

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

"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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Printed by

N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

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Free Presbyterian Magazine
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VOL. XLVIII.

October, 1943.

No. 5.

Rev. John Tallach's Report.

I HAVE just returned after a visit to three of our out-stations—Inukwa, Murray Farm and Evidge. Roughly these three stations form the three corners of a triangle with the nearest station—Inukwa just over 50 miles from Ingwenya, and each one about 10 miles distant from the other two. Our latest station in this district is Evidge, and we were fortunate in our being able to send one of our Ingwenya elders to go and live there; he is Sandlana, a quiet man, well up in the Bible. Our teacher is an Ingwenya boy, Bengamine, who took the teachers' course under Mr. Fraser at Hope Fountain. Usually we hold communion in one of the three places by turn, and the people from the other stations come along for the services on the Sabbath. We were due to hold the communion at Murray Farm this time.

During rains the visitations of these places is a problem as there are numbers of rivers to cross, and although they may be dry, they are all sandy bottomed. Under the surface there are many feet of sand in water, and if the car stops through the heavy going at any point, it soon digs a hole which leaves it resting on the axle with the wheels spinning free in the air. This has happened so often, that sooner than spend half a day digging the car out, and getting a yoke of oxen to pull it across, I prefer to leave the car at Inukwa and to do the rest of the journey by cycle. On this occasion I found that the people from Murray Farm had done up the approaches to the rivers over the 10 miles stretch from Inukwa, but they had done nothing to enable me to cross the river beds. Later, they will lay a thick covering of branches over the sand, and we may be able to do the whole journey by car on our next two visits. On this visit I set off from Inukwa on cycle for Murray Farm arriving there at about eleven o'clock. Services began late, as we had to wait the arrival of the people from the other two stations, and by the time I had finished two services, along with baptisms and the commemoration service, it was nearly six in the evening. I arrived back at Inukwa at 9 o'clock having cycled half of the way in the dark.

On Monday morning I set off again for Murray Farm where I saw the school in session, I had a service, followed by a meeting of the school committee. I then prepared a bite of lunch and by two o'clock I was again on the cycle heading for Evidge. For a distance the way led through a thick wood, and as the sun was hot, cycling was not too comfortable and I was glad to arrive at Sandlana's kraal where I found a donkey

cart waiting with my camp-bed, etc. Tuesday morning found me in Evidge school and after inspection we had a service. Then I returned to Inukwa by cycle. On the way I went astray badly and so had to abandon my first plan of seeing Inukwa school in the evening. I saw this school on Wednesday morning.

At all stations the services were very well attended. This was especially true of the young men. I have never seen so many attending the preaching in this district as I have on this visit. There are about 25 people waiting examination for membership at these places. All these three out-stations are on farms. Some years ago a law was passed making it unlawful for Natives to reside on farms. For this reason Natives are gradually being shifted from off farms and on to Native Reserves. I had heard the discouraging news that our people at Inukwa and Murray Farm were to go this year. It was with great relief that I learned that our people at Inukwa are not to leave and that there is a probability that our 'Murray' Farm congregation may be left also. This is one of the great disadvantages of our having our head station at Ingwenya in Ntabazinduna Reserve. This reserve is very small, and it is so situated among farms, that when we seek activities beyond the Reserve we can only find them on some farm or other. By this you will understand that we are in a continual state of uncertainty about most of our out-stations, they may be closed any year.

In this country, land is divided as follows:—*Native Reserves*, in large tracts of land laid aside for natives and on which they may reside without payment of rent. *Native Purchase Areas*, parts of land set aside for Natives who wish to buy farms. This part is being slowly taken up by the more ambitious natives. *Crown Lands*, land which the Government has reserved for itself. *Private Lands*, which are farms, ranches, etc. As time passed and farmers found that their farms were too large to work they took natives on to their farms as tenants, charging a low rent with the result that for years, a large part of the native population has been living on farms. Very often they prefer to live on a farm and pay rent rather than live on a Reserve. These farms are usually well watered, the ground is good, often they are not too far from towns, and the farmer takes care that there is no overstocking, so it is not to be wondered at if many natives wish to live as tenants. But the policy of the Government has been to send these people away from the farms whether they like it or not, and the time will come when there will be few natives remaining on them. As Ingwenya is surrounded by farms and the nearest Crown land is 50 miles away, while the nearest Reserve is about 80 miles from here, it will readily be seen that we are working under a great disadvantage. This is one of the most important matters to consider in connection with our beginning a new head station at Shangani. From this district of Bubi, which is nearly as large as Scotland, the people are being sent from off the farms to Shangani Reserve. The population there is increasing just as it is decreasing here. Shangani Reserve is a very large tract of country and work can go on there unaffected by the Land Act.

• Last year some of our best people were shifted from off the Queen's and the Oldgate districts and although I tried hard to follow them up with a school, I was unable to do so. They went on to Crown Lands, and

I failed to get permission to open a school, although we have liberty to hold a preaching station there. This is at Ekwaleni and near Lonely Mine. These are the distressing circumstances we are working under all the time.

Our last communion at Ingwenya was very encouraging. On these occasions our little church reminds me of what a good dear friend in Halkirk used to say of any half-hearted effort,—“Just a name and a mock.” We exhort the people to come, but both they and we know that the invitation cannot be too cordial, as there cannot possibly be room for all. Even so, they came, and a number had to be content with sitting outside. Of the 20 new members at this last Communion 14 were girls from the boarding school. The boarding school is always a great concern; but owing to war conditions it is really a heavy burden just now. Not only is meal nearly three times what I used to pay for it, and sugar one third dearer and meat twice as dear, but owing to restrictions, it is not always possible to have a quantity of meal in stock. Meal is rationed and we are able to get a permit for only a month's stock at a time, and one must be very careful to make the ration last out the month. There are times, too, when the millers can supply only a small quantity at a time, and we run short. There is nothing one can do then but run into town and procure one or two sacks to tide us over. This means time and petrol. We have reduced meals from three to two daily and we get on not too badly in this way. About 200 lbs of meal are consumed each day. But whatever concerns we have to carry in between times, we regard them as light enough, when we see the work of the Lord going ahead among these young Africans. To see young souls born again never to die and ever to live to the glory of Christ is a great reward, but not the only one. The joy of angels in Heaven over repenting sinners finds an echo in the hearts of His people here and “the joy of the Lord is the strength of His people.” This joy is the best medicine for a concerned mind and an overburdened heart. Would that we knew more of it!

I encourage the professing girls in the boarding school to regard themselves as a little church within the mission. I have talks with them alone, and they are encouraged to hold their own prayer-meetings. Boarding school life is a protected and sheltered one; and, as far as we are able, we try to off-set this weakness by setting the girls on their own feet, in preparation for the days when they will have to exercise more independence in the religious and moral problems which must confront them. It is a matter of deep humility for us and praise to the Lord that He continues to have a work of grace to do among these young people. Salvation is an eternal marvel anywhere to anyone who partakes of it; but to those of us who know the environment which has influenced the character, the thinking, and the lives of these African girls before contact with the gospel, an extra gleam in the glory of grace is discovered.

Lately I attended the funeral of one of the oldest of our women members. A little insignificant slip of a woman who might pass anywhere without any undue notice being taken of her. Nevertheless among her own people she was a person of influence and authority. She was uneducated herself; but educated young men and ignorant heathen alike would stand with downcast eyes and shamed look on their faces when Mahlabangana had

reason to reproach them. She was one of King Lobengula's wives. The King had many wives, but they were not all true wives. Mahlambangana was a true wife and in the old days had lived at the royal kraal. Her first profession of Christianity was made in 1914 and most honourably did she carry it these last thirty years. She carried all the old authority with her, but she always cast it on the side of the gospel. There were times when not only office-bearers, but even missionaries, felt the weight of her little tongue. But she never spoke of a person's faults except to the person himself. If a fault was acknowledged or a good reason given than a twinkle would return to her eyes and her face would light up with the most disarming of smiles. Her inability to read and write, and her disability through old age did not discourage her. What she could do she made sure of doing. One felt that she had definitely set out to do everything an old woman could do to help forward the gospel among her people. Wherever there was sickness or death, a birth or a marriagae, one would be fairly sure to find Mahlambangana there. She would neither say nor do much and yet, somehow one felt that all that was being done was according to her orders and under her direction. Along with the other wives of Lobengula she received a pension of £18 a year, but except for an occasional dress she required little for herself, and she spent her money on clothing those who could not clothe themselves. Most of her friends and relatives were connected with Lobengula and all of them were glad to have her staying with them. She made full use of her position in this respect and for the last number of years she went from place to place living for a few months with one or other of them. She did not require to carry food or blankets, people felt honoured to have her. If for the time being, she lived near one of our out-stations then she attached herself to it, but if she were unable to do this then she sent to Ingwenya and almost demanded a preacher to be sent. For the most part we were able to send someone along and in this way the little woman introduced the gospel to many a kraal where it would not have otherwise come. I have never mentioned the matter to her, but I came to regard this method of bringing the gospel to her relatives as quite deliberate on her part. But wherever she found herself she would be sure to turn up at Ingwenya at the Communion season. Some years ago a grandson of Lobengula was drowned at East London and the Government arranged for some of his relatives from this country to attend the funeral. Among others, our friend was sent. On her return I asked her what was the most wonderful thing she had seen in her long journey down to the coast. She did not speak of street cars or big houses as others often do. "Oh, the sea, the wonderful sea which I never saw before. It stretched so far, far away from me and yet it was always running towards me. It was like God's mercy; always without measure yet always running towards me. And, oh, I felt this, how little of it I could carry away in these two little arms." She died in the kraal of some heathen relative, but for a number of weeks one of our office-bearers had cycled and conducted services there. The people were as dark as night, but Mahlambangana was as delighted as a young girl to have the gospel preached among them, and one of the last things she did was to thank us for following her up with the gospel. Her rule was, "I have come to stay with you. You cannot refuse me and you cannot

refuse my having a preacher sent from Ingwenya to preach to you." Her funeral was just a simple Christian one, and as I stood by her grave and recalled the somewhat strange but beautiful ministry I felt that, more than of any other person I had known, it could be said of her, "She hath done what she could."

The summers of 1942 and 1943 were dry, and crops were a failure, and we had to help many of our people during the past year. Apart from the meal I get by permit for school purposes, I am able to get 8 sacks more per month for other purposes. I have made use of this extra meal to feed needy people, and I have also been able to buy cassava meal which has helped at times. If the meal did not meet every need then we gave a little money to buy food. The really needy cases were sent along by the deacons. At the beginning of this present season rain was so slight that the people were unable to plough as numbers of their oxen had died through starvation. Abundant rain has now come and although the plots ploughed are small yet, by July the question of actual need will have passed. We are greatly relieved and thankful to the Lord for the turn things have taken.

We have to thank Mr. Grant for his regularity in cabling our money out. I received a letter from him this March which is the first I have received since a year last February. It is only now that I learn of the increase of grants to Mrs. Radasi, medical work, etc. The Synod in 1942 were most generous in giving these increases to our grants and I know that it is no one's fault if we have been left in ignorance of them. Either Mr. Grant or yourself (Rev. N. MacIntyre) must have written informing us of them, but the letters never arrived. Neither did we receive copies of the Magazine which contained the synod proceedings, and so we are somewhat in the dark about church matters. As it is April now and we are still receiving letters which were sent last year you can imagine how badly off we are for news. I have to thank the Synod for the gift sent to myself. It came as a great surprise to me and I assure you that your kindness and consideration touched me very much. I feel very unworthy of it.

This year we have great difficulty in procuring cloth for the sewing classes. Not only is it more expensive, but we cannot get it in the quantities we used to. In this way we shall not be able to spend all the money we receive from Mrs. Miller and from the St. Jude's Ladies' meeting. I think that about half the amount sent for this purpose last year will be sufficient for this year. The rationing of petrol has limited our visitation a little, but we were able to make the following journeys during the year,—3 visits to Shangani, 3 to Zenka, 3 to Gwezani, 4 to Murray Farm, 4 to Inukwa, 1 to Evidge, 1 to Ekwaleni, 2 to Morven, 4 to Bembesi, 4 to Ntabenende, 4 to Lebeni. Taking into account special school visits some of these places were visited 8 times. The whole distance covered was well over 2,000 miles. Communion were held at all these stations and members were added to each. Sometimes we feel just a little isolated since news of Church matters is so scant and reaches us so late, but we are deeply sensible that all our concerns are being carried by our home people whether we are made aware of the fact or not. Out here we try to go on as usual, taking on whatever work the Lord puts in our hands, and making the money we receive through the committee and

other friends go as far as possible. We can say with truth, that we buy as cheaply as possible, and that we look twice at any need before we conclude that it is a necessity. So long as the Lord prospers us by giving us souls for our hire, souls for the church's hire, we are encouraged. And continually He is doing this. Some come through the stated services at out-stations, some through services held at kraals often in the open air, some through our kraal schools and some through our boarding school, so that every line of activity bears some fruit. So long as we see the Father drawing souls to His Son; so long as the Son is seeing of the travail of His soul and is being satisfied we find our satisfaction here too. The prayers of our friends at home are being answered and the funds subscribed by them are being put in the hand of the gospel, and the great Harvester is reaping some of His sheaves into the bosom of our Church. What more can we want unless it is an increase and a widening out of the same blessed work. Last year we added one more Kraal School and one more regular preaching station to our field.

I say nothing about the Shangani project. Mr. Fraser has written fully and well on the matter. I may repeat, however, what I have already written in this connection. Ingwenya serves many good purposes, but we can never hope to build up a number of really permanent out-stations until we are free of the interruptions incidental to our having so much of our work on private lands.

The war has drawn its weary way along another year. Our temptation here is to slacken off a bit owing to the difficulties carried by it, but by grace we seek to fight off this temptation. At home you have not only the war which is brought so much nearer to you through sons and relatives being in danger, but you have distractions arising from the ordinary concerns of the church. But I am convinced that neither the war from without nor from within will make you forget the harvest of souls waiting to be reaped here. His command is imperative and urgent. "Lift up your eyes, the fields are white already to harvest." May we receive grace to listen to His Word in this matter, and may we take time each day to look out on this harvest. As we give such prominence in our faith and teaching to the purposes of God, we must believe that these purposes include His intention to gather some part of that harvest each year to himself through our efforts. There are times when the Church, even more than the world, needs to be reminded of the value set by God on human souls. Whatever appears to us necessary for His cause and kingdom, and whatever may be our concerns in connection with these lesser things the Word of the Lord cuts down and across them, "What will a man give in exchange for his soul?" Whatever else the Church is confronted with she can never remove herself from the presence of souls. They are everywhere, lost souls, souls already on the way to Hell. For healthy Christians these souls are a prime concern. It is a solemn thing for a Mission Committee; a solemn question for a Missionary but more solemn of all if this is not a living question in our daily experience. "What shall a man give in exchange for his soul?" With this harvest of souls set before us by the Lord and this urgent question ringing down from above there is no escape for us except in one way. We may close our eyes and ears to both, and act as if they

were not there at all. Another step and it is, sleep. May the Lord of His mercy prevent that.

I close this report with some words of thanks to the many friends who have stood by us during the past year. The late Mr. Cameron used to say, "It is not the crossing of the Red Sea that is the trial to a man, but the wilderness. That is the place to find his weaknesses," and this is true. The trial is not in our beginning to help a cause, but in the continuance of that help. I often wonder at our people and the way they continue to support us year after year. I feel that I should write them letters at least of thanks if not of encouragement, but by now it is plain that they do not serve men but the Lord, for the men who should write to them often fail them. In this I am speaking for myself only. But I am so placed that I can only do extra work in the writing line at certain times. If I may be permitted I should like to make special mention of the Winnipeg, Toronto, St. Jude's congregations and of Mrs. Miller, Wick; but it hardly seems fair to mention any particular person. The Lord knows each one. The Lord reward each one.

The Solemn League and Covenant.

IN a year when so many commemorations of outstanding ecclesiastical events have been held the Solemn League and Covenant should not be overlooked. This important document was accepted by the General Assembly of the Church of Scotland in 1643. Its purpose, with historical notes, is contained in its preamble as follows:—"The Solemn League and Covenant for Reformation and Defence of Religion, the Honour, and Happiness of the King, and the Peace and Safety of the Three Kingdoms of Scotland, England and Ireland; agreed upon by Commissioners from the Parliament and Assembly of Divines in England, with Commissioners of the Convention of Estates and General Assembly in Scotland: approved by the General Assembly of the Church of Scotland, and by both Houses of Parliament and the Assembly of Divines in England, and taken and subscribed by them *anno* 1643; and thereafter, by the said authority, taken and subscribed by all ranks in Scotland and England the same year; and ratified by Act of the Parliament of Scotland, *anno* 1644. And again renewed in Scotland, with an Acknowledgment of Sins, and Engagement to Duties, by all ranks, *anno* 1648, and by Parliament, 1649; taken by King Charles II. at Spey, June 23rd, 1650; and at Scone, January 1st, 1651."

Things were not going too well with the Parliament at the end of 1642 and the Parliament leaders turned their eyes to Scotland in the hope of arriving at some unified plan whereby the Parliament might present a united front to their opponents. Accordingly near the end of August, 1643, Sir Henry Vane with three other members of Parliament and Revs. Stephen Marshall (Presbyterian) and Philip Nye (Independent) came to Edinburgh. After interviews and discussions between these deputies and a Committee appointed by the General Assembly a document, drawn up by Henderson, was agreed upon and presented to the General Assembly on 17th August. Before it was read to the Assembly Henderson delivered an

impressive speech in which he set forth its meaning. The Solemn League and Covenant, as it was henceforth to be known, was received "with the greatest applause that ever I saw anything, with so hearty affections, expressed in the tears of pity and joy, by very many grave, wise, and old men" says Robert Baillie. It was read a second time when the opinions of representative ministers and elders were taken. None opposed it except the King's Commissioner and a minister named Erskine. In the afternoon the Scottish Convention of Estates passed it with the same unanimity and cordiality. The Assembly appointed a Committee of eight, which included Henderson, to repair to London to witness the Parliamentary ratification of the Covenant. A few changes were made and it was rapidly passed by the Assembly of Divines and by both Houses of Parliament. On Monday, 25th September, it was solemnly ratified in St. Margaret's Church, Westminster, in presence of the Lords and Commons, the Scottish Commissioners, and the Assembly of Divines. Henderson in a weighty address showed how and why the states of Scotland had resolved to assist the Parliament of England in carrying out the ends and designs of the Covenant. It was then read aloud, solemnly sworn by all present and then signed. The Scottish Convention of Estates issued a proclamation calling all between the ages of 16 and 60 to be ready, armed, and provisioned for forty days, to march to an appointed meeting place. After the Covenant had been sworn in the High Kirk of Edinburgh, exhortations were given in every pulpit in Scotland and by the beginning of 1644 David Leslie, had an army of 20,000 men under him.

Throughout Scotland meetings were held at which the Solemn League and Covenant was sworn. The greatest enthusiasm prevailed and, if there was not the same warmth and religious zeal as in the subscribing of the National Covenant in 1638, there can be no doubt that Scotland was moved as it seldom has been in its chequered history. In the recently published *Minutes of the Synod of Argyll*,* 1639-1651, we have interesting glimpses of the taking of the Covenant in places which, in those days were not very accessible. Here is an extract: "Whereas the parishioners of the several kirks within the Presbytery of Skye did not yet subscribe the League and Covenant, the Assembly [Synod] ordains the said Presbytery to appoint a day of solemn humiliation throughout their bounds, making intimation thereof at the several kirks, and to require them to the subscribing of the League and Covenant according to the ordinance of the General Assembly there anent in all points, and that under the pain of deposition, if by their negligence the same be procrastinate"—1649. Prior to this in 1644 the Synod in giving certain instructions to this Presbytery write also to Macleod of Macleod and Sir James MacDonald to assist the Presbytery in maintaining discipline "and especially to move their vassals to subscribe the Covenant."

* The Synod of Argyll at this date not only embraced Argyllshire but the western mainland of Inverness as far North as Glenelg, the islands of Arran and Bute, and the whole Inner and Outer Hebrides as far North as Lewis. The above volume is one of the publications of the Scottish History Society and edited by the late Mr. Duncan C. MacTavish, Castleton, Lochgilhead. Commissioners appointed by the Synod met at Eynort, 5th July, 1642, when some ministers and elders of the Skye Presbytery were asked if they had subscribed the Covenant (National) some answered they had not. The Covenant was read to them and those who had not as yet subscribed it did so.

When we turn to consider the terms of this famous document while one need not go the length of Dr. Hetherington yet it must be assigned a very high place as a document of first rate historical importance. It presents a vision of a master-mind in an endeavour to unite England, Scotland and Ireland on the basis of a common religion. It begins with these words: "We, Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts in the kingdoms of Scotland, England and Ireland, by the providence of God living under one King, and being of one Reformed Religion, having before our eyes the glory of God and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour and happiness of the King's Majesty and his posterity, and the true public liberty, safety and peace of the kingdoms, wherein every one's private condition is included: And calling to mind the treacherous and bloody plots, conspiracies, attempts and practices of the enemies of God against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power, and presumption are of late, and, at this time, increased and exercised, whereof the deplorable state of the Church and Kingdom of England, and the dangerous state of the Church and Kingdom of Scotland, are present and public testimonies; we have now at last (after other means of supplication, remonstrance, protestation, and suffering), for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations, after mature deliberation, resolved and determined to enter into a mutual and Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God do swear."

This statement is followed by six articles—the first of which is that all taking the Covenant swear that they will endeavour (1) the preservation of the Reformed Religion in the Church of Scotland, in doctrine, worship, discipline and government; (2) the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government according to the Word of God; (3) the bringing of the Churches of the three kingdoms to conjunction and uniformity in religion, confession of faith, form of church government, directory for worship and catechising. The second article binds the persons taking the Covenant to endeavour to extirpate Popery, Prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness. In the concluding articles the note of civil liberty is sounded with a clear trumpet call, and further the subscribers of the Covenant bind themselves to stand by all those who have taken the Covenant on the above terms. The concluding part of the document is a solemn acknowledgment and confession of sin to God. Such in brief outline are some of the leading points in a document which, with the National Covenant, became the rallying cry of some of the finest of Scotland's sons and daughters. For the principles set forth in these documents women and men, girls and boys laid down their lives and though, it looked like that their witness was in vain, the day at last dawned when the battle fought against crowned and mitred tyranny won the day and the religious and civil liberties which are ours to-day became

the birth right of the people of our nation. The documents produced by the Westminster Assembly of Divines may be said to be a fruit of the uniformity in religion and church government desiderated by the Solemn League and Covenant. Though the vision of a united Church in the three kingdoms was never realised yet the Solemn League and Covenant was not an idle dream. Its advocates failed through want of realising the impossibility of welding together material of a very mixed nature. Cromwell though he took the Covenant, seemed to have a very indifferent view of it later on probably because the Presbyterians made so much of it. Montrose, who is lauded to the skies by a certain school of historians as a genius of the first order and a soldier of the foremost rank, though subscribing to the National Covenant refused to acknowledge the Solemn League and Covenant. He soon found himself against the Covenanter armies and though at first, successful, he finally was defeated at Culrain, Ross-shire, and after wandering in the West of Sutherland was captured, taken to Edinburgh, tried, and executed.

The Revolution Settlement ignored the Second Reformation and hence took no notice of the Covenants. The Society People (the Cameronians) advanced this as one of the reasons they could not enter the Revolution Church. There were many who joined the Church in 1688 who had sympathy with this witness hence when the Secession took place the Seceders proceeded to rectify this omission. Both the Reformed Presbyterian and the United Original Seceders the modern representatives of the aforementioned bodies hold as one of their distinctive principles the binding obligations of the Covenants. The Free Church of 1843 claiming to be the Church of Scotland *free* took over the Revolution Settlement but in 1851 they passed an Act in which the relation of the Church to the Second Reformation attainments is set forth. The Act is printed in full in the *Authorised Standards of the Free Church*. This Act deserves careful reading as it not only sets forth the relation of the Free Church to the Second Reformation attainments but also its relation to the Catechisms (Larger and Shorter), Directory for Public Worship and the Form of Church Government, etc. The following paragraph shows its attitude to the Solemn League and Covenant: "Thereafter, for the better prosecution of the work on hand, and in face of the manifest purpose of the King and his adherents to crush it altogether, this Church, by commissioners duly named by the General Assembly, took part in the Assembly of Divines which met at Westminster in 1643. And having in view the uniformity contemplated in the Solemn League and Covenant, she consented to adopt the Confession of Faith, Catechisms, Directory for Public Worship, and Form of Church Government, agreed upon by the said Assembly of Divines." In 1910 our Synod issued a *Declaration anent Reformation Attainments and the Church's Relation Thereto* in which occurs the following statement: "The Lord manifested His approval of the faithfulness of our fathers also by awakening the English Parliament, with a very numerous following, to a realization of the designs of the King and the Prelatic faction to overthrow the Reformed religion in Great Britain, so that they sent Commissioners to the Estates and General Assembly of the Scottish nation, craving their assistance. To this appeal the Presbyterians of Scotland listened and drafted the Solemn League and Covenant as the basis of mutual agreement. The

direct purpose of the Solemn League and Covenant was to secure a basis upon which the Churches of Christ in Scotland, England, and Ireland might be united in the truth and might secure the 'preservation of the Reformed religion in the Church of Scotland, the Reformation of religion in England and Ireland, and the extermination of Popery and Prelacy'. . . . England proved untrue to her solemn oath and turned back to Episcopacy with results which proved very distressing to the Church of Scotland and the baneful fruits of which that nation reaps to the present day. Whether these documents be considered as an expression of the real face of the Apostolic Church as set forth in the New Testament, or as a masterpiece of the sagacity of our fathers in an honest effort to bring the British nation into unity with the truth, their guileless aim and wisdom are clearly seen and bear witness that they were moved by the Spirit of God." (*Free Presbyterian Magazine*, xv. 149, 150, 292 and XIV. 284-287; see also *History of Free Presbyterian Church of Scotland*, pp. 158-160. Both these deliverances, while making clear the hearty sympathy of the Free Church in 1851 and the Free Presbyterian Church in 1910 with the First and Second Reformation contentings, do not regard the Covenants as binding upon them.

Notes of a Sermon.

By the Rev. JAMES MACLEOD, Greenock.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Roms. viii. 1).

OUR meditation this morning will be on the first verse of this chapter. Originally there were no chapters, nor verses. There were sections, that is various aspects divided into parts. Reading the Bible by chapters does not, sometimes, do full justice to the text. It is better for the student of the Word to read say the whole Epistle, and study the various aspects which the truth presents than bits here and there. Again, it is necessary to seek the guidance of the Holy Spirit before the Word is read and the blessing of the Spirit on that which is read. The Word is pure and holy and our constant danger is that we approach the Word with carnal boldness which will not profit us. The Epistle to the Romans is the grandest oratory, the severest logic, and the sublimest "letter" ever written by a human agent! It is throughout Spirit-breathed. Paul was the Apostle to the Gentiles. His love to the souls of men characterised all he said, all he did—his motive and aim were simple, earnest, stern, and lovable. He was like his Master. Some might be inclined to think, and say that he was cross, short tempered, and crabbed. That class of thinkers mistake firmness for bad temper. John Calvin took notice of this trick of Satan. The Holy Spirit, Paul, and all the true servants of Christ are no respecters of persons. What is of value is truth. We like flattery but what a bad companion at the end of the day! What can be more severe than the truth of God? Let us in mercy listen to the truth, hate lies, and the fruit of lies. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This was his conclusion after his searching

enquiry which we read of in the preceding chapter. There he was a "wretched man," here, no "condemnation." Let us *first* of all consider them who are in Christ Jesus. Who are they? And how are they in Christ Jesus? Paul treats of sinners who by nature are dead in sin, guilt, and corruption. In a spiritual sense buried.

In this grand Epistle he shews clearly the lost, and ruined state of man. Who can read the second half of the first chapter without a blush! That is man without moral restraint. What a monster! The same class of sinners are to-day in the world. Sin is the same in all ages. There is no change. There were, and there are some kept from wallowing in the mire of sin even in their most reckless days. What a mercy! Let us not be deceived though as if we could by education, and will-power keep ourselves from committing all the sins mentioned in the Book of God. No man can commit any sin but you and I could do the same, if permitted. We have nothing to boast of. Let us bow our heads with shame. Sin is our master. We are the slaves of our heart lusts.

Some "refined" sinners will argue, and reason with themselves that they never found such and such sins in their own hearts; therefore, they conclude that "some of the sins mentioned in the Bible are not in them." The Word of God puts the pointed question, "who made thee to differ?" When the sinner is awakened to a sense of his lost state before God, and after his is freely justified in Christ, finds the corruption of his heart of such depth that he is ready to come to the conclusion that there was never such a vile wretch on the face of this earth he feels himself to be the chief of sinners in reality. Christ came to save sinners lost and ruined. The Holy Spirit quickens the dead soul. It is life from the dead. His carnal pleasures are blasted away for ever. His vain companions left behind. His sins, lusts, hell and death made a reality to his poor soul. The devil is revealed to him in the light of truth. The Law of God condemns and demands. Sin is revived in his memory, and conscience allowed to speak. Many a time that same conscience howled like a dying animal but was immediately silenced by carnal reason, and animal passions. It could not be silenced now. "There is a time to weep" and surely this was one of the times! Yes, heaven closed, God's wrath against sin, and his evil conduct staring him in the face. It was not the sin of somebody else. His own sins. No sin so black as his own. No guilt so crimson-like as his. All sin was against God. Conscience, reason, law, justice, the animal kingdom, birds of the air, the tiny flower of the field bearing witness against him. His prayers, if they could be called prayers, tears, sighs, groans, reading, speaking, sleeping, eating all branded with the same curse. Naked and eternal death staring him in the face. How long till this sinful, guilty life would be, according to its deserts, in the lake that burneth with fire and brimstone which is the second death? It might come at any time. The material universe had as if it were disappeared out of sight. Eternity all day, and all night. His time in this world was to be but short. No comfort in the Bible for such a wretched sinner. He might go to the church but could he hear one word of the sermon? Perhaps not, as the furnace of his heart was at all times burning in pain and despair of his eternal future. "Sharp arrows of the mighty, with coals of juniper." No fig leaves to cover his nakedness. Spiritually he was stark naked. He was

dumb, he could not speak: blind, he could not see. All that he had was hearing. Had to hear and listen to his own doom as a lost sinner. He was cut away from the covenant of works for ever. All his works perished. The filthy rags of his own self-righteousness were turned into a curse. Who could pity such? He knew of none. God was holy and infinitely above him. He was a consuming fire to his benighted soul.

The voice of the gospel had not come his way. It was near. The blessed Spirit was to lead to the Lamb of God. The time of love was at hand. The Lord was to make bare His holy arm—the arm of love, mercy, peace, holiness, happiness, and divine contentment. The Holy Spirit was to work saving faith in his soul. God was to reveal, bestow, and to put on the righteousness of Christ. He is just and justifier of him who believeth in Jesus. Christ was to have all the praise and glory of his redemption. God legally justified, Christ lovingly received, and the Holy Spirit wisely applied the balm—Christ's blood to his deep and painful wounds. The peace of God entered into the soul. How wonderful! The new-born child drinking the milk of eternal love! It was a time of supreme love. Divine love, unmerited love, and lasting love. The glory and beauty of Christ appeared so supremely lovely that the poor child of grace could not describe His suitableness, love, and mercy for millions of years in time. It was for eternity. Loved with an everlasting love. Christ died for His people. He rose for their justification. He paid their debts for them to law, and justice and crushed for ever the power of the devil over them. He glorified God for them. He bought, and paid all their blessings for them. Sun, moon, stars, birds of the air, seasons of the year, grass of the field, flowers, and trees, hills and dales all praise Him! Ye, mighty angels in heaven praise Him! The host of the redeemed praise Him. Who would not join in His praise but demons, and the ungodly! Oh! vile creatures you cannot praise Him. The sinner was made willing to be saved through Christ and Him crucified for him. The Holy Spirit made him willing. No cursed Arminianism here. The Arminian is the devil's ass! Grace is from the sovereign mercy, goodness, and love of God. No sinner merits it. No sinner deserves it. Grace is from God. The believer's righteousness, merits, hopes, aspirations, desires, and expectations are all centred in the Lord Jesus Christ.

The sentence of death is removed from their person for ever. It is not a reprieve. It is the blotting out of guilt which was but is not to be found from the moment sin and all its guilt is freely pardoned. Faith unites to Christ. The will is changed to submit, accept, and receive the gift of God in Christ which is eternal life. "There is therefore no condemnation to them which are in Christ Jesus." They are freed from the curse, from guilt, wrath, and eternal death through the blood of the Son of God. Christ endured the wrath, and curse for them. He suffered all that Law, and Justice required. If He had not suffered for them Law, Justice and wrath would have remained against them for all eternity! When He by the one sacrifice satisfied divine justice, and, as it is written, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" the work of perfect obedience was perfectly finished. He was the "Lamb without blemish." His spotless purity, holiness, and righteousness were fitted in all respects to meet what justice required and demanded of the Surety of the lost sinner.

It was the absolute satisfaction rendered by Him which was, and is the basis, or foundation upon which a sinner can be justified before God. It is the righteousness which He wrought out that God imputes to the sinner in the day that he is justified in His sight. "As for thee also, by the blood of the covenant I have sent forth thy prisoners out of the pit wherein is no water." They were His prisoners because He was responsible for their redemption. In love to them He laid down His life for the prisoners. They were held in prison as criminals, guilty, and deserving eternal punishment for their sin and rebellion against heaven. What manifestation of love and mercy on His part to come to our world of sin and misery assuming our nature, uniting it to His Divine Person in order to redeem the lost. He is the very embodiment of love! No human tongue can adequately describe the beauty, glory, and love of Jesus Christ. He is indeed the rose without thorns. His name is as ointment poured forth. The people of God are and will be indebted to Jesus Christ for all eternity. They are debtors to free and sovereign grace. God is glorified in Him, and just in removing the sentence of death from them for ever for His sake. All is for His sake, spiritual, and temporal mercies can only come through, and for His sake, Covenant mercies. He paid the debt. When they are let out of the prison by law, and justice the prison closes after them never to be opened again. "There is no condemnation to them that are in Christ Jesus." They cannot pass again into a "state of nature" to be under the wrath and curse of God. Faith looks to Christ. The adorable Surety remains the same Person, living, loving, active, and always engaged in their salvation, profit, comfort, peace, and happiness. "I will not leave you comfortless: I will come to you." He did come to them by His Word and blessed Spirit. The Bible to them is a living Book. It may be to others a mere dead historical record. Not so to living faith! Christ is in the Book of God and that Book is in the hand of faith, and in the centre of the heart of the believer. They experienced the condemning power of divine truth, and they experienced the power of the truth setting them free from condemnation. The truth to them is more valuable than life. It is divine, and eternal truth to their souls. Let us bear in mind that the removal of the sentence of condemnation does not remove the inherent corruption of the heart. Indwelling sin remains. God is at peace with them but they are not at peace with themselves.

That will bring us in the *second* place to consider:—"Who walk not after the flesh." That is after the carnal wisdom of the world the religion of the world, the corruption of the world, and after the customs of the world. "Flesh and blood cannot inherit the kingdom of God." We see the clearest distinction that was ever made in the 11th chapter to the Hebrews. There the difference between the religion which is of faith and the religion which is of the flesh is made plain. The world is full of religion. Although it goes by different, and many names, it has the same nature, inclination, and issue. It is death. It began in death, and it will end in death. The regenerated soul has been quickened to life. The grace of repentance, faith, hope and mercy have been sown by the Spirit of his soul. His walk, life, and conversation is changed. The lusts of the flesh are being crucified by saving grace. The believer's companionship is also changed. They do not live with the world, nor

according to the customs of the world. Although in the world they are not of it. It would be impossible to move about in the company of drunkards, vain fellows, blasphemers, known religious hypocrites, covetous extortioners, and the like. It is very hard for them to earn their bread and butter in the world when they must deal with graceless men. The world loves its own, and hates the godly. They simply hate them. They would have none of them in the world at all. They consider this world their own, although their lot like the devil is as low as hell! We do not say that it is absolutely impossible for a truly pious man or woman to have worldly transactions with the men of the world but we say that it must be most difficult. The worldly religious man is like the otter at home in the muddy waters of the river, or basking on the mountain top. So is the natural "religious" man. He is at home at the dance, gambling table, drinking, in the pew, singing vain songs, or hilarious hymns to the sound of the organ, cheating, or robbing his fellowman behind the counter, in the market place, in selling, and buying, gossiping, or back-biting his fellow man or near neighbour, coveting his lands, his cattle, his crop, and will daringly call God, his "Father." We read of the character of the godly in many parts of the Word but we may quote the following which clearly distinguishes between the believer and the "good natural man." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. i. 1). They walk not after the flesh. They are governed by divine principles. Their own intelligence, experience, knowledge, conscience, and natural parts, and gifts must be subservient to the written Word of God. It is not with them "what saith my conscience," but, what saith the Lord! What is written. The Bible to them is their charter, guide, daily companion, instructor and only comfort in this world.

They walk after the Spirit. The Word of God is that "Spirit" which they follow. The Spirit of God in the Word which makes the Word a living power in their heart and conscience. Faith enables them to walk in the truth. We read: "I have no greater joy than to hear that my children walk in the truth." That is walking according to the truth of God. The truth separates them from the world and its religion. The gospel is to them "the law of the Spirit of life in Christ Jesus" which regulates their whole conduct in this world. "I will bless the Lord who has given me counsel: my reins also instruct me in the night seasons." However sorely tried they may be in the "night seasons" their desire is to walk in the truth. They struggle on towards heaven. Their back is to the world for ever. It was divine grace that separated them from the love of the world. It is one of the giant sins of our fallen nature—the love of the world. The love of carnal pleasure, ease, luxury, good times, plenty of money to spend, and ten times more to our credit for further use in the days to come! Oh, what a sink of depravity the human heart is! Every man and woman of the human race would be millionaires, would be kings, queens, dictators, of the highest power and rank! Some no doubt will refuse to accept this maxim and deny the fact as if the sin was not inherently woven in our deceitful hearts. It may be hid from some as Saul was among the "stuff" hid away from the eyes of his fellows. The sin is there and grace can crucify it and up-root it from our poor souls. The heart must be purged from dead

and carnal desires to serve and love God. Whatever sin was most prominent, and predominant in the believers unregenerated days will seek first place in the spiritual life, and warfare that must go on to the end. In some it may have been the sin of atheism, in others pride, in some lust for strong drink, etc., but whatever it might have been, the giant sin, like Goliath's brother, will make a final assault to bring the poor believer to shame, grief, and sorrow if grace will not prevent it. Sin is so crafty! The back-sliding from steadfastness often takes place in the late years of the believer's pilgrimage in the wilderness. It was a considerable time after the children of Israel came out of Egypt they began to look and long for the flesh pots of Egypt. What a warning! There are dangers all the way to the end of the journey. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I. Cor. iii. 15). How careful and circumspect one should walk passing through this world. We believe that some believers had very painful experiences on their death-beds. It was all caused by unfaithfulness to Christ, their own profession, and to the people of God in the world. Think on the modern preacher who will appear on the public platform, or even in the pulpit lecturing on the love of God, and love to one's neighbour according to gospel precepts and would scorn to speak or recognise the poor believer on the street after leaving the place of worship! What consummate deception that must be reigning in that cold hearted preacher! Pride in the professed follower of Christ is like a person delirious with high fever. His speech is inconsistent with his conditions! The believer must learn of Christ to be meek and humble. It is no use trying to make ourselves and others think we are humble while pride is nursed and caressed in our hearts. That same sin will find us out some day to our shame and sorrow. When Paul said "I am crucified with Christ" he implies that all his heart, and life sins were crucified at the same time. The believer must walk in the Spirit. In faith, in love, in consideration for others, seeking, and longing for the good of all, praying for them in secret, in public, moaning and sighing before the Lord for the salvation of precious souls. This may be called by empty hearted hypocrites "Highland religion," if so, it was the religion of the people of God in all ages. The prophets, saints, apostles, godly fathers, and mothers had this religion of weeping, sighing, and groaning over dear and near ones. They more or less have the same cause to "weep in secret" or to say with the Prophet: "Oh, that my head were waters and mine eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1). How it pains the people of God to see sinners laughing, and sporting with sin on Sabbath days, and week days. "Knowing, therefore, the terror of the Lord" against sin it grieves them to the quick to see precious souls hastening to their eternal doom if God will not prevent them in mercy. They pray in the Spirit for friends and enemies. They know the power of divine love and mercy. The God who turned themselves can surely turn from the brink of hell the greatest sinner on the face of this earth! The *last* thing we shall consider at this time is that their worship is also spiritual. They worship God in faith, in knowledge, and in holy obedience to His revealed will. It is not by man-made religion, and forms they draw near unto God. No! It is through the

precious blood of Jesus that they approach the Most High. It is passing strange how some Christians must have hymns choirs, organs, and other funny jestures in their form of worship! They are like the children of Israel after Jeraboam separated them and caused them to sin against the Lord by setting up altars contrary to God's command: there were good prophets, and some godly people among them but the plague of idolatry followed them till they vanished out of sight. They will also vanish out of sight when the Millennium comes. It will be pure worship then; man-made hymns, silly choirs, and bellowing organs shall not be heard in the whole church of God in the land. May the Lord enable us to walk in the Spirit as long as He may be pleased to leave us in the world. May He add His blessing to our meditation at this time on His own Word.

Nadur an Duine 'na Staid Cheithir Fille.

Air a leantuinn bho t.-d.-75.

Is fù dhuinn a thoirt fa'near gu bheil a leithid a chaochladh seòrsa beachd 'sna Sgrìobhtair mu shonas neimh, is a dh' fheudas freagairt do uile chor trioblaideach nan naomh. Am bheil iad fuidh fhòirneart? Tha 'n là teachd 'sam bi an uachdranachd aca. Am bheil an cliù air a leagadh 'san duslach? Togaidh rìgh-chaithir gu suidhe orra, crùn air an ceann, agus slat-rioghail 'nan làimh suas a ris iad. Am bheil iad air an cur gu bochdainn? Tha nèamh 'na h-ionmhas. Ma bhios iar air an òigneachadh gu 'n ionada-còmhnuidh fhàgail; gidheadh tha tigh 'Athar Chrìosd ullamh air an son. Am bheil iad air am fuadachadh do 'n fhàsach? Tha baile air ullachadh air an son. Am bheil iad air am fògradh o 'n tìr dhùthchais? Sealbhaichidh iad dùthaich as fèarr. Ma tha ad ai' call òrduighean follaisach; 'Se an Tighearna Dia uile-chumhachdach agus an t-Uan as teampull 'san ionad d' am bheil iad a' dol; teampull, nach urrainn do neach 'sambith a dhorsa a dhùnadh. Ma tha 'm beatha làn de shearbalachd; tha nèamh 'na Phàras toil-inntinn, Ma tha iad ag osnaich fuidh fhuigheal daorsa spioralail; tha saorsa ghlòrmhor a' feitheamh orra. Am bheil an trusgain shalach a' cur nàir orra? Tha 'n là teachd, 'sam bi an trusgain geal fìorghlan, agus gun smal. Tha 'n cath an aghaidh feòla agus fola, uachdranachda agus cumhachda, gun amharus goirt: ach tha buaidh ghlòrmhor a' feitheamh orra. Ma tha spàirn agus saothair a' Chrìosduidh mòr, tha fois shìorruidh air a shon ann an nèamh. Am bheil iad air am meas neo-airidh air comunn dhaoine anns an t-saoghal? Bithidh iad air an gabhail a steach do chomunn aingle ann an nèamh. Am bheil iad a' gearan air bacaidhean tric 'nan comhehomunn ri Dia? Cha téid iad gu bràth tuilleadh a mach, ach chi iad 'aghaidh gu saoghal nan saoghal. Ma tha iad an dòrchadas ann an so, tha solus sìorruidh an sin. Ma tha aid a' gleachdu ris a' bhàs, gheibh iad an sin beatha shìorruidh. Agus a chum an t-ìomlan a dhèanamh suas ann an aon fhocal, "Sealbhaichidh an tì a bheir buaidh na h-uile nithe mar oighe," *Taisb.* xxi. 7. Bithidh sìth agus pailteas aige, buannachd agus toil-inntinn; na h-uile ni taitneach, làn fìachd d'a iarrtuis as farainne! Togadh luchd-dòchais neimh, uime sin, suas an cinn le h-aoibhneas, crìoslaicheadh iad suas an leasraidh, agus ruiteadh iad air chor as gu 'm faigh iad saltairt air na h-uile ni a

dh' fheudas bacadh achur orra 'nan slight chum na rioghachd. Na measadh iad dleasnas 'sam bith tuilleadh is cruidh, no crois 'sam bith tuilleadh is trom, no saothair sam bith tuilleadh is mòr, chum is gu faigh iad crùn na glòire.

'*San àite mu dheireadh*, Biodh iadsan aig nach 'eil còir 'sam bith air rioghachd neimh, air am brosnuchadh gu h-iarruidh le 'n uile dhìchioll. 'S e nis an t-àm, 'sam feud clann na feirge bhi air an deanamh 'nan oighreachan air a fosgladh, chan e an t-àm e gu suidhe socrach agus dìomhain. Togaibh auas bhur cridheachan chum na glòire bhitheas air a foillseachadh, agus na bithibh a ghnàth a' luidhe sios air an talamh thruaillidh so. Ciod am feum a ni bhur n-uile shuaimhneis saoghalta dhuibh, 'nuair nach 'eil agaibh stéidh chinnteach ri dòchas neimh, an déigh do 'n bheatha so dol thairis? Chan 'eil 'sna saobhbheis agus 'sna h-onoirean, 'sna buannachda agus 'sna toil-inntinne sin, a 's eigin a bhi air an adhlacadh maille ruinn, agus do nach urrainn dol leinn gu saoghal eile, ach cuibhrionn thruagh, agus a dh' fhàgas daoine gun chomhfhurtachd mu dheireadh. Ah! cia uime a ta daoine co déigheil, "re àm dhoibh a bhi beò air an nithe maithe fhaotainn?" 'Cia uime nach fèarr leò bhi fuidh chùram gu 'n còir a dhèanamh einnteach air rioghachd neimh, nach biodh gu bràth air a toirt uatha, ach a bheireadh dhoibh cuibhrionn a dheanadh sona iad feadh linnibh na sìorruidheachd! Ma tha thu ag iarraidh urrainn; ann an sin feudaidh tu an t-urram as àirde fhaotainn, agus a mhaireas 'nuair a bhitheas urraman an t-saoghail air an leagail anns an ùir. Ma's beartas a to thu ag iarruidh; bheir nèamh ionmhas dhuit; agus ann an sin tha subhachas gu sìorruidh. Oh! na bithibh 'nur luchd-tarcuis air an fhearann thaitneach, agus na measaibh sibh féin neo-airidh air beatha mhaireannaich; ach pòsaibh an t-oighre agus bithidh nèamh agaibh mar bhur n-oighreachd. Dlùth-ghabhaibh ri Crìosd, mar tha e air a thairgse dhuibh 'san t-soisgeul, agus sealbhaichidh sibh na h-uile nithe. Imichibh ann an slighe na naomhachd, agus trebraichidh i chum na rioghachd sibh. Cogaibh an aghaidh a' pheacaidh agus Shàtain, agus gheibh sibh an crùn. Tréigibh an saoghal, agus bithidh dorsa neimh fosgailte gu 'r gabhail a steach.

Ri leantuinn.

A Request for Prayer.

A READER has written to us suggesting that the Lord's praying people should concentrate on pleading that President Roosevelt and the State Department at Washington would be forthwith delivered from the subtle paralysing influence of Popery. He points out that it may not be generally known that the State Department at Washington, the equivalent of our Foreign Office, with which it is in intimate association, is to-day one of the most potent instruments, for framing Anglo-American international policy, in the hands of the Vatican. Just as the emissaries of the Vatican have succeeded in getting a young American Romanist lady, who is a personal favourite of Romanist Archbishops to become President Roosevelt's most intimate personal private secretary, so they have captured the most influential posts in the State Department.

There is also a Romanist Anglo-Catholic bloc in our Foreign Office, working hand in glove with the State Department at Washington. This accounts for many frustrations in the prosecution of the war including the long-drawn-out controversy over General Giraud and General De Gaulle in North Africa. General Giraud wrote appreciative articles on Nazism, and was consequently the favourite of the Vatican and the State Department at Washington, whereas General De Gaulle, though what is called "a devout Catholic," was also an ardent advocate of the resuscitation of democratic Republicanism. The Pope had ardently hoped for the success and world domination of the Axis Powers, and the overwhelming crushing forever of Anglo-American Protestantism, but in the event of his ardent dream not materialising he had other alternatives. One of these was the putting in key positions in the Governmental Departments of British and the U.S.A. influential Romanists and Anglo-Catholics, who would carry out the Vatican's alternative policy. This policy is the setting up in Italy, France, and Belgium (and ultimately by gradually penetration, throughout the world) of totalitarianism on the lines of Franco Spain. With this policy the State Department at Washington, with the connivance of the Romanist bloc in our Foreign Office, is in wholehearted agreement. This is consequently American policy in the Mediterranean at present, using Amgot as a convenient preliminary preparation, and British statesmen, conscious of deep indebtedness to the U.S.A., are perforce constrained to acquiesce, however reluctantly. Thus, under the disguise of destroying the names Fascism and Nazism the thing itself—political totalitarianism, leading to religious totalitarianism—is actually being gradually fostered and established by the Vatican and its tool, the State Department at Washington. Believing, therefore, that prayer is the most potent weapon God ever placed in human hands, let the Lord's people pray as requested.—*J. P. MacQueen.*

Short Gleanings from the late Rev. D. Macfarlane, Dingwall.

1. *Preparing Stones for the Building.*—The mason breaks to pieces many a stone before he gets one to put into the building, and sometimes those that are never put in may make more noise under the stroke of the hammer than the stones that find a permanent place therein.

2. *The Cup the Saviour Drank.*—When the Father placed the cup in the Redeemer's hands it became more and more bitter until He came to the dregs. When He gave the cup to His people it became sweeter and sweeter until they will taste its full sweetness in heaven.

3. *The Resurrection Morning Call.*—In the morning the mother says to her children: "Children, arise, the day is dawning." So on the morning of the resurrection Christ will say to His people: "Children, it is time to rise, the day is dawning, the day that is never to see a night,"

4. *No Work Like It.*—Dreamt, a little before I awoke this morning that I was in the company of some of the Lord's people, and that I was asked to return thanks after a meal. Seeing there were others present whom I considered more fit to engage in that duty, I declined, but on being pressed I yielded. Feeling myself a great sinner, my mind opened

to the wonderful way of salvation by grace very soon after I began to speak and I felt, really happy. It was only a few words that I said concluding with these: "Who ever heard of such a gracious way of salvation? There was never anything like it in the past and there shall never be anything like it in the future; it stands alone among God's works!"

Progress in the Wrong Way.—A new method of making progress in religion has been discovered by some in this age but it is progress in the wrong way. To illustrate this let us say that a man started from Dingwall for Edinburgh and on reaching Perth he entered a train going north to Wick and when he reached Inverness he was informed that he was not only not at Edinburgh but much further off from it than when at Perth. But he would believe what he was told. So is it with men of progress in this age, they will not believe they are wrong.

Brief Meditations on Certain Passages of Scripture.

By the late Mr. ANDREW CAMERON, Elder, Oban.*

I.

After this I beheld, and lo a great multitude, which no man could number, etc., etc. (Rev. vii. 9-17).

1. The great multitude. Christ has a little flock in most generations, and especially in this one, in comparison with the number on the broad way, but when the Great Shepherd will gather them home they will be a great multitude. He will account for each one of them to God the Father, and not one of them will be lost in that day. They will be out of every nation and people. The day is coming when all nations shall know Him.

2. Their standing. They are nearer the throne than the angels for they had on a more glorious robe than they—no creature-righteousness, but Emmanuel's righteousness. This people were far away from God as others, but they were brought nigh by the blood in a day of effectual calling in the world, and were brought home to glory.

3. Their garment. The best robe of Christ's righteousness, fairer than that of Adam in innocence, fairer than the angels. Palms of victory in their hands. Not their own hands which gave them the victory, but through the blood and the word of the truth of the gospel. "Ye shall overcome even as I overcame."—The church had no hand in the great battle "Christ trod the wine-press alone, but she participates in the spoil. "More than conquerors through Him that loved them.

4. Their Song. Glory to God and to the Lamb. They began it on

* Mr. Andrew Cameron, formerly of Onich and latterly of Oban was one of the ablest of our Elders. As he did not go away much from home he was not so well known as some of our other Elders. No one who ever heard him speak either in Gaelic or English could help feeling that they were listening to a man who was speaking from the heart. He presented the truth in a way most attractive and instructive. He died in March, 1932, a few days after his life long friend, Rev. N. Cameron. An obituary appeared in the May Magazine, 1932 (Vol. XXXVII). It fell to him to take the services in the absence of the minister and it is extracts from these addresses we are presenting to our readers.—Editor.

earth. When the Israelites got over the Red Sea, they sang praises unto God for the salvation He wrought for them.

The angels sing Amen. They rejoice over one sinner that repenteth, and when sinners will all be brought home to glory and they hear their songs of praise for deliverance it will constrain them to sing also.

5. Their experiences in the wilderness. They came out of great tribulation. When they were awakened by the Spirit of God with regard to their soul in view of eternity, they had trouble. And after being washed in the blood, they had to go through the wilderness where they met many enemies and were subject to hunger and thirst. In some generations the tribulations were greater than others so that men and women had to give up their lives for the sake of the gospel. Some had tribulations in their families, some in their bodies, but they got out of them all. They had enemies within, but they have now got to their rest. Those without Christ are only going to meet tribulation, but this world is the only hell the people of God will have.

6. Their exercise and blessedness throughout eternity. They serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them. They are now made perfectly holy so that they have delight in God's service. They shall hunger no more, neither thirst any more. They shall then be drinking of the Spirit of God. And God shall wipe away all tears from their eyes.

Notes and Comments.

Canada's Romanist Population Increasing.—According to the 1941 census the details of which are now being made public the Roman Catholic population has increased from 4,284,388 in 1931 to 4,986,552 in 1941. The Roman Catholic population in 1931 was 41.3 per cent and in 1941 it had increased to 43.3 per cent. The large percentage of Romanists in the largest of the members of the British Commonwealth does not encourage us to think that its present splendid loyalty to the Mother Country will be maintained at the same high level. The next largest denomination in Canada is the United Church which has a population of 2,204,875. This Church as many of our readers know is a mongrel mixture of Presbyterianism, Methodism, etc.

The Roman Catholic Hierarchy of England and The White Paper on Educational Reform.—The Romish Church is never asleep when she can gain anything to strengthen her cause. The hierarchy are far from satisfied with the new scheme of educational reform for England and Wales as set forth in the White Paper recently issued by the Government. Among other things they say:—"We have made various constructive proposals, among which are (1) that the Scottish system, with suitable adjustments, could be applied to Catholic schools, or (2) that for new schools we should be aided by a State loan free of interest, or (3) that to remove our anxieties concerning the uncertainties of the future, our liability should be limited to a fixed maximum price per school place. We trust that before the Education Bill is tabled an equitable arrange-

ment will be sought and reached." We sincerely trust that Parliament will not make the same blundering provision for Roman Catholic schools in England and Wales that they did in the Scottish Education Act—an Act which placed these denominational schools on the rates of a Protestant community with privileges which the National Schools, mostly Protestant, do not enjoy.

Things You Cannot Do Without.—1. Without shedding of blood is no remission (Heb. ix. 22). 2. Without faith it is impossible to please God (Heb. xi. 6). 3. Without holiness no man can see the Lord (Heb. xii. 14). 4. Without works faith is dead (James, ii. 26). 5. Without love I am nothing (I. Cor. xiii. 1-3). 6. Without chastisement ye are not sons (Heb. xii. 8). 7. Without me ye can do nothing (John, xv. 5).—*Benjamin R. De Jong.*

An Appeal for Union.—Dr. John White in course of an address delivered recently in Inverness on the occasion of the centennial celebration of the St. Columba High Church Congregation made an appeal for the ingathering of the Presbyterian Denominations still outwith the Church of Scotland. He longs for these to be joined with them in organised union. The appeal, to use a common phrase, leaves us cold. No amount of special pleading can cover the glaring departure of the Church of Scotland from the doctrines and principles that we hold dear as Free Presbyterians. Its relation to the subordinate standards is most unsatisfactory from our stand-point and its discipline very far from what it should be. The retaliatory argument that we are far from what we should be ourselves does not forestall a just and defensible criticism. Another day must come over us and the Church of Scotland ere Dr. White's pious wish becomes a fact. To tell us that the 1929 union was simply a repairing of the breaches in the broken wall leaves out of account the kind of wall the builders built.

National Humiliation and National Thanksgiving.—The *English Churchman* calls attention to certain statements made by Dr. Thomas, Bishop of Willochra, South Australia, which are worthy of reproduction. Dr. Thomas wrote: "When we have our next Day of Prayer I hope we shall be called upon to set it aside as a day of humiliation as well. There is a tendency in us as an Empire to thank God that we are not as other men are, and to disparage the achievements of others nations. We are inclined to minimize our glaring faults and to speak lightly of our sins. While we can be thankful to God for all He has allowed us to do and be and give Him the glory, we must recollect that we have misused the advantages we possess, and we allow evils to flourish in our midst which but for our indolence and carelessness would not exist. Above all, God is neglected in our daily life, especially in times of worldly prosperity, and we do not give Him the worship which He is due. We are as a people intemperate in many of our habits, and our outlook is largely pagan. Those who like to be thought of as good people are often a stumbling-block to others by their lack of consideration and charity. I could add to this list, but I have written enough to indicate that we are far from being what we ought to be and could be if we were Christ's faithful followers. Our enemies may deride us because we humble ourselves before God, but that

doesn't matter—remembering that a humble and contrite heart He will not despise. We must plead earnestly for forgiveness for our many sins and failings. We cannot build anything worth while and enduring upon an unforgiven past."

Church Notes.

Communion.—October, first Sabbath, Tolsta; second, Ness and Gairloch; fourth, Lochinver and Greenock; fifth, Wick. *November*, first Sabbath, Oban; second, St. Jude's, Glasgow, and Halkirk; third, Edinburgh and Dornoch. *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.

Collection for October.—The Collection for this month is for the Home Mission Fund (Catechists and Missionaries).

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—"Lewis Friends," £1; J. McK., New Villa, Inverness, D. A. 2/-; A Free Presbyterian (Gourock postmark), o/a Glendale per Rev. J. Colquhoun, £1.

College Fund.—Miss E. R. Backies, Golspie, £1.

Jewish and Foreign Missions.—"A Friend," £5; "Lewis Friends," £1/6/5d.; Friend of the Cause per Rev. J. Colquhoun, £1; A Friend o/a Kafir Bibles per Rev. J. Colquhoun, £1; Lochcarron Sabbath School per Miss C. Chisholm, £7/4/-; Mrs. McK., Stornoway per Rev. N. McIntyre, £1; Mrs. P. Melbost per Rev. N. McIntyre, £2; "A Friend," per Rev. N. McIntyre, £1; Netherlands Reformed Church, Grand Rapids, Michigan, received with grateful thanks from the Grand Rapids Congregation the sum of \$197.70,—(£48/16/3d.), being a free-will offering by the Congregation on behalf of the South African Mission Fund.

Legacy Fund.—Received from Messrs. Morris & Macdonald, Agents for the Executors of the late Mrs. J. Mackay, Stornoway, £50/1/6d. o/a Sustentation Fund, being the balance and final payment from this Executors.

China Mission Fund.—From Plockton and Kyle—Prayer Meeting Collections, £10; Glasgow Thurso Friend per Rev. W. Grant, 10/-.

United Aid to China Fund.—Lady Cripps, President and Hon. Treasurer, thankfully acknowledges the sum of £10/9/2d., contributed by our Plockton Congregation in aid of the China Famine Fund.

Literature to H.M. Forces Fund.—A Friend, Oban per Rev. D. Beaton, £1; Mr. J. F., Stratherrick, £1; Friend Lochcarron, £1; Miss McL., Thurso per Rev. W. Grant, 10/-; Mrs. McL., New York per Rev. W. Grant, £1.

Magazine Fund.—Oban Congregation per Mr. J. Martin, 10/-.

The following list sent in for publication:—

Applecross Congregation Funds.—Rev. A. F. Mackay, acknowledges with grateful thanks the following donations:—Mrs. N. MacC., Arrochar, £1; Canadian Postmark, £1/2/4d. 5s); R. M. L., Inverness, 10/-; Miss K. MacD., Inverness, 10/-; "A Friend,"

Applecross, 7/6; Mrs. Ross, Stc,2, Clifton Apts., 1460 Nelson St., Vancouver, Canada, £2.—Total, £5/9/10d.

Davidot Church Building Fund.—Miss I. M. Cameron, Farr, acknowledges with sincere thanks the following donations:—A Friend, 10/-; A. McL., 8/-; Friend, 3/-.

Dornoch Congregational Funds.—Rev. F. MacLeod, thankfully acknowledges the following donations:—In memory of one who loved the Free Presbyterian Church, and who adhered faithfully to the end, £23; Two Friends, 10/-; Friend Oban, £1, and £1 for Rogart Funds.

St. Jude's Congregation, Glasgow.—Mr. K. MacKay, 993 Sauchiehall St., Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—Anon, 6/-; Anon, 5/-; Anon, £1; Anon, £2; Miss M. V. F., Paisley, £1/10/-; Anon, 5/-; Miss R. McL., Windermere, £2; Miss C. McK., Manchester, 10/-; Mrs. F., Plockton, £1.

Foreign Missions.—Anon, Glasgow Postmark per D. Macdonald, £7; Miss L. McL., Fairlie per Rev. R. McK., £2; Anon, £1; Friend, Perthshire per Miss M. Macleod, £1; K. McD., 17/-; Friend, £1.

Congregational Funds.—K. C., Melvaig, 10/-.

Home Mission Fund.—Friend, Perthshire per M. Macleod, £1; Mrs. McA., North Street, Glasgow per A. Nicolson, £2; Miss M. V. F., Paisley, 10/-; Mrs. D. L., 7/-; Anon, £4; Anon, 10/-.

Organisation Fund.—Anon, 3/-; Anon, 5/-.

Lairg and Creich Congregations.—Rev. D. J. Matheson acknowledges with sincere thanks the following donations:—From "A Friend o/a Lairg Sustentation, £5, and "A Friend," o/a Creich Sustentation Fund, £5.

London Congregational Funds.—Rev. J. P. Macqueen, acknowledges with grateful thanks a donation of £6 from "A Friend," Wendover, Buckinghamshire.

South Harris Building Fund.—Mr. Murdo Macaulay acknowledges with thanks £1 from Miss Macrae, F.P. Manse, Tarbert.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks the following:—J. McL., Muir-of-Ord, £1; Friend, Lochcarron, £1; A. C., Glasgow per Rev. D. Campbell, £2.

Uig Church Building Fund.—The Treasurer, Mr. D. Matheson, acknowledges with grateful thanks the following donations:—From Geocrab, Harris, donations amounting to £13/18/6d.; Manish district, £2/5/-; from Mrs. C. Munro, Toronto, 10/- per Mr. J. Grant.

St. Jude's South African Clothing Fund.—Proceeds of Lecture, St. Jude's Hall by Rev. D. Beaton, Oban, on his visit to Churches abroad, £25. The Committee tender grateful thanks to Rev. D. Beaton and to all who contributed to the Fund.

Struan Congregational Funds.—Mr. P. Beaton, Treasurer, acknowledges with sincere thanks the following donations received from Mr. Malcolm A. MacLeod, Taonui, Fielding, New Zealand, per Miss F. C. MacLeod, o/a Sustentation Fund, £4; o/a College Fund, £3; o/a Organisation Fund, £3.