

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.

CONTENTS

	page
No Sign of National Repentance	161
Justification	163
Thomas Boston, of Ettrick	165
Providence and our Worldly Callings	169
Indiscriminate Charity	173
When and Where Not to Read the Bible	176
Toileachas Spioradail	177
Notes and Comments	178
Church Notes	180
Acknowledgment of Donations	181
Subscription Form	183

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No Sign of National Repentance.

As another year draws to an end, we cannot look back upon it with any satisfaction as to the nation's religion and morality; but, on the contrary, we look in vain for any sign of national repentance by way of a return from our iniquities and transgressions to God, His Word and precepts. The description that Isaiah records of Israel is sadly appropriate to our case to-day: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. i, 4). And as far as the masses of the people are concerned, we appeared throughout this past year to have been determined to continue to do what seemeth good in our own eyes and to disregard and despise the Name of God and His claims as laid down in His Word. The fear of God is not before the eyes of this generation and the Lord Jesus Christ is indeed "as a root out of dry ground" to the vast majority. Our impenitence is made obvious in manifold ways.

In the Churches of the land, men who are Christians by profession and leaders of the people, have been publicly attacking the Christian faith, with little or no opposition from the people. The land is full of false prophets who speak lies in the name of the Lord, and the people love to have it so. The house of God is still largely forsaken on Sabbath and week-days, although all classes have a mind and ample time for theatres, cinemas, dances, concerts, football matches, music festivals, drama societies and political meetings, and so on. The enthusiasm for these carnal and earthly "cisterns" is to be met with in every corner of the land; and also the irreligion that goes along with it.

The Sabbath Day, according to the commandment, is observed and regarded by but a small remnant who have a gracious and believing interest in the crucified and risen Redeemer. To the most, the Lord's Day is either a burden or a holiday. Sabbath observance by families, Church members (in thousands of cases), and communities, is almost a

thing of the past. Sabbath-breakers are not debarred from the Lord's Table in the larger denominations, and laxity in this respect prevails elsewhere. And members of the Royal Family have been repeatedly guilty of unnecessary travelling on God's holy day.

With all the extensive printing of Bibles, the precious Scriptures are to a great extent unknown in the homes of Britain; and daily family worship is held in but few homes throughout the land. Yet old and young have a thirst for other literature. In one County Library in Scotland during the past year, 93,977 volumes of fiction were issued over against 261 religious books. We read as a nation, but we do not read the Word of life.

Then adultery, disobedience to lawful authority by children and adults, theft, pilfering, murder, etc., are common and widespread sins, by which the land is defiled and the Name of the Lord profaned.

Another serious evidence of our low state religiously is our evident indifference to and condoning of anti-Christ, Roman Catholicism in our midst, thus revealing how much we have lost the knowledge of the glorious doctrines of the Gospel of the blessed Saviour as opposed to the deceptions and dangers of Rome. On Sabbath, the 1st of October, nearly 100,000 Roman Catholics gathered from all parts of Britain, at Wembley Stadium, to hear a broadcast from the Pope and for the celebration of the blasphemy of High Mass, in connection with the centenary of what is claimed to be the restoration of the Catholic Hierarchy of England and Wales. This public propaganda in the behalf of anti-Christ is now taken as a matter of course in Protestant Britain. Changed days!

In face of all this, the Lord has been speaking to us in the threat and possible danger of a third World War, political tension in Parliament, the war in Korea, the necessity for once more building up our armaments and national defences, involving many millions of pounds expenditure, the existence of the atomic bomb weapon with indescribable potentialities for destruction, economic difficulties, pit and air disasters, with serious loss of life, and most adverse weather during harvest time. All this has had no effect upon the national conscience and conduct. We have not heard the rod nor who hath appointed it.

By our backslidings and impenitence we have, as a nation, shown deplorable forgetfulness of Him who is the well spring of all spiritual and temporal blessings and who favoured and exalted us in former times, and who so recently, once more, preserved us from the power and oppression of our enemies. The God of providence has continued to sustain the millions in this island of ours; and yet there is no sign that the goodness of God may be leading us to repentance nationally. Our wicked ingratitude in relation to our Divine benefactor is writ large over our carnal, selfish and irreligious conduct as a nation. ". . . The Lord hath spoken, I have nourished and brought up children, and they have rebelled against me" (Isa. i, 2).

Yet we are not unmindful of the fact that the Lord of hosts has left a godly remnant throughout our nation, who are as a dew from the Lord and for whose sakes (in part) we are not exposed to the fiery indignation of heaven, on the scale meted out to Sodom and Gomorrah. Those who love the Name of God and the nation, have been looking in vain since the close of the last war for signs of a genuine and wide-spread national forsaking of iniquity, and turning to God and His righteous ways. Let us not deceive ourselves, the year has shown that the times are dark and may become darker as to the religious and moral state of the nation. Yet brighter times may not be very far distant as we contemplate the future, and look upon the children of our day who may be spared until the latter part of this century. The Most High alone knows the time when He shall arise once more to favour Zion and to turn our captivity, as a nation. "Thou that dwellest between the cherubims, shine forth" (Ps. lxxx, 1).

Justification.*

Article in *British and Foreign Evangelical Review*, July, 1880.

(Continued from page 142.)

2. But, secondly, it is just as clear that some other principle still must be introduced, though it were only to justify the introduction of this first principle of Grace. It cannot be supposed that the sovereignty wherewith this grace of God in the very nature of things must act is a mere arbitrary resolution on the part of God to do anything whatsoever, whether that might be worthy of himself or not. Grace, though sovereign, cannot possibly be an arbitrary principle of procedure, carrying out its purpose at all hazards, whatever damage might accrue to the interests of holiness, or whatever dishonour to the character of God. In justifying the ungodly, it must proceed on some basis of action, some understanding, some ground or reason, sufficient to justify itself. For, if some sufficient ground to which sovereign grace may have regard be not brought forward, it is impossible to vindicate or justify the grace of God in justifying the ungodly. Grace, in proposing to reverse the sentence of condemnation, must be able to justify itself to justice—that justice which pronounced the sentence now about to be reversed. Nor can the wisdom, the faithfulness, the immutability of God be redeemed from sore aspersion, unless a new ground be brought forward sufficient to account for this change of procedure towards the guilty.

For to condemn at one moment and justify the next, however the first may have proceeded from justice and the second from grace, must be an anomaly in government, utterly inexplicable, unless the Judge hath, in so changing and reversing his sentence, admitted into consideration or calculation a new and another principle, confessedly regarded as absent when the sentence of condemnation was pronounced. Save for this, the change must be absolutely arbitrary, reasonless, groundless; either the

* The author of this article, although written under a pen name, is considered to be Dr. Hugh Martin, D.D.—*Editor*.

former sentence of condemnation, or the new sentence of absolution, must be unjust; they cannot both, proceeding on the same ground or basis, be righteous; and on the supposition that the offender had been righteously condemned, his acquittal now must be unjust and unholy. It matters not to reply that it is an act of grace; the question is, how Grace, in achieving this act, can justify herself to Justice, whose acknowledgedly righteous sentence Grace thus presumes to set aside and to reverse.

Now in reply to this the answer is, that there *is* another ground introduced for Grace to recognise in justifying the ungodly—a ground or basis or foundation of procedure additional to any that Justice had under consideration in condemning; and that, therefore, although the sentence of the one is diametrically opposed to that of the other, still they come not at all into collision or contradiction. Grace can vindicate her own decision or deliverance, maintaining its righteousness as resting on this new element, this new foundation.

This second principle thus brought forward is the Suretyship of Christ, the introduction of a mediator, a substitute, a surety. An atoning surety, satisfying Divine justice and redeeming from the curse, himself being made a curse for us, places the work of Grace on a sure, a righteous, a holy foundation. The representation of the sinner at the bar of God by One altogether able to appear in his room, doing so of his own will, and appointed by supreme and sovereign authority to do so—one who is holy, harmless, undefiled, and separate from sinners; a Divine person moreover, having his life in his own power as none but a Divine person could have, able therefore to lay it down himself, in the room and stead of others, able also to expend it in obeying in the room and stead of others, thus bringing in a righteousness available for them; the blood of his ransom, likewise, being the pricelessly satisfying and all-purchasing blood of God, and his righteousness the righteousness of God; a representative and substitute such as this, releasing his clients from the death which he bears in their room and name, and releasing them from needing to achieve the title which by his obedience he secures on their behalf, may well justify the grace of God in justifying the ungodly, and demonstrate that the reversal of the condemning sentence of justice will secure the approbation of justice itself, yea, will be the very dictate and demand and doing of justice now.

We are justified freely by his grace; but it is through the redemption that is in Christ; and Grace reigns through righteousness. We have redemption, even the forgiveness of sins, through his blood. Yea, we are justified freely by his grace, through the redemption that is in Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his justice in the remission of sins, to declare at this time his justice, in that he is both just and the justifier of him that believeth on Jesus (Rom. iii, 24-26).

Introduce this as the meritorious ground—the obedience, namely, and blood-shedding of the Lamb of God, standing in the room of his people, the responsible Head and Husband of the Church, appointed to be so by the offended Lawgiver himself, the Sovereign God—himself God's dear Son, acquiescing of his own accord and with much delight in the position, and sustained in it by the infinite sufficiency of the Eternal Spirit; and divine grace, having respect or regard to such a ground of procedure, appears no more an arbitrary, reasonless thing, choosing to say the opposite of what justice had solemnly said; but reasonable, righteous, and holy, itself even

providing this very surety, and seeing to it that in him all the deliverances of justice shall be justified and executed, all the demands of justice owned and satisfied; providing, also, that through this holy and righteous channel, through the channel of the law made honourable and magnified in the cross and righteousness of God manifest in the flesh, a salvation free and rich, sovereign triumphant, and unchallengeable, shall accrue to the poor and needy, without money and without price.

Such is the meritorious cause or justifying reason of justification by grace. Grace is the originating cause of justification, but the death and obedience unto death of a qualified and willing substitute is the meritorious or procuring cause. Sovereign grace is the free source, imputed righteousness the valid ground. The Father's grace is the fountain; the Son's righteousness is the foundation. The justified transgressor tastes the sweetness of the fountain, tries the security of the foundation. He tastes that the Lord is gracious, unto whom coming as unto a living stone, a foundation elect and precious, he is built up a lively stone, a member of a spiritual house, an acceptable royal priesthood.

Thus we are justified freely by his grace, but we are justified through the redemption, the propitiation, the righteousness of Christ. And thus the sovereign Lord secures his honour, declares his righteousness, vindicates and justifies the holiness of his grace, and establishes for ever the security of his gracious procedure in justifying the ungodly that believe on Jesus.

Here, then, are two principles in the justification of a sinner, altogether new, and unknown in the justification of the unfallen—(first), Grace, sovereign free grace and love, justifying where mere justice must condemn; and (secondly), the surety-righteousness of Christ, making it as thoroughly just and righteous for grace to acquit and accept as for justice to condemn and disown.

And these two principles, the grace of God and the suretyship of Christ, singularly support each other. For it is grace that in seeking to justify the ungodly has provided the suretyship as a ground of justification. And it is this suretyship as the ground of the sinner's justification which justifies grace in justifying the sinner that believeth.

(To be continued.)

Thomas Boston, of Ettrick.*

By REV. D. BEATON.

(Continued from page 146.)

It was allowable in his time for a student who had attended the theological classes for one session and who desired to support himself by teaching, to complete his studies under the superintendence of the Presbytery. Boston determined on this course, and after one month's experience of teaching in Glencairn, he was appointed tutor in 1696 to the stepson of Lieutenant-Colonel Bruce of Kennet, at the salary of a hundred marks per annum. The Bruces of Kennet were the ancestors of the present Lord Balfour of Burleigh, the distinguished Scottish statesman. While at Kennet, Boston did not hide his light under a bushel. The master and mistress being away from home, he thought it his duty to keep family

* This series of articles are reprinted from the *Princeton Theological Review*.—Editor.

worship with the members of the household, while he catechised the servants, pressed the careless to secret prayer, and reproved and warned against sinful practices. He reported the conduct of two servants to the lady, and as they were guilty of cursing and swearing after repeated admonitions, he advised her that it was her duty to reform them, and if they still refused, to dismiss them from her service. This she promised to do, but when the term day came she dismissed the only two servants who had any show of religion, retaining the other two. Needless to say Boston felt this to be "very grievous," but it did not keep him from acting as a faithful monitor to the domestics at Kennet House, for he tells us that one Saturday night the servants had set a fire in the hall for drying their clothes, which they had been washing and which were to remain there until the Sabbath was over. "Grieved with this profanation of the Lord's Day," he says, "I spoke to the gentlewoman: who insinuating, that she had not done without orders what she had done, refused to remove them: whereupon I spoke to the lady, who soon caused remove the clothes and dispose them otherwise."¹⁰ He also took good care that his pupil would not neglect attendance at church; hearing one day that he was not going to the means of grace, Boston made inquiries about the matter, with the result "both the mother and son went to church that day." But Kennet was one of Boston's Ebenezers, where his Lord abundantly blessed him. Writing of this period of his life in his *Memoirs* he says: "The time I was at Kennet, continues to be unto me a remarkable time among the days of my life. Once I fainted there, being on my knees at evening secret-prayer . . . It was a time of much trouble to me, yet in the main a thriving time for my soul." He left Kennet in February, 1697, and in June of the same year he was licensed by the Presbytery of Duns and Chirnside. For two years Boston remained without a call; heritors who did not understand the spiritual teaching of the young preacher, and who by no means relished faithful preaching in the pulpit, did their best to keep the people from having the man of their choice. At last, in 1699, he received a call from the parish of Simprin, and on the 21st September of that year he was ordained to the office of the ministry. A minister could scarcely have entered on a more forbidding sphere of labour. The people were grossly ignorant, and as a result there was a chilling indifference to the exercises of the sanctuary. Nothing daunted, the young minister accepted the call, and as a keynote to his ministerial labours preached his first sermon from the text—"For they watch for your souls as they that must give account." And from that day, there was a watching for souls that hallowed forever Simprin in his memory. He devoted his time to pastoral visitation, studying, praying with and for his people. He instituted prayer meetings and catechisings, and gradually the blighting frosts of a long and dreary spiritual winter began to show signs of passing away. To use the Scriptural figure: "Instead of the thorn there had come up the fir tree, and instead of the briar there had come up the myrtle." When he came to Simprin, there was no family worship held in the place, but ere he left it, worship was kept morning and evening in every home. Those earnest pleadings in secret were not unanswered, and the memory of those days drew from him in after years the acknowledgment: "Simprin was a field which the Lord had blessed; Simprin! O blessed be He for His kindness at Simprin." But diligent as Boston was as a pastor, he was no less diligent as a student. He read the

10. *Memoirs*, p. 26.

De Economia Fœderum of Witsius, and it is not too much to say that it left its impress on his theology. Another book that greatly influenced him was the first part of the *Marrow of Modern Divinity*, to which reference will be made afterwards. His library was not princely in its treasures, but what he lacked in books he made up for in good, honest, original thinking. Booklovers will understand the following from his *Memoirs*: "The first parcel of books I got added to my small library was in the year 1702. The which year, in August, Mr. Simson aforesaid being in my closet, and looking at my book-press, smiled: the which from whatever principle he did it, touched me to the quick, being conscious of my want of a tolerable quantity. Among these were Zanchy's works, and Luther on Galatians, which I was much taken with: and Providence also laid to my hand, about that time, Beza's Confession of Faith. Most of the books mentioned in the 2nd, 3rd and 4th pages of my catalogue yet *in retentis* whose prices are set down with them, were purchased in that year, and the following 1703."¹¹ It was while at Simprin that he set to acquire a knowledge of French from a paper of rules given by a neighbour. He went through the book of Psalms in Hebrew and from the pulpit he delivered those remarkable sermons that were in after years to be used as the substance of the *Fourfold State*. In the quiet of his study, he faced some of the deepest questions of theology, and we have his answers in his remarkable *Miscellaneous Questions and Tracts*.¹² It was while at Simprin he took to himself a wife. "Whenever I saw her," he says, "a thought struck through my heart about her being my wife." It was a married life in which love of husband and wife burned with a beautiful flame, but it was a life which was likewise checkered with sore sorrow. Five children were born to them at Simprin, and two of these were soon laid in the churchyard. In 1706 he received a call from Ettrick, and after serious consideration accepted it. The wrench from Simprin was painful in the extreme, and as he beheld the deep grief of his beloved and attached people, his tears mingled with theirs. "How could my eyes fail," he said, "to trickle down with tears." He bade farewell to them in those impressive words of his Master so suggestive of passing opportunity, "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me, and drink."

On May 1, 1707, Boston began his ministerial labours at Ettrick. He now set his face to a sea of troubles, and as one sees the timid student facing his difficulties one might well wonder from whence came the strong resolution that never faltered until the difficulties vanished or were completely conquered, and the only answer that suits the circumstances is that Boston had learned that "prayer moves the Hand which governs the world." There now began a ministry memorable in the annals of the Scottish pulpit. Through years of strenuous toil, beset with trials of no ordinary kind, the faithful pastor went out and in among his people, breaking to them the bread of life, comforting the sorrowing, chiding their wanderings, but relieving their pain. Boston soon learned that Ettrick was not Simprin. He felt, to use his own words, that he was now from home and that he was but beginning to be a minister of a parish. The people of his new charge, generally speaking, were "naturally smart, and of an uncommon assurance; self-conceited and censorious to a pitch, using

11. *Memoirs*, p. 169.

12. *Works*, Vol. VI.

an indecent freedom with church and state." Opposition came to him from three sources. First, there were the followers of Rev. John MacMillan, the minister of the United Societies (now represented by the Reformed Presbyterians)—these he regarded as a dead weight on his ministry, though in its closing years the opposition was not so marked; the second source of opposition was a heritor supported by two elders, all of whom forsook attendance on the means of grace, though the heritor appears to have relented after Boston had received the call to Closeburn; the third source of trouble was the congregation, which was open to the influences brought to bear on it by the foregoing parties. It is almost needless to add, in view of the above account, that the Sabbath sermons were coldly received, "but remarkable," says Boston, "was the pricking up of ears when anything relative to the public fell in; which was a wounding observe to me." But after years of strenuous toil the faithful pastor could bear testimony to the remarkable change that had come over the people: "They are by far more polished," he says, "in their manners than at that time and much more tractable and easy to me; and fewer scandals fall out among them. The old dissenters continue immovable; but their increasing is ceased." When it is remembered that Boston was "naturally timorous and diffident," the task before him at Ettrick seems too Herculean for a man of his disposition to face, but being a man whose life was steeped in prayer and "eager in pursuit when once engaged," he set his face to the high mountains that lay between him and the fruitful plains of his ardent hopes, and for him, like Napoleon, there were no Alps.

The parish to which Boston was called is a rural one in Selkirkshire. It is a place full of interesting traditions; to students of English literature it recalls James Hogg, "the Ettrick Shepherd." But to the student of ecclesiastical history, it will be always linked with the name of Thomas Boston. During the time of the persecutions, many conventicles were held among the mountains of Ettrick. Peden and Renwick preached at Birkenhope, Dobb's Linn and Talla Linn, and in this way a leaven of godliness was introduced. So that some of the families who had known the truth as it is in Jesus relished the preaching of Boston and did their best to protect him from the malice of his enemies. In the midst of all his trials, Boston did not relinquish his studies, for we find the following entry in his *Memoirs* for the year 1711: "This was the happy year wherein I was first master of a Hebrew Bible and began the study of it." And all along it continued to be his "darling study." In the following year, 1712, the Church of Scotland found herself face to face with a new controversy over the Abjuration Oath. Scotland had now lost her Parliament through the Union of 1707, and the English Parliament—or perhaps more correctly the British Parliament—passed an Act in 1712 imposing the Oath of Abjuration upon all ministers. The intention of the Oath was to safeguard the Queen and secure the Protestant succession to the crown. But if this were all, none would have been more willing to take the oath than the Scottish ministers. It so happened, however, that the Oath was based upon two Acts passed by the English Parliament before the Union, in which it was expressly stipulated that the reigning sovereign should belong to the Church of England. Apart altogether from the excusable hatred of the more orthodox Presbyterians to "black prelacy," the oath was inconsistent with the Treaty and Articles of Union. The matter came up before the General Assembly.

It was at this time under the leadership of William Carstares, a wise statesman, but one who was more governed by the principles of worldly-wise policy than by the simplicity that is in Christ. Boston gives an account of the discussion in the Assembly: "The lawfulness of the Abjuration Oath was debated *pro* and *con* in a committee of the whole house, betwixt the Scruplers and the Clear brethren. All I had thereby was, that the principles on which the answers to the objections were founded, seemed to me of such latitude, that by them almost any oath might pass. The parties were, at that time as I think, at the very point of splitting; till Mr. Carstairs, principal of the college of Edinburgh and clear for the oath, interposed and prevented the rupture; for the which cause I did always thereafter honour him in my heart. For all that I heard advanced to clear the difficulties about it, I still continued a Scrupler; and therefore a little before I came away home, the Act imposing the oath being printed and offered to me at the door of the assembly-house, I bought it on purpose to know exactly the penalty I was like to underlie. Being come home, I did this day spend some time in prayer for light from the Lord about that oath. And thereafter entering on to read the prints I had on it, in order to form a judgment about it, I immediately fell on the act, whereby it was first of all framed and imposed; and finding thereby the declared intent of the oath to be, to preserve the act inviolable on which the security of the Church of England depends, I was surprised and astonished; and upon that shocking discovery, my heart was turned to loathe that oath which I had before scrupled." The penalty for refusing to take the oath was £500, more money, says Boston, than ever he had received as salary, but his mind was made up as to his course. The sorely tried pastor "being wrestled out of breath with the parish" looked forward to the impending banishment, or whatever punishment the Government would inflict, with equanimity, as a relief out of his present distresses. At last the fateful day came, December 1,¹³ the last day for taking the oath, but the Government found so many Scruplers that they wisely refrained from exacting their fine. So passed away another dark cloud from the Ettrick pastor's firmament and Boston continued a Non-jurer till the day of his death.

(To be continued.)

Providence and our Worldly Callings.*

By REV. JOHN FLAVEL (1677).

THUS you hear how instrumental Providence hath been in ordering the means and occasions of the greatest mercies for your souls. Let us now take into consideration another excellent performance of Providence, respecting the good of your bodies and souls too, in respect of that employment and calling it ordered for you in this world; for it hath not only an eye upon your well-being in the world to come, but upon your well-being in this world also, and that very much depends upon the station and vocation to which it calls you.

13. *Memoirs*, pp. 263, 264.

* From the book, *The Mystery of Providence*, by Flavel,—Editor.

Now, the providence of God, with respect to our worldly callings, may be displayed very takingly in the following particulars:

1. In directing you to a calling in your youth, and not suffering you to live an idle, useless, and sinful life, as many do, who are but burdens to the earth, the wens of the body politic, serving only to disfigure and drain it, to eat what others earn. Sin brought in sweat (Gen. iii, 19). But now not to sweat increaseth sin (II Thess. iii, 12). He that lives idly, cannot live honestly, as is plainly enough intimated (I Thess. iv, 11, 12). But when God puts men into a lawful calling, wherein the labour of their hands or heads is sufficient for them, it is a very valuable mercy, for thereby they eat their own bread (II Thess. iii, 12). Many a sad temptation is happily prevented; and they are ordinarily furnished by it for works of mercy to others: and surely it is more blessed to give than receive.

2. In ordering you to such callings and employments, in the world, as are not only lawful in themselves, but most suitable to you. There be many persons employed in sinful trades and arts, merely to furnish other men's lusts: they do not only sin in their employments, but their very employments are sinful; they trade for hell, and are factors for the devil. Demetrius and the craftsmen at Ephesus got their estates by making shrines for Diana (Acts xix, 24, 25), that is, little cases or boxes, with folding leaves, within which the image of that idol sat enshrined. These were carried about by the people in procession, in honour of their idol. And at this day, how many wicked arts and employments are there invented, and multitudes of persons maintained by them, merely to gratify the pride and wantonness of a debauched age!

Now, to have an honest, lawful employment, wherein you do not dishonour God in benefiting yourselves, is no small mercy. But if it be not only lawful in itself, but suited to your genius and strength, there is a double mercy in it. Some poor creatures are engaged in callings that eat up their time and strength, and make their lives very uncomfortable to them: they have not only spending and wasting employments in the world, but such as allow little or no time for their general calling; and yet all this doth but keep them and theirs alive. Therefore, if God hath fitted you with an honest employment, wherein you have less toil than others, and more time for heavenly exercises, ascribe this benefit to the special care of Providence for you.

3. In settling you in such an employment and calling in the world, as possibly neither you nor your parents could ever expect you should ever arrive at. There are among us such persons as, on this account, are signally obliged to divine Providence. God hath put them into such a way, as neither they nor their parents ever projected. For, look, as the needle in the compass turns now this way, then that way, and never ceases moving till it settle to the north point, just so it is in our settlements in this world. A child is now designed for this, then for that, but at last settles in that way of employment which Providence designed him to. How strangely are things wheeled about by Providence! Not what we, or our parents, but what God designed shall take place. Amos was very meanly employed at first, but God designed him for a more honourable and comfortable calling (Amos vii, 14, 15). David followed the ewes, and likely never raised his thoughts to higher things in the days of his youth; but God made him the royal shepherd of a better flock (Psalms lxxviii, 70, 71). Peter and Andrew

were employed as fishermen, but Christ called them from that to a higher calling, to be fishers of men (Matt. iv, 18, 19). Pareus, when he was fourteen years old, was, by the instigation of his step-mother, placed with an apothecary; but Providence so wrought that he was taken off from that, and fitted for the ministry, wherein he became a fruitful and eminent instrument to the church. James Andreas was, by reason of his father's inability to keep him at school, designed for a carpenter; but was afterwards, by the persuasion of his friends, and assistance of the church stock, sent to Stutgard, and thence to the university, and so arrived at a very eminent station of service in the church. A master builder, Æcolompadius, was, by his father, designed for a merchant; but his mother, by earnest entreaties, prevailed to keep him at school; and this man was a blessed instrument in the reformation of religion. I might easily cite multitudes of such instances, but a few specimens may suffice.

4. In securing your estates from ruin, "Hast thou not made an hedge about him, and all that he hath?" (Job i, 10). This is the inclosure of Providence, which secures to us what, by its favour, we acquire in the way of honest industry.

5. In making your calling sufficient for you. It was the prayer of Moses for the tribe of Judah, "Let his hands be sufficient for him" (Deut. xxxiii, 7), and it is no small mercy if yours be so to you. Some there be that have work, but not strength to go through with it; others have strength, but no employment for it: some have hands and work for them, but it is not sufficient for them and theirs. If God bless your labour, so as to give you and yours necessary supports and comfort in the world by it, it is a choice providence, and with all thankfulness to be acknowledged.

If any that fear God should complain, That although they have a calling, yet it is a hard, laborious one, which takes up too much of their time, which they would gladly employ in other and better work, I answer: 1. It is likely the wisdom of Providence foresaw this to be the most suitable and proper employment for you; and, if you had more ease and rest, you might have more temptations than now you have. The strength and time which are now taken up in your daily labours, wherein you serve God, might otherwise have been spent upon such lusts wherein you might have served the devil. 2. Hereby it may be your health is the better preserved, and natural refreshments made the sweeter to you: "The sleep of a labouring man is sweet to him, whether he eat little or much; but the abundance of the rich will not suffer him to sleep" (Eccles. v, 12). 3. And as to the service of God, if your hearts be spiritual you may enjoy much communion with God in your very employments, and you have some intervals and respites for that purpose. Have you not more spare hours than you employ to that end?

But you may complain, All my labour will scarcely suffice to procure me and mine the necessaries of life. I am kept short and low to what others are; and this is a sad affliction.

Though the wisdom of Providence hath ordered you a lower and poorer condition than others, yet, 1. Consider how many are lower than you in the world; you have but little of the world, yet others have less. Read the description of those persons (Job xxx, 4, etc.). 2. If God hath given you but a small portion of the world, yet, if you be godly, he hath promised never to forsake you (Heb. xiii, 5). 3. Providence hath ordered that

condition for you which is really best for your eternal good. If you had more of the world than you have, your heads and hearts might not be able to manage it to your advantage. A small boat must have but a narrow sail. You have not wanted hitherto the necessities of life, and are commanded, "having food and raiment," though none of the finest, "to be therewith content." "A little, that a righteous man hath, is better than the riches of many wicked" (Psalms xxxvii, 16); better in the acquisition, sweeter in the fruition, and more comfortable in the account.

Well then, if Providence hath so disposed of you all, that you can eat your own bread, and so advantageously directed some of you to employments, that afford not only necessities for yourselves and families, but an overplus for works of mercy to others, and all this brought about for you in a way you did not project, let God be owned and honoured in this providence. Will you not henceforth call him, "My Father, the Guide of my youth?" as it is Jer. iii, 4. Surely it was the Lord who guided you to settle as you did in those days of your youth. You reap at this day, and may to your last day, the fruits of those early providences in your youth.

Now see that you walk answerable to the obligations of Providence in this particular; and see to it in the fear of God, that you abuse not any of those things to his dishonour, which it hath wrought for your comfort. To prevent which I will here drop a few needful cautions, and shut up this particular.

(1). Be not slothful and idle in your vocations. It is said Augustus built an Apragopolis, a city void of business; but I am sure God never erected any city, town, or family, to that end. The command to Adam (Gen. iii, 19), no doubt reaches all his posterity: and gospel-commands back and second it upon Christians, "Not slothful in business" (Rom. xii, 11, and II Thess. iii, 11). If you be negligent, you cannot be innocent. And yet,

(2). Be not so intent upon your particular callings as to make them interfere with your general calling. Beware you lose not your God in the crowd and hurry of earthly business. Mind that solemn warning, "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. vi, 9). The inhabitants of Cnecock, a dry island, near Athens, bestowed much labour to draw in a river to water it, and make it fruitful; but, when the sluices were opened, the waters flowed so abundantly, that it overflowed the island, and drowned the inhabitants. The application is obvious. It was an excellent saying of Seneca, I do not give, but lend myself to business.

(3). Remember, always, that the success of you callings and earthly employments is, by the divine blessing, not human diligence alone. "Thou shalt remember the Lord thy God; for it is he that gave thee power to get wealth" (Deut. viii, 18). The devil himself was so far orthodox as to acknowledge it: "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands," etc. (Job i, 10). Recommend, therefore, your affairs to God by prayer: "Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass" (Psalms xxxvii, 4, 5), and touch not with that which you cannot recommend to God by prayer for a blessing.

(4). Be well satisfied in that station and employment in which Providence hath placed you, and do not so much as wish yourselves in another. "Let every man abide in the same calling wherein he was called" (I Cor. vii, 20). Providence is wiser than you, and you may be confident hath suited all things better to your eternal good than you could do, had you been left to your own option.

Indiscriminate Charity.

By the REV. J. P. MACQUEEN.

IN these days of widespread confusion, upheaval, and unsettlement in the international sphere, it does not require outstanding penetrating spiritual discernment on the part of any truly-exercised Christian to perceive that Satan, through human agency, is actively engaged, as never perhaps before, in trying to blur, and ultimately obliterate, all distinction between the eternal truth as it is in Jesus on the one hand, and every species of heretical religious falsehood on the other. He is effecting his undermining purpose all too successfully by means of the propagation of a false, spurious, indiscriminate charity. One outstanding ecclesiastical instrument he has evolved for his satanic purpose, in this connection, is the organisation known as the World Council of Churches. The majority of the personnel of this ecclesiastical society are notorious intellectually—brilliant and scholarly Modernists, who are experts in seeking to disprove the supernatural origin and nature of the Bible by exactly the same methods as characterised the atheistical attacks on the Word of God by such professed infidels as Voltaire, Tom Paine, Ingersoll, and George Bernard Shaw. This satanic enterprise would not be half as successful, however, if all who composed the personnel of the society were labelled Modernist, so the great adversary has succeeded in getting those to become members who would scorn and resent to be called anything else than evangelical. Modernism itself, as baptized infidelity, is blatant enough in its hypocrisy and deception, but what are honest men to think of so-called evangelicals who join their ranks? What have evangelicals to do with this un-Christian Modernist Council? The Modernist is an unregenerate unbeliever, hypocritically masquerading as a Christian.

To come as near home as our native Scotland, for instance, it was amazing enough to find Rev. Prof. Renwick, in the Free Church General Assembly for 1950, actually rebuking the Rev. K. A. MacRae, M.A., Stornoway, and the Lewis Presbytery generally, for opposing and exposing the Arminianism of the Faith Mission, but it was still more astonishing to find him taking up a somewhat similar attitude to the same person, and people, relative to the notoriously un-Scriptural World Council of Churches. The Faith Mission people have never attempted to disguise the fact that their testimony is Arminian, and their practice Antinomian, yet we find Prof. Renwick at the Assembly declaring that the testimony of the Faith Mission is also the testimony of the Free Church, and be it noted that Prof. Renwick is a theological teacher of the future ministers of the Free Church of Scotland.

The Faith Mission preachers are in the line of the Wesley brothers, doctrinally, yet John and Charles Wesley did not hesitate to stigmatise the doctrines of Divine election, predestination, and particular redemption as

"the horrible decrees of Calvinism," evidently not having the moral courage, or even the common honesty, to blame the Bible for these decrees. One does not expect much discernment from a theological professor who could say at this time of day that "the two parts of the world in which the Roman Church is not making much progress are the democratic nations of the British Commonwealth and the United States," whereas recent statistics released in both countries, relative to the multiplication of nunneries, monasteries, priests, nuns, and so on, reveal the exact opposite, apart from the fact that the British and United States newspaper press, generally, dare not criticise adversely, or offend, the Vatican in any way, even when, under the Franco régime in Spain, human beings are burnt alive after being soaked in petrol; despite the fact that this is in black and white in Hansard's, after being discussed in the British House of Commons. Dr. Rattenbury, in his *Wesley's Legacy to the World*, page 95, is gleeful in recording that "it was these grand hymns (of the Wesleys) rather than their scathing satires that did most to destroy Calvinism in England and to deliver religion from the nightmare of the 'horrible decrees'." Yet Wesleyanism and the Faith Mission are lauded to the skies by certain writers in the pages of the *Free Church Monthly Record*, while Free Church ministers have subscribed the Calvinistic Westminster Confession of Faith as their confession of faith. We hear a great deal to-day about the Free Church Testimony, and I wonder if anybody knows what it is, or what doctrines it testifies to. Present-day ecclesiastical history in Scotland is vindicating the truth that the Calvinistic constitution of the historic Presbyterian Church in Scotland was continued unimpaired and unequivocal in the Free Presbyterian Church of Scotland, and no where else, despite loud professions to the contrary. The formation and perpetuation of the Free Presbyterian Church of Scotland are thus not an ecclesiastical crime, nor the outcome of rash precipitancy and schism, as some Free Church propagandists would have us believe, but a Scriptural testimony initiated and continued by the Holy Spirit, deny who dare. The Church of Scotland, through the Faith Mission in Lewis, is sweeping Free Church people within its pale; a Divine chastisement for telling their people to avoid our Church. When certain Free Church ministers and missionaries urge their people to attend the services of the Modernist Church of Scotland, when they cannot be in that part themselves, but to avoid the Scriptural services of the Free Presbyterian Church of Scotland as they would the plague, need anybody be surprised at Divine chastisements upon them.

In all the present-day ecclesiastical movements, conferences, and conventions, to obliterate all distinction between Divinely-authoritative Biblical Christianity (or evangelical Calvinism), and every heretical imitation of true religion, Satan has undoubtedly in view the forestalling of the Holy Spirit in building again Zion, by organising a world church of his own invention labelled, "The Re-United Church of Christendom," with the Pope of Rome as the ecclesiastical head of this modern Tower of Babel. Part of his method, in this connection, is the initiating of spurious religious revivals, through the instrumentality of false doctrine, swelling the ranks of the enthusiasts for external ecclesiastical union at any price, each individual believing, doctrinally, what suits his, or her, own notions of propriety. This is by far one of the most dangerous movements of our day, to undermine true Christianity. We all need to be prayerfully on guard against its subtle sophistry. As Matthew Henry said: "Peace is such a

precious jewel that I would give anything for it, but truth." "Buy the truth, and sell it not." Yet some Free Church theological professors seem to have a benign tolerance of other religions, while cherishing prejudice against the Scriptural religion of the Free Presbyterian Church of Scotland. Is this the fruit of supernatural grace? Let conscience answer, as it must on the great Day.

We also need to warn our readers, in this connection, against the plausible fiction and sophistry that earnestness and sincerity in those disseminating religious falsehoods must claim our admiration, and actually save the propagators themselves. They certainly have a claim on our pity and our prayers, but none on our admiration, nor will their earnestness and sincerity save them, any more than the delusion that a certain bottle of poison contained a most salutary restorative tonic would save the mistaken partaker from the fatal consequences of his error. In the same category is the false view that a life-long active devotion to a so-called religious ideal is sure proof of the approval of Heaven. For instance, there are those who quote the ceaseless life-long labours of John Wesley as a sure proof of the righteousness of his cause, whereas we would like to know who required at his hands his activities with regard to the propagating of such false doctrines as baptismal regeneration, prayers for the dead, and the exclusive validity of episcopal ordination and baptism. As well might one praise the so-called "Jehovah's Witnesses" for their self-sacrificing, self-denying, ceaseless activities in propagating their blasphemous errors. The present writer knows of an Anglo-Catholic vicar who, though a healthy powerful man in the very prime of life, brought himself to a state of nervous breakdown through sleepless overwork, in Romanizing his church; each step in this devoted activity being a step of disobedience to his own ordination vows. Is such conduct admirable, or praiseworthy, and when and where is the present-day religious world going to draw the definite Scriptural line of demarcation between a spurious counterfeit religion, however ardently and earnestly embraced, and true genuine Christian doctrine?

Let the deluded victims of the present-day spurious indiscriminate charity lay seriously and prayerfully to heart that there is one thing that the Most High will never sacrifice, even for the sake of the salvation of precious immortal souls, and that is His own inspired and infallible Word, for "Thou hast magnified thy word above all thy name" (Ps. cxxxviii, 2). There is a Gaelic proverbial saying, "Generous at the expense of other people's leather," but dare we be generous and broadmindedly hospitable to false doctrine at the expense of God's Holy Word, that liveth and abideth forever. Let us, who are Free Presbyterians, always remember that to compromise one iota, or to cease to perpetuate our distinctive Scriptural denominational testimony, for the sake of mere external union, in these days of spurious charity, is to be guilty of treacherous betrayal and sin against God. May we earnestly plead, like Rev. R. M. McCheyne, to be made as holy in heart, lip, and life, as it is possible for a human being to be on this side of Heaven, while at the same time praying for a world-wide outpouring of the Holy Spirit for the building again of Zion on the basis of eternal truth. The chief cause of this present-day indiscriminate charity is undoubtedly lack of a definite personal experience of supernatural conviction of sin and regeneration, with the consequent lack of an abiding sense of the exceeding sinfulness of sin as committed against an infinitely

holy, omniscient and omnipresent God. Let us guard against sanctimonious religiosity, as Satan's counterfeit of true religion!

Let us conclude with the words of the late godly and scholarly Rev. Prof. J. Gresham Machen, D.D., Litt.D.:—"The really serious attack upon Christianity has not been the attack carried on by fire and sword, by the threats of bonds and death, but it has been the more subtle attack that has been masked by friendly words; it has not been the attack from without, but the attack from within. The enemy has done its deadliest work when he has come with words of love, and compromise, and peace."

When and Where Not to Read the Bible.

By REV. JOHN COLQUHOUN, Glendale.

To hint, as the title of this article does, that there is any place where one should not read the Bible, may, at first sight, cause something of a shock. Nevertheless it is true that there are places where one has no right to read his Bible. One of these places is the House of God during the time of preaching and prayer. The present writer has to acknowledge that, in his own congregation, he is not troubled with this un-Scriptural and unbecoming practice, but he has been made painfully aware of it in various places, when, occasionally, an adherent, a member, or even an office-bearer, will take up his Bible during the sermon, and continue to read it until his attention is drawn, in some form or another, to the fact that he is being noticed and is on the verge of receiving a well-merited rebuke.

The Holy Ghost, through Solomon, says that, "To everything there is a season, and a time to every purpose under the heaven" (Eccles. iii, 1). The preaching of the Word, which has a season and a time for attending to it, is a means of grace set up by the Lord Himself to awaken poor sinners and to revive those who are already in Christ. When any person goes to where the preaching of the Word is, he professes to go to hear for his soul's good, and his going should be accompanied with prayer that the Lord would bless the preaching to him. What are we to say to the profession and prayers of such a one, when, instead of listening to the preaching of the gospels, he calmly sits down to his own private devotions by reading his Bible and ignoring that on which he is supposed to have been asking God's blessing? To our mind it is a daring example of running upon the thick bosses of the Almighty's bucklers, which is bound to have serious consequences to the one so acting. The practice is not merely improper and in very bad taste, but amounts to a violation of the decency and order which the Most High has required in His House, and a forgetting of the truth that "holiness becometh thine house, O Lord, for ever."

The practice is positively forbidden in the *Westminster Directory for the Public Worship of God*, where it is said, "The public worship being begun, the people are wholly to attend upon it, forbearing to read anything, except what the minister is then reading or citing; and abstaining much more from any private whisperings, conferences, salutations, or doing reverence to any person present, or coming in; as also from all gazing, sleeping, and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God." When we have such a clear statement on the matter in one of the subordinate standards of the

Church in Scotland, to say nothing of the dictates of common sense and decency, one is surprised to find any person indulging in the habit, and we believe, when the evil is pointed out it will serve as a corrective to such as have been doing it thoughtlessly.

Others, however, have been known to do it out of contempt for the preacher and his preaching. This is a very serious matter for such as are guilty of it, for, if the preaching is in accordance with the Word of God, they are guilty, not only of unbrotherly and un-Christian conduct, but of insulting the Majesty of Heaven by a gross violation of the order which belongs to His House. Such conduct, whether arising from carelessness or contempt, grieves not only the heart of a godly preacher, but it does more. It grieves away the Spirit of God. When the practice is persisted in, the only obvious course for the preacher is to rebuke it, and in that way to show that, in faithfulness to his Master and to the never-dying soul of the culprit, such conduct will not be tolerated, and, when that is done in a Christian spirit, we believe that the average person guilty of the practice will not need a second rebuke. The exception, however, is a sure indication of a hardened spirit which is the very antithesis of the Spirit of Christ, and, generally speaking, is to be found with those who, however diligent in reading their Bibles in the House of God, seldom read them at home. "Let all things be done decently and in order."

Toileachas Spioradail.

Leis an Urr. ANDREA GRAY.

THA sinn a meas nach eil neach cho mi-thoilichte riu-san aig am bheil an t-aobhar is motha a bhi toilichte; tha am miannaibh air an ceangail cho mòr ris na nithean tha bhos 's nach eil an guth sin uair air bith air a chluinntean na'm measg, "Is leoir e, agus tha mi sàsuicht'." Tha mi a meas gu bheil sin gu h-iomlan a co-fhreagradh ris a bheachd fhaoin am measg Chriosduidhean agus feadhan eil, na'm bitheadh aca a leithid so de chuibhrionn dhe'n t-saoghal nach bitheadh iad mi-thoilicht' ni's motha, ach gu'n imicheadh iad gu sàmhach air an t-slighe, oir gur e bonn am mi-thoileachas (mar a tha iad ag ràdh) cion cuibhrionn iomchuidh anns an t-saoghal. Cha'n abair mi ribh ach an ni th'air aithris mu Alasdair Mòr (Iompaire na Gréig) an deigh dha'n saoghal uile a chosnadh, bha e cho fad bho bhi toilicht' agus gun do shuidh e sìos a gul a chionn nach robh saoghal eil ann ri chosnadh. Agus creidibh mi, tha so na ni nach gabh àicheadh, mar a h-urrainn dhuit a bhi toilicht' anns an t-suidheachadh a tha làthair tha e eu-comasach dhuit a bhi toilicht' 'n uair a tha do shuidheachadh ni's fearr; Cha'n eil ann ach mealladh Shàtain fodh bheil oleas do mhi-thoileachas air fholach. Ach air an son-san aig am bheil am pailteas de nithean an t-saoghail so, sparradhmaid an earail so orra, "Na saothraich gu fàs saoibhir," Gnàth. xxiii, 4, ni nach eil sibh toileach gabhail ris, ged a tha e cinnteach, mar a tha e'g innseadh dhuinn an sìd, gur e th'ann an saoibhreas ach ni nach eil ann. Nis tha so ro-shoilleir, gu bheil feum air a bhi sparradh orra-san aig am bheil pailteas de'n t-saoghal iad a bhi toilicht', far am bheil Pòl ag ràdh, "Is aithne dhomh mar an ceudna pailteas a mhealtuinn." Dh'fhaodadh cuid a smuainteachadh nach bu leasan mòr sin, ach creidibh mi, tha e mòr, mur eil ni's motha na'n aon

ud leis am bheil sinn a sparradh a bhi toilichte orra-san a tha bochd anns gach crannchur agus staid anns am faod iad tuiteam an so a bhos. Bitheadh aithne agaibh air a so, tha'n latha a tighinn anns an aidich sibh Gliocas neo-chrìochnach ann a bhi ga'r stiuradh gu ruig neamh anns an rathad so. O! thugaibh do Chrìosd làn chothrom ann a bhi frithealadh a mach bhur crannchur agus bithibh riarachaid' le bhi air bhur riaghladh Leis-san, an Ti is E an Comhairlich iongantach sin, ged a threoraicheas e sibh ann an slighe nach aithne dhuibh, gidheadh gabhaibh comhairle Chrìosd le creidimh gun amhrus, oir cha'n aithne dha ciod e bhi mealladh na dh'fheitheas air.

Bithibh ag iarraidh a bhi toilichte, oir is e neamh e air a thoirt a nuas gu talamh: oir ciod e aoibhneas agus beannachd na muinntir a tha shuas? Tha e co-sheasamh anns an aon fhocal so "Toileachas." Tha nis gach eùrum, gach gràin, agus gach mìann ach aon air an toirt bh'uatha. O! ciod i bheatha dh'fheumas i bhith, a bhi'g òl as na h-aimhnichean sòlais! Am b'aithne dhuibh, na'n do leugh thu riamh, mu leithid sin de dh'amhainn, aig am bheil a h-uisgeachan nan tlachd agus nan sòlas fìorghlan? Amhainn aig an suidh sinn sìos agus am bi sinn air air deanamh thar tomhas aoibhneach leis na comhfhurtachdan sin a tha sruthadh bho ghnuis-san, agus a shealbhaicheas sinn sìorruidheachd neo-chrìochnach de dh'aoibhneas agus de sholus a sruthadh a steach, agus de dh'ìoghnadh agus de mholadh a sruthadh a mach. Creidibh mi, tha dìoghlum a Chrìosduidh ni's fearr na fion-fhoghar an neach a chuirear air chul. "Is fearr beagan aig an duine ionraic na saoihbheas mhòrain dhroch dhaoine": oir is e teachdaire dòchais a th'ann de'n t-saoibheas mhaireannach sin a bheir Crìosd seachad. Agus do bhrìgh gur e toileachas cleachdadh na muinntir a tha shuas, bitheadh e na cleachdadh na muinntir a tha bhos, chum agus gu'm bi aonachd agus co-reite mhilis eadar cleachdadh an tighe àird sin agus cleachdadh an tighe ìosal so, chum agus gu'm bi ar n-anamaibh air an aonadh Ris-san a tha cùbhraidh le uile mhin-dhus ceannaiche nan spìosraidh, agus aig am bheil fàileadh mirr agus àlos dhe thrusgan. Creidibh so, tha gu h-aithghearr uine a teachd gu crìch agus tha sìorruidheachd a tighinn. Bitheadh an Crìosduidh a toirt comhfhurtachd dha fein le so, tha sìorruidheachd aig laimh, 'n uair a chluinneas iad an guth sin, agus an fhìrinn air a seallachadh le mìonnan an aingil, *cha bhi aimsir ann ni's mò*. Thigeadh an latha luachmhor sin agus sìubhladh gach latha eile seachad. *Eadar-theangaichte le Iain Mac a' Chombaich.*

Notes and Comments.

Persecution of Protestants in Quebec Province.

We place on record the following account of modern persecution of Protestants in Quebec Province, in the Dominion of Canada, as given in the daily newspaper, *The Telegram*, Toronto, for 21st August, 1950, a copy of which lies before us as we write.

On Saturday evening, of the 19th August, 1950, a Baptist meeting was violently broken up by a mob of youths in the town of La Sarre in the north-west part of Quebec Province. The Baptists were led by Pastor L. G. Barnhart. The four men and three women, along with the pastor, were jostled and pushed by the mob. Lighted fire-crackers were hurled at

them and their Bibles and other books were torn from their hands. A few minutes before the meeting at 7.30 p.m., prosperous looking men in big motor cars began to pull up across the street from the Victoria Hotel, where the Baptists hold their meetings on a vacant corner. Then a gang of youths began to gather at the corner. Pastor Barnhart and others parked their car and gathered in a little knot at the corner.

They began to sing and the youths started to dance around them, waving their hands and screaming abuse. Then the pastor began to preach. The crowd, now nearly 200 people, with the violent elements, jostled the Baptists and laughed and jeered. Suddenly there was a splutter of red flame and fire-crackers began to explode around the Baptists. The crowd hurled crackers straight at Mr. Barnhart. They exploded in his face and bounced off his clothes. Suddenly Mr. Barnhart's hymn book was snatched from his hand and sent hurtling over the crowd where it was trampled in the dirt. A gang of youths charged the pastor and sent him staggering. The crowd yelled with delight as a half-drunk lumberjack grabbed the small preacher by the shirt-front and yelled abuse into his face. Mr. Barnhart called off the meeting. Youths seized the bumpers of his car and rocked it from side to side, and every time he tried to back out they pushed the car against the curb. Mrs. Barnhart appealed to the crowd, but she was greeted with screams and abuse. Then someone let the air out of one of the back tyres. Mr. Barnhart tried to fix it and fire-crackers were thrown in his face. The jack was kicked away from under the car and the pastor's hand was crushed between the tyre and the fender.

Although the town council of La Sarre promised the evangelists protection, the town's six-foot constable, Edward Carpentier, did not appear until nearly ten o'clock, when the preacher was still trying to get away. Mr. Barnhart put his head inside the trunk of the car to get at some tools, and the catch was knocked free so that the trunk cover crashed down on the back of his head. White and shaken, the Baptist minister held his head for a moment while the crowd roared with laughter. The policeman laughed with the crowd. Ultimately Mr. Barnhart and his wife managed to get away in a taxi. As the reporter of the *Toronto Telegram* left the town, a stone crashed against his car and someone shouted, "Go back to Ontario." This ends the report.

We can hardly believe that such conduct took place in a British Dominion in the year 1950. But we do believe every word of this report as matters are in Roman Catholic Quebec Province. The policy of the Vatican towards Protestants was carried out here as far as possible. When Rome rules, and where conditions are favourable, then *heretics* must be exterminated. Such diabolical treatment of a Protestant pastor in Quebec clearly reveals that it is hypocrisy and a lie for the R.C. Church to-day to call upon the free nations of the world to help in preserving the *freedom of mankind* from the oppression of Communism. The Pope does not believe in freedom of conscience, worship, etc., for any but the dupes of the priest, and the freedom that even Roman Catholics have, is just slavery. And no wonder the godless "hammer and sickle" of Russia are being allowed in the judgment of God and in His wrath, to smash down and cut to pieces the Roman Catholic Church organisation in many lands in Europe. What Rome has sown of persecution, she is now beginning to reap in being persecuted. Quebec in God's own time will come under His judgment too, in whatever form He sees fit.

The Scottish Covenant.

As has been indicated in the pages of this magazine, we have reasons for withholding support from the Scottish Covenant movement. And added cause has been given for our attitude since our Synod met last May. We now quote from "Notes of the Month" in the September issue of the *Original Secession Church Magazine*:—

"Withdrawals from the Covenant.—One or two persons have lately withdrawn their support from the Scottish Covenant. They appear to have resented the action of Mr. John McCormick and his companions, who during a visit to the United States, sought the help of Colonel Robert McCormick and Cardinal Spellman for the cause. Mr. Douglas Young, the poet and nationalist, while deprecating the repudiation of those signatories, admits that the action of the transatlantic travellers was at least dubious. He points out that the Covenant binds its signatories to do all they can to procure a Parliament for Scotland *in all loyalty to the Crown and within the framework of the United Kingdom*. 'It is very much a question,' he continues, 'in view of the terms of that pledge, whether Mr. John McCormick and his companions should have solicited the interest of Colonel Robert McCormick of Chicago, controller of a propaganda machine for long notoriously hostile to our monarchy'."

American Congressmen and R.C. Electors.

Joseph Harsh, the well-known U.S.A. commentator, speaking on the B.B.C. Service on Friday, the 4th August, referred to a proposed loan of money by the American Government to General Franco's Government in Spain. He stated that there was much opposition to the loan in Congress, yet many Congressmen (the equivalent of British Members of Parliament) were afraid of voting *against* the loan in case they might offend their Roman Catholic electors. Mr. Joseph Harsh is an authoritative and reliable speaker on American affairs and his observation as noted above is not the expression of an opinion but a statement of fact, as to the Roman Catholic pressure which follows many Congressmen in the discharge of their political and civic duties. Undoubtedly there has been persistent influence behind the scenes by the Roman Catholic Church upon the American authorities, to grant such a loan, in face of official American distaste for Franco and his régime. This loan would assist in enabling Franco to keep in power as the Pope's vassal. We understand that it was virtually granted in September, but that President Truman, by procedure available to him, blocked the carrying out of this loan.

Church Notes.

Communions.

December—First Sabbath, London. *January*—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—Second Sabbath, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie, London and North Tolsta. *April*—First Sabbath, Portnalong and Breaslete; second, Fort William; third, Greenock; fourth, Glasgow; fifth, Wick.

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 3rd December, the following services have been arranged (D.V.), to be conducted by the Rev. Finlay MacLeod, Dornoch, and the Rev. James A. Tallach, Kames:—Thursday, 30th November, 7 p.m.; Friday, 1st December, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 2nd December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 3rd December, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 4th December, 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:—

Sustentation Fund.—G. B., Helensburgh, 10/-; Miss M. MacK., I.D. Hospital, Paisley, £1; Mr. R. MacL., Collam, Stockinish, £2; Mr. J. MacL., 1570 Waldon Road, Westminster, B.C., £2 10/-; Glasgow Friend, o/a St. Jude's Congregation, £3.

Home Mission Fund.—Mr. R. MacL., Collam, Stockinish, £2; Glasgow Friend, o/a St. Jude's Congregation, £2.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. R. MacL., Collam, Stockinish, £1; Mr. J. MacL., 1570 Waldon Road, Westminster, B.C., £2.

Organisation Fund.—Mr. J. MacL., 1570 Waldon Road, Westminster, B.C., £2.

Jewish and Foreign Missions.—A Kames Adherent, for S.A. Mission, £2; Friend, Stornoway, £1; Mr. R. MacL., Collam, £2; Mr. J. MacL., Westminster, B.C., £3; Staffin Prayer Meeting Collection, per Mr. A. MacKay, £6; M. M., Melbost, o/a Stornoway, per Mr. D. G. MacKenzie, £5; Glasgow Friend, o/a St. Jude's Congregation, £3 10/-; Dr. E. C., Wyvis Lodge, Huntercombe, Bucks., £2 10/-.

Free Distribution Fund.—Mr. W. MacD., Balintore, 5/-; Mr. D. MacL., The Old Manse, Kinlochbervie, 7/6.

Magazine Fund.—Mrs. K. MacL., in loving memory of my beloved Father, £1.

Synod Proceedings Fund.—From Two Friends, per Rev. F. MacLeod, 9/6.

The following lists sent in for publication:—

Applecross Church Repair Fund.—The Treasurer acknowledges with grateful thanks, per Rev. J. A. MacDonald:—Macleans, Vancouver, late of Toscaig, Applecross, £10; A Friend, Lochcarron, £1; Collecting Card from Cpl. D. N. Dunbar, Royal Signals, £1 10/-; A Friend at Communion, £1; Kate MacRae, Camustiel, £1; and £1 for Sustentation Fund.

Breasclete Church Repairs Fund.—Mr. F. Smith, Breasclete, acknowledges with sincere thanks the following donations:—Mr. and Mrs. M. MacL., The Bungalow, Tolsta Chaolais, £5; Mr. D. Maclean, 28 Breasclete, £4; Miss I. MacL., 17 Tolsta Chaolais, £5; Mr. P. MacL., 17 Tolsta Chaolais, £2; Mr. G. and Family, 549 Lipton Street, Winnipeg, in loving memory of the late Mr. and Mrs. D. MacIver, 6 Breasclete, Lewis, £2.

Dornoch Congregational Funds.—Mr. G. Grant thankfully acknowledges for above fund, 10/- from Miss MacGuffie; Friends, N.S.W., Australia, £8; Mr. F. Matheson, Sydney, £1 12/6.

Edinburgh Manse Purchase Fund.—Mr. H. MacDougall, Hon. Treasurer, has much pleasure in acknowledging the following donations:—A Friend, Newcastleton, per Mr. J. MacKay, £5; A. Laing, c/o Jarvie, 104 North Hanover Street, Glasgow, 10/-; Two Friends, Raasay, per Mr. C. Macleod (£1 each), £2; The Gillies Family, 549 Lipton Street, Winnipeg, per Mr. J. Grant, £2.

St. Jude's Church, Glasgow.—Mr. A. E. Alexander, 58 High Mains Ave., Dumbarton, acknowledges having received the following amounts:—£1 from the Gillies Family, 549 Lipton Street, Winnipeg; £5 from Miss MacL., 226 Woodlands Drive, Glasgow; 10/- from Mrs. Maclean, Govan, Glasgow, per J. G.; £2 and 10/- from Friend, per Rev. D. J. M.; £1 10/- from Mrs. Rattray, Springburn, Glasgow.

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Lochinver Congregation.—Received from Friend, Edinburgh, £1, for Lochinver Sustentation Fund, per Rev. A. MacAskill.

London Congregational Funds.—Rev. J. P. MacQueen acknowledges with sincere thanks £1 from A Friend, Hurstville, Australia; 10/- from Mrs. C. Munro, Toronto.

Ness Manse Building Fund.—Mr. D. MacKay, Treasurer, 72 Cross, Skigersta Road, Port of Ness, acknowledges with grateful thanks:—From A Friend, Portree, £2; A Friend, Glasgow, £1; A Friend, Ness, in memory of a loving mother, £5; A Lover of the Cause, Stornoway, £10.

Portnalong Manse Fund.—Received with sincere thanks from Mr. M. M. Gillies, Winnipeg, £1, per Mr. J. Grant.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks, from Friend, Gairloch, £1; Friend, Skye, £1; The Gillies Family, 549 Lipton Street, Winnipeg, £2, per Mr. J. G.

Stornoway Congregation.—For the Jewish and Foreign Missions Fund:—Received with grateful thanks the sum of £5 from Mrs. C. Peck, 71 Saxon Road, Pakefield, Lowestoft, per Rev. D. Campbell, Stornoway.

South Harris Manse Building Fund.—Mr. A. MacLennan acknowledges with sincere thanks:—Mrs. R. F., Tarbert, £1; Mr. R. M. L., Collam, £3.

Uig Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks:—Mr. A. MacK., Student, £1; Anonymous, £1, per Mr. M. MacLennan.

St. Jude's South African Clothing Fund.—The Committee acknowledge with grateful thanks contributions amounting to £15, and the following amounts direct to Treasurer:—Mrs. E. Y., 10/-; Wellwisher, £2; Mrs. W. G., £1.