourteen, and had not spoken the German language since that time, yet she now repeats her German prayers aloud every night.

It would be difficult to draw a definite line of distinction be-



tween a good mother and a good wife. The character of the latter must have an important bearing on that of the former. For a woman to perform her part well when united with a worthy and affectionate husband is comparatively easy; but when a pious woman of refined and susceptible feelings is connected with a man whose true character and temper have been destroyed by habits of intoxication — when she is treated with brutal tyranny, and even cruelty, to preserve equanimity, and to perform the duties of an obedient, respectful wife, requires the exercise of much self-denial. Such a situation is one peculiarly painful and trying to a pious mother, but it is one to which many excellent women, in our day, have been subjected. But the greater the trial, the more grace is wanted, and the brighter the character which is enabled with meekness and fortitude to bear up under such a burden. If such a calamity should come on a woman of refined feelings at once, it would be overwhelming; but she is gradually prepared for the worst, and learns to discipline her passions, so as to exhibit no temper unsuitable to her station and the tender relation of a wife. She avoids reproaches, and in her mouth there are no reproofs. Some change in her appearance, and occasional spells of bitter weeping, when alone, will not escape the jealous eye of a drunkard; and it is not improbable that such symptoms of deep distress as these will only serve to provoke his ire, and cause him to rage more furiously, when under the influence of his inebriating cups. And what can she say to her children as they become capable of observation? She never mentions the subject to them, if it can be avoided; and when necessary, with no remarks which would tend to lessen their respect for an unworthy parent. She conceals from his children the faults and ill-treatment of the father as much as possible. And to all other persons, however intimate their mutual friendship, her lips are sealed. This is the difficulty of patiently bearing this heavy burden, that it must be borne alone, in silence, without the usual relief derived from venting our sorrows into the bosom of a faithful, sympathizing friend.

I know of no condition in human life, free from guilt, which is more deplorable than that of a lady of education, piety, and sensibility, tied to a brutal husband who is seldom in his right mind; or who, though for a season he may refrain, yet has his paroxysms of the worst species of insanity to which our race is subject. This leads me to remark, that the very best view which a wife can take of such a case is to consider it a real madness, and to feel and act just as if it was the effect of some physical cause. However difficult the practice of duty may be in such circumstances, I have observed not a few examples of such consummate



prudence, Christian fortitude, and meek forbearance, as excited my admiration. As gold is purified by the fire of the furnace, so it is probable that some women, under the pressure of such afflictions, rise to an eminence of piety, to which in other circumstances they never could have attained.

But I must not indulge myself in speaking in a strain too laudatory of Christian mothers. Some have great weaknesses, the effects of which upon the character and destinies of their children are very unhappy. I recollect to have once been acquainted with a Virginian planter of the best old stamp. He was rich, hospitable, kind-hearted, and better than all, truly pious. When he heard the Gospel, his whole soul seemed to be laid open to the impression of the truth; and so susceptible was he, that often while the man of God described the love of a Saviour, the large, and not unmanly tear would trickle down his cheek. He was a man without guile; and you always might know where to find him. But I was grieved and surprised to find that his sons were all profligates. By drinking and gambling and other vices, they soon ruined their reputation, wasted their estates, injured their health, and shortened their lives. In searching for the cause of this wide departure from the example of a good and affectionate father, I traced it to the injudicious indulgence of a fond mother. Not that she wished her sons to become dissipated; but when they did wrong, she carefully concealed their conduct from their father, connived at the vices, and afforded them facilities of gratifying their corrupt propensities by plentifully supplying them with money. And with such care were their vices concealed from the unsuspecting father, that the first knowledge which he obtained was when his sons' ruin was completed, and their habits so fixed, that all regard to decorum was laid aside, and even the displeasure of a father could be braved.

Another class of mothers, happily not numerous, injure their children by a discipline too rigorous. They expect by external restraints and confinements to preserve them from temptation. The general principle is good, but may be pushed too far. A gradual exposure to such temptations as must be encountered in the world is safer than for a son to be suddenly subjected to the whole influence of the world at once. If children dislike the severity of the discipline under which they are placed, they will be ingenious in finding opportunities of evading a yoke which they do not like to bear. And when they get free from parental restraint, they will be apt to run to greater excess than others.

(to be continued)



## STUDIES IN THE LIFE OF THE APOSTLE PAUL

by Rev. A. M. Cattanach, M.A.

### III. — Saul in Arabia

Our present meditation must, of necessity, be rather short; not, indeed, because it is not an interesting subject, but only because the material at our disposal for such a study is so scanty. The only concrete reference to a period in the life of the Apostle Paul, in which he visited Arabia, is found in his Epistle to the Galatians, in which he writes, "But when it pleased God . . . to reveal His Son in me . . . immediately I conferred not with flesh and blood . . . but I went into Arabia, and returned again unto Damascus." (Gal. i, 15-17.) The chapter in Acts, which deals with Saul's conversion, on the road to Damascus, and his subsequent witness for Jesus in that city, is completely silent on this visit to Arabia. It is generally agreed, however, among commentators, that Saul left the city, shortly after his opening ministry of witness there, and proceeded to the quiet recesses of Arabia, for meditation and contemplation. Where there is some disagreement, however, is in the question of the length of his sojourn in that 'far-off country'; some maintaining that it lasted three years (based on Paul's own words in verse 18 of the same chapter in Galatians — "Then after three years I went up to Jerusalem, to see Peter."), while others think that it only lasted part of that time, giving to that same expression a rather different interpretation. As it is not our purpose to enter into controversial matters, in this series, suffice it to say, that Saul of Tarsus, sometime shortly after God had revealed His Beloved Son in him, on the road to Damascus, left behind the scenes of his busy witness-bearing to the glorious truths of Divine Revelation in the Old Testament Scriptures, and retired to the solitudes of Arabia, to be alone with God. That he did so, by Divine instruction, goes without saying; flesh and blood were not conferred with; at God's command he left his post at the synagogues of Damascus, and slipped away, for a while, to the 'secret places of the stairs', where he might sit at the feet of Jesus, and drink in His heavenly words. That he returned to Damascus thereafter, a wiser and better servant of Jehovah, also goes without saying. May we not gather, then, a few thoughts together, for mutual edification, from the words, 'I went into Arabia'?

#### 1. He was obedient to the call of God.

It is a principle which ought to govern the lives of all God's children, that 'at the word of the Lord' they shall go forth, at His word return, and at His word remain just where they are.



Was it not so in the wilderness, where "at the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed." (Numbers ix, 23)? How much distress that comes upon a believer, how much secret backsliding in a believer, may all be traced to a violation of this holy principle? O for that wisdom to be ever mindful that Israel prospered, only inasmuch as she obeyed that holy commandment, and suffered loss and setbacks, whenever she disobeyed it! It is such a principle that governed Saul's life now, and therefore, though 'flesh and blood' might have said to him — Why leave this work in Damascus? Why go and bury yourself in the heart of Arabia? Why, even, indulge yourself in solitary study or meditation, running away, as it were, from duty in the heat of the controversy then filling the synagogues of Damascus? — he could always answer, with much confidence — Because it is God's will; at His command I shall go; at His command again, I shall return.

Thus Saul takes up his staff and departs out of the city, to a far-off land. The unexpected had surely happened — what a change of purpose now, from that with which he had proudly left the city of Jerusalem, not so long ago!

Let us, also, be ready to learn, ready to follow, at His command; may our prayer be,

'Teach me thy way, and in thy Truth  
O Lord, then walk will I.' (Ps. lxxxvi, 11.)

## 2. He was alone with God.

Whether or not he was entirely destitute of companions on that journey into Arabia, is not revealed, and therefore we can never be sure. It is possible that he would require a guide, or someone to provide for his daily needs. Be that as it may, for our present purposes, it is enough to say that he was, in a spiritual, and, therefore, in a very real sense, alone with God. Alone, like Moses at Horeb, he could commune with the God of his fathers, of Abraham, Isaac, and Jacob, and pore over the contents of 'Moses, the Psalms and the Prophets', until each page would shine resplendent with the glory of that Jesus, whom he had but recently come to know, as the promised Messiah of his people. What precious lessons he might learn, as he poured out his soul in prayer to Israel's God; what instruction he might receive as to the fulfilment of all that had been promised, to the fathers, in the once despised and rejected Saviour, Jesus of Nazareth! Time spent in this way by Saul, would not be spent in vain. In the days of His flesh, had not Jesus Himself, as Master and Lord, gone often aside to pray, and to commune with God His Father? Yea, had He not even called the disciples to do the same — "And He said



unto them, Come ye yourselves apart into a desert place, and rest a while . . .” (Mark vi, 31)? With such an example to follow, might not Saul have gone on his way rejoicing, as he set his face to the road that was to lead him ‘into Arabia’? He had once sat at Gamaliel’s feet; now he was to sit a while (yes, even to ‘rest a while’) at Jesus’ feet, and learn there what he could never have learned at Gamaliel’s feet, though he had sat there all his days. From his former teacher, he might become learned in all the outward paraphernalia of Judaism, but from his present Teacher, he could learn the hidden wisdom, the mystery of the revelation, the deep things of God — he could become learned in the inward blessedness of the man whose sins were freely pondered, whose life was hid with Christ in God. He could learn of Him, who was meek and lowly in heart; he could learn to take His yoke upon him and serve Him night and day. He went into Arabia ‘to rest a while’ — not in idleness, but in sweet fellowship with his new-found Lord and Master.

May we, too, see our need of such a period in our life, if we are His. The gracious soul will need to ‘rest a while’ at times; to pause to think, to contemplate, to learn, to review his life. What better preparation can there be for service, in the highest sense, than to be alone with God? The length of time thus spent may often vary, but if we be truly exercised, whether long or short, it will prove beneficial for us. May we know, with Paul, that it is good to pay a visit to that place where we shall be alone with God. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Hebrews, iv, 16.)

### 3. He returned again unto Damascus.

He had left Damascus, in the midst of what might have appeared to him to be a very successful mission, and retired, at God’s command, to the quietness and solitude of Arabia. However sweet that time alone with God may also have been, the time now came, when he must needs arise and return to Damascus. The retreat was over: at God’s command, he takes up his staff and sets his face towards Damascus once more, there to begin where he had left off. We may safely conclude that he returned a wiser and better person: in the quietness of that desert place he had learned much: the anointing of the Spirit had been given to him; he had received a better insight into his own emptiness and the infinite fulness of the Redeemer. All that he had been taught there was now to be put to good use, for the edification of the churches scattered here and there throughout the Empire. He came back from Arabia, refreshed in spirit, strengthened with



might in the inner man, ready to put on the whole armour of God and fight the good fight of faith. Saul of Tarsus had not spent his time in vain in Arabia. How much of his later usefulness in the church may be traced to that period in his life, we may never fully know, but at least we can be sure that we owe much to it, for in that period Saul of Tarsus became a 'polished shaft in the hand of his God', a dedicated servant of Jehovah, whose work in the churches we can still admire and honour, to the praise of the glory of God's free and sovereign grace.

Is there no lesson here for us? If we are drawn aside at times, to seek the Lord in secret, or laid aside from duty in His Divine Providence, are we not able then to occupy until He come? Is it not our duty to improve every situation? The quiet retreat will often be sweet to the child of God, but he must 'return to Damascus' too. The Lord will give strength to face up to all the difficulties of the wilderness. After a happy Communion season, it is often difficult to return to the world and our several duties in it; it is exactly at such a time as this that grace is needed to remember that Saul also had to return, and so to be encouraged to go on in strength of God alone.

If laid aside in Providence, the experience may not, of itself, be so sweet, but, if rightly exercised thereby, the gracious soul cannot fail to profit by it. The Lord will gently speak a word in season and when the lesson has been learnt, as gently lead him back to serve Him in the world. May we know a little, then, of God's gracious dealings with His people in this manner, so that we may become epistles of Christ, as Saul was, known and read of all men.

---

### LETTER WITH SCRIPTURAL ADVICE

Virginia Cottage,

Evanton.

20th Feb. 1906.

My dear Friends,

I was on the mind of writing to you since long, but I was kept back. It came strongly to my mind last night to write as I had the opportunity. I came to Evanton a week ago, as I was not feeling so strong for a while back, and required a rest.

I hope you are all enjoying bodily health, and that you are seeking the spiritual health, which shall never fail you. Dear friends, you have both been very much on my mind for a while back, and I think of how we always used to go on in sin together since we knew one another until I left for service. Now, when I see and feel that one of these sins, whether small or large in



themselves, were enough to throw us for ever into that place prepared for the Devil and his angels I cannot but give you both an advice as dear friends, and it is this, if you have not been moved by the Spirit of God to a knowledge of your sins, oh do not rest until the Lord in His mercy let you know your state by nature, and if you know your state by nature, you will see what it is to be under the wrath of God the Father. If you do get to know your natural state and are not at rest there, you will get rest if you will come to Jesus Christ, the Fountain opened for sinners. This is the only saving rest that one can have, and I wish you were both enabled to see this for yourselves; and if you will get it for yourselves, you will seek and pray that others will receive the same.

Dear friends, I hope you will excuse me, and that you will only be moved to love the desire that is put in me for you. We don't know how soon we will have to give account of what we have done in the body. Therefore, dear friends, think on how precious time is, and don't put time off, for tomorrow we may be in eternity.

Think of where we would all be today if we were drowned that day we were setting the small lines. I know where I would have been — in the fearful pit, and no expectation of getting out of it, but we are all yet on mercy's ground, where there is hope for us all, that is, if we shall ask it shall be given to us. Therefore I wish to put you on the Lord's care. I know you have God-fearing parents, and that you are more on their spirits than on mine, but still, I wish to ask you to keep on praying, and the Lord will give in His own time, for His promise is, "Seek and ye shall find", and He will keep to His promise.

I hope this letter may be blessed to you both.

Remember me kindly to your friends. I will be going back to Inverness by the end of the week (D.V.) so you may write to that address. I will be pleased to hear from you soon.

Wm. Mackenzie.

Note: The writer of above letter was an uncle of Mrs Wm. Grant, Dingwall, and a brother of her father. He died in May 1907 at the age of 27 years. He resided with Mrs Grant's parents in their home, Inverness.—Editor.

## POSADH AN ANAMA RI CRIOSD

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

(Air a leantuinn bho t.d. 28)

V. 'S ann dhe leithid sin a tha cridhe Chrìosd, agus air a shuidheachadh chò mòr air pòsadh ri peacaich, agus gu'n d'thug



E dhoibh dearbhadh làn agus nach gabh a bhi air a chur ann an amharus, nach seas nì gu bràth eadar Esan agus iadsan, a sheasadh anns an rathad eadar iad agus a bhi air gabhail riutha Leis-san, ma's e agus gu'm iad toileach a bhi air am pòsadh Ris. Na'n nochdadh duine, cha'n e mhàin a ghràdh do neach, ach gu'm feitheadh e fad air a shon ann an tairgseachan a ghràidh, agus a leithid sin, ach mar an ceudna gu'n toireadh e làn-dearbhadh nach seasadh nì air bith eadar esan agus ise gu bhi cur bacadh air a phòsadh, na'm b'e agus gu'm biodh i toileach a ghabhail, nochdadh so cia cho mòr 's a bha chridhe air a shuidheachadh oirre. Nis, rinn Criosd so, thug E do pheacaich dearbhadh làn agus cinnteach nach seas nì air bith anns an rathad eadar iad agus a bhi air an gabhail Leis, na chuireas maill air a phòsadh eadar E agus an anamaibh ma's e agus gu'm bì iad toileach. Agus nach eil mar sin a chridhe gu mòr air a shuidheachadh air a ghnothuch? Cha'n eil an so nì eile ach na tha E Fein a cur an ceill, Eoin vi. 37. Agus gu cinnteach cha'n eil E mealladh anamaibh le briathran diamhain; "Esan a thig dha'm ionnsuidh," tha E'g ràdh, 's e sin, esan a chreideas annam-sa, esan a tha toileach a bhi agam-sa, "cha tilg mì air chor sam bith a mach e." Air chor air bith, na tre aobhar air bith, na tre mheadhon air bith,"cha tilg mì air chor sam bith a mach e." Cha seas nì air bith anns an rathad air e bhi air gabhail ris Leam-sa; ach gabhaidh mì e a dh'aindeoin cho salach 's a thà e, a dh'aindeoin a neo-airidheachd, a mhì-chaoibhneasan, a mhì-fhreagarachd; a dh'aindeoin gach nì a dh'fhaodas daoine na diabhuill, lagh na coguis, a chur as a leith; seadh, na dh'fhaodas eas-creidimh fein a chur as a leith; biodh e'nì thogras e, a dh'aindeoin na h-uile nì, gabhaidh mise a stigh e do bhroilleach mo ghraidh. Le e cainnte Chrìosd ri peacaich bhochd, anns a ghealladh so Aige, agus iomadh aon eile coltach ris; Thigibh anamaibh bhochda, na biodh eagal oirbh romham-sa, ge b'è air bith 'ur suidheachadh, agus ge b'è mar a tha nithean a seasamh dha 'ur taobh, gidheadh ma tha inntinn agaibh dha mo thaobh-sa, agus gu bhì pòsda rium, bithibh cinnteach nach eil nì air bith comasach air seasamh anns an rathad air gu'n gabhainn-sa ribh, cha duinn nì air bith mo bhroilleach-sa 'n ar n' aghaidh ach "pòsaidh mì rium sibh gu bràth." O ciod e' mhisneach a tha'n so? Thig a dh'ionnsuidh Chrìosd, agus dùinn a stigh Ris ann an cùmhnanta pòsaidh; Nach b'fhearr e gu'n canadh cuid, Cò nach deanadh sin? Ach, mo thruaigh, tha mìle nì a tha cur maille air a phòsadh: agus a tha seasamh eadar E agus mise. Am bu chor dhomh dhol dha ionnsuidh? Anam bhochd! is e so a reir coltas tagradh agus cainnte eas-creidimh, agus biodh e air a chur 'n a thosd gu bràth, air do Chrìosd, mar a tha thù faicinn, do dheanamh dearbh-chinnteach air a chaochladh. Ach maille ri



se, eòid e toimh'm bheil eagal ort, a sheasas eadar Crìosd agus thu an bh' eir maille air gràdh Rìs? thugaibh air adhart bhur toistidhean fìidh agus faicibh an glòrain iad an cudthrom is lugha ann a' meighe chothrom an ionaid naomh.

1. An e diblidheachd agus crath suarachas bho'n leth a muigh? Faodaidh e bh' gu'm bheil thu iosal, agus diblidh, agus tàireil bho'n leth a muigh anns an t-saoghail; tha thu 'n a d'chreutair bochd, annhuinn, agus diblidh; agus faodaidh gu'm bheil thu sunninteachadh gu'n seas so eadar Crìosd agus thu, 'S cinnteach, ubraidh tu, nach gabh Crìosd gu bràth a leithid de chnuimh ghràineil 's a tha mise ann dha leithid de dhainn Rìs Fein. Ach, a pheanaich, cha chuir so maille anns an iontas is lugha air a ghnothuch, oir cha'n eil spàs aig Crìosd do pheana seach a chèile. Biodh iad beartach na bochd, and na iosal, dior na saor, tha iad uile 'n an aon ann an Crìosd, agus do Chrìosd. Gal. iii, 28. Seadh nach eil am focal ag ionnsa dhainn, gu'm bheil E roghnachadh bochdan an t-saoghail so, oighreachan air an rìoghachd, agus saobhir ann an creidimh, Seumas ii, 5. Agus a rìs, "Oir chì sibh fein 'ur gairm, a bhràithrean," a deir an t-Abstol," nach iomadh iad a tha glie a thaobh na feola, nach iomadh cumbachdach, nach iomadh uasal a tha air an gairm: ach roghnaich Dia nithean amaideach an t-saoghail so, chum gu'n cuireadh e nàire air na daoine glie; agus roghnaich Dia nithean annhuinn an t-saoghail, chum gu'n cuireadh e gu nàire na nithean cumbachdach; agus nithean an-usal an t-saoghail, agus nithean tarcuiseach roghnaich Dia, agus na nithean nach eil ann, chum gu'n cuireadh e na nithean a th'ann, an neo-brìgh." I Cor. i, 26-28. Mar nach cuir mòrachd air adhart a chùis so mar sin cha chuir isleachd agus diblidheachd maille orra. Bithidh inntinn dhaoine, gu dearbh, air earam, agus mòrachd, nì iad roghainn dhiubh-san a tha freagarach dhaibh fein: ach tha e eadar-dhealaichte rì so a thaobh Chrìosd. A pheanaich bhochd, ged a tha thu cho iosal agus cho diblidh, agus tàireil anns an t-saoghail; ged a bhiodh tu air do chomhdach le taidheagan; gidheadh ma tha t-inntinn air son Chrìosd, gabhaidh E thu, agus pòsaidh E ris Fein thu; seadh, bi t-anam cho gràdhach leis, agus cho luachmhor 'n a shealladh agus a bhios anam a phòsaidh tu'n rìgh le motha anns an t-saoghail.

2. An e dunticheantas agus eion coimhiontachd 's an taobh a shuidh? Faodaidh e bh' a pheanaich, mar eil thu bho'n leth a muigh diblidh agus tàireil, gidheadh tha thu dha t-fhaicinn fein dha'n leth a shuidh dubh agus neo-choimhionta; tha thu fàidh do pheanaich agus do shalabar; nì motha tha fàidh na mair annad air son gu mairneachadh Crìosd thu; agus mair ann thu thu's eadh, 'S cinnteach nach bi guothuch air thu air Crìosd duntach, na dubh agus gu'n tilgeadh E sùil na



sealladh gràidh orm. Ach, anam, cha seas so eadar Criosd agus thusa; ach ma tha inntinn agad Dhà, pòsadh E ris Fein thù, a dh'aindeoin so. Oir gu cinnteach cha'n eil Criosd a pòsadh aon ris Fein air son a maise, ach iadsan a thà E pòsadh, thà E dha'm pòsadh a chùm an deanamh maiseach. Tha E dha'm pòsadh tha'n ann air son luach air bith a th'annta-san, ach gu bhì cur luach orra; agus gu dearbh cha'n eil aon a thà E pòsadh ris Fein nach eil E dha'm faotainn cho dubh agus neo-choimhionta riut-sa, agus mar sin tha iad gus an cuir E a mhaise orra. Cia milis am focal sin, "Agus an trà ghabh mise seachad dlùth dhuit, agus a chunnaic mi thù salach ann ad fhuil fein, thubhairt mi riut, agus thù ann ad fhuil, Mair beo; seadh, thubhairt mi riut, agus thù ann ad fhuil, Mair beo. Thug mi ort fàs lionmhor mar chinneas na faiche, agus dh'fhàs thu lionmhor agus mòr; agus thàinig thù gu sgeadachadh maiseach: tha do chiochan air an cumadh, agus do ghruag air fàs, an àite dhuit a bhì ruisgte agus lom. Agus an uair a ghabh mise seachad dlùth dhuit, agus a dh'amhaire mi ort, feuch, bha t'aimsir 'n a h-aimsir gràidh, agus sgaoil mise mo sgioball as do cheann, agus dh'fhalaich mi do lomnochduidh: seadh mhionnaich mi dhuit, agus thioinnsgain mi ann an coimh-cheangal ruit, deir an Tighearna Dia, agus bu leam-sa thù." Esec. xvi, 6-8. Gabh beachd air, trì uairean tha E'g ainmeachadh so, gu bhì nochdadh doimhne na truailidheachd fodh'm bheil sinn. Seadh, agus ciod e'n sin? Am bì gnothuch aig Criosd ri a leithid sin? Bithidh, tha E nochdadh a ghràidh dhoibh: "Bha t-aimsir 'n a h-aimsir gràidh." Tha E dha'm pòsadh ris Fein ann an cùmhnanta siorruidh, "Sgaoil mise mo sgioball os do cheann," tha E'g ràdh, "agus dh'fholaich mi do lomnochdaidh," seadh, cha'n e mhàin gu'm bheil E cur maise, seadh a mhaise agus a sgéimh Fein orra; "Agus chaidh t-iomradh a mach am measg nan cinneach air son do mhaise: oir bha sin iomlan tre mo sgéimh-sa a chuir mi ort, deir an Tighearna Dia." rann 14.0, anam na bì air do mhì-mhisneachadh, tionndaidh Criosd duaichnidheachd gu maise, agus cha tilg E air falbh thù air a shon.

(R'a leantuinn)

## NOTES AND COMMENTS

### A Bone for Scotland

The former Roman Catholic Archbishop of St. Andrews and Edinburgh returned from Rome on the 9th of May 1969 as Cardinal Gordon Gray. On his arrival at Edinburgh he was met by thousands of Roman Catholics and it was then announced he had brought back with him a relic — a bone of St. Andrew. Of course nobody really knows the origin of this bone. In this.



he brought back no spiritual find for Scotland. Dead men's bones are a miserable and superstitious substitute for the fulness of the gospel of Christ, which Scotland greatly needs. The Andrew of the Bible had a real message for his brother Simon, "We have found the Messiah, which is, being interpreted, the Christ".

### **Prime Minister's Sabbath Speech**

The Prime Minister, Mr Harold Wilson, delivered a political speech on Sabbath, the 4th May 1969, in London. In his speech he sought to counteract the influence of his critics within his own party, the Labour party. He is reported as having said: "I know what is going on, I am going on. The Government is going on." This was rather a witty way of expressing his mind. He certainly was going on as a man who had no respect for the Fourth Commandment. Of course the Lord will determine just how long Mr Wilson and his Government will, in fact, go on. We are aware, of course, that he is not the only politician with no regard for the Lord's Day. One of our greatest needs today as a nation, is that God would raise up one man or more, with outstanding spiritual and moral qualities, among our rulers and who would have a powerful influence for good in the affairs of State. It is lamentable how much anti-Christian legislation has been proposed in the House of Commons in recent times.

### **Ulster Situation**

At the time of writing, the agitated state of affairs and the rioting in Ulster have calmed down. This has been true since Captain O'Neill resigned as Prime Minister. He was, in our view, a man who was somewhat ready to compromise, as far as he might, with the members of the Irish Republican Government. Ulster Protestants, and Protestants elsewhere, were not happy at this. Rev. Ian Paisley opposed him at the recent election and obtained a large number of votes, so that Captain O'Neill won the seat by a narrow majority. As to Rev. Paisley's demonstrations and marches and similar activities, we might not be very happy about these methods of protest and witness. Nevertheless the circumstances which have prevailed in Ulster for many years might in a limited measure call for peculiar methods of protest and witness. Rev. Ian Paisley has no illusions about background intrigues and activities of the Romish Church, which were not separate from recent Ulster disturbances. The aim of Rome is the separation of Ulster from Britain. We noted with dissatisfaction that two evangelical magazines which come to our hand regularly, one printed in Ulster and one in Scotland, that when referring fairly fully to the Ulster troubles, no mention at all was made of



Rev. Ian Paisley. It is to be hoped that the Lord will deliver and preserve Ulster from the real root cause of present unrest there.

### **Euthanasia Bill**

In March, Lord Raglan's Voluntary Euthanasia Bill was given a first reading in the House of Lords. It authorises doctors to end the lives of incurably ill patients who have made a specific request that this should be done. It is good to learn that the British Medical Association still remain in opposition to euthanasia in any form. It is to be hoped that this evil Bill will never become law. The Abortion Bill gives sanction to end life at its very inception and now this Bill by Lord Raglan aims at ending human life before life actually comes to an end. These measures are thoroughly un-Christian and opposed to Biblical teaching. Our times are in the Lord's hands. The true Christian in the greatest weakness and distress is reminded to rejoice in the hope of the glory of God and that his afflictions here are light and but for a moment viewed in the light of expected glory. The Euthanasia Bill is a pagan's Bill, encouraging a pagan outlook on life and death. How different its prevision to the 23rd Psalm, where David contemplates the Lord, His Shepherd, being with him when he would pass through the valley of the shadow of death!

### **Young Conservative, an Enemy of the Sabbath**

At a recent Conference, Mr Victor MacColl, Chairman of the Scottish Young Conservatives, made a speech in which he showed that he was a determined and open enemy of the Lord's Day. Among other things he said that the lack of Sunday entertainments in Scotland does immeasurable harm to the tourist industry. But 'Sunday' entertainments elsewhere do immeasurable harm to the souls of many, as they blind men to the claims of God's law, which is holy, just and good. The tourist industry is the latest 'god' of this generation. The Sabbath must go, the worship of God and the gospel must take a back seat and the quiet of a Sabbath well-spent must be eliminated. We hope that Mr MacColl will not go far as to his influence in the Conservative party. This same young man called upon Young Conservatives to support the Sunday Entertainments Bill — a Bill re-introduced into Parliament recently by a Labour M.P. Who are to provide the entertainments Mr MacColl wishes on Sabbath? Are they to be such as will work a seven day week or will they have their weekly day off on some other day, other than the divinely appointed day of rest? One would think that tourists had no time for entertainments but on the Lord's Day. Mr MacColl wishes to



cater for lovers of pleasures more than lovers of God. Mr MacColl will get his wages!

---

## CHURCH NOTES

### Southern Presbytery Induction

Induction of the Rev. Donald A. MacDonald, M.A., to the Pastoral Charge of the Kames Congregation of the Free Presbyterian Church of Scotland.

The Southern Presbytery met in Kames Church on Thursday, the 8th day of May 1969 in order to carry out the above service. Ordained in the Free Church of Scotland on September 10th, 1942, Mr MacDonald was admitted as a minister of our Church at the Synod in May 1966, and later visited Australia as Deputy. While there his health broke down and, after a partial recovery, he came back home and since then his health has improved in the kindness of the Lord.

Kames had been vacant since their previous pastor, the late Rev. James A. Tallach, had been inducted minister of Stornoway on September 16th, 1952. He had been inducted minister of Kames on May 4th, 1931. After over twenty-one years with them, their faithful and affectionate pastor was greatly missed by his flock in Kames. Early this year the Kames Kirk Session and Congregation requested the Presbytery to moderate in a call to Rev. D. A. MacDonald. The Presbytery met for this purpose in Kames Church on March 20th, 1969. The Call was unanimous, sustained and accepted. When the Presbytery met on May 8th, the Rev. D. Campbell, M.A., Edinburgh, Moderator, after the usual preliminaries, conducted public worship, preaching a most appropriate sermon on Hebrews, Chapter 13, verse 17.

Public worship being ended, the Clerk read out a Narrative of the steps leading up to this Induction. He then read out the Questions usually put to a minister on such an occasion. Rev. D. A. MacDonald returned satisfactory answers to all the Questions, one by one. The Clerk then read out the Formula, and on being asked by the Moderator if he was prepared to sign the Formula, Rev. D. A. MacDonald stated that he was, and thereupon signed the Formula in the presence of the Congregation.

The Moderator then engaged in solemn prayer, and prayer being ended, he did then Induct and Admit the Rev. D. A. MacDonald in the following words:— "I do now by the authority of the Lord Jesus Christ, the alone King and Head of His Church, and in the name of the Southern Presbytery, Induct and Admit you, Mr Donald A. MacDonald, to the Pastoral charge of Kames



Free Presbyterian Congregation."

The Moderator then gave the newly-inducted minister the right hand of fellowship and the other members of Presbytery did likewise. The newly-inducted minister was then addressed in suitable terms by Rev. J. A. MacDonald, Fort William. The Rev. D. MacLean, Glasgow, who had been Interim-Moderator of Kames, then delivered an appropriate discourse to the Congregation. The Service was concluded with the singing of Psalm 122, from verse 6, and the benediction. The Rev. D. A. MacDonald then shook hands with the Congregation as they left the Church. The name of the Rev. D. A. MacDonald was later placed on the Roll of Ministers of the Southern Presbytery. Our prayer is that the Kames pastor, office-bearers, members and adherents be blessed of the Lord in the Gospel of His grace. The Presbytery record their deep appreciation of the labours of Mr Donald MacPherson, Elder, Kames, in the Congregation during the long vacancy.

"Thy God commands thy strength; make strong  
What Thou wrought'st for us, Lord,  
For Thy house at Jerusalem

Kings shall Thee gifts afford." (Psalm 68 : 28, 29)

— M. MacSween, Clerk.

### Theological Conference 1969

The annual Theological Conference for ministers office-bearers, etc., is to be held this year in the Free Presbyterian Church, Edinburgh, on 9th and 10th September 1969 (DV).

The following are the titles of the papers to be read, upon which discussion will take place.

1. "Romanism. The Vatican — its organisation and powers", Rev. D. B. MacLeod, M.A., London.
2. "The Sects — Seventh Day Adventists", Rev. A. MacPherson, Stratherrick.
3. "Free Masonry", Rev. L. MacLeod.
4. "The Sacrament of the Lord's Supper", Rev. M. MacInnes, M.A.
5. "The Christian in Contemporary Society", Mr A. Gillies, M.A., Glasgow.

The usual notice with the final programme will be sent out in due course.

It was agreed that the Conference would be open to male communicants in the congregations of the Church, and the purpose of this early notice is to allow them to make the necessary arrangements to attend the Conference if they so desire.

— Rev. Donald MacLean.



### **Mbuma Mission Society, Holland**

This Society, which was formed in Holland in 1964 for the support of the spiritual and medical work at Mbuma, has been the means of giving great encouragement to the work in Rhodesia through most generous donations. There can be little doubt but that much prayer also ascends from the Lord's people in Holland for the blessing of God to rest upon the attempts made to bring the gospel of the grace of God to the Africans.

Since the declaration of U.D.I., considerable restrictions have been laid upon sending money from Britain to Rhodesia and, in view of this, it is very doubtful if the Mission could be carried on so successfully without the support of our friends in Holland. Undoubtedly, the hand of the Lord is to be seen in this most remarkable provision and it is evidently His will and purpose that the Mission work should continue, despite the difficulties occasioned by the present quarrel between our Government and Rhodesia.

From its inception and up to his departure to carry on Mission work on his own, Mr J. Van Woerden formed the main link between the Church in Scotland and the Mission Society in Holland. Since he left the Mission staff, however, a much closer relationship has been developed between the Jewish and Foreign Missions Committee and the Dutch Society. This has been welcomed by both Committees and some meetings have been held in Holland to discuss matters of mutual interest.

A very interesting meeting took place in London on Wednesday, 9th April, in the hospitable manse of Rev. D. B. MacLeod at 13 Prince of Wales Mansions. The following members of the Jewish and Foreign Mission Committee were present: Rev. J. Colquhoun, Convener; Revs. A. F. MacKay, D. Campbell and Rev. D. MacLean, Clerk. Rev. R. R. Sinclair had intended to be present but was prevented by 'flu from being there. Mr A. de Redelijkheid and Rev. C. Smits, the Convener and Clerk of the Dutch Society Committee were also present from Holland. A long and interesting discussion took place on various matters affecting the Mission and the Society in Holland itself. It seems that some of Jan Van Woerden's friends have formed a Society in Holland to support his work. Although he calls his Mission the Ebenezer Scripture Mission, the Society which supports him calls itself the Rhodesian Mission. We were told that at a meeting of the friends connected with the Mbuma Society, it had been decided that the full support of the Society would be given to the Mission of the Free Presbyterian Church of Scotland and that no support would be given to Mr Van Woerden's activities. This was very satisfying to the members of the Committee of the Dutch Society and they



accordingly expressed surprise that support from Free Presbyterians in Scotland was going to Van Woerden. The Foreign Missions Committee certainly felt embarrassed by this situation.

In the course of this conversation, the Dutch Committee informed us that since June of last year approximately £11,500 had been collected by the Mission Society in Holland. This generous help from the friends in Holland is not only a tribute to the genuine interest in the Mission in Rhodesia but a testimony to the zeal and energy of the Committee there. A monthly magazine called MBUMA is also issued by the Committee to convey to the friends of the Cause information about the Mission in Rhodesia. This interest now extends beyond Mbumba to Zenka and Ingwenya Mission stations so that a fuller view of the total Missionary activity is being given than formerly.

It is expected that these useful meetings will be continued from time to time. We felt a warm and spiritual atmosphere in meeting the members of the Dutch Committee who expressed again and again the high esteem in which the people of Holland hold the Free Presbyterian Church on account of its Scriptural principles and practice. National differences disappear when the desire is to promote the Cause of the Divine Redeemer. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3 : 28).

The annual missionary meeting of this Society is to be held in Utrecht on Saturday, 17th May (DV). The Clerk to the Foreign Missions Committee, Rev. D. MacLean, has been invited to address this meeting.

### **Beaully Church**

It is expected that, D.V., the new Church at Beaully will be opened for public worship on Wednesday, 2nd July, at 7 p.m.

---

## **ACKNOWLEDGMENT OF DONATIONS**

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

**Sustentation Fund**—Anon., £12.10/-; Mrs J. MacInnes, 17 Kyles, Scalpay, per N.S., £1; Psalm 36, v. 7, \$25.

**Home Mission Fund** — Anon., £4; Anon., £10.

**Foreign Mission Fund** — Psalm 36, v. 7, \$25; Johan MacKay, Inverness, £5; Anon., Oban, £10 for Mbumba Hospital; W. Bruce, Milton, Bower, £5; A Wellwisher, Lochinver, £20; "Australia", £23.5/-; Anon., £6.

**Aged and Infirm Ministers', etc., Fund** — Anon., £4; Anon., Oban, £10.

**College and Library Fund** — Psalm 36, v. 7, \$25; Anon., £5.

**Organisation Fund** — Anon., Oban, £10.

**Dominions and Overseas Fund** — Psalm 36, v. 7, \$25; Anon., £8.

**On behalf of Auckland Manse Building Fund** — Johan Mackay, Inverness, £5; A Friend, Applecross, per C.G., £2.



The Publications Treasurer, Mr R. W. M. Mackenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:

**Free Distribution Magazine Fund** — L.G., N.Z., 3/-; D. MacH., Inverness, 8/-; Gairloch Friend, 10/-; Mrs M. MacL., Raasay, 18/-; Anon., Greece, £1.18/-; H.McR., Manitoba, £1.18/-.

**Publications Fund** — Anon., Greece, £2; H.McR., Manitoba, £2.10/-.

**Welfare of Youth** — R.MacL., Harris, 16/-; Anon., Greece, £2.

**On behalf of Trinitarian Bible Society** — Mrs I.M., £1; H.McR., Manitoba, £2.10/-.

Mr W. MacKenzie, 7 Crown Drive, Inverness, Treasurer, **Aberdeen Building Fund**, acknowledges with thanks:— Raasay Friend, £3; F.McD. (Portree postmark), £3; Harris Friend, per Rev. A.F.M., £2; Anon., per R.W.M.M., £2; Friend, Strathy, per Rev. D.A.M., £5; Friend, Edinburgh, £10; Mr and Mrs Hymers, Achavarn, per Dr J. Tallach, £4; Mrs J. Fraser, Gairloch, £4; Dennis Lewis, London, £3; C. M. Macleod, Helmsdale, £3; Alex. Forgie, Redding, £30; Cardross postmark, £2.

The Treasurers of the following Congregations acknowledge with sincere thanks:

**Inverness** — A Friend, £50 for Church Extension and £50 for Congregational Purposes, per Rev. A. F. Mackay.

**Glendale** — K. MacCrimmon, £10 for Sustentation Fund, per Rev. J. Colquhoun; A Friend, £5 for Sustentation Fund; Mrs Munro, Bernisdale, £1 for Congregational Fund (both per Rev. J.C.); Friend, £5 for Car Park, per Rev. J.C.

**Stornoway** — Anon., £8 for Congregational Purposes.

**Beauly Church Building Fund** — A Friend, Fearn, £10; A Friend, Thurso, £10; Two Friends, Laide, £5 (all three per Mr J. MacLennan); Messrs D. and D. Macleod, Achiltibuie, £2 per Rev. D. A. MacFarlane; Anon., £2 per Mr A. MacLennan; Mrs J.M., Invermoriston, £1 per Mr R. W. M. Mackenzie; "In memory of Roderick Maclean, late missionary, Beauly", £2 per Mr Kelly; Special Collection Dingwall Congregation, £120; Special Collection, Beauly Congregation, £210; Envelope in Church Plate, Beauly, £5.

**Bracadale F.P. Manse Building Fund** — Anon., £10; Anon., £2 (both per Mr D. MacAskill).

**Greenock** — For Congregational Purposes — Mr and Mrs Conway, Bangor, Northern Ireland, £4; Envelope in Church Collection, A.M.H., £2. For Church Decorating — Friend, Kames, £5; Anon., Glasgow postmark, £1; Friend, £3; Friend, £2; Capt. A. Matheson, £5; Anon., £1; Anon., £5 (all per Rev. L. MacLeod), Miss MacKenzie, Glasgow, £5; Envelope in Collection Plate (Anon.), £5; Envelope in Collection Plate (Anon.), £3; Envelope in Collection Plate (Friend), £1.

**Kinlochbervie and Scourie Manse Building Fund** — Mr Alex. Ross, Scourie, £20, per D. A. Macleod, Treasurer.

**Flashadder** — From the executors of the late Miss Mary Silver, £100; Friend, Bernisdale, £1.

**Bracadale** — K.C.M., £10 for Church Renovations, per Rev. F.McD.

**Portree** — K. Gillies, Park House, Portree, £5 for Door Collection.

**London** — I.M., Lochbroom, £4 for Sustentation Fund.

**Kinlochbervie** — Miss May Morrison, Poolewe, £3 for Manse Fund.

**Knockbreck, Skye** — Sincere Friend, £5 for Sustentation Fund; Mrs Grimshaw, U.S.A., £2.1.6.

**Home of Rest** — Kyle Friends, £5, per Rev. A. F. MacKay; John Haarsma, Ripon, California, £20, per R.W.M.M.