

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. ix. 4.*

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His Name for ever shall endure.*

THIS inspired utterance of the Psalmist is one of many setting forth the unique character and pre-eminent dignity of the Messiah—David's Son and David's Lord. In order to get a glimpse of its significance, it may be necessary to offer an explanation of the Hebrew term, "Name," as it has a meaning different from the English word, "name." In English, "name" is the word by which a person or thing is distinguished from another person or thing without respect to the character of the person. In Hebrew, however, it is different.

"Name," according to Prof. Davis, in a Dictionary of the Bible, "is often used in Hebrew in the sense of revealed character and essence. God swears by His great name to carry out His purpose (Jer. xlv. 26); that is, He swears by His attested power to accomplish His word. The name of God which is excellent in all the earth (Ps. viii. 1) is that impression of His being which is exhibited in Creation and redemption. The name of the God of Jacob which sets the King on high (Ps. xx. 1) is the manifested power of Israel's God. The name of God was in the angel which led Israel through the wilderness (Ex. xxxiii. 21) because in him the revealed might and majesty of God Himself dwelt. The name of God dwelt in His sanctuary (II. Sam. vii. 13), the place where He manifested Himself. To know the 'Name of God' is to witness the manifestation of those attributes and apprehend that character which 'the name' denotes (Ex. vi. 3, with I. Kings xviii. 43; Ps. xci. 14; Isa. lli. 6; Lam. iv. 2; Jer. xvi. 21)."

Dr. Troelsta writes: "The 'name of God' is thus much more than 'a name' in our sense, and it is a fundamental error of the higher criticism, that far too little attention has been bestowed upon this point; and the terms Jehovah, El Shaddai, or Elohim, are too superficially treated as ordinary designations for the Supreme King, instead of being regarded in the revelatory aspect which the two first terms possess.

It is not unimportant to dwell here upon some of the suggestive passages which in the Pentateuch deal with 'the Name.' In Exod. xxiii. 21, we have words referring to the Angel whom Jehovah is sending before the face of His people to keep them in the way. In reference to the Angel, the Lord then says: 'Take ye heed of Him, and hearken unto his voice: provoke Him not: for He will not pardon your transgressions; for my

* Psalm lxxii. 17.

Name is in Him.' Such a mode of expression has for us no particular sense, but in the Old Testament it has indeed a clear significance. It means, by this Name, Jehovah reveals Himself. He is Jehovah for the people.

In the great Intercessory Prayer recorded in John xvii., the Lord says: 'I manifested thy Name unto the men whom thou gavest me out of the world'; for even in this passage we are not to think the word Name as a sound as if the Lord Jesus had come to teach us a new word to designate God. It means that Christ in His whole Person, by His advent and His words in the world, by His passion and death is the revelation of God's fatherly mercy; not merely as Prophet but also as Priest and King, He speaks these words: 'I manifested thy Name.' The thought involved in this is interpreted to us in other words, which we find in the prologue to John's Gospel: 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.' This declaration means thus much more than an intellectual exposition; it is a making visible, a genuine making known.

'I manifested thy Name' is thus the same as 'I brought thee, thy grace, and thy compassion, to thy people.' Leviticus xxiv. 10-23 is of great significance. In this passage we read of a swearer, the son of an Israelite mother by an Egyptian father, who, on the occasion of a quarrel, 'blasphemed the Name.' It is not stated here, what later Jewish commentators have endeavoured to read into it, that he pronounced the Name aloud, and sinned by the fact of doing so, but that he blasphemed the Name. This later Jewish view had already made the Name of God into a sound, and the mere pronunciation of it was brought into association with superstitions, cryptic meanings of all sorts. But the fact that the young man blasphemed 'the Name' shows naturally that he blasphemed Jehovah Himself, and that he misapprehended, and scoffed at, His work and guidance." (Troelsta's *Name of God in the Pentateuch*.)

This monograph deserves a careful study by ministers and theological students. Dr. Troelsta points out that the higher critics lost their bearings in attributing to different authors those sections in the Pentateuch bearing the designations of God. The English translation of the monograph from the Dutch was published by the Society for Promoting Christian Knowledge, Northumberland Avenue, London, W.C.

It will be seen from the foregoing that 'the Name' in the Hebrew sense is of profound significance. His name shall endure forever therefore means that Christ in the fulness of His person and work as the revelation of God will endure for ever—the same yesterday, to-day and forever.—*D.B.*

A dark night of long absence, a night of weary desertion may follow a Bethel visit. Jacob had not for twenty years such a time as he had at Bethel. There may be long twenty years' travel between Bethel and Peniel. A dark night of temptations, fears, and discouragements may follow upon a sweet Bethel visit, and you may be grievously tempted to call all that you have met with a delusion; yea, to think that it was Satan that was working with thee, and not the living God.—*Erskine.*

Notes of a Sermon.

By Rev. D. R. MACDONALD, N. Harris.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre" (John xx. 1).

We shall endeavour to consider, as the Lord may enable us, this portion of God's Word in the following manner:—

I. The precious day, the Lord's Day.

II. The privileged believer, Mary Magdalene.

III. A very important circumstance.

IV. Some important sights—the stone removed, the conquered grave, the risen Lord.

I. The precious day. It was after the darkest night the Church of God ever experienced. That itself makes it a memorable part of time. It was a day foretold by the inspired writers (Psalm cxviii. 24). If Abraham saw it in some measure, as he returned from the Mount with Isaac, then for him it was the best hitherto. A certain other person speaking of personal experience could say: "Many a bitter day I have had but I have got my reward." It replaces another memorable day—the Creation Sabbath. There was work done, rest, and rejoicing. Here was work finished, and His exaltation began on that ever memorable morning. The work of creation was very good. Much more so, the work of the Redeemer in all that He did and suffered as the Surety of His people. His eternal power and Godhead are clearly seen from the creation of the world. His mercy and truth are seen from His salvation. The one leaves without excuse, but the other gives a well-founded hope. To be without excuse is a most serious matter indeed. In such a predicament, to see one who is at once surety and sacrifice is the foretaste of a good eternity. We have in our day, "Remembrance Day," "V. Day," "Independence Day," all recalling important events in history. The Lord's Day is more important than all these. On that day the Sun of Righteousness rose with healing in His wings.

II. The privileged believer. Mary Magdalene is noted in the Word of God with these two notes: "Out of whom He had cast seven devils." "One of them that ministered to Him with their substance." That she must have been sorely tried is very evident. It is claimed by some that young men called up as soon as they are a certain age and serve the required time in the army, are sure that that suffices of army life. Be that as it may, Mary Magdalene knew enough of the dominion of evil spirits to value for ever the freedom that Christ gives. The evil spirits were cast out and the Holy Spirit took possession of her with that happy result, she followed the Lord. Her name always appears as connected one way or another with the Lord, His cause, His people. O blessed experience! One is known by one's company. "I am a companion of all them that fear Thee" (Ps. cxix. 63). We read of works of faith and labours of love. From Galilee she followed the Lord through the world to heaven and identified herself with Him in His ministry and sufferings. Neither friend nor follower was she of "Byends from Fair Speech." In life and death the Lord was very dear to her. We see her early at the sepulchre

to anoint the body with the spices bought and brought for that purpose. In life and in death He was dear to her. Hypocrites leave a cause when all hope of worldly gain seems gone. Mary saw that the stone was removed. One obstacle was taken out of the way, the rest will follow soon. The ministering angel has been assigned one work; the disciple from Magdala shall have her work assigned her in the very near future. She returns from the sepulchre and, like Ahimaaz, she is a good person and brings good tidings. "Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." The brethren believed it not. That was their fault. Besides, the messenger was in good company in this respect, other messengers had to say, "Who hath believed our report?" The Sender, the messag , the messenger, were all worthy of credit. At a certain congregational meeting in bygone days, the minister, addressing an old believer, said, "Are you hearing me, Mr. M.?" "I wish I could believe you," was the reply. Well, it concerned them as much as it did her, "If Christ be not raised . . . ye are yet in your sins." A very material circumstance falls to be noticed here. The Lord is risen indeed while it was yet dark.

III. While it was yet dark. Someone may say that the darkness was of a physical nature. This is quite true, as in the world we have recurring darkness every twenty-four hours, and polar darkness lasting for several months. The Saviour rose early from the grave. It was fitting that the Sun of Righteousness should appear on the earth before the other sun—the Master before the servant. There is spiritual darkness of ignorance and unbelief. In the Lord there is no darkness at all. That cannot be said of His people, yet it was dark with Mary. This accounts for her buying and bringing the spices to anoint the Lord's body. She mistook the Lord for the gardener. Discovery is easier believed than Revelation. But the revelation at the grave, the Saviour causing the light to shine into her, is a stage in the progress of the light that is to be consummated in heaven. It was yet dark to her as regards the Saviour, as regards herself. The night is far spent is a word of encouragement given to certain believers. "Now we see through a glass darkly." "Present dealings may be yet dark as regards reasons and ends." "What I do thou knowest not now; but thou shalt know hereafter." "But pray ye that your flight be not in the winter, neither on the Sabbath Day." Working, waiting, watching, and believing, too, while it is yet dark. It will not always be so. And why? Because light is on the way coming. "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." "Unto the upright there ariseth a light in the darkness." In the perfect light of another Mr. McCheyne, in common with other believers, shall see how much he owes. "The sinners in Sion are afraid; fearfulness hath surprised the hypocrites." "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." It is yet dark, as it concerns saints and sinners. It is on that account the time to be up and doing. It is never too early to seek the Lord, and we read of being too late, as was the case with the foolish virgins.

IV. Some important sights. The seal and the silence were broken. The grave in Scripture is the place of silence. The angel breaks the seal and removes the stone. The silence within is broken by His own power. Often one goes out to meet trouble only to find that before one reaches the

place, the trouble, so much dreaded, has vanished. On the other hand, the trouble that ought to have been provided for in the light and power of the Lord is allowed to take its course: the fear of the Romans coming and taking away their nation is of the former; the latter the peril of dying in their sins. The removed stone proved, He doeth all things well. There is the grave and the angelic invitation, "Come, see the place where the Lord lay." Angels, like their glorious Master, always invited to what was worth while. He was there and left comforters and order for the benefit of His poor. The first fruits of the resurrection are seen here. We may well believe that the real sepulchre is unknown. It was well known when and where it mattered.

The risen Lord was seen. We heard a school teacher say that she was privileged to see some noted actor playing. He appeared first to Mary Magdalene. That was the privilege—a foretaste of heaven—that distinguishes sanctifying privileges. The great Shepherd of the sheep, the Captain of Salvation, who fought and won the greatest battle in history, not by shedding the blood of His enemies, but His own blood. "Thou fairer art than sons of men."

Blind unbelief is sure to err and scan all this in vain. But they all have the hallmark of heaven upon them. In thinking of them may we be enabled to say, "We have thought of thy loving-kindness."

Noted English Dissenters—Edward Hancock.

By Rev. ARCH. BEATON, Gairloch.

THERE were several parliamentary decrees, known as Acts of Uniformity, passed in England. These were passed in 1549, 1552, 1558 and 1662.

The Act of 1662 deprived 2,000 ministers of their congregations, when they would not conform. These "Dissenting brethren" were the most distinguished for godliness and learning in all England. It is little that one can gather about these at this time of day, but there are some gleanings that might be of interest to our readers.

Bristol had one of these witnesses in the person of Mr. Edward Hancock. He is said to be "an earnest and moving preacher" of the Gospel. He was ejected for non-conformity and suffered imprisonment for preaching after his ejection. His farewell sermon to his congregation, on the eve of his having to leave them, is entitled *The Pastor's Last Legacy and Counsel*; and there is much in it for our own learning in these days of spiritual slumbering. Here is an extract from it. The text is II. Cor. xiii. 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

"At this time I am called to a work, which possibly may be displeasing to many, even as to myself; that is, to die a civil death, when I am naturally alive. When the sun of this day is set, I shall then cease from having any charge over you, and you will then cease from having me to be your Minister. I may say as one did who was going to die a violent death: 'I am this day to do a work that I never yet did, I desire of God to give me strength that I never had yet.' Those that die well do

usually these things: 1. Make their peace with God. I think I can give up my account with joy, in reference to the discharge of my duty, having kept nothing back from you of the counsel of God. 2. Die in perfect charity with all men. I hope I do so truly; having not the least thing against any man this day. 3. Set their house in order. You know I have made it my work these two months past to show unto every one his duty. 4. Give good counsel to friends. I shall take up the greatest part of my time with counsel to you all, therefore attend to the last words of a dying man:—1. Consider the days of grace have their last. The day long threatened is now come, when my preaching and your hearing can be continued no longer: So all your comforts and joys [from thence] will have an end. 2. Let us heartily bless God for so many years of freedom, especially the last three; about which time I have been with you. 3. Depart not from the truths you have received. 4. Let professors study to honour God. 5. Own God in your families. If no family prayer, expect no family blessing. 6. Sanctify the Sabbath. 7. Take heed of sinking under any sufferings. If persecution may come, we know not how soon our sins may deserve it. 8. Get all good from your minister and do all good to your minister, that God shall set over you. 9. Study peace. There is no question but the non-conformists will be used vigorously, but be contented. It is like many may be come this day to catch words to entrap me. I beg and beseech you all, that you think of nothing, nor use any help to deliver yourselves out of sufferings, but faith, patience and prayer. I profess before you all, I have not spoken with, nor heard of any of this persuasion, but they are all against having any hand in any war, even those who had a hand in the last; and therefore a horrible slander is cast upon the most peaceable subjects that God and earthly princes can have. I hope I shall never hear of any non-conformist that has a hand in any rising or sedition whatever. 10. Be not troubled at the reproaches the enemies of God may cast upon you. It is likely many of you may hear say, 'What is become of your precious preacher?' Brethren, would we have debauched our consciences, had we not as fair an opportunity as other men to have continued? 11. Learn how to behave yourselves well in the day of Jacob's troubles. (1) Have the mark of mourners on your foreheads. (2) Keep yourselves pure from the sins of the times wherein you live. (3) Feel the sorrows of the church. (4) Cry mightily unto God that He would have mercy on His people. 12. Be truly wise. (1) View truth and study it. (2) Follow the light of it. (3) Practise self-denial; live crucifying the flesh or thou shalt be crucified by it. (4) Live in sight of, and in dependence on the Father, Son and Holy Spirit. (5) Live in a good air; keep good company. (6) Exchange temporal joys for eternal. (7) Fill thyself with religious pleasures. (8) If thou lovest life, let death dwell in thy heart. (9) Conform to the terms of Salvation; impartial dependence on Christ. (10) Lastly, never depart from faith and holiness. I am going away and I am not to speak any more unto you, except God find out a way beyond expectation—Great proffers of preferments formerly moved me not, but the terrors of the Almighty now make me afraid. My heart could not be strong, nor my hands endure in the day of the Lord, should I, against my conscience, have continued amongst you. I thank you all for your desire of me to stay; the Lord knows how loth I am to leave you, might I continue with a good conscience. I cannot say more; the sun is even

down; my civil life is near an end; my strength is almost spent. Farewell sermons, farewell Sabbaths, farewell fastings, farewell exhortations, farewell this house, farewell this seat for ever; farewell my preaching; farewell your hearing; and farewell your faces in this place. Farewell this world, when we shall arrive in eternity, both old and young. My brethren and sisters all, Farewell!"

The late Mr. James Fraser, Elder, Gairloch.

ONE of John Bunyan's characters is Mr. Standfast. When the pilgrims came upon him they found him "upon his knees, with his hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above." It was in prayer especially that the "pilgrims" united themselves to our friend. They loved his prayers. There was a ring of honesty and dependency about them: "an odour of a sweet smell," of giving place to the Divine injunction, "give diligence to make your calling and election sure: for if you do these things ye shall never fall." Standfast's answer could be read into them: "Why, we are as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous nature the road in this place was, and how many that had come thus far on pilgrimage had here been stopped and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here die of no violent distemper; the death which such die is not grievous to them. For he that goeth away in a sleep, begins that journey with desire and pleasure. Yea, such acquiesce in the will of that disease."

Mr. Fraser was born at Strath, Gairloch, in 1877, where he made his home for the last twenty years of his life. Though his moral character was irreproachable, as a young man, yet he had no "hope" and was "without God in the World" till well on in life. He could say with Samuel Rutherford: "Like a fool as I was, I suffered my sun to be on high in the heaven, and near afternoon, before ever I took the gate at the end." The days when he neglected his soul and despised Christ were not easily forgotten. He often repeated, in his approaches to the throne of grace, the words of the metrical psalm—King David's prayer—

"My sins and faults of youth,
Do thou, O Lord, forget;
After Thy mercy think on me,
And for Thy goodness great."

"I could never get my love off that man; I think Christ hath something to do with him," Samuel Rutherford said of John Brown, who afterwards became minister of Wamphray. In like manner, James Fraser seems to have been kept before the minds of those who feared the Lord. Incidentally, we heard him tell of an occasion, while a young man, and it was when listening to the late venerable servant of Christ, the Rev. Donald Macdonald, Sheildaig, in the *teabaidh* on the Sabbath of a Communion. The good man, evidently, was describing the privileges of the Lord's people, either during the sermon or in his address at the tables, and young James was listening intently, and at the same time in his heart saying to himself: "It would be good to be among these." To his great surprise,

the preacher stopped and in his usual agile manner turned to where he was sitting and uttered words which our subject never forgot: "You are there, young man, and you are saying: 'it would be good to be among these,' but you seek Christ and Christ will receive you." It was the fulfillment of the word of the Lord: "The secret of the Lord is with them that fear him." James was a veteran of the Boer War. He joined for service with the Lovat Scouts. He used to tell that he met the late Rev. J. R. Mackay at Kinlochewe, and he told him he had joined for service in South Africa. The minister just raised his hat and quoted from Psalm xci.:—

"A thousand at thy side shall fall,
on thy right hand shall lie
Ten thousand dead; yet unto thee
it shall not once come nigh."

Another time while in Africa, his people did not hear from him for a considerable time, and they were greatly concerned. There was a good woman then at Lonmore, a Mrs. Jessie Mackenzie, and she came to his mother at the height of her concern, and told her not to worry about James, that he was quite safe and that she would hear from him on a certain day. It turned out to be true—the letter came on the very day the good woman said. He had been in hospital, and that was the cause of the delay in writing. The good people followed him with their prayers, and their Covenant God was not silent.

On the cessation of hostilities, Mr. Fraser was invalided home after an attack of typhoid fever. Afterwards, he was selected as a representative of the Lovat Scouts and received the freedom of Inverness.

We are not in a position to say at what particular time of his life he lent his thoughts more seriously to the concerns of his soul and made Christ his "one thing." Neither can we state with certainty what means the Lord used to lead him to the Saviour. But one would not be long in his company till he would discover that the late Rev. N. Cameron's ministry was very useful to him. He told of his experiencing the power of the truth while listening to Mr. Cameron. The text on this occasion was Psalm lxxviii. 18-20, and it was in Glasgow. He said that he experienced so much of the Lord's presence under that sermon that if the Lord had not withdrawn His hand he could not bear it longer. This, of course, may not have been his first experience of his Lord's gracious presence. He wanted the words of this Psalm read to him when on his death-bed. Like the Psalmist: "Surely I will remember thy wonders of old."

After his return from Africa, he spent about seventeen years in the Strontian district, in Argyllshire. Apart from his military career, for he kept his connection with the Lovat Scouts till the end of the first World War, his worldly calling was, to begin with, a gamekeeper, and afterwards, a successful sheep-farmer. He held farms in different parts, and had a good knowledge of live stock in general.

He became a member in full communion in 1926 after he had come to reside in his native parish. He was elected and ordained an elder four years after, an office which he adorned by diligent attendance to all the duties connected with it. He would give an address at meetings when occasions required it. He was a speaker to the poor and needy. One of his favourite quotations with appropriate remarks was Psalm cx. 3: "Let

the heart of them rejoice that *seek* the Lord," laying the emphasis on the seeking. Another favourite subject of his was the Syrophenician woman, and he was heard quoting from this narrative on two occasions when very near his end, and when he could speak but little. Another of his favourite references was Peter. How he faltered and was blown down, as he would say, by a "maid servant's" question, and at another time had courage with a single sword to venture an attack on a band of men. He would point out Peter's military valour on the one hand and his failure on the other hand in the hour of trial, as a warning that none need boast. But in James himself there was a combination of military valour, and by saving grace, Christian fortitude, which would enable him to endure the greatest difficulty rather than encroach upon the conscience of his duty to God.

He was a faithful and conscientious upholder of the position of the Free Presbyterian Church as settled in 1893 to continue and uphold the principles of the Free Church as formulated in 1843. Mr. Fraser was also an ardent defender of the Lord's Day and zealous in his Master's service generally and not easily daunted. He was "a succourer of many," a generous helper of all in need, and excelled in his obedience to the command: "Let not thy left hand know what thy right hand doeth." He showed his love to the cause of Christ in many ways. One of these was his remarkable liberality.

He enjoyed good health throughout his life but within a year of his end his vigour began to decline. Though his trouble was not of a serious nature, he was too late in going for medical attention. He died in a Nursing Home in Edinburgh, on 30th March, 1948, and one of the last Scriptures, if not the last, that he quoted, in answer to some question his wife put to him regarding his hope for eternity, was: "O Lord, my hope and confidence is plac'd in thee alone."

Like Mr. Standfast, he received his summons to go over the bridgeless river, and he hastened to go. "At this time, there was a great calm in the river; wherefore Mr. Standfast, when he was about half way in, stood a while, and talked with his companions that had waited upon him thither. And he said, 'This river has been a terror to many; yea, the thoughts of it also have often frightened me; but now methinks I stand easy. . . . The thoughts of what I am going to, and the conduct that waits for me on the other side, doth lie as a glowing coal in my heart. I see now myself at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight and shall be with Him in whose company I delight myself.' "

Mr. Fraser's removal is no ordinary loss to the congregation and church. The sincerest sympathy is felt for his widow and son, brothers and sisters. —A.B.

He may have more grace than another who brings not forth so much fruit as the other; because he hath more opposition, more temptation (Isa. xli. 17). And sense of the want of all is a great sign of somewhat in the soul.—Dr. Owen.

Searmon.

Leis an Urr. TOMAS HALIBURTON.

“GUTH mo ghràidh! Feuch tha e a’ teachd, a lèumnaich air na beanntaibh, a’ toirt sìthidh air na tulaichibh.”—Dàn. ii. 8.

Na’n robh oibhneas an cloinne Dhe, na h-anamaibh beannaicht’ sin a tha pòsda ris an Tighearn Iosa Criosd, cho daingean agus cho maireannach, agus a tha iad air uairibh cho mòr, bhitheadh iad ullamh, maille ris na deiseiclaibh, a bhi air am mealladh gu labhairt air deanamh phailleanaibh agus còmhnuidh a ghabhail air an talamh so; cha bhitheadh neamh air a mhiannachadh, ni-motha bhitheadh fadaidh as a dheigh. Ach tha gu leir anns na brisidhean lionmhor, mòr, duilich, obann agus gun sùil riubh, dha’m bheil an oibhneas an milse fosgailte, ann an tigh an cuairt, gus an leigheas bho’n mhearachd so, agus a bhi teagasg dhoibh an t-eadar-dhealachadh a tha cadar neamh agus talamh.

Tha a chèile, leis am bheil an creidmheach air a chiallachadh, a tha air a togail suas leis, agus air a pòsadh ris an Tighearn Iosa Criosd, anns na briathraibh a tha air thoiseach air ar ceann-teagaisg, ann an staid cho sona agus a b’urrainn anam an taobh-sa do neamh a bhi; ciod e an t-ìomradh do-labhairt a tha i deanamh air. “Mar chrann ubhal am measg chrann na coille, is amhuil mo rùn-sa am measg nan òganach: fodh a sgail mhiannaich mi, agus shuidh mi sìos, agus bha a thoradh milis do m’ bhlas. Threoraich e mi do thigh an fhiona, agus b’i a bhratach tharum an gràdh. Tha a làmh chli fo m’ cheann, agus a làmh dheas tiomchioll orm.” Agus mar a bha a h-oibhneas an cho mòr so, mar sin bha a cùram gu an eumail, da rèir sin, mar a chithear anns an rann air thoiseach air ar ceann-teagaisg, “Cuiream mar fhìachaibh oirbh, a nigheanan Ierusalem, air earbaidh agus air èildibh na macharach, nach cuir sibh dragh air, agus nach dùisg sibh mo ghradh gus an àill leis fein.” Bu staid shona so da-rìreadh, agus bu shona i na maireadh i; ach cha b’ann mar so a bha e, oir chi sinn tionndadh duilich agus obann na cùisean ann am briathraibh ar ceann-teagaisg. Ise bha tamull roimh so dlùth ann an glacaibh fear a gràidh, tha i nis air a dealachadh bh’uaith le tulaichibh agus beanntaibh, a dh’fheumas Criosd tighinn thairis orra ma’s urrainn i a mhealtuinn mar bu nòs.

Nis chum tuigsinn na’m briathraibh feumaidh fios a bhi agaibh 1. Gu’r e briathraibh na cèile a th’ann: an cèile, ’s e sin an t-anam creidmheach a tha pòsda ris an Tighearn Iosa Criosd, agus, tre chreidimh a ghabh ris mar a Thighearna, a cheann, fear-pòsda, a tha air a toirt air adhart an so agus a labhairt. 2. Iosa Criosd, am fear-graidh aig an robh, ann an rann roimh so, a làmh chli fodh a ceann agus a làmh dheas tiomchioll oirre, tha e nis fada bh’uaire, ’s e sin, tharruig e air ais na comhfurtachdan a bha’g ùrachadh a h-anama, nithean a tha na’n toradh air e bhi ga fhoillseachadh fein agus a ghràidh do dh’anam a chreidmich. 3. Tha an cèile mothachail air an astar so, agus tha fhios aic gu bheil tulaichibh ’us beanntaibh, ’s e sin ri radh, nithean àraidh a tha seasamh ’s an rathad, na co-dhiubh a tha coltach ri bhi seasamh ’s an rathad, air foillsichidhean grasmhor a làthaireachd

fhàbharach; tha i mothachail, tha mi ag ràdh, agus is aithne dhith, gu bheil a lethid sin de thulaichibh agus de bheanntaibh eatorra. 4. Ged nach 'eil e air innseadh ciod e a suidheachadh agus a cleachdadh am feadh 's a bha fear a gràidh air falbh, gidheadh bithidh e coltach, a thaobh na tha i'g radh, gu'n robh i feitheamh a phuilleadh air ais; mar mhnaoi a tha gradhach air fear-pòsda; 'n uair a tha e air falbh, tha i ghnath ag amhare air son e philleadh, agus ag èisdeachd ris gach focal a chluinneas i feuch an e guth a fear-pòsda a th'ann, agus a ghnath 'g amhare a mach feuch am faigh i sealladh dheth. 5. Am feadh 's tha i 's an t-suidheachadh so, tha i cluinntinn a ghuth, a tha toirt oirre, mar gu'm beadh, clisgeadh suas ga fhaicinn-san a tha i cluinntinn. Le iognadh tha i briseadh a mach gu h-obann le a radh, "Guth mo ghraidh. Tha mi cluinntean mo thighearna, a bha air falbh, a labhairt rium, a cur teagaisg da'm ionnsuidh." 'S e na geallaidhean, na h-àitheantan, agus na h-uile earrann eil de fhocal Dhe guth Chrìosd da eaglais, da shluagh; agus 'n uair a dhùisgeas E iad le a Spiorad gu bhi cluinntean a ghuth na fhocal, tha sin ga'n ullachadh air son tuilleadh foillsichidhean de Chrìosd. 6. Air dhith a bhi air a beothachadh le a ghuth tha i tionndadh mu'n cuairt, mar gu'm beadh, agus a dian-amhare gu bhi faicinn an neach a chual i ghuth: air do'n chreidmheach aon uair guth Chrìosd a chluinntinn tha e, leis a sin, air a ghlacadh gu bhi miannachadh sealladh dheth, 's e sin, foillseachadh ni's soilleir agus ni's mothachail dheth. 7. Tha an cèile a faotainn a miann agus ga fhaicinn, le sùil a chreidimh, a tighinn thairis air na duilgheadasan agus na nithean mi-mhisneachail a tha seasamh anns an rathad, an so air an coimeas ri tulaichibh agus ri beanntaibh, a reir an dàn.

Tha sinn a meas sin gu leoir, am beagan fhocal, gu bhi soilleireachadh ciall na'm briathraibh, agus, uime sin, cha chaith sinn tuilleadh ùine thairis oirre. Cha'n eil sinn a faicinn feum s'am bith a bhi ga'n roinn na'n earrannan agus, mar sin, seachnaidh sinn sin aig an am so. Anns na briathraibh, a reir a chùntais a thug sinn air an ciall, dh'fhaodadh-mid beachd a ghabhail air iomadh firinn fheumail, shònraicht agus chudth-romach, ach a chum gu'n tog sinn bhrù n-ùine cho beag 's a ghabhas deanamh, cuiridh sinn na h-uile ni ann an aon teagasg, agus is e so e.

Teagasg. "Gu bheil sealladh de Iosa Crìosd, a tighinn a chum fuasglaidh, cumail suas, agus comhfurtachd a shluaigh, thairis air mi-mhisnichidhean agus duilgheadasan, a tha mar thulaichean agus bheanntaibh na shlighe na shealladh ro-dhruigheach do anam creidmheach a tha mothachail air fheum air, agus a fannachadh tre e bhi air chall."

Tha'n cèile, anns a chùis so, air tiomachadh cho mòr leis an t-sealladh, agus gu bheil i clisgeadh suas, mar gu'm beadh, agus gun chomas cumail bho bhi glaothaich a mach riu-san a tha n'an seasamh laimh rithe amhare air. "Guth mo ghràidh. Feuch tha e a' teachd, a leumnaich air na beanntaibh, a toirt sìthidh air na tulaichibh." Tha an teagasg a toirt leis suspainn an ruinn uile. Tha'n dealbh so air, a deanamh fhirinn cho soilleir agus nach eil feum air dearbhadh sa'm bith eil air.

(Ri leantainn.)

A Selection of Anecdotes.

SHORT MEMORIES.

A minister, one Sabbath, was accosted by a man, who said: "Sir, have you seen a family going along here travelling?" "What sort of family were they?" said the godly man. "Oh, they had a cart." "Yes," said the minister. "Were they a family with short memories?" "I don't know much about that," said the young man, "what do you mean?" "Why," replied the minister, "I thought they must be, for it is written, 'Remember the Sabbath Day to keep it holy,' and they seem to have forgotten it."

HARD THINGS IN THE BIBLE.

Rev. Rowland Hill, combating the doctrine of priestcraft, that the common people should not be trusted with the Bible, because there are in it things hard to be understood, said: "A boy came up to his father, crying, 'I am very hungry; do please give me some meat.' 'No, my dear son, for there are hard bones in it, and you cannot eat the bones.'"

Notes and Comments.

Church of Scotland Film Services.

Rev. W. M. Hannah, Church of Scotland, minister of Rothies, told his congregation recently, that he is to have a monthly film service on Sabbath, in a former United Free Church which has been turned into a cinema. Mr. Hannah said: "This presentation of the Gospel to the modern mind will bear more fruit from one film show than I could expect out of six months of preaching sermons." In addition there is to be singing, reading and prayers. Mr. Hannah and those like-minded with him on this vain venture, do not properly regard the words of the Great Head of the Church, the Lord Jesus, with respect to bringing the Gospel to sinners of all nations, viz.: "Go ye into all the world and *preach* the Gospel to every creature" (Mark xvi. 15). And the Holy Spirit of Truth, is He who alone can make the reading and the preaching of the Word of God, effectual unto salvation, as was the case on the Day of Pentecost. The Apostle Paul wrote, by the inspiration of the Spirit, "It pleased God by the foolishness of preaching to save them that believe" (I. Cor. i. 21). All the genuine revivals down through the centuries, during which hundreds and thousands of sinners were truly converted, came through the *preaching of the Gospel* by godly servants of Christ. We find no Scripture warrant to deviate from the means divinely appointed, having in view the conversion of sinners, namely, the reading and the *preaching* of the Word of God. These the Spirit of Truth recognises and by them He works savingly, when He does come in His sovereign Mercy. To Timothy, it was said, "Preach the Word" (II. Tim iv. 2). The cinema and the film are but modern methods to please the eye and entertain the mind of a modern generation, with a visual presentation of Christian history. Let Mr. Hannah and others reflect on the fact that multitudes saw much of the life of the Saviour and even of His crucifixion, with their eyes. It was when the Gospel was *preached* with the Holy Ghost sent down from heaven, by

Peter, that many of those "Jerusalem sinners" were converted and brought forth fruit unto holiness. Of course, we know that *conversion*, in the Bible sense, is not believed in to-day by many so-called ministers of the Gospel. What they aim at and believe in, is a moral decency and a superficial recognition of general Christian principles and an attachment to the "visible things" of the visible Church. The cinema itself may well fail them in reaching out even to those objectives. The fact is, that "we must be born again," not of corruptible seed, but of incorruptible, which, of course, is the Word of God; "And this is the Word which by the Gospel is preached unto you" (I. Peter i. 25).

Modern Progress.

Amidst the general clamour of opinions which characterise an age, it is instructive to hear the words of one intimately connected with the life of warfare. The following statement by General Omar Bradley, Chief of Staff, U.S. Army, is taken from the *English Churchman*:—"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know much more about war than we know about peace, more about killing than we know about living. This is our twentieth-century's claim to distinction and to progress."

Primate's Son Marries Roman Catholic.

The recent marriage of the Archbishop of Canterbury's eldest son to a Roman Catholic lady has caused much disquiet and uneasiness among the loyal members of the Church of England, according to *The Churchman's Magazine*. The following extract from an article on the subject throws light on the conditions of "mixed marriages":—

"So according to the law of a Church which has as its head the authority in Rome, before this marriage could have taken place, certain certificates and assurances had to be given and signed.

The Catholic signs: 'I, the undersigned, do hereby solemnly promise and engage that all children of both sexes who may be born of my marriage, shall be baptised in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic religion; and I also promise that (according to the instructions of the Holy See) my marriage in the Catholic Church shall not be preceded nor followed by any other religious ceremony.'

The Archbishop's son signed: 'I, the undersigned, do hereby solemnly promise and engage that I will not interfere with the religious belief of . . . my future wife nor with her full and perfect liberty to fulfil all her duties as a Catholic; and that I will allow all my children of both sexes, who may be born of our marriage to be baptised in the Catholic Church, and to be carefully brought up in the knowledge and practice of the Catholic religion.'

The Protestant man who signed that document surrendered the headship of his home to a batchelor priest, and separates himself from his children before they are born. The future of such a marriage will reveal much perhaps. . . . The system which burned Archbishop Cranmer for being a Christian cannot be a Christian church. Two cannot walk together unless they be agreed. A marriage between a follower of the anti-Christ Pope and a follower of Christ cannot be one which heaven with all its mercy can bless."

Church Notes.

Communions.

April—First Sabbath, Portnalong and Breasceleite; second, Fort William; third, Greenock and London; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert and Coigach; second, Shieldaig; third, Lochcarron, Glendale, Applecross, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar and Finsbay; fourth, Stornoway and Vatten.

London Communion Services.

Free Presbyterian Church of Scotland, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 17th April, 1949, the following services have been arranged (D.V.), to be conducted by the Rev. R. MacDonald, M.B., Ch.B., South African Mission, and the Rev. John Colquhoun, Glendale, Skye. Thursday, 14th April, 7 p.m.; Friday, 15th April, 3.30 p.m. (Gaelic); 7 p.m. (Fellowship Meeting); Saturday, 16th April, 3.30 p.m., Prayer-Meeting, 6 p.m.; Sabbath; 17th April, 11 a.m.; 4.45 p.m. (Gaelic); and 7 p.m.; Monday, 18th April, 3.30 p.m. (Gaelic); and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer-Meeting, Wednesday, 7 p.m.

Acknowledgment of Donations.

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

Sustentation Fund.—Nurse A. D., R.N.I., Inverness, £1 5/-; Anon., Dingwall postmark, £1; A Glasgow Friend (February), £1; A Glasgow Friend (March), £1; Mr. Duncan Mackenzie, South Africa, o/a Laide Congregation, £5; F.P.S., o/a London Congregation, £1 10/-; F.P.S., o/a Oban Congregation, £1 10/-; F.P.S., o/a Inverness Congregation, £1 10/-; Mr. A. F.,

Treslaig, Fort William, £1; Mrs. M. Smith, Rose City, Mich., U.S.A., 8/6; Mr. W. M. S., Clatequoy, Thurso, 10/-.

Home Mission Fund.—Anon., Dingwall, £1; Mr. J. R. McL., 36 Morey Street, Hillsdale, Michigan, £2 10/-.

Aged and Infirm Ministers and Widows and Orphans Fund.—A Friend, Edinburgh, £2; Mr. D. J. McK., 43 East 13th Avenue, Vancouver, £1 9/-.

Organisation Fund.—Mr. T. McD., Macmorran, Sask., £1 7/6; Mrs. A. McL., West End, Saltburn, £1.

Magazine Fund.—Mrs. D. MacRae, Camustiel, Applecross, 5/-; H. A. M., 8/-; Miss K. M. Matheson, Kensaleyre, 10/-; Nurse A. Dickie, R.N.I., Inverness, 15/-; Mrs. Mackenzie, Second Coast, Laide, 7/6; St. Jude's Congregation, Glasgow, £18 9/1.

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