

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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**Divine Delays.**

THOSE who have tasted, as guilty, vile sinners, that God is good, and have done so through faith in the Lord Jesus Christ, the crucified and risen Redeemer, have all been led also by the Spirit of Grace to be dependent upon and to look to the mighty God of Jacob in their every season of need. At such seasons they are liable to conclude that the time they consider proper and necessary for God to act on their behalf must also be agreeable to the divine Mind. How often believers have discovered that God's time is "not yet" and that He delays to manifestly engage Himself and His resources in grace and providence on their behalf. The silence and inactivity of the Most High in relation to His people, are dictated by the character of His purposes, by His divine wisdom and covenant love. They are limited in their knowledge of what is good for them and what will serve the glory of their God in their particular case and peculiar circumstances. What they know not now, they shall know hereafter.

*God cares for and rules over His people, even while their trials and burdens remain unrelieved.* Whatever their spiritual or providential burdens and anxieties may be as to weight, bitterness and duration, yet the Lord of them a care doth take. He will not allow any temptation or trial to become greater than they are able to bear, although He leave them long under it; but will in His own time make a way of escape for them. ". . . But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," (I Cor. x, 13).

*The soul spiritually tried, is ready to say, "How long wilt thou forget me, O Lord?"* (Psalm xiii, 6). But then there may have been a backsliding forgetfulness of the Lord on the part of the believer, and thus the Lord chastens in covenant love, by depriving such an one of any sensible comfort in relation to their interest in Christ and the blessings of their salvation. They now seek mournfully that the Lord would restore unto them the joy of His salvation; but they seek and

do not find. The Most High leaves them to the discipline of this state of soul for a period, as He would have them to learn more deeply than ever that their forgetfulness of Him is most grievous, that sovereign grace is wonderful and precious, and that they need to be kept by His power through faith unto salvation and unto the heavenly Kingdom. Then the day of relief will come in God's time, and the soul will have another song, "He hath dealt bountifully with me," (Psalm xiii, 6).

*The Lord delays to interpose for the deliverance of His people for His own glory.* They are enjoined to call upon Him in the day of trouble, with the precious promise attached to this counsel, "I will deliver thee," (Psalm l, 15); yet the time and mode of deliverance is often ordered with the pre-eminent end of showing forth the glory of God. In a very special way this was outstandingly true in the case of Lazarus (see John ii). Lazarus fell sick, and Martha and Mary sent unto Jesus, saying, "Lord, behold, he whom thou lovest is sick," (verse 3). "When he had heard therefore that he was sick, he abode two days still in the same place where he was," (verse 6). Jesus had previously said that this sickness was not unto death, but for the glory of God, that the Son of God might be glorified thereby. Lazarus in the meantime having died; the view of the whole circumstances to afflicted Martha and Mary, was expressed by sorrowing Mary when she said to Jesus later, "Lord, if thou hadst been here, my brother had not died," (verse 32). But Jesus in answering statements by Martha, said, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God," (verse 40). And he did, when he raised Lazarus, show forth His glory as God made manifest in the flesh. And His refraining from hastening to heal Lazarus when sick was in line with the divine purpose and wisdom to the end that God's glory might be seen in His ultimate act of raising Lazarus from the dead. What a revelation and privilege to Martha and Mary!

These briefly stated points may suggest further meditation to readers.

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### Synod Sermon.

Preached in INVERNESS CHURCH on MAY 23RD, 1950,

By REV. M. MACSWEEN, M.A.

Text—Isaiah xxviii, 16: "*Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*"

No subjects are so worthy of our consideration as those which relate to the Lord Jesus Christ, and no others can be meditated on with greater advantage.

The various figures applied to the Lord Jesus Christ in Scripture well represent His majesty, excellency and glory.

When Isaiah wrote these words the Jews were sunk in a shocking state of pride and drunkenness, as we see in verse one: "Woe to the crown of pride, to the drunkards of Ephraim . . ."; and again in verse seven: "But they also have erred through wine, and through strong drink are out of the way . . ." Indeed so strong was their depravity and infidelity that they defied death and hell and judgment, as in verse fifteen: "Because ye have said, we have made a covenant with death, and with hell we are at agreement: when the overflowing scourge shall pass through, it shall not come unto us . . ."

Such a state was sufficient to cause God to consume them immediately with the breath of His mouth, yet He in our text makes them, as it were, another offer of mercy, that they might escape impending wrath.

So it is in our day. Our state nationally is shocking through pride, drunkenness and other sins, yet the Lord continues to follow us with His word and offers of mercy.

On the basis of our text we may consider, as the Lord may enable us—

I. *The Need of such a Foundation as is here described.*

II. *The Description given of the Lord Jesus Christ as the Foundation.*

"Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."

III. *The Description given of Believers.*

"He that believeth shall not make haste."

I. *The Need of such a Foundation as is here described.*

This foundation was necessary because of the Fall of Man in Adam. God created man holy and gave him His holy law, which man broke by sinning against God. Now we are all fallen in Adam. "The covenant being made with Adam, not only for himself but for his posterity; all mankind descending from him by ordinary generation, sinned in him and fell with him in that first transgression," (Catechism). "For all have sinned and come short of the glory of God," (Rom. iii, 23). Man as a sinner is called before the bar of divine justice. He is there examined, found guilty and condemned to suffer the penalty due to all transgressors of God's holy law. If he die without the condemnation removed, the sentence already declared will be executed upon him by divine justice, for "the soul that sinneth, it shall die," (Ezek. xviii, 4). "All mankind by their fall lost communion with God, are under His wrath and curse and so made liable to all miseries of this life, to death itself and to the pains of hell for ever," (Catechism).

But man is not only guilty, but his nature is also totally depraved by sin. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores . . ." (Isaiah i, 6). "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," (Matt. xv, 19).

Man cannot justify himself. The Ceremonial Law cannot justify him. "For it is not possible that the blood of bulls and of goats should take away sins," (Heb. x, 4). Neither can the Moral Law justify him. "Therefore by the deeds of the law there shall no flesh be justified in his sight," (Romans iii, 20). The Moral Law requires perfect personal obedience which all men have been utterly unable to give since the Fall.



The sentence pronounced by the Moral Law is irrevocable because of the infinitely holy and righteous nature of the Great Lawgiver. How then can a foundation be laid for the salvation of elect sinners, lost and ruined in the Fall?

This leads us to consider:—

## II. *The Lord Jesus Christ as the Foundation.*

What neither man nor angel could do was planned in the counsels of God from all eternity, and this is emphatically brought before us in our text as a matter of attention and wonderment: "Behold, I lay in Zion for a foundation a stone . . ."

In the Covenant of Grace the Infinite Jehovah devised the obedience and death of His Son in human nature as the foundation of His Church. The Lord Jesus Christ in His mediatorial work is the foundation laid. This is very evident from the definition the Apostle Peter gives of this text, from which he quotes in I Peter ii, 6: "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

The first promise proclaimed that God had ordained His Son as the "seed of the woman" to become the foundation of the faith and hope of His people. The same truth was precious to the patriarchs and was proclaimed throughout the Old Testament ceremonial dispensation. The ancient prophets proclaimed it, and "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," (Gal. iv, 4, 5). Then the foundation was laid when the Lord Jesus Christ by His active and passive obedience fully satisfied all the demands of law and justice for all given Him by the Father.

Now, in our text the Lord Jesus Christ as the foundation is called:—

### 1. *A Stone.* This indicates strength.

When we think of the many He was to save; of the dangers from which He was to deliver them; of the trials under which He was to support them; then we may see the absolute necessity of a strong foundation.

But the Lord Jesus Christ is a strong foundation. "I have laid help upon one that is mighty . . ." (Psalm lxxxix, 19). He is "the mighty God," (Isaiah ix, 6); "Mighty to save," (Isaiah lxiii, 1). He has "all power . . . in heaven and in earth," (Matt. xxviii, 18). In the porch of Solomon's Temple two pillars of brass were set up. They were called Jachin, i.e., Establisher, and Boaz, i.e., Strengtheners (I Kings vii, 21). The priesthood and government of the Lord Jesus Christ are the two pillars which support His Church. Solomon's pillars were visible, but those of the Church are invisible. The Lord Jesus Christ has the government of the whole Church on His shoulder (Isaiah ix, 6). Hence the security of all who rest upon Him alone. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever," (Psalm cxxv, 1).

### 2. *A Tried Stone.*

The Lord Jesus Christ was tried by poverty, reproach, temptation. He was tried by cruel treatment at the hands of His enemies; by the desertion of friends. He was tried in Gethsemane. He was tried on the Cross of

Calvary. There He destroyed the works of the devil and redeemed His people from everlasting destruction. There He was tried by God Himself, and this is most important of all. "Awake, O sword, against my Shepherd and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones," (Zech. xiii, 7).

There He cried out, "My God, my God, why hast thou forsaken me?" (Psalm xxii, 1). There He cried out, "It is finished," (John xix, 30).

He has been tried by His people in every age, and He has never failed them yet, and never shall. "For the mountains shall depart and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," (Isaiah liv, 10).

Have you tried Him yourself?

"... And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," (Mal. iii, 10).

### 3. *A Precious Corner Stone.*

The corner stone here referred to is that of olden time. It was a massive stone, cut to a right angle and laid in the building so that its two sides lay along the two walls which met at a corner. The corner stone thus bound the walls together against force and weather. The expression "a precious corner stone" denotes:—

(1) *Union.* Take away the corner stone and the wall cannot stand. The Lord Jesus Christ unites His people to Himself by regeneration. This is the work of the Holy Spirit. "He shall glorify me: for he shall receive of mine and shall shew it unto you," (John xvi, 14). His people receive and rest upon Him by faith, which is the gift of God.

The Lord Jesus Christ also unites His people to one another. Whether they be rich or poor, He makes them partakers of the same grace by His Word and Spirit, "that they all may be one," (John xvii, 21). He unites the church militant with the church triumphant.

(2) *Beauty.* Much art was anciently bestowed upon the corner stones. "... that our daughters may be as corner stones, polished after the similitude of a palace," (Psalm cxliv, 12). The whole building appeared beautiful because of the corner stones. Thus, the Lord Jesus Christ is the beauty of all God's building. "Thou art fairer than the children of men," (Psalm xlv, 2). His people have no comeliness but what He puts on them. "I am black, but comely..." (Song of Solomon i, 5).

Corner stones were often very costly. The Lord Jesus Christ was the most costly foundation ever laid. His people and all their blessings were dearly bought by Him alone at the price of His precious blood. He gave "His life a ransom for many," (Matt. xx, 28).

(3) *Direction.* All other stones in the building were squared with the corner stone. The Lord Jesus Christ is the believer's rule or example, and to this He directs our attention. "Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest to your

souls," (Matt. xi, 29). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," (Isaiah viii, 20).

(4) *A Sure Foundation.* This shows the superiority of the Lord Jesus Christ over all other foundations. All other foundations are deceitful, but this is sure: all others are unsafe, but this is secure: all others have failed and shall fail, but this has never failed and never shall.

The sinner ready to perish, the backslider returning to God, the tempted, afflicted and persecuted soul, has found it ever sure. It has never failed them in a dying hour. It will be found sure when the heavens shall pass away and the earth melt. In the solemnities of the Day of Judgment it will be found sure. It will be found sure to all eternity.

III. *The Description given of Believers.* "He that believeth shall not make haste."

We have two things here:—

1. *The Character of Believers.* "He that believeth."

The Holy Spirit through the Word of God brings believers to feel their great need of this foundation. He brings them to abandon all other foundations and refuges, such as self-righteousness. He gives them a saving knowledge of this foundation as the only one for them, guilty, hell-deserving sinners, to save them from perdition. He makes them able and willing to cast themselves by faith on the Lord Jesus Christ, and builds them as lively stones upon Him, the living stone. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," (I Peter ii, 4, 5).

Believers build on the Lord Jesus Christ in His Word, especially the promises. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust," (II Peter i, 4).

Now, the Word of God has been precious to God's people in all ages. It was precious to the fathers of our own Church and to the Lord's people who followed them in raising a testimony for the Word of God against insidious error in 1893. May grace be given us to keep us faithful to God's Word and to the testimony of our Church in witnessing for it against Romanism, Rationalism, Materialism, Arminianism, Modernism and against all sin.

2. *Their Safety.* "Shall not make haste."

Many are surprised by conscience, afflictions and death, but believers shall not be put to shame. There is no peace unto the wicked, but in the Lord Jesus Christ there is abundant peace. His people can say, "He is our peace," no matter how distressed they may be in this world.

The Holy Spirit causes believers to make haste in time from sin and with all their sins to the Lord Jesus Christ. Such as do not make haste in this way in time shall surely make haste at the Last Day when many shall say to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for

the great day of His wrath is come: and who shall be able to stand?" (Rev. vi, 16, 17).

But believers shall not make haste: they shall not be put to shame, neither shall they be confounded. They shall be in peace in the Lord Jesus Christ, to whom they fled in time as guilty, perishing sinners, and their peace shall be perfect to all eternity.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength," (Isaiah xxvi, 3, 4).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," (John ii, 25, 26).

### The General Assemblies.

LAST year it was intimated to us that some of our readers, abroad especially, desire that a survey of the assemblies be given in the Magazine from year to year as was done in past years. So we shall endeavour to follow the former practice as far as space will permit.

#### CHURCH OF SCOTLAND ASSEMBLY.

This Assembly was opened on Tuesday, the 23rd day of May, and from reports available, a more than usual amount of public business was transacted. Lord Cunningham, the well-known Admiral of the Royal Navy, was this year's Lord High Commissioner. The new Moderator appointed was Rev. Hugh Watt, D.D., Professor of Church History, New College, Edinburgh.

*The King's Letter.*—His Majesty the King, in his letter to the Assembly, referred to the responsibility lying upon, not only ministers and office-bearers, but upon individual members, to accept and fulfil the obligations of their membership to the strengthening of the Church. This is counsel from the Throne which calls for serious consideration by all who name the name of Christ, from the Royal Family downwards and throughout the country. "A name to live, yet, being dead" possessed by so many Church members is a blight on the visible Church of Christ to-day. His Majesty also alluded to "the simple and unchanging truths of the Christian faith." It were well if those in the Assembly, cognisant of the existence and increasing inroads of Higher Criticism and of attacks upon the verities of the Bible in their theological halls, blushed with shame when they heard the King's words.

*The Lord High Commissioner's address to the Assembly* was that of a layman's outlook upon the Church and the world. He declared that "from the Shetlands to the Tweed there is not a parish without its church . . . the pastors and teachers are everywhere, the means of grace are everywhere." We refrain from comment at this point. He then asked "what is wrong with us . . . with our use of this vast instrument for righteousness that is placed in our hands that we should have to face the fact that Christianity is on the defensive before the forces of a godless materialism?" Lord

Cunningham gave several answers to this question which, in our view, were unsatisfactory, except one, *viz.*, "It may be that we have all been too long content with lip-service to the truths of Christianity, and that now . . . the wheat is being winnowed from the chaff." True it is, that nominal Christianity on a nation-wide scale cannot withstand or turn back the powers of a godless materialism. Scotland, as elsewhere, bears the marks of spiritual judgments for backsliding and hypocrisy.

*Church Extension* was described in the General Assembly as "the most necessary and urgent task, and the greatest opportunity of evangelism with which the Church had been confronted in Scotland in many generations." Rev. Horace Walker, secretary of the Home Board stated that there were thousands of children in new housing areas to-day who had never been inside a church, not because their parents were godless, but because there was no church in that neighbourhood to go to. This is indeed a problem to the Church of Scotland and other denominations also in densely populated and wide areas, where families are moving from the original areas of cities and towns where churches are situated. But what of the other places where thousands of families have the churches at their door, and yet neither the parents nor the children, in most cases, countenance the public worship of God? In such localities congregations are being united, churches and manse are becoming surplus and unnecessary property. "Why is the house of God forsaken?" was a question asked long ago. The answers to it to-day will cast light upon the irreligious mind and conduct of our generation. There were days in Scotland when men and women would walk many miles to hear the everlasting gospel.

*Greetings From Episcopal Church.*—Rev. Bishop John H. How, D.D., Primus of the Scottish Episcopal Church, brought greetings to the Assembly from his denomination, and strange greetings they were. "I am afraid," he said, "we must admit that actual corporate re-union between our two Scottish branches of the one great Church is not yet within the realm of practical politics. . . . Nevertheless, a new spirit controls our relationship. . . ." The Bishop continued to declare, "We cannot as yet join fully in common worship," "We cannot as yet exchange pulpits," "We cannot as yet edify one another by the preaching of the word in our several churches," "We cannot as yet meet together to share in the sacred mysteries as celebrated at our respective altars." These are the actual words of the Bishop and there was much more said to the same purpose, all with comments of a more positive and kindlier nature. What is apparently aimed at by both sides is to get the word "cannot" out of their ecclesiastical vocabulary. Added to all this, there was a report in the Press during June of a further conference between representatives of the Church of Scotland and the Church of England on the question of union. Where is the Church of Scotland of the Reformation? It is to be found in a more obscure form elsewhere in Scotland to-day. The Free Presbyterian Church of Scotland claims to be in the *scriptural* line of the Church of Scotland of the Reformation.

*Highland Vacancies.*—Rev. Dr. Stewart Thomson, convener of the Home Board, complained that they had to fill 30 vacant pulpits in the Gaelic area. He said that securing more candidates for the gaelic-speaking ministry was a problem. Bursaries were granted promising boys at school and young men at the universities. But far too few of these were finding

their way to the divinity halls. We remark, that boys and young men would require that the Lord would grant them grace to fit them for the ministry of the gospel; and even after that a "call" to this solemn work, and after that again the provision of a divinity hall where sound theological teaching would be received.

*Communion Broadcasts.*—The Rev. Dr. Baird, convener of the Committee on Public Worship, emphasised that what was broadcast was not, and could not be, the Sacrament of the Lord's Supper, but the words of praise and prayer and teaching which surrounded the sacrament. He pleaded that no obstacle be put in the way of these broadcasts. We would observe, that time will tell what such broadcasts are really aiming at. There is such a thing as the mass being sung in Roman Catholic churches and over the wireless without the sacrament being actually administered.

*The Church and Divorced Persons.*—The Assembly debated the question of the re-marriage of divorced persons at some length. The matter was carried over from 1949. Rev. Prof. Pitt Watson described it as a subject "barbed and bristling with controversy," yet he was the principal speaker and advocate for the Assembly Committee's Overture on the Re-marriage of Divorced Persons, which advocated the removal of the absolute bar to the re-marriage in church of certain divorced persons, and recommended that individual cases should be dealt with on their merits. The Overture sought the repeal of the Act of Assembly of 1566, which, among other things, forbids the re-marriage in church of persons divorced for adultery. From the report of the debate, during which intricate points were raised, we gather that the Assembly has in view, permitting ministers to solemnise in church the marriage of offending parties, divorced for adultery, to another party other than the original partner, and who comply with certain Church laws and a measure of prescribed Church discipline, other circumstances also allowing this procedure. The *Confession of Faith*, chapter xxiv, section v, states:—"... In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and after the divorce, to marry another, as if the offending party were dead." But the *Confession* says nothing as to the offending party and re-marriage. By implication and scripture, the guilty party is left to the "discipline" of his or her own sin. "And whosoever shall marry her that is divorced committeth adultery," (Matt. v. 31). Prof. Pitt Watson admitted that the matter they were handling was serious and complicated and that it had perils. It seems he wished the Assembly to face perils, for he said, "... Perils are always to be found if anomalies are to be redressed." But surely the Church has no authority to risk perils, except such as have an intimate relationship to adherence "to the law and to the testimony" of God's Holy Word?

*Foreign Missions.*—Rev. Robert Ross reported on problems facing the Foreign Missions Committee. The situation in China had caused great anxiety. Communism was firmly established in Manchuria and it appeared to be following the Russian pattern of tight control over the whole life of the people. The only way by which the European missionary could now give service in India and Pakistan was through the native Church. The financial situation was as critical as ever, but if they got £16,000 extra, Mr. Ross thought that they might meet the budget. Rev. Dr. John MacKenzie pointed out that since 1939 the number of missionaries in the

field had dropped by over 120. It seems that the Church of Scotland are meeting with great difficulties as to keeping their Foreign Missions organised for lack of men and money. Faithfulness to the Word of God and the doctrines of the Gospel of the Lord Jesus Christ among the "heathen" at home, which is conspicuous by its absence, ought also to be a burden to those professedly concerned with the Foreign Field.

Other matters which the Assembly dealt with included: the threat of Communism, gambling and raffles in Church circles, ministers and part-time work outside their ministerial duties, of which there were many cases, inter-Church relations and a conference in June with representatives of the Church of England, which we already noted has now taken place.

All Scotland needs an outpouring of the Holy Spirit, and the Church of Scotland needs this, to the end that Modernism would be cast out; formalism thrown off and that there would be a wholehearted return to belief in and devotion to an inspired and infallible Bible and the divine Redeemer, the eternal Son of God.

#### FREE CHURCH ASSEMBLY.

The General Assembly of the Free Church of Scotland also began its proceedings on Tuesday, the 23rd day of May, in the Assembly Hall, St. Columba Church, Edinburgh. Rev. G. N. M. Collins, B.D., the retiring Moderator, welcomed the Rev. W. J. Cameron, of Buccleuch-Greyfriars Free Church, Edinburgh, who was elected to the vacancy in the Junior Clerkship of the General Assembly.

*New Moderator.*—Rev. G. N. M. Collins moved that Rev. Alexander MacLeod, M.A., Partick Free Church, Glasgow, be elected the new Moderator of Assembly. This was unanimously approved. Mr. MacLeod is a native of Scourie, Sutherlandshire, and is now in his third pastoral charge in the Free Church. He has been religious instruction lecturer in Jordanhill Training College for Teachers.

*Moderator's Address.*—The Moderator declared in his address to the Assembly that "We are living in dark and difficult times. A great spiritual darkness has invaded our land; the bulk of our population in town and country is drifting into paganism." This statement describes a state of matters which is all too true. He also referred to "the spirit of deadness" within the Church (and we presume the Moderator meant his own Church) against which a battle was constantly waged by ministers and office-bearers. We believe those who fear God will have a battle all their days against the carnal mind in themselves and grace in them carries on that battle. A "spirit of deadness," in our opinion, whether in the home, pew, pulpit, kirk session or Presbytery, arises from spiritual death and worldliness and the cure must descend from heaven, as the psalmist records, "O, do thou quicken us, and we upon Thy name will call." The Moderator also alluded to the origins of the rise of Higher Critical Biblical Criticism which drew the world (and we would interpose the Church also) away from the old religious foundations of life. How dangerously true this has been, and would it not be well for the Free Church herself to refrain from giving any place whatsoever to such in these days, whose hands are stained with the guilt of Higher Criticism and Modernism in doctrine. As to the civil government of the nation and the responsibilities devolving upon Ministers of State, the Moderator rightly asserted that "Intelligence and industry divorced from the fear of God would only lead to ruin."

*Welfare Of Youth.*—Rev. D. MacDonald, Urray, presented the Report of the Committee on the Welfare of Youth. The young people of all Churches were turning their backs upon God, he said. Many methods were tried in order to bring the young people back to a belief in the gospel of the Lord Jesus Christ, but they believed some of the methods to be altogether unsuitable. Later in the discussion on this Report, Rev. A. R. Fraser, Dumbarton, said he considered their Church should support those youth organisations which held those high ideals for which the Church stood. We are not “drawing a bow at a venture,” surely, when we conclude that Mr. Fraser had in view the Boys’ Brigade organisation as the chief youth organisation for boys in Church circles. If our conclusion is correct, then we would point out that uniformed parades with pipe bands to and from churches on the Lord’s Day is a common practice of this organisation throughout the country. The youth organisations, to-day, may bid fair to inculcate religious beliefs and moral values into the minds of youth, but what of all the other vain activities generally associated with such organisations to-day, viz., badminton, concerts, dances, etc. Rev. D. MacDonald, Urray, put his finger upon the remedy for youth after a survey of the situation. He said, “The only hope was that they should be visited with a revival of religion.”

*Religion and Morals.*—Rev. Mr. MacKenzie, Oban, submitted the Report on Public Questions, which dealt with Sabbath desecration, the gambling evil, the deplorable lack of home-life, the menace of Communism, and the question of whether or not the Free Church should make use of the radio for broadcasting services.

*Broadcasting of Services.*—It was proposed that the Free Church should be represented on the Religious Advisory Council of the B.B.C. Mr. MacKenzie believed that old and sick people would welcome the broadcasting of a service by a Free Church Minister. We remark here that this, of course, involves Sabbath broadcasting. Rev. K. MacRae, Stornoway, moved an amendment, *that the Assembly do not authorise the Public Questions Committee to be represented on the B.B.C. Religious Advisory Council.* In speaking to his amendment, Mr. MacRae said that no one had found fault with individual Free Church ministers broadcasting sermons. Thus it seems to be that Mr. MacRae agrees with doing so on the Lord’s Day, with all the attendant activities and circumstances of a worldly character essential to and associated with Sabbath broadcasting. Such services are wedged in between the most vain and worldly items of the B.B.C. programme which do violence to the sanctity of God’s holy day. When services are broadcast from a church building, we wonder if the B.B.C. engineers prepare the “lines” on Saturday and dismantle their equipment on Monday! Do Free Church ministers require to submit the script of their sermons to the B.B.C. authorities before taking the air? We know there are legitimate answers to this question. Nevertheless, we ask why? Rev. K. MacRae further stated that the Assembly were in the dark as to what the aforesaid appointment would involve. Yes, in the dark, indeed! Would a Free Church member of this Religious Council be obliged to concern himself with the approval of Christmas and Easter services and the teaching of unsound doctrine over the air through the sermons of other than Free Church ministers? Could he object? Would he object? Rev. K. MacRae, as a leader in the Lord’s Day Observance Association of Scotland should think



again regarding broadcasting of sermons on Sabbath—if he approves of same. The Secretary of that Association, Rev. A. D. MacLeod, broadcasts on Sabbath. This he would certainly not be permitted to do while in the Free Presbyterian Church of Scotland. Finally, on this question, we note that Rev. K. MacRae's amendment was defeated in the Assembly, and he and other members recorded their dissent.

*Spiritual Awakening.*—The Assembly received and approved an Overture from the Synod of Sutherland and Caithness, dealing with the need for a spiritual awakening throughout the land. Rev. Donald MacKay, Watten, Caithness, said it was their conviction that as things were spiritually, morally and nationally, there was only one thing which would help them and that was a spiritual revival. Mr. MacKay expressed the view of all who see this dark day in the light of God's Word.

*Visit of the Lord High Commissioner.*—It was reported that an unusual note of pageantry was introduced to the Free Church Assembly when it was visited by Viscount Cunningham, the Lord High Commissioner, and his suite, from the Church of Scotland Assembly. Although this visit took place as formerly, there is no public report as to why the Moderator of the Church of Scotland did not repeat the "courtesy" visit of last year. Maybe Rev. Mr. MacQuarrie, Knockbain, the opponent of this visit last year, has obtained, at least, a temporary victory in the matter.

*An Overture ament World Council of Churches.*—The Free Presbytery of Lewis submitted an Overture to the Assembly, the terms of which strongly attacked the World Council of Churches. It was asserted that Modernism through this Council sought to dominate the Christian world and to weld into one ecclesiastical body all the Churches in the world—Protestant, Greek Orthodox and Roman Catholic. The Council was a dangerous threat to the cause of Christ upon earth and the overture asked the Assembly to *ordain that no delegates be received in the Assembly representative of Churches affiliated with the World Council of Churches.* Rev. Kenneth MacRae, in supporting the overture, exposed and condemned clearly the erroneous views and dangerous activities of the World Council of Churches, bringing forward evidence to substantiate his statements. Nevertheless, when Mr. MacRae moved that the General Assembly receive the Overture, thereafter Professor Renwick moved *that the General Assembly pass from the Overture.* Professor Renwick said that it was unwise to dwell, in the way Mr. MacRae had done, upon weaknesses in the World Council and the dangers of modernism, on the basis of bringing forward a motion that no delegate would ever be received in the Assembly, of any Church affiliated with the World Council. He, Professor Renwick, maintained that Rev. Mr. MacRae's motion was totally contrary to the practice, spirit and tradition of the Free Church ever since 1843 and it was also contrary to the spirit of the Reformed Church. These statements of Professor Renwick's are correctly given here as published at the time of the Assembly. Ultimately Professor Renwick's amendment was withdrawn in favour of another amendment by Rev. William MacLeod, Principal Clerk, to receive the Overture and that the Assembly Arrangements Committee consider its terms and report to next Assembly. On a division, Mr. MacLeod's amendment was carried by 46 votes against 22 for the original motion by Rev. Kenneth MacRae, who gave in his dissent. This is the second occasion on which Mr. MacRae had reason to dissent. If space would permit we could comment at length on the implications of all

this. We have at anyrate no hesitation in stating that there is indeed division in the ranks of the Free Church upon fundamental issues. Professor Renwick and his supporters are indeed far removed themselves from the spirit of the Disruption fathers and the spirit of the Reformed Church, otherwise they would undoubtedly witness against an evil organisation such as the World Council of Churches.

*Objection To An Organ.*—A petition had been presented to the Free Presbytery of Glasgow by two elders, alleging the purchase by the Deacon's Court of Dumbarton Free Church of an organ "for use only at a welcome home social," and the continued use of the organ at week-day meetings connected with various organisations of the church and "at school services conducted by the minister in the church." The petitioners craved the disposal of the organ to rectify "a violation of constitutional order." The petition later went to the Southern Synod. It was remitted back to the Presbytery by the Synod, enjoining the Presbytery to visit Dumbarton congregation with a view to the restoration of *harmony* (the italics ours). The Assembly having this case before them by dissent and complaint, dismissed the dissent and complaint and affirmed the judgment of the Synod. Obviously the organ was obtained for musical harmony, but it has set a task before the Presbytery to restore ecclesiastical harmony. A footnote might well be that as a rule, hymns are never far away from an organ.

The practices of a Church will indicate to what extent its members believe in and adhere to the fundamental doctrines of the Christian faith.

### Dame Mary Rutherford, Lady Hundalee.

DURING the life-and-death struggle of Presbytery against prelate Episcopacy in seventeenth-century Scotland, women—and among them many titled ladies—showed "a fortitude as manifest as that of their fathers, husbands and sons. We have seen the matron and the maid going out behind the banners of the Son of God, and performing their part in the battle." In the year 1642 there was a characteristic Covenanting document penned by Mr. Archibald Porteous, himself a "pertinent, knowing, serious youth." It is the "edifying narration of the sad sweet exercise of soul, and blessed death, of Dame Mary Rutherford, Lady Hundalee." The following extract regarding her is from *The Men of the Covenant*, by the late Rev. Dr. Alexander Smellie:—

"Here, indeed, the reader learns (the Covenanting document by Mr. Archibald Porteous above referred to) with what agonising earnestness men and women in this old seventeenth century sought for the assurance of the love of Christ, and how poor and pitiable they accounted their condition until they were certain of their Heavenly Bridegroom's grace. It is an accent distinct from the religious dialects of to-day. It compels us to question whether we know the same sorrows of desertion, the same ardeney of desire, the same triumphs of appropriation and communion.

"Lady Hundalee, with her cousin and waiting-woman, Mary McConnell, and her young chaplain, Archibald Porteous, had journeyed sometime in 1642, from Scotland up to London. But the pestilence was raging in the city; and soon the good waiting-woman was visited by a presentiment, 'a

post from the Celestial City with matters of great importance,' to tell her that her Master called her to stand in His presence, in clothes of immortality, within a few days. She was enraptured at the thought. 'Well is my soul,' she cried, 'I shall get Christ, my Love, now.' But her mistress would not be outdone; she avowed that she also was hungering and thirsting to be caught up immediately into Paradise. And the chaplain broke in upon them with his separate aspiration: 'Madam, I could never endure strife; but I am glad to see such a strife as this. May not I, as a third, challenge my part in the bargain? I hope ye dare not envy any that come to Christ.' Thus those three stretched out their eager hands to welcome Death, because in Death they saw simply the herald and apparitor of Him Who governed their souls with His sceptre of gold.

'Before many hours had passed, Mary McConnell's presage was fulfilled, and she had 'peacably entered the everlasting kingdom.' But, when she had gone, a darkness as of seven midnights swept over Lady Hundalee. She was 'mightily discouraged,' veteran soldier of the divine King though she was. Her inbred corruptions started up to slay her faith, and the temptations of Satan gathered round. It was in vain that her spiritual counsellor, wise beyond his years, strove to impart the consolations of God. 'Nothing shall hinder your Lord,' he said; 'though your sins were as hard as a rock, and as high as mountains in the way, yet neither the height of the one, nor the hardness of the other shall keep Him from you. For He would as fain be at you, as you at Him, and fainer too. Take courage! He that shall come will come, and will not tarry.' They were strong anodynes; but they did not pluck the rooted sorrow from the memory and spirit. She had been but a hypocrite, the Lady mourned; and between Christ and herself what was there except 'fremmitness'—distance and estrangement, and alienation? In a day or two, however, there appeared some little lifting of the gloom. At least she could talk to the chaplain about the grievous lapses and wanderings with which she was chargeable: her 'deadness, dullness, coldness in prayer, distraction and forgetfulness in hearing, an unruly passion, and a number of such ills breaking out.' 'Away! away!' she expostulated, when again he tried to comfort, 'speak not to me of any grace that I have, for I am graceless; I feel not so much as a dram of grace.' Yet, as the needle points to its pole 'and knows not why,' her soul constantly turned to Him Whom she reckoned better than all the world. One morning, after a short rest, she showed Porteous a tiny manuscript book in which she had written a catalogue of God's providences and Christ's special mercies. She protested that each of these was 'a dittay,' an indictment, against her thanklessness and disobedience. But the scattering of the night-clouds had begun, and the sun was preparing to rise.

'The pestilence had caught her ere now in its fatal grasp; but, with the return of inward peace, she could glory over the bodily fever and pain. Once, those who attended her marked that she sang in her sleep. 'Madam,' asked the chaplain, 'what did ye dream when ye smiled?' 'Smile!' she said, 'how could I but smile, when I saw my Lord drawing by the bed curtain? But He went swiftly away.' Then she bade her friend leave her for two hours. He came back at the appointed time, to discover that there was no trace of the long-continued combat—nothing but the ravishment of deliverance. She had her good confession to make. 'Now I see that all is not lost that is in danger; and that God's children will have

as many troubles as twice over ten horses will bear; and yet they will bear them all, though they seem to be sunk under them. I see they who love Christ love Him not for nought, but shall get as good as they brought, yea, ten thousand times better. I see God never wholly casts off those whom He once takes by the hand, and who honestly indent with him; and, if He seems to cast them off, it's only in their own apprehension, and for the trial of their grace, and only for a while; and, in the meanwhile, His hand is under their head to support them, though they perceive it not.'

"Step by step she went down to the swellings of Jordan, with a shining radiance on her face. 'Give me Hell, if Thou wilt,' she was heard pleading, 'but Christ with it; for He and I shall never part again.' What did she think of eternal life, the minister queried. 'O, it's the only life!' she replied. 'This is but a living death. But it's a lively, everlasting, honourable, immortal, easy, happy and comfortable life.' And how did she like death, he queried again. 'Very well,' she answered. 'I think it will do me the best turn that can be. It is a passage to bring me to, and to plunge me in the ocean of love. If I could win out of this house, I would be content to go to see my own grave made.' By and by she left off speaking, although the onlookers knew by the motion of her lips that she persevered in prayer. And, on the next day-break, when he saw her dissolution approaching, Mr. Porteous, as he had promised, sounded in her ears, 'the love of Christ.' And she, with hands uplifted and eyes fixed and smiling countenance, did step victoriously into Eternity. Because this history, first of desolation and then of delight, was repeated in numbers of Covenanting hearts, it is well worth our while to remember Lady Hundalee's sore struggle and glorious 'outgate.'"

It is very much to be feared that conscious experimental knowledge of the above-referred to spiritual "desolations and then delights" is sadly rare among professing Christians in our day, but that was also the type of godly men and women who were conspicuous in the early history of the Free Presbyterian Church of Scotland. They are to be found among us still, for which we have deep reason for gratitude to the Most High, for they are "the salt of the earth, and the light of the world," but there is reason to fear that they are becoming fewer and fewer. To profess to live spiritually without these love visits from the blessed Saviour, and without conscious realised manifestations of His presence, favour, and fellowship, seems very strange, to say the least, to truly exercised Christians.—*J. P. McQ.*

### **Notes of an Address by John Mporu, Africa.**

Delivered at Magazi, Shangani Reserve, on the occasion of the opening of a new school, January, 1950.

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." (Matt. 28, 19-20).

THE work of the Gospel is one, but it is divided into two parts—teaching and baptizing. Christ gave His disciples the command not only to teach but to baptize. The disciples of Jesus have reached us here in the Shangani Reserve and we must be very careful that we do not give them less work to do than their Lord has given them. Many parents are quite pleased to let

the missionaries teach their children their school lessons and the Word of God but they do not give them the satisfaction of carrying out the second part of their work—baptizing. With teaching they find no fault but they are not at all concerned about their being baptized themselves or their children being baptized. They have no interest in turning from sin or stretching out needy hands to Christ without which baptism has no meaning. Sowing time should be followed by harvest time and teaching the Word of God should be followed by baptizing those who have received that Word.

Who are to be baptized? You will say "Let our children, if they will receive the Word of God and bear His mark upon them." But what of yourselves, you parents? Are you to be left outside? Are you quite willing to see your dear children enter the Kingdom of God while you yourselves are shut out through the hardness of your hearts? The Word of God is not only for children but for fathers and mothers, for stooping grandmothers and for grandfathers like myself. It is for all nations and for all ages and kinds of people. Why should you exclude yourselves from eternal life when Christ's command to repent and be baptized is directed expressly to you?

You may try to excuse yourselves by saying that you place no barrier between your children and Christ. Some of you may even claim that you encourage your children to come to the Saviour. That is false and foolish. Children follow the deeds of their parents and pay little heed to words which contradict deeds. If you are serious in the matter of salvation and want your little ones to seek Christ and to find Him, begin seeking Him yourselves! Show them the way! Be their leader in the path of Christ.

Some people think that the disciples of Jesus have an easy task. It is no easier to-day than it was when the first disciples were sent out with neither purse nor shoes. The servants of Christ here in Shangani suffer the heat of the sun by day and the torturing bites of mosquitoes by night; and day and night they carry the burden of our souls. How can they rest in body or be at ease in mind when our sins testify that we will not receive the Word of their Master? Oh! my friends, I tremble for you because of the way in which you treat God's messengers. In olden days when one of our kings sent forth a messenger, he was respected and feared because he carried the word of the king. To ill-treat him meant to ill-treat the king. So it is with the disciples of Christ. They are the messengers of the Great King and if you reject them, you reject God Himself.

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### **The late Farquhar MacLennan, London.**

IN common with other congregations of our Church, London has from time to time to mourn the loss, by death, of men and women whose main object in life was to uphold the Cause of Christ generally, and particularly relative to their respective congregations. Recently two such, in the persons of Farquhar MacLennan and Miss Christina MacKenzie, late of Claverton Street, London, have thus been removed from time to Eternity, and so, in their case, from the church militant to the church triumphant.

Farquhar MacLennan, our worthy Gaelic precentor and occasional Gaelic preacher, was born in Collam, Stockinish, Harris, on the 4th August, 1905, and passed away to his everlasting rest and glorious reward on the 28th April, 1950, so that he was thus in the forty-fourth year of his age.

Though well built, and of a strong, vigorous and robust constitution—the very picture of health—he began to complain of internal pains about a year ago, but as his doctor did not consider his case urgent or serious, it was only a few days before his death that he was admitted to hospital. He survived his operation, which was performed by a specialist of international reputation, about ten days, when he had a relapse which proved fatal, despite the apparent success of the original operation. The present writer, who visited him on the afternoon of the day before he died, never suspected death, till after bidding him good-bye, when the Scripture spoke with arresting power and authority: “Help Lord, because the godly man doth daily fade away, and from among the sons of men the faithful do decay,” (Psalm xii, 1, metrical version). While this truth confirmed our long-held conviction relative to the genuineness of our esteemed friend’s piety, the unexpected suddenness of the announcement of the end of his earthly career grieved us beyond words, as few events have done for years.

While there were godly women in our London congregation, now in glory, who were mothers in Israel, and other younger ones who were “the salt of the earth,” it is only a sober statement of fact to state that the death of Farquhar MacLennan, regarding practical usefulness in the congregation, the fruit of real godliness, has been the greatest loss sustained by this congregation since the death of its original founder, the excellent and faithful Donald Sutherland. Like his worthy predecessor, Farquhar MacLennan’s chief interest in life was to attend, even to the most minute detail, to everything pertaining to the welfare of the Cause in London. Eccleston Hall was indeed his second home, so frequent and faithful were his attendances on everything that pertained to our services there. As a conspicuous instance of his love and faithfulness, in this connection, he declined the offer of an excellent remunerative post outside London because it would deprive him of the precious privilege of bringing up his young family of three boys and a girl in a Gospel atmosphere. Such exemplary self-sacrifice and self-denial are very rare nowadays, but it proves the reality of Christian profession and loyalty. He thus believed in the principle of nearness to a church with a pure, primitive Scriptural worship, like the faithful Justus of old, “one that worshipped God, whose house joined hard to the synagogue,” (Acts xviii, 7).

He became a member in full communion in 1937. He was not ignorant of Satan’s devices, and knew what sore temptations and trials were. He often complained, among like-minded friends, of the ceaseless activities of the inbred corruptions of the old Adamic nature, while on rarer, but blessed occasions, he experienced the joys of a sense of the Divine presence and favour. In his public exercises at the weekly prayer-meeting, as well as at Friday Fellowship meetings, he manifested that his was no mere theoretical head knowledge, but deep and edifying experience of the operations of supernatural grace in the heart.

Had he been so inclined, being a person of more than average intelligence, our friend could have had a successful academic career, but instead, for a time, he preferred a sea-faring life, in connection with which he visited various parts of the world. He ultimately settled in London, where he became a fully qualified electrician.

The place, date, and other detailed means of our friend’s conversion, were not minutely inquired into. All we know in this connection is that

it was while listening to a sermon preached by one of our present ministers that Farquhar MacLennan passed from death to life, though some years previously he was "arrested in my wild career," as he would say himself, by a sermon preached by another of our ministers. His warm attachment to the Cause and people of God were ample proof of the reality of that radical change of state and nature.

On his death-bed, in answer to her request for a message to her, he earnestly and solemnly urged his wife to seek the Lord with her whole heart, and to bring up the children in "the nurture and admonition of the Lord." He further told her that at his death and funeral she would be amazed at the calmness and coolness with which she would be sustained throughout, as he himself had prayed accordingly, and so it actually transpired. He frequently said on his death-bed regarding hopes of recovery, "Oh, to be resigned to the will of God, whether it is going to be life prolonged, or death." In his public prayers at the weekly prayer meeting, during the past year, he constantly referred to the shortness of life, emphasising "especially regarding some of us." One could multiply instances of his sudden and increasing maturity in spirituality, especially during the past twelve months, but the valuable space of our Magazine will not permit of further enlargement. May the present writer be permitted to request the prayers of the Lord's people, especially for his young widow and four fatherless children, the youngest of whom is not yet school age, while the oldest has not reached school-leaving age. May this solemn bereavement be blessed to them all, as well as to his father, brothers and sisters, and may we all, as a congregation, be blessed with the sanctifying use of this sore afflicting dispensation of Providence.—*J. P. MacQ.*

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### **The late Miss MacKenzie, Dumbreck, Glasgow.**

MISS MACKENZIE, late of Claverton Street, London, died at Kittock Park, Dumbreck, Glasgow, last April, in the 81st year of her life, and her remains were interred in her native Stoer, Lochinver. She was more or less blind for several years and, for the last two or three years, bed-ridden. It is to the lasting credit of Miss Margaret MacLeod, Kittock Park, that she nursed Miss MacKenzie—whom she knew in London—all these years in her hospitable home, the fruit of sincere practical Christian love, as there was no blood or marriage relationship between them.

It was while under the preaching of the Rev. James MacLeod, Greenock, then a student in London, that Miss Christina MacKenzie was first awakened to a sense of her lost and ruined condition by nature, as a sinner before God. It was, however, years afterwards, under the preaching of the late Rev. Donald MacLeod, Shieldaig, then a student in London, that she experienced the liberty wherewith Christ makes His own people free, and soon afterwards she became a member in full communion in our London congregation. She adorned that profession to the end, and witnessed a good confession before many witnesses.

The practical fruit of this conversion was that she manifested the deepest interest in all things pertaining to the welfare of Christ's Cause and Kingdom. With the cordial consent of her master, whose parents she had served before him, 59 Claverton Street, London, became a home from home



to many church-going Highlanders in this city. It was no uncommon occurrence to see from six to ten people at her hospitable and generous table on Sabbath, who could not otherwise walk to their respective places of abode after the Gaelic service, and be back in time for the night service. Thus, and in many other ways, she manifested her practical interest in the Cause, fulfilling the Gospel precepts: "Use hospitality one to another without grudging," and "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." We naturally mourn the deaths of these true helpers of the church. Let the reader observe the doing and end of the Lord. Miss MacKenzie entertained the Lord's people and other church-goers in London, and in the evening of her declining years and general helplessness, God provided for her the splendid home of Miss Margaret MacLeod, who nursed her gently, tenderly, and admirably, to the end of her earthly pilgrimage (Psalm cvii, 43). We take this opportunity of expressing our sympathy with her nieces, nephew, and other relations, as also of expressing our heart-felt gratitude to Miss Margaret MacLeod for her exemplary labour of love to a sister in Christ. Next to the Saviour Himself, and His invisible church, our two departed faithful friends loved, with the utmost loyalty, the Free Presbyterian Church of Scotland, the most Scripturally pure, primitive, and apostolic branch of the visible church in the English-speaking world to-day.—*J. P. MacQ.*

### Searmon.

Leis an Urr. R. SIBBES, D.D.

(*Air a leantainn bho t.d. 59.*)

*Aobhar 3.* A ris, feumaidh e bhi na obair an Spioraid, do bhrìgh gu bheil feoil agus fuil làn uabhair agus dh'iarraidh iad fireantachd a bhi aca dhoibh fein. B'ann de'n nàdur so a bha na h-Iudhaich, agus b'ì a cheist bu mhotha ì, bho thoiseach an t-saoghail gus an latha'n diugh, ciod i an fhìreantachd sin leis am feum sinn seasamh am fianuis Dhé? Ach freagraidh Spiorad Dhé gach ceist dhiubh sin. A luchd mo ghràidh, a thaobh a chuid is fearr againn, ged a bhitheadh-mid ann an staid gràis, mar a toir an Spiorad Naomh dearbh-shoilleireachd, bithidh sinn ann an dorchadas, agus cuiridh sinn gach nì an teagamh. Uime sin, cha'n e mhàin gu'm feum sinn an dearbh-shoilleireachd so 's a cheud dol a mach, ach mar an ceudna, fad ar cuairt. Mar a dean an Spiorad Naomh so, tuitidh sinn ann am prìosan dorchadais; uime sin, tha dearbh-shoilleireachd bho'n Spiorad Naomh feumail.

A luchd mo ghràidh, bu chor dha so gu'n toireadh e dhuinn an aire a thoirt cia mar a dh'èisdeadh-mid agus cia mar a leughadh-mid, agus ar eur gu tagradh air son dearbh-shoilleireachd an Spioraid anns gach ordugh. O Thighearn, deanaich Spiorad an fhoillsichidh, agus thoir na lanan far mo shùilean, chùim agus mar a tha iad so na'm fìrinnean annta fein, gu'm bi iad na'm fìrinnean dhomhsa. Aom m'anam chùim agus gu'n tilg mi mi fein air do thròcair ann an Crìosd.

*Ceist.* Feumaidh mi nis cùisean a fhreagairt a tha iomadh anam bochd air a shàrachadh leis. Mo thruaigh. Cha'n eil dearbh-shoilleireachd agam leis an Spiorad gur e Crìosd m'fhìreantachd, uime sin ciod e mo shuidheachadh?



*Freagairt.* Tha mi freagairt gu'm bheil cuid a faotainn tuilleadh dearbh-shoilleireachd 's a tha cuid eile. Bitheadh neach mi-chùramach mu dhleasdanas naomh, agus tha ni's lugha de dhearbh-shoilleireachd aig, ach bitheadh e dìchiollach annta, agus gheibh e an Spiorad Naomh a toirt dearbh-shoilleireachd dha ni's motha gur a leis fireantachd Chrìosd. Tha mòran ann de dhaoine dàna a tha tionndadh gràis Dhé gu macnus, a chionn gu'm bheil iad air am mealladh le Satan cha'n eil amhrus aca a thaobh an staid, ach 's ann a tha beachd aca orra fein mar dhaoine math a tha ann an staid gràis, agus iad a smuainteachadh gur e so dearbh-shoilleireachd an Spioraid; 'n uair is e so an riaghailt choitcheann nach eil dearbh-shoilleireachd spioradail iomlan, ach tha ghnàth air fhàgail anns a chridhe truailidheachd theagamhan. Mar a tha bàta air acair, a dol thuig agus uaith, gidheadh a tha tearuinnt', is ann mar sin a tha'n t-anam a fhuair fìor dhearbh-shoilleireachd, tha e tearuinnt' ged a bhitheadh e air a luasgadh a null agus a nall le eagalan 'us teagamhan, tha an t-acair air neamh.

Gabhaibh so mar aobhar comhfhurtachd ann am faireachadh gach uile chreidmheach, gun toir an Spiorad uibhir de dhearbh-shoilleireachd dhoibh air fireantachd Chrìosd, agus a ghleidheas annta a leithid de chumhachd gràis 's a bheir dhoibh an tilgeadh fein air tràceair Dhe ann an Crìosd; agus cha mhùch Dia an t-sradag sin. Ged nach bitheadh ach ro-bheag de sholus ann gidheadh bithidh teas ann. Cuiridh Dia an Spiorad do'n chridhe, cho fad agus nach brath se e fein thairis do eu-dochas, agus leigidh e leithid de ghath soluis a stigh do'n anam agus nach bi uile chumhachd ifrinn comasach air a chumail a mach. Ach 's e ar dìmeas fein is aobhar nach eil barrachd dearbh-shoilleireachd againn, gu bhi briseadh troimh gach ni a tha 's an rathad. 'S e so sochair Crìosduidh cùramach, dileas, dearbh-shoilleireachd a bhi aig mu fhìreantachd Chrìosd.

(*Bi leantainn.*)

## Notes and Comments.

### Rebuke for Critic of Old Testament.

The *Daily Express* of 1st June, in a paragraph of its leader column, rebuked a Canon Thomas P. Stevens, presumably of the Church of England, who would like to see the Old Testament censored, like many other enemies of an Inspired and Infallible Bible. The *Express* editorial runs thus: "He thinks there are too many unpleasant stories in it. And he believes that one reason for the decline in religion is that people cannot understand the Old Testament's teaching. Is the Canon right? Be sure he is not. He should turn his eyes to Scotland. There is a nation which has been nurtured on the Old Testament . . . There may be many reasons for the decline in religion. But the true and uncensored Word of God is not among them." The *Daily Express* did well in this case. May more rebukes of offenders against the Word of God be administered by the press. This will serve a good purpose.

**Southern Rhodesian Government and the Native.**

Mr. R. O. Stockil, Leader of the Opposition and of the Liberal Party, in the Southern Rhodesian Parliament, when interviewed recently, said, "Southern Rhodesia has proved herself capable of complete self-government, politically, economically and more especially, by her very generous attitude towards the native." He said further, "There is no doubt about it, the native in Southern Rhodesia enjoys better conditions, and there is a far better relationship between the European and the native in Southern Rhodesia than in most of the adjoining territories . . ." Inasmuch as the Free Presbyterian Church Foreign Mission activities are confined to Southern Rhodesia, among the natives there, the aforesaid statement is of interest to us as a Church; and we trust that as time goes on, our Missionary staff out there will be able to report benefits in increased measure which may support Gospel and other relative activities of our Mission, by virtue of a generous attitude towards the native, on the part of the Government.

**Evolution Broadcasts by B.B.C. Attacked.**

At a conference of Education Committees, held at Scarborough on 21st June, Alderman Stanley F. Johnson, ex-Mayor of Southend, declared that children should be taught that they are descended from Adam and Eve and not from monkeys. He attacked B.B.C. school broadcasts on "How Things Began," and declared that many parents were disturbed because the B.B.C. was contradicting what was taught in religious homes about our first parents. He asked, "How could religion be taught according to the Bible if the contrary is to be taught by the B.B.C.?" Alderman Johnson has properly raised this matter in public just now, although protests have previously been made. He also repeated that the B.B.C. had so far refused requests to give talks of a scriptural, scientific and anti-evolution character. We consider the B.B.C.'s conduct in permitting its staff to give these unscriptural and wicked broadcasts to schools as only worthy of an atheistical and anti-Christian organisation, and it is a disgrace and a scandal that not only Government money but wireless licence payments by the public should be devoted to undermining belief in the Bible's infallible account of the immediate creation of our first parents in the image of God and thereafter of the Fall. Evolutionists of this sort would fain eliminate from their minds and the minds of others, the very thought of the soul in man and of the reality of the Fall and sin, and man's responsibility and accountability to God, the Creator and Judge of all. What an awakening the enemies of the Truth will have at death and at the judgment of the great day!

**The Invasion of Southern Korea.**

After the last world-wide war, Korea was controlled by the Russians in the North, and America supervised the Southern half of the Korean peninsula, from south of what is called the 38th parallel. This line was the frontier between North and South. After certain international conferences in which Russia and America were concerned, the U.S.A. were persuaded to withdraw their troops from Southern Korea, leaving only a handful of American officials and others to assist the then Southern Korean Government. The Communists took control in the North; and now, we have

the serious situation which has arisen by the unprovoked invasion of Southern Korea by Korean Communist armed forces from the North. At the time of writing these forces have penetrated far south of the 38th parallel since they began this local war during the last week of June. As our readers will be familiar with the up-to-date news from the press, suffice to say on the facts of this dangerous situation, that as we write, President Truman, followed by supporting nations of the United Nations Organisation, are moving forces to the Korean area to resist and, we trust, deal with this act of aggression. Whatever may happen before these words are in print, the fact seems to be already established that the United Nations Organisation is an impotent and useless instrument as far as preserving peace and preventing war is concerned. Like the League of Nations, it has ignored God and His glory and claims as King of all the earth, and the Lord Jesus has been a stranger to its deliberations since its inception. The Most High will show to the United Nations Organisation that He will not give His glory to another. The Gospel with the power of the Holy Ghost sent down from heaven will alone bring about international and universal peace for sinful and needy mankind. But, be this as it may, we are of the opinion that original aggressors and actual violators of the human and lawful rights and liberties of others shall, after a period, meet with divine and just retribution and judgment. We read of this in the Scriptures, and we have seen this taking place in the closing stages and aftermath of the last war. But godless men and nations will not learn; and so, many alive to-day may witness once more the judgment of war, by which our own and other nations shall be punished for our iniquities, and the principal and guilty aggressor nation or nations brought, in the judgment of God, to sore destruction. We live in momentous times and times calling for much secret prayer on the part of the Lord's people.

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## Church Notes.

### Communions.

*August*—First Sabbath, Dingwall; second, Portree and Stratherriek; third, Bonar, Finsbay and Laide; fourth, Stornoway and Vatten. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, North Tolsta; second, Gairloch and Ness; third, Applecross; fourth, Greenock and Lochinver; fifth, Wick.

*Any corrections should be notified at once to the Editor.*

### Day of Humiliation and Prayer.

As intimated in July Magazine, the Synod has ordered a Day of Humiliation and Prayer to be observed in all the congregations of the Church, either on Wednesday, the 16th, or Thursday, the 17th day of August (D.V.), on account of the perilous times in which we live and the low state of religion and morality.

**Synod Proceedings.**

The Synod Proceedings are expected to be ready by the printers by the time this note appears. Parcels with the required number of copies will be sent out to congregations as formerly. The price per copy will be 1s 6d; Australia and New Zealand, 1s 8d; Canada and U.S.A., 32 cents per copy. Cash from sales should be sent to Mr. John Grant, General Treasurer, as soon as possible; and unsold copies should be returned to Mr. Grant, 4 Millburn Road, Inverness. An effort should be made to sell as many copies as possible.—R. R. S., *Clerk of Synod*.

**Acknowledgment of Donations.**

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

*Sustentation Fund*.—Anon, Argyllshire, £5; Mrs. N. McK., Grosse, Ile, U.S.A., £3; A Friend, Carr Bridge, £2; Mrs. C., Colbost, Skye, £1 10/-; Passer-by, Lochcarron Postmark, £2; Misses McL., Glasgow, o/a Lochbroom Congregation, per Rev. D. N. MacLeod, £8.

*Home Mission Fund*.—Passer-by, Lochcarron Postmark, £2.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund*.—Mrs. N. McK., Ile, U.S.A., £2; A Friend, Scorraig, £1; A Friend, Stornoway, £1.

*Organisation Fund*.—A Friend, Carr Bridge, £1; Mrs. N. McK., Grosse, Ile, U.S.A., £1.

*Publication Fund*.—A. S. F., Helmsdale, o/a Trinitarian Bible Society, £1.

*Jewish and Foreign Missions*.—A Friend, Carr Bridge, £2; Raasay Sabbath School Children, per Miss M. A. Tallach, £11 9/9; Plockton Prayer Meeting Collections, per Mr. A. Gollan, £5 10/-; Collection taken in Dumbarton Meeting House, per Mr. Thomas MacRae, Elder, £5 6/6; Passer-by, Lochcarron Postmark, £2; Miss A. McL., Glasgow, o/a Lochbroom Congregation, per Rev. D. N. MacLeod, £3; Mrs. N. McK., Grosse, Ile, U.S.A., £2; A Young Friend, Stornoway, 10/-; A Friend, Scorraig, £1; Mr. W. McB., Lornbain, Arrina, £2.

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*Edinburgh Manse Purchase Fund.*—Mr. H. MacDougall, 15 Gloucester Place, Edinburgh, Hon. Treasurer, acknowledges with sincere thanks the following donations:—Friend, Broadford, per Miss R. Macdonald, £1; Friend, Glasgow, per Mr. James Mackay, £1.

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*Plockton Church Building Fund.*—Mr. A. Gollan, Treasurer, acknowledges with sincere thanks the following donations:—Friend, Lussa, £1; Friend, £1; Friend, Diabeg, £1.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks the following donations:—Friend, Greenock, £1; Friend, Dunvegan, £1; Friend, Braes, Skye, £1; Friend, N. Coast, Applecross, £1.

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*South Harris Manse Building Fund.*—Mr. Alex. MacLennan, Missionary, Finsbay, acknowledges with grateful thanks the following:—Collected at South Harris by Mr. N. M. and Mr. J. McL., £162 5/-; Collecting Card, per Miss K. A. R., Geocrab, £22; A Friend, Broadford, Skye, in memory of the late Rev. M. Gillies, per Rev. M. MacSween, £2; Miss R. McL., Teacher, Benbecula, £1; Mr. A. M., Ness Villa, Tarbert, £1; Mr. A. McL., Menvag, £1.

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*St. Jude's South African Clothing Fund.*—The Committee acknowledges with grateful thanks contributions amounting to £20 14/9, and the following amounts direct to Treasurer:—Miss K. M., Glasgow, 10/-, per Mrs. Matheson; Friend, £2.