

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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**Free Presbyterian Magazine**  
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**Without God, Without Teaching, Without Law.**

It is indeed solemn and deplorable when any nation, which has been specially favoured by God with spiritual blessings through the granting to them of His Holy Word, the raising up among them of godly witnesses and the establishing of His Worship in their midst, and in addition have enjoyed tokens of divine kindness in matters temporal, turns aside from Him and forsakes His ways. Spiritual judgments and desolation follow, as in the case of the children of Israel in that period when godly King Asa reigned over the children of Judah. Then it was said of Israel, "Now for a long season Israel hath been without the true God, and without a teaching priest, and without law" (II Chron., chap. xv, v. 3). And what a miserable and wretched people Israel undoubtedly were during this time, being godless, ignorant and lawless. Perhaps this was not so in their own estimation; yet in point of fact there can be nothing but vexation, trouble, dissatisfaction and a seeking something unattainable when a people are without God, without spiritual teaching and without regard to the divine law.

Although in our own nation to-day there is a remnant, a goodly remnant, who fear God, and ministers of the Gospel of Christ who teach the whole counsel of God, and many who exercise at least an outward regard for the moral law; yet it is to be feared that vast multitudes of the people in Britain to-day have been now for a long season "without the true God, and without a teaching priest and without law." This is a state of affairs which makes itself evident in all parts of the land. The evidence is abundant and varied, and easily obtainable by those who examine the situation with the holy light and guidance of the inspired Scriptures and a degree of spiritual understanding and discernment.

*The true God is largely unknown among the people* throughout our nation in these times. This may seem a sweeping assertion to some minds and yet in our view it is only too true. We must remember

that all unconverted sinners are without the true knowledge of the true God, whatever natural appreciation they may possess regarding the existence and revelation of the divine Being and Name. And surely the numbers of such as are obviously unconverted far outstrip the numbers of those who give clear proof in their life and conversation that they are "born again." Then those who positively declare their atheism and agnosticism are not a few, inasmuch as the philosophy of millions is, "Seek ye first, what ye shall eat, what ye shall drink and wherewithal shall ye be clothed." "We want our heaven here on earth. The promise of such beyond the grave and after death, by religious leaders does not interest us," they say in effect. The nation is permeated with this materialistic outlook accompanied with an utter disregard to the claims of God and the blessings of His Kingdom which include "righteousness, peace and joy in the Holy Ghost" (Rom. xiv, v. 17). Sport, gambling, the theatre, dancing, etc., are among the gods worshipped to-day, but the true God is not in all their thoughts. But it is peculiarly sad when we examine the case of multitudes connected with the professing Christian Church, who publicly own the true God and are yet without God in the world. Great numbers of such refuse to accept or believe much that the Bible reveals of the name, majesty, words, works and purposes of the "true God." Predestination, the Fall of Man, the Incarnation of the Son of God, Miracles, Salvation through the sacrificial death of God's Son, the resurrection, everlasting punishment, and suchlike truths revealed by God in His Word and related to His glory one way or another, are not believed, understood or considered essential to the Christian faith. As to the inspiration and infallibility of the Scriptures, such a view of the Scriptures is wholly untenable or of no real interest to such. And this type of person we write of can dance, play cards, enjoy the whole round of worldly and vain pleasures and live without family worship, without secret prayer, without a scriptural observance of the Lord's Day, while Church attendance and the "Sunday" newspaper both claim their attention. They are inoculated with the delusion that God is their Father and that they are proceeding to heaven; and yet are as ignorant as heathen of evangelical repentance toward God, the merit of the blood of Jesus Christ, God's Son, and the operations of God's Spirit in the bringing about of the new birth. They are without the true God indeed.

*The lack of divinely commissioned ministers of the gospel is a feature of the spiritual decadence which prevails in our land to-day. There are, of course, here and there throughout Britain men who have been "born again," and, further, have been commissioned by the Lord Jesus Christ the Head of the Church, to teach and to preach the Word of God and the gospel of salvation to guilty and ignorant lost sinners. But on account of the influence of false teachers in the Christian Church and the itching ears of several generations who would not*

endure sound doctrine, it appears as if the Most High has left the greater part of our people in Britain without the scriptural teaching and instruction of a faithful and living gospel ministry. The land is afflicted with hundreds, yea thousands, of men who profess to be "teaching priests" in Israel, who in the light of heaven are nothing of the kind, but unconverted men, never sent by Christ, false prophets and a danger to the precious souls of sinners. And so the lack of a heaven-sent teaching ministry in many denominations to-day, has had, and is still having, a desolating effect in the land spiritually and religiously. Thus the people in general with a Church connection are satisfied with and complacent under a spiritually dead ministry, comprised of men who in many cases condone, if they do not actively supervise the organising of dramatic plays, concerts, dances, whist drives, and ritualistic performances at such seasons as Christmas as it is called. Scriptural teaching of sound and saving truth and doctrine is conspicuous by its absence. What do the masses of people who call themselves Christians to-day know of the doctrine of justification by faith in the Lord Jesus Christ? What do they know of this by personal experience? Nothing. They are completely in the dark. Why? They are without a gospel and teaching ministry. What do such understand about the law of the Sabbath? Next to nothing. The Rev. R. Selby Wright, Edinburgh, the Radio Padre as he is called, recently spoke out against the old Scottish Sabbath. He asserted that "the good old Scottish Sabbath has not the slightest foundation in the New Testament. The Lord's Day is a different thing: it should be a day of rest and recreation." He said further that the Church (the Church of Scotland apparently) must distinguish between the good old Scottish Sabbath and the "Continental Sunday," as it wanted neither. So this is the teaching or rather lack of teaching with which the people of Scotland and elsewhere are plagued and by which they are confused, as to the Fourth Commandment, and indeed regarding all other fundamentals of Biblical Christianity. We never hear from such men as Rev. R. Selby Wright that the Church of Scotland Gateway Theatre has not the slightest foundation in the New Testament. Why? The people are without a teaching ministry which takes the Word of God as its inspired textbook, and so the blind leading the blind are to be met with in all parts of the nation. And then there are those who are thought to be sound ministers of the Gospel of Christ, and yet fail lamentably to give warning to their people against ministers of religion whose doctrinal views may well be called in question. "We must be charitable," is the cry. "There are members of Christ's body in all Christian denominations," is part of the argument also for watering down or relegating to the background, any witness against a modernistic and unscriptural class of men who claim to be, but are not, the ministers of Christ. And so quite a number are left without a ministry which would teach to

*discern* between good and evil, the holy and profane, in matters of public concern to the real cause of Christ and truth in the nation. Thus the precious and desirable grace of discernment becomes rarer than ever and largely because of the lack of a faithful teaching ministry.

*And disregard to law characterises the nation*, whether the law be the Word of God as a whole, the moral law, or the law administered by the civil magistrate. There was a time in Israel when the people were without law and a period in their history when, we are told, every man did that which was right in his own eyes. This latter statement appears to explain the condition of affairs when a nation or a people are without law. We do not exaggerate when we state that there is an ever increasing tendency to-day for every man to do, or endeavour to do, what seemeth right in his own estimation, without reference to the Word of God, the ten commandments or the law of the land. Human wisdom and the desires of the unrenewed heart of man guide and regulate millions in these times as to their views, words and actions with respect to God (if they think of Him at all) and their fellowmen, and their own standing in society. There are more than sufficient Bibles for all, but how many are absolute strangers to personal and private reading of its wonderful truths? It is to be feared that in a small minority of homes only the Word of God, prayer and praise are to be heard day by day. Family worship has largely disappeared from our land. People have no time it is said, as they are so occupied with their daily worldly tasks. But have they not plenty time for that which profits not for the eternal world? And thus the children grow up in an irreligious and indeed heathen atmosphere, bereft of any basically sound Christian example or advice, that is, "without law." This process has been in operation in these modern times among us for the last forty years and more, and the fruits are visible and, to say the least, deeply disturbing. And now we have with us juvenile crime, lack of parental control, adultery, divorce, robbing by violence, murder and self-murder, and a host of other iniquities, all on an increasing scale. There is not only disregard for law, but defiance of law on the part of a considerable section of the community. And yet another phase of this lack of law and recognition of the same is to be found in the Churches. Christian Churches profess to have ecclesiastical laws, government and discipline to preserve that order they deem worthy of their respective organisations and the Christian faith. Irrespective of this, it does seem to be the case, that men holding office and others having full membership in many Churches, can conduct themselves much as they think fit contrary to Christian principles and practices without the least probability of being taken to task according to existing ecclesiastical law within their denomination. In fact, the application of Church law in bringing discipline to bear upon those in office and members

in full communion, when called for, is becoming a thing of the past. The view seems to be, avoid trouble at any cost. This means ignore or cover up offences and do so by refraining from putting in operation the law which provides for dealing with offenders. It seems that in the days of our Lord on earth, there was little or no law recognised or administered as to what was, or was not, permissible for men to do in the precincts of the Temple at Jerusalem. This was revealed when Jesus drove out of the Temple those who bought and sold there. Churches require urgently to seek the mind of Christ and to follow His example as to the administration of law and authority for the cleansing out of what is carnal, unscriptural and worldly. But a day of the power of the Holy Spirit is required to bring this about.

The times are indeed dark and perilous. They cannot be otherwise, when a people live without the fear of the true God, the God of the Bible, and are not under the influence of scriptural teaching regarding divine things, and are more or less a law unto themselves. It therefore behoves those who tremble at God's Word and love the Lord Jesus Christ in sincerity to "hold fast the profession of their faith without wavering" (Heb. x, v. 23) and to seek to be given much to secret prayer on behalf of the nation, that the God of salvation would arise and have mercy upon us and turn us yet again to Himself, to His Word and the ways of His commandments.

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### **Bearing His Reproach.**

By REV. J. COLQUHOUN, Glendale, Skye.

*(Continued from page 174.)*

Christ's true disciples have to bear His reproach when the vanities of the world are preferred to Him. Before Pilate the cry of the Jews was, "Not this man but Barabbas," showing the fearful choice which they made. Men and women in Christian lands are still making that choice. The Lord and Saviour Jesus Christ is in our day stretching forth His hands to a disobedient and gainsaying people. His gracious and numerous invitations, His full and soul-enriching promises, and His solemn and awe-inspiring threatenings are alike disregarded, while the world with its empty and fleeting vanities is embraced with delight, so that, with few exceptions, these vanities are worshipped by the whole world, as was claimed for Diana of the Ephesians. These few exceptions, being still left in such a world as that, must bear the reproach of Christ. Because they prefer His fellowship to what the world has to give they are cried down as narrow-minded, bigoted antediluvians who are opposed to progress and devoid of charity, the enemies of mankind and the murderers of innocent joy. Through them the Christian religion is branded as something evil which causes misery and bondage, and which is quite unsuited for men and women who are healthy in mind and body. When true and vital godliness is thus caricatured, it is only those who are enabled to draw

out of the fullness that is in Christ Jesus who will go without the camp, bearing His reproach, but under such circumstances these do go out, and the history of the Church of Christ furnishes many bright examples of men and women who could say with the Psalmist, "I will speak of Thy testimonies also before kings, and will not be ashamed."

The true Christian has to meet, not only with open hostility to the Cause of Christ, but also with much of what may be called "secret intrigue." In the Word of God we read that many are gathered against Zion and that their language is, "Let her be defiled, and let our eye look upon Zion." Some, who profess the Christian religion, are drawn together by a variety of causes, perhaps too numerous to be mentioned. It is natural that they should exchange views and as they gain each other's confidence they become less cautious in their criticisms of their fellow Christians until the most of those who are outside their own circle are looked upon as hypocrites who ought never to be making a profession of religion. So persuaded are they of the truth of their own opinions that each member of this secret coterie make it their business to impart their views to as many as they can gain access to, with the result that in a longer or shorter time they draw after themselves a considerable following, and it only requires some action on the part of one or more who are recognised as leaders, or to whom they attach themselves as followers, to make it very evident that many are involved in this secret intrigue. Under such circumstances, those who oppose them, be they ever so noted for their piety or faithfulness to God's Word or the subordinate standards of their denomination, are branded as men who should not be listened to. Much of this the true Christian will meet with in bearing the reproach of Christ, but he must bear it as part of the "afflictions of the gospel."

In bearing the reproach of Christ the Lord's true people suffer much from the tongue of the wicked. Of Jeremiah it was said, "Come, let us devise devices against Jeremiah . . . ; Come, let us smite him with the tongue, and let us not give heed to any of his words." Their character is often assailed, and they are treated as if they were unfit to be associated with by respectable people. The Psalmist could say, "Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us" (Psalm xlv, 13). In this they see reason to be cast down and disquieted in soul, yet they are made willing to go steadfastly on their way bearing the reproach of Christ, and although it is to them as if broken "in the place of dragons" and covered "with the shadow of death," yet they will raise appealing eyes to God, saying, "Arise for our help, and redeem us for Thy mercies' sake." Enemies may slander them and attach evil motives to their most disinterested actions yet the God with whom they have to do knows all things, and gives strength to bear the reproach of Christ.

*The Reward that Follows.*—Though it is true that those who bear the reproach of Christ have to meet with much in the world which is hard for flesh and blood to bear, yet many have been found who made choice of bearing this reproach. Of these we have an outstanding example in Moses of whom we read, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of

sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." No doubt men of the world would consider it a very foolish choice. He had the rank of a son of Pharaoh's daughter, and "was learned in all the wisdom of the Egyptians." His attainments and prospects, as far as worldly matters were concerned, were great, but he lightly esteemed them and cast in his lot with a people who were in a state of slavery and an abomination to the Egyptians. In this position of which he made choice he could hope for nothing from the world but afflictions, and to be an object of contempt, yet we read that he esteemed "the reproach of Christ greater riches than the treasures in Egypt." The eye of Moses, however, was on the reward given to those who make choice of Christ and the afflictions of His people. This reward may be considered under a two-fold aspect, that is, as it is possessed in time, and as it is possessed beyond death.

Those who are called upon to suffer afflictions in this world for the sake of Christ are mysteriously sustained by Him, so that, while the world is expecting them every moment to be crushed, and they themselves have to confess that they were pressed out of measure, above strength, inasmuch that they despaired even of life, they are carried through in the face of many disadvantages and are enabled to surmount many difficulties, so that they can say with the sweet Psalmist of Israel, "I am as a wonder unto many," but the secret of it all is to be found in the words, "But thou art my strong refuge." In the midst of their troubles, trials and temptations, the Lord is making a reality to them what was given to the Apostle Paul in his day of need, "My grace is sufficient for thee: for my strength is made perfect in weakness." Whatever bitterness may be in their cup it is sweetened beyond words by the presence which Moses felt to be so essential that he pled, "If Thy presence go not with me, carry us not up hence." In the midst of fiery trials they are not to be despondent but rather to "rejoice, inasmuch as ye are partakers of Christ's sufferings." They are counted happy who are reproached for the name of Christ, for on such the Spirit of glory and of God rests.

Those who bear the reproach of Christ are supported by the Word of God. They must go to it alone for consolation in all their trials, and it never fails them. It was said to Job, "To which of the saints wilt thou turn," in order to show how vain it is to trust in a creature, yet, though it would be vain to look to the highest angel in glory for comfort or help, such is not the case where the Word of God is concerned. It is given by inspiration of the Holy Ghost and is, therefore, eminently fitted to give comfort in distress, and much-needed strength in the midst of these trials which the Lord's people have in going without the camp bearing the reproach of Christ. In that Word Christ Himself says to His people, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." As they have the testimony of God's Word they have the support of a good conscience in bearing the reproach of Christ, and that is something worth seeking after. Many desert the Cause of Christ for riches, honours and the

applause of men, who in spite of all their efforts to drown the voice of conscience, are tortured on its rack day and night, but not so those who follow Christ. Along with a good conscience they have the support of the prayers of the Lord's people. The Apostle Paul could say, "Brethren pray for us," showing clearly, not only how he valued the prayers of the Lord's people, but also, in bearing the reproach of Christ, he had the support of a good conscience and the witness of God's Word, for otherwise to solicit the prayers of the Lord's people is a sure mark of hypocrisy.

It is not merely in this life that those who bear the reproach of Christ have their reward. If it were they would be of all men most miserable. They are to leave this world and, while they are in it, they are, in bearing the reproach of Christ, buoyed up with the hope of a blessed immortality. He has said to them, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." In that place which He is preparing for them there is a fullness of joy which dissolves into nothingness all the joys of this world, for, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." One moment of that joy and they shall never remember their afflictions except as they will contemplate them in the light of the complete deliverance they obtained from them, and that remembrance will be to the praise and the glory of their Almighty Deliverer. This glory will be the theme of their new song, in which they strike the notes of humble adoration and triumphant praise, as they were never capable of doing in this world. Thus we see that it is well worth bearing the reproach of Christ in this world, for the condition in heaven of those who did so on earth presents to our view a wonderful change from poverty to riches, from afflictions to comfort, from periods of darkness and desertion to beholding eternally the face of Christ, from absence from home to a place in the house of many mansions and from the weariness of their pilgrimage journey to the rest that remains to the people of God.

### **Enduring to the End.**

By REV. JOHN P. MACQUEEN.

A MINISTER, in closing, at a Friday Fellowship Meeting, remarked that there was one mark of grace which all the brethren seemed to have omitted that day, and yet, without it, all the other marks described would be futile. It was the Scriptural mark:—"He that shall endure unto the end, the same shall be saved" (Matthew xxiv, 13). It is the enduring to the end of life's journey, uncompromisingly faithful to the Word of God, that testifies the reality of the saving grace professed by the individual believer. It is to that professing believer who remains faithful to the end that the Lord promises the crown of victory that never fades away. "Be thou faithful unto death, and I will give thee a crown of life." As Dr. Ryle of Liverpool put it:—"We are never sure regarding our being enduringly consistent in practical godliness till our two feet are safely planted on the shore of the eternal haven."

Even such as shall shine in glory, because they have the regenerating and sanctifying grace of God in their heart, have no assurance that they shall not bring disgrace upon their public profession, so that they shall shine no more in this world, other than by perpetually and constantly walking humbly with God, in the strength of divine grace. As the Rev. John Newton expressed it:—"To divine grace how great a debtor daily I am constrained to be." We all need, therefore, as the Apostle Peter wrote "by way of remembrance," to be constantly reminded of the truth, which the Apostle Paul learned by experience, "when I am weak, then am I strong." How little, after all, the human race really remembers, so that the constant appeal of Scripture to God's people of old was:—"Remember and forget not." As long, however, as a believer has a constant perpetual consciousness that he, or she, is, apart from sustaining divine grace, the very personification of spiritual weakness, frailty, inability, and helplessness, especially in view of innumerable subtle and powerful temptations, within and without, his, or her, confidence will be entirely in the almighty arm of a never-failing, faithful, Covenant-keeping, promise-fulfilling Saviour. He must be indebted to free and sovereign grace for every step in the path of holy obedience.

The true believer will thus be exercised as has been the Church of Christ in every age and clime, "coming up from the wilderness, leaning upon her Beloved," and "kept by the power of God, through faith, unto salvation, ready to be revealed in the last time," for He is "able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Thus the people of God "shall be brought with gladness great, and mirth on every side, into the palace of the King, and there they shall abide" (Psalm xlv, 15, metrical version). "Neither shall the covenant of My peace be removed" (Isaiah liv, 10). "Well done, good and faithful servant . . . enter thou into the joy of thy Lord" (Matthew xxv, 21).

The foregoing thoughts occurred to the present writer, in connection with complaints, that have been made by some of those who have left our church as ardent followers of ministers who would, if they could, have reduced our denomination to fragments. These complained bitterly, and equally unreasonably, that ministers and elders who have died since they left our church received no commendation, by way of biographical obituary sketches, in the official organ of our church—the "Free Presbyterian Magazine." Surely the exercise of a modicum of commonsense should have been sufficient to convince these people that those who did their utmost to ruin our church after they left us, without any known sign of repentance for their evil-doing and folly, deserve only from us the silence of omission, to say the least; while we take nothing to do with their state for Eternity. If they had grace in their heart, even their lamentable backsliding, when repented of sincerely, would not keep them out of Heaven. To try to break up into fragments the existence and identity of a branch of the visible Church that has always and outstandingly stood for an inspired and infallible Bible, is as heinous a work as the great adversary ever gave men to do on this earth, even when some of them might be imagining that they were doing God service. Accordingly, those guilty of such work would need to manifest unmistakable signs of true

repentance, before expecting any place whatever in the fellowship of the church that they so grievously harassed. Those who thus err have need of the prayers of the Lord's true people that their eyes would be opened to see the evil of their ways, and so repent, and go mourning for the rest of their days. "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

## Of Spiritual Comfort in General.

By REV. JOHN COLQUHOUN, D.D.,  
Minister of the Gospel, Leith, 1813.

(Continued from page 184.)

11. The *properties* of spiritual consolation, by which, it is distinguished from the joy of the hypocrite, are these:—

True comfort cometh by the *word* of God, and that rightly understood (I John, i, 4); but delusive joy comes, either by impressions without the word, or by a misunderstanding of the word. True consolation is *real* and *solid*. The sadness of the believer is, as it were, but as seeming sadness; whereas his joy is real. "As sorrowful," saith Paul, "yet always rejoicing" (II Cor., vi, 10). The hypocrite, on the contrary, is only in appearance joyful; whilst he is in reality gloomy and sorrowful (Prov., xiv, 13). Spiritual comfort goes to *the heart*, and inspires it with holy delight: it is solid, and dwells more in the heart, than in the countenance. But delusive joy floats on the surface, makes a loud noise, and is, therefore, compared to "the crackling of thorns under a pot" (Eccles., vii, 6). True comfort, with regard to its object, is a rejoicing more in the *amiableness and excellence* of Christ, manifested, than in the manifestation of them (Phil., iii, 3); but counterfeit joy, is a rejoicing more in the manifestation itself, than in the excellence of the Divine object, manifested. The true Christian, rejoices most in the holy, and amiable nature of the things of Christ: the formalist, delights most in his own pretended interest in those things. That which delights him, is not so much the beauty of the Lord, as the beauty of his own experience. The delight, which the believer taketh in the Lord, and in his word, is his chief delight, his *exceeding* joy (Ps., xliii, 4, and iv, 6, 7, and xix, 10). The dearest delights of nature, are, in his estimation, infinitely below Christ, and God in Him. The presence and enjoyment of Christ will, in his esteem, supply the want of all other comforts. But, the chief delight of the hypocrite, is not in the Lord, but in some other object. True consolation usually accompanies, or follows, *godly sorrow* for sin (Matth., v, 4; Isa, lvii, 15; John, xvi, 20); but the joy of the empty formalist, springs up quickly, and without contrition of heart (Matth., xiii, 20, with Jer., iv, 3). If the hypocrite but offer to mourn for sin, it will effectually hinder his rejoicing in God. The godly sorrow of the believer, will be matter of *joy* to him: he rejoices more, when his heart is melting for sin, than he would do, though he had all the carnal delights in the world. On the contrary, the delusive joy of the formalist, will, either in time or in eternity, be matter of *sorrow* to him (Prov., xiv, 13). True comfort is *hidden* from unregenerate men (Prov., xiv, 10). It is as far out of the reach of worldly men, to discern the spiritual joy of a saint; as it is out of their power, to

prevent, or to remove it. The consolation of the sincere Christian, is *unspeakable* (I Pet., i, 3); and no wonder; for the matter, and the importance of it, are incomprehensible; but the greatest joy of the hypocrite and the worldling, can easily be told: it can, without difficulty, be expressed to the utmost of its value. True consolation, is *glorified* or *glorious* joy (I Pet., i, 8); it has the highest and most glorious object; and it is the beginning as well as the earnest, of glory in the soul; counterfeit joy, on the contrary, is base and inglorious. The consolation of the believer is *holy*: it hath a holy, a sanctifying influence upon his soul (II Cor., iii, 18; Phil., iii, 3). It disposes him to practise willingly and cheerfully, universal holiness. It strengthens, encourages, and enlivens his heart, in holy obedience (Neh., viii, 10). It invigorates him for it: it excites him to it. But the joy of the hypocrite is unholy: it leaves his heart, as carnal, and his life, as unholy as ever; nay, it strengthens his lusts, and encourages him in sloth, and in the practise of some secret iniquity (Luke, xi, 21). True comfort *humbles* the sincere Christian, and lays him in the dust at the footstool of a God of infinite holiness, and sovereign grace (Job, xlii, 5, 6; I Cor., xv, 10); but counterfeit joy, puffs up the empty formalist, with pride and self conceit (Isa. lviii, 2, 3). Pure consolation, is accompanied with a constant *fear of displeasing* the Lord (Gen., xxxix, 9; Matth., xxviii, 8); but delusive joy, is connected with no fear, except that of *suffering* from him. Spiritual comfort cannot be maintained, without a holy *tenderness of conscience*, and a constant *struggle* against all manner of sin (I John, iii, 3); but carnal and hypocritical joy is preserved, without either the one or the other. True consolation, renders every sin more and more hateful (Rom., vii, 22, 24; Ps., cxix, 128); but counterfeit joy, leaves the hypocrite under the reigning love of all iniquity, and especially, of some darling sin. Holy comfort, disposes the believer to the frequent exercise of impartial *self-examination* (Ps., xxvi, 1-3); but delusive joy, inclines and encourages the hypocrite to neglect that exercise (John, iii, 20, 21). In a word, True consolation is *permanent* (I John, iv, 19). It is by the Holy Spirit so fixed in the heart, that it can never be wholly removed; and it is so strong, that it swallows up almost, all matter of unwarrantable fear and grief. Indeed, when the believer hath lost all sight of his personal interest in the Saviour, he cannot, as formerly, exercise his joy in God, and cannot, in such a case, but lose the sense of that joy, even while the principle and habit of it still remain. But, though the hypocrite's persuasion of his pretended interest in the Divine favour, continues; yet his joy ceases: his sense of that interest, becomes insipid to him (Job, xx, 5).

12. In proportion to the *degree* of holy consolation that is afforded the believer, *his duty is his delight*. Being renewed in the spirit of his mind, the more clearly and spiritually, he discerns the loveliness of God in Christ, and the more cordially and firmly, he believes his love to him; the more doth he love God (John xvi, 22), and the more he loveth God, the more he delighteth in Him. In proportion also, as he spiritually discerns the infinite amiableness of the holiness, and the other perfections of God, and believes with application his redeeming love; he, in the same proportion, approves Him, and the manifestations of his glory in the face of Jesus Christ: but the more he approves, or is pleased with God, as gloriously manifested in Christ, the more delight does he take in him. Add

to this, that the more he is enabled to trust cordially, that God in Christ loveth him, and that He is not his enemy, but his Friend and his Father; the more of spiritual comfort, he will have; and the more of that holy consolation he has, which is a rejoicing in the Lord, the more will he delight in him, as his own God and Father. Now, in proportion as the believer is enabled to *love*, to be *pleased with*, and to *rejoice in* God, through the Lord Jesus Christ; he is at the same time, enabled to delight in the infinite *holiness* of God, as his God in Christ, and in all the illustrious displays of it, which, especially in redemption, are afforded him (Ps. cxxxviii, 5). And because the moral law, in the hand of the glorious Mediator, is a fair transcript of God's holiness, and a declaration of his will, the believer delighteth also in that law, after the inward man (Rom. vii, 22). He loveth it, because it is holy and just (Ps. xix, 7-10, and cxix, 97); and he consents unto it, that it is good (Rom. vii, 10). In the same degree, then, in which a holy man is delighted or comforted, by a spiritual discovery of the transcendent loveliness of Jehovah, and by a firm belief of his infinite love to him; does he delight in his holy commandments: but, the more he delights in the commandments of the Lord, the more pleasure doth he take, in spiritual and universal obedience to them (Ps. xix, 11). His heart is united to the will, and to the glory, of his redeeming God: and, the more he is refreshed by the holy consolations of the gospel, or enabled to rejoice in Christ Jesus and his great salvation; so much the more doth he delight in evangelical obedience to his will, and in holy activity for his glory. The more his heart is comforted, the more will it be a comfort to him, to mortify sin, and to practise holiness; the more uniformly, will he rejoice in all opportunities of doing good, and the more ardently, will he seize them (Prov. iii, 17). Beholding the transcendent beauty of the Lord, and trusting that, in Christ, this God is his God, and that, he loveth him with an everlasting love; the believer delights, to think and speak of Him, to adore and serve Him, and in all things, to resign himself to his blessed will. Anointed with the oil of gladness, and refreshed with the sweetness of redeeming mercy, he delights, in imitation of his great Redeemer, to do the will of God, and accounts no pleasure under the sun, equal to that of doing good. Could he be more holy, and spiritually minded, it would please him better, than though he possessed all the riches, honours, and pleasures of this world. The more his holy soul is invigorated with spiritual consolation, the more active and cheerful he is, in all his duties; for in proportion as he delights in them, they are easy to him (Ps. xxv, 13; Matth. xi, 30). Indeed, holy living usually begins with comfort, and is maintained by it. The method of grace, as revealed by the gospel, is, to comfort our hearts, and thereby, to establish us in every good word and work (II Thess. ii, 17).

13. Finally, the Lord usually dispenseth *consolation and affliction alternately*, to his people; in order that, they may neither be too much depressed, nor too much elated. The apostle Paul informs us that, "lest he should be exalted above measure, through the abundance of the revelations," which had, in an extraordinary manner, been afforded him, "there was given to him, a thorn in the flesh, a messenger of Satan to buffet him" (II Cor. xii, 7). In order that he might not, through the vanity and deceitfulness of his heart, be elated with an unbecoming conceit of himself, as if he were better than other apostles, because of

the abundance of the revelations, with which he had been favoured, the Lord employed means the most effectual, to keep him humble. He permitted Satan and his instruments, to afflict him, either in his soul or body, or perhaps in both, and that, in a manner very abasing and grievous to him. But, that the holy apostle might not be too much cast down, by this painful affliction, the Redeemer, in answer to his prayer, comforted him with this gracious promise: "My grace is sufficient for thee" (Ver. 9). We read also that, the Lord shewed David, at one time, great and sore troubles, but enabled him to trust, that he would, at another, quicken him, and comfort him on every side (Ps. lxxi, 20, 21). A Prophet, personating the ancient church in her captivity, says, "Thou hast lifted me up and cast me down" (Ps. cii, 10). The believer, then, while he is in this world, has cloudy and clear days, tempestuous and calm seasons. He is at one time, in the valley of tears, and at another, on the mountains of joy. His gifts, his prosperity, and in consequence of these, his danger of carnal security, are sometimes so great, that the Lord, in order to prevent his being intoxicated, seeth it necessary to mingle water with his wine. He sees, it may be, that when the outward path of the Christian is smooth, he is not, in such a case, fit to be trusted with inward consolation, except in a small measure. He, therefore, in his infinite wisdom and love, varies his dispensations to the believer. By a wise interchange of adversity and prosperity, he sets trouble and comfort, for the most part, the one, over against the other (Eccles. vii, 14); that the one may be a foil to the other; that the Christian may find a short, an easy, and a safe passage between them; that in adversity, "he may weep, as though he wept not," and in prosperity, "rejoice, as though he rejoiced not" (I Cor. vii, 50). Indeed, so long as sin remaineth in the believer, he must, in order to grow in grace, have distress and comfort, either alternately, or both together; to the end that, when he is sorrowful, he may not be cast down too low, and that, when he is rejoicing, he may not be lifted up too high.

*(To be continued.)*

## **The Establishment Principle.**

(Extract from the writings of Dr. James Begg.)

VITAL questions are inseparably bound up with the maintenance of the Establishment principle. Voluntaryism being a denial of the moral nature and obligation of states, leads directly to national atheism. It confounds the state with "the world," forgetting that civil government is a Divine ordinance, and that the civil magistrate is a "minister of God" unto the people for good. It is questionable whether Popery itself more directly robs Christ of His glory—the glory of having "all power in heaven and on earth." It sets aside the true theory of free and scriptural government. Upon pretence of great spirituality, it will have nothing to do with the state, and yet it will enter into the most unworthy alliances, and adopt the most unscrupulous means to accomplish its ends. It is a most revolutionary principle, and would set aside all that is sacred in our present national arrangements—for example, the Protestantism of the Throne—the opening of Parliament with prayer—the maintenance of the purity of

the text of Scripture—the sacredness of the Sabbath, and the laws of marriage—oaths in courts of justice—and, above all, the Scriptural education of the young. If the Establishment principle is given up—or short of this, if we are to make light of the obligations of national religion, the most serious consequences would undoubtedly follow. In this point of view, instead of its being a small question with which we are dealing, or one of little importance, it is probably the largest question that can be raised, and enters more deeply than any other into all the relations of social life. This is not a mere theory.

### Tombstone Inscriptions.

THE Word of God teaches that through transgression the sentence of death was passed on man and paradise was forfeited. “The wages of sin is death” (Romans vi. 23). “Dust thou art and unto dust thou shalt return” (Gen. iii, 19). The graves and cemeteries all over the world verify the above statements.

What a consoling and precious truth it is that the Saviour has brought life and immortality to light through His resurrection from the dead. And He has robbed death of its sting and the grave of its victory, with the result that believers are given the hope of a glorious immortality. There is no peace to the wicked but the Christian has eternal peace at last.

The writer noticed on the tombstone of a Roman Catholic in the Grange Cemetery, Edinburgh, where many of Christ’s witnesses lie at rest till the resurrection, the following inscription:—

“Sweet Jesus, Mercy!  
Mary, Help!”

A cry from the grave. How pathetic and futile!

This implies that Catholics can be saved *in* eternity, and after doing penance in so-called purgatory enter glory. The help of the Virgin Mary is sought to bring this about. How contrary all this is to the teaching of God’s Word! What a comfortless and poor religion that has nothing better to offer than purgatory to a sinner even should he be a faithful Catholic when he leaves this world!

Now here is a remarkable contrast. On the gravestone of Professor James Miller, at one time Professor of Surgery in Edinburgh University, and evidently a firm believer in Christ as his Saviour, there is to be seen the words—

“He took me from a fearful pit,  
And from the miry clay,  
And on a rock He set my feet,  
Establishing my way.”

He being dead yet speaketh and gives his testimony to the saving power of the Grace of God as the Psalmist did when he wrote these words in Psalm xl, verse 2.

How consoling and satisfying the Gospel doctrine is that believers at death do immediately enter into Glory and are made perfect in holiness. “To-day,” said the Saviour to the dying thief, “thou shalt be with me in paradise.” It is in this world that sinners are saved, not in eternity.  
—D. M. MacD.

### **The late Mrs. James S. Sinclair, Glasgow.**

From the obituaries which have appeared in our Church Magazine since it was first issued in 1896 it is apparent that many of those who cast in their lot with the Free Presbyterian Church in 1893 were men and women of strong conviction and of knowledgeable zeal. It is cause of sorrow that so very few are now left of those who at that time felt constrained to follow Christ through good and evil report. Their places here know them no more for ever. They have been taken home as sheaves of corn fully ripe. "The righteous perisheth, and no man layeth it to heart, and merciful men are taken away none considering that the righteous is taken away from the evil to come."

The subject of this notice was born at Wick on 15th February, 1870, and was the eldest daughter of Mr. G. Sutherland, and of Mrs. H. Sutherland, Wick, and a granddaughter of Captain Ross, a man of note among the religious community. An obituary of Mrs. Sutherland appeared in our Church Magazine in January, 1930. Another granddaughter of Captain Ross was the wife of the Rev. Donald Beaton, whose labours as a preacher, as Editor of the two Church Magazines for a considerable time, and as tutor of our students up to the present time, have been very much appreciated. Mrs. Beaton was highly esteemed as a lady of sterling character, and of deep and tested piety, and her death over two years ago was felt keenly by as many as had the privilege of making her acquaintance.

Mrs. Sinclair was the wife of the late Rev. James S. Sinclair, whose death at a comparatively early age took place over thirty years ago. He was a most faithful Messenger of Christ, and has left behind him a name fragrant and precious which will not be forgotten.

It was after her marriage Mrs. Sinclair experienced the deliverance of the Gospel, and it was her own worthy husband the Lord used as an instrument to that end, as the following letter to her daughter shows:—

My Dearest Jessie Johanna,  
248 Kenmure Street,  
Pollokshields, Glasgow.

We were happy to have your welcome and interesting letter about all our dear friends in Wick and Halkirk. Halkirk holds such sweet memories for me, as it is there, if ever, I got deliverance after years of waiting, through the gospel. It was your beloved father who was preaching. It was a communion time. The leper said, "If thou wilt, thou canst." Happy, happy time and yet now I am so often in doubt to have ever known the Power of the Gospel. I see when reading, and it gives me some hope, great men having this trial. It is so great that no wonder poor sinners get under unbelief and doubts. However, He hath done all things well for me and mine. But I am still making requests for more favours, not for gold and silver. With fondest love.

Your devoted mother,  
JESSIE SINCLAIR.

Of the events which led to the formation of the Free Presbyterian Church Mrs. Sinclair had a thorough grasp, and ever since she experienced joy in believing she showed a great interest in the cause of Christ at home and abroad. Nothing grieved her more than the unfaithfulness of some who were looked up to, before and after 1893, as men of truth and integrity. She deeply mourned the prevalent declensions of the times.

From its inception our South African Mission had a very deep interest for her, and since her daughter Annie became the wife of the Rev. John Tallach, who laboured in that mission for over twenty years, her interest by no means decreased. When she was not able to be present at the meetings held in Glasgow in connection with the South African Mission Clothing Fund, she always sent a letter which was full of interest and which was most highly appreciated. Her superior gifts and her intense love to those whom she believed were of the household of faith endeared her to many. The hospitality shown at her home in Pollokshields for a long number of years is gratefully remembered.

For some time she had been in indifferent health but was able to be present at the services in St. Jude's as recently as last year. Her presence in the House of God was a source of help to the preacher for we believe nothing in this world would give her greater joy than that the Word preached would be blessed to perishing souls.

Her last illness was brief. On Tuesday night the day before she died her daughters, Jessie Johanna and Helen, were attending on her as she lay in bed. While one of her daughters was alone with her, Mrs. Sinclair quoted those words, "The Lord whom ye seek shall suddenly come to His Temple." The daughter said to her mother, "Are you not going to stay with us a little longer?" She replied, "It is not looking like it. Don't mourn for me." She saw her daughter weeping. Later the following words were repeated to her, "Who thy diseases all and pains doth heal and thee relieve." She replied, "Many a time He healed me."

Her family of three sons and six daughters were left fatherless while they were yet young, but the Lord, who is the widow's stay and the orphan's help, proved to her the truth of His Word—"Thy maker is thine husband." All the members of the family were most dutiful to her, but her daughter Helen, who was always with her cared most faithfully for her mother over a period of many years, and we feel assured Miss Sinclair will have no cause of regret on that account. The fifth commandment is as binding to-day as it was at any time, and the promise attached to it will not be left unfulfilled.

After her death the following counsel which was found among her papers shows how intensely interested she was in the eternal salvation of her loved ones:—

248 Kenmure Street,  
Pollokshields, Glasgow.

I have not wealth or lands to bequeath to my family, but I wish that they may inherit eternal life one and all. Trusting that the God of their fathers will continue to provide and bless them. He has done wonders for us in the past ever since we came to this home nigh upon fifty years. Especially could that be seen after the beloved father and head of the home was removed from us. To each one of my endeared family circle, sons, daughters, grandchildren, sons-in-law and daughters-in-law I would leave the advice: Whose faith follow considering the end of their conversation, Jesus Christ the same yesterday and to-day and for ever. With fond love.

Your devoted mother,

JESSIE SINCLAIR.

It was a very great comfort to her that some of her family had chosen rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. There can be no doubt but it gave her much joy to see her youngest son Robert raised up to take the place of his father—as a preacher of the Gospel and as the Editor of the Free Presbyterian Church Magazine.

On Wednesday, the 26th March, 1952, at her home in Pollokshields, Glasgow, Mrs. Sinclair passed away to be, we believe, for ever with the Lord. She was buried beside her late revered husband in Cathcart Cemetery, Glasgow. To her sorrowing family of three sons and six daughters, and to her sister, Miss Gena Sutherland, we tender our heartfelt sympathy. May they all be “followers of them who through faith and patience inherit the promises.”—*D. J. M.*

### **Death-bed of the late Charles Sutherland, Lairg.**

The doctor was first called in on July 25th, 1950. Among other things, he ordered him to give up preaching. The reply was—“I hope not.” Though he knew that he would never preach again in public, he wished to continue to preach in private, and indeed his death-bed was a practical exposition of the scripture, “O death where is thy sting, O grave where is thy victory?” About midnight on Friday, the 28th, he took a heart attack and doctor had to be called. After getting over this attack, and getting a few hours’ sleep he said that he could say as the late Mr. Macdonald, Shieldaig, when coming out of a weakness, “If only He had taken me how happy I would be.” Then he told his daughter that the earthly tabernacle was breaking down, and instead of looking for comfort and sympathy he was only giving comfort and good counsel. He was very happy and contented with his lot and was seeing that all the comfort and attention he was receiving had come through the sufferings and death of Christ, and would say repeatedly, “He is wonderful.” More than once at worship he prayed to be kept from bringing reproach on the cause of Christ, for if left to himself he would do that even nearing his journey’s end.

On hearing of the many persons of all denominations who were calling to ask for him, he wondered he should have such a place in the minds of the people.

His last text (Rev. xxi, 6, 7, 8) had never gone from his mind, and he would say, “I was never sorry that I drank of the fountain of the water of life.” Being so comforted with God’s presence and so swallowed up with His goodness, he would say almost daily, “I am better off than the King on the throne.” Both day and night he was singing Psalms: “An dachaidh bheran,” and a song of praise and love to his “Darling Jesus,” beseeching Him to come to be with him in the dark valley of the shadow of death as the “Friend that sticketh closer than a brother.” While being washed one morning he was praying the appropriate words in Psalm li (in Gaelic). One of those days he was asked if he had any message to leave to the Sabbath School children in whom he was so interested. “Yes,” he replied, “just after I gave out

my last text I felt I was before the congregation for the last time and I wished to leave life and death before them, and I would like the same to be put before the children." The love and sufferings of Christ was his theme daily, and at one time he said, "Oh! the two great hands that were pierced with the nails of my sins."

On August 1st, when very weak, he expressed the desire to see his former pastor, the Rev. D. J. Matheson, who, on being informed, travelled overnight and arrived in Lairg in the early morning. The change on that morning, in Charles' condition, seemed miraculous—he looked so well and lively—but it was only temporary. That afternoon he relapsed and when asked why he was not singing he replied—"One can't sing at all times; singing for the mere name of it won't do." On Friday after Mr. Matheson's departure, he said, "All that's before me now is, how am I to be taken? Will it be sudden?" On being asked how he would like it to be, he said, "I can say, 'Thy will be done.' His will is best." He then expressed a wish to see his son Eleneth, and spoke of him frequently till he arrived on Saturday, 5th August. How he welcomed him and told him about his happiness at the prospect of death. Once or twice he quoted the words—"Happy art thou, O Israel, who is like unto thee, O people saved by the Lord." To another visitor about that same time he said that he would not part with what he was enjoying—not for thousands of worlds.

Early on Sabbath, 6th August, he said, "This is the Sabbath. How foolish and ignorant people are, expecting peace of body and mind, and the way the Sabbath is desecrated." Satan at that time made no attempt to harass him, but the dart was quenched by the shield of faith, and right on to the journey's end he enjoyed peace and full assurance. On that same morning he expressed the desire that he would not be taken on the Sabbath to cause any disturbance on the Lord's Day.

Mr. A. Robertson, who held the services that Sabbath in Lairg, asked if he desired to send any message to the congregation. His message was to remind them of his last text (Rev. xxi, 6, 7, 8) and the solemnities contained in those verses.

Throughout that week he often said, "It's a wonder He is not coming to take me now, but I must be submissive and wait His time." Several times he spoke of the futility of making a foundation of duties and would say—"Nothing is of any avail but the blood of Christ." On one occasion, after speaking at some length on the love of Christ, he said, "I could speak on and on, on the side of Christ."

One morning, having wakened up with the words of Isaiah vi, 9, he wished the verse to be read so that he might have it correctly. The passage was very sweet to him, and he would say, now and again, "His name is wonderful."

On Friday again he expressed the desire that the change would not come on the Sabbath. He continued, day after day, in the same happy frame, rejoicing in the Lord.

Early on Thursday morning of Bonar Communion he expressed the desire he would not die so soon as that his funeral would interfere with the services at Bonar, and again desired that he would not be taken on the Lord's Day. In answer to these God-honouring desires he was given these words, "Them that honour me, I will honour."

Having heard on Friday of the death of Matron MacGillvray, Inverness, he mourned the loss to the Church, but later on said, "I am rejoicing that Matron MacGillvray has been taken home." That evening at worship he took Psalm xii, and in his prayer made reference to the gathering home of God's people. He sent a message to the Matron's nieces at Stratherrick. His mind was much with the people who were gathered at the Bonar Bridge Communion—that being the first Bonar Bridge Communion from which he was absent. One morning, having wakened up with the angels' song in Luke, "Glory to God in the Highest," he desired that portion to be read to him. Another day while praying for preparation for death (as he was doing without ceasing) he asked that he might hear the angels sing "Holy, Holy, Holy, Lord God of Hosts," and afterwards wished those verses in Isaiah vi to be read.

His prayers at worship, owing to his bodily weakness, were short but so earnest. As he was concluding prayer one evening he was given such a ravishing view of "the altogether lovely One" that he wept aloud. Another passage which came with power was—"Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage," so he asked for Micah vii to be read at worship.

Early on Thursday, the 24th August, Psalm 137 came to his mind and he began to repeat it. Later in the day he requested that that Psalm should be sung at his funeral and that Rev. R. R. Sinclair should lead the singing, and added, "Who could not weep over Zion in our day—our land is just like a foreign land."

The following day he said that if he were taken before the Sabbath he would not like that any should transgress the fourth commandment by coming to see his remains. Realising that Friday, the 25th August, was the day of Laird show and sports, he again quoted "By Babel's streams we sat and wept when Zion we thought on" and broke down at the low state of religion. He then said, "How sad it is that among all those gathered there to-day there is not one that fears the Lord, for they that truly fear the Lord know how easily the Holy Spirit is grieved and therefore cannot go to carnal amusements."

A minister who visited him about this time said, "He will never leave thee or forsake thee." The reply was, "If He would I would be most miserable."

During the last few days in August his sickness was very severe, yet instead of complaining he was so thankful he was left in his right mind, so conscious and clear. In his weakness, one day, he was pleading, "Hold up my goings" and said, "Even although I am so near my journey's end if He will not hold up my goings I will bring a reproach on the Cause." On Wednesday, 30th August, when he was longing to be taken that truth came—"My time is not yet; your time is always ready." In his sickness he would say time and again—"Oh, to be kept reconciled to His will." He wished the fourth verse of Psalm 106 to be repeated. On Friday morning he wished that verse to be quoted in full relating to the hope which entereth into that within the veil. Saturday having found him very sick and uncomfortable, he said—"It's a long time for a longing soul," and when it was said to him, "He will satisfy the longing soul," he replied, "Yes, in His own time."

Though conscious to the very last and reconciled to God's will, he was much too weak in body for conversation, apart from telling his bodily needs and speaking a few words to the praise of the Redeemer. At 11.20 p.m., September 5th, he "fell asleep."—*Sent for publication by* REV. D. J. MATHESON.—*Editor.*

### **"Dr. Owen."**

Some complain greatly of their state and condition; none so dead, so dull and stupid as they; they know not whether they have any spark of heavenly life left in them. Some make weak and faint endeavours for a recovery, which are like the attempts of a man in a dream, wherein he seems to use great endeavours without any success. Some put themselves unto multiplied duties. Howbeit, the generality of professors seem to be in a pining, thriftless condition. And the reason of it is because they will not sincerely and constantly make use of the only remedy and relief; like a man that will rather choose to pine away in his sickness with some useless, transient refreshments, then apply himself unto a known and approved remedy, because, it may be, the use of it is unsuited unto some of his present occasions. Now this [remedy] is to live in the exercise of faith in Christ Jesus. This Himself assures us of, John xv, 4, 5: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in Him, the same bringeth forth much fruit; for without me ye can do nothing." Without some taste and experience of spiritual peace, refreshing consolations, ineffable joys and the blessed composure of assurance, profession is heartless, lifeless, useless; and religion itself a dead carcase without an animating soul. The peace which some enjoy is a mere stupidity.

### **Literary Notice.**

There has just been released for the first time in English a book entitled *Why Did I Leave the Church of Rome?* by a Spanish Jesuit "priest," who is now a minister of the Gospel in Buenos Aires, South America, as no ex-"priest" is allowed to remain on Spanish soil. He is the Rev. Luis Padrose, ex-Director Founder of the Loyola Institute of Psychological Orientation, and ex-Vice-President of the International Committee of Roman Catholic Psychologists and Psychiatrists in Spain. The book has been translated into English by the Rev. E. Stuart Brown of the Spanish Gospel Mission, and may be had from Mr. Normal Porter, General Secretary, National Union of Protestants, Northern Ireland, Howard Buildings, 26 Howard Street, Belfast, N.I. The author writes:—"After living forty-three years a sincere Roman Catholic, fifteen of intense ecclesiastical training, ten as a 'priest' and a popular preacher to great multitudes, and twenty-three of religious life in the Jesuit order, I have arrived at the conviction that the Roman Catholic Church is not the true

Church of the Lord Jesus Christ. It is not the true Church because it is full of sophistry, and no Church can be the true Church of Jesus Christ which is not based entirely on the Truth. The Roman Church is far removed from Christian truth, and, even worse, it is incapable of returning to the purity of the faith of Christ" (page 15). Despite the fact that the book has been banned by the Spanish hierarchy, both in the newspaper press and on the radio, and the most severe excommunication pronounced against anyone found reading or possessing a copy, it is being widely read among all classes, and several conversions have already taken place as a consequence. The book can be had at 2/10d. per copy, post free.—  
J. P. MACQUEEN.

## Notes and Comments.

### A Year of Calamities.

Within our borders as a nation during the past year conspicuous, afflictive and sad events have again and again startled the public mind, if not the national conscience, and we deem it proper to recall to our readers some of these public calamities to substantiate our view that dark dispensations have been frequent during 1952. Our late King George the Sixth died at the outset of the year; a great hurricane swept over the Northern Counties of Scotland during the spring and caused widespread havoc and loss, especially to the farming community; precious lives were lost and much property destroyed by unexpected and overwhelming floods in the South of England; foot-and-mouth disease for quite a while attacked herds of cattle in many parts of the country, involving the slaughter of thousands of animals and the loss of much needed food; at Farnborough, in September, the plane of John Derry, the test pilot, exploded before a great concourse of people and at least 38 people lost their lives; and then in October 112 people were killed in a railway disaster at Harrow. These solemn dispensations in the providence of God provide matter for serious thought. God is speaking to us as a country by these events. "Hear ye the rod and who hath appointed it."

### Minister appointed Bard of the Gaelic Mod.

The annual Mod of An Comunn Gaidhealach took place in Rothesay, Kyles of Bute, at the beginning of October. The Gaelic Society concerned exists professedly for the preservation of the Gaelic language and local branches exist in towns and villages all over the West and North of Scotland, as also in the large cities of the South, where large numbers of Gaelic-speaking persons reside. We understand that the normal activities of this organisation concern Gaelic songs, poetry, folklore, dramatic plays, etc. In other words, it is a purely worldly society catering to the vanity of the human heart and the inordinate love of entertainment and pleasure of the age, in its efforts to preserve and recommend the Gaelic language. Concerts and dances are part of the winter's round of activities within this society. No one who truly feared God and walked by faith in the steps of Moses, who forsook the pleasures of sin, could, in our opinion, be a member of An Comunn Gaidhealach. The man or woman who is "born again" has been called by the Word of God to come out from

the midst of the fellowship of this irreligious and vain world as to the practices thereof, and to be separate. Yet we read in the press that a Church of Scotland minister, Rev. Colin Norman MacKenzie, M.A., minister at Bowmore, South Uist, was crowned Bard of the annual Mod referred to. Mr. MacKenzie is, of course, in a free country and can accept such worldly honours at his will. But he must not expect many Christian people in the Highlands to have any respect for him as a professed minister of the Lord Jesus Christ. The Word of God says, "If any man love the world, the love of the Father is not in him." And finally, the Apostle Paul had his heart and eye set upon another crown—a crown of righteousness which the Lord was to give him. Let ministers of the Gospel be followers of Christ and the Apostle.

### **Free Church Minister conducts Gaelic Mod Service.**

According to practice the Gaelic Mod at Rothesay in October was brought to a close with a religious service in Gaelic. It was reported in the *Buteman and the Rothesay Express* of 3rd October, 1952, that this service was to be held in the Church of Scotland, High Kirk, and to be conducted by Rev. Hugh MacKinnon, minister of the Free Church in Rothesay, who is a native of Skye. He was to preach the sermon also. The service was to be broadcast on the Lord's Day, the 12th October. Two comments will suffice on this. Firstly, Rev. Mr. MacKinnon of the Free Church of Scotland, in consenting to hold this service, had the official backing of his own Church Assembly of last May, which rejected an overture directed against this sort of practice by Free Church ministers. Secondly, we wonder what kind of blessing could be asked for on behalf of such a vain gathering as the annual Mod—by a Free Church minister, whose Church makes such a loud profession of adherence to the doctrine and practice of the Church of the Reformation in Scotland. The fact is that Free Church ministers to-day, especially in the South of Scotland, can do pretty much as they like, within certain limits, as far as collaboration with other Churches is concerned, without let or hindrance.

### **Irresponsible Commendation of Idolatrous Painting.**

The Southern Presbytery of our Church have already published a protest in this magazine against the purchase by Glasgow Corporation of a painting of Christ on the cross by the modern painter, Salvador Dali. And in the August issue of *Life and Work*, the Church of Scotland magazine, there appeared an article by Merricks Arnott, a Glasgow minister, commending this unscriptural and obnoxious production, in extraordinary terms. He says, "There is no doubt of the welcome which the large Roman Catholic population of Glasgow will give to this painting." Well, if this be so, the article in question reveals the utter lack of a protestant spirit in the writer, and in the direction of *Life and Work*, the magazine of a professed Protestant Church. The article asserts that "Dali has produced . . . a simple symbol which may be of service to the whole Christian Church." What service, we ask, can possibly be rendered to the Christian Church by an idolatrous painting hanging in the Glasgow Art Gallery? The very suggestion is ludicrous to the true

Christian and enough to make one laugh if the matter was not so deplorable. Merrick Arnott relates to his Church of Scotland readers that this modern crucifixion “. . . is without horror, nails, wounds and blood. It makes no crude assault upon our emotions to draw tears.” And repeats this observation later thus: “. . . it became clear that it was to be a crucifix without ugliness, blood or horror.” The writer continues —“ It is the figure of Christ glorified yet without wound-prints.” Then, strangely enough, the writer quotes, “ For as much as ye know that ye were not redeemed with corruptible things as silver and gold. But with the precious blood of Christ,” etc. (I Peter i, v. 18). This scripture, he says, comes to mind, and how contradictory the very mention of the “ blood of Christ ” appears to be to those statements which revel in extolling a Christ without wounds and a cross without nails or blood. Apart from consideration of the offending picture itself, it seems that Merricks Arnott welcomes the thought of Christ without wounds or blood. Yes, bloodless theology! There are those who have no place for the sacrificial nature of Christ’s death at Calvary. They are at heart enemies of the true Cross of Christ and of the truth. Without the shedding of blood there is no remission of sins. The way of redemption from one’s sins and the wrath of God through the crucified Saviour as set forth in the Scriptures—and not by paint on a sheet of canvas—is not the substance of preaching to-day in many pulpits. This blasphemous painting so highly commended by the Church of Scotland writer cost £8,200; but the Lord Jesus Christ Himself is infinitely precious and there are unsearchable riches of grace in His sufferings, blood and death.

### Rutherford Drive.

At a meeting of the Edinburgh Town Council Committee of Works recently a proposal was made to give the name of Claverhouse Drive to one of the new streets in the Inch district of the city, when Councillor Horne strongly objected, remarking, “ That name makes my blood boil: it is bitterly remembered by any Scot who knows his history.” He suggested that the name Rutherford should be used instead. This was agreed to, and in connection with it the following note was sent to the *Edinburgh Evening News*:—

I write to express my appreciation of Councillor Horne’s commendable action in getting the name of Samuel Rutherford substituted for that of Claverhouse for one of the new streets in the city. His fellow councillors showed their good sense in accepting his suggestion.

The worthy councillor has the good wishes of many citizens in his courageous opposition to what is wrong and out of place. Samuel Rutherford was one of the saintliest men Scotland has produced, and was a fearless champion of civil and religious freedom. His name shall be honoured in Scotland as long as there are people in it who value true religion and the glorious Gospel of Christ. Claverhouse was a brutal persecutor of the Covenanters.

The following incident exhibits the real character of Claverhouse in a lurid light. It proves that he was a coward at heart when he shot dead a defenceless and innocent christian and not the hero some would make

him out to be. It might be said also that he was a blasphemous time-server who met his fate at the battle of Killiecrankie and went to his account.

That excellent historian, Dr. McCrie, says:—The case of John Brown, the carrier, whom Claverhouse shot before his own door and in the presence of his wife, is too well known to be more than adverted to. "Go to your prayers immediately," cried Claverhouse. "Then you must die!" Poor Brown prayed, then kissed his wife and children. "God bless you all," he said. "May all purchased and promised blessings be multiplied." "No more," vociferated Claverhouse. "You six there," counting six soldiers, "shoot him instantly." The men, hardened as they were, had been so much affected by Brown's prayer, that they hesitated to obey the order, upon which Claverhouse, drawing his pistol, shot him dead with his own hand. "What thinkest thou of thy husband now, woman?" fiercely demanded the ruffian. "I ever thought much good of him," sobbed the poor widow, "and now more than ever." "Wretch," said Claverhouse, "it were but just to lay thee beside him." "If you were permitted I doubt not but your cruelty would go far," cried the poor woman, "but how will you answer for this morning's work?"

"To man I can be answerable," said the remorseless Claverhouse, "and as for God I will take him into my own hands." He then marched away, leaving the poor widow with her husband's mangled corpse! She set the children on the ground; she gathered up the scattered brains and, covering his body with her plaid, she sat down and wept over him.—D. M. MACD.

## Church Notes.

### Communions.

*December*—First Sabbath, London. *January*—The fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall.

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Many have taken advantage of the special offer to have our Church Magazines bound. The work done and now completed has given much satisfaction. It is gratifying to find such profitable and interesting reading matter, in book form, in many houses for the present and coming generations.

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2. Please have each year's Magazines from No. 1 to 12 carefully put together. (Synod proceedings for that year may be included.)

3. Give distinctly your name and address, with instructions in the parcel saying if you wish the Magazines bound in yearly or two-yearly volumes.
4. The Young People's Magazine should be kept separate from the ordinary monthly, and note that they are to be three years to one volume.
5. The contract price is to be paid to Messrs. Adshead as follows:—  
2/6d. for yearly volume; 2/8d. for two years in one volume; 2/8d. for three years of Young People's Magazine in one volume.—W. GRANT, Halkirk.

### Acknowledgment of Donations.

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

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