

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

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

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

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THE  
**Free Presbyterian Magazine**  
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**Two or Three Gathered Together.**

WE live in a time when the apostasy of recent generations from the Word of God and the pure gospel of God's grace is evidenced by the corrupt fruits of the same. Many have acted in fulfilment of the truth which says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn their ears away from the truth, and shall be turned unto fables" (II Tim. iv. 3 and 4). And multitudes have entirely ceased to interest themselves in, or recognise, either true or false religion, being given over entirely to the minding of earthly things. Yet it is the case that there are, on the other hand, some places where fairly large numbers manifest regard to and respect for the Word of the truth of the Gospel, and where a substantial remnant of God-fearing men and women are to be found. In such localities goodly gatherings may be seen in the courts of God's house, where fellowship in the Gospel of Christ Jesus is enjoyed from time to time as the Lord is pleased to grant His divine and blessed presence.

Yet there are many places where "the day of small things" spiritually and in relation to the scriptural ordinances of Christ's Church is only too evident. In such cases there may be but two or three who make a humble and gracious profession of being saved by grace, and along with them a few persons who indicate outwardly, at least, some respect for the name of God and divine things. Some of God's people are more liable than others to be deeply and keenly discouraged by such conditions. And Satan may well harass an exercised child of God associated with a weak and small Christian congregation or community and cause him to conclude, and others with him, that the Lord could not possibly be among them, or be expected to countenance or bless them in any spiritual manner. Worldly wisdom, even in the believer, is inclined to associate the enjoyment of the divine favour and presence principally with the appearance of visible and outward prosperity in the Church of Christ. And it may not be inappropriate here to cite what the Lord said to Samuel prior to David being

anointed King, viz., “. . . For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (I Sam. xvi. 7).

Then such as have love to the Lord and His cause of truth, and gather together with but few of their fellow sinners to worship His blessed and Holy Name, *may well be given to self-reproach* and a smiting upon their breasts, feeling that they are guilty of such as prayerlessness, lack of faith, and want of gracious zeal for Christ's glory. And yet, as before the Most High, they are being enabled by divine grace to walk according to His will in a goodly measure and a Gospel manner. But, albeit His people have their imperfections, the Lord, irrespective of this, orders it so that His cause of truth is outwardly circumscribed and weak in many parts of His vineyard. Yet those connected therewith have their encouragements to weigh and value, where and when gathered together in faith and love toward the Name of the glorious Redeemer, taking His inspired Word as their rule in all things, having a true concern for the honour of Christ, seeking a blessing for their needy souls and the souls of others, and asking humbly for the presence of the Lord by His Holy Spirit.

The two or three thus gathered together *have the precious volume of the Book* to read, search, and have expounded to them where a man sent of God is provided. Surely the Holy Scriptures are the means through which Christ makes Himself known to dark and ignorant sinners, and by which He enlarges the knowledge of His people in the glorious truths of His obedience, sufferings and death, and all that concerns their growth in grace and their eternal happiness. And so the few have the same Bible, as in other more prosperous parts of the Church. This is a blessing greater than all the gold of Ophir.

Where two or three believing and God-fearing persons are, *there is inevitably the spirit of prayer*, a crying to Him who is the hearer and answerer even of the groaning of poor believers. Such, by the common nature and activity of grace in their respective hearts, will undoubtedly be seeking at the Throne of Grace the forthcoming and presence of the Holy Spirit of truth and power. And so according to the sovereign mercy of God, they have a scriptural right to quietly hope for and expect, according to God's promise, a measure of His heavenly power and presence. And for the sake of His only Son, the Father of mercies does fulfil the following part of His Word, in that degree which is determined by His holy and heavenly will, viz., “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke xi. 13). This, surely, has been experienced by and among the two or three gathered together in Christ's name; and their fewness and weakness was no barrier to tasting that the Lord is gracious in visiting His needy people in the means of grace.

And two or three blessed with drops from heaven of the Lord's presence *can truly experience and be refreshed by fellowship in the Gospel* of Christ, honouring the same Saviour, feeding upon the same spiritual food, desiring the same blessings of the New Covenant, having the same needs of soul, having the same complaints about the flesh in themselves, and agreed that Christ Jesus can supply all their needs according to His unsearchable riches. Surely this soul comforting fellowship is not confined to large concourses of believers? Certainly not. Paul and Silas, with the Philippian jailer and his household, were indeed a small company; but what spiritual fellowship and joy they experienced together!

Then, but two or three faithful and consistent followers of the Lamb, in their doctrine, worship and practices according to the Scriptures, *can be a God-honouring remnant in a community*. The Scriptural and godly example and testimony of such can far outweigh their apparent limitations as to numbers. And the Most High may preserve a small remnant of His Witnesses in a locality, even for a testimony in judgment against ungodly rejecters of His Word and Name. Noah, as a preacher of righteousness, and as obedient to the directions of God in faith, had few of his generation who adhered to him. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. xi. 7). And so the Lord may accomplish righteous and solemn, as well as loving, purposes by the two or three who gather together in His Name. They are therefore not to be thought an impotent entity within the borders of the visible Church of Christ in the world.

And so those who find themselves among a few who fear and serve the Lord, and whose consciences testify that they truly desire to honour Him in all their ways, let them not be unduly discouraged. Let them seek grace to continually wait upon the Lord in secret, and publicly in His House with the two or three, respecting whom the Head of the Church declares: "There am I in the midst of them" (Matt. xviii. 20). And when the divine Prophet, Priest and King is in the midst, through His Holy Word and by His Holy Spirit, then the "two or three" will find the tabernacles of His grace to be amiable indeed, and to be the House of God, and at some seasons "the very gate of heaven."

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*God's regard for a broken heart* (Ps. li. 17). Augustine found so much sweetness in this promise that he had it written on the wall opposite his bed, where he lay sick and where he died. Matthew Henry, when about 13 years of age, wrote: "I think it was three years ago that I began to be convinced, hearing a sermon by my father on Ps. li. 17. I think it was *that* that melted me; afterwards I began to enquire after Christ."



**Doctor Alexander Comrie.\***

NOT far from Leyden lies the little village of Woubrugge. One evening—it was pretty late—about 1720, a Dutch farmer stood before his window. On the road he saw a tall young man approaching, opening his gate and walking towards his door. The farmer was not too pleased when this benighted traveller asked for shelter, but seeing the kind and determined face, he did not show his suspicion. Though the stranger spoke a broken Dutch, the farmer complied with the request, opened the door, took the young man to a little barn, gave him a candle, some bread and milk, and wished him goodnight. Then the farmer went to his own bedroom adjoining the little barn. It was dark in his own room, but through a hole in the wall he could see how the stranger carried on. Imagine his astonishment when the stranger uncovered his head, took off his clothes, and, falling on his knees, poured out his soul in a fervent and touching prayer before the Lord, thanking Him for His guidance and goodness he had experienced, pleading with the Lord if the farmer was still unconverted, to grant His mercy and grace to his host and family. During the prayer the farmer saw a holy expression on the stranger's face, which made him ashamed. This was too much for the farmer. It seemed as if he had seen a heavenly appearance. Was the stranger a messenger from above? Had he entertained angels unawares? The farmer fell on his knees, the prayer of the stranger humbled his heart, a heavenly joy entered his soul as he had never tasted before. It was the first fruit of Comrie's prayer, in the village of Woubrugge.

The next morning the young man told his story. His name was Alexander Comrie, a Scotsman by origin. His father, Patriek Comrie, was a grandson of the famous Glasgow minister, Andrew Gray, as can be seen from the following family tree:—Andrew Gray and Rachel Ballie—Rachel Gray and John Vause—Rachel Vause and Patriek Comrie—Alexander Comrie.

Though originally destined for the ministry, his father had sent Alexander to Amsterdam and Rotterdam to be engaged at a commercial office. In Amsterdam Comrie had heard about the working of the Spirit in the villages along the Rhine, near Leyden. So he made up his mind to go and see more of it himself. On his way, however, he was shipwrecked and had scarcely saved his life by swimming to the shore. So he had landed at this farm. Comrie requested the farmer to take him to some godly people. The Dutchman went with him to his landowner, Arnold de Steike, a godly man. When this friend had listened, full of interest, to the wonderful story of his tenant, he spoke with Comrie himself. The godly, well-to-do man noticed Comrie's desire to become a minister, and with the aid of Rev. Tarée and Arnold de Steike, Comrie was enabled to continue his study.

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\* This article was translated from the Dutch by a friend.—*l'éditeur*.

Alexander Comrie was a student at the University of Croningen, where he applied himself to theology and philosophy under the professors Van Velzen and Ariessen. He frequently visited these godly men, as he writes himself that Mrs. Van Velzen was "a mother in Israel." In his *Practical Explanation of the Heidelberg Catechisms* he makes mention of Professor Antonius Ariessen when speaking about the soul's distress of a sinner in the way of discovery of this miserable state and not being able to do anything with his literal knowledge. "I have clearly seen this in a professor under whom I studied, being present when the sorrows of death had compassed him, and the pains of hell got hold upon him, creeping as a worm and crying unto the Lord out of the depths: O God is there a way of escaping? Make him known to me. And this learned man had recently published his *Ceratia Victrix* (*Conquering Grace*). After four years Comrie went to the University at Leyden and studied philosophy. Professor Schultens, sen., was a great friend of his, and later on Comrie refers to him as a loving teacher and faithful guide in his youth. He honours him as a father. Even Professor Schultens, jun., later on one of Comrie's bitterest enemies, does not deny this friendship, though he remarks that his father frequently warned Comrie for the latter's masterful character and applying the plumb-line of his own experience. In 1737 Comrie finished his academic course after maintaining a thesis: *De Moiahitatis Fundamento et Natura Vertutis*. Comrie became a Doctor in Philosophy. In the same year he became a minister at Woubrugge.

Comrie's native country was Scotland, and in his heart he remained a Scotsman. On the title page of all his works the addition—*Scot Brittanus*—is never missed under the name of the author. The Scottish Confession was, in his opinion, the soundest in the world, and when giving religious instruction to his pupils he used the Westminster Catechism, which he translated for them. The Scottish divines had a great influence on him. His teachers were Ralph and Ebenezer Erskine, whom he often heard when a child. Thomas Boston was another divine whom he knew personally. Comrie writes himself: After tasting and experiencing the sovereign grace of God, bestowed on me the chief of sinners, it has always been my prayer that God should keep me, to stick to the doctrines of the Reformation.

In 1737 Comrie married Johannede Heyde. One year later his beloved wife died. In a preface to the *A.B.C. of Faith* Comrie gives a touching description of their love and his great loss. "I have experienced many sorrows but this loss exceeds anything. It made me chatter like a crane or a swallow and mourn as a dove." In this preface Comrie refers to Isaiah xxx. 17: "Behold for peace I had great bitterness, but Thou hast in love to my soul, delivered it from the pit of corruption." Johannede Heyde had the ornament of a meek and quiet spirit, her moderation was known unto all men, enjoying God's presence, clothed with humility. When she was very young the

fear of the Lord was implanted into her soul. She walked with God in this vale of tears. She was a great help to him in his studies and experience in the truth, and advising him not to preach beyond the comprehension of his hearers, saying, "You cannot believe enough how slow of understanding people are." Whenever he was depressed about the unfruitfulness of the means, she tried to encourage him. This was a great comfort to him, as he often felt a stranger in a strange country. After the birth of their only daughter the godly couple had often to call out, "Blessed be the Lord who will compass with favour as with a shield." To his great refreshment the Lord gave her a full assurance of faith. When she died Comrie believed that he had not lost his wife but sent her away to a place where he hoped to follow her. Her last words were: "The Lord shall provide for you. He is the father of the fatherless and a judge of the widowers." Comrie had often to say with the Psalmist: "My soul melteth for heaviness and my moisture is turned into the drought of summer, but he knew that his tribulation should be for ten days. Then a wilderness should be exchanged for a Caanan and the darkness turned into a precious light, for sorrow and sighing shall flee away and all sorrow be forgotten when God shall wipe away all tears from their eyes."

Alexander Comrie was inducted by Rev. Nicolas Holtius at Koudekeike—a great friend of his. Comrie preached his first sermon on Zechariah vi. 15: "And they that are far off shall come and build in the temple of the Lord and ye shall know that the Lord hath sent me unto you." Woubrugge is a prospering village not far from Leyden. Attractive by its canal, on either side of which are the farms. A footpath along the canal is called Comrie Quay. It is a long time since the Lord began His work of saving grace among the people, in the early days of the Reformation, when Jan Arents, basketmaker at Alkinaar, preached the Gospel, on his way from Amsterdam to Delft. In the early part of the eighteenth century spiritual life was very low. People were religious, but there were no living activities of the heart. This condition wonderfully changed when some labourers from Benthuizen came to live there. One of them, Klaas Janse Poldervaart, was a simple but God-fearing man. His heart was full of sorrow when he saw the spiritual wilderness of Woubrugge. He was granted to pray. He gathered some people and together they read the sermons of Brakel and Vanderkemp, Dutch divines. It pleased the Lord to bless these means richly. Many were quickened: Christ was revealed unto them. The minister, Comrie's predecessor, was also converted, and his preaching was richly blessed. Although Comrie had bitter enemies, the Lord gave him some great friends—Rev. N. Holtius, Rev. J. L. Verster, and a minister of the Scottish Church at Rotterdam, Rev. Kennedy.

Some members of his congregation complained that he did not visit his people very much, but Comrie spent a good deal of his time in his study, in order to publish his works and sermons. In this way the

Lord has made use of him, to bless and instruct His people, at the time and afterwards and by it, "He being dead yet speaketh." Woubrugge was Comrie's first and only place as a minister. Of the seven calls he got he could not accept any. Towards the end of his life Comrie took part in the controversy against the errors which threatened the Dutch Church and darkened the evening of his life. Arminianism caused great concern to him. It was taught at the University at Groningen, and not before it was publicly preached did it arouse the champions of truth. Comrie and his friend, Rev. N. Holtius, controverted the spirit of mutual tolerance at the sacrifice of truth in their polemical work, *Examination of Tolerance*, a series of dialogues. A complaint was lodged against the examiners about their conception of justification from eternity by Professor Van den Honert, jun., Leyden. However, the accuser died before the matter was investigated. Comrie refuted this complaint in the preface of the tenth dialogue, which embittered his opponents to such an extent that silence was imposed upon him.

Comrie was not only the author of several works, as the reader will see later on, but he also translated some of the works of the Scottish divines. In the first place Thomas Shepherd's *Parable of the Ten Virgins*, according to Comrie, was one of the most useful books ever written in the English language. Now and then the translator makes some remarks or gives some notes. In the second place Thomas Boston's *A View of the Covenant of Grace*. Comrie writes in his preface a treatise on the *Covenant of Works*, and makes mention of the fact that he has known Boston very well. In the third place, George Hutcheson's *Lesser Prophets*. Some sermons by Stephen Charnock were translated into Dutch by John Ross. In this work Comrie wrote a short historical preface about the works of Scottish divines and translated into Dutch. "I quite remember how an old Godly Scottish minister informed me that I could safely read the books which were written and printed after the Reformation until 1637. Comrie writes about Archbishop Abbot and tells us that through the latter's influence King James I advised the Dutch States to hold the National Synod at Dordrecht. Comrie also translated Chauncy's *Guide of the Westminster Catechism*, which he used when giving religious instruction to his pupils.

However, it is especially through his own works that Comrie continues to live in the hearts of the Lord's people. They mainly deal on saving faith and spiritual life. It is his desire to set forth the sweetness and consolation of the Gospel. In his days many ministers preached a mixture of Gospel and law. Law and Gospel, Comrie writes, must be preached both, but it must not be the intention to knock down the souls through a legal fear and to leave them alone. The intention must be to heal them. "In the course of my ministry I have experienced that the proclamation of sovereign grace, the glory of the mediator, the offer of salvation of Christ's willingness to save,

and the preaching of the privileges of those who are found in Him are the principal means to touch the heart sweetly; and, on the other hand, that all thunders of the law alone bring about a Cain's repentance and a Judas' conversion. The Sun of righteousness melts but Moses is as the cold from the North and benumbs." Nevertheless, in the application of his sermon Comrie is very solemn and personal, insisting on self-examination, conversion and faith. His labour at Woubrugge was not in vain. It has pleased the Lord to make use of Comrie's preaching and to open the hearts of sinners.

Comrie wrote the following works:—*Treatise on Some Attributes of Saving Faith*; *Faith and Mercy Joining the Soul unto the Lord* (I Cor. vi. 17); *Faith and Mercy by which the Soul is Justified* (Rom. v. 1); *Faith and Mercy which Purifies the Soul* (Acts xv. 9); *Faith and Mercy which Highly Esteems Jesus Christ* (I Peter ii. 7); *Faith and Mercy Calling the Soul to Enter into Rest* (Hebrews iv. 3); *Faith and Mercy which Overcometh the World* (I John v. 4); *Faith and Mercy which is Tried* (I Peter i. 7); *Faith and Mercy which makes the Heart Partial unto God though the Promises are not Fulfilled at First* (Isaiah xxviii. 16); *Faith and Mercy Coming unto the Throne of Grace in Full Assurance to Obtain Mercy and Find Grace to Help in Time of Need* (Heb. x. 22); *Faith and Mercy Upon which the Sealing Follows* (Ephesians i. 13); *Faith and Mercy Through which a Christian Lives* (Galatians ii. 20); *The Life of Faith unto Daily Righteousness* (Romans x. 10); *The Life Through Faith in Darkness* (Micah vii. 8); *The Life of Faith on the Promise* (Hebrews xi. 13); *Various Designations of Saving Faith*; *A.B.C. of Faith*; *To Put on Christ* (Galatians iii. 27); *To Be Joined unto the Lord* (I Cor. vi. 17); *To Follow Hard after the Lord* (Ps. lxxiii. 8); *To Receive the Lord* (John i. 12); *Amen*; *The Poor in Spirit*; *To Begin in the Spirit* (Gal. iii. 3); *To Acknowledge One's Iniquity* (Jer. iii. 13); *To Trust in God* (Ps. xxxvii. 22); *To Abide in Him* (John xv. 5); *To Thirst for God* (Ps. xlii. 2); *To Drink His Blood and to Eat His Flesh* (John vi. 56); *To Give Him One's Heart* (Proverbs xxiii. 26); *To Hunger after Christ*; *To Choose the Way of Truth*; *To Come to the Waters*; *To Kiss the Son*; *To Lean upon the Beloved*; *to Commit Oneself to Him*; *To Wait upon the Lord*; *Examination of Tolerance*; *Treatise on the Justification of the Sinner through the Immediate Imputation of Christ's Righteousness as the Redeemer*; *Practical Explanation of the Heidelberg Catechism* (Volume I).

Rev. Theodorus Avinek writes in the preface: "Shall we not thank the Lord that there are still champions to be found who defend the truth against those who attack the doctrine of Atonement and the work of the Holy Ghost, the pillars of the doctrine of sovereign grace, among whom we may mention our now blessed Alexander Comrie."

Comrie's sermons on the *Languishing Condition of Believers and the Way in which they are Restored* are full of instruction and practical spiritual knowledge. These sermons were published and dedicated to

his congregation after having declined a call from another place. Sermons on Psalms xliii. 11; Jeremiah ii. 13; Hosea ii. 6; Jeremiah xxxi. 9; Isaiah xli. 17; Song of Solomon i. 3; Psalm cii. 17 and 18; Song of Solomon i. 5; Genesis xvii. 1. Comrie had a thorough knowledge of the truth sanctified unto his heart. His works are saturated with an enviable piety; he penetrates into the inmost hiding places of the heart. Therefore he is more able to fathom the comforting power of the sound doctrine of grace from his own experience, based on the infallible Word of God in all its length and breadth, depth and height.

In 1771 Comrie retired. On 7th April he preached his last sermon. His text was I John ii. 27: "Which ye have heard from the beginning." He settled at Goude—only 18 months he lived there. His end was quickly approaching. In October, 1777, his only daughter died, and two months afterwards he fell asleep in Jesus. He was buried in St. John Church, Groude. "Remember them which have the rule over you who have spoken unto you the Word of God."

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### **"Advanced Thinking."**

By the REV. C. H. SPURGEON.

SOME animals make up for their natural weakness by their activity and audacity: they are typical of a certain order of men. Assumption goes a long way with many, and, when pretensions are vociferously made and incessantly intruded, they always secure a measure of belief. Men who affect to be of dignified rank and superior family, and who, therefore, hold their heads high above the canaille, manage to secure a measure of homage from those who cannot see beneath the surface. There has by degrees risen up in this country a coterie more than ordinarily pretentious, whose favourite cant is made up of such terms as these: "Liberal views"; "Men of high culture and scholarship"; "Persons of enlarged minds and cultivated intellects"; "Bonds of dogmatism and the slavery of creeds"; "Modern thought"; "Moving with the times"; "Broadminded"; "Tolerant"; "Charitable," and so on. That these gentlemen are not so thoroughly educated as they fancy themselves to be is clear from their incessant boasts of their culture; that they are not free is shrewdly guessed from their loud brags of liberty; and that they are not liberal but intolerant to the last degree is evident from their superciliousness towards those poor simpletons who abide by the old Scriptural apostolic faith. Jews in old times called Gentiles dogs, and Mahomedans cursed unbelievers roundly, but we question whether any men, in any age, have manifested such contempt of others as is constantly evinced towards the evangelically orthodox by the modern school of "cultured intellects." Let half a word of protest be uttered by a man who believes firmly in something, and holds by a defined doctrine, and the thunders of "cultured liberality" bellow forth against that obscurantist bigot. Steeped

up to their very throats in that bigotry for liberality which, of all others, is the most ferocious form of intolerance, they sneer with the contempt of affected learning at the benighted morons who contend uncompromisingly for "a narrow Puritanism" and express a patronising hope that the obscurantist adherents of "a half-enlightened creed" may learn more of "that charity which thinketh no evil." To contend earnestly for the faith once delivered to the saints is to them an offence against the liberal advanced enlightenment of this nineteenth century; but to vamp old, worn-out, long since exploded heresies and pass them off for profound thinking, originality, and learned versatility is to secure a high position among minds "emancipated from the enslaving fetters of traditional beliefs."

Manliness and moral courage are the attributes in which they consider themselves to excel, and they are constantly asserting that hundreds of ministers see with them but dare not enunciate their views, and so continue to preach one thing and believe another. It may be so here and there, and the more is the cause for sorrow, but we are not sure of the statement, for the accusers themselves may, after all, fancy that they see in others what is really in themselves. The glass in their own houses should forbid their throwing stones. If they were straightforward themselves, they might call others to account but, in too many cases, their own policy savours of the serpent in a very high degree. The charge could not be fairly brought against all, but it can be proven against many, that they have fought the battles of "liberality," not with the broad sword of honest men, but with the cloak and dagger of assassins. They have occupied positions which could not be reconciled with their false beliefs, and have clung to them with all the tenacity with which limpets adhere to rocks. Their testimony has, in some cases, been rendered obviously worthless from the fact that with all their outcry against evangelical orthodoxy, they did their best to eat the bread of the orthodox opinions, had they been permitted to do so. Whether this is in agreement with common honesty we need not wait to consider: that it is not manly is certain.

Those gentlemen of advanced and enlightened culture have certainly adopted peculiar tactics. The misbelievers, unbelievers, atheists, agnostics, infidels, and sceptics of former ages withdrew themselves from Churches as soon as they found they could not honestly endorse their fundamental articles of religion, but these abide by the stuff, and great is their indignation at the continued existence of the creeds which render their position, to say the least, morally dubious. Churches, according to these erudite pundits and savants, have no right to believe anything, comprehensiveness is the one only virtue of a denomination; precise logical and Scriptural definitions are a sin, and fundamental doctrines are a myth: this is the notion of "our foremost men." For earnest God-fearing people to band themselves together to propagate what they hold to be the very truth of God is, in their eyes, the miserable endeavour of antediluvian bigots to stem the irresistibly flowing

torrent of "modern thought." For zealous Christians to contribute of their substance for the erection of a place of worship, in which only the truths most surely believed among them shall be inculcated, is sheer treason against "liberality"; while the attempt to secure our pulpits against downright soul-ruining error is a mischievous piece of persecution to be resented by all "intellectual" men. The proper course, according to their "broad views," would be to leave doctrines to the benighted dunces who care for them. Truths there are none, but only opinions; and, therefore, cultivated scholarly ministers should be left free to trample on our most cherished beliefs, to insult supernatural convictions, no matter how long experience may have matured them, and to teach anything, everything, or nothing, as their own superior culture, or the prevailing current of enlightened modern thought, may direct them. If certain old theological fogies and barnacles object to this, let them turn out of the buildings they have erected, or subside into silence under a due sense of their backward inferiority and intellectual stagnancy.

It appears to be, nowadays, a doubtful question whether Christian men have a right to be quite sure of anything. Dogmatic certainty and certitude ill become an impartial erudite scholar. The Jesuit argument that some learned doctor or other has taught a certain doctrine and that, therefore, it has some probability, is now practically prevalent. Any passage of Scripture that exposes the untenability of certain popular heresies or, on the other hand, asserts the right of an unpopular Scriptural doctrine to be part and parcel of the canon of the New Testament, must be pronounced, oracularly, and with a show of scholarship, an interpolation. He who teaches an extravagant error is a fine, generous spirit; and, therefore, to condemn his teaching is perilous, and will certainly produce an outcry against your bigotry. Where the substitutionary, vicarious atonement is virtually denied, it is said the preacher is a very clever man—an adjective also applicable to Satan—and exceedingly good and pious; and, therefore, even to whisper that he is unsound is libellous: we are assured that it would be far better to honour him for his courage in scorning to be hampered by conventional expressions, ordination vows notwithstanding. Besides, after all, it is only his way of putting it, and the radical idea is discoverable by cultured minds. As to other fundamental doctrines, they are regarded as too trivial to be worthy of controversy, the most of them being superseded by the advancement of science and other forms of progressive enlightenment and modern scholarship.

The right to doubt is claimed clamorously, but the right to believe is not conceded. The modern "gospel" runs like this: "He that believes nothing and doubts everything shall be saved." Room must be provided for every form of scepticism; but for the old-fashioned faith once delivered to the saints, a manger in a stable is too commodious. Magnified greatly is the so-called "honest doubter," but



the man who holds tenaciously by ancient forms of the true faith is among "men of culture" voted by acclamation a fool. Hence it becomes a "sacred duty" of the "advanced thinker" to sneer at the man of the creed, a "duty" which is in most cases fully discharged; and, moreover, it is equally imperative upon him to enter the synagogue of bigots, as though he were one of their way of thinking, and in their very midst inveigh against "their superstition," "their ignorant contentedness," and "their worm-eaten dogmas," and generally to disturb and overthrow their order of things. What if they have confessions of faith? They have no right to accept them and, therefore, let them be held up to ridicule. Men, nowadays, occupy pulpits with the tacit understanding that they will uphold certain doctrines, according to their ordination vows; and from those very pulpits they assail the faith they are sacredly pledged to defend. The plan is not to secede and separate, but to operate from within, to worry, to insinuate, to infect, and to undermine. Within the walls of Troy one Greek is worth Agememnon's host; let, then, the wooden horse of "liberality" be introduced by force or art, as best may serve the occasion.

Talking evermore right boastfully of their candour and hatred of the hollowness of outworn creeds and subordinate standards, they will remain members of Churches long after they have renounced the basis of union upon which these Churches are constituted. Yes, and worse; the moment they are reminded of their inconsistency they whine about being persecuted and imagine themselves to be martyrs because they did not get their own evil undermining way absolutely. If a person holding radical sentiments insisted upon being a member of a Conservative Club politically he would meet with small sympathy if the members would not allow him to remain among them and use their organisation as a means for overthrowing their cherished principles. It is a flagrant violation of liberty of conscience when a man intrudes himself into a Church with which he does not agree wholeheartedly and demands to be allowed to remain there and undermine its principles. Conscience he evidently has none himself, though claiming a monopoly of tenderness of conscience, or he would not ignore his own principles by becoming an integral part of a body holding tenets which he despises; but he ought to have some honour in him as a man and act honestly, even to the bigots whom he so greatly pities, by warring with them in fair and open battle.

If a Calvinist should join a community like the Arminian Wesleyans, and should claim a right to teach Calvinism from their platforms, his expulsion would be a vindication, and not a violation, of liberty. If there is any religious freedom left, then one must be free, not only to proclaim what he himself believes, but to expose what he believes to be fallacious in the beliefs of others. We are told that the teaching of God's ministers must be conformed to the spirit of the age. We shall have nothing to do with such treason to truth. If it be

demanding that in such matters as the foregoing treacherous conduct we respect the man's independence of thought, we reply that we respect it so much that we would not allow him to fetter it by a false profession, but we do not respect it to such a degree that we would permit him to ride rough-shod over all others and render the very existence of organised Christianity impossible. We would not limit the rights of the lowest ruffian, but if he claims to enter our bedroom the case is altered; by his summary expulsion we may injure his highly-cultured feelings and damage his broad views, but we claim in his ejection to be advocating, rather than abridging, the rights of man. Conscience, tender, sensitive conscience, indeed! What means it in the mouth of a man who attacks the creed of a Church and yet persists in continuing in it? He would blush to use the term conscience if he had any, for he is insulting the conscience of all the true members by his impertinent intrusion. Our pity is reserved for the honest people who, in the exercise of a Scriptural discipline, have the pain and trouble of ejecting the disturber of the Church's peace; with the ejected one we have no sympathy; he had no business there with his mental reservations, and had he been a true man he would not have desired to remain, seeing he was "the only who was right," nor would he even have submitted to do so had he been solicited.

This is most illiberal talk in the judgment of our liberal friends, and they will rail at it in their usual liberal manner; it is, however, plain commonsense, as all can see but those who are wilfully blind. While we are upon the point, it may be well to enquire into the character of the liberality which is nowadays so much vaunted. What is it that these men would have us handle so liberally? Is it something which is our own and left at our disposal? If so, let generosity be the rule. But, no, it is God's eternal immutable truth that we are thus to deal with, the Gospel which He has put us in trust with, and for which we shall have to render account. The steward who defrauded his lord was liberal; so was the thief who shared the plunder with his accomplice; and so were those in the Proverbs who said: "Let us have all one purse." There is, after all, a kind of code of honour even among thieves. If truth were ours absolutely; if we created it, and had no responsibilities in reference to it, we might consider comprehensive broad Church proposals, but the Gospel is the Lord's own, and we are only stewards of the manifold grace of God, and of stewards it is not so much required that they be liberal, as that they be found faithful, even unto death. Moreover, this form of "charity" is both useless and dangerous. Useless, evidently, because all the agreements, and unions, and compromises beneath the moon can never make an error a truth, nor shift the boundary line of God's Gospel a single inch. Like its Divine Author, the Gospel of Jesus Christ is the same yesterday, to-day, and forever. If we basely merge one part of Scriptural teaching for the sake of charity and courtesy, it is not, therefore, really merged; it will bide its time and demand its due with terrible

reprisals for our treachery and injustice towards it; for more than half the sorrows of the professing Church arise from smothered truth. False doctrine is not rendered innocuous by its being winked at, and the doctrine that ceases to be proclaimed from the pulpit soon ceases to be believed in the pew. It is, therefore, forever imperative that the whole counsel of God be uncompromisingly and unequivocally proclaimed. God hates false doctrine whatever glosses we may put upon it; no lie is of the truth and no charity or courtesy can make it so. Either a doctrine is right or wrong, it cannot be indifferent. Two contradictory statements may both be wrong, but they cannot both be right, as the logicians say. Conferences have been held of late between Baptists and Paedo-Baptists, in which there has been much oily talk of mutual concessions; one is to give up this and the other that. The fit description of such transactions is mutual, or rather united, treason to God. Will the eternal immutable Word of God shift as these conspirators give and take? Are we, after all, our own law-makers; and is there no rule of Christ and of His Word extant? Is every man to do as seemeth good in his own eyes? If we can find support in God's Word for our cherished principles, woe to us if we play false to the will of the Great Head of the Church. The rule of Christians is not the flickering glimmer of opinion; but the eternally fixed law of the Statute-Book of Heaven. "For ever, O Lord, Thy Word is settled in Heaven" (Psalm cxix. 89). It is rebellion, black as the sin of witchcraft, for a man to know the law and talk of conceding the point. In the name of the Eternal King, who is this liberal conceder, or, rather, this profane defrauder of the Lord that he should even imagine such a thing in his heart?

Nor is it less important to remember that trifling with truth and conscience is to the last degree dangerous. No error can be imbibed without injury, nor propagated without sin. The utmost charity and courtesy cannot convert another "gospel" into the Gospel of Jesus Christ, nor deprive it of its soul-deluding and destroying influence. There is no ground for imagining that an untruth, honestly believed, is in the least degree changed in its character by the sincerity of either the receiver or the propagator; nor may we dream that the highest culture, erudition, or scholarship render a departure from revealed truth less evil in the sight of God. If you give the sick man a deadly poison, however sweet it may taste, instead of a healing medicine, neither your "broad views" of chemistry nor his "enlightened judgment" upon anatomy, will prevent the drug from acting after its own nature. It may be said that the parallel does not hold, and that error is not morally and spiritually deadly, but here we yield not, no, not for an hour. Paul pronounced a curse upon man or angel who should preach another gospel, and he would not have done so if other gospels were harmless. It is not so long ago that men need forget it, that the blight of Unitarianism and other wickedly lax opinions withered the very soul of the Dissenting

Churches, and that evil spirit has only to be again rampant to repeat its mischief. Instances, grievous to our inmost heart, rise up before our memory at this moment of men seduced from what they believed was their first love and drawn aside from their father's Gospel, who only meant, at first, to gather one tempting flower upon the brink of the precipice of error, but fell, never to be restored. Such was their conceit and obstinate pride that they chose to perish rather than confess their fatal mistake. No fiction do we write, as we bear record of those we have known, who first forsook the good old paths of doctrine and the denominations that faithfully upheld them, and then the ways of evangelical usefulness and witness-bearing against the errors and evil practices of their day, and then even the enclosures of morality. In all cases the poison has not so openly developed itself, but we fear the inner ruin has been quite as complete. In the case of public teachers cases are not hard to find where little by little men have advanced beyond their "honest doubt" and "tender conscience" into utter blasphemy. One notorious instance will occur to all of a man who, having ignored the creed of his Church and, indeed, all lines of fixed belief, has become the very beacon of Christendom, from the astounding nature of the blasphemy which he pours forth. In him, as a caricature of "advanced thought," it is probable that we have a more telling likeness of the real evil than we could by any other means have obtained. It may be that Providence has allowed him to proceed to the utmost lengths that the true Church might see whereunto the much-vaunted philosophical intellectual school would carry us.

We are not believers in stereotyped phraseology, nor do we desire to see the reign of a papal stagnant uniformity, but at this present the perils of the Church lie in another direction. To us, at any rate, the signs of the times portend no danger greater than that which can arise from landmarks removed, ramparts thrown down, foundations shaken, and doctrinal chaos paramount. We have written this much because silence is reckoned as consent and pride unrebuked lifts up its horn on high and becomes more insolent still. Let our opponents cease, if they can, to sneer at Puritans and Covenanters whose learning and piety were incomparably superior to their own, and let them remember that the names which have adorned the school of evangelical orthodoxy are illustrious enough to render scorn of their opinions, rather a mark of imbecility than of intellect. To differ is one thing, but to despise is another. If they will not be right, at least let them be civil; and if they prefer to be neither, let them not imagine that the whole world is gone after them. Their forces are not so potent as they dream; the old Scriptural, apostolic, Reformed faith is rooted deep and ineradicably in the minds and hearts of tens of thousands, and it will renew its youth when the present phase of soul-ruining error shall be only a memory, and barely that.

## The Sabbath—A Word of Warning.

*"Remember the Sabbath to keep it holy."*

THE Free Presbyterian people are like the Jews in Babylon—in the midst of great apostacy from the Word of God, His Law, precepts, and morality in general. No Free Presbyterian should read the "Sunday newspapers" on the Lord's Day or buy it on Friday or Saturday. The telephone should never be used on the Lord's Day except in the case of necessity and mercy—never for secular use and worldly use such as making appointments and transacting business and discussing the affairs of the week on the Lord's Day. No letters should be written or posted on Sabbath. Those who write and mail letters on the Lord's Day engage postmen and others in the Post Office on Sabbath, which shows that those who indulge in that evil work have no love to their fellows. They are no Christians! They hate God and man! You should never travel on the Lord's Day by trains, buses, pleasure steamers, by planes from one city to another; and if on holiday on the Continent never travel on the Sabbath and arrange beforehand that if travelling with tourists that you are not involved in Sabbath sightseeing and going from one hostel to another (or from one camp to another) on the Lord's Day. You must be very careful that you make proper and careful arrangements beforehand. The Tourist Boards and private companies have no regard whatever for the Sabbath. They would mock at your conscientious objections as regards the Lord's Day. Another thing that is common on the Continent is that shops and playhouses and all kind of amusements are open on the Sabbath. In fact, they have no Sabbath hardly anywhere on the Continent from Moscow to Paris!

The Lord's Day is like any other day in Continental Europe, as well as Asia! If you have the fear of God in your heart let me warn you that probably with the exception of some isolated places in the Netherlands, there is no Sabbath Day observed in Western Europe, no more than in Eastern Europe. If you have to go for health reasons, or legitimate business, be sure and arrange beforehand where you are to reside on the Lord's Day. Our Highlands are extensively advertised for tourists. Here our people have a great difficulty in making proper arrangements to lodge the visitors who may reside "within their gates" on Sabbath. If they are from the industrial centres of Scotland, England, France, Canada, United States, and so on, our people must beforehand assure themselves and their visitors that the Lord's Day must be respected, honoured, and carefully observed according to the claims of the Fourth Commandment. That the visitor "within thy gates" (for whom you are responsible before God while he or she resides in your house) must not travel, receive "Sunday newspapers" on Sabbath, or mail letters. In most places in the Highlands the hotel bars are open on Sabbath and some under plausible pretences will go out from a house to the hotel to get drink.

If you entertain visitors you must be gentle and firm. That is to say, if you value your soul, love God, and His holy law. We must all stand before the judgment-seat of Christ, and you know that He is a most impartial Judge. Any money you gain or make on the Lord's Day in a mercenary way will have the divine curse upon it. "The curse of the Lord is in the house of the wicked: but He blesseth the habitation of the just" (Pro. iii. 33). Now, those who have no regard to the Lord, His day, and their own soul are surely counted wicked! What is, then, the value of money made on the Lord's Day by transgressing the Fourth Commandment? It is simply wicked, and the curse of God is in the house of the wicked. Let our dear Free Presbyterians watch their steps. You live in an age that fears not God. That you are poor and must do "something" to earn your living is no excuse to dishonour the God of the Sabbath. See Hab. ii. 9; Matt. xvi. 26; Mark viii. 36; Luke ix. 25.

The sound radio and television are powerful instruments on Satan's side for breaking down and banishing altogether any respect for the Lord's Day in the minds of millions in homes throughout the land. These modern instruments should be completely closed down on the Sabbath, not only because of the worldly and vain and harmful programmes, with a mixture of religious items, but because of the tremendous "behind the scenes" activities on God's Day throughout the B.B.C. organisation to keep things going. No necessity here!

You hear and read what ignorant men call "the dictates of my own conscience" and what "my conscience tells me." What folly, yea, what popery if the conscience is not purged from dead works in the blood of Christ. We know a good deal about "conscience" under two distinct governments. We know what kind of conscience we had serving the devil, the flesh, and the world. If your conscience is not enlightened by the Holy Spirit through the Word of God, and divinely instructed daily in the fear of God, you are only like a parrot trying to repeat words which you do not understand. It is to the Word of God you have to look, and not to your own dead, guilty conscience! We found out last year that some railway officials were sounding some local men in the Island of Skye whether there would be any active or strong opposition against running the Kyle Ferry on Sabbath. Our Skye friends must watch, pray, and quit themselves like men against this attack on the Sabbath, for the so-called Tourist Board have no regard for the sanctity of the Sabbath Day, and the British Railway officials none whatever. We hope that none of our people in the Outer Isles will ever travel on the Lord's Day by the aeroplane that leaves Stornoway on Sabbath.

How do we Free Presbyterians regard works of necessity and mercy that must be done on the Lord's Day as on any other day of the week? The simple answer to that question is—according to the Word of God. It is in the light of God's Word that we understand the difference between the works of necessity and mercy and what can

never be classified on Scriptural grounds to be works of necessity on the Lord's Day. The doctor and nurse must attend to their patients night and day, Sabbath Day, and all the year round. The farmer must water, feed and milk his cows on Sabbath. The shepherd must attend to the sheep, and at special seasons be about his flock on the Lord's Day. God is merciful to man and to beast. It is not necessary for the farmer to go out to plough his field on Sabbath or gather it on Sabbath during harvest time. Many scores of thousands of acres lie rotten on the fields of Britain this year. Where is the gain made in past years when a large number of our farmers were out sowing and gathering to their barns on the Lord's Day? We poor ratepayers have to subsidise them this year for their great loss. They could not take the produce of the field home on Sabbath or Thursday! Farmers should remember that God is not mocked! The farmer can plough and sow but God can blast it before his eyes. The God-fearing farmer will take good care that he will not do or cause his servants do on the Lord's Day but what is absolutely necessary, and what must be done according to God's Word.

It is not necessary for fishermen to fish on the Lord's Day. It is, indeed, wicked. That will be punished either here or hereafter. Big money and great success will not protect the criminal from the justice of God. We do not believe that any of our people would bow to such temptation who are engaged in the honourable art of fishing. Let our people consider first of all that the eye of God is upon them, and that they are on their way to eternity. The Lord can provide, shield, guide, and lead us all in the path of truth and righteousness. Pay no attention to those who will mock, jeer, and sneer at you and call you a Bigot, Narrow-minded, Ignorant, Hypocrite, and "Do you think no one will get to heaven but you!" You know Satan is very "broad-minded" because he hates God. "Let us hear the conclusion of the whole matter: fear God, and keep His commandments: for this is the whole duty of man" (Ecc. xii. 13).—*J. M.*

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### **The Secret of Strength.**

*Faith's Choice* by late REV. J. C. RYLE.

The true secret of doing great things for God is to have great faith. Brethren, I suspect that we are all apt to err a little on this point. We think too much, and talk too much, about graces and gifts and attainments, and do not sufficiently remember that faith is the root and mother of them all. In walking with God, a man will go just as far as he believes and no further. His life will always be proportioned to his faith. His peace, his patience, his courage, his zeal, his works—all will be according to his faith.

You read the lives of eminent Christians, perhaps—such men as Romaine or Newton, or Payson or Scott, or Simeon or McCheyne—and you are disposed to say: “What wonderful gifts and graces these men had!” I answer, you should rather give honour to the mother-grace which God puts forward—you should give honour to their faith. Depend on it, faith was the mainspring in the character of each and all.

I can fancy someone saying: “They were so prayerful—that made them what they were.” I answer: “Why did they pray much? Simply because they had much faith. What is prayer but faith speaking to God?” Another, perhaps, will say, “They were so diligent and laborious—that accounts for their success.” I answer, “Why were they so diligent? Simply because they had faith. What is Christian diligence but faith at work?”

Another will tell me: “They were so bold—that rendered them so useful.” I answer, “Why were they so bold? Simply because they had much faith. What is Christian boldness but faith honestly doing its duty?”

And another will cry: “It was their holiness and spirituality—these gave them their weight.” For the last time I answer, “What made them holy? Nothing but a living, realising spirit of faith. What is holiness but faith visible and faith incarnate?”

Now, dear brethren, would you grow in grace and in the knowledge of our Lord Jesus Christ? Would you bring forth much fruit? Would you be eminently useful? Would you be bright and shine as lights in your day? Would you, like Moses, make it clear as noonday that you have chosen God before the world? I dare to be sure that every believer will reply, “Yes; yes; yes! These are the things we long for and desire.”

Then take the advice I give you this day: go and cry to the Lord Jesus Christ, as the disciples did, “Lord, increase our faith.” Faith is the root of a real Christian’s character. Let your root be right and your fruit will soon abound. Your spiritual prosperity will always be according to your faith. He that believeth shall not only be saved but shall never thirst—shall overcome—shall be established—shall walk firmly on the waters of this world—and shall do great works.

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### **The late Mrs. James Mackay, Edinburgh.**

While it is true that the Lord’s people are in this world only while the Holy Spirit is preparing them for a better country, even an heavenly one, those who knew and loved them in the Lord miss them when they are taken away and feel the world a different place without them. The Lord, however, has first claim on His own, being His by right not only of creation but also of redemption. It is now over four



years since the subject of this obituary finished the race set before her, and those who knew her best should have no hesitation in saying that she ran it with patience, looking unto Jesus. She is missed, not only by her own nearest relatives but by her many friends, who, though not related to her by earthly ties, knew her in the Lord. Mrs. Mackay was born in the parish of Halkirk, Caithness, on 23rd March, 1885, and was a member of a highly respected family in that parish. She had a Christian upbringing, which as she herself often acknowledged, was a great asset to her when she had to face the world in pursuit of her business. She always held the view that the best preparation for this world itself was a thorough grounding in the glorious doctrines of the Bible, maintaining that in this way uprightness of character was unconsciously formed. By this she did not mean that man's own works were enough to prepare him for eternity, but as one who had a clear understanding of the doctrine of God's Word she insisted that all and sundry should conform to all moral and gospel precepts as these are revealed in the Bible.

Few knew better than Mrs. Mackay that Christian education, however salutary in its effect on those fortunate enough to receive it, must not take the place of the saving work of the Holy Spirit in the soul of man. For she had the most conclusive proof from her own experience that she was by nature a stranger to grace and to God. Until the Lord's time came to call her from darkness to light Mrs. Mackay deemed it her main business to improve her position in the world, and, being endowed with capabilities not indiscriminately bestowed, her efforts in that direction were not in vain. Nevertheless, the time came when she realised that it will not profit a man though he gain the whole world and lose his soul. Being convinced of her sins, she discovered that she must know Christ as her Saviour or perish. Because she knew from deep experience that she could not be saved by her own good works, she loved and admired the doctrine of salvation by grace. Those who handled this doctrine best were her favourite authors. Consequently she had great regard for Thomas Boston's works. His treatment of the four-fold state of the believer was particularly precious to her. The Shorter Catechism was also precious to her, and she not only had its words in her memory but its doctrines in her heart. Some will, as long as their memory lasts, remember with pleasure those Sabbath afternoons in her home when the whole household, round her fireside, each individual in turn repeated the answers to the Shorter Catechism. It was a pleasant and profitable exercise to those who desired to lay up the doctrines of God's Word in their hearts.

When she came to enjoy the liberty of the gospel for the first time, the writer has been unable to find out, but it would seem to have been some time before she came to live in Edinburgh. When she was looking for a house there she expressed the wish to get one near Tolleross.

Those of her friends who were not of the Church but interested in her temporal welfare, not knowing better, wondered why near Tollerross. Her reason was to be near the Free Presbyterian Church there. By this time Christ was precious to her soul, and she highly valued the public testimony of that Church. She had real heart attachment to the noble stand made in defence of the Truth by the late Rev. Donald Macfarlane and those associated with him in 1893, and she never wavered in her loyalty to the testimony then raised. When the late Rev. J. R. Mackay left the Free Presbyterian Church to join the Free Church she was sorely tried but Acts v. 38, decided for her what her duty was. Some time after she came to live in Edinburgh she was married to Mr. James Mackay, an Elder of the congregation, by whom she is still survived, and they lived happily together for many years, during which time they had an open door for the Lord's people. Many who are now in heaven were entertained under their hospitable roof, especially during communion seasons, when many happy hours of gospel fellowship were enjoyed by those who loved the ways of Zion. Mrs. Mackay gave generously of her means towards the maintenance of the Cause of Christ. She was one whose position was clear to all for she never hesitated to give her mind especially when she considered the glory of God and His Word were at stake. We believe that others never doubted but she was a witness for Christ in this world. The ungodliness of her day and generation grieved her very much.

For years her health showed signs of deteriorating but she was able to carry on until not long before the end. Everything possible was done to prolong her life but her days were numbered, and on 26th October, 1950, she passed away to be with the Lord, whom her soul loved. Her removal was a loss to the Cause of Christ generally but particularly to the Free Presbyterian congregation of Edinburgh. Others who took a real interest in the congregation followed her since, and we think it proper to pay tribute to their memory here. Among them were Mr. Day and Mr. A. Maclean, both of whom were Treasurers in the congregation at one time. Mrs. Mackay would love her name to be associated with all those who did what they could to set up and maintain the Cause of Christ in the Free Presbyterian congregation of Edinburgh. We feel bound to record her high esteem and regard for the pious ministers and "men" whom she met in the Church. Among the ministers we would mention the late Revs. Donald Macfarlane and Neil Cameron, and among the men Captain MacLeod, whose apt illustrations and pithy statements she often repeated. While a lot more could be written of Mrs. Mackay, we must end our tribute to her memory with the foregoing. To her bereaved husband and son, as well as to other relatives, we offer our sincerest sympathy. To those who follow in her footsteps we say—Continue steadfast in the faith, and to those who are strangers to her God, we say—Seek the Lord while He may be found.—*D. Campbell.*

## Searmonan.

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

## SEARMON II.

“Oil 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 a ’ur slighean-se, agus mo smuainte-sa seach ’ur smuainte-se” (Isaiah lv. 8, 9).

Is e tròcair Dhé agus fireantachd Chrìosd dà fhìrinn a tha dol cuideachd; Tha iad a ruith taobh ri taobh air feadh an t-soisgeil uile. Agus feumaidh so a bhi air a chumail am fradhare a ghnàth. Mar sin, tha tròcair Dhé neo-chrìochnach; is buadh i do’n Diadhachd, agus mar sin feumaidh i bhi neo-chrìochnach. Agus tha fireantachd Chrìosd neo-chrìochnach; is i fireantachd an Dia-duine i, agus mar sin feumaidh i bhi neo-chrìochnach. Agus cha’n urrainn iad gu bràth a bhi air an dealachadh. Cha bhitheadh tròcair Dhé gu bràth air a foill-seachadh as eugmhais fireantachd Chrìosd, agus cha bhitheadh fireantachd Chrìosd air a h-oibreachadh a mach mar a bitheadh tròcair Dhé. Is e tròcair a thug bith do innleachd na slàinte; dh’fhosgail fireantachd a mach cladhan tre’n do shruth tròcair a dh’ionnsuidh chloinn nan daoine, agus mar sin tha gràs a rioghachadh tre fhìreantachd a chum na beatha maireanaich tre Iosa Crìosd ar Tighearn’. Agus cha’n fheum iad a bhi air an dealachadh ’n ar beachd-smuainteachadh. Cha’n fheum sinn gu bràth smuainteachadh air tròcair Dhé dealaichte ri fireantachd Chrìosd; agus cha’n fheum sinn gu bràth smuainteachadh air an fhìreantachd so gun smuainteachadh air a chiont’, an aingidheachd, agus na peacaidhean a tha i folach. Ma tha sinn a smuainteachadh gur aithne dhuinn tròcair Dhé dealaichte ri fireantachd Chrìosd, tha sinn ga’r mealladh fein; agus cha’n fheum sinn gu bràth smuainteachadh air fireantachd Chrìosd mar gu’m bitheadh i ga’r deanamh saor bho thròcair; cha’n sil i ga’r cur ann an suidheachadh anns am faod sinn tròcair a ghabhail. Cumadh-mid so air chuimhne, am feadh a bhitheas sinn a dol air adhart gu bhi beachdachadh air nàdur agus buadhan tròcair Dhé agus a mhaitheas.

1. An toiseach, tha Dia a toirt maitheanas *gu saor*. Ann ar deiligidh ri ar co-chreutairean cha’n eil suil againn ri deadh-ghean fhaotainn gun ni air choir-eigin co-ionnan a thoirt seachad air a shon; ni’s lugha na sin gu mòr bho làmhnan na muinntir a ghoirtich sinn gu domhain. Shuinneadh dhuinn a bhi meas a phrionnsa sin robh thròcaireach a chuireadh an céill maitheanas dha na h-ìochdarain a chaidh an co-ghuinn an aghaidh a rìgh-chathrach agus a bhith, air chumha gu’n dearbhadh iad an dìlseachd le gnìomharan àraidh a bha gabhail a stigh barrachd agus tomhas àbhaisteach de mhisnich agus de fhoighidean. Tha e’n aghaidh ar beachdan a dh’altrum sinn roimh làimh sùil a bhi againn ri ni bho Dhia *gu saor*. Tha so da-rìreadh a gabhail a stigh sineolas uamhasach air a chliu agus mar a tha sinn an crochadh

air. Ach tha oibreachadh ar n'inntinn, 'n uair a thig sinn gu bhi deanamh gnothuich ris mu thiomchull maitheanas agus réite, a dearbhadh gu'm bheil a chùis mar sin. Ged is ceannaircich agus luchd-deire sinn, feumaidh sinn luach a thoirt leinn. Thig sinn ga ionnsuidh le'r n'ùrnuighean, ar n'iomadh dleasdanas, ar n'eagalan, agus ar teagamhan, ar deoir agus ar n'osnaidhean, agus leis a mheasgachadh thruagh agus thruaillidh so dheanadh-mid marsanntachd ris an Tì is Airde air son a mhaithneas sin a chaidh a cheannach le fuil a Mhic. O, ciod o'n t-ioghnadh nach eil an tairgse mhi-dhiadhaidh agus thàmail-teach so, a tha mar dheataich ann an cuinneanagh Iehobhadh, a toirt a nuas teine bho neamh gu bhi caitheamh as an neach a tha ga toirt seachad, maille ri thabhartas. Agus na'm bitheadh diamhanas agus cionta a leithid so de nì air fhoillseachadh dhùinn, O, cia mar a thigeadh ruthadh 'n ar gruaidh na làthair-san, agus cia cho nàdurra agus a dh'fhairicheadh-mid mar gu'm bitheadh-mid gu bràth air ar dùnadh a mach bho thrècair.

Ach cha'n e slighean Dhé ar slighean-ne. Air dhà rathad rioghail a thrècair a thilgeadh suas, ann am bruthadh agus ann am bàs a Mhic, chuir se E fein air a righ-chathair mar Dhia nan gràs, ghabh E na làimh a shlat rioghail òir, thilg e farsuinn fosgailte geatachan a lùchairt, agus chuir e mach a theachdairean, a chur an céill gu'm bheil E toirt maitheanas saor dhoibhn-san uile a ghabhas bh'uaithe e air a righ-chathair. Tha E toirt maitheanas air sgàth dheagh ainme fein. Ghabh e'n t-urram sònraicht' so dha fein le bhi toirt seachad gu saor a Mhic Fein, neach a rinn ùmhlachd agus a bhàs, bunaitean righ-chathair an Athar a shuidheachadh cho daingean ann an ceartas agus ann am fireantachd, air a leithid de dhòigh agus gu'm bheil urram air a chur air an lagh 'n uair a tha maitheanas air a thoirt do'n pheacach. Is e so glòir Dhé mar Ard-Righ a chruinne-ché, gu'm bheil E toirt seachad maitheanas gu saor agus gu fialaidh, a dh'aindeoin eliu na muinntir a tha ga fhaotainn, agus, gidheadh, gu'm bheil a naomhachd, a mhòrachd, agus a cheartas air an glòrachadh ann an toirt seachad. Agus mar so thuair e bunait chinnteach air son dòchasan cheannairceach fein-dhìte; bunait, agus 'n uair a gheibh an t-anam soerachadh oirre, gheibh se e fein, cho cinnteach ri firinn agus righ-chathair Dhé. Cha'n ann air ar sgàth ar deanadas, no, eadhon, air sgàth nì air bith a dh'oibricheadh annain le a Spiorad, ach air sgàth ainm' fein. Am bheil thu bochd? Am bheil thu lomnochd? Am bheil thu air t-fhein-dhìteadh na làthair-san? Am bheil do pheacaidhean mar sgàrlaid agus mar choreuir? An tu fìor cheann-feadhna nam peacach? Am fathasd, is e'n aon cheisd, An gabh thu maitheanas bho làimh rioghail Dhé mar a shaor thiodhlac; tha e ga thoirt seachad air sgàth dheagh ainme fein; tha e ga thoirt seachad gu saor. O! uime sin, iar t-anam fhaotainn taobh a stigh cearcal na firinn bheannaichte so, agus chì thu thu fein ann am baile daingnichte.

(*R'a leantuinn.*)

### **Notes and Comments.**

#### **Floods in Australia.**

During the latter part of February unprecedented floods swept over a large area of New South Wales, Australia. People in Britain have been sympathetically affected with the news that at least 70 persons are known to have lost their lives, and many are yet unaccounted for. Hundreds of thousands of sheep have been lost, and the value of the loss and damage is calculated at two and a half million pounds. We are sure it is gratifying to the citizens of Britain that the Government has agreed to give £250,000 to assist in relief work in New South Wales. Calamities are taking place in all parts of the world. We had serious floods in Britain, with loss of life, and now in Australia. Other calamitous happenings there have been in these recent times. God who rules the rain, the snow, the floods, the wind and all else, has been indeed speaking to individuals, communities, towns, cities and nations, by way of reproof and punishment for iniquity and ungodliness, in this generation. There is no sign that people in Australia or in this country have been hearing the rod and who hath appointed. We are still conspicuously, as a generation, lovers of pleasure more than lovers of God.

#### **A Boy Portrays the Saviour on Television.**

A boy named Jonathan Swift, aged 12, was chosen by the B.B.C. to play the part of Jesus as a boy in a children's television play on March 10th. This was the first time that such was done in a B.B.C. television production. The boy said in being chosen for this part, "I have to be more solemn than I usually am, but not too solemn." This idolatrous and blasphemous procedure was once upon a time banned and condemned in this professed Christian nation. Now the less regard we have to the honour of the Son of God, as set forth in the Gospels, the bolder some are becoming in using His divine and blessed Name for public entertainment, under the guise of religion. Violation of divine commandments shall not go unpunished.

#### **Roman Cardinal Attends Theatre on Sabbath.**

On Sabbath night of the 20th January last the R.C. Cardinal Griffin, of London, attended a theatrical show at the Adelphi Theatre, London, on his 56th birthday. The Roman Catholic Stage Guild organised this occasion for fleshly desecration of the Lord's Day. The entertainment provided by actors and actresses went on for more than four hours and ended about midnight. The Cardinal applauded, laughed, and stayed until the end. And so this is the way "holy" clericals of Rome can conduct themselves on God's holy Day. The true Christian would, of course, have nothing to do with such entertainment on a week night far less the Sabbath. "Come out from among them and be ye separate and touch not the unclean thing," saith the Word of God. But the Mass and carnal merriment go well

together on the same day for the priests of Rome. No wonder God raised up a Martin Luther in His mercy and pity for the benefit of thousands of poor sinners.

#### **Bowling in Glasgow Parks on Sabbath.**

The Corporation of Glasgow recently sought permission of the Sheriff of Lanarkshire, Sir Robert Calver, Q.C., to amend the Corporation by-laws to permit bowling to take place on the bowling greens in Glasgow parks. Opposition was offered to this request by some religious organisations in the city without success. And so golf, tennis, and now bowling can be carried on in the public parks of Glasgow on the Lord's Day. This is Satan's kingdom moving forward, and the marks of it being made more plain in Glasgow as time goes on. No Sabbath, no Church, no religion according to the Bible; no God, no hope that will bring eternal life and happiness to the worldly sinners of Glasgow! What then? Masses of sinners going down the broad way to destruction. Destruction is written over Satan's kingdom.

#### **The Death Penalty: a Wise Decision.**

During the middle of February the House of Commons debated questions connected with the infliction of the death penalty for the crime of murder. There was a motion put down and moved that the death penalty be abolished in Britain for the probationary period of five years. This was defeated by 245 to 214, a majority of 31 votes. We are truly relieved that the Government opposed this motion and that it was defeated. One line of argument and reasoning used for abolition was that the death penalty was not a deterrent. And it was questioned by some Members of Parliament if the death penalty prevented murder. But we heard nothing from this debate clarifying the fact that the death penalty is punishment for a capital crime; not, in the first instance, a deterrent to would-be murderers, but the exercising of a Scriptural and just punishment for wickedly and wilfully taking away another man's life. To send a man to prison for ten years for robbery with violence is not, in the first instance, inflicted as a deterrent to others but as a just punishment—and so on.

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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 and Loch-inver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breaslete and Portnalong; second, Fort William and London; third, 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 Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Braacadale, North Uist and Ploekton; fifth, Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and 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 1955. 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, 10th April, 1955, the following services have been arranged (D.V.), to be conducted by the Rev. Alexander MacAskill, Lochinver, and the Rev. D. J. MacAskill, M.A., North Uist:—Thursday, 7th April, 7 p.m.; Friday, 8th April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 9th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 10th April, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in the downstairs hall simultaneously), and 7 p.m.; Monday, 11th 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.

### **Opening of New Church in Dumbarton.**

On Saturday, the 26th day of February, this place of worship was opened by the Rev. James McLeod, Greenock, who preached an appropriate sermon from Ps. xlviii. 11-14. Revs. A. Cattanaich, M.A., and D. J. Matheson, Interim Moderator, took part in the service. Many from St. Jude's congregation were present, with the result that the Church was filled to its utmost capacity—some standing in the vestibule. It cost about £2,500 and was opened free of debt. It is a very compact, comfortable Church, built on a suitable site in Millburn Crescent. May the truth, which endureth unto all generations, preached within its walls be blessed to perishing souls.—D. J. M.

**Winnipeg Congregation—Communion.**

The Kirk Session have resolved that the Sacrament of the Lord's Supper will again be observed in this congregation on Sabbath, July 3rd, 1955. The usual services will begin in the Church, 514 McGee Street, on Thursday, June 30th, at 11 a.m. and 8 p.m. (D.V.). A special welcome is extended to strangers who may desire to take this opportunity of enjoying a season of Gospel ordinances. Strangers to the city should write to me at 988 Minto Street, Winnipeg 10, Manitoba.—*Rev. Alex. Murray*, Canadian Deputy.

**Acknowledgment of Donations.**

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

*Sustentation Fund.*—Mr. and Mrs. J. McL., 36 Morey Street, Hillsdale, Michigan, £10; Mrs. E. F., 151 Sherwood Avenue, Toronto, £3 18/9; "M. M. C.," £5; F. McL., Dunrobin Castle, £2; Miss B. J. McK., Seaforth, Ontario, £3; A. McL., High Craigton, Milngavie, £3; Mrs. A. F., 24 Colquhoun Street, Stirling, £1.

*Home Mission Fund.*—Mr. and Mrs. J. McL., Hillsdale, Michigan, £8; Mr. J. Van Stee, Grand Rapids, Michigan, £1 9/3; A Lewis Friend per John Nicolson, North Tolsta, £5.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Mr. and Mrs. J. McL., Hillsdale, Michigan, £6.

*Dominions and Colonial Missions.*—Mr. and Mrs. J. McL., Hillsdale, Michigan, £6.

*Organisation Fund.*—Mr. and Mrs. J. McL., Hillsdale, Michigan, £5.

*Publication Fund.*—Mr. and Mrs. J. McL., Hillsdale, Michigan, £2 5/11; Mr. Neil Shaw, N.S. Wales, o/a Trinitarian Bible Society, £1; "M. M. C.," o/a Trinitarian Bible Society, 10/-; Mrs. D. Gordon, Couldoran, o/a Trinitarian Bible Society, 10/-.

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*Legacy Fund.*—Received from the Executors of the late Miss Dorothy C. McLeish, Ailsa Craig, Ontario, a final payment of the Residue of this Estate amounting to £3,125 11/10, making a total of £3,918 1/4, per Messrs. Carrothers, Egner, Fox & Roberts, Barristers, London, Ontario, Canada.

*Magazine Free Distribution.*—A Wellwisher, Lochinver, £1; Miss B. J. MacK., Seaforth, Ontario, 10/-; Mrs. A. W., Great Western Road, Glasgow, 10/-; Mr. D. M., Windsor Crescent, Portree, 6/6; Mr. A. MacA., Ardgay, 12/-; Mr. R. MacA., Ardgay, 12/-; Mr. D. J. McK., Bonar Bridge, 12/-; Mr. W. J. C., Inverness, 10/-; Miss R. B., Calgary, Canada, 16/8; Mrs. H. M., Badnaban, 2/2; Miss E. M. Gordon, 2/2; Mr. J. M., Plockton, 6/-; Mrs. C. McK., Campbeltown, Leckmel, 10/-; Mrs. L. MacL., Red Deer,



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*Lochcarron Manse Building Fund.*—Mr. George Ross, Treasurer, acknowledges with sincere thanks (by collecting book):—Jeantown, £15 10/-; Slumbay, £13; Kishorn, £6 10/-; Coulags and Achintee, £5 7/6; Strome and Ardneaskan, £15 7/6; also Friends, Inverness, per R. M. R., £1.

*London Congregation.*—Rev. J. P. Macqueen acknowledges with sincere thanks 5/- from F. Coxon, Long Eaton, also £1 from A Friend on behalf of London Church Building Fund.

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