

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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The Recent Meeting of Synod.

As previously intimated in the Magazine, the Synod of the Church met on Tuesday, the 23rd day of May, in Inverness. The retiring Moderator, Rev. Malcolm MacSween, M.A., preached on Tuesday evening, from Isaiah xxviii, 16, "Behold, I lay in Zion for a foundation a stone . . ." Rev. John A. MacDonald, Applecross, was appointed the new Moderator for the ensuing year. The Synod met daily to deal with the varied business connected with the Cause of the Lord Jesus Christ among us as a Church; and ended its meetings on Friday evening. There were few absentees among members of Synod, and all the ministers in this country were present. There was reason for gratitude to the Most High for the Gospel and brotherly spirit which prevailed throughout. The Proceedings of Synod will be issued as formerly, and we trust more timely than in the past.

Free Presbyterian homes in Inverness were once more opened to members of Synod, where much kindness and warm hospitality was enjoyed. All this is indeed an effect of the Gospel, which still prevails in all congregations of the Free Presbyterian Church, and serves in its own way to sustain and preserve the friendship of lovers of the Truth among us, who ordinarily meet one another but seldom. "Given to hospitality," is indeed an apostolic requirement for the furtherance of Gospel fellowship.

We are of the opinion that the brethren, in meeting one another on such an occasion, do feel in measure cause for thankfulness to the Lord and reason for taking courage. To meet those who have obviously the stamp of grace and of the fear of God upon them, and who cleave to Christ's Truth and Cause, is surely reason enough to the most discouraged believer in a dark and evil day, to seek grace to bless God that there is still a remnant according to the election of grace, in our midst, and to be encouraged in soul thereby. Seeing the brethren at Appii forum had this blessed effect upon Paul: "Whom, when Paul saw, he thanked God, and took courage," (Acts xxviii, 15).

Reference was made at the Synod to the portion of the Word of God which appears on the cover of the *Free Presbyterian Magazine*, viz., "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth," (Ps. lx, 4). It was emphasised that these words are pregnant with meaning, as to what our obligations are to the Lord and as to what our testimony and witness is, as a Church. And truly, in this backsliding and compromising day in Scotland, when an out and out stand on the side of pure Scriptural doctrine and practice is becoming the burden of few, then may the Kingly Saviour strengthen His people, by the power of His holy Spirit, to hold fast that which they have, that no man take their crown.

And after all is said and done, there ever remains with each one of us as we continue in our allotted spheres of activity in the divine providence, the solemn counsel of the Lord Jesus, "Watch ye and pray, lest ye enter into temptation," (Mark xiv, 38).

The Old and the New Man in Believers.

Sermon preached by Rev. THOS. BOSTON, at Maxton, 1729,
on Romans vi, 6.

(Continued from page 26.)

Use II. The old man in believers is crucified together with Him. Here we are to enquire how it is crucified with Him; which take in the following particulars:—

(1) Christ hung on the cross as a public person, a representative of His spiritual seed. For He was the second Adam suffering, as the other, the first Adam, sinning. So as they sinned in Adam, they suffered in Christ; the law having them all on the cross in Christ their representative, "I am crucified with Christ," (Gal. ii, 20). (2) Christ hanging on the cross had the body of all their sins upon Him, your old man, and my old man. They were on Him by the imputation of the guilt of them, though not inherent in Him, "For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," (II Cor. v, 21). Therefore our old man is said to be crucified, not in Him, but with Him. (3) While He was hanging on the cross, He was meritoriously doing away the guilt of them, and consequently the power, pollution, and very being thereof; inasmuch as the guilt being removed, these must cease of course. For the strength of sin is the law, whereby it stakes down the sinner under the curse, (I Cor. xv, 56). (4) The sinner being united to Christ by faith, the merit and virtue of Christ's suffering on the cross is actually applied to him. So that, his guilt being removed, there is a reigning principle of grace planted in him, going through the whole man, whereby the dominion of sin is broken, (Rom. vi, 14); and the pollution removed so far as that new man goes, (Titus iii, 5). So that the believer is an image of Christ on the cross, full of grace in Him, and of sin on Him; but the former working off the latter.

Use I. See then, O communicants, that the crucifying of the old man, the body of sin—you—depends entirely on your uniting with Christ by faith. The sacrament is appointed to seal and strengthen that union. Therefore your great business at the Table should be, closely to knit with a crucified Christ. The more of that, the more the death of sin will be hastened on. And they that aim not at the destruction of sin in their communicating, while they pretend to remember a crucified Saviour, forget the end of His crucifixion, viz., that the body of sin, being crucified with Him, might be destroyed. 2. The old man in believers is in a state of death, though not dead outright. It is crucified with Christ. It may move and stir in them, and vehement struggles it may make, as a dying man struggling with the mortal disease: but whatever efforts it makes, it is on the cross, whence it shall not come down till it breathe out its last.

3. The practice of religion is a painful work; and Christians must not think it strange, that oft-times they are pained to the heart in it. The saints in glory have no pain in their work; for the old man is destroyed in them: but the saints here have an unrenewed part: and that is on the cross, and cannot but pain them. There are right eyes in them to be plucked out; the man has a painful struggle in denying himself, crossing his inclinations, wrestling against his own flesh and blood. Providence thrusts a spear into the old man's side, by piercing trials and troubles; it breaks his legs by cutting disappointments from many airths, to forward his death. This cannot be but painful. The old man is long a-dying out; for crucifying is a lingering death. There must be an exercise of patience in the Christian course; for there may be many a battle ere the complete victory be got. Many a wound the old man will take ere he fall; and after he is worsted again and again, he will get up and renew the battle, till he get the final stroke from the Lord's hand. It is a grave question: Why does the Lord suffer the old man of sin to dwell in His people after their conversion? Why is not sin quite expelled at the first entry of grace? Our text affords one weighty reason for it, viz., that the members may be conformed to the Head. Christ did not put off the body of our sins, that by imputation lay on Him, at His very first encounter with it: nay, He had a grievous struggle with it for the space of three hours on the cross, till He Himself got the first fall dying by its hand on the cross. Nay, if we reckon rightly, it lay heavy on Him the space of thirty-three years; only upon the cross was the heat of the battle, which ended in His death and burial, whereby He put it off quite and clean. So, since imputed sin was on Christ the Head all His life, inherent sin is left in believers, the members, all their life. The old man is crucified with Him.

Doctrine IV. By virtue of the cross of Christ, the old man in believers shall certainly be destroyed quite and clean at length. Here we may require (1) What destruction is that that is certainly abiding the old man in believers? It is an utter destruction of it, with all effects of it, all marks and vestiges of it, all belonging with it to the old Adam. The old man himself shall be destroyed, utterly destroyed, out of all that are Christ's; so that though he has many a time trod them like a field of battle, there shall not be in them the least print of his feet to be discerned. "The spirits of just men made perfect," (Heb. xii, 23). The day will come, when there shall not be the least guilt of it on them, to draw a frown from their Father's face against them. "The people that dwell therein

shall be forgiven their iniquity," (Isaiah xxxiii, 24); when it shall have no power to prevail over them in the least: nay, when it shall have no more indwelling in them (Heb. xii, 23); but shall be utterly cast forth as an abominable branch. So the new man shall possess all alone, without a competitor for ever. 2. The sinful vile body derived from old Adam, which brought him down from Adam to us, (Ps. li, 5), and continues to the end the best friend he has in believers, shall be destroyed for his sake. The soul shall leave the sinful flesh to be carried into the grave, where it shall rot and consume, till it return to the dust again, so as not the least lineament of old Adam's image or likeness shall be discerned on it. And Christ will take the same dust, thus purified, and form it anew after His own likeness as second Adam, (Phil. iii, 21).

3. The visible heavens that covered him, and this earth that bore him, and furnished fuel to his lusts, shall for his sake be set on flames, and reduced to ashes. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up," (I Peter iii, 10). Compare Gen. iii, 17: "Cursed is the ground for thy sake." So that it shall no more for ever be to be said, "There is the earth where the old man some time lived, and there the heaven that give him light and air." But Christ will make new heavens and a new earth for the new man. "Nevertheless we, according to his promise, look for new heaven and a new earth, wherein dwelleth righteousness," (II Peter iii, 13). 4. Lastly, all that shall remain of him shall be buried in hell. "And death and hell were cast into the lake of fire," (Rev. xx, 14). Old Adam brought the old man into the world, and he spread his poisonous efficacy over all: so look where ye will, ye shall not see in all this world that in which there is not sin, or some effect of sin. But then all shall be gathered from off believers, and from off the now groaning creatures, and cast into the lake of fire; so that there shall not be the least sin, nor effect of sin, without the boundaries of hell.

II. When will the old man be thus destroyed? You will easily conceive, from what is said, that destruction will have two periods: (1) At the death of the believer, and not till then. Till then the child of God must wrestle on with it; for so did Christ with it as imputed to Him, till death set Him free. It is a grave question: How come believers to die being free from the curse of the covenant of works? Answer: They die in conformity to Christ their Head; that as death came in by sin, sin may go off by death. It is not dying that does it in deed; for sin goes through death in them that are out of Christ, not moved from off them for all that death can do. But at death Christ gives the ridding stroke betwixt the new and the old man, kills the old man outright, as II Sam. i, 10. And He does it, by letting in a full measure of every grace from Himself into the believer, which takes up the whole man wholly; and so the old man is gone in a moment, as the darkness upon the sun's displaying his beams over all. (2) At the end of the world. Then comes the utter abolition of all vestiges of it out of hell.

III. The certainty of it. It is as sure as the death of Christ could merit its destruction, and as the end of His death cannot be frustrated,

and as He rose again from the dead free from the imputed guilt of it, and sits in heaven to-day without sin so much as imputed to Him.

Use. Let the saints then take courage, and renew the battle vigorously with the old man; for the victory will fall undoubtedly to their side. And as for you that are still for keeping the old man's head and heart hale; as ye do interpretatively desire none of Christ's cross, it is an argument ye have as little saving interest in it.

Doctrine V. In the meantime; till the old man be destroyed quite and clean by virtue of the cross of Christ, by virtue of the same cross the believer shall not be a servant to the old man more. That is the present piece of freedom from it the believer has.

(1) The believer has heartily given up with him for a master. Some time he said, as Exod xxi, 5: "I love my master—I will not go out free." But now he hates him mortally, and would fain be altogether free at any rate. "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. vii, 24). The very being in the house with the old man is a burden. (2) He will get no work, but forced work, off his hand more. "For that which I do, I allow not," (Rom. vii, 15). He will not yield his members to the old man voluntarily, as before. "Neither yield ye your members as instruments of unrighteousness unto sin," (Rom. vi, 13). He will never get work with whole good will at his hand more, but half will at most.

Use. This writes death to such as have given their hand to Christ at His Table, and are ready to go back into the service of their lusts. If from henceforth ye enter not into a struggling life against sin, ye have not felt the virtue of Christ's cross.

Doctrine VI. Believers should go out against the old man in acts of holiness, in the faith that he is a crucified man; i.e., believe your old man is crucified with Christ, and in this belief bestir yourselves against him in the use of appointed means. If you believe it not, how can your hands be strong, having all to do yourself alone? But believe it firmly, and it will make you as a giant refreshed with wine.

The Modern Scottish Covenant.

A Synod Statement to our People and others.

THE recently established organisation called the Scottish Convention and which has met on stated occasions in Edinburgh, and whose members have been drawn from all walks of life in Scotland and who support various political parties and none at all, has, as is well known, issued a document designated the National Covenant. This document sets forth the desire for a greater say in the affairs of the government of Scotland, by Scotsmen, from within Scotland itself, viz., for a measure of what is called devolution. Copies of this document have been circulated throughout the whole of Scotland and the people of Scotland have been asked to sign it. It is claimed that over one million signatures have been obtained. Members of the Scottish Nationalist political party have taken a prominent part in the activities of this movement. The question of seeking and demanding a large measure of self-government and even out and out Home Rule itself

for Scotland, is increasingly being brought into prominence by some of the promoters of this modern National Covenant, which purports to be concerned pre-eminently with the economic and cultural welfare of Scotland. It is significant that there are as yet no official or authentic statistics available to shew whether Scotland fares badly or favourably from an economic point of view by her union to England or what the situation would be if Scotland had a form of self-government or Home Rule. Yet there is this cry from certain quarters for self-government or Home Rule irrespective of what a thorough inquiry into the matter would reveal; and by propaganda the impression is being given that almost all the people of Scotland are whole-heartedly supporting this Covenant and are demanding self-government or Home Rule. We are of the opinion that a very substantial and intelligent section of the people of Scotland do not favour this movement at all; but look upon it with disfavour and suspicion.

There are three principle considerations which we as a Synod (met in Inverness, May, 1950), would bring before all Free Presbyterians, with respect to this matter, while leaving aside the purely political aspects relative thereto, viz.:—

(1) *The disregard for the Sabbath on the part of prominent leaders in this movement.* A public meeting was held under the auspices of the *Covenanters*, as they are called, on a Lord's Day, in Glasgow, towards the end of December, 1949, in order to issue copies of the aforesaid Covenant for signatures to persons going North for the New Year vacation. Reverend Mr. Spark, of the Church of Scotland, Glasgow, gave his sanction for this meeting and acted as the Chairman. Then on Sabbath, the 14th day of May, 1950, the Scottish Convention's newly appointed "shadow Cabinet" went to Church in Abington, Lanarkshire, to dedicate their cause; and afterwards went into conference in a local hotel for the rest of the day, discussing plans for self-government. Among those present were the Duke of Montrose, Lord Boyd Orr, John M. McCormick (lawyer), Professor Gibb, Glasgow University, and Mr. John Bayne, M.A., LL.B.

It is obvious from the above mentioned conduct that the people of Scotland cannot expect from the leaders of the said Covenant the respect or regard which God requires for the Lord's Day, which has been called the Scottish Sabbath, and is "the holy of the Lord, honourable," (Isaiah lviii, 13). "Remember the Sabbath Day to keep it holy" is, apparently, not to be a principle of these modern and political Scottish Covenanters.

(2) *The presence and influence of an outstanding and active Roman Catholic in the Scottish Convention organisation.* Mr. John Bayne, a member of the "shadow Cabinet" of Scottish Convention, is a Glasgow lawyer and a prominent Roman Catholic. As reported in a recent issue of the *Free Presbyterian Church Magazine*, Mr. Bayne made a speech on what is called St. Andrew's Day last, before a large and representative Roman Catholic gathering, at which were present bishops and other clergy of that Church. The main theme of Mr. Bayne's speech, which received special prominence in the Roman Catholic press, was that he and all other members of their Church must from now onwards devote themselves energetically to the task of bringing about the conversion of the people of Scotland to the Roman Catholic faith. When such a person as Mr. Bayne is so actively interested in the National Covenant and a Parliament for

Scotland, it is fairly certain that he has official Roman Catholic backing, and that other Roman Catholics are engaged along with him in supporting the demand for self-government for Scotland. We would therefore advise and warn our people, without interfering with their private views on public questions, to refrain from supporting this movement, which may well be used presently by the Roman Catholics with a view to its assisting in their declared policy—the conversion of the people of Scotland to the Roman Catholic faith.

Our people should not support in any way the demand for Home Rule for Scotland, without due regard to potential danger to our religious liberties and connections with the Throne of Great Britain based on Protestant principles and a Protestant constitution.

And (3) *The danger to the Protestant succession to the Throne.* The Protestant succession to the British Throne is secured by the Union of the two Kingdoms in 1707. In this movement, which aims at the independence of Scotland, the Synod see the possibility of grave danger to these Protestant safeguards.

On these and other accounts, the Synod, while seeking to judge cautiously a movement which is yet in its infancy, cannot avoid the conclusion that our people should exercise the utmost care in countenancing or supporting this movement in any way whatsoever.

Lamps in the Vale.

“*Do as thou hast said,*” (I Chron. xvii, 23).

THE future fulfilment of the promises made over to him in Christ is always a satisfying contemplation to the child of God. These promises are presented to faith and they relate to things spiritual and temporal. Numbers of them concern the Church in general, but, under certain circumstances, God's people still “obtain promises” which affect them personally. Faith takes up the promise, and turns it over and over, sets it in this light and in that, and the more it learns of its contents and its giver, the more precious does it become. Nothing can prize the promise as faith does, and faith prizes nothing so much as the promise. Yet the strongest faith has its limitations, and this the believer soon learns. He is given to see that the difference between his comprehension of the promise and the actual value of its contents as known by the Lord, is very great, for the Lord's interpretation of what he has laid up for the soul is always something greater, grander and on a scale more vast than faith at its highest can ever grasp. Indeed, so surprising and unexpected is the sweep of His generosity that both faith and reason are rendered speechless in wonderment. “Do as thou hast said—more I cannot trust myself to say.”

This was how Jacob found it. He would have been profoundly thankful were he to find his fears for the safety of Simeon and Benjamin disappointed, but the Lord had planned not only the preservation of these two, but He went much further—He planned nothing less than the restoration to him of his beloved Joseph. Thus the Lord planned the continued possession of what he feared to lose, and added that which he had long despaired of ever possessing.

Thus, too, did the good women of the anointing find. Their greatest concern was among the *least* things planned for them by their Lord. The question: "Who shall remove the stone?" was the all absorbing one, but they knew not that He had planned not only to meet this difficulty, but to do something infinitely more precious. He had planned to exchange the temporal and melancholy satisfaction of anointing the Lord's body for a meeting with their immortal Lord, and through that meeting becoming themselves gloriously immortal.

So too with ourselves when we flee from "the wrath to come" to the "city of refuge" set before us in the Gospel. There we taste of the peace of God, and that is a wonderful experience, but soon we learn that something even more wonderful awaits us in that city. We discover that the protecting walls of our city are laid in eternal love and that in very fact our city is our eternal home. "Lord, thou hast been our dwelling place in generations all."

And now here is David about to make his greatest discovery of the "grace that faileth never." David came to the Lord with a plan, but soon found that the Lord's plan for him not only included his own, but before his wondering eyes, reached down to such depths and stretched abroad to such width that the generosity of it left his spirit breathless. He could only throw himself upon the wide bosom of his Lord's kindness with holy abandon and whisper, "Do as thou hast said." I should like to apply these words in four ways, and, under the Lord's blessing, I hope that we may find each of them useful.

Faith acquiesces in God's arrangement. Saving faith exercises itself in various ways on the same Object. There is a receiving, a resting, an eating, a drinking, a hearing, a looking, and an acquiescence of faith, but however faith acts, its object is one. Where the object is right, the faith, however weak, is right; where the object is wrong, the faith, however strong, must be wrong. Now if the object be that which is provided, presented, and authorised by God, the faith that looks to it and acquiesces in the arrangement supported by it, cannot be wrong. As David comes before the Lord, his sin is called to remembrance. We know that his sins were forgiven fully and finally long before this, but the Lord would have him consciously to be in his true and proper place relative to the covenant of grace. Yes, and when we come before the Lord for the last time on earth, we too may expect to have our sins called to remembrance. From that thought we recoil, but the Lord is merciful in such recalling of our sins. He would have us to understand clearly on what terms we enter the kingdom which we are now about to receive for an inheritance. So, our remaining moments on earth may well be darkened with the shame of sins past and yet sins forgiven. Now when sin is thus recalled what are the habitual reactions of living faith? Does not faith speak to the conscience on this wise, "Look to Christ, go to Christ, go to his wounds." And be sure of this—during these last tense moments, faith will speak with the same voice and give the same direction. There now, see where faith has placed you. Are you not now where God in his loving purpose has already placed both you and your sin—in Christ? Here now is the only position where a sinner may hear of God's gracious arrangement for him. First, let us attend to what the Lord does *not want*. He does not want *our* plans, works, expectations, hopes or fruits as these are of ourselves. Very kindly he tells us that he

is pleased to find these in our motives, but so far as His gracious arrangements for us is concerned, these do not enter, and so He goes on to speak of other things—His plan for us. This plan of His is founded in grace, sustained by grace, and completed by grace. He speaks of a kingdom which has no end, and of our participation in it, and he tells us that all that has already transpired in our lives—His calling, His lifting, His bearing, His preservation of us, have all been towards this end—our reception into that kingdom. He shows that He has been beforehand with a covenant-working arrangement by which a place has been prepared for us, and that our entry into that place has determined all his actions within our lot. Again I insist, you are not to utter one word about desert, merit, demerit, fruit or profit; no, not one word. Your duty is to listen and to acquiesce in this wonderful plan of grace. Now it is clear, why He lovingly and graciously approached you. "Blessed is the man whom thou maketh to approach to thee, that he may be a dweller within thy courts." That was one great end of your justification, adoption and sanctification: that you should be a dweller in His courts. Independent of you, here is love working for you. Here for you who shelter in the wounds of Christ, the Father has placed in these same wounds an everlasting kingdom. None can possess it but you only. Here are a few of the marvellous assurances grace bespeaks into your waiting ears: "Fear not little flock, it is your Father's good pleasure to give you the kingdom; I have appointed you a kingdom; accepted in the beloved; blessing us with spiritual blessings in heavenly places in Christ Jesus; receiving the end of your faith, the salvation of your souls." Well now, what has faith to say to all this? Surely in circumstances weighted down with such love and grace, faith cannot be too straight or too simple in expressing itself. What answer has your faith to this arrangement? Do you not find it speaking on this wise: "Since thou dost not speak of human merit, human plans, human purposes, but only of my sin and of thy grand and glorious and gracious arrangement by which it is put away forever, and of blessing me for evermore, what can I say Lord? Do as thou hast said. Most heartily, most gratefully, do I acquiesce. What can David say more?" Indeed, "What more?" For the honouring of the promises of God, no more is necessary. We must not forget either that the Lord's promise to David covered his descendants, and that his acquiescence stretched to the disposal of their lot by the Lord. "Leave thy fatherless children, I will preserve them. Do as thou hast said."

A recognition of the method of grace. "His grace faileth never." With understanding and sincerity, so sang David, and "following afar off," so sing all the children of God. It is a question, however, whether we understand this grace to the utmost when we so sing. It is also a question whether or not this more complete knowledge of grace is reserved for our final transaction with God in time. I think that the best of us must confess to a conflict within us between salvation by the Gospel and salvation by "works." Is it not true that "works" are wedded to our nature as surely as the Gospel is wedded to grace? Referring to this conflict, one man speaking to the "question," put the matter this way: This conflict between salvation by works and salvation by grace, is like that between a poor man who is married to a proud wife. She will never let herself or others believe in her man's poverty. Grace shows the man that he has nothing to "pay with" and that he is living on the bounty of a loving Father,

but his wife will have none of this. By her, the bounty is spoken of as her husband's earnings, and she strongly asserts that he is in debt to no one. Against this false position, her husband strongly protests. "I spent all I ever had in a far country, no man gave unto me, my Father found me clothed only in shame and guilt and there is not one thread on my back but is of His generous providing." So the conflict within goes on, and the frequent assertion, "His grace faileth never," is no more than the witness of grace to the true state of affairs in the salvation of the soul. As David came before the Lord, his plans broken and his sin recalled, he must have felt his need of God's gracious providing as never before. And yet I feel that never before did he see himself so unworthy of the least of his mercies. It was in this state that his wondering eyes saw God's purposes for him brighten out to the fullness of a sun that would not go down, and now as never before could he sing of grace that *faileth never*. "*Faileth never*"—surely with the very glory of God did these words now flow into the deep places of his adoring soul. And we too sang of the grace which brought us the hope of a kingdom, but it is one thing to *hope* for a kingdom, and another thing actually to receive it. During the days of our profession in the world, we were enabled by the Lord to do a number of little things for his kingdom and people, but with our eternity hastening to meet us, we now think very much more of the large number of things we have left undone. And how very imperfect now do the few things done by us appear. Back to do, to undo, or to do over again, we cannot go, and in this state of mind does Providence lay us before the open door of our eternity. It is thus, with a devastating sense of our own emptiness that we lie down to hear God's final word for us on earth.

He speaks, and He does not speak of Hell, nor of that outer darkness reserved for the unprofitable, nor of closed doors, nor of hopes soon to be disappointed. No, but with open face, He speaks of a kingdom of light and of our abundant entrance into it. Our emptiness he fills with all the fullness of His Son's Saviourhood and then proceeds towards us with assurance upon assurance of gifts of grace ready to be poured into our eternal lot. Here indeed is grace failing never, which we may now term as *grace succeeding ever*. Now what do you say to this method of grace—the bestowal of the greatest when you know quite well that you are utterly undeserving of the least? "Why, why deal with me in this astonishing way? Surely it was indeed a true thing I heard that grace faileth never, but I now know that the half had not been told me. In truth thy grace faileth never: Do as thou hast said and I stand blessed for evermore."

Faith in harmony with God's will. "Do as thou hast said." Here there is submission and more—there is harmony with the will of God. Harmony with the will of God is not a primary concern of the seeking soul at the beginning of Christian experience, as the present urgency of finding life in Christ is too pressing to admit of any other consideration. Things are not left long this way, however, for the fleeing to Christ is changed to such an enthusiastic embracing of Him as extends to His sovereignty over all that we are and all that we possess. The sovereignty which pardons our sins forbids our return to these same sins, and then proceeds to go much further: It commands us to leave all for Christ; if need be to leave

father and mother; to take up His cross and to deny ourselves; and it even demands our walking in a way which we know must bring the hate of men upon us. Without any consultation of our wishes, it claims the right to cut and carve our lot as it sees fit, and that without explanation or apology. It calls for blind obedience and loving co-operation in its work of making, or wrecking, our most cherished plans and hopes. Almost as soon as he had announced them David found his plans broken by the Lord. He also found his life shortened so that he could not do the good he thought to do, and again it was the Lord in His Sovereignty who, by His mighty hand, crossed and cancelled his expectations. What would be his reactions to these disturbing elements in his lot were David a natural man? Well, I think that the natural man would regard this manifestation of the Divine will in his province, as arbitrary and interfering, and would rebel. The reaction of grace would be quite different. "Do as thou hast said." It is when we see that the same Sovereignty as withdraws, prohibits or denies this or that to us, proceeds to the bestowal of things infinitely greater and better, that faith achieves its greatest harmony with the will of God. "My plans I cast aside though I loved them dearly, Thine I embrace, do as thou hast said." Thus, through a view of God's loving generosity, we see into His heart, and there we find His will. We find it not only holy and just, but profoundly good in its every intention towards us, and we seek to embrace it. Resignation turns to loving submission, which in turn becomes a harmonious merging of our wills with His. Rebellion and complaint wither under a love that plans and provides on a scale so lavish. With sweet resignation the soul relinquishes its own will, settles deep down in the promise, turns over, kisses, and loses itself in the good will of the Lord. "Do as thou hast said. Thy will be done on earth as it is done in Heaven." What a salvation is this, that brings a rebellious sinner so very near the heart of God, holy, just, and good.

Now, in conclusion, let us look at these words as expressing a happy solution to a difficult problem. In Christian experience the question of an adequate thanksgiving to the Lord must always remain unanswered. This was David's difficulty when he asked: "What shall I render to the Lord for all his benefits to me?" He calls on sun, moon, stars, young men, maidens and angels to help Him pay His debt of praise; and His plan to build a temple for the Lord was just one more unsuccessful effort in this direction. David is not alone in asking this question. It is a question commonly asked by each member of the Lord's family, and it is a question that becomes more acute as efforts in any direction are made to answer it. The debt to grace can never be paid, but grace is not without its memorial, however, but it is a memorial strange to man's way of thinking. "What shall I render to the Lord? I will build a temple to the Lord." "No," says the Lord, "it was good it was in thy heart, but my only true and lasting memorial is that which I myself work for you. No temple you may build will show forth my glory and beauty as the simple record of my work in you and for you found in the 51st Psalm." God is making an everlasting name for Himself, not so much by us *through* us. The blood of His Son sprinkled on us; the peace of God within us; the new heart with its cleansing from spot and healing from wrinkle; the eternal life in the mansion above and our abundant entrance into it, are the true memorials of the exceeding grace of God's planning for us. We,

ourselves, as sinners saved by grace, are in ourselves, through grace, the everlasting memorials to the riches of His grace, the plenitude of His mercy, and the reactions of His almighty love to our lost state. This was the solution proposed to David. Are you willing to make your debt an everlasting memorial to free grace? There in glory you may draw on saints without number, and on angels in their hosts to assist your praise, yet their praise of thy Saviour will only deepen thy debt to Him. Are they not all of Him and by Him? What say you to this solution? Eternally you are to be nothing but what He shall make you; eternally you are to possess nothing but what He shall give you, so that each succeeding circle of eternal ages shall see you deeper and still deeper in His debt. The deeper your debt to His love and grace, the higher is your memorial raised to His glory. Does this purpose for your Lord's glory meet with your approval? Surely it is so, "Do as thou hast said, take the depths of my debt and raise thou them to the height of thy glory."—*Pennel*.

American Envoy to Vatican Resigns.

By Rev. A. F. MACKAY, M.A., Inverness.

THE announcement made by President Truman on 16th January that Myron C. Taylor, the President's personal representative to the Vatican at Rome, had resigned because of ill health, has terminated, for the time being, an appointment which has stirred keen resentment among Protestants in America. It will be recalled that President Roosevelt appointed Myron C. Taylor as Ambassador to Pope Pius XII in 1940, and also that President Truman on taking office after Roosevelt's death promised, in answer to representations made by various Protestant Associations, that it was to be of a temporary nature. That a Protestant nation should send an Ambassador to a Church which makes the arrogant claims which the Roman Church has made, was considered a perilous proceeding. Many Protestants in America objected strongly to the presence of a representative at Rome, because it involved the U.S. in an act which gave official recognition to the head of a religious organisation. What is worse, however, is that any such appointment is a direct violation of the American Constitution.

As far back as 1867, the U.S. Congress enacted a law which forbids the appropriation of any money for the support of an American Legation at Rome. This law to-day stands as the great barrier preventing all diplomatic relations between the United States of America and the Vatican of Rome. The facts which lie behind this remarkable Protestant measure show how the age-old religious intolerance of Rome over-reached itself and brought about the suppression of the American Legation. These facts are given by Dr. Lehmann in a recent issue of *The Converted Catholic Magazine*.

"American history," says Dr. Lehmann, "offers no parallel of which we know to the abrupt severing of diplomatic relations with the Pope of Rome in 1867." Previous to this date, American Consuls had served in Rome, but the scope of their authority was strictly defined in the terms of their appointment to office. The Vatican was then a temporal power holding lands which extended over large tracts of central Italy. To attend to the

trading interests of the U.S., it was thought expedient to send a *Chargé d'Affaires* in 1848 to the Pope, especially as trade between the two countries was growing. The American Secretary of State gave specific instructions that particular care must be taken by the American official to preserve the commercial character only of the intercourse between the two countries; other nations maintained diplomatic representatives to the Pope as the head of the Catholic Church, but the U.S. representative was to attend only to his country's commercial interests.

Diplomatic privileges recognised by international law allow any resident Minister the right to worship according to his own religion, even though that religion may not be the religion of the country to which he is sent. American Ministers in Rome availed themselves of this right and usually made their own arrangements to hold Protestant services in the city. Even the free exercise of this privilege was hampered by the Papal authorities, till at last in 1867, these services had to be held outside the walls of the city. This suppression of freedom of worship was made the subject of vigorous debate in both Houses of Congress at home. Many demanded that no representative should be maintained at Rome, where freedom of worship was so openly flouted; that it was not in keeping with the traditions of a freedom loving, Protestant nation to continue relations with the Papal States. The Roman Catholics had their own representatives who maintained that the Papal religion, which makes Roman Catholicism exclusive, must be recognised under the tolerant laws of America.

It was at this stage that a communication from Rome, received by a member, was read out to the House of Representatives, which overwhelmingly moved the House to sever all diplomatic relations with the Pope. The curious fact about this communication is that it had nothing whatever to do with the American *Chargé d'Affaires*, nor even the denial of Protestant services to his staff by the R.C. authorities at Rome.

It seems that for six years previous to 1867, the Free Church and Church of Scotland maintained mission stations at Rome, which were always a source of irritation to the R.C. authorities. As in Spain to-day, they were compelled to hold their services in their own apartments with a few of their countrymen, in an obscure part of the city. There was no sign to show that it was a place of worship. Some 30 or 40 worshippers met here each Lord's Day "as secretly as the early Christians in the catacombs of Rome or in the dens and caves of the earth." These services were conducted with the utmost quietness and attracted no attention. But on Saturday, 29th December, 1866, the chaplains of these two missions were served with the following warning:—

TO REV. JAMES LEWIS.

British Consulate at Rome,
29th December, 1866.

Sir,

It is my official duty to inform you that Monsignore Randi, Governor of Rome, has just communicated to me that you are holding illegal religious meetings in your house, which you must know are prohibited by the Roman law, and that you have thus placed yourself in the power of the Inquisition both for arrest and imprisonment. But as the Monsignore permits me to give you this notice, I would seriously advise that you at once put an end to these innovations, and that you visit Monsignore Rande at Monte

Citorio and assure him that you will never again repeat these illegal acts. I hope in this way you may possibly suspend your exile which is now hanging over you.

I am, sir, your most obedient servant,

JOSEPH SEVER,
British Consul.

A visiting Presbyterian minister, Rev. Dr. Prime, who was in Rome at the time, shocked at this display of Papal intolerance, forwarded the warning with explanatory letter to Representative W. E. Dodge. The House of Representatives listened to the letter and immediately voted the following:—

“No money hereby or otherwise appropriated shall be paid for the support of the American Legation at Rome from and after the thirtieth day of June, eighteen hundred and sixty-seven.”

The vote was 82 for, 18 against. The Senate approved without a vote, and “on February 28, 1867, less than two months after the Governor of Rome had commissioned the British Consul to notify the Scotch Presbyterian missionary that he was ‘in the power of the Inquisition both for arrest and imprisonment,’ a law had been enacted by the Congress of the United States that closed the American Legation at Rome.” To quote further from Dr. Lehmann, “the American Legation at Rome went out of the window.”

This is the Act of Congress in violation of which President Roosevelt appointed Myron C. Taylor as Ambassador to Pope Pius XII in 1940. Now that this appointment is ended with Mr. Taylor's resignation, Vatican circles seek to mollify their disappointment with the hope that the U.S. will soon be represented at the Vatican by a fully accredited Ambassador. While the 1867 law remains in force, however, any such appointment will be illegal.

The late Murdo Morrison, Stornoway.

MURDO MORRISON was born in the village of Lionel, Ness, Lewis. His father's name was Donald Morrison, and his mother Jane Macdonald. Murdo was one who was highly respected since he was a young man, as a certificate written by his school teacher and found among his papers, shows. The certificate referred to was written on the 15th of October, 1898, probably before he left for South Africa. His teacher, a John Meldrum, M.A., who was at the time headmaster of Lionel School, judged him as being possessed of “good natural abilities, a young man of excellent moral character, always found most straight-forward and trustworthy in all conditions.” Such a testimonial we believe to be in every respect worthy of the man. Dr. Wylie says of Wycliffe that “the grace of a rare humility and modesty appeared to have characterised him and that these qualities were blended with a fine dignity, which he wore easily as those nobly born do the insignia of their rank.” While Murdo Morrison did not possess the talents and gifts of John Wycliffe, neither was called upon to play a role anything like that of the latter in the Church of Christ, he did possess the grace of a rare humility and modesty, and these were blended in him with a fine dignity.

He, like many of his fellow islanders, had a great desire to go abroad, and when he was yet a young man he emigrated to South Africa, where he continued for years. While there he worked as a drill sharpener in the gold mines. He knew Southern Rhodesia quite well and was very interested in our Mission there. As one who had a comparatively intimate knowledge of the moral and spiritual condition of the African natives, he realised the urgent need of such a Mission and deemed it of much greater value to the Africans than the gold of their country. He returned home from Africa in 1915 and settled down in his native island in a village in the parish of Stornoway, not far from the town. Soon after coming home from Africa, he was bereaved of his first wife, and left with a young family. This very sore dispensation of Divine providence was patiently borne by him, and it would seem that it contained a blessing for him also, for although he was morally upright and circumspect, he, like all men, was a sinner, needing the washing of regeneration. "Ye must be born again." Murdo was convinced of a greater loss than the loss of a wife, however painful that was. The loss of his soul became a reality to him. That loss God alone could make up, and he was enabled to seek of God that redemption which is precious. We cannot say when he first experienced the liberty of the gospel, but according to the minutes of the Kirk Session at which he was received into full membership, his knowledge and experience in all particulars were satisfying to the court. He became a member in 1930, and ever since, he adorned his profession by a life and conversation becoming the gospel. He was admitted to the office of Deaconship in 1934, and to the office of the Eldership in 1937. He was a most dutiful office-bearer, highly respected and loved by his brethren. He was also a man of sound judgment, not easily led by others. He was of a quiet disposition and did not possess the gift of a ready speaker: a disadvantage which prevented his taking services. He, nevertheless, devoted what talents he had to the service of the Master. We believe that his discernment was his greatest gift. This made him a most useful member of the Session, especially when difficult questions arose. At the superior courts, he chose to keep silence because of his respect for others whom he deemed his superiors, and because nothing was decided which would meet his disapproval. As a man he was loving and affectionate. As a friend he was most dependable, and we miss his friendship, short though it was.

The illness that proved fatal in his case rendered him indisposed for some time. He was twice in hospital, and had two operations. After the first one he was so ill that his end was expected any day. He, however, got better and was able to attend the Church services again, much to the joy of his friends. When he was thought sufficiently strong, he was admitted to hospital for the second operation, but contrary to all expectations, even those of his surgeon, he passed away ten days after the operation. He was making excellent progress and was quite bright until within half-an-hour of the end. His time had come, his work was finished; and the One who said of His people, "Father, I will that they whom thou hast given me be with me where I am," took our friend, leaving those who loved him in the world to mourn their loss, which was his gain.

Mr. Morrison was married a second time, to Catherine Morrison, a daughter of one of the first to form the F.P. congregation of Ness, and he left her and a daughter, along with his first wife's family, to mourn

after him. He had a family of three daughters and a son of his first wife, and one daughter of his second. To his widow and her daughter, who nursed him in his last illness, we first extend our sympathy. We also sympathise with the rest of the family. May the widow have the Lord as her stay, and the fatherless as a Father. They have lost the prayers of a husband and father, but the intercession of the Great High Priest, Christ Jesus, is still presented on behalf of sinners. May they have a place in that intercession.—*D. C.*

The late Mrs. Louisa Mackenzie, Leac-na-saighead, Gairloch.

THE Lord's people are called "the generation of them that seek Him." Prayer is their necessary duty. When God takes them to be with Himself, their place among the praying ones is left vacant, and the Church militant is poorer. One who frequented the throne of grace is the subject of this paper.

Mrs. Mackenzie was born in Sand, Gairloch, in December, 1878; but she removed with her parents at an early age to Porthenderson, in the same parish. Her father was one of the faithful godly band of elders who, with others, made the stand against the inroads of erroneous doctrine in the Free Church and formed the Free Presbyterian Church in order to conserve the creed and constitution of the Free Church. He was also a lay missionary, first in the Free Church, and afterwards in the Free Presbyterian Church. He is still fragrantly remembered in Gairloch. It is said that he had a very melodious voice, and was very acceptable as a leader of the praise. Dr. Hugh Martin, who spent some time in the Free Church manse at Gairloch, was wont to call him "the sweet singer of Israel." Her mother, too, was noted for her piety. Sketches of the life of both the parents of our late friend are to be found in the pages of this magazine, Volumes ix and xxvii respectively. Mrs. Mackenzie had a godly upbringing. We have heard her say many times, that she owed much, under God, to the precious influence of her home life, such was her appreciation of the teaching her parents gave.

Notwithstanding the home influence, she would freely admit that she was not any better than others when she left her father's house for the city of Glasgow. She may have had the strivings of the Spirit; but it was not until she had heard the late Rev. N. Cameron preach on one occasion from the words: "Sirs, what must I do to be saved?" (Acts xvi, 30), that she was awakened to a real soul concern. An intimate friend to whom she related her experience while she listened to that never-forgotten sermon, writes: "She was so overpowered by the truth declared and so absorbed in her thoughts about her lost state as a sinner, that when the congregation was leaving the building, she was still seated quite oblivious to her surroundings until some friend spoke to her." Her knowledge that day was of the kind the great Apostle had: "When the commandment came." She got a clear view of her want of "original righteousness" and of "the corruption of her whole nature." She did not rest—she could not: "the arrows of the Almighty" were within till she found peace in believing.

The Lord used the same instrument to minister comfort to her as He used to awaken her—the Rev. N. Cameron. On this occasion his text was: “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins,” (Isaiah xliii, 25). We remember hearing her relate this happy experience with some feeling after listening to another preach on that text. She appeared as if she had an answer to the Psalmist’s prayer, “Restore unto me the joy of thy salvation,” or as if she sang, “As in the days of her youth, as in the day when she came up out of the land of Egypt.”

Mrs. Mackenzie adorned the profession she made on the side of her Saviour. A more loving Christian one could seldom meet with. In her, in fact, was all a woman’s tenderness and sympathy could be. By her warm, guileless, loving disposition she endeared herself to all who intimately knew her. She was a firm Free Presbyterian, and was never ashamed of her convictions, and never hesitated to avow them as opportunity offered.

She enjoyed good health through life till a few years ago when she showed symptoms of heart trouble, which attacked her periodically. She took one of these turns while in Glasgow on a visit, and she and others thought her end was near. Her Lord was pleased to vouchsafe much of His presence to her during this trying period, so that she was quite willing to depart to be with Christ: “Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness.” Her interest was made then sure, and she had much of His sweet presence. The Lord, however, in His good providence restored her in some measure, so that she was able to return to her home at Gairloch during the summer of 1947. She took ill again in the autumn of that year and lay in bed for about eleven months, at her daughter’s house, the District Nurse at Kildary, till the end came on 22nd July, 1948. During this time she suffered much, but she bore it with Christian patience. During the last period of her illness, she had her complaints because of Satan’s temptations, but by the sword of the Spirit she was able to overcome all his machinations. Though she did not have the same measure of assurance during her last illness, she always remembered her Glasgow experience with pleasure and comfort:

“I’ll mind the years of the right hand of him that is most high.”

The Word of God was her staff of support all along, and she was heard quoting it till the end.

She had her share of the troubles of this world. She lost a son at the age of four in 1920, and a beloved daughter in 1936. Her husband was taken away four years before herself.

“The troubles that afflict the just in number many be;

But yet at length out of them all, the Lord doth set him free.”

With her family of one son and three daughters, we sympathise in their loss of a devoted mother.—*A. B.*

Providence is like a curious piece of array, made up of a thousand shreds, which single, we know not what to make of, but put together they present us with a beautiful history.—*Flavel.*

Searmon.

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

(*Air a leantainn bho t.d. 37.*)

Ceist. Ach feoraichidh tu dhìom, Cia mar a tha'n Spiorad Naomh toirt dearbh-shoilleireachd dhomhsa mu fhìreantachd Chrìosd?

Freagairt. Tha'n Spiorad Naomh, an toiseach, a toirt do'n anam eolas na fireantachd oirdheire so, agus an sin a cruthachadh làmh a chreidimh gu greim a dheanamh oirre, air dhith a bhi air a tairgse. Sibhse a tha na'r peacaich iorasal agus briste ann an cridhe, so dhuibh Chrìosd. Cha'n e mhain gu bheil Spiorad Dhé a foillseachadh oirdheirceas Chrìosd, ach gu'm buin so dhòmhsa, gu bheil Chrìosd air a thoirt air mo shon, agus tha foillseachadh sin an Spiorad ag aomadh an anama; seadh, 'n uair nach ann an rathad coitcheann a tha'n Spiorad ag innse gur e Slànuighear oirdhearc a th'ann an Chrìosd, ach a tha e'g innse do anam a Chrìosduidh, "Thug Dia Chrìosd air do shon." Tha so ag aomadh a chridhe gu socrachadh air Chrìosd, agus ann an sin tha'm pòsadh air a dheanamh eadar an t-anam agus Chrìosd. Their an t-anam, "Is le Chrìosd mise, agus tha mi ga'm thoirt fhein do Chrìosd, agus do gach ni a tha leantainn Chrìosd. Agus mar ann am pòsadh, tha'n dithis, do bhrìgh an daimh sin, a gabhail suim do sìealbh aon a chèile, mar sin, 'n uair a tha'm pòsadh diamhair so air a dheanamh eadar Chrìosd agus sinne, tha còir againn ann an Chrìosd leis na h-uile còir, le còir ceannach agus saorsa. Cheannaich e neamh dhuinne agus sinne air son neamh. Is leinne gach ni is le Chrìosd; a mhaitheas uile is leinne; is leis-san ar peacaidhean-ne, agus is leinne fhìreantachd-san. Mar sin 'n uair a bheir an Spiorad Naomh dhomhsa dearbh-shoilleireachd mu fhìreantachd Chrìosd, agus a bheir e dhomh creidimh gu gabhail rithe, an sin is leam-sa Chrìosd maille ris gach ni a th'aig. Tre so a labhair mi, chi sibh mar a th'an Spiorad a toirt dearbh-shoilleireachd. Smuaintichibh cìod e'n suidheachadh beannaicht' anns am bheil an t-anam 'n uair a tha'm pòsadh so deanta. Ach feoraichidh sibh dhìom e'ar son a dh'fheumas an Spiorad a bhi air a chur a chum dearbh-shoilleireachd a thoirt mu fhìreantachd? Tha air son iomadh aobhar.

Aobhar 1. Tha do bhrìgh gu bheil e os cionn breithneachadh duine gu'm bitheadh a leithid a ni agus fireantachd an Dia-duine ann. Uime sin tha e air fhoillseachadh leis an Spiorad, agus 'n uair a tha e air fhoillseachadh, feumaidh an Spiorad sùilean an anama fhosgladh gu faicinn, oir neo, cha bhi againn ach eolas nàdurra air nithean a tha os cionn nàduir: oir faodaidh duine, le eolas nàdurra, an tuigsinn air chor agus gur urrainn e labhairt orra; uime sin; chum an t-anam atharrachadh, tha feum air fradhare a tha os cionn nàduir gu bhi faicinn nithean a tha os cionn nàduir. Faodaidh diabhl 's an fheoil eolas a bhi aig air na h-uile nithean, agus gidheadh a bhi dh'easbhuidh an eolais so. 'S e'n Spiorad Naomh a mhain a bheir fradhare 's an taobh a stigh, sùilean 's an taobh a stigh, agus a dh'oibricheas creidimh gu bhi toirt a bhi faicinn gur leam Chrìosd.

Aobhar 2. A ris, tha feum air an Spiorad Naomh a bhi air a chur gu bhi toirt an dearbh-shoilleireachd so, do bhrìgh gur esan a mhàin a dh'fheumas an t-anam a shoerachadh, agus a choguis a chiuinachadh, a chionn gur a motha e na'n choguis. Gladhaidh a choguis, "Is peacach thu;" bheir an Spiorad dearbh-shoilleireachd, "Ann an Chrìosd tha thu

fireanta.” Aig an Spiorad Naomh a mhàin tha fios eiod a tha ann an eridhe Dhé an Athair, agus ann an eridhe gach duine. ‘Se Esan a mhàin da’m fios rùn an Athair do gach Crìosduidh, agus da’m bheil e comasach a bhi freagairt gach nì a bhitheas feoil agus fuil a togail an aghaidh an anama: uime sin tha feum air dearbh-shoilleireachd an Spioraid Naoimh. Ge be mar a dh’fheumadh Crìosd ar sìth a cheannach, ‘s e an Spiorad Naomh a dh’fheumas a co-chur, oir tha choguis cho làn agartasan, mar a co-chuir an Spiorad Naomh an nì rinn Crìosd cha bhi choguis air a riarachadh. Shuidhich Dia an t-Athair Crìosd, agus rinn Crìosd an obair, ach feumaidh an Treas Pearsa a co-chur ris an anam, gu dearbh-bheachd a thoirt dhuinn gum buin so dhuinne. ‘S e dreuchd shonraicht’ an Treas Pearsa bhi co-chur ris an anam na h-uile nì maith a dh’oibrich Crìosd. Ann an gnothuichean sìobhalt, cha’n e mhàin gu’m feum nì bhi air a cheannach ach feumaidh e bhi air a sheulachadh, agus, mar sin, ged a dh’oibrich Crìosd fireantachd air ar son feumaidh an Spiorad a sheulachadh ris gach anam. Buinidh an fhìreantachd so dhuit-sa; is leat-sa Crìosd, leis gach nì is leis.

(*Ri leantainn.*)

FLYING FOR REFUGE.

A poor sinner, finding himself in a condition of guilt, surprised with a sense of it, seeing death and destruction ready to seize upon him, flies with all his strength to the bosom of the Lord Jesus, the only City of Refuge from the avenging justice of God, and curse of the law. Now, this flying to the bosom of Christ, the hope set before us, for relief and safety, is believing. It is here called “flying” by the Holy Ghost, to express the nature of it to the spiritual sense of believers.

How now doth He declare Himself to be affected with their “flying for refuge,” that is, their believing? Why, He hath taken all means possible to show Himself abundantly willing to receive them. He hath engaged His Word and promise, that they may not in the least doubt or stagger but know He is ready to receive them, and give them strong consolation. And what is this consolation? Must it not be from hence that God is freely ready to receive us—that He will in no wise shut us out, but that we shall be welcome to Him.—*Dr. Owen.*

THE EXCHANGE.

Lord, the condemnation was Thine, that the justification might be mine; the agony was Thine, that the victory might be mine; the pain was Thine, and the ease mine; the stripes Thine, and the healing balm issuing from them mine; the vinegar and gall were Thine, that the honey and sweet might be mine; the curse was Thine, that the blessing might be mine; the crown of thorns was Thine, that the crown of glory might be mine; the death was Thine, and the life is mine; Thou paidest the price, I enjoy the inheritance.—*Flavel.*

Notes and Comments.

Voluntary Euthanasia Legalisation Society—A Danger.

Since writing in these columns recently regarding the supposed "mercy killing" case in America, much has appeared in the press and periodicals of this country to show that there is strong propaganda at work in support of legal sanction to allow those apparently dying of an incurable and painful disease to request and obtain a quick and painless death (voluntary euthanasia). The Voluntary Euthanasia Legalisation Society, whose Hon. Secretary is a Mr. C. Killick Millard, Leicester, England, is working steadily at present to gain support for a Bill, which the Society hopes to get re-introduced into Parliament at an early date, to legalise this unscriptural and most wicked method of interference with human life. To the true Christian, this would be legalised murder and suicide under the cloak of a spurious and satanic argument for the exercise of human sympathy on behalf of the suffering. The afflicted themselves, who must obviously be cases totally ignorant of Scriptural doctrine and Christian spiritual experience, are to be, by implication, encouraged to avail themselves of this un-Christian, immoral and inhuman mode of bringing to a close their physical sufferings here. There is no recognition in all this of the needs of the soul afflicted with the dread disease of sin, of the strong consolations which are in the Lord Jesus Christ and His redeeming blood and abounding grace, nor of the solemn facts revealed in the Word of God as to the eternal misery of all who leave the world and enter eternity without God, without Christ, and without hope. Pain and suffering here in body or mind, is but a drop out of the ocean in comparison to the weeping and wailing and gnashing of teeth awaiting the unbelieving and Christless in perdition, after death. But this, no doubt, is an aspect of the question to be laughed out of court by the promoters of such an iniquitous Bill. They may laugh, so to speak, now, yet the Lord Jesus declares that such shall weep hereafter. His Word, of course, will not fall to the ground.

Unsound and unfaithful teaching on the part of professed Christian Churches has contributed its own measure of influence in bringing about the rise to prominence in this country of this dreadful idea of voluntary euthanasia. The widespread, erroneous teaching upon man's relation to God, whereby the masses who attend Church to-day, and others, are informed that God is the Father of all men and that all are His children, and that thus they will participate in the blessedness of heaven when they die, irrespective of the Biblical doctrines of the fall, sin, redemption and the new birth, etc., has emptied the already dark minds of multitudes of any proper concern, or solemn thought over against dying and the eternal world. And the frequent use, by the most of professed Gospel ministers to-day, of the words, "Our heavenly Father," while leading in prayer, where probably the majority, if not all present, are unconverted, worldly persons, has done and is doing an evil, subtle work in the minds of sinners. The ungodly and uninformed may well conclude, as they do: God is our Father, and it doesn't much matter by what means or method we die; and surely voluntary euthanasia is a very Christian and charitable procedure

to encourage. And so, if space permitted, we might continue this line of exposure of the part unsound and vague teaching plays in the rise of horrible evils. Dr. W. R. Matthews, Dean of St. Paul's, London, is a notorious example of how supposed followers of Truth encourage evil. He addressed, on Tuesday, the 2nd of May, 1950, the annual meeting of the Voluntary Euthanasia Legislation Society, in London, and said, *inter alia*: "I have come to the conclusion that the Society's proposal is quite right in accordance with the Christian conception of human right and duty."

Furthermore, this Society proposes a wider application of voluntary euthanasia should their Bill come into force as an Act of Parliament, which God forbid. The Secretary, writing to the *Spectator* of April 21st, 1950, states: It may be that it will then be thought desirable to extend its scope to include persons who have reached a certain age and are suffering from incipient senility, and who may wish to pass on." Here we have visualised for us a state of affairs approximating to the treatment meted out by pagan German Nazis to victims in their "horror" camps. In our opinion, the end in view appears to be the killing off of the aged and incapacitated, with the present qualifying clause, "Who may wish to pass on." What a pass we have arrived at as a nation when such views are voiced, listened to, and allowed to be propagated without a surge of public indignation and horror! The Secretary of this Society has the temerity to enter the field of religion and to observe that "it seems utterly unreasonable that worthy people who think that their religious scruples would never permit them to take advantage of such an Act, should strive to prevent others, sincerely religious but who have no such scruples, from obtaining this right."

What type of religion can the promoters of voluntary euthanasia possibly possess? A religion which utterly disregards the Word of God, which is totally ignorant of the consolations of the Gospel of the crucified and risen Redeemer, and which casts to the four winds the divine law, "Thou shalt not kill," is certainly capable of including in its cursed creed the matter of voluntary euthanasia. Let God arise and scatter those who would defile the Statute Book of the nation with such a vile Bill as is proposed, and that in the name of religion.

Embodied in God's commandment, "Thou shalt not kill," there are many fundamental truths relative to the divine requirement of the second table of the Law of God, viz., "Thou shalt love thy neighbour as thyself." And there comes to mind the admirable case and conduct of the Good Samaritan, who poured in oil and wine into the wounds of the man left half-dead by the roadside. Jesus says, "Go thou and do likewise." This is the teaching of the sympathetic and divine High Priest. This is the true religion in practice. The high and noble aim of the medical profession in their own sphere has also been to preserve and extend the lives of their fellow men and to alleviate their sufferings; but not to take the responsibility of ending the life of the sufferer. Of course, we live in strange times, and doctors, like others, are liable to imbibe unhallowed ideas. O! how much we need in this modern age, the pure and undefiled truths of the Bible, upon the questions of sin, suffering, the soul, and salvation.

Let our readers in this country call upon their Members of Parliament to resist firmly any attempt to bring forward the aforesaid Bill in the House of Commons; and may evil men be frustrated by the hand of the Most High, who ruleth in the Kingdom of Men, and may He so act in His mercy and kindness toward the nation as a whole.

Church Notes.

Communions.

July—First Sabbath, Lairg, Raasay, Beaully; second, Staffin, Tomatin, Tain; third, Halkirk, Rogart, Flashadder, Daviot; fourth, Bracadale, North Uist, Plockton; fifth, Achmore, Thurso. *August*—First Sabbath, Dingwall; second, Portree, Stratherrick; third, Bonar, Finsbay, Laide; fourth, Stornoway, Vatten. *September*—First Sabbath, Ullapool, Breasclate; second, Strathy; third, Tarbert, Stoer.

Message of Sympathy to Winnipeg, Canada.

The Synod of the Free Presbyterian Church of Scotland, met at Inverness this 26th day of May, 1950, learn with profound grief of the severe sufferings through which the city of Winnipeg is at present passing from the disastrous flooding of the past few weeks. The devastation of large areas of the city, the innumerable families left homeless, and in many cases destitute, and the widespread suffering and sorrow, have awakened our painful concern, and move us to express our heart-felt sympathy with the city rulers and people in this time of unparalleled trouble. It is some relief, however, to learn that the severity of this disastrous period is gradually passing.

To the people of our Winnipeg congregation we desire to convey a special message of sympathy. It is our sincere desire that this painful dispensation may, under the divine blessing, result in a disposition to search the heart and turn afresh to the Lord. We should all take to heart the many solemn events by which a merciful Creator is addressing us, as individuals, cities and whole nations, in an age of abounding iniquity.

The Synod take this opportunity of expressing our deep interest in the highest welfare of our people, upon whom, we earnestly pray, the Lord's blessing in all their spiritual and temporal concerns, may abundantly rest.

Arrangements for Church Collections.

"That congregations be authorised, where Special Fund collections clash with the collection of Sustentation Fund, to make such arrangements as local circumstances require."—*Synod Motion*.

Day of Humiliation and Prayer.

The Synod have appointed the 16th day or 17th day of August, as convenient for congregations, to be observed as a day of Humiliation and Prayer, on account of the perilous times in which we live and the low state of religion and morality.

Appeal on behalf of the Edinburgh Congregation.

This congregation, which is presently without a minister, has found it necessary to purchase a manse. A suitable house at 30 Leamington Terrace, close to the Church, has been acquired at a cost of £3,350, but the Manse Purchase Fund only amounts to £881. It is estimated that, after meeting stamp duties and legal expenses, as well as costs of re-decoration and items of a similar nature, there will be a deficit of £2,700. With the authority of the Southern Presbytery, the congregation would earnestly appeal to all lovers of the cause for generous assistance to help in paying up the deficiency as speedily as possible.

All contributions should be sent to the Honorary Treasurer of the Manse Purchase Fund, Mr. Hugh MacDougall, 15 Gloucester Place, Edinburgh, 3.

JAS. MACLEOD, *Moderator of Southern Presbytery.*

JAS. A. TALLACH, *Clerk of Southern Presbytery.*

Student Received.

Mr. Donald Malcolm MacLeod, Plockton, has been received as a student for the ministry of our Church.—*W. Grant.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. D. J. McK., 43 E. 13, Vancouver, £3; A Friend, Auchterarder, £3; Miss J. McD., MacMorran, Sask., £3; A Friend, Sutherlandshire, £3; One interested in the Cause, Tomatin, per R. Watt, £5; Anon, Dingwall postmark, £2; A Friend, Edinburgh, £1; Mr. R. McL., Postman, per Mr. Wm. Lobban, Bonar Bridge, 10/-.

Home Mission Fund.—A Friend—Matthew vi, £1; Anon, Dingwall, £2; Mr. R. McL., Postman, per Mr. Wm. Lobban, Bonar Bridge, 10/-.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Miss J. McD., MacMorran, Sask., £2; Mr. J. McK., New Villa, C. D. Hospital, Inverness, 5/-.

Organisation Fund.—Miss J. McD., MacMorran, Sask., £2.

Publication Fund.—A Friend, Drimnin, Oban, 5/-.

Jewish and Foreign Missions.—A Friend, Scorraig, £10; Miss J. McD., MacMorran, Sask., £3; A Friend, Auchterarder, £2; Three Shieldaig Ladies, o/a Ingwenya Sewing Fund, per Mrs. Macdonald, Shieldaig, £3; Staffin Prayer Meeting Collections, per Mr. A. Mackay, £7; Anon, Dingwall, £2; Miss F. McL., Balemor, North Uist, £5.

Free Distribution Fund.—Miss F. M. Shaw, Grafton, New South Wales, 10/-; A Friend, Scorraig, 5/-.

Legacy Fund.—Received with grateful thanks from the Executors of the late Kenneth Matheson, Glasgow, the sum of £97 12s 10d, of which £48 16s 5d is bequeathed to the Sustentation Fund and £48 16s 5d to the Jewish and Foreign Missions Fund, per Messrs. Brown, Mair, Gemmill and Hislop, Writers, 162 St. Vincent Street, Glasgow.

The following lists sent in for publication:—

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Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the sum of £50 from the Executors of the late Samuel Fraser, Dingwall, per Messrs. Middleton, Ross and Arnot, Solicitors, Dingwall.

Edinburgh Manse Fund.—The Hon. Treasurer acknowledges with sincere thanks the following:—Friend, per Mr. Peter Anderson, £1.

St. Jude's Congregation, Glasgow.—Mr. A. E. Alexander, 58 High Mains Avenue, Dumbarton, Treasurer, desires to acknowledge receipt of £2 5/- o/a Sustentation Fund from Mr. M. D. McK., and also from him a further £5 10/- for this Fund and £5 10/- o/a South African Mission, the latter amounts in loving memory of the late Mrs. Mackay, 12 George Crescent, Clydebank; D. J. C., Bothwell, £1; Mrs. F., Jordanhill, £1; Mrs. H., £3; J. McG., £1; Lexy S., £6; Mrs. C., £3; Nurse Campbell, £2; Nurse F., 10/-; Nurse Dickie, £3.

Glendale Congregation.—Mr. A. McLean, Treasurer, acknowledges with thanks a donation of 10/- o/a Sustentation Fund, from A Friend, per Rev. J. Colquhoun.

Lochcarron Manse Building Fund.—Mr. G. Ross, Treasurer, acknowledges with grateful thanks a donation of £1 from A Friend, Kishorn, per Mr. J. McK.

South Harris Manse Building Fund.—Mr. Alex. MacLennan, Missionary, acknowledges with sincere thanks the following:—Collected at Strond, £8 17/-; Mr. M. McL., 28 Breasceleite, £1; B. G. Raasay, £1; Mr. G., Inverness, 5/-; Mr. and Mrs. R., Skye, £2; Mr. A. McL., Quidinish, £1; Mr. J. McC., Kintulivaig, £2; Mr. A. McC., Skerries Light House, £1.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with grateful thanks the following donations:—Friend, Glasgow, 13/6; Miss Cunningham, Glasgow, per Miss C. Sinclair, £1.