

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

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*“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 Call to the Ministry of the Gospel.**

MANY men in these times and in the visible Christian Church hold the office of ministers of the Gospel of Christ; and yet reveal by the doctrine they teach and preach and by their personal conduct that they know not the Gospel nor the Lord Jesus Christ, the divine Saviour and Head of the Church. By their carnal fruits it may be judged in the light of Scripture that they have assumed this high office for one reason or another and have never been called thereto by a heavenly calling. It may be said, "Judge not that ye be not judged"; but we repeat, "By their fruits ye shall know them." The man whose teaching is unscriptural, who is a frequenter of the modern theatre, the dance, the concert, the card party, and a Sabbath-breaker into the bargain, etc., proclaims unmistakably that he was never called into the fellowship of God's Son, Jesus Christ; nor to serve Him in the ministry of the Gospel. Many such there are to-day, and are a judgment upon the people of this land. The call to be a minister of Christ and to discharge all the New Testament functions of this holy office, is a divine, spiritual, and distinct call, directed and applied to such as are truly called, by God himself.

*Conversion precedes the call* to the Ministry of the Gospel. Those called to the ministry are such as have been first of all convinced of their unholiness and transgressions by the Spirit of truth, who have learned by divine teaching and solemn experience that by the deeds of the law no flesh can be justified in God's sight; that they deserved God's wrath and anger both now and for ever; and who have been enabled by grace, penitently to flee from sin and wrath to the mercy of God in the suffering Redeemer, and by a precious God-given faith, to rest upon the righteousness and atonement of that same glorious

Saviour. They have found Christ unto the salvation of their souls, are united to Him, have entered into the number of God's children by faith in Christ Jesus and by the implanting in their hearts of the Spirit of adoption. The original disciples were first of all called to follow Christ and after a gracious obedience to this call, Jesus intimates that He would make them "fishers of men" (Matt. iv, 19). Saul of Tarsus was wonderfully converted and then called and commissioned to bear Christ's name, by the Gospel, before the Gentiles, and Kings and the children of Israel. Doubtless these thoughts are familiar and hardly need stating as far as those who accept the Bible records are concerned. But readers will not be the worse of having this fundamental matter repeated inasmuch as there is frequent contact with unconverted ministers to-day, in hospitals, schools, colleges, at funerals, and in varied other ways also, and because of the sad fact that the ministerial office or garb does not necessarily bring us into fellowship with a converted man, in these times of formality and hypocrisy in religion.

*There is need to guard against false notions as to what may constitute the call to the ministry of the Gospel.* The warmth of the first love of a sinner newly brought to experience joy and peace in believing upon Jesus, and as a result such having lively desires for the salvation of others, this may in itself be unwisely mistaken for the call to the office of the ministry of the Word. A proper and commendable respect and admiration for the work of gracious and faithful ministers of Christ, may so affect a man as to give rise to aspirations after attaining to this weighty and solemn office. Yet these aspirations may be purely emotional and separate from a really spiritual, serious and scriptural consideration of the matter, and have nothing to do with a divine call to the ministry of the Gospel. Then the heart is deceitful above all things and there is no perfection here, for we find even the disciples of our Lord striving among themselves as to who should be the greatest. And so in the hearts of some, there arises more strongly than in others, a desire for place, power and authority in the religious world and in the Church of Christ. This is indeed a carnal and earthly incentive to seek after the place and duties of a minister of the Lord Jesus; and yet this is what has urged some men to boldly contemplate work to which they were never called and for which they were never fitted by grace or in providence. Men may have grace and no gifts at all essential to the discharge of Gospel duties. It were well that such would discover this in the kindness of the Lord before presuming, in any case, to indicate a mistaken desire to undertake the work. On the other hand, some may be possessed of a natural bent of mind toward religion and scriptural theology, and in addition be endowed with outstanding gifts of mind and speech, and yet utterly devoid of the grace of God in their hearts. Fallible men and lacking discernment, have asserted time and again in regard to such cases, "Here

is a man with a call to the ministry and no mistake." Indeed many a mistake has been made in just such cases. But we pass from these observations with the remark that the real call certainly does not originate with men.

*It is God who calls and puts particular men into the ministry, who are where they ought to be.* As Paul declares regarding his own case, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. v, 12). The Lord knoweth them that are His, and also those among such in every generation whom *He hath earmarked* as chosen vessels to preach the Gospel of His grace and the unsearchable riches of Christ, and to administer the ordinances of His House and to bear the responsibility and burden of the government of His Church on earth. And those He has chosen, He will assuredly call to the ministry, as surely as He elected them to everlasting life in Christ Jesus and called them by His grace in His own time, unto salvation. We are sensible of the fact that the mode of God's call to any man to be a minister of Christ, is a vital and serious subject for us to handle and we would desire to refrain from stating what will not bear the test of Scripture and experience. Therefore we state that ordinarily and generally God speaks by some passage of His Word, accompanied with divine authority to such as He calls to the Gospel ministry, indicating His mind to them and bringing before them their duty in this solemn and precious business. And whatever misgivings, fears and a deep sense of unfitness for the work may have tried and harassed some men, when God spoke to them, His Word prevailed by the power of the Holy Spirit to the effecting of a humble obedience to God's call and commission to them as chosen vessels. And the scriptural authority a man may have for being an ambassador for Christ can be one of his strongest supports in the most trying and dark experiences which he may encounter for Christ's sake. Then let such as go forward to this ministry look well to the origin and nature of their call. The Lord spoke to Ezekiel and said, "I do send thee unto them; and thou shalt say unto them, Thus saith the Lord" (Ezek. ii, 4). And to Jeremiah, the Lord said, ". . . For thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jer. i, 7). And so the Lord sent, and called, these prophets to their life's work. They took not the prophetic office unto themselves. Their call and authority were derived from heaven. We believe it to be so still in the case of all true ministers of the Gospel. And further, signal and peculiar providential circumstances may be so ordered by the Lord as to play their own part, along with a message from God's Word, to guide and confirm one as to their being called to devote their lives and the talents God has bestowed upon them to the service of Christ in the ministry of the Gospel.



*There are many obligations resting upon those thus called, relevant to their office. We can but indicate a few. They are obliged to study the Scriptures prayerfully and carefully and constantly that they may divide the Word aright. They have need to implore God to pour abundantly upon them "the Spirit of grace and supplications." There can never be a God-honouring ministry without much secret prayer. Such ought to desire and cultivate the fellowship and friendship of those who fear the Lord and are of one mind, when and where that is possible. It is altogether inconsistent with the spirit of the Gospel ministry for a man to hold aloof from the brethren and especially to wittingly avoid their fellowship. A man that expects to have friends must show himself friendly in the Church of Christ. God's people are the best friends the young minister, and the old, can possess as far as men are concerned. Then the Scriptures enjoin such to be subject to their brethren in the ministry and to be subject one to another in humility and the fear of the Lord. This aspect of matters is clearly set forth in our Church's Formula for license and ordination of those to be appointed to the holy office of the ministry. Ministers are not permitted to be a law unto themselves where the ecclesiastical order is according to the New Testament pattern. And lastly, we would point out that ministers of the Gospel belong to the Church and primarily to the Lord Jesus Christ, the Head of the Church. As Paul writing to the Corinthians declares, "For all things are yours; whether Paul or Appollos or Cephas, or the world, or life, or death, or things present, or things to come; all are yours" (I Cor. iii, 21, 22).*

### Notes of a Sermon.

Preached by REV. JAMES MACLEOD, Greenock, in November, 1950.

*"Turn us again, O God, and cause thy face to shine; and we shall be saved."*—Psalm lxxx, 3.

WE are told that Asaph was the writer of this Psalm. He was the writer of many of the Psalms. He was a good man, divinely taught, and led by the Holy Spirit, what to write, and what to believe. "All thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. liv, 13). This Psalm was written at a time of declension from the worship of God. It begins in the form of a prayer: "Give ear, O Shepherd of Israel." Indeed, many of the Psalms are prayers, as well as songs of praise, thanksgiving, and confession of sin. The Holy Spirit suited them for all times and ages of the Church of God in the world. The true Church of God will use the Book of Psalms, when man-made hymns shall be forgotten, and nowhere found for generations, and generations. That is in the future. It is a sure sign of departure from the Word of God, when hilarious, emotional, and carnal human production is substituted for the pure Word of God. Men may try to make all kinds of excuses, quote ancient authors, Reformers, Roman Catholics, Protestants, and decide the matter by saying, "This is our own hymn book, and it

is strictly Calvinistic," as if they were infallible authorities! The Psalms in metre are not in full use in the Protestant Churches of England, and in most of the Churches of Scotland. By this departure, the cause of God has suffered, and is suffering, and strife and divisions among the children of God is there, that should not be there, if men adhered to the Word of God as their only rule of faith, and practice! The Psalms were given to the Church of God for instruction in righteousness, but never man-made hymns. "Give ear, O Shepherd of Israel," could never have been written by the mind or hand of a son of fallen Adam if the Holy Spirit had not led the mind and hand that wrote it. We cannot accept that men or women who write hymns are inspired by the Holy Spirit so that however holy otherwise they may be, their grand effusions cannot be free of sin. On the other hand, we accept that the Word of God is inspired, and sinlessly pure, and holy! What an extraordinary difference! "But if any man be ignorant, let him be ignorant" (I Cor. xiv, 38). We said above that it was a time of national declension as is obvious in our own day. We give the lie to our professed Christianity in boldly denying the Word of God, and wickedly wresting it to our ultimate confusion.

First: We shall consider the prayer, "Turn us again."

Second: The second petition, "Cause thy face to shine."

Third: "If God should grant their petitions they were sure of salvation — "and we shall be saved."

First, we shall consider the prayer, "Turn us again." This adverb, "again," is very significant. He brought them out of Egypt many hundreds of years before the days of blessed Asaph. We may call that the first "turning" from the land of death and darkness. He brought them into the wilderness to shew them what was in their hearts. They were not long in the wilderness when they revealed plainly enough that the "heart is deceitful above all things, and desperately wicked." The miracles they saw, and the mighty deliverances wrought for them did not change their carnal natures and their carnal lusts. The Books of Exodus, Leviticus, Numbers, Deuteronomy are a record of their wickedness, and so are the Prophets, as we read in Isaiah, "That this is a rebellious people, lying children, children that will not hear the law of the Lord" (Isa. xxx, 9). We ought to read in their record our own heart inclinations, and if not we miss what is written for our instruction in righteousness. We dare not cast a stone at them, for it is in our own heart. He many times delivered them from their evil hearts, guilt and misery. If they had need of this prayer, "Turn us again," so have we as much as they had when Asaph uttered these words from the mouth of the blessed Spirit. If they were delivered from their bondage in Egypt, so were we from the bondage and curse of Popery, when the Spirit of God quickened the souls of men in the days of Luther, Calvin and Knox. Behold how we have departed from that blessed deliverance, and set up our golden calves to go before us in returning to the "flesh pots of Egypt." We must turn to the Word of God. That must be the first "turning," and to the holy doctrines of the Word. There can be no reformation without the Word of God. Men may set up "forward, downward, upward and backward movements," but their carnal efforts must fail at every turn till they pray, "Turn us again" to thy Word. This nation has departed from the Word of God. It is folly, ignorance, boldness and hypocrisy to deny

it. We began to deny the inerring, inspired Word of God when infidel German Rationalists bellowed forth that they found that the Bible was not accurate in its history, geography and dates!

This was the beginning of the awful fall and ruin of that great nation! They are still on the decline, and all the craft and money of the world will never raise them out of the gutter of atheism and infidelity that they are labouring under, till they turn to the Word of God. British and American scholars in Church and in State followed the Germanic philosophy of "life" and religion with such terrible consequence that to the present hour the world is reeling under the impact of it. When the Protestant Church departed from the Word of God, both in Europe and America, and substituted Science as the moral code and only reliable source of proved knowledge, and as the only central authority to guide men in the affairs of this world; from that time on, wars, destruction, ruin, hatred, suspicion, lying, immorality, murder and idolatry came upon the generation like a mighty flood, which left nations drifting towards destruction. Scientific knowledge is the most potent instrument for the destruction of human beings that has ever been known in the history of the human race! The Bible is the highest, greatest and noblest instrument that was ever placed in the hands of sinful men for their good, both in this life and for divine guidance for the life to come; and what madness to think that God will honour their "scientific conclusions," and place it above His own written Word! It is to be observed that it was after the German Rationalists attacked the Bible that the Church of Rome got so aggressive in Europe and America. The cradle of Communism is not Russia, but Germany. You see, one error leads to another—Rationalism, aggressive Romanism, and Communism that issued from the bowels of both the Church of Rome and German Rationalism. The German nation must be held guilty and responsible for the spread of Communism in Russia, as well as that wicked Greek Church. We in Britain drank long and deep of the religious philosophy of the Germans, and in millions turned our back on the Word of God. We are still drifting away from it. The rot is going deeper and deeper. There are many attempts at Church unions, both in Britain and other Protestant countries, but there are no signs of turning to the Word of God, which must be the first step in the right and proper direction; if union and communion can be realised in the Scriptural sense. Men may have communions, but not union of heart in the Word of God! "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him" (Q. 2, Shorter Catechism). That is the "only rule" to direct us in turning from idols to serve the living God. It was to this "only rule" to direct us the blessed Saviour referred on all occasions in meeting the attacks of His enemies, and in repelling the malicious attempts of the devil against His person and work in the world. How dare men professing His name deny what He acknowledged to be the Word of God from Genesis to Malachi? "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise" (Prov. xii, 15).

If men would hearken to the Word of God they would be wise: and pay attention to what is written therein; instead, they boldly criticise what they know not. However often they have been challenged, confuted,

and their attacks defeated, they again and again try to prove that the Word of God is not to be relied upon! What fools sin made of men. The Lord's Day must be secularised to suit the lusts of wicked men. The Seventh Commandment must be explained away in the Divorce Courts. "The sins forbidden in the Seventh Commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all corrupt or filthy communication, or listening thereto; wanton looks, impudent or light behaviour, immodest apparel; prohibiting of lawful and dispensing with unlawful marriages; allowing, tolerating, or keeping of stews, and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time, unjust divorce; or desertion, idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness either in ourselves or others" (Larger Catechism, 139). The above picture is solemn and painful, but the fact must be faced that it is a true picture of the lives of very many in "Christian Britain" to-day! If ever in our national history we needed the prayer, "Turn us again," we need it to-day! Turn us to morality, to sane conduct, and upright living as rational human beings. Dare we live on a lower scale than the brute beasts? Our sins are mounting up to heaven like the sins of Sodom, and as we draw nearer and nearer the abyss of universal ruin, men and women are much bolder in sin than they were thirty, twenty, or ten years ago. That is the clearest evidence of the gathering clouds of God's judgments to be near us! "Turn us again" to secret prayer, family worship, attending to the worship of God, both in private and in public. As our Lord said, "I tell you, nay: but except ye repent ye shall all likewise perish." We have our blessed Bible, pure and holy as our fathers had it and handed it to us, but woe betide us if we neglect it and act contrary to the Word of God! It is of infinite importance that the understanding, conscience, tongue and general conduct be ruled and governed by the Word of God in our daily life in the home, business, profession, and in our dealings with our fellow man. If we lie, cheat, and rob our neighbour of his goods and credit, our religion is vain and gross mockery of what we profess to be before the Lord. "Turn us again" to love and respect one another—for the back-biting tongue is from the devil, and the scurrilous language of some bears the mark of the beast. "Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord" (Lev. xix, 16). The partisan fellow is always a dangerous neighbour, and on the alert to pass on what he "heard" somebody saying about the folk he desires to damage in their reputation or goods! "Turn us again" to observe the Lord's Day to the Lord. We have noticed recently in looking over Hansard how Members of Parliament twist the words of our Saviour: "The Sabbath was made for man, and not man for the Sabbath." The Sabbath was made for the benefit of man, for his spiritual and eternal profit: and not for animal pleasures, gains, and carnal amusements, and lusts. The ancient sun worshippers called it "Sunday," the day of the sun, as in Africa where countless numbers of natives have worshipped the sun for generations and generations—it is their "Sunday." The Germans had their "Sunday" long before the Christian era. In our Gaelic language the only way we could say "Sunday" is by saying "The day of the sun."

We doubt not that calling the Lord's Day "Sunday" has secularised the first day of the week to common use like any other day of the week. The proper name for it is "The Lord's Day." It will suit the carnal minds of men to call it "Sunday," particularly those who deny the Resurrection of our Lord from the dead. It is "Sunday" to unbelieving Jews, Atheists, Modernists, Communists and Papists. To the believer, the first day of the week is in every sense the Lord's Day—a memorial of the glorious resurrection of the Lord Jesus from the dead. It is to the Lord we must go to turn us again to the Bible, to the doctrines of the Word of God and prayerful confession of our sin, and to seek grace to acknowledge our sins before Him. He has many times delivered us from our enemies, death, ruin and idolatry, from Popery, Jesuits, and their murderous armies. The last deliverance was probably the greatest in our national history. "Turn us again."

*(To be continued.)*

## **The Relation of Mary, Mother of Jesus, to the Saviour.**

By REV. D. A. MACFARLANE, M.A., Dingwall.

MUCH was written of late on the Papal dogma of the bodily Assumption to heaven of the "Blessed Virgin Mary." A dogma is a doctrine which is stamped with the official seal of the ecclesiastical body holding it. This dogma has become at last part of the creed of the Papacy throughout the world. Serious objection to this promulgation was taken by the Archbishops of Canterbury and of York. They dissociated themselves and their ecclesiastical body from having part or lot in its approval. Dr. Fisher, of Canterbury, gave the impression that he was genuinely alarmed at the prospect of the R.C. widely-accepted view of the bodily assumption of Mary to heaven being made a dogma. These Church of England prelates hold that the dogma is contrary to Scripture, and that it is not necessary. There is difficulty in assessing the value of the opposition of Drs. Fisher and Garbett, owing to the difficulty of ascertaining their own real position relative to the XXXIX Articles. There is reason to believe that Dr. Fisher belongs to the ritualistic school, and we fear that he would offer little objection to modern views of the formation of the Pentateuch and the other Old Testament portions. While this is probably the case, it stands out that there was resolute disapproval on the part of these Church of England leaders, of this dogma. Perhaps they felt that instead of bringing eventually the R.C. Communion and that of the Church of England nearer to one another, the promulgation of this dogma made rather a gash in the good relations existing between the two bodies of "Christians." The attitude of Rome was evidently one of imperious contempt of the feelings and views of any ecclesiastical body external to her. While it is perhaps scarcely relevant to the subject to remark on Dr. Fisher's travels to parts of the Commonwealth, one cannot help thinking that quite an important part of his mission may have to do with strengthening brethren in the faith lest there be any pandering to Rome in the matter, especially in Australia. By manifesting some kind of approval of the dogma, or expressing openly sympathy with it—which

is now as a copestone on the former dogma of the Immaculate Conception—there might be results in the sphere of Erastian Episcopalianism, which cannot be foreseen nor suspected.

In referring to this quasi-historical dogma of the Assumption, we should give some brief account of the beginning and growth of this ecclesiastical gourd, which grew in the dark night of carnal emotionalism, and is destined to perish when and where the Lord is pleased to manifest His brightness and glory in the Gospel. There have been many accounts of late in Protestant publications and a detailed account need not be attempted here. We think it well, however, to record the following quotations:—

(1) "The doctrine of the Immaculate Conception of the Virgin Mary is a modern dogma of the Roman Catholic Church, which declares the mother of Jesus absolutely free from all implication in the fall of Adam, and its consequences. Like most doctrines, it was the result of a long development, and embodies in its history the story of a struggle between the Thomist and Scotist parties in the Church which was not ended until 1854. In 1850, Pius named a commission to investigate the question. In 1853 it reported that no evidence from Scripture was needed for a dogmatic declaration, but that tradition alone sufficed, and that even this need not be shown in an unbroken line up to the time of the Apostles.

The decree itself was made public by the bull, "Ineffabilis Deus," on 10th December, 1854. As the Vatican Council of 1870 declared the Pope infallible, independent of a Council, the decree of 1854 must be received as an infallible utterance, and cannot be changed."

"The Christian Fathers, though many of them (even Augustine) exempted Mary from actual transgression, know nothing of her freedom from original sin, but always imply, and often expressly teach the contrary." (New Schaff-Herzog Encycl.).

(2) From "New Schaff-Herzog Encycl.," on the Feast of the Assumption: "At the Vatican Council, over two hundred bishops desired a decree making the Assumption an Article of Faith. The Assumption cannot be proved from Holy Scripture, and is based entirely upon tradition, though the scriptural prerogatives of Mary are invoked to prove the propriety of such an occurrence." In addition to the above, we would make a quotation or two from an article in the *Daily Telegraph* of 18/8/50. In it, it is stated, "The Church of England renders honour and reverence to the Mother of our Lord Jesus Christ." This honour and "reverence" should not of course mean worship of a nature due to God only. Further, "The Church of England refuses to regard as requisite for a saving faith any doctrines or opinions which are not plainly contained in the Scriptures." This is pretty hard on both the 1854 dogma and the recent one on the bodily assumption. It is quite refreshing to hear from Lambeth Palace an utterance on "a saving faith." One feels inclined to use the words of the patriarch, "Joseph is yet alive."

Over against all this concerning the supposed bodily assumption of Mary (and what may possibly be the next dogma, namely, that Mary is "Mediatrice of all graces, and co-Redeemer," as Rev. E. J. Coates, a vicar in Lanes., surmises), how are we to view the relation of Mary to the Saviour?

God the Father peculiarly honoured her above women in sovereignly calling her to become the Mother, miraculously, of the Saviour, according to His holy human nature. Christ assumed the body prepared, and this without sin. Mary was a humble, loving, lowly handmaid of the God of grace. Grace reigned in her by the Holy Spirit. She was by nature fallen as others, and as all the elect duly are, was called, justified, and at last brought to glory to join the spirits of the just made perfect. The Saviour, in the days of His flesh, kindly, lovingly and righteously led her to know and take the place pertaining to her, as can be seen from the references in the Gospel narratives. The final break from the point of view of natural ties came at the Cross. She was there and then consigned in love and tenderness to the good offices of the beloved John, who took her to his own home. John became the equivalent of a son to her, and she had the rank of a mother in his home circle. As the marriage relation ceases at death, and marriage affection does not pertain to the realm of glory, so also natural relations between parents and children come to an end in death. Mary appeared, and is named the Mother of Jesus in Acts i, and this name belongs historically to her. But apart from being so historically, she was now on a par, as a believer, with other believers, as regards estate and relationship toward God. All believers in Christ are "foreknown . . . called . . . glorified." All believers are children given by the Father to the Son, who has in all things the pre-eminence.

We think that much emphasis should carefully but firmly be laid on this aspect of Mary's relationship to the Saviour, in His complex Person. Mary was the Mother, in time, of "that holy thing, which shall be born of thee," who was the Divine Son. But the death of Christ ended the natural relationship. In heaven, He is the God-Man glorified—the Lamb in the midst of the throne. In heaven, she—at the resurrection of the just—will stand related to the one God—to the Three Persons within the uncreated essence—as a blood-sprinkled member of the mystical body of Christ. "Former things" will have passed away. She, with all the brethren, will then and for ever, body and soul, enjoy the fruit of Christ's prayer: "Father, I will that those whom thou hast given me may behold my glory . . ."

We are of the opinion that this aspect of the subject, if appreciated, would render null and void carnal emotionalism and erroneous doctrine regarding the conception of Mary and her bodily assumption.

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## **The Fellowship of the Lord's People.**

By REV. JOHN COLQUHOUN, Glendale.

IN the Book of the prophet Malachi, we read that "they that feared the Lord spake often one to another." The fact that they thus communed with each other shows that they had much in common. They all have this in common, that they "fear the Lord," and this fearing of the Lord, which is not slavish but filial, came to be true of them in the day that they were effectually called by the Holy Spirit. A new principle was then begotten in their souls which breaks down the barriers of social and class distinctions so that nobles and peasants, learned and unlearned, people of different nationalities and colours are found companying

together, and are being edified in each other's society. They have a common theme to discuss and a mutual delight in discussing it.

When men have freedom in speaking to each other, they discourse on the matters which are uppermost in their minds, as being the matters which are of the greatest importance. In the minds of those who fear the Lord, that which is uppermost is the glory of God as that relates to the salvation of immortal souls. Where there is a close intimacy between gracious persons they have freedom to speak of their exodus from Egypt spiritually, and although different ways have been used, in this connection, with different persons, by the Holy Spirit, causing a great dissimilarity in their experiences, yet they can find much which they may reckon as common ground, enabling them to see the sovereignty of the Spirit in His use of means. A child of God, relating an experience in this connection, which he thought peculiar to himself, may be the means of breaking a temptation under which another may have been lying for a long time, concluding that it was not a real exodus from Egypt which he himself had.

Again, they speak often one to another concerning matters which meet them in their wilderness pilgrimage. Young inexperienced Christians, when they begin to meet with things which try them, often go to others who have more experience, and often the sad and deserted condition in which they find their aged friends answer their hard questions before these questions are put. Under these circumstances, an inexperienced Christian often finds that what he considered a great temptation was but a very small thing in comparison to the temptations of others. They speak to each other of their joys and sorrows, their sunshine and darkness, their long sojourns in the dark valleys of desertion and temptations, and the fleeting moments of fellowship and communion with Christ on the mountains of myrrh and the hills of frankincense.

They also speak often one to another concerning the Cause of Christ. Their hearts are united to Christ in an indissoluble union, and so they espouse His Cause as their own. They have no greater joy than to hear that the children of Christ's spouse, that "elect lady" whom they love in the truth, are walking in the truth, and when they hear of a sinner being born again they forget the sorrows of their own spiritual travail through joy that a child is born into the kingdom of Christ. Likewise when anything is done against the Cause of Christ by open enemies or professed friends they take anxious counsel together concerning these things. It forms part of the subject of their prayers together and when they are apart, for their concern for Christ's kingdom causes these matters to be uppermost in their minds. In days of adversity and persecution and hiding of Christ's countenance there are many Elis whose hearts tremble for the ark of God.

They that fear the Lord often speak to each other by way of rebuking each other for some unseemly carriage. Where grace is in exercise, this is not done in a censorious spirit, but in love. While bitterly conscious of many great imperfections in themselves, which often sends them to a Throne of Grace, true Christians must be faithful to speak to their brothers and sisters in Christ concerning any inconsistency which they see in their walk and conversation, and in this they are doing nothing more than obeying the Scriptural injunction, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Lev. xix, 17). Again, when



grace is in the ascendancy in those who are rebuked, they accept the rebuke meekly and in the spirit in which it is given. "Let the righteous smite me: it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities" (Psalm cxli, 5).

This speaking by way of rebuke to each other, not only shows love to the individual rebuked, but it also shows concern for the Cause of Christ in general. There is nothing that weakens the Church of God so much as an inconsistent walk in professors of religion. They give occasion to the world to speak slightly of religion, and become a stumbling-block to those who may be drawn after the gospel, and so it comes not only to be a kindness but also a mark of faithfulness to Christ, when the Lord's people speak to one another by way of rebuke.

They speak often one to another in the public means of grace. Where there is a gospel ministry, there is a wonderful bond between the pulpit and the pew. A child of God may be in distress through a severe temptation or on account of some very trying circumstances in his lot. He finds it impossible to tell anyone but God of his troubles, but when he goes to the public means of grace he finds that the preacher seems to know everything about it. His trial is gone into in detail, the remedy set forth, and the Holy Spirit applies it in such a way that he gets strength to bear his burden. It is not only the hearer who is helped in the public means, but also the speaker. A true gospel minister is not a stranger to bonds in the performance of his duties as an ambassador of Christ. There are times when he goes into the pulpit, feeling as if he were unable to open his mouth, but when he is on the verge of breaking down under the crushing load, his eye catches the sorrowful countenance of some son or daughter of Abraham whom Satan has bound, and is led out of himself to administer consolation to such a one. Again, the Lord's people in the pew speak to their pastor by their prayers which silently ascend on his behalf to the Throne on high, and in answer to these prayers seed is given to the sower and bread to the eater, causing both speaker and hearers to have a feast "of fat things full of marrow, of wines on the lees well refined."

They speak often in fellowship one with another at a Throne of grace in secret. The Apostle says, "Brethren, pray for us," and this is a duty which is incumbent on every child of God, even to pray not only for himself but for others also. A Throne of grace is the centre at which the whole family of Christ on earth meet. Let their habitations be as far apart as the poles, yet they all meet at this centre, and, while they have general petitions, the answering of which would be to the good of them all, they also have particular petitions for particular persons, and in thus praying for each other, they have fellowship often one with another.

This mutual communing with each other also takes place when they show their sympathy with one another. They bear one another's burdens in afflictions, sorrows and bereavements, and endeavour thus to draw out the breasts of consolation to each other. In all these communings, they show that they are members of one family, having common aims and interests, all seeking the glory of God, the advancement of His Cause, and the good of never-dying souls, and by thus speaking often one to another, they succeed in maintaining the warmth among themselves which should characterise brothers and sisters in Christ.

### Your Sin Will Find You Out.\*

"Be sure your sin will find you out"—Numbers xxxii, 23.

"I WAS once applied to," says the late Mr. English of Woodburn, in his diary, "by a stranger, in a place where I was labouring for a few Sabbaths only, for a sight of a letter which I had received calumniating his character. I looked at the man and pitied him, and coolly replied, 'It would be a breach of the common principles of society, to show confidential letters written to us for the purpose of our doing people good.' He retorted in an angry tone, 'I demand a sight of it, sir, as an act of justice due to an injured man.' I replied, 'How did you know that I had received a letter concerning you?' 'Know,' said he, 'it was impossible not to know it; your language and manner were so pointed, that it was impossible I should be deceived!' I rejoined, 'Do not be too positive: you have been deceived before now, I suppose; you may be so again.' 'It is not possible,' said he; 'you described the sin of which I am accused in the clearest language, and looking me in the face, and pointing towards me, you said, sinner, be sure your sin will find you out; I therefore expect from you sir, as a gentleman and a Christian minister, that you will give me a sight of the letter, that I may know its contents and repel its charge.' I observed, 'I do not know your name; to my knowledge I never saw you before; and as you have not told me in what part of the sermon it was I was so pointed, if I show you any letter I may show you the wrong one; I shall, therefore, certainly not exhibit any of my letters to you, nor satisfy you whether I have received any one about you, till you describe the case alluded to.' He hesitated, but afterwards described the sin of which he was accused. When he had finished, looking him full in his eyes, assuming a solemn attitude, and using a grave and serious tone of voice, I said, 'Can you look me full in the face, as you must your Judge at the great day of God, and declare that you are innocent of this sin laid to your charge?' He trembled, turned pale, and his voice faltered—guilt and anger struggling in his breast, like the fire in the bowels of Mount Etna—and, summoning up his remaining courage, he said, 'I am not bound to make any man my confessor; and, if I were guilty, no man has a right to hold me up to public observation, as you have done.' I assumed a benignity of countenance, and softened my tone, saying, 'Do you believe the passage I cited—*Be sure your sin will find you out*—is the word of God?' He said, 'It may be.' 'Surely it is,' said I; 'He that made the ear, shall He not hear? He that made the eye, shall He not see? Can He have any difficulty in bringing your sin to light? Now I will tell you honestly, I never received any letter or information about you whatever, but I am persuaded your sin has found you out; the preaching of the word is one method by which God makes men's sins find them out. Let me entreat you seriously to consider your state and character; who can tell—God may have intended this sermon for your good; He may mean to have mercy on you; this may be the means of saving your neck from the gallows, and your soul from hell: but let me remind you, you are not there yet, there still is hope.' He held down his head, clenched his hands one into the other, and bursting into tears, said, 'I never met with anything like this—I am certainly obliged to you for your friendship—I am guilty, and hope this conversation will be of essential advantage to me!'"

\*From *Anecdotes of the Old Testament*, by late John Whitecross.

### **The late Matron MacGillivray, Inverness.**

MANY of the excellent of the earth pass almost unnoticed through life and are largely unknown even to the Lord's people with whom they associate in Christian fellowship. This may be due to a sense of the value of the things of God which keeps them reticent about the concerns of religion or to a sense of great personal unworthiness. Their employment, also, may remove them to a place far from the fellowship of the Lord's people, but often in later years they may be brought into more prominent notice and are then valued at their true worth. This was specially true of Matron MacGillivray.

Miss Jessie MacGillivray was born in 1861 at Balnabiran, Stratherrick, and was the fourth child of a family of three sons and five daughters. The home was the meeting place of many of the godly, notable among whom was the eminent Don. Duff. Her parents were both God-fearing people who carefully taught their children the knowledge and fear of God, and in the case of more than one member of the family their instruction was not entirely lost. Of both these parents they were deprived early in life. The care of the household was, thereafter, thrown upon the oldest of the girls, who is still spared to a ripe old age at Stratherrick, Mrs. Fraser, who herself is a partaker of the "like precious faith" with her late sister, whom she is left to mourn. Miss MacGillivray was 14 when she lost her mother. The removal of such parents is a disaster, but godly parents leave to their family something more precious than even their own presence and instruction: the legacy of their prayers, which is often realised after they are gone. When the father of Isabel Hood, who was a very poor man and enjoyed few of the comforts of life, was asked on his death-bed what he had reaped for serving the Lord so long, he replied, "A sure interest in the covenant for myself and my family." This was the desire of Mrs. MacGillivray, and when she felt the end approaching, she gathered her young family around the bed, and after giving them counsel suited to their years, impressed upon them the study of the Bible, mentioning as specially worthy of their prayerful regard, the 63rd Psalm. The family in more than one instance gave proof that their mother's prayers were abundantly fulfilled.

Miss MacGillivray appears to have been converted at the early age of 12 years. The means by which the great discovery was made that she was a sinner are unknown to us, but after a period of severe trial over the doctrine of election, she embraced Christ in the free offer of the Gospel. One of the passages of Scripture that was made precious to her at this time, to which she sometimes referred, was "Whosoever cometh unto me, I will in no wise cast out." That one so young should have attained to the possession of saving faith after a protracted struggle with such a profound doctrine as that of election shows that she had already imbibed a good deal of religious knowledge and had derived no little benefit from the religious instruction and spiritual influences of the home.

She trained as a nurse at Kilmarnock, and when she had completed her training went for a year to Fraserburgh Hospital. When the new Saltcoats-Ardrossan Hospital required a matron, the doctors of her former hospital showed their high regard for her capabilities by recommending her at once for this place. For the next 30 years she filled this highly responsible

position with the greatest acceptance till her retirement in 1931, when she came to stay at Inverness. During her years at Saltcoats she laboured tirelessly for the good of the hospital and had the entire confidence of the patients and doctors. As no religious services were held at that time in the hospital, she introduced the practice of Scripture reading, which she conducted herself in such a kindly and unobtrusive way that not only was there no opposition, but many appreciated her interest in them. During these years she attended St. Jude's congregation, Glasgow, and went up regularly, as her duties allowed her, to Glasgow to the weekly prayer meeting. Under Mr. Cameron's weighty ministry she found rest and food for her soul, and for Mr. Cameron she entertained an affectionate and tender regard as a true servant of Christ. Mr. Cameron, when he came to know her, esteemed her as a woman of genuine piety and wide spiritual experience, and when she came to Inverness, made known to the elders there his regard for her. Her heart was in the Free Presbyterian Church. When the Free Church had departed from her own Confession of Faith and the Word of God, she grieved over the changes which overtook this once pure Church. When the separation took place in 1893, she welcomed the event with delight and in this mind remained steadfast to the end. The close way in which she identified herself with the troubles and trials of the Church showed the warm place the Free Presbyterian Church held in her affections. She was greatly exercised over the spiritual declensions of the Churches of the land, and specially mourned over present-day Sabbath desecration which is now like a flood covering the country. She was a humble, God-fearing and prayerful woman, who endeared herself to the most discerning of the Lord's people by her low opinion of herself and her love to the Saviour.

A friend who knew her intimately for more than 40 years has written the following:—

“Miss MacGillivray, familiarly known as ‘the Matron,’ was awakened to a sense of her lost estate at the age of 12. Although she had the privilege of being present daily at family worship, was taught the Shorter Catechism and Bible knowledge, attended a gospel ministry, and her father's house was one of the homes in which the eminent Donald Duff held periodically his catechising diets and prayer-meetings, yet, when she came under conviction of sin, she informed the writer that she felt as ignorant of the way of salvation as the heathen.

“The doctrine of election was made a sore trial to her, as it has been to many others by the great adversary of souls. She reasoned—if I am not of the elect I cannot be saved; I am a dark and ignorant sinner, and am not of the elect, therefore there is no hope for me. She did not then know that Satan often puts grains of truth among much error, the more readily to deceive and the more firmly to hold captive those who are entangled in his snares. She did not detect that while the first part of the argument is true, the second is a mere assumption which afterwards proved to be false, and the conclusion therefore wrong. Many have been entangled in this snare by the same form of reasoning. It is the devil's syllogism. Those who are thus tempted forget that it is written that a compassionate Saviour is provided for sinners, for the ignorant and for those who are out of the way, and that the order of the gospel is, that we make our ‘calling sure,’ and this done, our election is sure.

"This temptation harassed her for a year. Then the Scripture came with power, 'Believe on the Lord Jesus Christ and thou shalt be saved.' The snare was broken, unbelief overcome, and she obtained pardon and peace through the blood of the Lamb. This experience gave her a clear view of the sovereignty of God's grace in the salvation of sinners. Now she found most helpful the religious instruction and the godly example set before her in the home, but which seemed lost to her under conviction. When later she meditated upon these words in which she had found salvation, she discerned in them Christ freely offered to her, and the duty of believing urged upon her even when under conviction of sin, and that union with Christ by faith secures the promised salvation. It is the sinner's duty to believe even when conscious of inability and depravity. He is constrained to cry for mercy when the Spirit by the Scriptures bestows upon him 'an apprehension of the mercy of God in Christ.' 'Who can tell if God will return and repent and turn away from his fierce anger and we perish not.' Election and the free invitation of Christ stand together and rightly presented are designed to convey encouragement and comfort to the earnest seeker and the humble believer.

Diligent in the use of means, she early attained to a full and clear knowledge of the way of salvation. She delighted to hear of Christ freely offered to sinners, and sinners pointedly reminded of their duty to believe in Him for salvation. In conversation she had the rare and happy art of imparting knowledge when seeming only to seek information, and she could suitably give the conversation a spiritual and profitable turn, in accordance with the apostolic injunction, 'Let your speech be always with grace, seasoned with salt.' The writer knew her for over 40 years and noted her concern for the Lord's cause, her wise counsel, sympathy and helpfulness towards those under soul concern, her pleasant and lively disposition which enabled her to look upon the bright side of things and to put the best construction on a difficult situation, and her 'walking in wisdom towards them that are without, redeeming the time.' which showed her to be what Rev. Neil Cameron called her fifty years ago—'a mother in Israel'."

Matron MacGillivray passed away in August, 1950, after a short illness in which she lay almost unconscious for a few days preceding the end. She was laid to rest in the old graveyard of Dunlichity, not far from the grave of the Rev. Archie Cook, who "rests from his labours" amidst a goodly number of his flock who were the fruits of his ministry in Daviot. To her remaining sister, Mrs. Fraser, Stratherrick, and her relatives we extend our heartfelt sympathy.—*A. F. M.*

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### **The late Mrs. Margaret MacRae, Arrat.**

THIS good woman died on the 16th of September, 1949, on the very spot of God's earth where she was born, eighty-four years before. This place is known as Arrat, a small peninsula at the entrance to Loch Torridon in Wester Ross. The place is not accessible by road, except a rough track through massive boulders fallen from the cliffs above, but it is quite easy to get there on the sea. The Lord had witnesses in Arrat, as He had in many other isolated places in the Western Highlands. Mrs. MacRae's

parents were not communicants, but they are said to have been orderly, as to their walk and conversation, and they brought her up "as it becometh the gospel." She used to tell that they were very strict about the observance of the Lord's Day. It is not known what means the Lord took to translate Mrs. MacRae from darkness to light, but that she was one of Christ's dear people was evident by her example of faith, and patience, and watchfulness, and heavenly-mindedness. From her early childhood she took an interest in the Scriptures and had her early impressions. One of her earliest recollections of being impressed under the preaching of the Word was when she was six years of age. It was at Shieldaig, probably during a Communion season. The sermon was preached in the open air. The preacher was the Rev. Mr. Fraser, of Rosskeen. His text was: "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem." The part of the sermon that impressed her young mind most of all was the preacher's oft repeated words: "There is still room in this chariot for sinners." It seems that the Holy Ghost was then teaching her, and that the Saviour by his kingly office was subduing her to Himself. Another sermon which made an indelible impression on her mind, and from which she loved to quote to old age, was on the text: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This sermon was preached by the pious Rev. Duncan MacBeath, who was minister in Ness, in Lewis. The labours of this eminent servant of Christ were blessed to many. Mrs. MacRae, however, never forgot the ministry of the minister of her own congregation—the saintly Rev. Donald Macdonald, of Shieldaig. By his preaching she benefited. To his sermon on the words: "I am the rose of Sharon," she often referred.

It was in middle life that our subject asked the Kirk Session of Shieldaig for permission to sit at the Lord's Table and confess her Lord publicly. The Session being satisfied with her life and experience, according to the records, she was joyfully received as a member in full communion with the Church. The Lord's people get grace not only to be saved, but also to glorify God in the world: "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Mrs. MacRae was very quiet and reserved and had not much to say in company, but her "light so shined before men." Her love to the Sabbath and to all the means of grace was evident. As an example of her desire for God's house and the fellowship of His people, she walked to Gairloch on a Communion Sabbath all the way from Arrat, and having left an infant at home she walked back at night. The distance is reckoned to be in the region of sixteen miles through a rough hill ground. She would say, in relating this incident, that she tasted of God's gracious goodness that day.

During the last twenty years of her life she was more or less a cripple with rheumatism, but still with the aid of a stick she would get down the shore and into a boat and off to Shieldaig in order to be in God's house, where she loved to be. At the end she was assured of her eternal inheritance. She told her family two days before she died that her Lord

was coming for her and that she was going to glory to be with Him. Her husband predeceased her by twenty-nine years. She left a son and two daughters, who were very devoted to her, to mourn her loss. May the inheritance of a beloved mother be the inheritance of each of them.—A.B.

## Comhnadh an Spioraid ann an Urnuigh.

Leis an Urr. UILLEAM GURNAILL.

(Air a leantainn bho. t.d. 222.)

(1) Mar is e Spiorad Dhe a ghluaiseas aignidhean a Chriosduidh ann an urnuigh, mar sin, is E riaghlas agus a threoiricheas iad. Co, da rìreadh, ach Spiorad Dhe is urrain na steud-eich theinntich so a threorachadh agus a riaghladh. Tha e air a ràdh dha thaobh anns an t-seadh so gu bheil e deanamh comhnadh le'r n'anmhuinneachd oir cha'n aithne dhuinn ciod a ghuidh-mid air a shon mar bu chòir, Rom. viii, 26. Tha sinn buailteach de bhi lùbadh a bhogha tuilleadh 's a chòir a thaobh cuid de dh'iarritasan, agus falamh de neart gu bhi ga lùbadh gu leoir air son cuid eile; aon uair tha sinn a dol thairis air a chomharadh ann a bhi'g urnuigh gun chumha air son nithean a tha air an toirt seachad air chumha; aig uair eil tha sinn a dol ri taobh a chomharaidh aon chuid le bhi'g urnuigh air son ni nach do gheall Dia, na tuilleadh 'us feineil ag urnuigh air son an ni a gheall e. 'Nis anns a chùis so tha'n Spiorad e deanamh comhnadh le anmhuinneachd a Chriosduidh oir tha E "deanamh eadar-ghuidh air son nan naomh a reir toil Dhe," rann 27; 's e sin ri ràdh, tha e cumail a leithid de ghreim air srian nan aignidhean aca agus gu'm bheil iad a cumail an òrdugh anns am bu chòir dhoibh a bhi. Tha Eisan le chogaraibh diomhair a teasgag dhoibh cuin is eòir dhoibh an aignidhean a leigeil a mach aig an làn asdar, agus cuin is coir dhoibh an ceangal suas a ris. Dìreach mar a bha'n spiorad anns na beo-chreutairean gu bhi stiuradh an gluasad, mu bheil e air a ràdh, "Agus dh'ìmhich iad gach aon dìreach air aghaidh; far an robh an spiorad air tì dol, dh'ìmhich iad; cha do thionndaidh iad 'n uair a dhimich iad." Esec. i, 12; mar so tha'n Spiorad, a treorachadh a naoimh ann an urnuigh chum nach rachadh iad a chum an dara làmh na'n làmh eil, ach dìreach rompa, a tarraig an iarritasan a reir a riaghailt-san.

(3) Tha e lionadh a Chriosduidh le muinghinn naomh agus dànachd iorasal ann an urnuigh. Ni'm peacadh gnùis Dhe uamhasach do'n pheacach; bha Adhamh cionntach a teicheadh bho làitheireachd—Chuala mi do ghuth anns a ghàradh agus bha eagal orm. Ma bha bràithrean Joseph, le mothachadh air cho an-ìochdmhor agus a dheilig iad ri'm bràthair, fodh eagal na làthair, agus fodh amhladh air chor 'us nach b'urrain iad a fhreagairt, cia cho mòr agus a dh'fheumas am peacach a bhi fodh amhladh ann a bhi tighinn dluth do'n Dia mhòr, 'n uair a chuimhnichas e na peacaidhean gràineil a ghnìomhaich e na aghaidh? 'Nis tha'n Spiorad ag aotromachadh cridhe a Chriosduidh bho'n eagal so, a dearbhadh dha nach eil cridhe Dhe a smuainteachadh dioghaltas air bith air, ach a maitheadh dha gu saor; seadh, agus tuilleadh 'us sin, gu bheil e go ghabhail mar leanabh gràidh, agus a chum nach bi teagamh air bith aig a Chriosduidh so chùis, tha e ga sheulachadh le pòg gràidh air

a chridh, a fàgail an sin iomhaigh gràdh atharail Dhe, tre'n tig an Criosduidh gu bhi'g altrum smuaintean seirceil mu Dhia, am bheil e comasach air Athair a radh ri Dia, agus am bi suil aig ri fàilt choibhneil leinibh fhaotainn aig a làmhan. 'S e so "Spiorad na h-uchdmhacadh" air am bheil an t-abstol a labhairt, Rom. viii, 15, a tha cur air falbh gach uile eagal tràileil bho'n anam.—"Oir cha d'fhuair sibh spiorad na daorsa a ris chum eagail; ach fhuair sibh Spiorad na h-uchdmhacachd, tre an glaoth sinn, Abba, Athair." Agus, Gal. iv, 6, "Agus do bhrìgh gur mic sibh, chuir Dia Spiorad a Mhic fein ann bhur cridheachaibh, ag eigheach, Abba, Athair."—*Eadar-theangaichte le Iain Mac a Chombaich.*

## Notes and Comments.

### Recent Solemn Providences.

As our readers have learned from the press, two solemn and terrible events occurred during the latter part of January; the one, destruction of 270 lives and much property by great and unprecedented avalanches of snow from the Swiss, Austrian and Italian Alpine mountains; and the other, the volcanic eruption of Mount Lamington, in New Guinea, from which flaming lava and clouds of gas-charged ashes are said to have killed over 5,000 natives and a number of Europeans. The news and details of these disasters, occurring almost simultaneously, and so far apart from one another, have startled and shocked millions of thoughtful people all over the world. Even the war in Korea, with its serious set-backs for United Nations forces, did not minimise in the minds of many, the peculiar, unexpected and devastating nature of the disasters by snow and volcanic eruption. We must have a scrupulous regard for the guidance which the Holy Scriptures afford in reviewing such events. Christians hold that such happenings are not separate from the divine superintendence of God in providence, as He brings to pass and *permits* the darkest events for the fulfilling of special purposes and the upholding of His own glory. David writes that, "The Lord is righteous in all his ways" (Psalm cxlv, 17); and poor Job, after losing children and property as the result of the sword, fire and a great wind, worshipped God and said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i, 13-21). Then we are told that the Lord giveth snow like wool and that He casteth forth His ice like morsels, and that He sendeth out His Word and melteth them (see Psalm cxlvii). This is what happened in the region of the Alps; the temperature rose and snow melted on the surface, and the water thus produced ran down underneath the great masses of snow in places and created a watery base, causing these great masses to slide down the sides of mountains and valleys. This rise of temperature for a few days was most unusual in the Alps in January. But God sendeth out His Word and melteth them (Psalm cxlvii, 18). Then we read in Psalm civ, verse 32, "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke." And these words surely appear to indicate the person and power by which the earthquake is originated and the volcanic eruption brought into activity. Jehovah "looketh" and he "toucheth." Thus the Lord very evidently touched Mount Lamington,



New Guinea, to which we have referred; and it erupted "like an atom bomb"; and as a woman survivor reported, a "jet black wall of burning smoke" was held by the wind just long enough for her to escape.

In these disasters, hundreds and thousands of lives have been cut short, and men, women and children suddenly ushered into eternity, and homes and whole villages wiped out. To what extent these calamities have been the judgments of God enveloping men—some professing the Christian religion and others heathen—we cannot take upon ourselves to say. We know the wickedness of the people of Sodom which procured for them the judgment of God's wrath, manifested by fire and brimstone which destroyed them all. And although in this case, godly Lot was delivered; yet time and again true believers upon the Lord Jesus Christ have suffered as to their bodies and circumstances, and even unto death, in the midst of temporal judgments upon wicked men, communities and nations. Of course, these sufferings of the Lord's people work together for their good under the all-wise government of their Covenant God. Death to such, although under solemn circumstances, means their entry into glory to be with Christ. To the impenitent sinner, death means eternal perdition. In closing this note, we would remind readers of three relevant Scriptures, viz., "Thou knowest not what a day may bring forth" (Prov. xxvii, 1); "But except ye repent, ye shall all likewise perish" (Luke xiii, 3); and, "Prepare to meet thy God" (Amos iv, 12).

#### **Eire's True Attitude to Ulster.**

In the *English Churchman* for 17th November, 1950, there appeared a report of a meeting at Enniskillen, when Miss Monica Farrel gave a lecture on "From Rome to Christ." A Mr. Taylor, who presided, called attention to a statement made at Pettigo by Eire's Minister of Posts and Telegraphs, that "a Protestant Religious Society had been driven out of Eire, and that when the border went, it would be driven out of the six Counties." This is plain enough speaking by way of threatening action against active, organised Protestantism, now free to witness and work in Ulster; and should Partition end, then active Protestant Societies will be driven out of Ulster, if at all possible, by the Roman Catholic politicians of the South. This is the freedom and religious liberty which the Church of Rome calls upon men and nations to defend to-day. Yes, freedom for the Pope and priests to dominate the world, including Protestant Ulster. It is well that Eire's Minister of Posts and Telegraphs confirms by his utterances the contention of Protestants, that no religious liberty can be expected when Rome rules, except for "enslaved" Roman Catholics.

#### **Two Protesting Resolutions respecting World Council of Churches.**

The *Bible League Quarterly* for January-March, 1951, publishes two resolutions, passed at a Congress of the *International Council of Christian Churches*, at Geneva, August, 1950. Before reading the resolutions, will readers note that the *Council of Christian Churches* holds to the Bible as the Inspired Word of God; and that the *World Council of Churches* includes Modernists, etc., and would embrace the Roman Catholic Church if that Church would be willing to join. The resolutions, which are a revelation and a warning, are as follows:—

1. *Call to separate from Ecumenic, Totalitarian Councils.*

WHEREAS the *International Council of Christian Churches* has learned with increasing concern of the mounting evidence of the attempt to control Missions and Missionaries by the *International Missionary Council*, the *World Council of Churches* and their member councils and affiliated bodies; and

WHEREAS some Mission fields have already been closed to evangelical Missions and missionaries and others are facing various other difficulties in which real religious liberty seems to be curbed improperly; and

WHEREAS, it is plain from the official published statements of both the *World Council of Churches* and the *International Missionary Council* that these organisations are striving together to bring into being the ecumenic ideal of one united Church, doctrinally indifferent to, or subversive of the true Gospel embracing Roman Catholic, Greek Orthodox and Modernist and Fundamentalist Protestant Churches, which united Church if and when effected would completely suppress all religious liberty;

THEREFORE: *The International Council of Christian Churches* protests this control and urges

- (a) All truly Bible-believing Missions and Churches now belonging to the *World Council of Churches* and the *International Missionary Council* and their member and affiliated bodies to sever all such connections and take their place among the bodies that are truly separated from unbelief and apostasy;
- (b) All governments where these questions have arisen, or may arise, to place all Missions and Churches on an equal level in the matter of recognition of societies and of opportunity of preaching the Gospel.

2. *Resolution protesting the promotion of the Ecumenical movement by the British and Foreign Bible Society.*

Be it resolved: That the *International Council of Christian Churches* strongly protests the promotion of the Ecumenic Movement by the *British and Foreign Bible Society* in its published literature and in its presence on National Church Councils in affiliation with *International Missionary Council* and the *World Council*; and, That a copy of this protest be sent to the *British and Foreign Bible Society* in London.

## Church Notes.

### Communions.

*March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie, London and North Tolsta. *April*—First Sabbath, Portnalong and Breacleite; second, Fort William; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert and Coigach; second, Shieldaig; third, Lochcarron, Glendale, Applecross, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay, and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and

Daviot; fourth, Achmore, Bracadale, North Uist and Ploekton. *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.*

### **London F.P. Communion Services.**

The Free Presbyterian Church of Scotland, London Congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 25th March, the following services have been arranged (D.V.), to be conducted by the Rev. Alexander Macaskill, Lochinver, and the Rev. Malcolm MacSween, M.A., Portnalong:—Thursday, 22nd March, 7 p.m.; Friday, 23rd March, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 24th March, 3.30 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 25th March, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 26th March, 3.30 p.m. (Gaelic), and 7 p.m.

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

### **Induction of Rev. Dr. MacDonald.**

In the Hall of St. Jude's Church, Glasgow, on Tuesday, the 16th day of January, 1951, the Southern Presbytery inducted the Rev. Dr. MacDonald to the pastoral charge of the Vancouver congregation. Since coming home from the Mission at Ingwenya, Dr. MacDonald has been labouring in the Canadian Mission. Our people in the Vancouver congregation addressed to him a call to labour among them as their Pastor. The call duly came before the Presbytery and was sustained, and put into Dr. MacDonald's hands. He intimated his acceptance of the call and it was arranged that the induction take place as above. The Rev. J. MacLeod, Greenock, Moderator of Presbytery, preached an appropriate sermon on Matt. x, 16: "Behold I send you forth as sheep among wolves: be ye therefore wise as serpents, and harmless as doves." It was most encouraging to see such a large attendance of the public.

By the time this notice will have appeared in print, Dr. MacDonald, with his wife and family, will probably be well on his way to his future sphere of labour. We take this opportunity of expressing our sincere desire that the Lord will accompany them with much of His gracious presence and blessing. We pray also that the Vancouver congregation will reap an abundant harvest of gospel blessing under the labours of their newly inducted Pastor.

### **Ordination of Rev. Angus Cattanach, M.A.**

At the above Meeting of Presbytery in Glasgow, the Rev. Angus Cattanach, M.A., was ordained to the Pastoral charge of our Mission Station at Ingwenya, Bembesi, Southern Rhodesia. Mr. Cattanach expects (D.V.) to labour there for a period of three years and will, God willing, sail shortly. We trust that through Mr. Cattanach's going, those who have been carrying the heavy burden of responsibility at Ingwenya may be helped and encouraged until, in the good providences of the Lord, a more satisfactory and permanent arrangement can be made.

J. A. TALLACH, *Clerk to Southern Presbytery.*

### Acknowledgment of Donations.

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

*Sustentation Fund.*—Mr. W. M. S., Clatequoy, 10/-; Mrs. A. MacL., Crianlarich, 10/-; Mr. C. N., Berkeley 2, California, £1 9/7; D. G., Couldoran, a/c Shieldaig, £2; A. B. and Family, Calgary, Alta, £1 7/2; Miss I. M., 60 Palmerston Place, Edinburgh, 12/-; Mrs. R. D., Inverbrough, Tomatin, £2; J. McL., Leith, 10/-; Miss G. M., Mearns, Forfar, o/a Lochbroom, per Rev. D. N. McLeod, £1; Miss D. McL., Strontian, £3; Mr. A. McK., Faolin, Broadford, £1; Miss M. McC., Nurses' Home, Dunkeld, £2; Mrs. R. C. H., Rodney, Ontario, £2 16/8; Mrs. McL., The Shielling, Aviemore, £1; Mr. A. F., Bridge of Orchy, £1 4/-; Mr. F. M., Fairfield, New South Wales—o/a London Congregation, £2; o/a Inverness Congregation, £1 10/-; o/a Dornoch Congregation, £1 10/-; Miss K. McK., E. F., Ardgay, 4/-.

*Publications Fund.*—From M., £1; Mrs. H. T. E. Goderich, Ontario, o/a Trinitarian Bible Society, £2; Plockton Congregation, o/a Trinitarian Bible Society, £7; Kyle Congregation, o/a Trinitarian Bible Society, £2 10/-; Rev. D. Campbell, Stornoway, from Sale of Booklets and Tracts, £9.

*Jewish and Foreign Missions.*—Bloor East Presbyterian Church, Toronto—Contributions for 1950, £97 8/10; Mrs. H. L. E., Tillsonburg, Ontario, £2; Mrs. M. M., Teafriish, Beaulieu, 10/-; St. Jude's Sabbath School, £15 17/-; Mr. J. C., Kylesku P.O., 10/-; Mr. T. K. Kidd, Roseback, N.S.W., £9 12/-; Toronto Friend, £3 5/-; Friend, Broadford, £1; J. McL., Leith, 5/-; A Friend, Flichity, £1; Mrs. H. E., Carlos, Alberta, £3 2/3; Miss D. McL., Strontian, £2; Mr. A. McK., Faolin, Broadford, 15/-; Go Forward, o/a Shangani Mission, £5; Mrs. R. C. H., Rodney, Ontario, £5 13/-; Mrs. McL., The Shielling, Aviemore, 10/-; Mr. K. C. McK., Glenriaskill, Dunvegan, £2; Mrs. H. T. E., Goderich, Ontario, £3 12/-; Mr. R. D. N., Penefiler, Skye, £1 4/-; Anon, Rogart, £5; Stornoway Sabbath School, per Mr. D. G. Mackenzie, £10; Mr. F. M., 107 Mitchell Street, Fairfield, New South Wales, £1 10/-; Inverness Sabbath School and Bible Class, per Mr. W. Mackenzie, £9 6/5; Young Friends of Africans, per Mr. W. Mackenzie, £5; Stratherriek Mission Box, per Mr. A. C. Fraser, £2 12/4.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—A Gairloch Friend, £2 10/-; Friend, Broadford, £1; J. McL., Leith, 5/-; Mrs. D. McK., Ripley, Ontario, £6; Mrs. H. T. E., Goderich, Ontario, £2.

*College Fund.*—Mr. G. R., School House, Lochcarron, 10/-.

*Organisation Fund.*—Miss A. Macdonald, 27 Inverarish, 10/-; Mrs. D. McK., Ripley, Ontario, £6; Mr. J. McL., Drinishadder, Harris, £1 10/-.

*Dominions and Colonial Missions.*—Mrs. D. McK., Ripley, Ontario, £6.

*Home Mission Fund.*—Mrs. McL., The Shielling, Aviemore, 10/-; Mrs. A. Walker, Glasgow—In memory of Andrew Patrick Walker, R.A.F.V.R., £10.

*Synod Proceedings Fund.*—Mrs. D. M., North Strome, 10/-.

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Misses Fraser, Kingussie, 10/-; Miss A. MacD., 27 Inverarish, 10/-; Mr. A. Munro, Nedd, Drumbeg, 2/6; Mr. D. Mackenzie, Corrary, Glenelg, 5/-; Mrs. Byers, Methven, 5/-; Miss MacL., 100 Elderslie Street, Glasgow, 8/-; Mr. A. MacLeod, Tofino, B.C., £1 9/-; Mrs. J. R. Nicolson, Camustinivaig, 2/-; Miss B. MacKay, Gruids, Lairg, 4/-; Mr. J. S. Green, Chatteris, 2/-; Mrs. M. MacK., Carnmore, Porthenderson, 6/-; Mr. J. Macleod, 1 Balmeanach, 10/-; Miss C. Urquhart, Auchterarder, 10/-; Mr. H. A. Kitchen, Winnipeg, 8/-; Mrs. N. Heyboer, Grand Rapids, 13/5; Mr. D. Mathieson, North Strome, 5/-; Mr. J. MacL., Fordhill, Broadford, 14/-; Misses MacA., Gerston, Halkirk, 5/-; Mrs. J. Macleod, Elphin, 10/-.

*Young People's Magazine, Free Distribution.*—Mr. A. MacLennan, 20 Diabaig, 8/-; Mrs. M. MacL., Matron, The Orphanage, Inverness, 10/-; Mrs. J. Macleod, Elphin, 10/-; Miss H. M., Kilwinning, 4/-; Mr. E. M., 1 Carrigrich, 6/-; Mr. D. MacK., Corrary, Glenelg, 5/-; Mrs. Byers, Methven, 5/-; Miss MacL., Elderslie Street, Glasgow, 8/-; Mr. A. MacL., Tofino, B.C., £1 9/-; Mr. J. R. MacL., Hillsdale, U.S.A., 6/-; Mrs. N. Heyboer, Grand Rapids, 10/-; Misses MacA., Gerston; Halkirk, 5/-.

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*Daviot S. and T. Fund*—(*Stratherrick Section*).—Mr. J. Fraser acknowledges with sincere thanks a donation of £1 from A Friend, Inverness.

*Fort William Mission House Repairs Fund.*—Mr. A. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with grateful thanks a donation of £1 from A Young F.P., Fort William.

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