

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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What Scotland Needs To-day.

THERE is much activity and propaganda in these days to induce the people of Scotland to press for and demand self-government for Scotland with a Parliament in Edinburgh. Politically, Scottish Nationalists are expending great energy and evidencing extraordinary devotion in relation to their cause. They have obtained well nigh two million signatures to the document called the Scottish Covenant, which exhibits their claims and requirements for Scotland; but many of these signatures mean little or nothing by way of real support for this cause. And some irresponsible enthusiasts removed the Stone of Destiny from Westminster Abbey with the avowed intention of having it permanently placed in Scotland; where, centuries ago, it was used in the ceremony of crowning Scottish kings at Scone. The Stone having been again returned to Westminster, there has been great sentimental lamentation after it on the part of a few, who seem to be more perturbed over the loss of this Stone to Scotland than the loss of the pure Gospel and the Sabbath Day to our beloved land. Of course, this movement does not profess to deal with the spiritual, moral and religious needs of our beloved land, which needs are paramount and ought to have priority of consideration from all right-thinking persons. But what strength and devotion men in Scotland can expend for a cause, which is unrelated, in a specific way, to the claims of Christ's cause and glory in our land. God is not first and Christ's Kingdom is not the pre-eminent issue. But we need first and foremost that which is infinitely more glorious and desirable than the general principles of Scottish Nationalism.

We need *the manifest government of the King of glory*, the Lord Jesus Christ, the "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix, 6), of whom it is said, "And the government shall be upon his shoulder" (Isa. ix. 6). His gracious, almighty and all-wise government is needed urgently to bring spiritual order and prosperity out of the confusion and dearth brought upon us by backsliding, unfaithfulness, erroneous doctrine, and

irreligion in the Church, and by ungodliness and materialism in the world. We have grieved the King of glory by our sins; so may the people of Scotland be made penitent by the Holy Spirit that they may plead for His return to reign, in us, among us and over us as a people, by His divine power and in His providence.

The self-righteous people of Scotland have need of *being taught once more, that there is a Covenant of grace*, ordered in all things, and sure, relative to the declared glory of God, as the God of salvation and respecting lost sinners and their salvation. The Covenant of works and the Scottish National Covenant will leave sinners in Scotland under the curse of a broken law, the divine law. In many a Scottish pulpit to-day, and on many a platform, these miserable remedies for our ills are proclaimed; and the people love to have it so. But we need that the Most High would bring us back to the doctrinal teaching of the Apostles, viz., "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. viii, 29, 30).

Further, there is need *that sinners would be converted and raised up to be humble, devoted and zealous witnesses for Christ*, His Crown rights and Kingdom, in our land. This only can be accomplished by the outpouring of the Holy Spirit, who as the Spirit of grace, truth and power, raised up pious Reformers, Covenanters and martyrs in days past, who indeed made Scotland what it once was in the estimation of the rest of the world as a Christian land. Carnal and political zeal and propaganda will leave our spiritual and moral decay completely unaffected.

Scotland needs "The stone which the builders refused" (Ps. cxviii, 22). This stone is *the Lord Jesus Christ*, in His person, death, resurrection and mediatorial functions at the right hand of God. Builders in Church and State are guilty of dishonouring and disregarding "the foundation laid in Zion," Christ the foundation stone of salvation, order and happiness. God's people do pray that this stone will be once more known and valued among us, in being brought back, so to speak, to Scotland by means of the Gospel of God with the power of the Holy Ghost sent down from heaven. And it will be a prosperous day for Scotland when many needy sinners will be enabled by a living faith to build upon Christ; when those in places of civil authority will be concerned to base all their laws and judgments upon His revealed mind; and when all the possible joys of family life will, in multitudes of homes from John o' Groats to the Borders, be derived from a God-given, saving interest in Christ, the chief corner stone, "chosen of God and precious" (I Peter ii, 4).

The people in Scotland need a *heart and external separation from sin*, the pleasures of sin, practical atheism, doctrine contrary to the Bible, an empty profession of Christianity, Sabbath desecration, inordinate worldliness, etc.—and separation unto the Gospel of the Lord Jesus Christ and all that it embodies. Separation from England will not separate the people of Scotland from generation and national sins. May the Lord heal the backslidings of Scotland. “I will heal their backsliding, I will love them freely: for mine anger is turned away from him” (Hos. xiv, 4), is a precious promise, the fulfilment of which Scotland needs to-day on a national scale.

On Prejudices Against the Gospel.

By REV. JOHN MACLAURIN, who was born October, 1693; died September, 1754. He was an eminent minister of the Gospel in Glasgow from 1723 until his death.

I.—PREJUDICE AGAINST THE GOSPEL DOCTRINE, AS TO THE EVIL, DEMERIT, AND PUNISHMENT OF SIN.

ONE principal prejudice that the corruption of the heart raises against the doctrine of the gospel, is that it represents the evil demerit of sin too great, when so costly a sacrifice was requisite to expiate it. It is one of the hardest tasks in the world, to bring the heart to a sincere persuasion that sin is indeed as vile as God’s word represents it; and that it deserves all that His law threatens against it. Hence, a great many are not properly so sorry for their sins against God’s law, as for the severity of God’s law against their sins. While many do not regret their sins at all, some regret them rather as misfortunes than faults, and as worthy of pity and compassion, rather than hatred and punishment.

These favourable impressions of sin naturally create prejudices, not only against the awful threatenings of the law, but also even against the glad tidings of the gospel: because the latter as necessarily suppose the former, as a recovery or a remedy supposes a disease, or as deliverance supposes danger. When the apostle Paul represents the scope of the gospel, he says, that “therein is revealed the righteousness of God, and the wrath of God against all ungodliness and unrighteousness of men.” And nothing is more certain, than that this is one of the chief prejudices men entertain against it.

If one were to compose a formal confutation of this prejudice, it were needful to meet with some pretended demonstration that sin does not deserve the punishment above-mentioned, that so the foundations and grounds of such an argument might be impartially inquired into. But, in effect, this prejudice does not usually form itself into anything like a clear chain of reasoning, but expresses itself in confused and indistinct complaints against the opposite doctrine, as too severe and rigid. And therefore perhaps it will not be an improper way of examining it to propose some miscellaneous considerations, that may serve to show whether this prejudice be founded on reason or not.

If any man undertook to prove that sin cannot deserve hell, there are two things absolutely necessary, in order to make that proof good. First, that he know all the ends and designs, all the reasons that God can possibly have for punishing sin; and then, that he demonstrate, that all those ends and designs may be obtained as well, and in a manner as agreeable to the infinite perfections of God, and the most perfect way of governing the world without inflicting the above-mentioned punishment, and without any propitiation to declare his righteousness in the remission of it. Now, it is certain, that no man can pretend, with any tolerable shadow of reason, to so vast an undertaking. All that a man can pretend for lessening the evil demerit of sin, is nothing but appearances, suspicions, and shadows of probability; whereas the evidence for the contrary is infallible divine revelation.

The threatening of everlasting punishment is as plain in Scripture, as the promise of everlasting life, Matt. xxv, last verse. And though infinite goodness bestow undeserved favours; yet, it is certain, infinite justice will never inflict the least degrees of undeserved punishment. And therefore, when God threatens so dreadful a punishment against sin, it is to us a sufficient evidence that sin deserves it.

Though some pretended philosophers have denied all difference between moral good and evil, and consequently the evil demerit of sinful actions, (as it has been long since observed, that there is scarce any opinion so absurd, but some philosopher has espoused it;) yet when men are left to the dictates of common sense, the evil deserving that is in some actions, is one of the plainest and most evident notions in the world. The rudest of the vulgar know very well what they say, (though they never learned anything of moral philosophy) when they aver, that such an action deserves to be punished, and such another action deserves greater punishment; which shows that all endowed with the exercise of reason, have a plain notion of the evil demerit in evil actions, and of a proportion that should be observed between various degrees of guilt, and various degrees of punishment.

Even they who argue or write against the morality of actions, and who therefore should think no action deserves hatred or punishment, will, notwithstanding, be heartily angry at those that contradict them, and hate those that injure them. Hobbes and Spinoza would have inveighed bitterly against those they reckoned to be deceivers and impostors, which supposes a natural sense of the odious nature and evil demerits of imposture.

The passion of anger and revenge, if duly reflected on, might convince men of an evil demerit in actions. Some who can talk and dispute speculatively against moral deservings, will find their own hearts of a different sentiment, when they meet with extraordinary injustice from others; when they are affronted and injured; when they meet with black ingratitude, treachery, barbarous cruelty, disdainful contempt, pride, or the like.

Example. Let us suppose a courtier, in his principles a first rate libertine, using his utmost influence to raise one of his meanest servants to the highest perfections, and showing him as much friendship as ever a great man did to his client, or father to his son; and let us suppose that all the return that servant makes is to supplant his old master, to raise himself upon his ruins, to reduce him to poverty, disgrace, banishment, or even to a cruel death; it is natural for any body to imagine,

that in such a case, the disgraced libertine would learn a new way of thinking, and acknowledge there is something worthy of hatred, detestation and punishment in sin, that is, in injustice, treachery and ingratitude, &c., and would even perhaps be strongly inclined to wish for a day of judgment. In effect, all men seem to be in some measure sensible of the odious nature and evil demerit of sin, but the misery is, that it is chiefly of the sins of others, and especially of the sins of others against themselves. If men hated sin as much in themselves as in others, humility would be a very easy common thing.

If it were duly reflected on, it might bring us to a just sense of the nature and demerit of sin, to observe, that they who hug and caress it most in themselves cannot help abhorring it in others. A man will hate the image of his own sin, when he sees it in his friend, or the child of his bosom. What is most unaccountable in this matter is, that men should be so shamefully partial and unequal in their way of judging about it.

When the question is about a man's own sin, his heart devises a thousand artifices to excuse or extenuate it, which artifices are oftentimes such as are applicable to all sin in general, as well as his sin. But when a man is under the influence of passion against the sins of others, it quite alters the case. He finds no end in exaggerating the guilt of an injury or affront, and his passion will find means to make pretended excuses appear heavy aggravations. The common excuses of human frailty—strength of temptation, and the like—will appear to him too refined and metaphysical, to have any effectual influence for moderating his passion. The vehemence of such passions against sin would do very little prejudice to charity, if these passions were as equal and impartial, when directed homewards, as they are vehement against others. If men could hate themselves as they do their neighbours, it would be a good help towards loving their neighbours as themselves.

These miscellaneous considerations are perhaps able to prove the odious nature and evil demerit of sin in general. But if it be urged, as frequently it is, that though sin should be granted to have some evil demerit in it, yet that it seems strange that it should deserve so very great a punishment as is usually alleged;—in answer to this let it be observed, that, besides the self-evident principle laid down before, namely, that no colours or appearances of probability (which oftentimes may be on the side of error) should be put in the balance with plain divine revelation, there are several other observations from reason and experience, that may help to make this matter more plain and easy.

One thing that may give no small light to this subject, is, the influence which men's affections have naturally over their judgments. If this were carefully noticed, and if men were earnestly inclined to judge truly, that is impartially, of things, there is nothing in the world they would see more reason to be jealous and suspicious of, than the suggestions of their hearts in favour of sin. They would find, that it is but just caution to suspect every appearance of reasoning that tends to give favourable impressions of sin, or to impair our fear and abhorrence of it, to be sophistry and delusion. Nothing is more generally acknowledged than that it is natural for our affections to bias our judgment, and bribe our reason; and therefore, when sin has polluted the one, no wonder it should proportionally pervert the other. It is a natural concomitant of the dominion of sin in the heart, that it hinders a just sense of its own

nature and evil demerit. We should be so far from wondering at this, that indeed it would be the greatest wonder, and truly incomprehensible, if it should be otherwise. In order to have a perfectly just and lively sense of the evil of sin, a man behoved to be perfectly free, not only from the dominion, but even from any measure of the love and practice of it.

It is useful to observe how corrupt passions not only beget a strong inclination to extenuate or defend themselves, but also how ingenious they are in their efforts that way. A very little insight into human nature may satisfy a man, that the passions of the heart are the most cunning sophisters in the world in their own defence: and they have, in a manner, an inexhaustible invention in contriving artifices and plausible colours for their own vindication, as well as in devising stratagems for obtaining their objects, and compassing their ends. A dull stupid fellow, who perhaps is scarce capable of comprehending a chain of abstract reasoning, will oft-times show almost as good a genius in defending or excusing his faults, as an experienced philosopher. Besides many other instances, this may be easily observed in ordinary quarrels, where commonly each party accuses the other of injustice, and insists upon his own innocence with so much artifice, that he who hears only one party, will scarce be able to resist the evidence of his pleadings, and will incline to think his accusations unanswerable. In such cases, an unbiassed person finds it oft-times the hardest task in the world to convince the injurious party that he is in the wrong, and to make him view his own conduct in the same light that disinterested persons see it in.

This powerful influence of corrupt passions, in biassing our judgment in their favour, may receive further light by considering the different views and sentiments of the demerit of sin that accompany different degrees of wickedness on the one hand, or different degrees of holiness and purity on the other. It was observed already, that we ourselves, guilty and corrupt as we are, can see a great deal of evil in the sins of others, when passion or self-interest gives us no bias in their favour; but that, where self-love influences us, our views change, though the objects be the same. Besides this, it is useful to observe, how some extraordinary outrageous sinners (as the most cruel murderers, and the like) can make the most atrocious crimes so familiar to them by custom, that they seem scarce sensible of any evil demerit in these monstrous actions, which other ordinary men (though guilty and corrupt likewise, but in an inferior degree) can scarce think of without horror and detestation. An ordinary unconverted person has very indifferent thoughts of daily sinful omissions, which a converted person (though he be not perfectly free from sin himself) would regret with the bitterest remorse. The further any man advanceth in holiness and purity, the clearer is his view, and the quicker his sense of the evil of sin. With parity of reason, it may be conceived, that the greatest saint on earth does not see the evil of sin so clearly as an angel; and if this reasoning be carried higher, an infinitely holy and excellent Being will discern incomparably more evil in sin, and hate it more (and that with the most perfect reason and justice) than the holiest man on earth, or the most glorious angel in heaven. It is plain, God, by being the purest and most holy of all rational beings, is the fittest to judge of the evil of sin.

Nothing is more reasonable than that all these considerations should, on the one hand, make us believe that sin deserves indeed what God threatens, because God is infinitely just and holy; and, on the other hand, if our hearts murmur against these threatenings, we should look upon that, not as the native result of sound reason, but of unreasonable corruption. We should believe, that if our sense of the evil of sin is not suitable to God's threatenings against it, it is because our hearts are not yet free from the stain and infection of it. Let men talk what they please, when they are in a humour for speculation, yet there is no man, when his mind is under a lively impression of some atrocious crime that he has seen or heard of, but will be convinced of a high degree of evil demerit in sin. All men are sensible of this in high degrees of wickedness; the reason why it is otherwise in ordinary sins, is, because men have made these familiar to themselves by custom.

(To be continued.)

Roman Catholic Intolerance.

By REV. A. F. MACKAY, M.A.,

Vice-Chairman, Foreign Aid Committee.

IN her path to World Catholicism, which has always been her goal, the Roman Catholic Church invokes the mediaeval principle of religious intolerance. When the occasion suits her she may ally herself with Democracy, or the Pope may make an open attack upon Totalitarianism; she may be on the side of one political party or another; but it is only for the moment or from consideration of tactics. She is the striking example of a power that bends to one side or another with subtlety and suppleness, while in pursuit of the one rigid aim. She is neither the ally nor the ceaseless opponent of Fascism or Communism, but pro-Catholic and nothing more. It is often forgotten that the R.C. Church is a mediaeval institution that has survived into modern times.

In his "Roman Catholicism and Freedom," Dr. C. J. Cadoux refers to the remarks which Father Ronald Knox made in the Introduction he wrote to Maycock's "Inquisition," as representing the views of the outstanding spokesman for Rome in England to-day. He observes that religious persecution "sounds nonsense, of course, to those Protestants (and they are numerous) who think in the back of their minds that the religious truths they hold are not really certain, only probable opinions. But the faith which is strong enough to make martyrs is strong enough to make persecutors . . . in the abstract a culpable apostasy which threatens to propagate apostasy is a sin worse than murder." Under certain conditions, therefore, "it is possible that some European country of the future might banish innovators in religion as they were banished from France under Louis XIV . . . They would certainly prohibit public attacks on religion; conceivably they would deport agitators from their soil." In the following year, 1927, in his "Belief of Catholics," Knox returned to the same subject of Rome's right to suppress all contrary religious beliefs and the measures she might think proper for her to do so. "A body of Catholic patriots, entrusted with the Government of a Catholic State, will

not shrink from repressive measures in order to perpetuate the secure domination of Catholic principles among their fellow-countrymen."

It may seem incredible that any body of people should hold a policy of such gross intolerance. Such things belong to the Dark Ages of the Church, but hardly possible now. That it may be seen that these are not the excesses of a propagandist for Rome, it may be better to go to the fountain-head of authority, to Rome itself. In an article which appeared in the April issue, 1948, of the official organ of the Society of Jesus in Rome, *La Civiltà Cattolica*, which the *Sentinel* of Toronto reproduced this year, the authoritative position of the R.C. Church on the question is laid down. "The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must defend the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine." "In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs.

"Hence arises the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even *de jure* toleration, in all places where they are in the majority, while they lay claim to it as a right when they are in a minority. We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim, theoretically and practically, that error can have the same rights as truth, especially where the supreme duties and interest of man are at stake. The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

This is an important statement which clears away all misunderstanding and defines clearly the official position of the R.C. Church regarding freedom of worship and religion. Protestants are denied any claim to belong to the Church of Christ, they are not recognised as having any civil rights or even the right to exist in the state, and any measures used in their suppression are justified on the ground that the Church of Rome is the only true church. These are the principles which are being put into practice to-day in every country where the R.C. Church is the dominating power, for "she asserts it in principle and applies it in practice." While breathing the spirit of the Inquisition, it is nevertheless good to have such an up-to-date definition of the Roman Catholic outlook on the subject of other denominations.

The church in Franco's Spain has not been slow to welcome this re-statement of these principles, for they have already been embodied in the constitution of the country. Some semblance of liberty to practice their religion appears in the Spanish Charter (1945), particularly Article 6, which allows freedom of worship to Protestants provided it is carried on under cover and no public display is made either by ceremonies or outward sign of their places of worship. But such a concession by its vagueness only serves to conceal the terrible injustices the Spanish Protestants have to submit to. In a pamphlet issued by the Protestants

in Spain, "Religious Liberty in Peril," fully documented proof is given of these disabilities. Magistrates will not authorise civil marriages except where the parties can produce documents that they have never been baptised in the R.C. Church. That they have left the church or practise no religion at all does not exempt them from this ruling. The scandal of unwall'd graveyards, which the Republic in 1931 tried to change, continues still; when civil and religious permission is withheld, burial often takes place in the open country. Protestant services are often interrupted and broken up by gangs of hooligans, usually Falangists or *Requetés*, as happened in Madrid, in Barcelona, in Valencia, etc., the furniture smashed, the pastor and people beaten up, and even attempts made to put the building on fire. These attacks often take place after a pastoral has been issued by the bishop, and are connived at by the police. A group of University students distributed tracts in Madrid in which they say, "We are not content with words. For the Holy Inquisition itself was not content with words. We, the Spanish students of 1947, recognise ourselves to be truly the heirs of the spirit of the Inquisition."

The law on education allows no liberty of conscience. E. J. Hughes' recent book, "Report from Spain," gives some idea of the teaching of the Spanish Catechism, compulsory in the schools. Freedom of conscience, freedom of worship and freedom of the press are listed as pernicious evils condemned by the church. And with these, freedom of education, freedom of propaganda and freedom of assembly are included because they "serve to teach error, propagate vice, and plot against the church." And to avoid these errors the catechist is told "not to read any newspaper without previous consultation and approval of your confessor." To the question, "Is it a sin to read a Liberal newspaper?" the answer is given, "He may read the stock exchange news." It is superfluous to comment upon "religious" teaching such as this as opposed to true Christianity.

That the Franco Government is not altogether insensitive to the condemnation passed by the outside world on the persecution of Protestants and denial of all liberty inside Spain may account for the document issued last year by the Diplomatic Office in Madrid, on the Protestant Church in Spain. Its sub-title is, "Six Reports on an anti-Spanish Campaign of Defamation," and is evidently the work of different hands. Obviously prepared for external consumption, many of its statements have little relation to the true state of religious bodies in Spain to-day. Much is made of the small number of Protestants in Spain and the fact that "this faith has never taken root in its soil." But this is due to the ruthless efficiency of the Inquisition rather than to any inherent defects of Protestantism which has made the English-speaking nations great. The attempt to put down the strength of the Spanish Protestants to the number of foreigners residing in the country, about 10,000, by a doubtful arranging of statistics, fails to carry conviction. That no official returns were made to the Government of those holding Protestant beliefs reveals the desperate means they had to take to survive, and is no evidence of non-existence. On page 30 it is stated that Protestantism was introduced into the country with the British armies during the nineteenth century, but the truth is that the Gospel took hold of the Spanish people at the time of the Reformation and Romanism has always been regarded as the enemy of the country.

Other questions dealt with in the same superficial way are Protestant marriage, burial of the dead, the trial of Protestant soldiers for refusing to kneel at the elevation of the "host," and the distribution of the Bible. Proof is easily found that there are still Protestant soldiers in Franco's jails for refusing to bow the knee to the "host," and the destruction of 100,000 Bibles taken from the Bible Society's premises in Calle de la Flor Alta in Madrid by the police is common knowledge. The Spanish people are in revolt against the reactionary R.C. Church and the Fascist Government, but are kept in submission by the huge standing army maintained by Franco. They came within sight of complete freedom as a people in the days of the Republic and the vision has never faded from their memories, but has increased their insatiable thirst for the Word of God. In spite of the persecution and intolerance, the Protestant Church in Spain is gaining in strength and numbers, according to the accounts of observers, even more so than in the brief period of the Republic. The reason one pastor gives is that the people were carried away by political fervour at the time of the Republic and had lost their zeal for the Gospel.

The R.C. Church presents to the outside world an appearance of impregnable strength, but internally she is really weak. Her infallible claims and religious intolerance are signs that there is no spiritual vitality. In Rome, the most religious city in the world, where there are more than 800 churches and chapels, she is most execrated by the people. In his autobiography, "The Soul of a Priest," the late Father L. H. Lehmann, of New York, casts some light upon the true internal state of the Catholic system. As a young priest he was ordained in St. John's Lateran, the Pope's own church, situated in the slum quarter of the city, and as he observed the internal working of the Papal system in Rome, he reveals his disillusionment. "In this parish of the Pope," he writes, "there are comparatively few practising Catholics. Thousands of couples live together without either church or civil sanction; thousands of its children are not even baptised. Pope Pius IX is entombed in this church, but his body was carried hither in the dead of night for fear of the Roman rabble." "If Rome be the only centre of the true faith and the sole fount of all spiritual grace and divine favour," he asks, "how is it that true religion is so lacking in its own citizens? Why so much atheism, indecency, lawlessness, in the vast number of non-churchgoers in the Eternal City and Italy? Why so many pagan rites in the worship of the few who frequent the churches? Common courtesy was denied us from the Roman rabble as we passed along the streets; obscene insults were shouted after us even by the children of Rome." Italy over which Rome has laid her blight for many centuries is now a mission field for the Gospel.

One of the heartening features of post-war Italy is the undoubted progress that Protestantism is making among the people. The Protestant minority is small, some 300,000 out of a total population of 45 millions, but new centres of worship in some twenty to thirty districts have been opened since the end of the war; and especially in the south and in Sicily the evangelical movement is strong. Regular broadcast services are permitted over a number of stations, something unheard of in Fascist Italy. In an article on Protestantism in Italy by W. G. Ingle, Field Secretary of the Spezia Mission, two reasons are given for this situation; the British Commonwealth and American armies of liberation which drove

the Germans out of Italy; and the rise of Communism. Many of the men now preaching the Gospel in Italy served with these forces, and when their military service was completed they returned to proclaim the Gospel, which they realised is Italy's greatest need. The political activities of the R.C. Church and her ceaseless intrigues to strengthen her control over the Government have embittered multitudes and made them more receptive to the Gospel. Communism is said to have proportionately more registered followers in Italy than in Russia itself. There seems little evidence so far of aggressive atheism or anti-Christian malice on the part of the Communists towards Protestant work; often members of the Communist Party are also members of the Protestant Churches as well. Undoubtedly, Communists regard the Protestant communities as a useful spiritual arm in their struggle to break the political power of Romanism. While this situation lasts, however, encouragement is offered to Protestant workers to refute the claims of the R.C. Church and to expose her faults. Communism still remains, whatever form it may take, the bitter foe of Christianity, and should the Protestant Church become strong enough to act as a threat, the clash would come. Protestantism is merely a tolerated religion in Italy, for laws have not yet been framed defining the status or protecting the rights of non-Catholic groups. The treatment given to Protestants varies from district to district, from the barest minimum of liberty to sporadic outbreaks of mob violence in which Catholic Action is prominent, again as in Spain with the connivance of the police.

Protestants in Roman Catholic countries, in order to keep going, must rely to a great extent on outside aid. The effects of the Foreign Aid Committee's work in bringing assistance where it is so sorely needed, however modest the scale, is bearing fruit. The *Deliverance* on Protestantism of the Diplomatic Office in Madrid last year named the *English Churchman*, whose editor is a member of the Committee and whose columns have so often served the Protestant cause in Spain, Italy, and elsewhere, among the publications whose condemnation of Spanish persecution it seeks to controvert. The grateful acknowledgment of used clothing and scripture and scripture parts, coming from these countries indicates that the Committee is supplying a felt need. May it be the Lord's will that these victims of the Roman Catholic Church may speedily be delivered and the evil system of Romanism finally abolished from the world.

Our Rhodesian Missions, 1951.

By REV. J. MACLEOD, *Convener*.

OUR Annual Reports appear in the "Proceedings of Synod" and our people can read the Reports in that Magazine, but as many inside and outside may not have an opportunity to read the above Magazine, it may be of interest to give a short synopsis of our Missions in the monthly Magazine.

In the Ingwenya Mission we have over six hundred pupils in our school there. Miss Nicolson, M.A., is in charge of the school at Ingwenya. There are several native teachers assisting her, and the Government Inspector is highly pleased with the work done. Miss Nicolson is a very efficient teacher, a splendid organiser, conscientious, and thorough in her work.

We would do with at least three or four more qualified European teachers in this school. All the teachers are paid by the Government. The religious side of the work is under the auspices of the Free Presbyterian Church in all details. The Shorter Catechism is taught, Bible lessons, prayer in the morning, and what might be called family worship each evening with the pupils before retiring at night. The school has a religious atmosphere about it all the year round. That is how it ought to be, and that is how it must be while it remains under the jurisdiction and supervision of the Free Presbyterian Church of Scotland. From this school, hundreds of children are sent out to earn their living, and carry with them the seed sown, which may germinate by the blessing of God, and bring forth fruit after many days in distant parts of Africa. We sow in hope that the Word of God will bring forth fruit in the heart and life of the future fathers and mothers, when those who are sowing it now have passed out of this world. We ourselves are still reaping the fruit of the labours of John Knox, Alexander Henderson, the Covenanters of Scotland, although hundreds of years have passed since they entered into the joy of their Lord. They laboured faithfully, and we have entered into their labour, and although we have cause to bow our heads in the dust with shame for our fruitlessness and barrenness, yet we must not deny that their labours have been most profitable to us; and we are bound to give thanks to the Lord for His gifts to dear Scotland. We doubt not but that will happen in Rhodesia generations after this, as sure as it has happened in Scotland, England, Holland, and New England. That is not a matter of speculation, but a solemn reality in the lives of millions of men, women and children since Reformation times. They in Southern Rhodesia were like us, and a stage worse. When the gospel came to them they were naked, heathen and savage pagans. When Patrick Hamilton, George Wishart and Knox began their blessed work, the people had a form of religion, crude, superstitious, mixed with devil worship, immorality and the practice of witchery in the name of Christianity, but there were some among them who soon saw the curse of the Italian religion. What we are satisfied with is that the natives are under the doctrines of the Word of God, able to read their Bible, and instructed to live morally, and to honour their religion by their life, walk, and conversation in the world. That is of incalculable value to the poor native boy, and girl. They are taught needlework, house-keeping, and general cleanliness in their homes, and the absolute necessity of physical hygienics, which is, of course, a part of their training. With Mr. Macpherson, the boys can learn the building of houses, make bricks, measure, mould and shape the building to the measuring line. Very necessary instruction for the African boy—for the African's idea of géometric measurement is always in a full circle! Mr. Edwin Radasi is conducting the religious side of the work, and on Sabbath Mr. Macpherson conducts services, some times long distances from Ingwenya, helps in the Sabbath School, and we have no doubt Mrs. Macpherson (a member in full communion) will also help Miss Nicolson on Sabbath with religious instruction in the Sabbath School. Mrs. Macpherson is a new arrival last March. What we need is more teachers, male or female, for our Ingwenya school. Miss Nicolson's burden is far too heavy. She never complains, but commonsense suggests to anyone that it is far too much.

Let us now go over to Mr. Fraser's domain in the Shangani Reserve! It is a huge Reserve, exclusively for the natives, and they are pouring into this Reserve for years past, and still coming in from various parts. Mr. Fraser is the first European Missionary in this Reserve, and the first to preach the blessed gospel to the poor natives—many of them absolute heathen, but they have a soul, a hereafter, and eternity before them! Mr. Fraser is very busy every day of the week, and sometimes well on in the night before he can look round for a place to rest his weary body. Thousands looking to him for help, broken bones, physical pain, scores of ailments too numerous to be enumerated. You can imagine fifty, or one hundred children crying out at the same time for help, pain in the eye, ear, knee, tooth, etc., and like children in many respects, believe that the "White Man" can heal all their diseases, and put right their troubles by looking at the sore or wound! Mrs. Fraser's service is of great value as a qualified nurse, both in general and maternity, but the demand for her services is too much sometimes. However, they are both engaged in helping poor suffering humanity, and that is surely how we ought to behave towards our fellow man, let his colour be white or black. Mr. Fraser is to remove to a place called Buda-Buda as the most suitable centre for his wide parish. We bought a house for them, which is to be their future home in the new settlement. The house cost us over four hundred pounds sterling, and it will cost a little more to have it erected at Buda-Buda. This is, of course, a wooden house, and must be removed from where it is now to the above place in due course. Mr. Fraser has six hundred children under his care and could have many more, but the question of teachers and schools is the great problem that Mr. Fraser is faced with, and will be for a long time to come. His aim is to have a Training School for Teachers at Buda-Buda. This is very necessary, and in fact indispensable for the good of the Mission and for the education of the native child. The African child is as susceptible to imbibe false teaching, wrong ideas, erroneous doctrines, as the people of Scotland were to imbibe the fables and follies of the Declaratory Act. We seek to guard against this by having our own Training School for Teachers. This School must have a Principal, and not less than three European teachers, qualified to train young boys and girls to be sent out to teach in our stations far and wide in the Reserve. Some may think that this is too ambitious, and that the walls of Jericho will never tumble down to enable us to march over the formidable obstacles that lie ahead! Unbelief is always in Giant Dispair's castle! At God's command, the Red Sea was a wall protecting the hosts of Israel to pass over to the other side. It was the death knell of the poor miserable Egyptians. We need money to erect our School and houses for the staff, and we need a lorry at once to begin operations, which will cost some nine hundred pounds sterling. Where is the money to come from? Your part of the business is to pray, and leave the rest with the Lord. He knows where the money is and by whose hand He will send it. He sees the needs of the poor people, and their dangers. Mr. Fraser is going about preaching; let my readers go about praying, and it will be all right. It is the Lord's cause, and if you love the Lord Jesus, you must love His cause, above and before father, mother, brother, sister, wife, children and land. You may be hearing whisperings that the Missions are not what they might be! When the devil appears as

an angel of light, watch! He is then so meek, humble, and zealous, that you are in great danger that you cannot see his fangs that are hid from your view in the fog of deceit. It has been a great Mission, still is, and will be still greater to the glory of the Head of the Church. Think of the precious souls that have been taken home to glory for the last forty years! Look at the harvest of souls before Mr. Fraser in the Shangani Reserve! Think of the thousands of souls in their teens, infants, young boys and girls in thousands, to be saved or lost forever! It is a great Mission, a growing Mission, and can be developed, and developed in many directions. Where is the young man in the Church who wants thousands of a congregation, to preach to them the unsearchable riches of Christ? Here is the field. Where is the young lady teacher who is willing to endure hardship for Christ, teaching the African boy and girl to read the Bible? Here is the field of labour. The African Church was once glorious; she will be that yet through the blessing of God.

Pre-Millennarianism and the Trinity.

By REV. J. P. MACQUEEN.

WHILE there has always been practical unanimity among true Christians as to the Scripture fact of Christ's personal second coming, in visible form and in the glory of the Father, "for every eye shall see Him, and they also that pierced Him," nevertheless there has been anything but unanimity as to the time, purpose, and significance of His second advent. So far as Scottish Church history since the Reformation is concerned, it can be asserted that the Christian people of our nation, generally, have interpreted the Scriptural passages, bearing on this all-important subject, in a post-millennarian sense, although, regrettably, of late years pre-millennarianism has been gaining some ground in Scotland also, while on the other side of the Scottish border, and in the English-speaking nations overseas generally, pre-millennarianism has become something approaching religious obsession among professed evangelicals, especially those with Arminian tendencies and leanings. In their petitions, therefore, one does not hear so much the words, "if it be Thy will," but "till He come," to reign.

To the uninitiated, we may say in passing that there are three main schools of interpretation relative to the doctrine of the second coming of Christ. The pre-millennarians, for instance, hold the view "that Christ will return to the world at least a thousand years before the end of time, and that He will establish a terrestrial kingdom; that the Jerusalem of Palestine will be the seat of His government, and that there the throne of David will be re-established; that upon this throne Christ will sit in bodily visible form, and He, together with those of the saints who shall have been raised, will reign over a world peopled by men who are still in the flesh, and who continue to follow the usual pursuits of mankind, and, finally, that this earthly reign of the Lord Jesus Christ will continue for a thousand years, or for a millennium." The post-millennarians, on the other hand, hold "that Scripture teaches that the Second Coming will mark the end of time, that the millennium, and all other events which

concern the earthly existence of man shall have then passed into history, and that the purpose of His coming will be to give to every man according as his work shall be." The A-millennarians, or non-millennialists, do not believe there will be a millennium at all in this world, while they admit their difficulty, in view of this interpretation, in explaining Rev. xx, 4-6, which they generally explain away. Such pre-millennarians as discover the untenability of their theory usually go to the other extreme of A-millennarianism.

Dr. John Brown, of Haddington, comments on Rev. xx, 4-6:—"The glory and happiness of this thousand years' reign of the saints is to be understood, not literally, but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints to leave the heavenly mansions, and live in bodies needing meat and drink, nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against, and cut off, spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in Scripture represented as a reviving or living again of the soul, but of the body. The resurrection of the martyrs' and confessors' souls here spoken of therefore means, not the resurrection of these deceased persons, but the remarkable reformation, deliverance, comfort, and activity of the revived millennial church in their successors, Rom. xi, 15; Ezekiel xxxvii, 1-14; Psalm lxxxv, 6; Hosea vi, 2-3; Zechariah x, 1; and as Elijah is represented as living in John the Baptist, Matt. xi, 14, and xvii, 12, so the ancient martyrs will live in the Christians of this millennial period, being united to the same Head, members of the same Body, and of the same spirit, faith, patience, zeal, and fortitude, and professing, identically, the same Gospel truths."

Dr. Owen says on this point:—"The Church in this life is no way meet, by the grace which it can be made partaker of, to converse with Him in the immediate manifestations of His glory. And, therefore, those who dream of His personal reign on the earth before the Day of Judgment, unless they suppose that all the saints shall be glorified also (which is only to bring down Heaven to the earth for a while, to no purpose) provide not at all for the edification and consolation of the church. For no present grace, advanced unto the highest degree whereof in this world it is capable, can make us meet for an immediate converse with Christ in His unveiled glory" (Owen's *Glory of Christ*).

The pre-millennarian view is really Jewish, and not Christian in origin. It is derived from the old Jewish false, because carnal, anticipations of a mighty conquering hero who would liberate Palestine from the galling Roman yoke and establish a world-wide Jewish earthly kingdom. Immediately, therefore, after the departure of the Apostles of the first century of the Christian era, various false doctrines and heresies began to appear, propagated by those, with imitators and successors in every age, who imagined that they could make the Gospel of the grace of God a fitter instrument for the human hand than that fixedly and infallibly revealed in the Word of God. Consequently, this pre-millennarian view of the Second Advent gained very considerable currency in the early sub-apostolic period of Church history, though even then it never came to form a part of the general creed of the Church. At the Reformation period of Church

history, the great Protestant confessions expressly condemned pre-millennarianism, while the justly renowned John Calvin said concerning it, "Their fiction is too puerile to require or deserve refutation."

Without, however, taking up too much time or space in multiplying instances of objections to the pre-millennarian personal-literal-reign viewpoint of Christ's Second Coming, the fact that it disparages the supernatural, divine, omnipotent operations of the Holy Spirit should suffice. From the time of Pentecost till now this has been, as I stated in the *English Churchman* on the 11th January, 1940, in a peculiar manner, the dispensation of the Holy Spirit, and I see nothing in the Word of God to justify the view that it will cease to be His peculiar dispensation till the end of time, when Christ will come, once and for all, to judge the quick and the dead. Is it not true of every Spirit-taught man and woman, from Pentecost to the present day, relative to their supernatural faith's view of Christ, "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory"?

Is, then, the evidence of sense, such as a literal personal advent and reign imply, superior, by way of certitude and confirmation, to a supernatural faith's view? Is it not the case that those who heard the resurrection voice of Christ, calling them out of their grave in trespasses and sins, by His Word and Spirit, while simultaneously the Spirit, through the Word, caused the light to shine into their hearts (to give the light of the knowledge of the glory of God in the face of Jesus Christ), have the surest evidence and certainty of the Divine reality and supernatural origin and nature of Christianity and Gospel grace that can possibly be supplied? Can any evidence surpass that of the almighty, infallible, omniscient Holy Spirit bearing witness with the supernaturally regenerated spirit of the believer that he, or she, is a child of God. Such tremble ever afterwards at the Word of God, or, in other words, they bow submissively, with awe-inspired reverence before the heavenly almighty authority of God in His Word, the sure foundation of saving faith. They joyfully declare that this is "all their salvation and all their desire."

On the other hand, how many who saw Christ with the bodily eye during His first advent believed in Him? What ground have we, therefore, for concluding that His second personal literal advent would prove more successful than the first in convincing and converting unregenerate men and women? As Christ is the second person in the Godhead, so is the Holy Spirit the third person in the same Godhead, equal in power and glory, and is it not His peculiar function, in the economy of redemption, to convince the world of sin, and to take of the things of Christ, supernaturally, sovereignly, omnipotently, and spiritually, and show them to the individual soul. As surely as He, the Holy Spirit, and He only, shall convince the world of sin, of righteousness, and of judgment, so "He shall glorify Me, for He shall receive of Mine and shall show it unto you." What more, therefore, than a world-wide reproduction of Pentecost is necessary to initiate and establish the millennium? He shall, then, appear in glory and majesty, building again Zion; the gathering of the people shall be unto Christ; all nations shall call Him blessed, and "the nations of this world shall become the nations of our Lord and of His Christ," and they, as a consequence, "shall beat their swords into ploughshares, and their

spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more," for the earth shall be full of the knowledge of the glory of God, in the face of Jesus Christ, as the waters cover the face of the deep, as Christ shall then have received "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

"And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication, and they shall look upon Me, Whom they have pierced, and they shall mourn for Him as one mourneth for an only son, and they shall be in bitterness for Him, as one that is in bitterness for his first-born" (Zechariah xii. 10). As this description of the evangelical repentance of the Jews, also describes the evangelical repentance of the Gentiles, I fail to see how the Holy Spirit is not equal to the blessed supernatural task of initiating and establishing the millennium, without the aid of the literal personal appearance of Christ, apart from the fact that, personally, I see nothing in Scripture to justify a different viewpoint, or interpretation. As Christ is the only Redeemer of God's elect, so the Holy Spirit is the only Regenerator, Sanctifier, and Comforter of the same blessed elect, blood-bought, and regenerated people, while the functions of the three glorious Persons of the ever-adorable Trinity in unity are ordered in all things and sure, relative to the everlasting Covenant of grace, in relation to human salvation. As the Rev. Prof. R. J. G. McKnight, Ph.D., says in his pamphlet, "The Second Coming of Christ":—"It is not charged that the pre-millennarians intentionally disparage the work of the Holy Spirit, but it is charged that disparagement of the work of the Holy Spirit is essentially involved in the system which pre-millennarians hold. Pre-millennarianism stamps the Gospel, the Church, and the Holy Spirit, as failures," and it prevents its followers from praying ardently, perseveringly, and importunately, for an outpouring of the Holy Spirit, as they hold that nothing will be right in the Church in this world till Christ comes in person to reign. They are in this respect guilty of restraining prayer before God.

Nevertheless, it is a glorious fact that "the Lord God omnipotent reigneth," and whatever judicial calamities may intervene between now and the glorious millennium for the poor, sin-deluded, Heaven-provoking nations of the earth, this world shall yet be visited with times of glorious refreshing from the presence of the Lord as "All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before Thee" (Psalm xxii, 27), and so let the blood-bought regenerated Church continue singing the sixty-seventh Psalm, "that the earth Thy way, and nations all, may know Thy saving grace."

"We know that all things work together for good to them that love God." This promise is the compass which sets the course and directs the motions of all the afflictions of the people of God; and no ship at sea obeys the rudder so exactly as the troubles of the righteous do the direction of this promise. Possibly we cannot discern this at present, but rather prejudge the works of God, and say all these things are against us; but hereafter we shall see, and with joy acknowledge them to be the happy instruments of our salvation.—*Flavel*.

The late Charles Sutherland, Lairg.

WE believe that such as were well acquainted with our late friend will know that it is most difficult, in a brief sketch like this, to give a real impression of what Charles Sutherland truly was. In many respects he was not an ordinary man: he was unique and one would not need to be very long in his company in order to be fully assured of the truth of this.

Though regeneration does not run in the blood, yet we find that the seed of the godly are often the subjects of the Holy Spirit's work. Charles' grandparents, who lived in Biriehan, in the parish of Dornoch, had a family of thirteen, and David, one of their sons, married a Christina Fraser. When their first child was born, being a daughter, David wished to call her Charlotte after his mother. His mother, who was an eminently godly woman, objected, and said she would let him know which child she wished to be called after her. When the fifth child was born on the sixth day of July, 1872, she said to the parents: "Now, this is the child on whom I desire my name to be taken." It was for that reason the subject of this sketch was called Charles.

From a very early age, Charles had the common strivings of the Holy Spirit, and when very young he observed there was a marked difference between the Lord's people and such as were not His people. At the age of seven years, he was given an insight in some measure of his awful condition as a lost sinner. He resorted to secret prayer. The impression then made soon faded away, however, when he met his former companions and joined with them in their sinful amusements. In after years, with much sorrow, he used to allude to this time when he quenched the Holy Spirit and left off praying. He often exhorted his own children and other young people, if ever they felt the strivings of the Holy Spirit, to be very careful not to quench them.

While yet in his boyhood days, an incident brought home to him very forcibly the reality of prayer. When herding cows, he saw a young colt which never had been "broken in," standing close by a dyke. Charles climbed the dyke, jumped on the animal's back, and took a firm hold of its mane. The colt bolted, and the young boy, realising his grave danger and his utter helplessness, began to repeat the Lord's Prayer. When he had finished repeating it, the colt slowed down and stopped, allowing its boyish rider to dismount unscathed. His prayer was only what he had learned, yet God was owned, deliverance came, and a very deep impression was made upon his mind.

As a youth he was respectful and very dutiful to his parents, but he was a stranger to that grace, which made him afterwards a follower of the Lord Jesus through evil report and good report..

For a time he was much given to dancing, but how grievous and painful that sinful pleasure was made to him was often evidenced in the loving counsels he gave to those whom he knew to be guilty of it. While Charles was blindly seeking happiness in the broken cisterns that sinners hew out for themselves, there were happenings in the Free Church which were giving his minister, Rev. Neil Taylor, very anxious thoughts. Mr. Taylor was a very godly man, and in many ways showed he was endowed with much spiritual discernment. Quite often, the late Rev. Donald Macfarlane,

Dingwall, and the late Rev. Donald Macdonald, Shildaig, assisted at the Dornoch communion. This was a disappointment to many who would have preferred the more popular ministers of the Free Church. After the General Assembly of 1892, Mr. Taylor intimated to his congregation that he had raised his voice against the passing of the Declaratory Act, but added that he would not attend another General Assembly until he would be at the great assembly above. This proved to be the case. He was called home to the joy of his Lord before the 1893 General Assembly met.

When the Free Presbyterian congregation was formed in Birichen, Dornoch, Charles was yet a young man, but he understood well why the separation of 1893 had taken place. He not only was diligent in attending the public means of grace at Birichen, but also he went to other parishes to attend the services during Communion seasons. At this time, the truth was blessed to his soul, and a rebuke, administered in love by the late David Ross, elder, was instrumental in making him choose, as Moses, "to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Some time afterwards, Charles appeared before the Session that he might be received as a member in full communion. He was most heartily received, and a very strong attachment and affection existed between himself and the godly who at that time witnessed in the parish of Dornoch for the truth of God.

At the age of twenty-eight, Charles married one who was like-minded with himself—one who had a real interest in the things of God. She was removed to her everlasting rest some sixteen years ago. Her last words were: "Cry out and shout thou inhabitants of Zion: for great is the Holy One of Israel in the midst of thee."

For about thirty years Charles was an elder, and for about twenty years, a missionary in the parish of Eddarchilles. That he was held in high esteem was evidenced in a marked way on the day of the funeral, by the numbers that attended from those parts where he laboured. He preached law and gospel fearlessly and lovingly, and the Lord has promised that "His Word will not return unto Him void, it will accomplish that which he pleaseth and will prosper in the thing whereto He sent it."

As an elder in our Church courts he was most faithful, and his presence there will be missed as much as anywhere. When difficult matters confronted us, there could be no doubt as to where he stood. He was able to stand to his convictions irrespective of opposition. His loyalty to the cause of Christ and to the witness raised in Scotland in 1893 was never once questioned. If ever a man had his loyalty tested he had, but by grace he was enabled to stand faithful to the very last.

For some weeks before he died, it was very evident he had much nearness to the Lord, and as his death-bed sayings are worthy of being preserved, they may find a place in another issue of our Church magazine.

We express our sincere sympathy with the only daughter, and with the four sons. We would commend them to the Father of the fatherless.

—D. J. M.

Searmon.

Leis an Urr. IAIN LOVE, D.D.

(Air a leantuinne bho. t.d. 46.)

(1) Oirdheirceas a Dhiadhachd. “Annsan tha uile iomlanachd na diadhachd a ghabhail comhnuidh gu corporra.” Col. ii, 9. “Is e Dia os ceann nan uile, beannaichte gu siorruidh.” Rom. ix, 5.

Tha suspainn na Diadhachd ann, maille ri làn cho-chruinneachadh iomlanachd na Diadhachd. Tha sinn aig an àm so a gabhail beachd air iomlanachd na Diadhachd mar ni tha fosgladh do’n inntinn le mìlseachd a tha tarruig, agus mar ni a tha sàsachadh smuaintean agus aignidhean an anama le iomadhaoibhneas deagh-bhlasda.

Ann an so tha’n inntinn fheolmhor—ag oibreachadh le neart co-ionnan, anns an strùidhealach ana-miannach, anns an fheallsanach uaibhreach, anns an fhear-aideachaidh a tha falamh de Chriosdalachd—a stad agus ga nochdadh fein na naimhdeas an aghaidh Dhe, le bhi’g àicheadh gu bheil a leithid so de thlachd ri fhaotainn ann an nàdur agus am buadhan na Diadhachd. Ach ge b’e ciod e na beachdan tioram a bhitheas aig a leithid sin de dhaoine tha dearbh-chinntè againn gu bheil Dia na thobar neo-chriochnach de thlachd do’n inntinn, agus gu’m bheil lànachd do-rannsaicht’ dhe’n a mhaise agus a ghloir is sònraicht’ a gabhail comhnuidh ann. Tha sinn a faotainn an dearbh-chinntè so le bhi toirt fainear Dhe mar ùghdar gach ni maiseach a tha nis ra fhaotainn air an talamh, na bha ri fhaotainn anns a cheud phàrras—le bhi rannsachadh fìor bheachd air neamh—le bhi dol air ais a dh’ionnsuidh na h-àithne mhor a tha’g agradh gràdh do-labhairt do Dhia—agus le bhi cuimhneachadh gu’n robh e bho shiorruidheachd, neo-chriochnach sona ann fein, mu’n robh bith aig saoghail chruthaicht’.

Tha e nis duilich a chur an cèill, ann am briathran eagnaidh c’ait gu h-àraidh ann bheil glòir shònraicht’ agus mìlseachd Bith na Diadhachd. ’S e so, ann an cuid de sheadhan, toradh coitcheann uile oirdheirceasan Iehobhah; agus bithidh seallaidhean do-labhairt air maise na Diadhachd a briseadh a stigh air an anam a tha air a shoillseachadh bho gach sealladh a gheibh e air a nàdur. Ach gu h-àraidh tha mòrachd àrd, fein-bhith agus fein-fhoghainteachd no Diadhachd, an taie ri ioraslachd neo-chriochnach, caomhalachd, agus fialaidheachd; an fhein-fhois naomh, fìorghloine, gliocais, ceartais, agus fìrinn a tha anns an Tì is Airde; a thruas agus a thròcair a tha cur thairis; a dhìlseachd agus fhirinn nach gabh atharrachadh—tha iad sin uile ag aobhrachadh tlachd do-labhairt do’n anam a tha air a thoirt dlùth do Dhia agus a tha faotainn a làthaireachd. Ann an Iosa tha sinn a faicinn “Dia air fhoillseachadh anns an fheoil.” Annsan tha glòir na Diadhachd, an dà chuid, air a còmhachadh agus air a foillseachadh; tha a fìrinn agus a mìlseachd gu soilleir air am mothachadh, ach tha a maise uamhasach air a taiseachadh le macantas a mheadhon tre’m bheil a’ Diadhachd Shiorruidh a tighinn dlùth dhuinn—eadhon ar nàdur. Ann an so tha naomhachd ghloirmhor agus tròcair Iehobhah am measgachadh an gathan.

Ach, a tighinn a nuas bho’n t-sealladh chudthromach de’n iomlanachd agus de’n mhaise neo-chruthaicht’ so, beachdaichidh sinn air a dhaonnachd.

(R’a leantuinne.)

Notes and Comments.

The United Free Church and the Papacy.

A motion viewing with grave alarm the visits paid to the Pope by members of the Royal family was rejected by 43 votes to 32, on the 7th of June, 1951, at the General Assembly of the United Free Church of Scotland. Mr. J. A. Peterkin, submitting the motion on behalf of the Ayr Presbytery, said the visits were against the Protestant Constitution and the Covenanters, who had died for the Protestant faith. It seems that the members of this Presbytery were not unmindful of Covenanting history connected with Ayrshire in days gone by. But opposition to this desirable motion, on the floor of a professed Protestant Assembly, was forthcoming from a minister, the Rev. H. G. McCall, Alloa, who said that the matter was of little concern compared with the tremendous questions which the Church faced to-day. He referred to "our brothers and sisters of the Roman Catholic faith." We need not repeat more of this clergyman's utterances to recognise his utter lack of understanding of the value of a scriptural Protestantism on the one hand, and the danger of subtle and aggressive Romanism on the other. What, we ask, can be a more tremendous question than the now obvious and open endeavours of the Papacy, to acquire an undue influence with respect to the attitude of the Royal family to the See of Rome? And so, on this tremendous question, the majority carries the day in the United Free Church Assembly, *against* a reasonable and essential Protestant witness within her borders. We cannot expect anything of the nature of a faithful testimony on the side of Truth from such an Assembly. "Blind leaders of the blind."

The King's Illness.

At the beginning of June, His Majesty the King was taken ill with influenza and ordered to rest and cancel public engagements for a period. Prior to His Majesty's illness, it had been arranged that he and the Queen should visit Northern Ireland. There was bomb-throwing at the British Embassy in Dublin and threats of danger to the King hinted at before the Ulster visit. The Queen and Princess Margaret carried out the engagements in Protestant Ulster in the absence of the King, and were given a warm welcome. The desperate South of Ireland Republican and Roman Catholic element would prevent, if they could, the Royal family from setting foot upon Ulster soil. They disown the King and would have others do likewise, if they had the power. Later, Princess Elizabeth was delegated to deputise for His Majesty at the ceremonial of the Trooping of the Colours, on the King's birthday. And so the Most High is laying His hand upon the Royal family, once more, in adversity. They, on account of sins, even as others, are not immune from the rods of God, who ruleth over all and ever by His power. And Kings, as well as peasants, are called upon to hear the rod and who hath appointed it. Nevertheless, we desire a return to more robust health on the part of His Majesty, under the blessed hand of the divine physician, the Lord Jesus Christ.

The Church Giving Place to the World.

On the 30th May, the Church of England Guilford Diocesan Conference was held. Opening the Conference, the Bishop of Guilford apologised for holding it "on this particular day." This particular day was the day

when the Derby horse race was run. The Bishop said that the date of the next Conference was November 28th and that gave the opportunity for any individual member to give notice if it clashed with some important engagement such as a General Election, football match, or other event of importance. So it seems that business of a religious nature, in the view of this Bishop, must not be permitted to prevent his racing and football brethren from enjoying their fill of carnal and worldly pleasures. Thus, it is no surprise that tens of thousands attending the horse-racing events and football matches throughout the country, have no time for religion and no respect for the Church. Indeed, such, in multitudes of cases, consider themselves just as qualified for heaven as the pleasure-loving Bishops and clergymen of to-day. It appears as if the Bishop of Guilford had never read of Moses, who by faith abandoned the pleasures of sin which are but for a season.

Church Notes.

Communions.

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

Corrections regarding any Communion dates should be sent at once to the Editor.

Day of Prayer.

At the Synod which met in May the following resolution was passed:—“That a Day of Humiliation and Prayer be observed on Wednesday or Thursday, 22nd or 23rd August, on account of the low state of religion in our land.”

The Ministers and Missionaries of the Church kindly note this appointment by the Synod.

ROBERT R. SINCLAIR, *Clerk of Synod.*

The Opening of the Uig Church, Lewis.

An event of outstanding interest took place in the parish of Uig, Lewis, on Wednesday, 16th May, when the new Free Presbyterian Church at Miavaig was opened. The service began at 2 p.m. The Rev. J. A. Macdonald, Applecross, formerly of Uig, conducted divine worship and preached from Matt. xxi, 13. The Church was filled to its utmost capacity. Nine buses, carrying nearly 300 friends from the different congregations in Lewis and Harris attended the service. Uig hospitality on a generous scale catered for all who came.

The Rev. D. Campbell, Stornoway, spoke of the stand made in 1893 by the Free Presbyterian Church in defence of the Word of God against Arminianism, Voluntarism and Modernism. The worthy fathers of the Church, he said, left their all—manses, churches and salaries—and penniless,

went forth in defence of the Truth. In the good providence of the Most High, the Church had now churches and manse, and was not embarrassed financially as other Churches were.

The Rev. Wm. MacLean, M.A., Ness, the Interim-Moderator, outlined the history of the Uig congregation from the days of the Rev. Alex. MacLeod, whose labours were signally owned of the Lord in a genuine revival of religion. He also referred to the stand made by the Uig people against Voluntaryism in the seventies of last century, when about a thousand people left the Free Church, and in the historic church of Balnakill publicly avowed their rejection of Voluntaryism and their adherence to the Established principle of religion. In 1928 the union of the Church of Scotland with the United Free Church on the basis of the Declaratory Articles, led the Uig congregation, except for a small minority, to identify itself with the Free Presbyterian Church. Their decision gladdened in particular the heart of the late Rev. Neil Cameron, Glasgow. For fifteen years he had been praying for such an event to take place, and he rejoiced to see it before his death.

Tributes were paid to the praiseworthy efforts of the Uig congregation in erecting a mission house and a missionary's house in Breanish; a new manse, and now a new church at Miavaig. The church is a beautiful stone edifice. The masonry and the woodwork of the interior bear the hall-mark of efficiency and taste. Spacious, comfortable and artistically finished, it reflects great credit on the people in their labour of love to provide themselves with such an excellent place of worship under present conditions. The church was opened free of debt. Two of the elders, Mr. Angus Morrison, Valtos, and Mr. Donald Matheson, Aird, spoke of the difficulties they had to contend with and acknowledged the kindness and care of the Most High in connection with them as a congregation.

On more than one occasion the Uig people have proved their loyalty to the Free Presbyterian Church, and it is to be hoped that the Lord will soon provide them with a pastor after His own heart. The collection on the opening day amounted to £202 10/-. "The Lord of us hath mindful been, and He will bless us still" (Ps. cxv, 12).

WM. MACLEAN, *Interim Moderator.*

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

Sustentation Fund.—Miss A. McK., Elphin, £2; Mrs. C. M., Toronto, £1; Dr. E. C., Northfield House, Finchley, N.3, £1; Mrs. C. McL., Con. 8th East, Ripley, Ontario, £1 14/-; Miss M. McK., Bomgh Nurses' Home, Paisley, £1; Misses R. and A. McL., 226 Woodlands Road, Glasgow, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £8.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—C. J., Applecross, £2.

Home Mission Fund.—Miss D. C. McL., Ailsa Craig, Ontario, £3 6/8; Miss A. McK., Elphin, £1; Dr. E. C., Finchley, London, N.3, £1.

Organisation Fund.—Miss A. McK., Elphin, £1.

Publication Fund.—Rev. A. Beaton, Gairloch—Sale of booklets, leaflets, etc., £9 0/6.

Jewish and Foreign Missions.—A Friend, North Tolsta, £5; Thank-Offering, Glasgow, o/a Ingwenya Mission Schools, £5; C. J., Applecross, £2; Miss A. McK., Elphin, £1; Dr. E. C., Finchley, London, £1; Miss E. R., Backies, Golspie, £1; Friend, Dunoon, £1; Miss A. McL., 226 Woodlands Road, Glasgow, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £3; Mrs. McK., 10 Mid Street, Clachmaharry, Inverness, 10/-; Miss D. C. McL., Ailsa Craig, Ontario, £5.

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