

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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**God that Giveth the Increase.**

THE office of the holy ministry of the Gospel of Christ was given its own proper and high place in the Church of Christ by the Apostle Paul, himself an Apostle and servant of Jesus Christ, converted and commissioned to preach the doctrines and truths of salvation to dark and lost sinners, beyond the limits of the Jewish nation and among heathen Gentiles. The success and prosperity which attended and followed his labours in the conversion and salvation of many sinners who were turned from sin and idols to the living God in Christ Jesus, is recorded for us in the Acts of the Apostles and his Epistles.

And while this was a blessed fact related to his ministry, which the Apostle himself recognised, as when he addresses Timothy as his "own son in the faith" and the Thessalonian believers thus: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (I Thess. ii. 19); yet he will not have his own person and ministry or the person and labours of any other, in the gospel, to be regarded or venerated in an unscriptural or unwarranted manner by any in the Church of Christ.

In the Church at Corinth, there confronted the Apostle, envying, strife and divisions among the people, on account of which he charges them with being carnal and walking as men (I Cor. iii. 3); that is, their being guided by principles which appertain to men exercising human and worldly wisdom. He reveals the background and root of the trouble as follows:—"For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" (I Cor. iii. 4). Paul is not in any way envious of the mighty preacher, his fellow companion and labourer, Apollos. Banish the thought! But he is deeply concerned to protect and preserve himself and Apollos from obtaining a place and eminence in the minds and activities of the varied persons in the Corinthian Church, concerned in the situation that had arisen. And further and more important still, he was concerned for the honour of God in relation to the salvation of sinners and the building up of His people on their most holy faith.

He writes, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (verse 5). Paul would have them to clearly understand that he and Apollos were but men, exercising their holy ministry and who were merely instruments through which the Corinthians were brought to believe upon the blessed Redeemer; the doctrines they preached and the effectual power accompanying the same, not beings theirs originally or essentially. He does state however in a definite manner that Apollos and himself did discharge their respective tasks and duties as gifted and guided by God. "I have planted, Apollos watered" (verse 6). No doubt he excelled in ordered doctrinal preaching with respect to the Cross of Christ, and Apollos in argument and exhortation. Their respective ministries were without doubt essential and vital to the end, that the *means* of salvation be brought nigh to sinners in Corinth (as elsewhere) and be made a saving blessing to precious souls, according to God's ordaining and pleasure. "For it pleased God by the foolishness of preaching to save them that believe" (I Cor. i. 21).

Now at this stage in his argument Paul introduces a "But." "But God gave the increase" (iii. 6). And he repeats the "But" after emphasising the true place appertaining to himself and Apollos in relation to the success of the gospel. "So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (verse 7). And so even heaven-sent and the most outstanding ministers of Christ are relegated to the background as to the actual work of bringing dead, guilty sinners to believe in Christ Jesus to the saving of the soul, and regarding the personal, inward-saving experience of such. It is God that giveth the increase. The desires of godly ministers for the spiritual and eternal welfare of their fellow men, their groans, their prayers, their meditation upon and study of the Word of God, their faithful and zealous preaching of the pure gospel of salvation, their tears over sinners, and their constant concern for the success of the gospel, are all desirable and as it should be in their own place; and God would have His servants to be so exercised. Yet all this *in itself* cannot, and will not, turn one sinner from the error of his ways to Jesus in faith and love. True and genuine experienced servants of the Lord learn this increasingly and the longer they continue in the work of the gospel which they love so much.

God in His heavenly and sovereign grace made the work of Paul and Apollos effectual to the ingathering of souls into the Kingdom of Christ Jesus. To emphasise this, when Paul preached at Antioch of Pisidia, the Jews to whom he declared the word of life, contradicted and blasphemed so that he perforce had to turn away from them. But when for instance in Philippi, he was faced with much opposition and exposed to suffering, God gave, in His free grace, salvation manifold to Lydia and to the jailer, although through Paul's ministrations. It was surely by the Holy Spirit sent forth from the Father, through

Jesus Christ the Son, that any sinner was converted, humbled, and brought to forsake all and follow Christ. God's power alone could and can give the increase. As Paul writes to the Ephesians, "You hath he quickened who were dead in trespasses and sins." Paul certainly preached at Ephesus but he did not quicken the soul of one sinner there. God did that by the effectual working of His power, through the instrumentality of His Word and Gospel. And it is He who thus gives the increases in adding to the Church such as shall be saved, where and when and in the case of whom He pleases. And so Paul declares of himself and Apollos, "We are labourers together with God. Ye are God's husbandry, ye are God's building" (I Cor. iii. 9).

And so ministers of the gospel are to depend on God alone and the mighty power of His blessed Spirit for success in their labours; and those who are brought to believe upon the Redeemer through their ministry, with due respect to that ministry, are to render the glory of all their salvation to the God of all grace Himself.

And it may further illustrate the main line of the Apostle's teaching here if we glance at the account of the healing of the lame man who sat at the gate of the temple which is called Beautiful (Acts iii). Peter took him by the hand and lifted him up, the meanwhile saying, "In the name of Jesus Christ of Nazareth rise up and walk." And the man immediately entered the temple, walking and leaping, and praising God. Now the people were filled with wonder and amazement at that which had happened unto the lame man. "And when Peter saw it, he answered unto the people . . . why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" (verse 12). Then Peter proceeds to explain the true situation as to the author of the lame man's deliverance, by reminding the people of Christ, His death, resurrection and glorification at the right hand of God. And then declared of Christ—"And his name through faith in his name hath made this man strong, whom ye see and know" (verse 16). And so it was the Lord Jesus who gave the "increase" in this lame man's healing; and although Peter spoke to him in the name of Christ and lifted him by the right hand, yet Peter denies that it was by virtue of any power or holiness possessed by John or himself that the miracle was accomplished.

And so the Apostles will have us to learn, in one way or another, to guard against false or unwise views of the place and powers of such as have been obviously ordained by God to serve Him in His Church on earth, that the God and Father of our Lord Jesus Christ, may not be dishonoured as He who is, in Christ Jesus, all and in all to His believing and redeemed children.

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The point on which a crisis turns may be small enough, but the crisis itself may be fraught with eternal destinies.—*Venn*.



## The Loss of Spiritual Comfort.

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

Although a holy man cannot, so much as for a moment, lose that *principle* of comfort or joy, which the Holy Spirit, in *regeneration*, hath implanted in his heart, nor yet that *entire habit of joy*, which He hath, in sanctification, implanted there; yet he sometimes loses the *sense* or *feeling* of it: he is at times deprived of sensible comfort, or of the joy of God's salvation. By his losing of spiritual consolation, I do not mean, his falling merely for an hour or a day, from a pleasant, into an unpleasant frame of spirit (for his frames are almost perpetually changing); but his being more or less deprived of the sense of God's peculiar favour to him, or of the sensible possession of spiritual comfort, and that for a considerable time. When the God of all comfort continueth, for a season, to withhold the cheering light of His gracious countenance from his soul; it cannot but be disquieted and disconsolate (Ps. xxx. 7).

Though the Lord, on purpose to display His wisdom and sovereignty, to try the graces of believers, to mortify their pride, and to teach them the necessity of adventuring, as sinners, to trust simply in Christ, for all the grace of the promise, withholds for a time sensible comfort from them, yet, for the most part, He doth it in order to *chasten* them, for their sins against Him as their God and Father (Isa. lix. 2). At the same time, it is not for every sin of infirmity, that He suspends consoling influences from their souls; otherwise, as they can never so much as think a thought, without polluting it by some degree of sin, He would at all times be afflicting them with want of comfort; but it is for some peculiarly aggravated transgressions, or for relapsing often into the same sin. It is their iniquities and backslidings that procure trouble of mind for them (Jer. ii. 19). Such are God's love to them, and care of them, and such is His abhorrence of their sin, that He cannot but make even His dear children themselves feel that He is displeased with them when they backslide from Him (Heb. xii. 6; Amos iii. 2). His faithfulness also to His Word, in which He threatens trouble, as a fatherly chastisement, and even promises it as a blessing in disguise to them moves Him to do so (Ps. cxix. 75). And though the sins of some particular believers, as in the case of Job, may not in every instance be the procuring cause of their loss of comfort, yet they are at least the occasion of it (Jer. xxxi. 18).

All that, in this chapter, I further propose to do is to point out some of the leading sins and ways of sinning by which believers provoke their Heavenly Father to suspend for a time that degree of holy consolation from them which they have formerly enjoyed.

I. In the first place, they provoke Him to do this by allowing themselves to continue, in a culpable degree, *ignorant of His covenant of grace, and of their warrant to come, as sinners*, and to trust in the

Lord Jesus, for their own particular salvation. These are objects in which the comfort of true believers is at all times intimately concerned; the spiritual and distinct knowledge of which is necessary to qualify them for deriving continual supplies of grace and consolation from the fulness of Christ (II Sam. xxiii. 5; John xvii. 3; and vi. 40; Rom. xv. 13).

If believers then suffer themselves, surrounded as they are, by the clear light of the blessed gospel, to retain ignorance or to cherish mistakes respecting the covenant of Jehovah's *peace* (Isa. liv. 10), and the infinite fulness and freeness of His *grace* treasured up in Christ, the glorious Trustee of that covenant; they do thereby undervalue the only doctrine on which all true comfort depends and so provoke their heavenly Father to suspend the consolations of His holy covenant from their souls. The gospel is an exhibition of God's covenant of grace to lost sinners of mankind; and therefore it is "good tidings of great joy to all people" (Luke ii. 10). To be willingly ignorant, then, of that gracious contract is the same as to be willingly ignorant of the glorious gospel, and to retain mistaken notions of the former is the same as to err concerning the latter. When true Christians satisfy themselves with superficial and indistinct views of the covenant of grace, or with knowing little more than the first principles of the doctrine of that august contract, they so far *despise* the doctrine of redeeming grace, the joyful tidings of a free salvation, and so *lose the joy* of that salvation.

Moreover, in the administration of that everlasting covenant, Christ, with His righteousness and fulness, is freely and fully offered to sinners of mankind in common; and sinners, as such, are graciously invited, yea, and are peremptorily commanded, to believe on His Name (John vi. 32; Rev. xxii. 17; I John iii. 23). The authentic offer, call, and command founded upon the infinite intrinsic value of the righteousness of Christ, and addressed to every sinner who hears the gospel: afford to everyone a full warrant to trust in Christ for all the salvation promised in the covenant. If Christians then allow themselves to remain in a great measure ignorant of their *warrant*, as sinners in themselves, to place direct confidence in Christ for all their salvation, or if they cherish mistakes concerning it, they provoke the Lord, who is jealous for the honour of His covenant, and of His word of grace, to withhold from them that peace and joy which are in believing, and, at the same time, they indirectly invite Satan to tempt them to conclude that they have no warrant whatever to trust that Christ will save them. Were believers to attain a more spiritual and clear understanding of the eternal covenant and of the authentic offer of it, than they commonly do, they would see that they have, in the word of grace without them, a full and unchangeable warrant to trust at all times in the Lord Jesus for their own particular salvation, and so they would live a more holy and comfortable life than they commonly

do. They would in that case clearly see that it is warrantable for them, and therefore lawful and reasonable, to trust, even with full assurance of faith in their faithful Redeemer. Ah! how sinful, how displeasing to the God of all comfort is it to treat with neglect His holy covenant, and the warrant which He graciously affords sinners of mankind as such to take hold of it! And how effectually will it mar the comfort of one's own soul!

2. They provoke the Lord to suspend influences of consolation from them by their yielding often to *disbelief and distrust* of Jesus Christ. An apostle says, "We which have believed do enter into rest" (Heb. iv. 3). "Thou wilt keep him," saith the prophet Isaiah, "in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. xvi. 3). And again, "If ye will not believe, surely ye shall not be established" (Isa. vii. 9). If a Christian frequently neglects the exercise of trusting in Christ, for fresh supplies of grace and comfort; if, instead of trusting with all his heart, and at all times, in his infinitely faithful Redeemer, for the grace which is in *Him*, and is brought near in the promise he often trusts to the grace that is in *himself*; his heart, by so doing, departeth from the Lord Jesus (Jer. xvii. 5), the only Fountain of consolation; and he places that confidence in his own renewed nature, which he is commanded to place in his Divine Redeemer. By so doing he *idolizes* the new creature; he trusteth in his own heart: he leans to his own understanding: he makes a saviour of his own created grace. Thus he provoketh his Heavenly Father, who is a jealous God, to hide His face from him, and to eclipse his evidences of grace from his view. It is now necessary that the Lord, who "will ever be mindful of His covenant," should perform to him, in a higher degree than formerly, this promise: "From *all your idols* will I cleanse you" (Ezek. xxxvi. 25). Accordingly God, in order to chasten him for his idolatry, and to teach him the necessity of living continually by faith, withholds consolation from his soul and ceases to shine upon his evidences of grace. The consequence is that the believer now not only discerns no grace in his heart to trust to but begins to doubt if ever he had any. He formerly looked for comfort, to the *principle* of grace, which he discerned in himself, rather than to the *fulness* of grace, which is in Christ; contrary to this high command, "Thou therefore, my son, be strong in the grace that is in Jesus Christ" (II Tim. ii. 1). But now, that he can see and feel nothing in his heart but deep and strong corruption, nothing but a body of sin and death, he becomes at once discouraged and disconsolate.

Christian, thou never hast greater need to trust simply and firmly in thy Divine Saviour than when thy graces are most lively and most discernible, for then self-confidence is most ready so to prevail against thee as to provoke a jealous God, to withhold spiritual comfort from thy soul. If thou desirest to retain holy consolation, repose the unsuspecting confidence of thy heart solely and constantly in thy faithful

Redeemer. Apply and trust and plead His promises. If thou distrust Him, if thou yield to suspicious and hard thoughts of Him, thou transgressest against Him, without a cause. The Lord Jesus hath never dealt so, in His ways of grace and providence, with any soul as to give it cause to be suspicious of Him. Ah! what dishonour dost thou reflect upon the Glorious Immanuel, by refusing to trust solely in Him! Be not grieved that thou hast nothing to trust to for thy salvation, beside Christ and the promise, but rather rejoice that thou needest nothing besides (Ps. lxii. 2, 5, 6). Pray often and earnestly that the Holy Spirit may convince thee more deeply of the exceeding sinfulness of sin, and especially of the greatest of all sins—unbelief (John xvi. 8, 9).

3. They lose their holy comfort by making their graces or duties or lively frames their *warrant or ground of right*, to trust in Jesus Christ for salvation. These, indeed, are great *encouragements* to continue trusting in the Saviour; but they form no part of a man's warrant to renew his actings of trust in Him. They are fruits and evidences of saving faith; but are no part of the *ground* of it. To make them the ground, or even a *part* of the ground, of our right to confide in Jesus for salvation, would be as preposterous as it would be when transplanting a young tree to set the top branches of it in the ground instead of the roots. The faith of a believer must be grounded on faithfulness in the Word, and not feelings in the heart. If the Christian, then, instead of making the authentic offer, call, and commandment to believe, all addressed in the Gospel to him as a sinner of mankind, his warrant to renew his exercise of trusting in Christ for all his salvation, thinketh so highly of his experiences or evidences as to make *them* his ground of right to do so, he is guilty of presumption. He sets aside the warrant which the Holy Spirit in the Word affords him, and presumes to trust in Christ upon the ground of that in himself, which is indeed the fruit but not the root, the evidence but not the ground of faith. Thus, instead of a true he places an unwarrantable confidence in his Redeemer; and hereby he discovers the pride and self-righteous propensity that remain in him (I Cor. iv. 7). Sensible that his holy qualities and performances can give him no right to *salvation itself*; his legal spirit prompts him to conclude that they will afford him at least a right to the *Saviour*, a right to exercise particular trust in Him for salvation. Hence, when he discerns his evidences of personal interest in Christ he can freely trust Him; but when these are eclipsed and cannot be seen, he counts it unwarrantable and presumptuous to confide in Him. Now, seeing it is pride or a legal spirit that disposes the Christian to think that his graces and evidences can give him a right to apply and confide in Christ, and seeing the immutable design of God is to exalt the Saviour and to humble the sinner, He withholds the comfortable sense of His favour from the believer (Ps. cxxxviii. 6). He ceases to shine upon his graces and evidences. He not only leaveth him, it may be, to fall

repeatedly into some known sin, but He permitteth Satan and the man's own proud and unbelieving heart to persuade him that he hath now no right at all to trust, that the Holy Jesus will save such a sinner as he is. Thus he has procured for himself the loss of his comfort. But even this loss, how great and grievous soever it may be, is almost less than nothing in comparison of the infinite dishonour which he hath reflected upon the Lord Jesus, by presuming to substitute his own graces and attainments in the room of the authoritative offers and calls of the Gospel as his warrant to trust in Him; and by not venturing to rely upon Him for grace except he see grace already in himself, to give him a right to place confidence in Him. Believer, if thou wouldst retain spiritual consolation, take heed that thou never build thy faith upon the reports of sense: build it only upon the sure, the unchangeable, record of God who cannot lie. Do not substitute sense in the place of His true and holy Word. Build thy faith and thy comfort upon Christ in the Word, and not upon thy experiences. Do not live upon Christ as *felt* in the heart, but upon Christ as *offered* in the Gospel.

(To be continued.)

### Uninspired Hymns in Worship.

By REV. JOHN P. MACQUEEN.

DESPITE the fact that the late Rev. James S. Sinclair and the late Rev. D. Beaton wrote able and informative articles in our magazine, and the latter booklets and pamphlets on the subject of uninspired hymns and instrumental music in the worship of God's House, one meets, from time to time, with people, of whom better things might be expected, who ask what, after all, is the harm in such so-called "aids" to the praise of the sanctuary. Recently, Rev. John Colquhoun also wrote an excellent article in our magazine showing clearly and definitely, on the incontrovertible evidence of church history, that the New Testament worship, in this connection, was modelled on the Tabernacle worship of the Old Testament, in contradistinction to the worship of the Temple. There was neither uninspired hymn-singing nor musical accompaniment in the worship of the Tabernacle, and with the end of the ceremonial worship and sacrifices of the Temple went instrumental music, as surely as the bulls, goats, heifers, rams, and pigeons, or doves, never again to be revived on Divine authority. Uninspired hymns and instrumental music had no place in Apostolic New Testament worship, and, therefore, there is no Divine authority for their use in worship under the New Testament dispensation, and when God will build again Zion at the Millennium, the worship will be entirely based on Apostolic New Testament authority. Why, then, accumulate in the professing church what will have to be thrown out at the Millennium, apart altogether from the carnal presumption of adding,

unauthoritatively, what God does not require at our hands, but the opposite? Why sing, in professedly evangelical churches, the hymns composed by John Henry Newman, when he was on his way to the darkness of Popery?

The present writer wrote an article in an evangelical magazine in 1934, in which it was stated, on the authority of some of our Reformers, that uninspired hymns of mere human composition, in the worship of God, were the most subtle means, by way of back-door entrance, that Satan ever invented to introduce corrupting destructive heresies into the professing Christian Church. A clear instance and proof of this is found in an excellent book on church history and doctrine in the Presbyterian Church in the United States, written in the early half of the nineteenth century. It is from the library of the late worthy Rev. Donald Beaton, and he himself valued it highly as the work of a learned, cultured, and pious minister of the Gospel, who displayed outstanding impartiality in his learned discussion of the subject. I have, consequently, concluded it would be for the spiritual good and instruction of the readers of our magazine to read this account of the corrupting destructive influence of uninspired hymns in worship, and that it will serve as a warning to conscientious readers.

The learned theological historian writes as follows, relative to the introduction of heresies into the orthodox evangelical churches in the northern parts of the United States at the end of the eighteenth and beginning of the nineteenth centuries. This is typical of the introduction of uninspired hymns into the worship of God in every age and clime:—"Corruption in doctrine generally precedes a decay of practical religion; and the latter generally accelerates the growth of the former. About the time that Yale College was first suspected of favouring Arminianism, the character of Dr. Isaac Watts became known in Boston, and the Northern Churches. This gentleman was born in Southampton, England, 1674, and had acquired considerable reputation as a poet and a metaphysician. He had published his *Imitations of the Psalms of David*, designed for the purposes of devotion, and they had been introduced into several Churches in Britain. Rev. Dr. Coleman, when in England, formed an intimate acquaintance with him, and after his return to America, corresponded with him. Until that time the old version of the Psalms of David had been used exclusively in the Congregational Churches of New England. Dr. Coleman considered the Bible Psalms as the best and only manual of praise; yet now he proposed to introduce into his congregation some of the psalms only and verses of Watts' *Imitations*, and that, where Watts had omitted some passages from the psalms that did not agree with his well-known Sabellian and Arian views, they should be supplied; for he says:—'I judge it best for us to have the whole book of Psalms in its order as we now have it'; though he was not averse to the use of other portions of Scripture when versified for that purpose. What vacillation on his part, and what subtle manoeuvring on the part of

Satan to corrupt the pure Scriptural worship of God! What manipulating of sacred things!

"In the introduction of Watts' *Imitations* he was very cautious, and selected with great care those portions of it which he considered as translations of the original. As to the use of mere human compositions, however orthodox or evangelical, the Doctor says: 'My opinion is, that in the book of Psalms and in several other parts of Holy Scripture, versified, there is full provision made for the collection of a holy Psalmody, for the use of the Church through all ages, in the public and private worship of God.' Our answer is that there is full provision for this purpose in the book of Psalms, without any other part of Holy Scripture either versified or paraphrased. The metrical psalms are a full provision for all time. Hence it appears that Dr. Coleman would not have introduced the whole of Scriptures when versified, into Divine worship, but only the poetic portions of it, and that he would have excluded entirely all merely human compositions. He wished a smoother version than the old, 'though,' as his biographer says, 'he was far from despising and speaking reproachfully of it as some have.' Yet, with all his caution, Dr. Coleman was setting open the flood-gates of corrupting and destructive error, which generations of Americans may not see the end of, in this nation.

"With the psalms of Dr. Isaac Watts, his other writings were introduced into New England. Men who had been accustomed to sing only Divinely inspired Psalms, when they began to sing those of Watts' would naturally attach something like the notion of inspiration to his character, as thousands have since done, who assert that he was as much inspired as David. The same has been often said concerning other well-known and popular hymn-writers. Hence they would be ready to embrace any opinion, or doctrinal statement, which they found in his writings. Dr. Watts, as already indicated, was a Sabellian, and an Arian. He maintained that there was but one person in the Godhead, who was represented as acting in the capacities of Father, Son, and Holy Ghost, and that the human soul of Christ existed before all worlds, and created them. Yet this was the man, through Dr. Coleman, who was instrumental in introducing every fallible, defective, and doctrinally destructive uninspired hymns, as substitutes for the God-breathed and infallible book of Psalms, into the churches of New England.

"Dr. Jonathan Edwards viewed his (Watts') scheme in this light. 'According to what seems to be Dr. Watts' scheme, the Son of God is no distinct person from the Father. So far as He is a Divine person, He is the same with the Father. So that in the Covenant of Redemption, the Father covenants with Himself, and He takes satisfaction of Himself—but how does this confound our minds, instead of helping our ideas!' Such is the light in which Dr. Jonathan Edwards viewed Watts' opinions. Watts, in his *Imitation* of the second

Psalm, leaves out the words, 'Thou art My Son, this day I have begotten Thee,' because the doctrine embodied in them, cuts across his Sabellian and Arian heresies. Thus the advocates of false opinions, while making a loud profession of evangelical orthodoxy, do not hesitate to take away from the Word of God, in spite of Divine warning (Rev. xxii. 18-19), in order impiously, daringly, and presumptuously, to disseminate their destructive undermining heresies and errors. It is true, that by others these deliberately omitted words have been introduced, but as Watts left them out, we perceive how he thought. Perhaps no one cause was more efficient in opening the way for the Northern heresies, than the subtle undermining influence of Dr. Watts' name."—*Rev. James R. Willson, M.A.*

In view of the fact that the foregoing account of the evil influence of Dr. Watts' uninspired hymns, as introduced into the New England Churches of that day, as substitutes for the inspired psalms of the Holy Spirit, is but typical of their fruitfully evil influence generally, in every age and clime, is it ~~is~~ not surpassing strange how otherwise professedly evangelical people, could ever be so imposed upon, by Satan and his human agency, as to consent to the substitution, in the worship of God, of very fallible, humanly composed, uninspired hymns, in the place of the inspired, infallible, Psalmody of the Holy Spirit? How is it that even in our own day, and in our own land, professing Presbyterians, belonging to evangelically orthodox psalm-singing churches, can go, on Sabbath nights, after leaving their own services, to hymn-singing and organ-playing denominations, with a different system of church government? They may regard themselves as far superior to, and more enlightened than, their godly parents and grandparents, but there is something lamentably far wrong somewhere.

### Lecture on James IV (7-12).

By REV. J. R. ANDERSON.

(25th October, 1855—Fast Day.)

THE Church of God is the scene of almost perpetual contest and trouble: and in the Scriptures of Truth it is presented under emblems significant of the fact.

It is like the Ark riding on the billows of the deluge, like the vessel of bulrushes in which Moses was exposed to the waters of the Nile, like the "bush that burned and was not consumed," like the Hebrew youths in the fiery furnace, Daniel in the den of lions, the beloved disciple in exile at Patmos. Nor is it difficult to perceive how this should be. The great Adversary bears no good will to this Church. It is composed of those who were once his slaves, but who were taken out from under his power with a mighty hand and an outstretched arm, a hand the strength of which he was made to feel, and whereby his head



has been bruised. Nor has the world ever been otherwise than inimically disposed to persons who from their position, their character, their life, are a standing testimony against them that their works are evil. And moreover in the present state there is always more or less of the old leaven mixed up with that which is of a gracious nature, partly in believers themselves, and partly in those who join themselves to them under a fair profession, but who sooner or later shew, that "they are not all Israel who are of Israel." We need not wonder therefore to hear this Church addressed in the Word of God in the language of severe castigation, language which at first sight might seem to be totally inappropriate to a company of saints, to be unsuitable to those who are the members of Christ's mystical body, and not at all required by such as bear the name of children of God. We have a passage of this kind in the part of Scripture from which the verses now read for exposition have been taken.

*Verse 7th*: "Submit yourselves therefore to God. Resist the devil and he will flee from you." The Apostle addresses some of the Jewish nation who had been brought to the knowledge of Christ, who profess his name, and appeared to live devotedly to his cause. He speaks to them, you will observe, as a people that had the knowledge of God, for the injunction he lays upon them evidently takes it for granted that they knew Him to whom he calls upon them to submit.

The injunction he gives seems to have reference to what he had immediately before said of the spirit that breathes in men naturally: "Know ye not that the spirit that is in us lusteth to envy." And farther to what he had said respecting the only effectual remedy provided for such people. "But he giveth more grace." In the view of these two things, the one very humbling to them, fitted to make them ashamed of themselves, and serving to account for the quarrels and the confusion that the Apostle appears to have known had risen among them: the other equally fitted to preserve them from despair, and yielding to the envy that was in them, as if their case were hopeless, their disease incurable.

"Submit yourselves therefore to God." It is a becoming thing in persons so depraved, who cannot trust to their own hearts without proving themselves fools, and who if left to the spirit that is in them, must be miserable in themselves and a pest to all around them, to submit themselves to God. This is a disposition and exercise directly opposed to the spirit in men naturally that lusts to envy. It strikes at the root of this spirit, and if only the habit through grace were maintained of in all things submitting themselves to God, there would be no room left for the operation in them of the spirit that lusteth to envy. And if it be asked, Will he accept of this submission? There is a satisfactory answer supplied in the gracious character in which he is represented as giving more grace, according to what is written, "He giveth grace to the humble, whilst He resisteth the proud." You may

say then, that if men are at all alive to the subtlety and the power and the malignity of this spirit of envy, you ought to flee from yourselves, and submit yourselves to God. And if you have any apprehension of the riches of His grace and kindness of His love you will be induced by the very character in which He exhibits Himself to yield obedience to the injunction "submit yourselves therefore to God." "Resist the devil and he will flee from you." It is supposed that it was in the spirit of envy that this fallen angel was moved to seek the destruction of our first parents and of all their posterity, descending from them by ordinary generation. We may therefore regard it as very much the temper of the Devil when human nature lusts to seek gratification of its depraved desires in the way of envy: disliking anything that is good and eminent and blessed in others if we don't happen to possess it, or disliking any superiority which they may appear to have over us, whilst we assume that they and we possess something of the same spirit; disliking this to such a degree as to aim at blasting that which others have, if so be they may be reduced to a level with us. It is in keeping with these things then to believe that this Malignant Spirit will do what he can to stir up in the Church of God this mode of lust. He will with his hateful breath labour to blow a spark into a flame; and just as a fire of coals needs only a large supply of air to make it burn vehemently, so the spirit in man that lusteth to envy needs nothing more than breath of the Prince of the power of the air, idle, groundless imaginations, swelling up into large dimensions, in order to make the fire of mischief blaze furiously, and threaten to involve all around it in one common ruin. And it is quite in keeping with these remarks to suppose that if Satan gets an inkling that there is in the Church of God any disposition to go against the spirit of envy, and to oppose it in the way that is here pointed out of submitting to God, he will put forth every effort to prevent this wholesome course being adopted. In all these views you see occasion for the direction here given in connection with the injunction, "Submit yourselves to God. Resist the devil and he will flee from you." There were no occasion for resisting him if he did not step in, if he did not withstand measures of a wholesome and healing character. He will be very quiet, he will not trouble you much, if you live after the flesh, for he knows that if you live after the flesh ye shall die.

If you nurse this lust of the spirit of envy in yourselves, and help it on in others there will be no need of resisting the devil. Were he to oppose you in such a state of things, it would be a kingdom divided against itself, which cannot stand. But so soon as there is anything like a return of the spirit of true wisdom, genuine humility, mutual respect, forbearing and forgiving one another, and in all the ways in which it may shew itself, submitting yourselves to God, be assured if you succeed in the exercise, it will not be the devil's fault; he will do what he can to hinder you. We may therefore regard it as a token for good if there be any trace of his policy in the midst of us, if those

who would put on the ornament of a meek and quiet spirit find it very difficult to wear it, who in submitting themselves to God, and calling upon those around them to do the same, encounter fierce and formidable opposition, we may regard it as a token for good. Some are very apt to be cast down, and in the spirit of the aged Patriarch to say, "All these things are against us"; or in the language of the Psalmist, "Oh, that I had the wings of a dove, then would I flee away and be at rest"; or in the spirit of dejection as Jeremiah, "Oh, that I had in the wilderness a lodging-place of wayfaring men that I may leave my people and go from them, for they be all adulterers, an assembly of treacherous men" (Jeremiah ix. 2). But, my friends, the very troubles that lead to such repining, and tempt one to adopt such courses, ought rather to encourage you. It is not usual with the devil to mistake. It is not usual with him to oppose what is favourable to his interests. If therefore, we find him troubling, if we find that there is a clear call to resist him, we may conclude there is something, however small, worth his attempting to destroy: and if you resist the devil, it is added: "He will flee from you."

There is no real courage but in truth and righteousness. So long as we in our first parents retained these qualities we were strangers to fear, walking in the garden at any time it was meet without any apprehension of danger.

But no sooner were these qualities lost in the apostacy from God than our nature was stripped of all real courage. And doubtless the guilty pair trembled at the rustling of a leaf; and especially that which before had been an object of delight to them became a source of terror; and perhaps they who would have walked fearlessly even in their guilty state under the roaring of a lion, so soon as they heard the voice of the Lord God walking in the midst of the garden, they ran and hid themselves. "The wicked flee when no man pursueth." It is the righteous only that are bold as a lion. It is therefore according to the nature of things that this fallen spirit of darkness robbed of all his primitive beauty and glory and dignity, and sunk into the most abject state of darkness and depravity should be a coward at heart. Resistance frightens him. Why should it? He knows that resistance can come only from one quarter, and it is that quarter he peculiarly dreads. We see the venom of the old serpent working in our nature in our first parents trembling at the voice of the Lord God. The old serpent himself trembles at the voice of the Lord God. See what took place in the presence of the Eternal Word, God manifest in the flesh. "Art thou come hither to torment us before the time?" Yea, and look at the way in which his cowardice was shewn under the Ministry of Christ's Apostles. Jesus we know, and Paul we know. We know them to our cost.

Now it is said "He giveth more grace," for it is written, "God resisteth the proud, but giveth grace to the humble." It is to the

humble, those who submit themselves to God, who in doing so in the Gospel, by virtue of the death of Christ, have an effectual cure applied to the spirit that lusteth to envy. God is for them.

The devil knows this by their resisting him, and smelling the divine presence he flees.

*Verse 8th*: "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

We removed ourselves far from Him when we rebelled. Where there is alienation of a creature from the Creator, there is the indication of the creatures rebelling against the Creator; and when there is alienation from the people of God, there is evidence that there is rebellion against His truth, and His authority and His name that appears in them; and where there is alienation in the soul from the principle of grace in its varied modes and actings and outgoings, there is dark and deadly work going on in the soul against God. We may regard it as a self-evident truth, take it and keep it as such, that estrangement is an infallible indication of rebellion.

All friendship begins with, and is founded on submission. Submission is the opposite of alienation. Submission is the opposite of rebellion.

If therefore, there is to be friendship with God there must be submission to Him; and there must be submission to God sitting on the Throne. It is there, even in Christ His Mercy-seat, He demands submission on the part of sinners in a penitent way. It is there that He waits to receive submission. Therefore will the Lord be exalted, that He may shew mercy. He waits that He may be gracious, and it is there that He accepts the submission that is tendered to Him by those who, through the power of the Holy Ghost, are humble, broken-hearted, contrite. "To this man will I look, saith the High and Holy One that inhabiteth Eternity." What is that? You may say that in one view, the Eternity He inhabits is the person of Christ. "To this *Man* will I look, saith the High and lofty One that inhabits Eternity." (In this view) to him that is poor and of a contrite Spirit, and that trembleth at my word" (Isaiah lxvi. 2).

And where there is to be friendship with the Church of God, there must be submission. And where there is to be friendship with one another there must be submission. Oh, some will say, what kind of doctrine is that? It is pure solid scriptural doctrine. Hear ye the word of the Lord. "Likewise ye younger submit yourselves to the elder, yea, all of you be subject one to another, and be clothed with humility" (I Peter v. 5). Oh, my friends, what a different state of things would obtain in our day, and what different state of things would obtain among us, if there were even a little of such a spirit granted unto us! Men are jealous—of what? Of their honour, their independence, their liberty. "Use not liberty for a cloak of maliciousness."

Take care that this jealousy be not the spirit that lusteth to envy, not the spirit that the Scripture inculcates. Where there is submission on the part of the creature to the Creator, the ground is laid for a mutual drawing nigh of those who stand in this peculiar relation. "Draw nigh to God, and He will draw nigh to you." You may try it if you will; you will find it impossible to draw nigh to God where there is not submission. You may put on the appearance of drawing nigh to Him, but there will be nothing more than the appearance. You may draw nigh to Him with your lips, but your heart will go after its covetousness. This is the law of His house in the past, the law of His house in the present: the law of His house in all time to come, and throughout eternity. It befits His infinite Majesty to exact submission to Him. He is glorious in His own eyes because He is inexorable in His exactions; He will be glorious in your eyes if you see Him because He will not dispense with it. You will be mean and vile if you withhold this submission. You will know no peace till through grace you are brought to it—"There is no peace, saith My God," that is the God who hath all peace under His control, "there is no peace to the wicked." Who are the wicked? Non-submitters to God.

The quarrel being settled in this submission at the hands of sinners in Christ, and it is in Christ that submission must be rendered; it must pass through the hands of the Mediator, He is the disposer of the Father's claims to such submission, and He presents His people's submission to the Father in accordance with these claims, the quarrel being thus amicably settled in the Mediator, there they who submit themselves to Him have liberty of access into the Holiest by the blood of Jesus, he turns to them a "pure language that they may all call upon the name of the Lord and serve Him with one consent" (Zeph. iii. 9). They have freedom to pour out their hearts before Him, they can tell all their mind to Him. It seems as if they only needed to open the sluice, and the stream of complaints, desire, lamentation, acknowledgment, thanksgiving, flow freely and sometimes in a copious stream. At other times it seems as if these poor people could not draw nigh to Him, the sluice seems shut, and they conclude there is nothing to come forth because the well is dry. Again they are revived and quickened, and again the same exercise is reached they draw nigh to Him and He draws nigh to them. It is not a one-sided friendship, it were not worthy of the name of communion in that case. He opens His mind to them a little, it is but a little they can stand at the most. He tells them what He thinks of them, as they tell Him what they think of Him. He tells them what He means to do with them, as they tell Him what through grace, they mean to do in regard to Him.

*(To be continued.)*

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Christians will weep whole nights for the want of sense; but few take that time to weep for the want of assurance.—*Andrew Gray.*

### **Prejudice and Envy.**

If ever thou findest prejudice or envy working in thy mind, never come from thy knees without a stroke at that; and every temptation that nurseth pride, or moves thee to prejudice; fall to praying for the object that Satan moves thee to note. To be led by the temptation is giving place to the devil; to act counter to it, is to improve it to the honour of God, and the confusion of the adversary. I have found heaven upon earth in praying for those who without cause, have offended and injured me. I have met with the sensible approbation of God to my heart; and my prayer has procured an answer to my own bosom, whether it was heard in their behalf or not. God that searches the heart, best knows who they are that, in their heart, forgive their brethren their trespasses. God turned the captivity of Job when he prayed, though his prayer was put up for his friends; when in very deed they had behaved themselves more like enemies than friends; for they had not spoken the things that were right, even of God; nor had they convinced, though they had condemned Job.

—*Wm. Huntington.*

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### **The late Mr. Alexander Mackay, Missionary, Staffin, Skye.**

This worthy man was born at Ardineaskan, Lochcarron, on December 13th, 1866, and departed this life at Staffin on Sabbath, December 13th, 1953.

With regard to his early history we know but little. According to his own testimony, he spent many years without soul concern while following the occupation of a fisherman. The Lord, however, remembered him in His great mercy, and from time to time, under the preaching of the everlasting Gospel, his conscience began to trouble him with regard to his sins.

When, in 1893, a testimony was raised in Scotland by the late Rev. Donald MacFarlane, Dingwall, on behalf of God's word, Mr. Mackay followed that testimony as a seeker after salvation through Jesus Christ.

He received the liberty of the Gospel under a sermon preached during a communion season at Gairloch by the late Rev. J. R. Mackay, M.A., from Hebrews, chapter ix., verses 27, 28: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation."

He was very soon afterwards furiously attacked by Satan, the adversary of the people of God, with regard to his saving interest in Christ, but he could say, "Except the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth, Thy mercy, O Lord, held me up" (Psalm xciv., verses 17, 18). Shortly afterwards he was received as a member in full communion at Applecross.

In 1906 he married a Miss Flora MacKinnon, but this union was soon broken by the death of his wife in 1907, at the age of 38 years. She was an eminently godly person and an obituary of her appears in the *Free Presbyterian Magazine*, Vol. xii., p. 335.

This sad event left him very broken. He began to take public services first in Beaulay, and later as missionary at Luib, Elgol and Raasay.

In 1910 he was settled at Staffin, Skye, where he laboured faithfully as missionary and elder till his retirement in December, 1947.

After that he held a few services till finally confined to the house through failing health.

He thus laboured in Staffin for the long period of 43 years, and for the greater part of that time—38 years—he resided at the home of the late parents of Mr. Neil Mackay, and with him in the same home after their decease.

From this family and from Mrs. Neil Mackay he received unflinching kindness. Dr. Allan Macdonald, Uig; Nurse Macdonald, Staffin, and Mrs. Donald MacLennan, Glasgow, are cordially thanked for unremitting care and kindness during his last illness.

Mr. Mackay lived to see the Free Presbyterian congregation of Staffin with a comfortable church, in connection with which he spared nothing. Towards the end of his course he saw the congregation raised to the status of a sanctioned charge and the start of a new manse. He devoted all his energies to the prosperity of the cause of Christ. He was unsparing in his rebukes for sin, and faithfully declared the whole counsel of God to the people. He used to say, "Alas, how sinners reject Christ, as if that were no sin!"

He was indeed a staunch witness for the Word of God, the observance of the Lord's Day, and for the noble testimony raised by the Free Presbyterian Church. What he declared to the people he practised in his life and conversation. Mr. Mackay was a well-known figure at communion seasons throughout the Church. His knowledge of the Scriptures was exceptional. The Bible was his constant companion. He regarded himself as a poor and needy sinner, standing in constant need of the blood and spirit of Christ. To the late Rev. Neil Cameron, Glasgow, he was deeply attached.

Shortly before he died Mr. D. M. MacLeod, divinity student, while visiting him, quoted Isaiah, chapter ix., verse 6: "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." "Yes," said Mr. Mackay, "but He has another special name." After a pause he said, "For God is love."

He was very evidently drawing out of that infinite fountain of all blessedness. When the student asked him if he had any message for

the congregation, he replied, "Tell them that 'God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life'" (John, chap. iii., verse 16). He earnestly and constantly prayed for the prosperity of our South African Mission. To Miss Jean Mackay, M.A., in whose home he stayed at Staffin, we extend our sincere sympathy. We know she will feel his loss very keenly.

The end came peacefully on the day already stated, at 2.30 a.m., when his soul entered into that rest that remaineth for the people of God. "Mark the perfect man and behold the upright: for the end of that man is peace" (Psalm xxxvii., verse 37).

His body lies buried in Lochcarron Churehyard, beside that of his wife, awaiting a glorious resurrection. We would commit the Staffin congregation, which he so faithfully served for many years, to the Lord of the vineyard. May the good seed sown bring forth the peaceable fruits of righteousness in their souls.

To his niece at Lochcarron and other friends we take this opportunity of expressing our deep sympathy with them in their loss. May his God be their God.—*M. McS.*

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### **The late Miss Jane Cunningham, South Harris.**

The above was a loyal member of the Church, having been a Christian since early girlhood. She was most conscientious in regard to every duty required of her, as well as hating and fleeing from every appearance of evil. She very often was the first to pay Sustentation Fund, thus giving a good example to others. It is to be feared there are not many so anxious to "honour the Lord with their substance and with the first fruits of all their increase." We believe the promise annexed was fulfilled also in her case. She had the affection and care of her sisters and their families until she was taken to hospital suffering from a painful illness, which she bore with Christian fortitude and patience.

She died in December, 1952, after suffering for a long time. She was not one who ever hurt anybody with her tongue, and so had the marks of godliness required by the Apostle James, who says the same fountain cannot send forth bitter and sweet waters. We believe her death was no death, but the beginning of rest and peace, "where the wicked cease from troubling and the weary are at rest."

Like Lazarus, she was carried by angels to Abraham's bosom, where she will forget her sorrows, whereas the sorrows of the wicked shall begin in eternity. We would express our sympathy with Mrs. Janet Macleod, Tarbert, and other relatives, whom she left behind to mourn her loss. "The righteous shall be had in everlasting remembrance."—*D. J. Macaskill.*



### **The late John MacLennan, Elder, Gairloch.**

The subject of this short sketch was born in Aultbea, in the north part of the Parish of Gairloch. In his young days he was ecclesiastically connected with the United Free Church, his people being of that Church after the Union in 1900, a matter he often spoke of with regret, that he spent so many years in that degraded ecclesiastical institution, and was not always a Free Presbyterian. As a young man he was like many others of the fallen race of Adam, fond of the vanities of this world. But though he could not say with David, "I have not sat with vain persons," yet he was always restrained from flagrant sins.

The portion of scripture to which he attributed his awakening to a sense of his lost state is: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me" (Prov. i. 24-28). He was for a long while pursued by this Scripture, he said. The time of deliverance came; and it was the Lord's own time, and the Lord's own means. They were the words of Paul the Apostle: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16), having in view the preceding context, concerning the "great high priest." It was here, he always maintained, that he got the liberty of the gospel. It will be noticed by those who knew him that he often quoted these passages of Scripture in prayer and when speaking to the question. We cannot say at what period of his life this was. He was rather late in life before he asked the Kirk Session for the privilege of sitting at the Lord's Table—it was in the year 1940. We, however, remember the Rev. R. MacKenzie, then minister of Gairloch, telling us, if John MacLennan had asked for the privilege of sitting at the Lord's Table when he came to the Kirk Session for baptism for his infant son in the year 1926 the Session would have received him then, as a member in full communion. That can be understood by the entry in the Kirk Session records regarding his examination in knowledge and experience then.

He was elected a deacon in 1945, and three years after to the office of the eldership. As an office-bearer he conducted himself in a gospel manner, and being an intelligent man he could be asked to give an address at meetings when need arose.

He was a joiner to trade. The most of his life was spent as an estate joiner, first in the service of Sir Alexander Gibb of Gruinard, and for the last 30 years of his life in the service of Sir Hector Mackenzie, on the Gairloch estate. He gained the full confidence of his employers

as a man of real integrity and conscientiousness. He served his King and country throughout the whole of the 1914-18 war. He was in the Lovat Scouts where he reached the highest rank of non-commissioned officers—that of sergeant-major. When the war broke out in 1914 he was called up and saw fighting abroad in Egypt and the Dardanelles. He was at the Dardanelles when the forts were bombarded and troops landed on the peninsula under appalling difficulties and against the fiercest opposition. When the men were landed, and when he saw them mowed down by the enemy he felt that death was very near to himself, which made a deep impression on him. In after days he saw that it was the Lord who preserved him and could say: "O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle." He had pleurisy while in Egypt and was seriously ill. This trouble came back periodically till the end of his days and resulted in his being not very robust although able to continue his work.

In his personal character our friend was of a quiet humble disposition, sincere and upright in all his dealings, both in the church and in the world, a man of good intelligence and understanding, and often willing to submit to the opinion of others but not prepared to compromise on any principle. His last illness began nearly two years before he died. His memory became deficient in worldly matters, but in the Scriptures his mind was still alert, and he took great delight in reading them. Other symptoms began to show such as swelling in the legs, which showed that the earthly tabernacle was beginning to crumble.

The end came rather suddenly on the 29th of August, 1953, in his 77th year. We extend our deepest sympathy to his sorrowing widow and son.—A. B.

## **Suipeir an Tighearn.**

LE EANRUIG GROVE.

(*Air a leantuinn bho t.d. 343.*)

*Anns an treas àit.* Air bhi do Shuipeir an Tighearn na cuirm air iobairt tha nì's leoir de bhonn innte gu sinne a bheachd-achadh oirre mar dhòigh shòlaimte anns am bheil sinne ag athnuadh-achadh ar cumhnant', agus na mheadhon agus na chomharadh air ar co-phàrtachadh ann am beannachdan a chumhnant'. Tha, uime sin, leabhar an lagha, anns an robh geallaidhean Dhe do chloinn Israel, agus na cumhachan air am bitheadh na geallaidhean sin air an coimhlionadh, air ainmeachadh *leabhar a chumhnant'*; agus do bhrìgh 'n uair a bha'n leabhar so air a leughadh ann an eisdeachd an t-sluaigh, a gheall gu'n deanadh agus gu'm bitheadh iad umhail do'n a dh'àithne an Tighearn, bha ainmhuidhean air an toirt suas mar iobairt, agus chrath Maois am fuil air an t-sluaigh, gu bhi daingneachadh gu sòlaimte cumhnant' Dhe riu; theirir, uime sin, ris an fhuil so fuil a chumhnant'. Air an dearbh

dhòigh, air bhi do'n t-soisgeul na chumhnanta nuadh Dhe, leis na h-uile a tha creidsinn ann an Iosa Crìosd—Mar tha'n Tionnadh Nuadh, anns am bheil an soisgeul air a chur sìos, gu cothromach air ainmeachadh leabhar a chumhnant'—mar sin tha fuil Chrìosd, leis an robh'n cumhnant so air a dhaingneachadh, gu sònraicht air a h-ainmeachadh fuil a chumhnant. Tha aig cumhnant nan gras daimh shonraicht ri iobairt a chroinn-cheusaidh, mar a bhunait air am bheil i gabhail fois; agus do bhrìgh mar, ann an Suipeir an Tighearn, tha sinn gu sàcramaideil agus gu spioradail a co-phàrtachadh de'n iobairt, tha e gu nàdurra a toirt air adhart smuainteachadh air a bhi'g athnuadhachadh, tre'n iobairt luachmhor so, ar cumhnant ri Dia, agus sinn agus na th'againn a choisrigeadh dha-san. Anns an deicheamh salm thar dha fhichead tha againn òrdugh bho Rìgh Neamh anns na briathran a leanas: "Cruinnieibh mo naomh a m'ionnsuidh, iadsan a rinn coimheangal rium le iobairt." Tha so air a labhairt mu sheann sluagh Dhe, a chaidh a stigh anns an cumhnant ris aig an dearbh am anns an robh an iobairt air a marbhadh agus air a toirt suas. Ach ann an so tha'n iobairt air a toirt suas agus air a toirt suas aon uair agus gu bràth, agus an sin, le suil ris an iobairt so, chaidh sinn ann an cumhnant ri Dia, aon neach an deigh a cheile, agus aon ghinealach an deigh ginealaich eile; an dara cuid, mar clarent-aircan fa leth, mar anns a' bhaisteadh; na mar chomunn slan, mar ann an Suipeir an Tighearn. Faodaidh air son cuid a' dh'aobharan, a cheud uair a thig sinn gu Bòrd an Tighearn, gur e'n t-am is namhasaich, oir tha sinn an sin, air son a cheud uair, a co-phàrtachadh de samhhlaidhean cuirp agus foladh ar Slànuighear, agus leis na samhhlaidhean naomha sin tha sinn a daingneachadh, agus a deanamh ni's sòlainte ar coisrigeadh do Dhia; ach an sin, tha sinn ag athnuadhachadh an coisrigeadh, na'n cumhnant so, gach am a tha sinn a gabhail na sàcramaid naomha so. Tha e fìor, 'n uair a tha Crìosd ag ràdh, Is e'n cupan so an Tionnadh Nuadh (na'n cumhnant) ann am fhuil-sa, nach eil e ciallachadh barrachd 'us so, gur e fion na sàcramaid samhladh, na cuimhneachan, air fuil Chrìosd, tre'm bheil an cumhnant nuadh air a dhaingneachadh. Gidheadh, do bhrìgh ann an Suipeir an Tighearn gu'm bheil sinn air mhodh sàcramaideil ag ith feoil agus ag òl fuil Chrìosd, faodaidh e bhi air a cheadachadh dhuinn amharc air an òrdugh so mar dhòigh dol a stigh ann an cumhnant eadar Dia agus sinne, agus seul a chumhnant air a thaobh-san agus air ar taobh-ne. 'N uair a tha e air a ràdh gu'n d'fhuair Abraham comharadh an tiomchìoll-ghearraidh, seula fireantachd a chreidimh, ciod a tha sinn gu bhi tuigsinn leis an t-seula so ach an dearbh-bheachd a thug Dia do Abraham leis a chomharadh so 'on leth-a-muigh, air cho fàitneach 's a bha a chreidimh, air sgàth an robh e toilach a chumhnant a dhaingneachadh ris? Tha'n samhladh air a tharruig bho chleachdadh air an robh deagh aithne, co-cheangailt' ri bhi deanamh nithean daingean agus cinnteach le bhi cur seula orra. Agus e'ar son nach bitheadh Suipeir an Tighearn, air son an aobhair cheudna, air a meas na seula cumhnanta Dhe ruinne, air dha a bhi na chomharadh faiesinnach air a ghràdh cumhnanta ruinn? Faodaidh an

t-anam, tre ehreidimh, Dia a chluinntinn a labhairt ris air an dòigh so :  
 “Thig an so, O thusa air am bheil mo bhràdh. Tha mi’n so a gealltuinn,  
 air corp agus fuil mo Mhìe, a bhi am Dhia dhuit, agus deanamh air do  
 shon gach nì a dh’fhaodas neach sùil a bhi aige ris bho’n ainm sin;  
 agus bitheadh an corp agus an fhuil so na fianuis cadar mise agus  
 thusa, air son coimhlionadh mo gheallaidh.” Freagraidh an t-anam,  
 “Leis gach uile ioraslachd agus aoibhneas taingeil tha mi gabhail do  
 thairgse, O Dhe thròcairich, agus air na dearbh chuimhneachain naomha  
 sin tha mi gealltuin a bhi dhutsa. Ga do ghabhail, O Athair Uile-  
 chumhachdaich air son mo Dhia agus m’Athair, mo shealbhadair àrduach-  
 daranail agus mo chuibhrionn shiorruidh. Thusa O Mhìe, mar m’Fhear-  
 saoraidh uile-fhoghainteach, agus mar m’aon Fhear-tagraidh, agus ga  
 mo chur fein ann an làmhan agus fodh stiùradh an Spioraid Naoimb,  
 mar an cuspair a tha ga mo naomhachadh, agus ga mo theorachadh,  
 m’Fhear-euideachaidh agus mo chomhfhurtair. Tha mi ga mo thoirt  
 fein suas na mo bheo-iobairt naomh, thaitneach do Dhia, nì is e mo  
 sheirbhis reusanta. Tha mi gabhail àitheantan an t-soisgeil mar riag-  
 bailt do mo ghnìomharan, agus a taiceachadh air a gheallaidhean mar  
 bhunait neo-ghluasadach mo dhòchasan. Tha mi ga’m libhrigeadh fein  
 dhuit-sa gu deanamh rium mar is àill leat, ag aideachadh gu’m bheil  
 mi ceangailt’ a bhi beo chum do ghlòir, agus a bòideachadh tre do  
 ghràs, a bhi umhail agus dileas a dh’ionnsuidh a bhàis. Cha’n e so a  
 cheud uair a chaidh mi mar so ann an cumhnant; ach a nis tha mi  
 gu toileach ga athnuadhachadh, air dhomh a bhi mothachail nach urrain  
 mi bhi ceangailt’ tuilleadh ’us teann. Tha mi ghnàth fodh eagal mar a  
 bi na cùird air an neartachadh, anns an t-saoghal ghluasadach so, gur  
 eagal gu’m bris mi bho’m acair, agus gu’m bi mi air m’fhuadach air  
 falbh bh’uat. Tha mi, uime sin a ris, a mionnachadh, air corp agus  
 fuil Chrìosd, a bhi umhail agus dileas. Thighearn tha thu a’d fhianuis  
 air mo mhionnan, cuidich leam.

(*R’a leantuinn.*)

## Notes and Comments.

### Roman Catholics in Australian Navy run from Protestant Prayers.

Four hundred Roman Catholic officers, men and Wrens ran off an Australian naval base parade ground on the 18th February when a Church of England chaplain of the Royal Australian Navy began a prayer. The occasion was a dress rehearsal for a visit by the Duke of Edinburgh when Naval Colours were to be what is called “dedicated.” An R.C. chaplain said a prayer for the Queen, with the Roman Catholics. Naval officers said that the plan was for Protestant and Roman Catholic clergy to conduct the ceremony jointly, but the R.C. authorities forbade this. True and sensible Protestants, of course, would not themselves join with R.C.s in religious services on principle. But those

who are Protestants in name only to-day are slow to learn that their false charity towards the R.C. Church is treated with contempt, even on a naval parade ground, where in the case cited naval discipline and order seem to have been disregarded. There is a suspicion that this demonstration was organised. When will some bearing the name Protestant to-day learn that they are heretics to the R.C. clergy?

#### **Peterhead Minister and Liturgical Studies.**

The Rev. Dr. A. Allan McArthur of Peterhead Old Parish Church has, it is stated in the press, been invited to Paris for a week of liturgical studies organised by the Orthodox Institute of Theology in July. Representatives from the Roman Catholic and Anglican Churches will be there. The object is said to be to bring together scholars working in the field of Christian worship. Here the professed Protestant and Presbyterian minister is to sit down to study Christian worship with the Roman Catholics. But, we are sure, not to engage in worship jointly with the R.C.s. The R.C.s will have none of that. But all the same, the Roman Catholics know well why they are to attend this course of studies. As to a Church of Scotland minister accepting such an invitation and what it involves, we are getting accustomed to reading and hearing of the ever-increasing trend away from New Testament and Presbyterian doctrines and practices, on the part of many in the Church of Scotland. We are also disturbed. John Knox has been completely forgotten, or never appreciated at all, by many in Scotland to-day.

#### **Hundreds Killed at Indian Ceremonies.**

At the beginning of this year, at the usual time, the Indians held their superstitious festival, at the confluence of the "holy" rivers of the Ganges and Jumna near Allahabad. Three million so-called pilgrims attended, and when 20,000 so-called "holy men" went into the river on elephants and camels, the millions stampeded, according to the press. Six hundred Hindus were trodden down, mangled and killed and no doubt thousands injured. On this occasion the Indian Premier Nehru was among the first to enter the water for pagan and superstitious purposes. He is said to have helped in the rescue work. This is a man who was highly educated in a British University and practised in our Law Courts; and further, who at times delivers moral essays to the nations at large as to how peace in the world ought to be pursued. And yet he is so dark spiritually in his mind that he lends his example and influence to such miserable practices as seeking "sanctification" in the polluted waters of the Ganges. The lesson is that the mind of the natural man, however highly educated and intellectual, is darkness itself as to the knowledge of God and the needs of the souls of poor sinful children of Adam. May Nehru get the light of the glorious gospel of Christ and lead Indians away from the festival of the Ganges to the Word of God.

### **The Original Secession Church Involved in Worldly Practices.**

A report appeared in the January (1954) issue of the Original Secession Church Magazine of a social evening connected with the Glasgow and District Original Secession Churches' Bowling League. The company met in the Pollokshaws Original Secession Church Hall on Saturday, 21st November, 1953, and the number said to be present was 90 men and women. It is reported that "a most enjoyable and memorable evening took place." After tea was served, and the winners got their trophies, presented by Mrs. Finlater, wife of the minister of the congregation, then followed the "most enjoyable and memorable evening." To quote from the report it is said: "Then followed the social evening, which consisted of a well-varied selection of dances, games, songs, recitations and general fun, which everyone took part in and enjoyed. The programme was compered by Mr. J. Crawford, league secretary, music on the piano and accordion being provided by Miss Gerald. The evening ended by the whole company joining together singing the 133rd Psalm, followed by the benediction." The "benediction" must have been given by a minister. This church saw better days but has now miserably fallen.

Our readers will remember that the present Free Church made a strenuous effort, some years ago, to get the Original Secession Church to unite with them, but the keen effort failed. The late Rev. D. Beaton's comment on the failure of the efforts of the committees of both churches to bring about the longed-for union is: "The rock on which the union vessel (the Original Seceders and Free Church) was wrecked is said to have been the name 'Free Church.' The committee of the Original Secession suggested the name 'Associate Presbyterian Church of Scotland' for the united church, but the Free Church Committee put forward their own title, 'The Free Church of Scotland.' We think more important differences should have barred the way to union other than the name."

We find Original Secession leaders from time to time complaining that the Holy Spirit is not working among them, as in former times, and wondering why. The above conduct as reported in their magazine is one reason why. Let that Church repent of serving the world, the devil and the flesh and then they shall have God's Holy Spirit and blessing.—A. B.

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### **Church Notes.**

#### **Communion.**

*January*—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, and Stoer; second, Fort William; third, London and Greenock; fourth, Glasgow and Wick. *May*—First Sabbath,

Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaulie; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year 1954. Will ministers kindly check the list and forward a note of omissions or corrections 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, 18th April, 1954, the following services have been arranged (D.V.), to be conducted by the Rev. James A. Tallach, Stornoway, and the Rev. John Colquhoun, Glendale, Isle of Skye:—Thursday, 15th April, 7 p.m.; Friday, 16th April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 17th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 18th April, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in the downstairs hall simultaneously), and 7 p.m.; Monday, 19th April, 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.

#### Witherow's "Apostolic Church."

Our Church Publications Committee decided to reprint this small book, well known to and highly valued by generations of Church students and others.

The first edition was printed in 1856 by Professor Witherow, who studied under Dr. Chalmers in Edinburgh in 1844, and became Professor of Ecclesiastical History in Londonderry in 1865. Several editions appeared but it is now very difficult to obtain a copy. The wish of friends in this country and overseas will be met by this unabridged reprint.

It is very instructive, showing the scriptural grounds on which the Presbyterian form of Church government rests. This is increasingly necessary to-day when the distinction between the scriptural and unscriptural is being lost sight of. It is priced at 2/3d. (2/6d. post free), and we hope it will be widely circulated and prove enlightening to many. Copies can be had from the General Treasurer.—W. GRANT, *Convener*.

### Acknowledgment of Donations.

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

*Sustentation Fund*.—Mrs. A. McP., Scotstoun, £2; Dr. E. C., The Chestnuts, Finchley, £1; Mr. D. McL., Dunrobin Glen, Golspie, £1 10/-; Mr. D. M. McL., 1117-33 St., Cedar Rapids, U.S.A., £10; Mrs. E. L., 8411 Montlieu Ave., Detroit, £2; A Friend, Edinburgh, £1; Mrs. W. M., Dalhalvaig, Forsinard, 10/-; Mr. D. J. McK., Tulloch Road, Bonar Bridge, per Mr. Wm. Lobban, £1; Miss K. McK., Skerray, Swordale Hospital, Bonar Bridge, per Mr. Wm. Lobban, £1.

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*Organisation Fund*.—Mr. D. M. McL., Cedar Rapids, £5; Mrs. E. L., 8411 Montlieu Ave., Detroit, £1 14/-; "M. G.," £1.

*Publication Fund*.—Friend, Edinburgh, per Mr. P. Anderson, £1; Friend, Tarbert, Harris, 10/-; Misses F. St. Giles, Kingussie, o/a Trinitarian Bible Society, 10/-; A Friend, Glenmoriston, o/a Trinitarian Bible Society, £1.

*Synod Proceedings Fund*.—Mrs. Mathison, North Strome, Lochcarron, 8/-.

*Jewish and Foreign Missions*.—Mr. D. M. McL., Cedar Rapids, Iowa, U.S.A., £10; Mr. Jas. McL., 6th Street, New Westminster, £3; Mrs. C. C. Aira, Te Kiriti, N.Z., per Rev. J. P. Macqueen, £2 10/-; Mr. L. R. Gardens, Kylstrome, Lairg, 14/-; Mrs. I. M., Myrtle Cottage, Glenmoriston, £1. The following on behalf of *Shangani Teachers' Training Fund*:—Two Halkirk Friends, £10; Mrs. D. M., Dalhalvaig, Forsinard, 10/-; Mr. W. M. S., Clatequoy, Thurso, £1 10/-.

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