

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

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

*"Thou hast given a banner to them that fear Thee, that it may be  
 displayed because of the truth."—Ps. lx. 4.*

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THE  
**Free Presbyterian Magazine**  
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**Backsliding in the Visible Church.**

THERE are many branches of the visible Church of Christ in our land to-day, each testifying publicly to adherence to the Christian faith as revealed in the Bible. No doubt there are throughout the various denominations, as before God who knoweth them that are His, some who fear God; nevertheless our opinion is, however much we may be criticised for it, that in the searching light of the Word of God the most of Churches are far from what they profess to be in many respects. And the fact is that more or less the visible Christian Church in this nation to-day is in a deplorable state of backsliding from God, from the Lord Jesus, and the Scriptures of truth. So in considering of this at present we would just indicate what in our view reveals a general state of backsliding within the Churches to-day. The view is indeed dark but we believe it to be quite authentic and not without manifold evidences.

There is, to begin with, a widespread falling away from belief in the Inspiration, by the Holy Spirit, of the Scriptures of the Old and New Testaments. It is averred that the Word of God is to be discovered within the Bible, here and there. And as to verbal Inspiration, which we hold to be a vital tenet of the faith, it is just not accepted to-day by the greater part of Church leaders and teachers.

And when we scrutinise the beliefs and practices of many who have assumed the office of the ministry of the Gospel of the Lord Jesus Christ, it becomes obvious that an unconverted ministry prevails and is a plague upon the Church and the world. Some of these men are more worldly than the world who make no profession of religion. Christ's true servants are converted men with a divine commission. Denial of fundamental truths of the Bible coincides with an unconverted ministry.

There inevitably accompanies and follows upon an unconverted ministry the absence of the preaching and expounding of a pure and whole gospel according to the Scriptures; and there comes in its place unsound and worldly-wise teaching regarding God and man, sin and salvation. Even some Free Church of Scotland ministers are charged,

in a recent booklet, with more than a tendency to Arminian doctrine in their preaching. Another gospel which is not another, with carnal and evil variations, strides through the land; and sin-benighted sinners are established and bolstered up in their spiritual ignorance and influenced to "put darkness for light and light for darkness" (Isa. v. 20) to the eternal loss of many souls, we are afraid.

As to members in full communion within Churches and the appointment of men as office-bearers to govern in Christ's name, such are enrolled and ordained respectively in their hundreds and thousands; and with all the good will in the world it cannot be said of thousands of these that they ever came to know by experience what it means to be effectually called by the Holy Spirit and "born again" into the Kingdom of God. Truly it is made to appear that the visible Church to-day is full of spiritually dead members and office-bearers—yea! who can concern themselves with the solemnities of the Lord's Supper one day and the next day give themselves over to all manner of evil, worldliness and actual sin, and belie their profession throughout their daily lives and activities. The living Christian is a man, or a woman, who fears God and hates sin and loves Christ Jesus, and lives by divine grace accordingly.

Then there was a recent complaint made publicly by an Ayrshire minister of the Church of Scotland, that members and office-bearers were not attending the services for the public worship of God as they ought. Such a stricture has been made occasionally before, but is indeed needed now. In any Church where members in full communion and men holding office do not regularly attend all the services for divine worship (except when lawfully hindered), such expose themselves to severe criticism even from non-professing persons. Their lack of desire for and attendance upon what are called "the means of grace," reveals the absence of the life of grace in their hearts or that grace is in a low state. But it is a publicly known fact that many Churches are crowded at the stated times for the administration of the Lord's Supper by the hundreds of *members* on Congregational Rolls, and that a great many of these same members are not seen at public worship again until the next time the Lord's Supper is administered. And nothing is done about this. Of course, all kinds and classes of persons who have had some connection or other with the Christian Church are sadly lacking to-day in the matter of attendance upon the public worship of God. But it is another matter when members and office-bearers are remiss in this duty.

Again, there is the open and increasing falling away from a right observance of God's Holy Day, the Sabbath, and that within the professed Christian Church in this land. In some cases even clergymen declare unashamedly their modern views as to attending divine worship in the morning and taking to the cricket field, for example, on the Sabbath afternoon, and so on. The "Sunday" papers are purchased

by ministers and people before and after attending Church. And many such practices there be, including unnecessary work on the Lord's Day, by those who call themselves Christians, which conduct is condoned by most of the Churches. Then some who pay lip service to the law of the Sabbath engage in travelling on trains and buses on that Day, which are run for monetary purposes, and in systematic disregard of the Fourth Commandment. And ministers and members are permitted so to do. And so the Church has its own heavy responsibility regarding the disappearance of Sabbath-keeping.

How many households to-day, which number among their circle such as are Church communicants, have family worship day by day? Very few comparatively. Even many so-called ministers of the Gospel know not this blessed and profitable practice. Indeed, there are many such homes connected with the Christian Church where not even a blessing is asked upon the daily food provided by a bountiful Giver. Like heathen, they partake of God's mercies. As to true religion, they have none.

Church discipline is conspicuous by its absence in the activities of Church Courts throughout the land. Let us have discipline in the home, the school, the factory, in the trade unions, in the Armed Services of Her Majesty as vital and essential, but "let us be careful about the administration of discipline in the Church," seems to be the considered view of ecclesiastics high and low, in nearly all the denominations. The Church policy appears to be based on a spurious charity, and more especially upon the fleshly fear of losing the personal support of such as obviously ought to be disciplined in a Scriptural manner because of unChristian and, in cases, scandalous conduct. This feature of the Church's obligations to Christ, the King and Head of the Church, is neglected with woeful results. Christ will have those who govern His Church in the fear of God to seek to conserve purity of doctrine and practice therein.

And any resolve to resist the inroads of worldly practices into the Churches in our land seems to be sadly lacking also. The concert, the dance, the whist drive, the films, etc., have long ere now entered the realm of what is called "Church life and activities." And no outstanding witness has been raised against these instruments of the devil to completely nullify and undermine the influence of the Word of God, where maybe the only ray of pure Apostolic Christian practice in a congregation is the reading of the pure Word of God. When unconverted and worldly persons who are obviously so, as measured by sound doctrine, are encouraged and welcomed to participation in the sacraments of the Church and in its government, then no wonder they bring with them into the activities of the visible Church the whole round of vain frivolities and practices which are of the world, the flesh and the devil. Yet "Holiness becometh thine house, O Lord, for ever" (Ps. xciii. 5).



On the part of some Churches to-day there is great apathy toward, and a lack of appreciation of, the menace of Vatican propaganda and activities, not only throughout the Western World but in the British Isles. Although, especially in England and in Ulster, there are vigorous Protestant Societies, the larger Churches, such as the Church of Scotland and the Church of England, do not officially and publicly give any proper lead at all to the nation in exposing and combating the dangers to this Protestant Realm by reason of Roman Catholic activities both subtle and open. As to the Church of England, it is honeycombed with Anglo-Catholic clergy permitted to carry on Romish practices at will. And the Church of Scotland is carrying on negotiations for closer fellowship with the Anglican Communion. The reason for times of Reformation in both England and Scotland in the past have seemingly been largely forgotten by those who have official and influential status in these Churches. Much ignorant charity is exercised toward Rome in our midst, and masses of the people, supposedly Protestant, are not enlightened nor warned against the menace of Priest and Mass. So that the order of the day in many minds is toleration for the R.C. Church; whereas this organisation does not itself believe in toleration for Protestant minorities where it has the majority and the power, such as in Spain.

And finally, there is a nation-wide and a Church-wide lack of vital godliness. As the Lord said long ago regarding Israel, "I have nourished and brought up children and they have rebelled against me" (Isa. i. 2). And further, "From the sole of the foot even unto the head there is no soundness in it . . ." (Isa. i. 6). Yet there was a remnant in Israel, as we believe there to be in Britain to-day, for "Except the Lord of hosts had left with us a very small remnant we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. i. 9).

Those Churches who profess Christianity and manifestly are backsliding from the faith once delivered to the saints, and all branches of the visible Church of our Lord Jesus Christ, need now and urgently a day of the power of the Holy Spirit, godly penitence over sins, and much of the spirit of prayer to turn to the Lord Most High, who alone can recall our captivity, spiritually and morally, to the building up of His Zion and to the praise of His glory. "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning" (Isa. iv. 3 and 4).

## The Reformation Translation Fellowship.\*

By REV. J. G. VOS, M.Th., D.D. (Professor of Old Testament  
Exegesis at Beaver Falls, Pa., U.S.A.)

THE Reformation Translation Fellowship was born five years ago as an effort to present Christian truth to the Chinese people by the printed page. Although Christian literary effort in China has had a long history, beginning with Robert Morrison's translation of the New Testament in 1814, it was felt by some that there was a need for a body of literature in the Chinese language which would, more fully and consistently than existing publications, inculcate the Biblical system of truth and the principles of the Reformation.

During the period immediately after World War II this need was keenly felt by a number of persons concerned with Christian effort in China. One of these was Mr. Charles H. Chao, a Chinese evangelist located at that time in Moukden, Manchuria. Mr. Chao had made a beginning by translation, during the war years, of *The Inspiration of the Scriptures*, by Dr. Loraine Boettner. This little book—an exposition and defence of the orthodox view of Scripture—was privately published in Moukden in 1946.

About the same time an American missionary in the far south of China, the Rev. Samuel E. Boyle, had felt the need for consistently sound Christian literature in Chinese. With the help of two Chinese scholars Mr. Boyle made a translation of *Christianity and Liberalism*, by the late Dr. J. Gresham Machen. At the time, however, the way did not seem open to get this book published, so Mr. Boyle kept it in manuscript form for some time.

### *The Work Begins.*

By a series of providences which in retrospect appear quite remarkable, Mr. Chao and his family escaped from Communist-beleaguered Manchuria and, after a few months spent near Shanghai, joined Mr. Boyle at Canton at the end of 1948. Mr. Boyle and Mr. Chao decided to undertake a Christian literary work in the Chinese language. They gave this effort the name of The Reformation Translation Fellowship. The present writer, a former China missionary living in America, was requested to act as a representative in the United States, receiving contributions and transmitting them to China for the support of the work.

This was a very modest and informal beginning. Formal organisation was effected in 1950, and still later a British Committee was formed to aid in supporting the work. Being a voluntary undertaking, without the guaranteed support of any ecclesiastical body, the Fellowship was dependent upon the contributions of individuals,

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\* This article is reprinted from *The English Churchman* of September 24, 1954, as readers of our Magazine may be interested to the extent of supporting this Translation Fellowship.—Editor.

churches and societies. Since the inception in 1949, more than U.S. \$17,000 has been received in contributions and used for the work of the Fellowship.

The Fellowship is based on the Reformed or Calvinistic interpretation of Christianity, its doctrinal standard being the Westminster Confession of Faith. It has endeavoured to present Christian truth from a definitely Reformed point of view. Very little literature of this type has been available in China in the past. While a large body of literature has been published in China under Christian auspices, much of it is open to objection because of its theologically liberal point of view. On the other hand, a considerable part of the existing evangelical literature is unacceptable because of its Arminian and other unorthodox tendencies. In Chinese Christian circles such errors as Arminianism, pentecostalism, dispensationalism, perfectionism, anti-ecclesiasticism and mysticism have been widespread and popular. Fanciful allegorical interpretations of Scripture have been common among Chinese Christians, and are often considered more "spiritual" than expositions based upon sober grammatical and historical exegesis.

#### *Against Liberalism.*

Liberal missionaries have given many Chinese students and young people the impression that orthodoxy has no social message or application of Christianity to life in general. The youth of China have been told that only modernism with its "kingdom of God" concept has a real social application of Christianity. The result has been that many Chinese students and young people, even in Christian circles, have felt that they must choose between a socially-minded modernism and a narrowly individualistic "fundamentalism." They have had very little opportunity to become informed concerning Reformed Christianity with its emphasis on the sovereignty of God and the glory of God in every sphere of life. This lack the Reformation Translation Fellowship has sought to remedy.

Early in its life the Fellowship started publishing a Chinese journal, which was first called *The Reformed Faith* and later *The Reformed Faith and Life*. Five issues appeared in 1949, five in 1950, one in 1951 and four in 1953. A number of booklets and short tracts on important subjects have been issued. Of full-length books, the following have already been translated and published in Hong Kong:—

*Christianity and Liberalism*, by J. Gresham Machen; *The Reformed Doctrine of Predestination*, by Loraine Boettner; *The Inspiration of the Scriptures*, by Loraine Boettner; *Vicarious Atonement Through Christ*, by Louis Berkof. Translation projects now in process or soon to be begun include the following:—*God's Plan and Man's Destiny*, by Viola M. Cameron; *Prophecy and the Church*, by Oswald T. Allis; *Introduction to Systematic Theology*, by Cornelius Van Til; *God Spake*

by Moses, by Oswald T. Allis; *Romanism*, by F. C. H. Dreyer; *The Importance of Christian Scholarship*, by J. Gresham Machen; *Do You Believe?* by Edward J. Young.

The Fellowship has issued two printings, totalling 2,000 copies, of the Chinese translation of *Christianity and Liberalism*, by the late Dr. J. Gresham Machen. There has been more demand for this book in Chinese circles than for any other publication of the Fellowship. The two printings have long been exhausted. Recently the Board of Directors of the Fellowship authorised the publication of a new edition of 2,000 copies of this book.

#### *Sent Free.*

After starting the work in Canton, South China, Messrs. Boyle and Chao later moved to Hong Kong, and still later to Japan. The literature is printed in Hong Kong, and from there distributed to Chinese readers in China and in other countries. For a time about 700 readers in China were regularly reached. To-day about 250 readers in China are receiving the Fellowship's publications. There are also hundreds of Chinese recipients in other countries, including Japan, Korea, Indonesia, Formosa, Singapore, Philippine Islands, etc. Over 100 Chinese students temporarily in America have been receiving the Fellowship's publications. The Chinese publications of the Fellowship are sent free or at approximate cost of publication to Chinese readers in China and other lands. Many letters of appreciation and requests for more literature have been received from Chinese Christians.

The work of translation has been done by Mr. Charles Chao, working in Japan, and by several Chinese students in America. The business of the Fellowship in Hong Kong is handled by a very competent and faithful young Chinese Christian in that Colony, Mr. Haisan Young.

The Fellowship publishes an annual report in booklet form, as well as occasional newsletters, which are available on request to interested persons. The Hon. Secretary of the British Committee is Mr. Norman A. MacMillan, 29 Exchange Street, Doncaster. Contributions to the Fellowship, requests for further information or requests for supplies of Chinese literature may be sent to Mr. MacMillan, who will be happy to attend to them.

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### Giving and Taking Reproof.

(From the writings of GEO. SWINNOCK, Puritain Divine.)

I WISH that I may be both faithful and wise to recover a fallen brother out of his sin and error. Jonathan, a true friend to David, promised to tell him if there were any danger, and accordingly warned him, whereby he saved his life. I profess myself a lover of my Christian companions, but I am false in my profession if I suffer sin to lie upon them; yet I confess it is a difficult work to perform this duty in a

right manner. The best plaster may be ineffectual if it be not fitly applied. I can seldom, with Moses, seek to unite quarrelling Christians, but one of them, with the Hebrew, is ready to quarrel with me, and say, "Who made thee a ruler or a judge over us?" Men are seldom more touchy than when their sores are searched; and therefore he that would not have their wounds to bring them into a fever or fury, must handle them with much wariness. I desire that wisdom, courage, and love may be the ingredients of which all my medicines may be compounded—wisdom, that I may observe the quality and temper of the offender, the nature of his offence, and the fittest season and manner of administering the reproof; the quality of the person, if he be my superior, that I may do it with reverence, rather exhorting and beseeching, than plainly rebuking; the temper of the offender, if he be of a fierce nature, that I may so manage my work with meekness, as, when I am endeavouring to heal his distemper, I may not increase it; the nature of the offence, if the sin be small, that I may not make it great by giving stronger medicines than the disease requires; the season of reproving, that I may not give open rebuke for private offences, but observe my Saviour's rule, "If thy brother offend thee, tell him his fault between him and thee." The presence of many may make him take up an unjust defence, who in private would have taken upon him a just shame. The open air makes sores to rankle; the more public rebukes are for magistrates and courts of justice to give. Possibly it may be my suspicion more than any real fault, as in the case of the blessed Virgin and Joseph, and then what wrong should I do him to accuse innocency before a multitude! The manner of delivering it, that I may give him his due praise, as well as his deserved reproof. This will somewhat allay his passion, and make my reproof the more prevalent. The iron, when heated red hot in the fire, is bent and beaten afterwards, without breaking, which way the smith pleaseth. When I have heated him hot with the fire of commendation, I may then beat upon him with reproof in greater hopes of success. I would desire courage also, that I may deal faithfully, and not skin over a wound that hath dead flesh at the bottom. Should I dally, I destroy the patient. If the offender be so bold as to dare God, why should I be so bashful as to fear him? Love, that he may discern my affection to his soul in my detestation of his sin. If he suspect me to bear ill-will in my heart, he will throw my potion in my face: what man will take physie from an enemy? Lord, shouldst thou suffer me to go on in sin, and not call me back, though by a severe admonition, it were a sign thou didst hate me. Thou didst never strike Ephraim worse than when thou didst forbear to strike at all, but saidst, "Ephraim is joined to idols; let him alone." Should I not seek to pluck my brother out of the fire of sin into which he is fallen, but suffer him to lie there, I hate him, and am in thine esteem a murderer. Oh, deliver me from such blood-guiltiness, Thou God of my salvation!

Let Thy good Spirit so strengthen and direct me whenever Thou callest me to this duty, that I may do it with zeal to Thine honour, not daring to jest with such an edged tool as sin is, and with love and wisdom, that if by any means I may bring back a wandering sheep to thy fold.

I wish that I may receive as well as do good by all my converses with those that are good. Christians are trees of righteousness, planted in God's vineyard, and it is my own fault if I gather not some good fruit from them. My God tells me, "The lips of the righteous feed many." If, then, I rise hungry from the table, it is a sign I am sullen, and will not eat. My Father delights to see his children distributing their spiritual food (as the disciples the loaves and fish to the multitude) amongst their brethren, till they all are filled. He hath acquainted me that it is an argument of wisdom to receive, and folly to refuse counsel: "Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning" (Prov. ix. 9). The holy apostle, though high in the school of Christ, and in the uppermost form, yet hoped to learn somewhat from those that were far meaner scholars. He writes to the Romans that he hopes to be filled with their company. They that are dwarfs in religion may do service to the tallest, if they be willing to accept it. A rush candle may give me some light, if I do not wilfully shut mine eyes; a brazen bell may call me to prayer as well as one of silver, if I do not stop mine ears. The smallest and meanest creatures were serviceable to the great God against the Egyptians; and shall my proud heart refuse the help of mean Christians against the enemies of my salvation? Did a damsel possessed with a devil bring her master much temporal gain, and may not a poor servant, filled with the Holy Spirit, bring me much spiritual gain? What, or who am I, that none must teach me but those that are eminent in grace and gifts? I am sure I have nothing that good is, but what I have received, and this pride of my heart is too great an evidence that I am but poor in holiness. Those branches that are fullest laden bend most downward. Those trees that abound in clusters of fruit, do not disdain to receive sap from the mean earth which every beast trampleth on. It is no wonder if a soul decline in strength, that refuseth its food because it is not brought by the steward, but by some inferior person of the family. If Satan can keep me in this proud humour, he doth not doubt but to keep me in a starving condition, and to hinder the efficacy of all means for my growth in grace. When this dropsy once seizeth upon my vitals, I may expect a consumption of my whole body. Lord, it were my duty to hear Thy voice, though it were through the mouth of a Balaam; thou hast sometimes conveyed the water of life through these pipes of lead, and sent considerable presents to thy chosen by contemptible messengers. Oh, suffer me not to be wise in mine own eyes, and

thereby to turn away mine ears from the words of them that are indued with spiritual wisdom; but cause me to hear counsel, and receive instruction, that I may be wise for my latter end.

I wish that I may be so much my own friend, as to esteem a bitter admonition better than the sweetest flattery, and never quarrel at any for waking me out of my spiritual lethargy. The world indeed is full of them that rage at such as would prevent their ruin, choosing rather to have their wounds fester, though they kill them, than be searched thoroughly to recover them. Their words to their neighbours are like the Jews to the prophets, "Prophecy not unto us right things, prophecy unto us smooth things, prophecy deceits" (Isa. 10). And their works are like theirs too; if a Stephen deal but faithfully with them, and tell them of their faults, they are presently cut to the heart, and gnash at him with their teeth; their bones are so out of order, that the smallest disturbance makes them fret and fume. Like owls, if any offer to lay hold on them, they soon make him feel their claws; rebuke a scorner and he will hate thee. But I have not so learned Christ. Though toads are no sooner touched but they swell, and are ready to spit out their poison in the face of him that handleth them, yet sheep will be felt and shorn, and suffer their sores to be dressed with patience. Though fools hate him that reproveth in the gate; yet, "rebuke a wise man, and he will love thee," saith God (Prov. ix. 8). Oh, that I might never be so void of love to my fallen brothers, as not to give him a serious reproof, nor so void of love to myself, as not to receive a serious reproof! The nipping frosts, though not so pleasant, are as profitable as the summer sunshine. I deceive myself if I judge no liquor wholesome but what is toothsome. There is no probable way of curing some diseases but by blisters, and cupping-glasses, and painful medicines. Is it not better for me to accept an admonition and amend, than to walk on in a wicked way to my destruction? Will it not be much easier for me to bear a rebuke given in love, and with meekness, from my fellow-creature, than to provoke the jealous God, with eyes full of fury, to take me by the throat, and ask me what I am doing; how I dare thus slight his laws, and contradict his will? Oh, how can my heart endure, or my hands be strong, in the day that he shall deal with me! Well might my God say, "He that hateth reproof is brutish." Lord, let me never be so much a beast, as to lie snoring in a nasty kennel of filth, and when any come to wake me, fly in their faces; but let me prefer a sharp admonition, before the smoothest deceits. When any praise me for the good in me, cause me to suspect myself; when any reprove me for the evil in me, let me accept it with thanks. Make me able to say, with that sweet singer of Israel, "Let the righteous smite me, it shall be a kindness; and let him reprove me, and it shall be an excellent oil, it shall not break my head."

## The Grievous Consequences of the Loss of Spiritual Comfort.

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

(Continued from page 205.)

11. *Hard thoughts of God*, and *jealous thoughts of Christ*, do often take occasion to arise from the want of comfort, especially if believers have remained long in that condition.

*Hard thoughts of God* proceed from their disconsolate hearts, such as, That He is so greatly incensed against them as to be implacable; that He hath so forsaken them as never any more to return; that He hath passed such a sentence of condemnation upon them as shall never be reversed; that He hath covered Himself with such a cloud in His anger as shall henceforth render it impossible for their prayer to pass through; that He hath forgotten to be gracious to them; that His mercy is clean gone for ever, and such like. When dejection and terror continue long, they obscure the mind and cause it to form and entertain gloomy, yea, monstrous apprehensions. Hence are these words of Job: "He performeth the thing that is appointed for me, and many such things are with Him. Therefore am I troubled at His presence when I consider I am afraid of Him. For God maketh my heart soft and the Almighty troubleth me, because I was not cut off before the darkness" (Job xxiii. 14-17).

*Jealous thoughts of Christ*, the glorious head and husband of believing souls, do likewise arise from the disconsolate heart. If souls have hard thoughts of God they will quickly entertain jealous thoughts of Christ Jesus. And if they but begin to suspect that Christ doth not love them, or that He is not faithful in performing His promises to them, they will be afraid to take His word and afraid to trust Him or to commit themselves and their salvation to Him. Christian, be continually on thy guard against unbelieving and suspicious thoughts of the love of Christ to thy soul. Trust firmly that He loveth thee and careth for thee, and that He will never leave thee nor forsake thee. Thy sensible comfort may leave thee but thy faithful Redeemer, the husband of thy soul, will never totally or finally forsake thee. He may indeed for a season "cause grief, but He will have compassion according to the multitude of His mercies" (Lam. iii. 32). Say not then, when He hideth His face from thee, "He hath utterly forsaken me," but rather, in the exercise of unsuspecting confidence in Him and in His love to thee, say, "He will turn again; He will have compassion upon me; He will subdue my iniquities, and will cast all my sins into the depths of the sea" (Mic. vii. 19). O guard against jealous thoughts of thy infinitely faithful Redeemer. Do not suspect Him without ground. The moment thou art jealous of His love to thee thou sinnest against Him without a cause. The Lord Jesus at no time so conducts Himself in His ways of grace and providence toward thee as to give thee the smallest cause to suspect His faithfulness (Lam. iii. 23). And if thou



wouldst never suspect His kindness and faithfulness to thy soul, till thou had a cause, it is all that He would desire. Remember that to be jealous of the holy Jesus is to sin not only against Him but against thyself. "Jealousy is the rage of a man" (Prov. vi. 34), and "it is cruel or hard as the grave" (Song. viii. 6). It will disquiet and torture thy soul: it will waste thy spirits, and prey upon thee like the grave. Thou indeed hast been unfaithful, very unfaithful, to the Lord Jesus, but this, though a ground of deep humiliation, yet is no ground at all for suspecting *His* faithfulness to His own promise, upon which He hath caused thee to hope (Ps. exix. 49).

12. Another consequence of their loss of spiritual consolation is their being usually so discomposed and dispirited thereby as to become at the time *unfit for the spiritual performance of their duty*. This will more especially be the case with them if, as is too common, they in their disconsolate condition, forbear to trust in the Saviour for present and eternal salvation. Though their obedience is not accepted on account of their faith, yet it is spiritually good and acceptable, in proportion to the strength and the frequency of their actings of faith. If, then, they cease for a season to act faith, they, in the same proportion, cease for that time to perform spiritual and acceptable obedience to the Lord, for "without faith it is impossible to please Him" (Heb. xi. 6). It is not sufficient, in order to acceptable obedience, that Christians have faith in principle, and even in habit: they must likewise have it in exercise; and that even when they walk in darkness and have no light of sensible comfort (Isa. l. 10). But if, in the darkness of spiritual trouble, they forbear for a season to trust in the Lord Jesus for complete salvation to themselves in particular, that trouble will so disquiet and dispirit them as to disqualify them either for doing or for suffering, according to the will of God. "I am," saith Heman, "as a man that hath no strength" (Ps. lxxxviii. 4). Nay, it hath made some of them even think that it is to no purpose for *them* to endeavour spiritually to perform any duty. Indeed, their souls, when in that doleful condition, are commonly so much occupied with the fear of eternal wrath that sin *as* sin, and duty *as* duty, are but little considered by them. Moreover, that conscience by which they judge themselves to be still under the guilt of all their sins is in the Scripture called "*an evil conscience*" (Heb. x. 22), a conscience which the blood of Christ must purge from dead works in order to their being capacitated to serve the living God (Heb. ix. 14). Love, which is the fulfilling of the law and the end of the commandment, must arise out of a *good* conscience as well as out of a pure heart (I Tim. i. 5). That evil or guilty conscience, by which disquieted Christians judge that the Lord is still their enemy, because of their sins, doth greatly strengthen the remaining enmity of their hearts against Him; and so it indisposes them for affectionate and filial obedience to Him. For in proportion as they decline in their love to Him they are hardly drawn to Him in

any spiritual service, and easily drawn from Him: they come slowly and depart readily; they approach with reluctance; and while they stand before Him, it is with hesitation and dislike.

Besides, as spiritual joy raises and invigorates the spirit, so carnal and legal sorrow depresses and enfeebles it. All sorrow, except godly sorrow, lies like lead on the heart, cold and heavy, and presses it still downward. It likewise makes the soul contract itself or shrink from that spiritual intercourse with God in Christ which it ought, eagerly and incessantly, to pursue. Under the pressure of sadness, especially when it is accompanied with terror, believers themselves find no heart to pray and no life in praying. They bow their knees; they sigh and cry, but the Lord seemeth not to regard them, nor to return answers of peace to their prayers. Their thoughts are, for the most part, in a continual tumult; and so, in all their efforts to pray, wandering and perplexing thoughts do sadly prevail against them. Their sadness greatly abates their vigour of spirit and destroys their freedom of speech: it dampeth also their faith, and hope, and love; and so it mars their prayers as well as all their other spiritual exercises. Finding that they are still as perplexed and as disconsolate after prayer as before it, and fearing that their prayer is an abomination to the Lord, they are almost at the point of giving it over. They are troubled when they do not pray, and when they would pray they find that they cannot. Sometimes, when the trouble of their mind becomes great and violent, it suppresses their words and can itself find no vent. "I am so troubled," says Asaph, "that I cannot speak" (Ps. lxxvii. 4). The waters of their trouble and anguish do so drown their cries that they either cannot pray at all or can find no liberty, no pleasure, no relief in their prayers.

13. Lastly, the joint effect of those consequences above-mentioned frequently is that *the natural spirits begin to be disordered and dejected*. Trouble of mind, especially when it is great, or of long continuance, commonly produces this effect. Such is the nature of the union between the soul and the body that there is almost never any vigorous exercise of any of the affections or passions of the soul without some corresponding effect thereby produced on the motion of the fluids, and especially of the natural spirits of the body. The motion of the animal spirits is thereby altered, whence often arises some bodily sensation, especially about the heart and other parts essential to life, which are the fountains of these fluids. So much is the body subjected to the soul, and so much do the spirits of the body depend on the affections of the soul, that the exercise of any one of the affections has a direct tendency to produce some sensible effect on the body; and if the exercise of any of them be great or violent it will produce an effect proportionably great and violent. Accordingly, the holy Psalmist, expressing his vehement desire of communion with God in public ordinances, says, "My soul thirsteth for Thee, my *flesh* longeth for Thee" (Ps. lxxiii. 1).

And again, "My heart and my *flesh* cry out for the living God" (Ps. lxxxiv. 2). Now the affections of grief and fear do, in proportion to the degree of their exercise, contract the natural spirits and render their motions feeble and slow. The consequence is that the vigour of the body commonly declines: its motions become sluggish. The lamp of life burns dimly. The countenance grows dejected; the complexion waxes pale; and no liveliness nor activity seems to remain. Hence are these complaints in Scripture, "On my eyelids is the shadow of death" (Job xvi. 16). "I am become like dust and ashes" (Job. xxx. 19). "My moisture is turned into the drought of summer" (Ps. xxxii. 4). "There is no soundness in my flesh because of Thine anger" (Ps. xxxviii. 3). "I am become like a bottle in the smoke" (Ps. cxix. 83). "My soul is full of troubles and my life draweth nigh unto the grave" (Ps. lxxxviii. 3). As the motion of the spirits of the body is retarded and altered by the influence of the grief and fear of the soul, so this alteration, especially if it continue for a considerable time, will at length produce that disorder which is called *melancholy*. Though melancholy, which is indeed a distemper of the body, is totally distinct from trouble of mind, strictly so-called, yet the former often proceeds from, and is increased by, the latter; and the latter, again, is reciprocally augmented and often prolonged by the former. For as the soul cannot but feel with the body in its pain, so the body cannot be exempted from sharing with the soul in its trouble.

(*To be continued.*)

### Be Courteous.

(Extract from the writings of GEORGE SWINNOCK, Puritan Divine.)

(*Continued from page 213.*)

I wish that I may be courteous, as well as righteous, towards all with whom I converse. Humanity is a debt which I owe to all mankind; why should I therefore, as some proud men, dam up and contract my civility into so narrow a compass that it shall swell into flattery towards my superiors and not suffer one drop to descend towards inferiors! I would not, as formalists in fashion of habits or outward vesture, discover the lightness of a carnal mind; nor like hypocrites, by composed actions or artificial gesture, manifest the looseness of a frothy spirit; but as a prudent yet serious Christian be so affable in my carriage that I may be the more acceptable in my counsel for the good of others' souls. Humanity doth cast a lustre to attract the eyes and hearts of others. Courtesy is commendable and an adorning adjunct to sanctity. Holiness is honoured by the attendance of this handmaid. Grace is rendered more lovely when it is accompanied with a kind nature. It is pity that jewel should not ever be in this soft velvet cabinet. One end of my trading must be to commend to others

the excellency of spiritual wares and to encourage them to buy the truth; but if my behaviour be morose and unkind, I shall fright men from being my customers, and inflict on myself part of Nebuchadnezzar's penalty—separate myself from amongst men by forcing them to withdraw from me. If my language be fierce, and my looks frowning, I may deter men from my company, but shall never allure them to Christ. Where the carriage is sour and pouting, the counsel will never be sweet and prevalent. Oh, that I might never disadvantage religion by any rugged disposition, but by the kindness of my nature may do a real kindness to grace, and become all things to all men, if by any means I might save some. Yet I would not be so courteous to others as to be discourteous to myself; I mean, be so courteous to sinners as to comply with them in their sins. It is far better that the world should count me uncivil than the Lord should esteem me ungodly. Let me be an enemy to their corruptions when I show myself most friendly to their persons, and never be so much a courtier as to forget that I am a Christian. Lord, who hast commanded thy people to be kindly affected one towards another, teach me to show the true affection of my heart in the kindness of my tongue and hand. Courtesy is as salt, and drieth up these ill-humours which are distasteful to others, and will make my counsel the more savoury. Thine angels themselves used salutations in their occasional converses with mortals. Give me to do thy will on earth, as it is done by those noble courtiers in heaven; for I believe that they were in heaven when they were discoursing with thy chosen on earth. Grant me so much gracious good manners as by my prayers to send the next man I meet, even all I deal with, to thee. Let me bestow the alms of some hearty ejaculation, as well as the outward expressions of *the Lord be with you*, upon them. Yea, let me, for Thy sake, be kind and gentle to all men, that I may draw them to Thyself: yet suffer me not to be so friendly in my words as to have fellowship with any in their wickedness, but help me to dispense even my civilities by a standard measure lest what I intend as shy net to take other souls prove Satan's trap to catch mine.

I wish that I may be both so just as not to offer injuries to others, and also so meek as to suffer with patience what others offer to me. The world will never leave its old haunt of persecuting them that are holy: it is natural for wolves to hate and devour sheep. If I were of the world I should be one of its darlings, for the world loveth its own. My God hath called me from it, and chosen me out of it, therefore it hates me. I need not marvel at its malice, when it did spit its venom at the author of its being, and took away life from him who gave life to it. The servant is not above his master, nor must the disciple look to fare better than his Lord. If the soft pillow of meekness be not laid on my back, I shall never bear the burdens of their calumnies and cruelties with the least comfort; what pain doth such vinegar cause when it meets with the raw wound of an impatient

spirit! The more mad and the world is, the more meek I had need to be, if I would enjoy myself; besides, there may be fallings out amongst the best friends. Good men are not all of the same stature, nor all of the same temper; some are like broken bones—if but touched they fret and fling. How full are some of jealousies and suspicions which would soon be increased by my passions; and that spark which might be extinguished by my lenity, is blown into a flame by my fury. Some are sickly and in constant pain, others are under some smarting providence; some offend me upon mistake, and though others should do it out of malice, yet even they also call for my pity more than my passion. The best have need of pardon from man as well as God, and shall I, who want it more than others, not allow it to others? Alas! what harm do I get by others' heats? The air when beaten is not injured, no, not so much as divided, but returns to its place and becomes thicker than before. The sharpest words cannot wound me if I do not put my hand to the weapon. All those tongue-squibs of reproach which the malevolent world throw at me will go out alone and die of themselves if I do not revive them. My well-grounded patience will, as a walking-staff, preserve me from many a fall whilst I travel in rugged ways.

The distracted world, indeed, judgeth him the bravest fellow that will not pocket up the least affronts; but the wisest man that ever was, nay, the only wise God, tells me, "The patient in spirit is better than the proud in spirit" (Eccles. vii. 3). O my soul, whom wilt thou believe—the world that long since hath lost its wits and must ere long, for its frenzy, be fettered with the chains of everlasting darkness in the bridewell of the bottomless pit, or that God to whom angels themselves are comparative fools? (Job iv. 18). Oh, be not hasty to be angry! for anger resteth in the bosom of fools (Eccles. vii. 4). What a fool art thou to break thy own bones to give another a smart blow! A furious man is like Tamar who, to be revenged of her father-in-law, defiled him and herself with incest. Revenge is a thief that steals away a man's estate from the lawyers. It is of the nature of the viper, and eats out the bowels of that wealth which gave it birth. What a fool am I to defame myself! That rancour and spleen which I spit at others is like his that spits against the wind, driven back into my own face, to the besmearing of my credit amongst all that are judicious. What a fool am I to destroy my own grace, my own peace! What flowers of holiness will grow where such locusts abound? What fruits of righteousness can thrive in such a scorching climate? What good work can be done within-doors if the house be in a flame? How unfit is a man in a passion to go to God in prayer? Surely no more than a person that comes reeking and sooted from a kiln is for the presence of his prince. I must not expect to meet God in a duty if my spirit be in a fury. A righteous man fallen down before the wicked is like a troubled fountain (Prov. xxv. 26). I seldom fall down more foully before wicked men than when I render reviling

for reviling, and revenge for revenge; but then how unfit am I to fall down in holy duties before my God, for I am as a troubled fountain; and if men will not drink of the water of a fountain, though in itself pure and wholesome, when it is troubled and muddy, can I think that my God will drink of that vessel that runs thick. Oh, that I might never, because others are my enemies in defaming me, become my own enemy in defiling my own soul and hindering it of that comfort which it might have in divine communion. Lord, who art the God of peace, let me be known to be one of thine by being a son of peace; enable me to pass on, like a wise traveller, in the way of thy commandments, and not to be stirred at the barking of those dogs that pursue me with open mouth. My confident neglect will soonest make them quiet; let me never break the peace but in the quarrel of truth. Give me, for peace sake, sometimes to part with my right, but never with my righteousness. Let the same mind be in me which was in Christ Jesus; teach me from him to be meek and lowly in heart, and yet to be eaten up with the zeal of thy house. Make me willing to suffer, but not to have thy name suffer. Grant me to follow peace with all men and holiness. Oh, bestow on me that wisdom from above which is first pure then peaceable, gentle, and, though hardly provoked, yet easy to be entreated.

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### **The late Mrs. Alexander Campbell, Knockbreck, Skye.**

"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." We are often brought face to face with this solemn truth in connection with the removal from time to eternity of those who, by their walk and conversation, were witnesses on the side of Christ and against sin in our congregations, and are deeply conscious of the great blank which each of them leave behind them when they are taken away. This was true of the subject of this sketch, whom the writer remembers as Miss Mary Macleod, in Glasgow, in the fast receding past, during the ministry of the late Rev. Neil Cameron. Though, in common with the rest of Adam's fallen race, she was born into this world a child of wrath, yet at the time we knew her she was attentive on the means of grace, and years afterwards loved to speak of that time in a way that caused one to conclude that her soul was nourished under the faithful preaching of that eminent servant of Christ. What she heard on Sabbath and week-days sent her to her Bible, and to her knees in secret, and the fruit that followed was that she was enabled to entertain a good hope through grace. She was not ignorant of the devices of Satan, and we believe that his temptations and a deep consciousness of her own sinfulness kept her back from making a public profession at the time. After being married her home was in Waternish, where she was a great support

to the Cause of Christ there. On many an occasion the present minister of the congregation felt that he was much the better of her presence and her prayers.

In 1944 she came before the Kirk Session, and her knowledge and experience, together with her consistent walk, was such that there was no difficulty in admitting her as a member in full communion. It was the beginning of a period when the religious profession of members in our congregation was put to a very severe test. While the whole congregation was attacked, by holding out to them that the Church had departed from its Constitution, a special effort was made to win over the members, and those who were not making a public profession but who manifested a warm side to the Cause of Christ, to believe this falsehood. Such was the vehemency and subtlety of these attacks that she confessed to us more than once that it was the Lord Himself who kept her steadfast. In being kept, she had to part with others who were making a public profession. It was a real trial to her in various ways, and we well remember meeting her at the time, when with real concern, she expressed the fear that owing to the fewness of those who adhered to the Church in Waternish, we would not be able to keep public services there, and especially, seeing that men who made loud proclamations about having lacerated consciences over the Church's departure from the Constitution, took illegal possession of the Church building there, for which they had not the least vestige of a title. We also remember the relief of mind, expressed in her countenance, when we assured her that, as far as the Lord would enable us, we would have public worship in Waternish for the faithful remnant who adhered to the Church. This we have been enabled to do to the present in spite of the prophesying of men who seem to have derived their inspiration from the same source as Sanballat and Tobiah (Nehemiah iv. 1-3).

These services were a joy to Mrs. Campbell's heart as she expressed to us on several occasions. She also had another joy. When we were worshipping in the Church it was not easy for her to go home between the services and had to accept the hospitality of those who were nearer the Church. She ardently desired to give others the same hospitality, and when of necessity we had to worship in the School-house near her home, that desire was gratified, and her ungrudging hospitality was experienced by us and others. It was a real pleasure to sit with her for a short while between the services on Sabbath afternoons for, though she would be the last to speak about herself, yet one could from the drift of her conversation detect her inward experiences and see clearly that she was no stranger to the devices of Satan or to the sweet consolations of the Gospel of Jesus Christ.

The end came suddenly. On Saturday morning, 12th April, 1952, we got a message that she had passed away the previous evening and immediately called on the bereaved family. We learned from her

husband that she had been unwell for a day or two, but on the day she died she had been feeling better, was up and attending to household duties. In the evening she sat at the fire for a while, reading the *Free Presbyterian Magazine*. After some time her husband, who was alone with her, noticed her putting the Magazine on a table beside her and putting her glasses on top of it. She then leaned back in the chair on which she was sitting, and without a moan or a struggle she entered into the presence of her Lord, there to experience His fellowship world without end. The Cause of Christ in Waternish is much the poorer by her removal but the Lord does all things well.

On the following Tuesday we committed all that was mortal of her to the dust in Trumpan graveyard there to await the coming of the Lord Jesus to give the bodies of His saints a glorious resurrection.—*J. Colquhoun.*

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### **The late Mrs. Neil Montgomery, Vatten, Skye.**

The subject of this sketch, who was born in Roag, a crofting township near Dunvegan, was well known to Free Presbyterians, far and near, who attended the Communion services at Vatten. She had evidently been well taught in her youth, and that teaching stood her in good stead in after years. She told us that she had been repeatedly tempted to go to dances with other young women, but that she could not do so owing to the restraining influence of the Bible and what she had been taught as a young girl. This is a lesson to parents in regard to the bringing up of their children, and they would do well to give ear to the Scripture injunction, "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. xxii. 6).

In the case of Mrs. Montgomery the seed thus sown was like the natural seed sown in the ground which is for many days hid under the clods, yet in due time it begins to appear, "first the blade, then the ear, after that the full corn in the ear." Where the Word of God, accompanied by the power of the Holy Spirit, finds a place in the heart it begins to bring forth fruit, making those in whose hearts it is sown, living epistles "known and read of all men." In early womanhood she was married to Mr. Neil Montgomery, and they set up house in Vatten. From the time of their marriage they had an open house for the Lord's people, and especially for those gathering to the Communion at Vatten, and there are many now in glory who experienced their kindness and who held sweet fellowship with each other under their hospitable roof. In her last days she would often refer to those who spent the Communion season with them in their early married life, and who were now gone home. That they were not a small company can be understood from the fact that during the Communion days she, her husband and family slept in an out-house while their dwelling-house was left to the strangers.



Though from the time she came to reside in Vatten everyone who knew her gave her the place of a God-fearing woman, yet it was not till August, 1947, that she came before the Kirk Session in order to be admitted to the Lord's Table for the first time. As a background to this delay there is wellnigh a lifetime of struggle with temptation—the tempter working on her fear that if she would take this solemn step she would bring a reproach upon the Cause of Christ. Though, in one way, she was losing much by delaying to witness publicly on the side of Christ, yet in another way she was gaining, for it caused her many an errand to a Throne of Grace. We noticed that every Communion at which none came forward for the first time was a sad time with her, and also that those Communions when some came forward was a time of temptation for her, for while she rejoiced that someone was given strength to profess Christ, the fact that she did not get that strength herself made her fear that she was a castaway. The time of her deliverance from this weakness, however, came. She appeared before the Kirk Session and was joyfully received by them. After being received by the Kirk Session it is very evident that in the short distance between the Church and her own home, the tempter set on her again, for on entering into the house she met one whom we believe is now in glory with her, and from whom we had the incident, she rushed into her arms and said, “I wonder if I have done right after all.” That she had done right no one but herself would question, and the harmony between her walk and her profession pointed clearly to the genuineness of that profession.

During the Second World War, in common with many other mothers, she had a time of great trial and anxiety. Their six sons were in the services and her concern for their temporal and spiritual welfare caused her to be a constant pleader at a Throne of Grace. That was her only resort in all her trials and she learned to value it highly. The Lord answered her prayers and they all came home, through many dangers seen and unseen, without a scratch. This afforded her matter for praise as long as she was in this world.

Her life as a public witness on the side of Christ, however, was not destined to be long. A form of rheumatism set in which left her so crippled that she was not able to walk the short distance between the house and the Church. This was a great trial for her, for she could say with the Psalmist, “Lord, I have loved the habitation of Thy house, and the place where thine honour dwelleth.” Though she could not be present as far as her body was concerned, yet her mind was there, and she made a point of knowing from those who had been present what the subject of discourse was. Often, when staying at her house between the services, we gave her a summary of the morning discourse, for which she seemed truly grateful. Some time before she was taken away, she so far recovered as to be able to go to Church occasionally when the weather was favourable.

The end came suddenly. On Sabbath, 18th May, 1952, a little more than a month after Mrs. Campbell, Waternish, was taken away, on coming out of Church we were told that she had passed away on the Saturday. The cause of death was thrombosis. For her it was not death. It was a translation from a life of grace to a life of glory, and an entrance into the fulness of that joy unspeakable and full of glory which is the portion of all who truly follow Christ in this world. She left a sorrowing husband, six sons and two daughters, one of whom, the wife of the Rev. Donald Campbell, Edinburgh, has been taken away since. May the Lord raise up other witnesses in place of those whom He has taken away.—*J. Colquhoun.*

### Searmonan.

Leis an URR. TEARLACH C. MAC AN TOISICH, D.D.

#### SEARMON I.

*"Oir cha'n iad mo smuainte-sa 'ur smuainte-se, ni mò is iad 'ur slighean-se, mo shlighean-sa, deir an Tighearn'. Oir mar a tha na neamhan àrd seach an talamh, mar sin tha mo shlighean-sa àrd seach 'ur slighean-se, agus mo smuainte-sa seach 'ur smuainte-se"* (Isaiah lv. 8, 9).

Tha na briathran so a deanamh gnothuich ri slighibh Dhé ann an obair na saorsa. Tha na briathran gu'n teagamh fìor anns an t-seadh is farsuinn; tha uile shlighibh agus smuaintean Dhé gu neo-chriachnach ni's àirde na ar shlighean agus ar smuaintean-ne; ach an so, tha iad gu sònraicht' air an co-chur ri maitheanas. Tha anns an rann a tha dol air thoiseach, àithne ghràs-mhor, "Tréigeadh an t-aingidh a shlighe, agus an duine eucorach a smuaintean; agus pilleadh e ris an Tighearn", agus nochdaidh e tròcair dha; agus ri ar Dia-ne, oir bheir e maitheanas gu pailt." Ach tha an dearbhadh so air tròcair agus air maitheanas, a tha cho ullamh air fàilte a chur air a pheacach, air bhi do'n mhaith-eanas so, ann fein, na ni cho iongantach, agus cho calg-dhireach an aghaidh gach uile mhothachadh air cionta, a treorachadh a pheacaich, a thaair a dhusgadh, gu sùil a bhi aige ris, tha an Tighearn', gu bhi ga mhisneachadh gus an fhìrinn a ghabhail, a leantuinn a chuiridh leis na briathran, "Oir cha'n iad mo smuainte-sa 'ur smuainte-se, ni mo is iad 'ur slighean-se, mo shlighean-sa."

Faodaidh cuid a bhi smuainteachadh nach eil ni ann an so a tha duilich a ghabhail a stigh agus nach eil fìrinn ann is furasda a ghabhail rithe na gu'm bheil an Tighearn' grasmhor. Chreid iad a ghnath an an tròcair Dhé; tha dòchas aca innte mar an ceudna, agus tha iad a faotainn na cùis taitneach e bhi mar sin. Ach ciod e bonn diomhair na furasdachd sin leis am bheil iad a ereidsinn na fìrinn mhòr so? Is e nach d'fhairich iad riamh lot na gath a pheacaidh; cha robh iad

riamh air an toirt mar chiontaich, air an dìteadh gu ceart, air beul-thaobh Dhé. Agus ciod a dh'fheumar smuainteachadh mu'n creidimh ann am maitheanas Dhé? Gur e th'ann uile ach aislig. The iad ag earbsa ann an tròcair aig nach eil bith—tròcair nach toir ga'n ionnsuidh fìor mhillseachd a nis, agus air a cheann mu dheireadh a dh'fhàgas iad na'n creich gun chuideachadh agus rùisgte do cheartas a tha air faotainn tàmailte. Ma gheibheadh-mid a nach fìor chreidmheach ann an tròcair Dhé, feumaidh sinn a dhol, cha'n ann a dh'ionnsuidh na muinntir aig am bheil an cridhe slàn, a labhras gu neo-fhaireachail, agus uime sin dha nach aithne ciod e th'ann, ach a dh'ionnsuidh a chismhaoir bhochd a tha gladhach a mach, "Dhia dean tròcair orm a tha am pheacach." Is e esan a dh'fhairich lot a pheacaidh, a tha cluinntinn an lagha a cur an céill, "An t-anam a chiontaicheas gheibh e bàs," agus tha choguis a cur a seula ri a dhìteadh. Tha e cluinntinn a pheacaidhean a gladhach gu h-àrd air son dioghaltas. The e faicinn uile bhuadhan Dhé—a naomhachd, a cheartas, agus fhìrinn—ag agradh a pheanas. An sin tha beanntaibh ag eirigh eadar e agus an tròcair a thuair e aig aon am cho furasda a chreidsinn ann. Tha e'g amhare a stigh, agus cha'n fhaic e aobhar air bith air son gu'm bitheadh dàil air a chur ann an dioghaltas; tha e'g amhare os a cheann, agus cha'n eil e faicinn ach aon neul-tàirneanaich de fheirg. Ciod is urrainn e ràdh ach, "Is ceart thu, a Thighearn', eadhon ged a chuireadh tu as dhomh." Am feadh a tha e's an t-suidheachadh gun chuideachadh so, agus, a reir fhaireachadh fein, 's an t-suidheachadh gu'n dòchas so, tha'n guth caol ciunn bho bheinn Shion ag ràdh, "Pill ris an Tighearn', agus bithidh e tròcaireach dhuit." Cha b'ìoghnadh ged a bhitheadh e eucomasach dha an fhìrinn bheannaicht' so a ghabhail. "Tròcair, tròcair air mo shon-sa," tha e'g gladhach; "ni-headh, cha'n urrainn sin a bhi." Agus is fìrinn shòlaimte agus thiamhaidh a th'ann gu'm bheil a comasach, mar so, còmhraidh a dheanamh ri ceartas Dhé, agus a bhi air chrith fa chomhair, gu'n ruigheachd air beachd air a thròcair, a tha'g ioraslachadh an anama agus a ghiulain sìth dha ionnsuidh. Gu'n cheisd, as eugmhais obair an Spioraid Naoimh, ann a bhi toirt dha suilean a chreidimh, cha b'urraim e gu bràth fhaicinn. Ni h-eadh, eadhon leis an fhradhare spioradail so, feumaidh an fhìrinn a bhi air a toirt dlùth dha leis an Focal, gu bhi deanamh comasach do chreidimh bochd crìtheanach a breith-nachadh; agus is ann air son so a tha Dia ag ràdh, "Cha'n iad mo smuainte-sa 'ur smuainte-se, ni mo is iad 'ur shlighean-se, mo shlighean-sa." Is ann mar gu'n abradh e, "Na'm bitheadh mo smuainte-sa mar bhuir smuainte-se, bu diamhain da-rìreadh a bhitheadh gach suil ri maitheanas; ach tha mo smuainte-sa gu neo-chrìochnach os ceann bhuir smuainte-se; uime sin pillibh riumsa agus bithidh mi tròcaireach."

(*R'a leantunn.*)

## Notes and Comments.

### Strange Reason for Tell Scotland Movement Failure.

At a Presbytery meeting of the Church of Scotland, at Turiff, the Rev. P. C. MacQuoid stated that he doubted if the missionaries of the "Tell Scotland" movement were successful with their message in the rural areas. He suggested it was because "ministers were hanging on far too often to the dignified and sacrosanct language of the Authorised Version" of the Bible. We may report that this certainly was not the reason in one town in the North of Scotland where the "Tell Scotland" movement operated, when a vicar from London was invited to speak on "Healing Down Through the Ages," and gave a harangue on the use of salt, holy water, the confessional, and the exorcising of devils, etc., dressed in all the "priestly" garments of a high Anglican clergyman. We still believe that any blessing following upon the preaching of the doctrines of the Gospel, whether the actual words of the Authorised Version are strictly adhered to or not, is secured only by the accompanying power of the Holy Spirit.

### European Assembly and Religious Persecution.

During last September the 15 Nation European Assembly, at which there were, as usual, representatives from this country, met on the Continent. The Assembly denounced religious persecution in Communist countries. So far so good, then it expressed indignation that "human rights and liberties have been violated and denied." But from reports it was left to two delegates, one from West Germany and the other from Belgium, to expose and condemn religious persecution in Spain. This referred, of course, to the persecution by the Roman Catholic Church of those outside that Church in Spain. And so we see in such an Assembly denunciation not only of Communism but also of Roman Catholicism. This is as it ought to be.

### Private Administration of the Lord's Supper.

A short time ago the Elgin Presbytery of the Church of Scotland agreed to overture the General Assembly to repeal an Act of 1690 which prohibits the administration of the Lord's Supper to sick persons in their own homes, etc. This Act was passed in days long ago when the Church in Scotland was cleansing out Episcopacy. The private administration of the Lord's Supper is inconsistent with the example of Christ in the instituting of this ordinance while His immediate disciples were with Him, entering into fellowship with Him and with one another at the one table. This ordinance is referred to in Scripture as follows: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. x. 16). There is in the case of worthy receivers union to and communion with the Lord Jesus, and also communion with each other as members of one body in the proper observance of this ordinance. The *Confession of*

*Faith* forbids the private administration of this sacrament. As to the distribution of the elements of bread and wine, it states both are to be given to communicants, "but to none who are not then present in the congregation" (chap. xxix., Section 3). And in Section 4 the receiving of this sacrament alone by (or from) a priest or any other is declared to be "contrary to the nature of this sacrament and to the institution of Christ." For all this and the Act referred to, the Lord's Supper is being administered by some clergymen in the Church of Scotland other than in the usual manner, publicly. The Romish priest administers the unauthorised rite of "extreme unction" to the dying, and supposed Presbyterian clergy wish to administer the sacrament of the Lord's Supper to the sick upon their beds. We refrain from following this out, but we do know that, as to another "harmless" Christian practice, prayers at the grave, they now include petitions for the dead in the ordinary practice of some ministers of the Church of Scotland. And it is just as likely that the Lord's Supper, privately administered to sick individuals, can degenerate into something like the Romish Mass or extreme unction.

#### **Arabians Forbidden Christian Education.**

The King of Arabia, King Saud, has issued a royal decree forbidding his subjects throughout the world to have their children educated in Christian schools. This was made known in October. The decree is aimed at "safeguarding the children's religion and their adherence to the ethics of Islam." It is also revealed that contravention of King Saud's command will be punishable by loss of nationality, and in the case of government servants, by dismissal from the service. And so the ethics of Islam (i.e. the Mahommedan religion) apparently permit King Saud to become a modern Nebuchadnezzar. At anyrate, any real fellowship with Christian instruction exposes the Arabian to persecution of a very severe type. This King will, of course, be cognisant of the fact that any British subject who may be allured and deceived by one or other of the Eastern pagan cults, is not persecuted and penalised personally by the British Government on that account. Christian ethics would not permit of such procedure as persecution. We here refer not to Roman Catholic moral principles, but to those of the Christian and Protestant Church in this land and elsewhere. Certain activities in India, Ceylon, and now in Arabia, have recently indicated a new and determined effort on the part of pagan religionists to oppose and frustrate the influence of Christian missionaries and of Christian doctrine in their respective countries. Surely the god of this world, that old serpent, the devil and satan, is getting afraid of certain trends which may be operating against his hold upon many millions of poor sinners, sitting in darkness and the shadow of death, in India and other pagan lands. It is not altogether a discouraging sign when Satan is roused against Christ and His Truth.

**A Desire for Bishops in Scotland.**

The Church of Scotland needs "something like bishops" to take over some of the work of ministers. So said the Rev. Dr. E. D. Jarvis, Moderator of the General Assembly of the Church of Scotland, recently. We are getting a good deal of this kind of propaganda in Scotland to-day from so-called Presbyterians. One of the reasons is not far to seek. "Delegates appointed by the Archbishop of Canterbury in accordance with Resolutions passed by the Convocations of Canterbury and York have held the first of a new series of Conversations with delegates appointed by authority of the General Assembly of the Church of Scotland at New College, Edinburgh. Appointed representatives of the Episcopal Church in Scotland and of the Presbyterian Church of England attended also as full members of the Conference, which lasted from Wednesday, September 29, to Friday, October 1." The Church of Scotland is thus officially, with a few dissentients, going strongly out for collaboration with the Church of England with its Episcopal forms of government, etc. The evangelicals in the Church of England are not the object of their collaboration. In the light of all this how deplorable it is that some ministers of the Free Church of Scotland are prepared to hold services in the Church of Scotland, which is modernistic and veering away from Presbyterianism as to the practices thereof. Surely it is common knowledge that the Church of England is full of Anglo-Catholics, with their eye on reunion with the See of Rome. God-fearing and enlightened Presbyterians in Scotland are surely obliged to stand firm and aloof from all such entanglements. And, by the way, Dr. Jarvis craves for bishops in Scotland. Does he not know that there is a great deal of confusion in the machinery of ecclesiastical government of the Church of England at the present time? This is not for lack of bishops.

**Midnight Mass from Paris.**

Television viewers in this Protestant nation may have in their programme on Christmas Eve, as it is called, a transmission of midnight Romish mass from Notre Dame R.C. Cathedral in Paris. Plans for such an idolatrous transmission have been discussed in London during October by the European Broadcasting Union on which the British Broadcasting Corporation is represented. Commenting on this proposal, a correspondent in a religious paper says, "It seems to me outrageous, to say the least of it, to televise a service in this country which is 'a blasphemous fable and dangerous deceit.' Moreover, it is disloyal to H.M. the Queen to televise a service which is contrary to the religion which she promised at her Coronation to defend."

**Ex-Priest and Preaching the Truth.**

At the recent annual meeting of the Protestant Alliance in London, the Rev. Mariano Rughi, an ex-priest of the Church of Rome, addressed the meeting. The following is a report of his address which appeared in the *English Churchman* of 8th October, 1954, viz:—Quoting from Galatians i, he emphasised its application to the Protestant message: "For do I now persuade men or God? Or do I seek to please men? for if I yet pleased men I should not be the servant of Christ." St. Paul's first loyalty was always Christ. Popularity did not count; he was very unpopular: they called him bigoted. To-day our chief concern is the lack of concern amongst Christians of the way the Roman Catholic Church is working in this country, said Mr. Rughi. So many thousands of people are in absolute ignorance about the Roman Catholic system. The clergy so often do not preach Protestantism. Over and over again I am told you must preach love. They preach love, I fear, at the expense of truth. I reply, preach the truth in love, but preach truth. Let us preach the Gospel but we must also denounce the errors of the Roman Catholic system. When we do this we are accused of being aggressive. Well, that is a compliment. The Gospel is aggressive. Have we forgotten that this is a war and we have a sword? We must be frank and bold pronouncing God's salvation and denouncing all error.

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**Church Notes.****Communions.**

*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, Seourie 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 Beaul; 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 fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

**Special Notice.**

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 for 1955.

**Northern Presbytery Protest against Roman Catholic Propaganda.**

"The Northern Presbytery of the Free Presbyterian Church of Scotland, met at Dingwall on the second day of November, 1954, solemnly express their rightful indignation respecting the action of the British Broadcasting Corporation in propagating through their news broadcasts on 1st November, 1954, the account of a ceremony at St. Peter's, Rome, presided over by the Pope, in which the Pope was said to have crowned the Virgin Mary symbolically as the Queen of Heaven and to have referred to her as the Mother of God; the Roman Catholic Church having appointed the year 1954 as a Marian Year for special adoration of Mary.

"The worship of Mary being idolatry of the most deliberate type, the Presbytery further protest against, and express abhorrence of, such unscriptural, idolatrous, and anti-Christian practices in themselves; and also their being made prominent news matter by the B.B.C. throughout this professed Protestant nation.

"This Protest to be forwarded to the Governors of the B.B.C., London, and to the Home Secretary, by the Clerk of the Presbytery."

A. F. MACKAY, *Clerk, Northern Presbytery.*

**Magazine Printers' Change of Name and Address.**

As from 28th November, 1954, the name, address and telephone number of the firm are changed to N. Adshead & Son, Ltd., 13 Dundas Place, Glasgow, C.1. Telephone: Douglas 0702.



### Acknowledgment of Donations.

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

*Sustentation Fund.*—M. M., Perthshire, £10; B.D.O.A., £5; Miss C. McK., Balnacra, Strathcarron, £5.

*Home Mission Fund.*—Miss C. McK., Balnacra, Strathcarron, £5; Mr. R. H. Conway, Glencairn Street, Stevenston, Ayr, £6.

*China Mission Fund.*—Anon., Glasgow postmark, £15.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Mr. R. H. C., Stevenston, £4.

*Organisation Fund.*—Mr. R. H. C., Stevenston, £4.

*Publication Fund.*—Anon., Glasgow postmark, £5; Mrs. C. M., 47 Warrender Park Road, Edinburgh, o/a Trinitarian Bible Society, £1; Mrs. McP., Tokomaru Bay, N.Z., 3/8.

*Magazine Free Distribution Fund.*—Anon., Glasgow postmark, £10; Psalm 74-22, 12/-; Miss C. McK., 12 Porthenderson, 15/-; Friend, N.S.W., 10/-.

*Young People's Magazine.*—Anon., Glasgow postmark, £5.

*Dominions and Colonial Missions.*—A Friend, Alberta, £25 11/-.

*Prospective Home of Rest.*—“Octogenarian,” per Rev. Wm. Grant, £2.

*Jewish and Foreign Missions.*—B.D.O.A., £5; B.D.O.A., o/a African Schools, £5; Anon., Glasgow postmark, £5; Mr. R. H. C., Stevenston, Ayr, £6; A Friend Abroad, £3; Two Friends, Edinburgh, £2; A Friend in New South Wales, £3; Mrs. C. M., 15 Doris Drive, Toronto, o/a Mission Car, £1 2/1; Miss A. McL., Mount Stewart, North Ireland, per Miss M. M., 10/-; Mrs. S., 29 Queen Street, Grafton, N.S. Wales, £2; Miss M. G., 29 Queen Street, Grafton, N.S. Wales, £2.

*Legacy Fund.*—Received with grateful thanks from the Executors of the late Miss Dorothy C. McLeish, Ailsa Craig, Ontario, the sum of £522 17/8 (1400 dollars), bequeathed to the following funds:—South African Missions, £186 15/8; Jewish and Foreign Missions, £74 13/4; China Mission, £74 13/4; Home Mission Fund, £186 15/6. In addition the residue of this estate is bequeathed to the Funds of the Church amounting to £792 9/6 per Messrs. Carrothers, Egner, Fox and Robarts, Barristers, London, Ontario, Canada.

*Synod Proceedings Fund.*—Mr. J. A. S., Dalchalm, Brora, 2/-.

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*Halkirk Congregation.*—Rev. Wm. Grant acknowledges with thanks £1 from A Friend, Stornoway, o/a Trinitarian Bible Society; also for same, £1 from A Friend, Edinburgh.

*Inverness Manse Purchase Fund.*—Mr. Wm. MacKenzie, Treasurer, acknowledges with grateful thanks £2 from M. G., Kyleakin, and £1 from Mr. H. McK., Craig Dunain, both per Rev. A. F. MacKay; from A Friend, Inverness-shire, £5, per Mr. J. Grant; also £1 from A Friend in N.S. Wales.

*Ness Manse Purchase Fund.*—The Treasurer thankfully acknowledges the following:—A Friend, Ness, £2; A Friend, Halkirk, £1; Mr. A. McL., 17 Port of Ness, £2. The Ness Kirk Session hereby intimate that the Manse Purchase Fund is now closed and would sincerely thank all friends at home and abroad who have so liberally helped in paying off the debt.—*Donald Mackay*, Session Clerk.

*Oban Congregational Funds.*—Mr. J. Martin, Treasurer, thankfully acknowledges a donation of £3 from Miss McColl, Ballachulish.

*Dingwall Church Building Fund.*—Mr. D. Matheson, Treasurer, acknowledges with sincere thanks the following:—Mr. and Mrs. G. M., Maropiu, New Zealand, £5, and £1 from A Friend, New South Wales.

*Halkirk Congregational Funds.*—Rev. Wm. Grant gratefully acknowledges receipt of £30 for various Church purposes from Mr. David Mackay, The Rowans, Castletown, per Rev. J. A. R. Mackenzie. (We regret to learn that Mr. Mackay, our kind Wellwisher, has since passed away. We extend sincere sympathy to all who mourn his loss.)

*Gairloch Congregation Car Maintenance Fund.*—Mr. A. MacLean, Treasurer, thankfully acknowledges the following for 1954:—Mrs. McK., Badachro, £1; Anon., £1; Anon., 14/5/54, £1; Anon., 4/9/54, £1; Miss J. McL., Laide, £1; Mrs. C., Ullapool, £1; Mr. R. McK., Inverness, £1.

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