

# THE Free Presbyterian Magazine

AND

## MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

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*"Thou hast given a banner to them that fear Thee, that it may  
be displayed because of the truth."*—Ps. lx. 4.

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THE  
**Free Presbyterian Magazine**  
*And MONTHLY RECORD.*

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**The Union Assemblies.**

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THE great event of the Union of the Church of Scotland and the United Free Church is now a matter of history. Whether we agree with the methods leading up to the Union and the negotiations of the now United Churches or not, we are bound to recognise that an event took place on 2nd October in Edinburgh of tremendous consequence for the religious life of Scotland. The new Church has a strength that completely overshadows every other denomination in Scotland. And if the influence of this Church is cast on the wrong side its very strength will be a serious menace to the well-being of Scotland. We have already in these pages shown how the Churches, now one, have departed from the old moorings in doctrine and in worship, and it would be something if one had a faint hope that the Union now consummated would be an effectual drag on any further developments in the wrong direction. Unfortunately we cannot entertain such a hope. Dr Mitchell, the Moderator of the Church of Scotland Assembly, in May uttered a few ominous sentences which indicated that this Church now released by law from its old position, meant to use its liberty in the direction of doctrinal licence. As for the United Free Church, the world knows that its whole ecclesiastical tendency is Modernistic. The view thus stated of the positions of the two Churches can be proved up to the hilt, and it is because of this that we view the Union with the deepest concern in its bearing on the religious life of Scotland. A few years will make clear to the country the policy of the new Church ecclesiastically and doctrinally.

The Assemblies of the uniting Churches, as separate Courts, met for the last time on Tuesday, 1st October. The Duke of York was Lord High Commissioner to the Assembly of the Church of Scotland. The joint report on Union was presented by Dr White and seconded by Lord Sands. Dr White, in presenting the report, said they took with them intact the heritage which had been left by their fathers. No one who knows all the outs and ins of the Union negotiations, the legislation required to pave the way for Union, and the position held by our fathers will accept that statement; that it should have passed unchallenged on the floor of the Assembly of the Church of Scotland shows how completely the desire for Union has drugged the memories of the ministers of the Church of Scotland. In the United Free Church Assembly the Minority vote against Union dwindled down to 22. This, of course, is not the full strength of the Minority. It only represents their membership in the Assembly. In addition to the number of congregations (33) which have refused to enter the Union there is a considerable number of congregations which have been almost equally divided on the question of Union. Profiting by sad and bitter experience, the Majority in the U.F. Assembly are giving the Minority £25,000. This does not include Church property that will fall to the Minority. There was no such generosity in 1893 or 1900. Mr Macfarlane and Mr Macdonald and those who followed them were turned adrift to make the best shifts they could. No offer was made to the Free Church Minority in 1900, and when they wrenched from the Majority all the property of the Free Church, Lord Halsbury taught the followers of Principal Rainy a lesson which is benefiting the Minority in this case.

Wednesday was the great day in which the promoters of the Union saw their dreams realised. The whole proceedings were staged on a grand scale, making its appeal alike to the eye and the sentiments of the great audience of over 12,000. The newspaper reporters, in their descriptive accounts, had a difficulty in conveying to their readers the impressiveness of the scene in the hall of Union. The new Church made a bad beginning, for the workmen employed in the preparation of the hall were busy at work on the Sabbath. When the attention of some of the officials were directed to this they expressed regret, while one of them brought forward the stock excuse of necessity. It is a blot on the escutcheon of the new Church that will not be easily

wiped off; no excuse of ignorance that the work was going on or that it was a work of necessity will stand. A thousand times better that the hall should be without its decorations, and its floor without its linoleum, than that the Lord's Day should thus have been desecrated. The King, in a letter to the Assembly, wished it God-speed in its work, and expressed regret that, owing to the state of his health, he could not be present. Dr John White, Glasgow, was appointed Moderator of the new Church, which, by the terms of the Act of Union, is to be known as the Church of Scotland. In his moderatorial address Dr White expressed the hope that the remaining sections of Scottish Presbyterianism might yet be gathered within the enlarged Church. He went farther by saying that when the Lambeth proposals had come before them a promise had been made that when this Union was accomplished they would be ready to explore the situation indicated in the above proposals. It looks like that the spirit of Union may lead Scottish Presbyterians very much farther afield than Scotland and Presbyterianism. This statement of the Moderator may have a great deal more in it than is yet apparent. Dr White also stressed the fact that the new Church had its work cut out for it in dealing with the churchless million who are outside the care of the churches. The Moderator in saying: "The Church that will control the future is the Church that puts the best educated ministry in the field," gave expression to a very questionable proposition. We believe in an educated ministry, but it must be a ministry taught by the Holy Spirit, and an education which is a hand-maiden to, and not a mistress of, religion. A graceless education has been the ruin of the Church in Scotland. It would have been wiser for the Moderator of the new Church facing the future with all its great responsibilities to have said: "The Church that will control the future is a Church that has a Spirit-taught ministry."

On Wednesday night the delegates from various Protestant denominations were received, among them being the Archbishop of Canterbury, Dr Lang, who expressed a hope that one day the Scottish Episcopal Church would be united with them. It is a sign of the times, and does not augur for good, that one who has done so much, and is still doing so much, to encourage the Romanist movement in the Church of England, should have such a prominent place given to him in a Presbyterian Assembly. He, too, harped on the now well-worn theme—the larger unity. After Dr Lang's



speech the Moderator intimated that another message had been received from the Moderator of the Free Church of Scotland (Rev. Prof. J. R. Mackay, D.D.,) who was at present touring in the Highlands. Dr White then added that Rev. Prof. Morton, D.D., Original Secession Church, would convey the greetings of all the other Presbyterian Churches in Scotland. This was not correct, as far as the Free Presbyterian Church was concerned, as no greetings were sent from us. Dr Morton expressed pleasure for being asked to rejoice with them on that most memorable and historic event. He added: "the very inspiring ideal that you this afternoon presented to us of those streams still remaining outside this great stream is a very attractive one—a very attractive one to myself. I do hope it will be realised. I venture to say that if this great United Church takes its stand on evangelical principles, finely and broadly, and firmly on the side of our Protestant faith, that ideal will be realised." The significance of that gesture towards the new Church was stressed in Prof. Paterson's speech the following day, when he said that Prof. Morton's speech held out the hope of a speedy reconciliation between themselves and the Original Secession Church. We cannot say whether Prof. Morton is speaking for the Original Secession and Reformed Presbyterian Churches or not, or whether he is only giving his own personal view, but if so the sooner it is made clear that it is only his own view he is expressing the better. The United Original Secession had an opportunity of joining the Free Church in 1852 and the Reformed Presbyterian in 1876, when that Church was much nearer their position than the new Church is to-day, and the sections which continued these Churches refused to unite with the Free Church then. The witchery of Union seems to have seriously affected the vision of some, and its glamour is too much for them. Dr Morton was followed by the Moderators of the Irish, English, and Welsh (Calvinistic Methodists) Presbyterian Churches. Then came the Primus of the Scottish Episcopal Church (Dr Robberds), followed by Dr Ribson, representing the Wesleyan Methodist Churches in Great Britain, who spoke of their interest in the Union. Dr Ribson, remarking that the Presbyterians had come nearer to the Methodists in their theology. This witness is true. Delegates from the Congregational and Baptist Churches also spoke, and were followed by delegates representing Churches in the United States, Canada, and Europe.

On Thursday Prof. Paterson, in a speech already referred to, after his reference to the Original Secession Church, said: "Very near to them also were the Free Church and the Free Presbyterians, and although it might be thought that the time for negotiation was not yet—for the healing ministry of time was a factor in this matter—who of them did not hope for the day when the Church of Scotland would again be enriched by the full volume of Highland piety and loyalty . . . In the meantime, if they could not have ecclesiastical Union with these bodies, surely the most earnest attempt should be made to cultivate spiritual communion. He would suggest as a beginning that they might have an annual conference of a devotional kind, perhaps during Assembly week, with the representatives of the other Churches, at which they would express and cement their brotherhood by realising their common faith and common brotherhood by sitting down at the table of the Lord." When he had thus delivered himself Dr Paterson then began to coquette with Episcopacy, and ended with words indicating that his eyes were turned to the larger Union. The Moderator, in introducing Lord Davidson, formerly Archbishop of Canterbury, said they welcomed him for his work's sake. We wonder if Dr White had in mind Dr Davidson's disastrous policy in the Church of England during the past years. Lord Davidson had much to say about conferences for unity, though he was discreetly silent on the Malines conversations. He had much to say on the Lambeth proposals and the Lausanne Conference on Faith and Orders. The Moderator thanked Lord Davidson for "his beautiful and arresting words." Such is a specimen of the broad-minded charity of the new Church.

The continuing U.F. Church Assembly met in Glasgow, and, according to press reports, the dissentients were highly satisfied with the support they are getting. In the matter of pulpit supply they were able to provide for 80 congregations the first Sabbath of their separate existence.

In reading the accounts in the newspapers one is impressed with the undisguised attempt at spectacular display and the effort to work up enthusiasm at the act of Union—an enthusiasm woefully lacking throughout the country. This gesture to the world may appeal to certain minds, but it will have little effect on those who long for the coming of the Kingdom of our Lord Jesus Christ. The vision of a larger Union has evidently

captured the minds of the leaders, and if one-tenth of the stress that was laid on unity had been laid on purity of doctrine and fidelity to the Word of God our hope of the new Church's usefulness would be much brighter than it is. Men seem willing nowadays to make compromises in order that Union may be brought about. The petition in our Lord's prayer, which, of course, has nothing to do with such a mixed Union as took place, has been wrested from its true meaning, and the manner in which it was applied misled many and deceived the simple.

### The Decline in Church-Going.

**R**EFERENCE was made in the September issue to the sad fact that there are millions who never darken the door of a place of worship, and few are louder in their laments of this deplorable state of affairs than the bishops and clergy of the Prelatic Church of England. In order to attract those who are drifting away they vie with their neighbours of the Dissenting Churches and of the so-called Presbyterian Church of England in making their services as pleasing to the carnal mind as possible. The superstitious element is catered for in so-called Anglo Catholic and Free Catholic churches, whilst those who so arrogantly vaunt the "assured results of modern criticism" may regale themselves to their heart's content on the poisonous fare which is served up weekly by the Tom Paines who swarm the pulpits of those churches, which say that they are Presbyterian, but do lie. Even in so-called evangelical churches the appeal to the æsthetic is much in evidence, and the Psalm Book has been discarded for songs of merely human composition sung by trained choirs—often composed of unconverted hired singers—to the accompaniment of pipe organs and similar Popish abominations.

The popular preacher is sure of an audience when denying the doctrine of Election, or explaining it away as being on the ground of foreseen faith, for among the few old women who still attend meetings of the "Keswick" type one still comes across those who fear to read the Epistle to the Romans lest they should come across the dreaded word "Predestination." There is a terrible enmity against the truth in every one of us by nature, and it is fostered by the modern type of religion in all its

forms. Others, too, deny eternal punishment, and this is the very thing which the unconverted are glad to hear. Many of the United Free Church ministers preached during the War that those who were killed at the front went "straight to Heaven," and to-day they are saying the same, even over the graves of departed drunkards and Sabbath-breakers in order to please the poor relatives.

Every well-instructed Free Presbyterian will know that these are only incidents in the age-long struggle between truth and error which began in the Garden of Eden, and shall continue until the Most High arises to have mercy on Mount Sion and the Holy Spirit sweeps over the earth; but it is pathetic to hear of the English bishops bewailing the falling-off in church-going, remembering the part that they themselves played in opening the flood-gates. In April 1917 the Archbishop of Canterbury recommended Sabbath labour in the fields as a work of necessity on account of the War, and shortly afterwards the Rev. Dr Horton, of London, addressed a letter to the "Times," beginning as follows:—"May I through your columns address a question to his Grace the Archbishop of Canterbury. When and how is the suspended Fourth Commandment to come again into operation? It was wonderful to see how swiftly and effectually His Grace's dispensation worked. At once the churches were half-emptied, and the fields were filled with toilers on the day of rest. But when and how will the old sanction be restored? It is easier to shatter than to restore . . ." More than twelve years have passed, but a reply from the English Hierarchy is still awaited. As a nation we sowed dragons' teeth, and are still reaping the crop of armed men which is destroying the heritage handed down by our Protestant forefathers who sealed their testimony with their blood, but the Lord has promised concerning those who keep the Sabbath from polluting it "even them will I bring to my holy mountain" (Isaiah 56, 7.) There is need that He would be putting the prayer of the Psalmist in the hearts and on the lips of His people:—

"Do Thou, O God, arise and plead  
the cause that is Thine own."

F. B.

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He is such a Judge, that the wealth of the most  
wealthy cannot bribe.—*Caryl*.



## Notes of a Sermon :

By the REV. D. A. MACFARLANE, M.A., Oban.

"But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi., 14).

**PAUL**, in this epistle as elsewhere, contends earnestly for the faith once delivered to the saints. Jews followed him from city to city to counteract his labours. They clung to the ceremonial law as far as they could. They utterly rejected the Saviour as the Divine Redeemer promised to the fathers. As they were in Paul's time, so are Jews still as far as in them lies. Present-day Jews have the Old Testament Scriptures and a caricature of the ceremonial law in their religious services. They have not the Redeemer. Their synagogues are synagogues of Satan. Their light is darkness. Their religious system, like that of the Papacy, is an example of spiritual wickedness in high places,—in heavenly things. They pity us Gentiles for glorying in a Man who was crucified. God will yet open their understandings and bring them to see who Christ is, and why He was crucified. In these closing counsels the Apostles re-states his ground of glorying. Here we have his good confession, his source of peace, love and his inheritance. This is his strength, his song, his salvation. Here Paul mounts up with wings as an eagle; he runs and is not weary; he marches onward and does not faint. He hears the hosts of witnesses who have come from north, south, east, and west, extolling their God and His Son in the King's own land, saying — "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." He hears, as it were, the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunders, saying, "Alleluia; for the Lord God Omnipotent reigneth." He longs to be with the cloud of witnesses—"to be with Christ which is far better," but for their good he records his song—"God forbid that I should glory save in the Cross of the Lord Jesus Christ."

To remark on this portion, we shall endeavour to point out,

- (1) What the Cross here means;
- (2) The two-fold effect of glorying in Jesus;
- (3) The declaration with its implied appeal.

I. What does the "Cross of our Lord Jesus Christ" embrace in its meaning? The expression has a few meanings in the New Testament. The first, and main meaning, is the death of the Saviour for His Church. He loved her. He loves her and she shall eternally get access to Him and love Him for Himself and for His willing obedience on her behalf. He served a hard servitude for her. How she feels her unworthiness of it! How cold, like lead, and stone, her spirit can be within her, after all she knows of His goodness to her. "Not unto us be the glory, but unto thee, for thou wast slain, and has redeemed us unto God by thy blood." "What shall I render to the Lord for all his benefits!"

(a) In order to value Christ crucified and glorified, the Holy Spirit teaches those who come to Christ in a day of power, their need, guilt, danger, impending woe. He teaches them by the Word. He honours His own Word. There is much in this epistle which He uses to show the soul, who seeks mercy and an eternal interest in Christ, his sinfulness—what assuredly is before him and how unable he is to drink in the peace of God until God help him and call him effectually. We have, as an example, "Cursed is every one who continueth not in all things that are written in the book of the Law to do them." And in the 5th chapter, we see, and those who are taught of Him know, what sinful streams issue from the human heart. How thankful we should be for the work of the Holy Spirit if He has made us acutely conscious of our need of a Saviour and such a One! And, if we feel groping for the door, knowing that many got in by it, let us ask Him to help us early—not to leave us to wax careless. The Psalmist had to wait — probably often in his spiritual pilgrimage—but "at length" the Lord inclined His ear and heard him. "They shall not be ashamed that wait for thee" (Isa. xlix., 23).

(b) The Cross is the wonderful remedy for such. It is the balm for the sick — the remedy for the malady. By it—in virtue of Jesus dying on the tree, and entering into Heaven with His own blood, many get pardon, are accepted for ever as righteous in Him, and get new hearts, new dispositions. The lion becomes a lamb. The bitter hater of God and His ways begins to love Him, His grace and His Kingdom. The cause of this is Christ

being who He is, and becoming man, holy in His human nature, obeying to the end until He laid down the most glorious, valuable Life that ever was or shall be among the members of the family of man. How precious the soul is. How precious the life of Christ is. One suitable way of handling such a subject is by quoting from the Word of the Master Himself, and also from some of the writings of His servants. Without doing so at present, note the contrast between the sacrifice of the Saviour for His own people and the sacrifice of a soldier for comrade or country. Let us pursue that thought to some extent. We see (1) that the soldier promises to lay down his life *if need arise*. True, he virtually lays down his life on enlisting. This, by the way, is how the believer is to be. Everyone is not martyred. Every soldier of the faith is virtually a martyr! "Be thou faithful unto death, and I will give thee the Morning Star." Stephen and Donald Cargill and Renwick had the Morning Star in this world and have it in glory,—as army officers and foreign servants of the Crown have the Star of India on their uniform. And the decorations of the better country are lasting! They are of another kind than silver and gold and what Bunyan would call "brave ribbands making a brave show." But the soldier only dies if need be. He takes the risk and hopes to get through with some honourable wounds to enjoy his pension. Christ, however, must die, the agreement is one which must be fulfilled.

(2) A soldier may go over the top for King and Country, or to rescue his comrade and die in vain. The battle may be lost, the war lost, or the comrade be dead before the soldier reach him. Not so the Redeemer. There is no "in vain" in this rescue—ransom work of Him who is mighty to save. Ask of the principalities and powers of darkness? Ask of the grave? Ask of one who truly came beseeching pardon, rolling his case and sins of heart, lip, life—his soul dyed through and through with purple and scarlet sins, whether Jesus died in vain if they hoped in Him? He is able to save to the uttermost all who come. He turned the battle to the gate. He undertook the holy campaign of overthrowing the kingdom of sin and Satan in this world—of fighting for the King of kings that salvation might make the ends of the earth itself a better country—His own Kingdom of Grace. Is not this taking place despite errors, seethings, tumults, and seeming confusion? "I will overturn, until He shall come whose right it is."

(3) A soldier does not know when or how he may die. The Saviour knew when. "He set His face steadfastly to go to Jerusalem," and elsewhere, observe how He knew the several steps in the accomplishment of His work. He also knew how He was to accomplish His death outside of Jerusalem.

(4) Note also that no soldier nor mere man can dismiss his own spirit. We speak among ourselves of "self sacrifice." The word is used permissibly, by accommodation, and by a kind of charity owing to the circumstances. No man can dismiss his spirit. It is in providence taken from him. He lays down his life because he is contrained to face death for a certain cause. He cannot, however, give up his spirit apart from the use of means to separate soul and body.

The death of the Saviour is unique—"I lay down my life." He dismissed His spirit into the hands of the Father by His own will and power. He cried with a loud voice. Devils were foiled. Men thought they ended that life, and in their intention and to the utmost reach of their power, they did. They got their opportunity. They used it well. They wreaked their vengeance, turning their vessels of malice wilfully upon Him till their vials were, as far as they could, at the time, exhausted of their enmity. You can see how they mocked Him in His person, "If thou be the Son of God"; mocked Him as Prophet, "Prophecy unto us, who smote thee?" mocked Him as Priest, "He saved others, Himself He cannot save"; and mocked Him as King, "The King of the Jews," and other such sayings. Yet with all their success in getting Him crucified, and being guilty of slaying the Lord of Glory in will and act to the utmost of their power He, nevertheless, in His time and way, as agreed upon eternally, laid down His life. He cried, "Into thine hands I commit my spirit," and, with a loud noise, gave up the ghost. He was ever Master of all circumstances, although they thought that they did with Him as they listed. He was Master in the hour of death. He ended the curse—and that is a matter—what He suffered in love to her—which the Church can never comprehend—but His bearing away of her curse is her ground of standing in the holiest of all. He died. He rose. He has all she eternally needs. She rose in Him. His fullness is her life. He gives Himself and His crucified-fulness to her. He asks her heart fully, unreservedly, in return. The Cross of the Lord Jesus Christ is as to its



merit in glory. It meant for Paul, by the grace of God, an end, and it meant a beginning. Christ and His fullness is Paul's wall of fire about him, and His glory before him for ever. But let us acknowledge and feel in reading or asking the Lord to show us Christ as our salvation how we cannot really understand what the curse meant to the Saviour. His people have peace through His blood, yet do they not feel, "We are of yesterday and know not?" "We speak things we understand not."

Were we to follow the contrast between the cross of the Saviour and, say, the cross of the malefactor who went to his own place, what lessons we ought to learn! Or the difference between the sacrifice of the Redeemer and the martyr-death of one of His witnesses. The latter then is part of the fruit of the former.

We leave, meanwhile, the other two heads referred to beyond the following remark on each head:—

(1) When Paul or any convert is united to Christ, such is crucified to the world and its ways, and enters into a new world, a new inheritance. The world of Grace is new, even the world of Providence and one's lawful calling is new, for the relationship of God to the person is then new. And the soul is crucified to the world. He is in a new state and has a new life. He has the new and eternal inheritance, with God's temporal blessing now, and, in virtue of his own spiritual renewal, is in a fit condition to relish the principles, ways, revelations, service, company, aims, and, at last, the consummation of the kingdom of grace in glory.

(2) As to the good confession of Paul, "God forbid," it not only sets forth his own salvation and desire, but implies an appeal to them. Be not turned to another Gospel, which is not another. Beware of circumcision, and of all that involves practical denial of the one sacrifice of Christ for ever. There is infinite efficacy there. The streams of that fountain are in the promises. Drink in the efficacy daily until you and sin in its remnants and subtle roots part company for ever. Glory in Christ. No less will avail. No more is required. If ye reject Him, there remaineth no more offering for sin. If ye glory in Him and walk according to this rule, then peace be upon you and mercy, and upon the Israel of God.

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Ah, unhappy Nazareth! the first refuser and the first refused of the Messiah! —*Lightfoot.*

## Religious Services at the Grave\*

BY THE REV. THOMAS MACCRIE, D.D.

**I**N the Jewish religion there were no sacred rites appointed for the dead, or performed at sepulture. Although the Jews were placed under a dispensation highly ceremonial, although the external observances of their worship reached to every department of society, and mingled with almost every duty and every event of their life, it is deserving of particular notice that their divine ritual prescribed nothing to be done at the moment of death or in the act of interment. They had no burial service. He who provided that Moses should be interred secretly, so that "no man knoweth of his sepulture to this day," lest the Jews should have abused it to idolatry, wisely and graciously guarded against a practice which He foresaw would easily degenerate into superstition. When they began to lose the purity of their religion, one way in which they corrupted themselves was by joining in the funeral services and commemorations of the heathen—by "eating the sacrifices of the dead," and "weeping for Tammuz."

There was no funeral service among the primitive Christians. When our Saviour died, Joseph of Arimathea, a counsellor, and Nicodemus, a ruler of the Jews, obtained permission to inter Him, and they performed this office with all due reverence and honour.

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\* This is an extract from the elder Dr MacCrie's famous pamphlet, "Free Thoughts on the Religious Celebration of the Funeral of the Princess Charlotte." The Princess's death produced a sensation on the public mind, and the Court papers, calculating on this, announced that on the day of the funeral, Wednesday, 19th November, 1817, the churches throughout the whole country were to be opened for divine service. The Magistrates of Edinburgh, with the consent of some of the ministers, issued a proclamation to this effect on the preceding Monday. Dr Andrew Thomson's Church, St George's, however, was not opened. Immediately Dr Thomson was assailed and his character attacked. Dr MacCrie came forward to defend his friend, and in the above pamphlet he shows that the Edinburgh solemnity was but a clumsy imitation of the Church of England Burial Service. His biographer says: "These reasonings were considered so conclusive in vindication of Dr Thomson, that the voice of censure was hushed and nothing more was heard on the subject.—("Life of Dr MacCrie." p. 230)—EDITOR.

They brought a mixture of myrrh and aloes, about an hundred pound weight, and took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." But they performed no religious service over Him. And when the women came to His sepulchre, early on the first day of the week, it was not to pray, or read, or sing over it, but "to anoint His body with the spices they had prepared." In the case of the first person who was honoured to fall a martyr to Christianity, we are informed that "devout men carried Stephen to his burial, and made great lamentation over him." But devout as they were, and deeply as they lamented his loss, we do not read of them performing a single religious act or rite over his grave. Nor is there the slightest vestige in the New Testament of any such practice among the primitive Christians.

But the worship of the Christian Church, it is well known, was not suffered long to stand on the base of its original simplicity. The history of its corruption, of the causes from which this proceeded, and the extent to which it grew, forms one of the most humiliating, but, at the same time, most instructive branches of study; and the lessons which it reads, and the beacons which it holds up to future generations, ought never to be lost sight of, or forgotten. From motives the most pious, and with intentions the most innocent and laudable, practices were indulged in and sentiments were generated, which superstition, in alliance with priestcraft, improved to rear a dominion unparalleled in the annals of mankind. It is impossible to describe one of the most fertile sources of this corruption better than in the words of a judicious historian in giving an account of the rites and ceremonies added to the Christian worship during the second century:—"These changes, while they destroyed the beautiful simplicity of the Gospel, were naturally pleasing to the gross multitude, who are more delighted with the pomp and splendour of external institutions than with the native charms of rational and solid piety, and who generally give little attention to any objects but those which strike their outward senses. But other reasons may be added to this, which, though they suppose no bad intentions, yet manifest a considerable degree of precipitation and imprudence. And here we may observe, in the first place, that there is a high degree of probability in the notion of those who think that the bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the

infirmities and prejudices, both of Jews and Heathens, in order to facilitate their conversion to Christianity. Both Jews and Heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service; and as they considered these rights an essential part of religion, it is but natural that they should behold with indifference, and even with contempt, the simplicity of the Christian worship, which was destitute of these idle ceremonies that rendered their service so specious and striking. To remove, then, in some measure, this prejudice against Christianity, the bishops thought it necessary to increase the number of rites and ceremonies, and thus to render the public worship more striking to the outward senses" (Mosheim's "Church History," cent. ii., part ii.).

The rites of sepulture introduced into Christian worship were borrowed, not from the Jews, but from the Heathens. The Greeks and Romans paid the utmost attention to these; and the want of them they considered as the severest curse that their gods could inflict. Hence, of all deaths, that by shipwreck was deemed the most awful. Among others, the following ceremonies may be mentioned:—Supplications addressed to the god whose province it was to carry the spirit of death—the invocation of the manes, or calling on the dead at regular intervals—the ringing of bells or brazen vessels at the moment of dissolution, to drive away the furies—the putting a small coin into the mouth of the deceased, to pay for his passage across the infernal river—the funeral oration in praise of the dead—the carrying of torches in the procession to the grave—the sacrifices—the oblations of honey, milk, and wine—the erection of a small altar before the sepulchre, on which incense was burnt, and libations made, both occasional and stated—the lustrations and funeral feast, which were prolonged or repeated on the anniversaries of the interment, and celebrated with great intemperance and excess.

The greater part of these rites were accommodated to the Christian religion, and adopted into the worship of the Church. This was not, indeed, done all at once; but the spirit of superstition is restless and encroaching, and when once admitted, none can predict where it will stop. Those who have unwarily let it loose possess no control over it, and cannot say: "Hitherto shalt thou come, but no further." One superstitious rite paves the way for another, and one superstitious opinion generates seven worse and more monstrous than itself. The



Primitive Christians, from regard for those who suffered death for the Gospel, began to perform their funeral obsequies with great solemnity. They visited their tombs, they held their assemblies for worship at them, they celebrated the anniversary of their martyrdom. The prayers and commemorations at the funeral of martyrs (which came to be extended to all who died in the faith) were at first confined to thanksgivings for their deliverance and glorification, with supplications that those who survived might be enabled to follow their example. But prayers over the dead were soon succeeded by prayers for them; and produced in due time the doctrines of purgatory, penances, pardons, the merit of masses, obits and dirges, canonization, saints' days, prayers to the dead, the collecting and worshipping of relics, pretended miracles, and a thousand absurdities of the same pernicious description.

Our ancestors, at the Reformation, wisely resolved to strike at the root of this system of corruption and imposture as the only effectual way of getting rid of the evils which it had entailed on them, and of guarding against their return. Upon this principle they completely abolished, not only the funeral service, which they justly regarded as having been a powerful instrument in the hands of superstition and priestcraft, but also holy days, the hierarchy, the use as well as the names of the five popish sacraments, with a multitude of other ceremonies, which, though introduced with the view, or under the pretext, of decorating and recommending divine worship, tend, in fact, to tarnish its beauty, and to reduce and exhaust its spirit. This thorough reform constitutes the high distinction of Scotland among the Protestant Churches. Its beneficial influence has extended to all departments of society—it has improved our temporal as well as our spiritual welfare, it has freed us from many galling impositions, which diminish the comforts, and fret the spirits of other nations. It may be seen in the superior information of our people, in their freedom from childish fears and vulgar prejudices, in the purity of their morals, and in that practical regard which, unconstrained by forms and unattached by show, they voluntarily pay to the ordinances of religion. One of the worst symptoms of our state, and which may justly cause foreboding apprehensions, is that we are not duly sensible of our privileges, nor aware of the cause to which, under Providence, we are principally to ascribe them; and that there are many

among us whose conduct gives too much ground for suspect, that they would be ready to part, at a very cheap rate, with those privileges which their fathers so dearly won.

To the argument from the abuse of a burial service, some think it sufficient to reply, "The age of superstition is past; there is now no danger from that quarter; why should we be afraid of a bugbear?" This is the light talk of superficial thinkers, and of such as are glad to find a plausible excuse for accommodating measures. No man who had an extensive acquaintance with the history of religion, and an intimate knowledge of human nature, ever reasoned after this manner. If such persons were capable of thinking, or if they would allow themselves to think for a moment, they would be aware that there was a time when the primitive Church was as exempt from superstition as even Scotland has been since the Reformation, and when there was as much reason to deride the fears of its introduction as there is at present. Was he a fool or an alarmist who said: "The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun?" Is it wisdom to throw away all the instruction which former ages have treasured up for us? Is it fortitude, or is it fool-hardiness, to rush on actions which formerly betrayed multitudes into "temptation and a snare?"

### Wait on the Lord.

"They shall mount up." If you cannot fly, endeavour to run without wearying; if you cannot run, endeavour to walk without fainting; if you cannot walk because of your broken leg, creep to the Great Physician with it, and hold out the broken leg, the withered arm, to Him. If you cannot creep will you cry to Him. "He hath not said to the seed of Jacob seek ye Me in vain." If you cannot cry will you look to Him: "Look unto Me and be ye saved, all the ends of the earth." If you cannot look to Him will you long for Him, "He satisfieth the longing soul." Sigh, sob, and groan after Him, and if after all you feel you can do nothing; because of your absolute weakness, then "wait upon the Lord, and He shall renew your strength." Wait on Him in the use of means, lie at the pool, and you know not how soon you shall have strength to "mount." "Wait, I say, on the Lord."—*Ralph Erskine.*

## Roman Catholics and School=Books.

WE have received a long, printed document giving the history of a serious attempt on the part of the "Westminster Catholic Federation" to secure drastic alterations in the history books used in the London County Council's Schools.

This Roman Catholic Federation asserts that "resentment" is "felt by Catholic parents against the historical text-books and readers from which their children, attending Council schools, were compelled to learn, . . . on account of their historical incorrectness, their misrepresentation of Catholic teaching, and, in many cases, their intensely offensive anti-Catholic bias."

The London County Council was appealed to on the subject. Eventually the London County Council suggested "that the criticisms of the Federation should be made by the Federation to the authors or publishers of the books referred to."

Accordingly various publishers of history readers were appealed to. In some cases, as we think, a weak attitude was manifested by publishers. The following statement, however, shows that the efforts of the "Westminster Catholic Federation" are not meeting with all the success which is desired by its members.

"The position as reached by the Federation with the different publishers was set forth fully in the Report of March last, from which *inter alia* it was explained: That the Federation's request that Messrs Blackie & Sons' books should be brought up to date by being freed from error was by that firm treated 'as an impossible proposition.' That Miss Thompson, authoress of the following books, published by Messrs Horace Marshall & Son, 'A First History of England,' vols. 1 to 7, treated disdainfully the suggestion that her books should in any sense be amended, and was convinced that the L.C.C., in connection with the historical text-books, had simply referred the Federation to the publishers in order to be relieved of the annoyance the Federation was causing or, as she put it, 'to get rid of us.' That Messrs Arnold and Co. had refused to consider our comments. According to these gentlemen, impartial history cannot be written."

The set determination of the Federation to secure the alteration of history text-books in a sense agreeable to

Romanists is evidenced from the following words written to Messrs Blackie on May 6th, 1927:—"We trust you will not place us in the position of having to oppose the use of your books; in fact, we beg of you not to do so, but you can rest assured that there cannot be any finality to our efforts until school text-books are purged from error and misrepresentation."

We would make the following remarks on the facts brought to our notice in the long document which has been sent to us:—

1. The Roman Catholics of this country have a large number of day schools in which no doubt the Roman Catholic authorities take care that nothing is taught contrary to their views. Yet Protestant ratepayers contribute to the support of these schools. 2. The number of Roman Catholic children attending Council Schools must be infinitesimal compared to the number of non-Roman Catholic children. 3. There is no reason to suppose that present-day historians are so biassed in favour of Protestant principles that they would wilfully misrepresent the facts of history in order to vilify the Church of Rome. 4. From the emendations in our history books which are now demanded to be made, it would seem that all our past reading of history as to the condition of things before the Reformation, and as to the reigns of Henry VIII., Mary, and Elizabeth is incorrect. Such works as Motley's "Rise of the Dutch Republic" would have to be re-written if Roman Catholics had their way. We must no longer speak of Mary as "Bloody Mary," nor charge her with persecuting the Protestants. Moreover, we must always speak of the Church of Rome as the "Catholic" Church, never as the "Roman" Catholic Church. That Church alone may rightly call itself "Catholic." 5. We gather from a letter received that the Rev. E. G. Bowring, M.A., vicar of Pheldon, Colchester, has convened a "History Readers' Committee." We trust that this Committee may be successful in defeating the efforts of the Romanists to eliminate from our history books those portions which tell against the Church of Rome. In saying this, however, we have no wish to defend any real inaccuracies which may be discovered in our History Readers.

It is evident that Protestant Christians need very specially to heed the Apostle's injunction: "Watch ye, stand fast in the faith, quit you like men, be strong."—"Gospel Magazine."



## The Second Advent \*

DEAR MR MACLEAN,—My father has received your letter some time ago, stating that you ordered for me a small book on the Book of Revelation, subject to a talk I had with you on the Second Advent of Christ the last time you called. This book has now arrived, and I have read it. In my estimation it is a very literal interpretation of such a spiritual book as that of Revelation. I might do well to quote the passage from Revelation on which the theory is based. It is the following from the twentieth chapter:—"And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the witness of Jesus, and the Word of God; and whosoever had not worshipped the beast, nor his image, neither had they received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection, on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. xx. 4-6).

Now, the substance of the pre-millennarian interpretation of this passage may be stated as embracing the following points: (1) That the passage is confirmatory of the view that Christ will one day reign personally upon the earth; (2) That at that time there will be a literal resurrection from their graves of all the saints that will then be dead; (3) That these saints (with those who are alive and ready) will, in a glorified state, personally sit upon thrones and reign with Christ over the earth a thousand years; and (4) That "the rest of the dead," that

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\* This letter was written by a young lad, Lachlan Maclean, Upper Breakish, Skye, who passed away at the age of 19 years. Lachlan seems to have been awakened to concern when he was 15 years, and showed afterwards till the day of his death that he had his face set Sionwards. On his death-bed he said: "Lord, I am sorry that I was unable to witness for thee in public, but now, Lord, give me strength for a few minutes that I may witness for thee before these people." He then addressed those at his bedside. He passed to his rest, 6th October, 1924. The above letter, written when he was 18, shows remarkable clearness of statement in one so young.—EDITOR.

is the wicked, will be raised from their graves after the millennium. The first resurrection is understood in a literal or bodily sense.

The other interpretation, which, we hold, is in strict accordance with the Word of God in general, takes the passage in a figurative sense. The Book of Revelation is largely a figurative and symbolical book, and it must be studied carefully in this light, otherwise the most absurd conclusions will be reached. The following points in this connection are to be noted: (1) That there is nothing in the passage that asserts or confirms the view that Christ is coming personally to reign upon the earth; (2) That the "first resurrection" is to be understood in a figurative and spiritual sense, and that it is here predicted that there will be a spiritual resurrection of those who were witnesses for Christ during past outstanding days of trial and persecution, a resurrection in the person of their successors whom God will raise up, and who will possess similar Christian attainments; (3) That these saints will be kings and priests and sit upon "thrones," in the sense that they will occupy the position of Christian authority and power, and thus exert a reigning and prevailing influence with Christ over the world during the thousand years; and (4) that the wicked, in their representatives, will "live again" for a season to new power after the millennium.

Let us now closely examine the passage to see if the latter interpretation is the more thoroughly consistent and satisfactory. First, let us observe that there is nothing stated to the effect that Christ is coming personally from heaven to earth to reign. Certainly the reign of Christ is mentioned, but then our pre-millennarian friends seem to forget the fact that He is already on the throne, and has been on it since His ascension on high, and further, that He does not need to leave the throne to exert the gracious reigning and prevailing influence, which He will exercise during the millennial period. There is nothing specifically in the passage, or in its immediate context, as to any personal advent to the earth at all. The saints can spiritually reign over the earth with Christ, though He is personally in heaven. In fact it is explicitly stated in God's Word as to His personal exaltation to the Father's right hand, that He shall reign there till all His enemies are made His footstool, and this complete victory is not accomplished at the millennium, but at the last day. Secondly, let it be noticed that it is only a particular class of the saints that are

said "to live and reign with Christ" during the thousand years, and that this entirely excludes the premillennial view that all the saints are to rise bodily from the dead (who will then be in their graves) and reign with Him. If the passage is to be understood in a literal sense, then it is only some Christians—the martyrs who were "beheaded" "for the witness of Jesus and for the Word of God," and those who have refused to serve "the beast," namely, the Papal power, during its domination, who will then reign with Christ. God's Word clearly teaches that, when Christ does come personally the second time to judge the world, and to be glorified in His saints, "the dead in Christ"—plainly all the dead in Christ—will rise. Thus the present passage cannot refer to the time of Christ's second personal advent at all. The resurrection referred to must be of a different order, and at a different season altogether.

It may be seen, then, that the passage lends itself with far greater ease to the idea of a figurative and spiritual resurrection. The slain witnesses are to live again in their successors, who will possess the same measure of the Holy Spirit; and they will live, not to be down-trodden, as those who went before them, but to triumph and reign on the earth. Thus the slain witnesses, the martyrs, will obtain the victory over their foes, the foes of Christ's cause and truth, during the promised period. This view of the matter is manifestly confirmed by the statement made in the sixth verse: "Blessed and holy is he that has part in the first resurrection; on such the second death has no power." If the first resurrection were a mere literal or bodily one, we do not see the force of the connection emphasised, that on the subject of it "the second death has no power." The wicked are capable of bodily resurrection, and will experience the same, but that does not secure immunity from the "second" or eternal death. But, if the resurrection is understood in a figurative or spiritual sense, then the connection is clear. It is they who are raised from spiritual death who are among the blessed and holy that shall escape the "second death."

Let us remark secondly, that to take the statement that "the rest of the dead," namely, the wicked, "lived not again until the thousand years were finished," as referring to the bodily and final resurrection, is not consistent with the general accounts given in the Scriptures of said resurrection. These accounts describe the

final resurrection of the righteous and the wicked as practically simultaneous. There is not a thousand years between the resurrection of the two parties. Though "the dead in Christ rise first," it is the same voice at the same time that raises both. The right interpretation appears to be that already alluded to, namely, that the wicked will "live again," in the person of their representatives, to new power and activity when the thousand years were finished. This is in entire harmony with the events which are immediately afterwards narrated in the chapter. "And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, etc. Satan is to get freedom for a season, and shall enable the wicked to arise after the millennium. They are living again in their malign activities, but their time will be short.

In conclusion, I consider that the passage upon which our pre-millennarian friends principally base their theory affords no real support to it whatsoever. They insist upon the literal interpretation of a portion of a book that is eminently figurative and symbolic in its character and description—a procedure in this case for which they supply no adequate warrant—such people seem to me to be determined to make the Scriptures suit their fancy.—Trusting this may find you in good health, I am, yours faithfully—LACHLAN MACLEAN.

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## No Enthusiast.

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*Because I am in earnest, men call me an enthusiast; but I am not; mine are the words of truth and soberness. When I first went into Gloucestershire, and was walking on a hill, I saw a gravel-pit fall in, and bury three human beings alive. I lifted up my voice for help, so loud that I was heard in the town below, at a distance of a mile; help came, and rescued two of the poor sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am not an enthusiast in so doing; I call on thee aloud to flee for refuge, to the hope set before thee in the Gospel of Christ Jesus.—Rowland Hill.*



## Comradh Goirid Air Js. xxxv., 3=6.

Leis an URR. N. CAMERON, aig coinneamh-urnuigh ann an  
St Jude's, 11th Sept. 1929, le fear-eisdeachd.

“Neartaichalbhse na lamhan laga, agus daingnichibh na glùinean anmhuinn. Abraibh rìusan tha lag-chridheach, Bithibh laidir, na biodh eagal oirbh; feuch, thig 'ur Dia le dioghaltas, 'se Dia le ath-dh ioladh; thig E fein, agus saoraidh E Sibh. An sin fosgailear suilean nan dall, agus bidh cluasan nam bodhar air am fosgladh. An sin leumaidh am bacach mar fhiadh, agus seinnidh tean gadh a bhalbhain” (Is. xxxv. 3-6).

Tha sinn a faicinn 'sa chuibhrionn so dhe fhocail an Tighearna na tri nithean a leanas:—

I. Comharaidhean nan daoine bha'n Tighearn ag iarraidh gu'm biodh iad air an neartachadh; (1) bha lamhan laga aca, (2) bha glùinean anmhuinn aca; (3) bha cridhe lag, 'se sin r'a radh, tinneas cridhe aca;

II. An doigh a dh'aithn E'ghabhail gu bhi 'gan neartachadh; (1) bha 'm faidh gu innseadh dhaibh gu robh Dia fhein gu tighinn le ath-dhioladh; agus (2) cha'n e neach eile, aingeal no duine, bha gu tighinn gu bhi 'gan neartachadh ach Dia fhein;

III. Cionnus a bha iad dol 'ga aithneachadh tra thigeadh E? Tha e colach nach robh moran maise aige a bha 'ga dhealachadh o dhaoine eile thaobh a choslais fo'n leth muigh, oir “cha'n'eil sgèimh no grinneas aige, gu'n amhaireamaid air; ni mo tha maise aige gu'n iarramaid E” Is. liii., 2.

Ach b'e 'n doigh 'san aithnicheadh iad E tre'n obair a dheanadh E tra thigeadh E.

I. Chi sinn gu'n e bh'annta daoine bha'n lamhan lag. Tha e fìor a thaobh duine aig a bheil lamhan lag nach urrainn da obair a dheanamh. Cha'n urrainn da obair a dheanamh chum e fhein a chumail suas anns an tsaoghail. Agus cha'n urrainn da e fhein a dhion o 'naimhdean leis cho lag 'sa tha a lamhan. Na daoine a thug an Tighearna beo, tha geur-fhaireachduinn aca nach urrainn iad obair a dheanamh 'tha focal Dhé agus an coguisean fhein ag agradh bhuatha, ann 'bhi toirt umhlachd do lagh Dhé no do shoisgeil Chrìosd, tre'n urrainn daibh ruigh-eachd air sith ri Dia na sàsachadh an coguisean fhein.

Tha iad mar an ceudna gun chomas 'sam bith cathachadh an aghaidh an naimhdean spioradail, oir cha'n'eil lùs ann an lamhan an anam. Cha'n urrainn iad cathachadh an aghaidh an diabhuil, an t-saoghail, no na feola anna fhein. Cha'n urrainn iad an ni bu lugha a dheanamh gu bhi 'gan riarachadh fhein thaobh an eolais a bh'aca air an umhlachd

iomlan bha lagh Dhé 'g agradh bhuatha, no 'bha na dhleasdanas orra 'thaobh soisgeil Chrìosd a chreidsinn. A dh'aon fhacail, tha iad 'gam faotainn fhein coslach ri duine air a bheil a' phairilis, a tha eucomasach air a lamh a ghluasad fo thaobh.

(2) Duine aig a bheil glùinean anmhuinn cha'n urrainn e coiseachd, oir nan oidhirpicheadh e air coiseachd, thuitedh e air ball. Tha'n duine so coltach ris mar a bha Mephibòset, bacach air a dhà chois, nach b'urrainn da aon cheum a dheanamh. Mar sin tha'n duine tha air a iompachadh leis an Spiorad Naomh, tha e foghlum gu bheil e gu spioradail gun chomas aige aon cheum a thoirt anns an ùmhlachd iomlan tha lagh Dhé ag agradh uaith. Tha sin fìor d'a thaobh 'thaobh a smuaintean, a bhriathran agus a ghnìomharan. Tha aithne aige gu bheil lagh Dhé 'g iarraidh ùmhlachd iomlan air nì tha e 'faotainn eucomasach dhasan a thoirt; agus ged tha cuireadh aige teachd a dh'ionnsuidh Chrìosda, agus gealladh ma thig e, nach bidh e air a thilgeadh air chor sam bith a mach, tha làn-dearbhadh aige nach urrainn dhasan ceum a dheanamh 'dh'ionnsuidh Chrìosd, a reir mar a tha e sgrìobhta, "Cha tig aon neach d'a m'ionnsuidhsa mur tarruing an t-Athair a chur uaith mise e."

Cha'n eil mar an ceudna lùs na chasan gu teicheadh as o namhaid an anam. Tha 'ga fhaotainn fhein coltach ri leanabh beag nach urrainn nì a dheanamh 'ga chobhair fhein, ach toiseachadh r'a ghlaodhaich r'a athair is r'a mhàthair nuair a tha e 'ga fhaotainn fhein ann an cunnart.

(3) Cridhe lag na gealtach. Duine aig a' bheil cridhe lag na air a' bheil tinneas cridhe, bidh an t-eagal air gu faod e tuiteam marbh ann an tiota aig àm air bith. Mar sin tha esan aig a bheil cridhe lag—tha eagal air nach robh e riamh air iompachadh a thaobh an diomhanais agus na truaillidheachd tha e faotainn a stigh 'na chridhe fhein. Tha feagal air, thaobh nach robh e rìomh air iompachadh, agus bidh e coltach ri Daibhaidh 'nuair a thubhairt e, "Mar is beo t'anam, cha'n 'eil ach aon cheum eadar mise agus am bàs," no mar a thubhairt e aig àm eile, "Tuitidh mise là-eign ann an lamhan Shauil," no mar thubhairt e, "'S breugach gach duine air bith." Bha sin a ciallachadh gu robh Samuèil, a 'chur an Tighearna 'ga ùngadh mar Rìgh air Israeil air a mhealladh 'thaobh a gheallaidh a thug e dha. Mar sin tha'n duine so fo eagal cridhe, ged a bha e 'saoilsinn gu'n d'fhuair e gealladh o'n Tighearna tre'n fhocal, gu'n robh e air a mhealladh 'thaobh a gheallaidh bha'n sin. Bidh e coltach ri duine urramach ann an Albainn an àm na gèur-leanmhuinn d'am b'ainm Maighstir Fraser (of Brea). Cha b'urrainn an duine sin àm 'sam bith ainmeachdh na bheatha

anns an do dheilig an Tighearn ris tre'n lagh mar bha e 'cluinnthuinn daoine' eile 'deanamh iomraidh air mar a dh'fhairich iad fhein uamhasan lagh Dhé 'nuair 'bha iad air an dùsgadh. Chuir an t-eagal cridhe a bh' air nach robh e riamh air iompachadh gu rannsachadh geur e 'thaobh fair-eachdhainnean sluagh Dhé ann an Sgriobtuirean an t-Seann Tiomnaidh agus an Tiomnaidh Nuaidh. Dh'fhoghlum e anns an rannsachadh sin gu robh sluagh Dhé a' deanamh gearan goirt air an truailidheachd 'bha iad a faireachduinn 'nan cridhe agus 'nan inntinn, agus mar an ceudna am miann a bh'aca gu bhi naomh. 'Nuair a choimeas e na faireachdainnean a bh'aige 'na chridhe agus 'na inntinn fhein le faireachduinnean sluagh Dhé anns an fhirinn air an dà nì so. 'se sin, (1) an truailidheachd 'bha 'nan cridhe agus 'nan inntinn, agus (2) am miann a bh'aca an deigh naomhachd—agus (3) mar a dh'fheumadh e aideachadh gu robh na nithean sin aige fhein—thainig e dh'ionnsuidh a cho-dhùnaidh gu robh e dà rìreadh air a iompachadh. Thug sin comhfhurtas dha a lean ris rè uile laithean a bheatha.

II. An doigh 'san robh comhfhurtachd air a toirt dhaibh, Cha'n e gu'n tigeadh faidh no aingeal 'gan saoradh, ach gu'n tigeadh Dia Fhein. Ge b'e air bith cho lag 'sa bha an lamhan agus an glùinean agus an cridhe, nach saoilleadh tu gu'm faodadh iad bhi ro-mhisneachail 'nuair a chluinneadh iad gu robh Dia Fhein gu tighinn 'gan saoradh? Ged nach b'urra dha 'lamh a thogail dh'a thaobh, no gur gann a b'urra dha 'anail a tharruing, leis cho lag 'sa bha 'chridhe, gu'm faodadh e fàs cho neartmhor ri Daibhaidh 'nuair a bhris e bogha do stailinn le lamhan; no mar a bha Pòl 'nuair a fhuair e sgolb 'san fheoil, agus chaidh e dh'ur-nuigh tri uairean gu'm biodh e air a thoirt air falbh. Cha d'thug Crìosd air falbh an sgolb, ach thubhairt E ris, "Is leoir mo ghràs air do shon, oir tha mo neart air a dheanamh foirfe ann an anmhuinneachd." Cho-dhùn Pòl gu'n deanadh e uail 'na anmhuinneachd chum gu'n gabhadh cumhachd Chrìosd comhnuidh air. "Nuair a tha mi lag, an sin tha mi laidir." Tha eachdraidh sluagh Dhé a' nochdadh 'san fhirinn gu de an treubhantas a rinn iad tre chumhachd Chrìosd, 'nuair nach robh neart 'sam bith aca fhein, gu cathachadh an aghaidh nan nithean tha coinneachadh riu 'nan turas a' dol tre fhàsach an t-saoghail so.

III. Cionnus a dh'aithnicheadh iad E tra thigheadh E? Tha e soilleir nach robh an sluagh 'ga aithneachadh, oir 'nuair a dh'fheoraich Crìosd dhe na deisciobuil, "Co tha daoine 'g radh is Mise?" fhreagair iad gu robh cuid ag radh gu'm b'e Eoin Baiste E, is cuid eile gu'm b'e Jeremiah no aon eile dhe na faidhean. Dh'fheoraich E, Ach co tha

sibhse 'g radh is Mi? Fhreagair Peadair ann an ainm chàich uile, 'S Tusa Criosd, Mac an Dé Bheo. Thubhairt Chriosd ris, 'S beannaicht' thusa, 'Shimoin Bhar-Iona, oir cha d'fhoillsich fuil is feoil sin duitsa, ach m'Athairsa a ta air neamh. Tha so a' deanamh soilleir nach b'urrainn neach aithneachadh co E o choslas o'n leth muigh, gur ann tre theagasg Dhé an Athair, a b'urrainn neach 'sam bith aithneachadh co E.

Ach bha'n dòigh tha air a thoirt fa'r comhar anns an fhirinn so 'fagail dhaoine gun lethsgheil aca do bhrìgh gu'n robh e air innseadh 'san fhirinn so gu de na miorbhuilean a dheanadh E 'nuair a thigeadh E, agus gu'n robh a ris na dearbh mhiorbhuilean so air an deanamh fa chomhair an suilean le Iosa o Nasaret.

(a) 'Sa cheud aite, bha suilean nan dall air am fosgladh. Tha ceudan de dhoill ann am baile Ghlascho, 's cha'n'eil ri de dhòchas aca gu'm bidh an suilean air am fosgladh, agus cha mhò no sin tha aon smuaint aig lighichean gu'n urrainn iad fradharc 'thoirt dhaibh. Ach 'nuair a bha Criosd air an talamh, bha E 'fosgladh suilean dhaoine dalla le aon fhacal—agus eadhon an duine a rugadh dall, 's aig nach robh suilean idir, cho luath 'sa labhair Criosda, bha suilean air an toirt do'n duine. Nach robh so a dearbhadh gur E so an Ti a chruthaich an duine an toiseach—agus 'thug dha suilean—a bha 'nis air an talamh a toirt suilean do dhaoineibh a bha dall? Tha so cho fìor gu spioradail is a tha e gu litireil, nach fhosgail neach 'sam bith suilean pheacaich ach Criosd tre 'Spiorad agus 'fhocal, agus tha e 'reir na fìrinn a' dearbhadh gur e ann an Criosd Dia air fhoillseachadh anns an fheoil, oir tha e sgriobhta, 'Se Dia tha 'fosgladh suil nan dall—an dà chuid gu litireil agus gu spioradail. 'Nuair a dh'fhosglas E suilean an anam gu spioradail, chi' an t-anam an là sin a chor caillte fhein 'thaobh naduir agus chleachdaidh, agus chi e mar an ceudna gloir an ulluchaidh a rinn Dia gu bhi tearnadh an ni sin a bha caillte.

Mo thruaighe! cho gann 'sa tha e gille òg no nighean òg fhaicinn dh'an do dh'fhoillsich Dia an cor truagh chaillte, agus an fhreagarrachd a tha ann an Criosd agus Esan air a cheusadh gu bhi coinneachadh r'an suidheachadh truagh.

(b) Thoisich an duine bha bodhar is balbh air cluinntinn agus air labhairt cho luath 'sa thubhairt Criosda ris, Ephphàta, Bi fosgailte. Tha anam an duine marbh gu spioradail, agus tha e coltach ri corp marbh nach cluinn ged bhiodh daoine no ainglean a' glaochdaich ris. Cha duisg anam an duine ach guth mhic Dhé, oir tha e sgriobhta, "Tha'n uair a teachd, agus tha i'nis ann, anns an cluinn na mairbh guth Mhic Dhé, agus an dream a chluinneas bithidh



iad beo. Eoin v., 25. Their iad an la sin, “Cha chuala mise facal dhe’n fhirinn riomh leis an ùghdarras agus a ’chumhachd leis a bheil mi ’ga cluinntinn a nis.” Tha’n fhirinn dhaibh cho ùr is ged nach cluinneadh iad facal riamh dhi gus a nis, agus tha’m peacadh a tha air a ghnìomhachadh ’san t-saoghail mu’n timchoill orra ’fàs cho gràineil dhaibh ’s gu’m bidh iad coltach ri Iain Buniaid ’nuair ’bha sluagh Bail’-an-leir-sgrìos ’glaothaich ris ’pilleadh air ais do’n bhaile, a bha ’cur a choracan na chluasan airson ’s nach biodh e ’gan cluinntuinn. Tha iad a nis a’ cluinntinn guth Dhé cha’n ann a mhain anns an fhirinn, ach mar an ceudna ’na Fhreasdal, a reir mar a tha e sgrìobhta, “Eisidibhse an t-slat agus Esan a dh’orduich i.”

(c) Seinnidh teangadh a bhalbhain Dh’fhaodadh an duine so ’bhi ’seinn orain dhiomhain an t-saoghail so gun nàire ’sam bith air gu’m biodh daoine ’ga chluinntinn. B’fhearr gu robh sluagh Dhé cho misneachail gu bhi seinn moladh Dhé gun nàire ’sam bith orra gu’m biodh daoine ain-diadhaidh ’gan cluinntuinn—gu’m biodh iad coltach ri Daibhaidh ’nuair a thubhairt e,

“Ri rìghribh labhran air do theist,  
Gun amhladh orm no sgàth.”

’Nuair a labhradh iad roimh so mu dheidhinn Dhé no oibre Dhé, ’sann a gheibheadh tu a mach gu robh iad coltach ri duine ’bha ’cur na cairt roimh’n each, ach a nis ghabhadh tu iongantas gu dé thainig orra ’thaobh cho cothromach ’sa labhradh iad mu’n fhirinn agus mu oibre Dhé.

(d) ’San aite mu dheireadh, leumaidh am bacach mar am fiadh—coltach ris an duine bha bacach bho bhroinn a mhà-thair (Gnìomh, caib., 3), ’nuair a bha e air a leigheas ann an ainm Iosa o Nasaret, thoisich e air imeachd agus air leumnaich agus air gloir a thoirt do Dhia. Agus an fheadhainn a bha bacach ’thaobh aon chas na bu ghiorra na’n té eile, bha ’nis aon chas cho fad ris a chois eile, cho luath ’sa labhair Criosd riu, is dh’imicheadh iad cho dìreach ri daoineibh eile. Tha’ni so cho fìrinneach ri sin gu spioradail, gu’n urrainn Criosd le aon fhocal toirt air an duine nach d’rinn ceum riamh ann an slighe na h-ùmhachd, imeachd gu dìreach ann an slighe àithne Dhé agus soisgeul Chriosd.

Tha na nithean so a làn-dhearbhadh, an toiseach, gu’m b’e Iosa o Nasaret am Fear-Saoraidh a gheall Dia, agus gu’m b’e Dia Fein am Fear-Saoraidh sin, agus gu robh e comasach air cruthachadh nuadh a dheanamh araon air anamaibh agus air corpaibh dhaoine. Ma bha feum riamh aig daoine air gu’n cuireadh E ’chumhachd ann an cleachdadh, b’e bhi ’deanamh miorbhuilean gràis ann ’bhi ’pilltinn dhaoine ri ’Fhocal agus ris ’Fhein, Dia an Fhocail, tha feum aig a ghinealach tha sinne ann air. Amen.

## Regeneration\*

BY DAVID DICKSON, IRVINE.

### I.

**WE** speak not here of the regeneration of elect infants dying in their infancy; God has his own way of dealing with them; but of the regeneration of those who are capable of being outwardly called by the ministry of the Word, which we may thus describe.

Regeneration (being one in effect with effectual calling) is the work of God's invincible power and mere grace, wherein, by His Spirit accompanying His Word, He quickens a redeemed person lying dead in his sins, and renews him in his mind, will, and all the powers of his soul; convincing him savingly of sin, righteousness and judgment, and making him heartily to embrace Christ and salvation, and to consecrate himself to the service of God in Christ all the days of his life.

The main thing we must take heed to in this work is to give God entirely the glory of His grace, and power and wisdom, so that the glory of man's regeneration be neither given to man, nor man made sharer of the glory with God; but God may have the whole glory of His free grace, because out of His own good will, not for anything at all foreseen in man, He lets forth His special love on the redeemed in a time acceptable. And the glory of His almighty power, because by His omnipotent and invincible working, He makes the man dead in sins to live, opens his eyes to take up savingly the things of God, takes away the heart of stone, and makes him a new creature, to will and to do His holy will. And the glory of His wisdom, who deals so with His creature, as He doth not destroy, but perfect the natural power of man's will; making the man regenerated, most freely, deliberately, and heartily to embrace Christ, and to consecrate himself to God's service. The reason why we urge this is, because Satan, by corrupting the doctrine of regeneration, and persuading men that they are able of themselves, by the common and the natural strength of their own free will, without the special and effectual grace of God, both to convert themselves and others also, doth foster the native pride of men; hinders them from emptying and humbling themselves before

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\* This is an extract from "Therapeutica Sacra" by the famous Covenanting minister, Rev. David Dickson, Irvine.

God; keeps them from self-denial; mars the regeneration of them that are deluded with this error, and obscures what he can, the shining of the glory of God's grace, power and wisdom, in the conversion of men. For whatsoever praise proud men let go toward God for making men's conversion possible, yet they give the whole glory of actual conversion to the man himself, which Christ ascribes to God only, and leaves no more for man to glory in his spiritual regeneration than he has to glory in his own natural generation (John iii. 5-8). And the same doth the Apostle teach (Ephes. ii. 8-10) and (Phil. ii. 13). "It is God (saith he) which worketh in you both to will and to do of His own good pleasure," and therefore it is the duty of all Christ's disciples, but chiefly their duty who are consecrated to God, to preach up the glory of God's free grace, omnipotent power, and unsearchable wisdom; to live in the sense of their own emptiness, and to depend upon the furniture of grace for grace, out of Christ's fulness; and zealously to oppose the proud error of man's natural ability for converting himself; as they love to see and find the effectual blessing of the ministry of the Gospel, and themselves accepted for true disciples, at the day of their meeting with Christ the Judge at His second coming.

For opening up of regeneration, these five propositions must be holden. I. The first is this—"The natural man receiveth not the things of the Spirit of God; for, they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I. Cor. ii. 14.) II. The second is this—It is the Spirit of God which convinces man of sin, of true righteousness, and of judgment (John xvi., 9, 10, 11). III. The third is this—In the regeneration, conversion and quickening of a sinner, God, by His invincible power, creates and infuses a new life, and principles thereof—"Thy people shall be willing in the day of thy power" (Psalm cx., 3; John v., 21, vi., 63). IV. The fourth is this—The invincible grace of God, working regeneration and a man's conversion, doth not destroy the freedom of man's will, but it makes it truly free and perfects it. "I will make a covenant with the house of Israel, and with the house of Judah, and will put my law in their inward parts, and write it in their hearts" (Jer. xxxi., 31). V. The fifth is this—Albeit a man, in the act of God's quickening and converting of him, be passive, and in a spiritual sense dead in sins and trespasses, yet for exercising ex-

ternal means, whereof God makes use unto his conversion, for fitting him, and preparing him for a gracious change (such as are, hearing of the Word, reading it, meditating on it, inquiring after the meaning of it), the natural man has a natural power thereunto as to other external actions; which suffices to take away excuse from them who have occasion of using the means, and will not use them (Matt. xxiii., 37).

I. For clearing of the first proposition, we must remember that the object of actual regeneration, conversion, and effectual calling is the man elected or redeemed by Christ, lying in the state of defection from God, destitute of original righteousness, at enmity with God, bently inclined to all evil, altogether unfit and impotent, yea, even spiritually dead to every spiritual good, and specially to convert, regenerate, or quicken himself. For albeit after the fall of Adam there are some sparks of common reason remaining, whereby he may confusedly know that which is called spiritual good, acceptable and pleasant unto God, and fit to save his soul; yet the understanding of the unrenewed man judges of that good, and of the truth of the Evangel wherein that good is proposed, to be mere foolishness; and doth represent the spiritual object, and sets it before the will as a thing uncertain or vain: and the will of the unrenewed man, after deliberation and comparison made of objects, some honest, some pleasant, and some profitable in appearance, naturally is inclined to prefer and choose any seemingly pleasant and profitable thing, whether the object be natural or civil, rather than that which is truly honest and morally good. But, if it fall out that a spiritual good be well, and in fair colours described unto the unrenewed man, yet he sees it not, but under the notion of a natural good, and as it is clothed with the image of some natural good, and profitable for preserving its standing in a natural being and welfare therein. So did the false prophet Balaam look upon the felicity of the righteous in their death, when he did separate eternal life from faith and sanctification, and did rend asunder the means from the end appointed of God, saying, "Let me die the death of the righteous, and let my last end be like his."

After this manner the woman of Samaria apprehended the gift and grace of the Holy Ghost, and saving grace offered to her by Christ: "Lord," saith she, "give me of that water that I may not thirst again, and may not come again to draw water" (John iv., 15). So also did



the misbelieving Jews judge of the application of Christ's incarnation and suffering for their spiritual feeding (John vi., 33-35); for, "the natural man cannot know the things of the Spirit of God, because they are spiritually discerned," and the natural man is destitute of the Spirit of illumination (I. Cor. ii., 14). And the wisdom of the flesh is enmity to God; for it is not subject to the law of God, yea, it cannot be subject unto it (Rom. viii., 7). The power, therefore, of the natural or unrenewed man is not fitted for the discerning and loving of a spiritual good, because he is altogether natural and not spiritual, for a supernatural object requires a supernatural power of the understanding and will to take it up, and rightly conceive of it. But of this supernatural faculty the unrenewed man is destitute, and in respect of spiritual discerning he is dead, that he cannot discern spiritual things spiritually.

II. As for the second proposition anent a man's regeneration, the Lord, that He may break the carnal confidence of the person whom he is to convert, first, shows him his duty by the doctrine of the law and covenant of works, making him to see the same by the powerful illumination of the Holy Spirit, and so, takes away all pretext of ignorance. Secondly, He shows him his guiltiness and deserved damnation wherein he is involved, and so takes away all conceit and imagination of his innocency. Thirdly, He doth convince him of his utter inability to satisfy the law, or to deliver himself from the curse thereof, either by way of action and obedience, or by way of suffering and paying of the penalty of the violated law of God; and so overturns all confidence in himself, or in his own works. Whence follows the elect man's desperation to be delivered by himself, because he sees himself a sinner, and that all hope of justification by his own deeds or sufferings is cut off. Now, that this is the work of the Holy Spirit is plain: "when the Comforter, the Spirit of truth, shall come, He shall convince the world of sin" (John xvi., 8). And in this condition sundry of God's dear children, for a time, are kept under the bonds of the law, under the spirit of bondage and sad conviction.

III. As for the third proposition—the Lord, after He has laid the sin of His elect child who is to be converted, to his charge, by the doctrine of the law, first, opens up a light unto him in the doctrine of the Gospel, and lets him see that his absolution from sin and his salvation is possible, and may be had, by fleeing unto Christ the Redeemer. Secondly, the Lord drawing near the

humbled self-condemned soul, deals with him by way of moral persuasion, sweetly inviting him in the preaching of the Gospel to receive the Redeemer, Christ Jesus, the eternal Son of God manifested in the flesh, that by receiving of Him as He is offered in the Evangel, for remission of sin, renovation of life, and eternal salvation, he may close the covenant of grace and reconciliation with God. Thirdly, because the fall of Adam has bereft man of all spiritual and supernatural power till he be supernaturally quickened and converted by the omnipotent power of God's grace, therefore, the Lord superadds to moral persuasion, effectual operation, and forms in the soul a spiritual faculty and ability for doing what is pleasant unto God, and tends to save himself according to the will of God. This infusion of a new life sometimes is called the forming of a new creature; sometimes regeneration; sometimes rising from the dead, and vivification, or quickening of the man; sometimes saving grace, and the life of God, and the seed of God; having in it the principle of all saving graces and habits, which are brought out afterwards to acts and exercise.

Meantime, true it is that all men, because of their inborn corruption, have an inclination and bent disposition to resist the Holy Ghost; but when the Lord will actually convert the man, he overcomes and takes away actual resistance, and doth so break the power of natural rebellion that it doth not forever after reign in him. For if God did not take away actual resistance of the man in his conversion, no conversion would certainly follow, and God would be disappointed if His purpose to convert the man, even when He hath put forth His almighty power to work conversion. But God doth so wisely and powerfully stir up this newly-infused life of grace, and sets it so to work, that the understanding and judgment, like a counsellor, and the will, like a commanding emperor, and the active power of the new-infused faculty, as an officer, do all bestir themselves to bring forth supernatural operations. Whence it comes to pass that the new creature begins to look kindly on Christ the Redeemer, and to desire to be united unto Him; and doth stretch forth itself to embrace Him heartily for obtaining in Him righteousness and salvation as He is offered in the Gospel. And so he casts himself over on Christ, with full purpose never to shed [separate] from Him, but by faith to draw out of Him grace for grace, till he be perfected. And here the

man that was merely passive in his quickening and regeneration begins presently to be active in his conversion, and following conversation, for God gives to him to will and to do of His good pleasure; and he, having obtained by God's effectual operation to will and to do, doth formally will and do the good which is done.

*(To be continued.)*

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### **The Late Mrs Anderson, Edinburgh.**

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WE regret to record the death of Mrs Peter Anderson, 24 Robertson Avenue, Edinburgh, which took place on 20th August, at the age of 56 years. She was well known to most of the ministers and missionaries of our Church, and to many of the Lord's people, for under her hospitable roof they were often entertained. I may say without fear of contradiction that Mrs Anderson's gentle, pleasant, and genuine hospitality could not be surpassed. She was born at Clashmore, Stoer. Her parents were God-fearing and highly esteemed. Her father, who was bedridden for seven years, died when she was only twelve. While suffering on his bed he wrote his father to be praying for him. The father replied that he was praying for him before he was born. Her mother, who was an eminently pious woman, came to live in Inverness, where she died.

Mrs Anderson and her husband came to Edinburgh, where their home became a well-known resort of the Lord's people, especially at Communion seasons. Her sister, Miss Lena Mackenzie, who was practically an invalid for twenty years, and who died in February 1928, resided with them. Lena, as she was familiarly called, was one who feared the Lord. Her attachment to God's people, to His Word and cause, and particularly her staunch adherence to the testimony raised by the Free Presbyterian Church in 1893, could not be excelled. As she was unable at times to walk, Mr and Mrs Anderson provided her with an invalid chair, in which she was wheeled to church every Sabbath. The sisterly and brotherly kindness with which she was attended during the whole of her trouble was the admiration of all.

Seven years ago Mrs Anderson was received as a member in full Communion, and her walk and conversation to the end proved that she was one "who delighted in the law of God after the inward man." A few years

ago a virulent internal trouble attacked her, which necessitated several operations, but which proved unsuccessful in removing the trouble. After one of these operations we called to see her. In course of conversation she said: "Do you know what I was thinking when being carried down to the operating theatre? If I am to die in this operation and get to heaven, I will be the most wonderful person there, and the glory will be His forever."

She was confined to bed for many months suffering excruciating pain, but no one ever heard a murmur from her lips. We seldom or ever saw one who was more submissive to the Lord's will. She could not bear to hear a word which in the slightest reflected on the goodness of the Lord to her. To give one instance. When we visited her on one occasion she began to weep. We asked for the cause. She replied: "A certain lady called to see me, and when she entered the room said: 'What a shame, Mrs Anderson, that you should be suffering like that.' 'I told her,' she said, 'not to speak to me in such a dishonouring way about the kind and gracious Lord. If He had given me what I deserved I would be in hell.'" She was no stranger to the temptations of Satan, and had her seasons of depression and fears, but in her darkest hours she clung to God's promise, and particularly to these words: "None perish that trust in Him." Her aunt, Mrs Mackenzie, who attended her most tenderly during her last illness, thought of returning home to Stoer in July. "Don't leave," she said, "for all will be over with me before the end of August." "Will you not be sorry leaving your husband and children behind?" she was asked. "I was often," she said, "much concerned about my girls, but now I am loosed from them and everything in the world, and I am willing to leave the children in the Lord's care, and desire to be with Christ which is far better."

She was much interested to the very last in all that pertained to the welfare of the Free Presbyterian Church, which she loved so well, and was much grieved to hear of any causing trouble within her pale. Her removal has left a blank which will be felt, not only by the congregation, but by all who had the privilege of knowing her. May the Lord in His mercy raise up the children in place of the parents. To her bereaved husband and two daughters we tender our sincere sympathies in their great loss, and may the "Brother born for adversity" be their strength and consolation.—N. M.



## Notes and Comments.

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**A Move in the Right Direction.**—At the conference of the International Federation of Meat Traders, held at Bath in September, a resolution from the London Retail Meat Traders' Association calling upon the Government to promote or support a Parliamentary Bill with the object of making the closing of butchers' shops and stalls compulsory on Sabbath. The mover of the resolution said that the Sabbath was being frittered away, and that an increasing number of butchers' shops were being opened on the Sabbath. The excuse that the meat would not keep was without foundation as the modern methods of refrigeration prevented that. Over 2000 firms in London had been circularised, and were in favour of the resolution. The resolution was unanimously carried.

**Are the Railway Sabbath Excursions a Financial Success?**—One of the reasons given for running Sabbath excursion trains by high officials in the railway world has been barefacedly stated to be that they must get dividends. Another reason that is sometimes mentioned alongside this is that the whole thing is done in the interests of the public. We know the history of railway management too well to be duped by the speciousness of such an excuse as the latter. The inflow of gold to the railway coffers is evidently an almost unrealisable attainment, and were this an outcome of adverse circumstances facing powerful corporations struggling in a righteous way to make headway one could not help feeling with those who are responsible for the management. But when these officials set themselves to ignore God's law, no one that has a spark of respect for God's commandments will feel the least sorrow in learning that there has been a considerable decrease in passenger receipts, and that for June, though more passengers were carried, there was a considerable reduction. The figures for all companies are £328,863 less than in June 1928.

**Soviet's Blow at the Sabbath.**—The Soviet has issued a decree that the productive week must continue for the seven days. The decree is to come into operation on first October. The workers are to get one day in seven, but the Sabbath is to be abolished by law. One is reminded, in this connection, of Samuel Rutherford's

words when he said—let them make their laws saying that the tides shall no more flow, and let them proclaim that to the ocean. France, in her atheistic mood, tried the same foolish policy at the time of the Revolution, but the Sabbath law triumphed in spite of them. There must be something specially significant in the position of the Sabbath law when the forces of lawlessness throughout the world are singling it out as their special objective.

**The Supreme Sacrifice.**—During this month, as in former years, the services in connection with our fallen soldiers will probably be held throughout the land, and ministerial speakers will wax eloquent on what they term the “supreme sacrifice,” and some will daringly and blasphemously speak of that sacrifice as if it were similar to our Lord’s. All honour to the men that fought for us and died. Let us not forget what we owe them, but may the day never dawn when our respect for them will lead us to dishonour Christ and the work that was done on Calvary’s Cross. We are in danger of setting up a cult for the dead, and if men will not join with others in these services they are branded as unpatriotic, hard-hearted souls who have no spark of feeling or gratitude to the men who never returned. This is a gross misrepresentation. In connection with the heading of our note, we take the liberty of calling attention to an excellent sermon in this issue by the Rev. D. A. Macfarlane, Oban, in the course of which he shows the vast difference there is between the death of Christ and that of the soldier.

**Cape Heresy Trial.**—The trial of Professor Du Plessis, of the Dutch Reformed Church, has ended in his acquittal. The trial evoked considerable interest, and if the English papers gave an accurate idea of Prof. Du Plessis’ theological position he is very decidedly of the modernist school. There is a talk of an appeal to the Synod. We believe that the Dutch Reformed Church, as a whole, is not so far gone as it will allow one of its teachers to take up the modernist attitude to the Bible. It shows, however, that the long-extended battle line of the faith is being attacked at all parts, and when scholarship is in league with unbelief the worse for such scholarship.

**Princeton Seminary.**—The new Board of Directors recently issued a statement in which they assert that they have a mandate from the Assembly “to continue unchanged the historic policy of the Seminary, and to do

nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history." "The Presbyterian," however, is of an entirely different opinion. It says that in the composition of the new Board—giving every man the benefit of the doubt—there is not more than one-fourth of its members who are real conservatives, and that being so, it is difficult to see how the new Board will keep Princeton true to its historic doctrinal position. "The Presbyterian" further says: "Even if the new Board should continue Princeton Seminary as a conservative institution, broadly speaking, it will be such a conservative institution as the liberals deem desirable, not such a conservative institution as the conservatives would have it to be." Those who have set up the new Westminster Theological Seminary are of the same opinion.

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### Church Notes.

**Communion.**—November—First Sabbath, Oban; second, Glasgow; third, Dornoch and Edinburgh; fourth, Halkirk. January—Fourth Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

**Return of Rev. R. Mackenzie, M.A., Gairloch.**—We are pleased to know that Mr Mackenzie, after his long absence from his congregation, has now returned. His report of his Australian visit, and also that of Ingwenya, will be looked forward to with interest.

**Movements Worth Watching.**—We have already referred to the reception given to Dr Lang and Lord Davidson in the Assembly of the Church of Scotland. No one can read of that reception, if conversant with the Church history of Scotland, with any other feeling than that the present leaders of the Church of Scotland, if they had been head of affairs in Scotland in the days of Archbishop Laud, this Romanising prelate would have found them men after his own heart and ready to swallow "black Prelacy" of a worse type than the hated Laudian brand in the interests of the larger unity. Another movement that is worthy of keeping an eye on is the overture to be sent down to Presbyteries by the Assembly of the United Free Church (Continuing) opening all offices in the Church to women. When all

is said, however, one need not expect any better of a Church that has Rev. James Barr, Socialist M.P., as its leader. Another movement in which we are more immediately interested is the notice of an overture to be moved by Prof. Kennedy Cameron at the November meeting of the Edinburgh Presbytery craving the Assembly to appoint a Committee to invite conference with any similar Committee appointed by the Synods of the United Original Secession, Reformed Presbyterian, and Free Presbyterian Churches to ascertain whether arrangements can be made that would allow of a larger measure of friendly co-operation between these Churches and the Free Church, or, preferably, that would allow of incorporating Union between them. The Free Presbyterian Synod has already given its answer to a similar overture, and we are not aware of any change either in the Free Church or Free Presbyterian Church since that answer was given.

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