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THE WICKEDNESS OF JOSEPH'S BRETHREN

The words of the Lord Jesus Christ which he spake to His disciples, "Marvel not if the world hate you," had their application to the Lord's people right back at the beginning of the Church's history as recorded in the Book of Genesis. There we read of Cain's wicked treatment of his godly brother Abel whom he slew because his own works were evil and his brother's righteous. Cain was of that wicked one the devil and Abel was a man of faith and feared God. Then there is the case of Joseph who was treated so wickedly and cruelly by his brethren and they were indeed of the world in spirit and conduct in their opposition to their brother Joseph.

Joseph's brethren hated him: "and when his brethren saw that their father loved him more than all his brethren they hated him, and could not speak peaceably unto him." (Genesis chap. 37, v.4). This narrative is familiar to readers, and how it agrees with the doctrine of the Apostle should be clearly seen, when he writes of man by nature as "... living in malice and envy, hateful and hating one another." And of course, in this case, Joseph had not acted in any way injurious to his brethren, but was the object of the special love and affection of his father Jacob. Truly the fall of man and sin has embittered the heart and destroyed love for one's nearest neighbour.

They also envied him. This arose after Joseph related the dreams which he had and which were indeed intimations from the Lord to him as to the future and the divine purpose respecting him and the whole family circle. "And he dreamed yet another dream, and told it his brethren, and said, Behold I have dreamed a dream more and behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren; ... And his brethren envied him ... " (vs.9,10,11). Evil jealousy and a wicked grieving at any honour and signal prosperity coming to Joseph took possession of their minds and

hearts. This state of mind unchecked by the grace of God is a fruitful source of all manner of wicked and abominable conduct on the part of all kinds and classes of men in every age.

They gave place to the spirit of murder and contemplated acting accordingly with regard to their own brother Joseph. As we read that they said: "Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams." (v.20). It appears that the sin of envy and jealousy will go to any length if not restrained by the intervention of God, to eliminate the object of envy. And so we see how one sin leads to another. But by the intervention of Reuben, Joseph was not slain, yet the sin of murder had been committed in the desire and intention of Joseph's brethren with the exception of Reuben. "Sin is the transgression of the law," and the law of God takes to do with the frame and workings of the hearts of sinners. And thus the hatred of worldlings for the people and Church of God and His Son Jesus Christ has the very seed of the sin of murder embedded in it. The godly martyrs in Britain and the Continent experienced this in thousands of cases.

Those brethren according to the flesh revealed themselves to be "without natural affection" in their attitude to Joseph and in their treatment of him. This appears in their decision, which they carried out, to sell their brother as a slave to strangers. "Then there passed by Midianites—merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver; and they brought Joseph into Egypt." (v.28). They now concluded that they had attained their wicked objective and that this was the last they would ever see of their brother. But they did not reckon with Joseph's God and their divine Judge. At times the ungodly seem to prosper at their will, which has given much solemn thought to the Lord's people on many an occasion.

Further, Joseph's brethren proceeded apace to employ deceit and lies to cover up their abominable and evil treatment of him when it came to explaining his disappearance to Jacob their father. "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they rent the coat of many colours, and they brought it to their father; and said, This have we found: Know thou whether it be thy son's coat or no? And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." (vs.31, 32,33). Thereafter Jacob mourned for Joseph many days. Truly they sought to cover up their sins in a most diabolical manner,

disregarding the intense grief and sorrow brought into their father's heart for a beloved son, who was to their knowledge still alive. The tears of their father affected them not, when they had achieved, as they thought, their end in banishing Joseph the object of their hatred and envy.

How real, how strong and how diverse are the activities of the fallen, corrupt and sinful hearts of men. The Scriptures expose all this to view; and the Lord Jesus Christ did so also in His doctrine when He said: "Out of the heart of man, there proceedeth all that defileth the man." And the record of the conduct of Joseph's brethren is a clear, outstanding evidence of the Fall of Man, originally created in the image of God, and of the truth concerning the natural man set forth in the Word of God from beginning to end.

As to Joseph who suffered so much at the hands of those wicked men, his later history becomes a very vivid, interesting and precious fulfilment of and commentary upon the words in the 8th Chapter of Romans: "All things work together for good to them that love God, to them who are the called according to His purpose."

Then, when we read later on how matters fared with Joseph's brethren, and they found themselves in the course of divine providence face to face with their brother as a powerful potentate in Egypt, thus another passage of the Word of God comes to mind which teaches a most solemn truth: viz., "Be sure your sin will find you out." Their sin found them out in time in a most striking manner as we find in reading through Genesis. But whatever success in sin men have here in the World, the impenitent will inevitably come face to face with their sins at the Judgment of the Great Day.

As we trace the history of Joseph's exaltation and see the great blessing he was made to his brethren and the land of Egypt, therein we discover the glorious fact illustrated, that the Word of God and His purposes cannot fall to the ground or remain unfulfilled, but shall be fulfilled to the very letter in face of all that men or devils may contrive to do to prevent this in their malice and ignorance. "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of His heart to all generations." (Ps. chapter 33, vs.10,11).

And finally, the Lord is seen here to turn the curse into a blessing, by His overruling the malice and wrath of Joseph's enemies to the end that, in the course of time and events, Joseph personally was blessed by the Lord and made a blessing to many others.

As Joseph said to his brethren after the death of their father Jacob: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Genesis, chapter 50, v.20).

SERMON

By Rev. James MacLeod, Greenock

The Text: "Thanks be to God for his unspeakable gift."

—2 Cor., 9, 15.

The following notes were taken down by a friend on Monday of the North Uist Communion, 24.7.61. The discourse was delivered in the Gaelic language, and the notes were taken down in English. Our young friend did very well indeed, and for her diligence and care we take this opportunity to thank her. The great apostle of the Gentiles said about another true friend of the cause of Christ, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea."

It is possible that every one here today knows something about getting an unexpected gift at one time or other in his or her lifetime? It could not be called a gift if you have had any expectation that you were to get a present from a friend, we would call that a "present," not a gift. It is equally true about the "gift" referred to in our text. The gift was not expected and the value of the gift is unspeakable in value!

First: When one receives a gift, the person who receives it does not expect it. Secondly: The person who is made the recipient of the unexpected gift cannot think himself worthy of the gift by his or her friends!

We remember reading in the life of the well known Mr Spurgeon that his congregation made him a presentation on a New Year's day. After the eminent preacher finished his discourse, one of his Deacons rose and handed Mr Spurgeon an envelope which on opening it contained three thousand pound cheques! Mr Spurgeon rose to the occasion in his own inimitable manner: First, "I did not expect this 'gift,' and secondly, I can do what I like with this 'gift'?" Without a moment's hesitation, he decided there and then what he should do with the generous "gift" of three thousand pounds stg., that was given to him as a "gift" from his congregation on this New Year occasion.

He knew that St. Thomas and Westminster Hospitals had need of financial help, and as he could do what he liked with this unexpected "gift," he allocated one thousand to St. Thomas

Hospital: one thousand to Westminster Hospital: and added, "My wife says that I am extravagant, so I will allocate to her the other thousand!" Before Spurgeon left the platform the "gift" of three thousand pounds was out of his hand! He spoke truly, he could do what he liked with this "gift" which he did not expect. That brings before our mind, when Adam fell, the thought of salvation and peace with God could never enter into his bewildered and darkened mind. The poor man did not know where he was: God departed from his soul: lost his original righteousness: naked, with only fig leaves to cover him in the coldness and darkness of his lost state! His guilty conscience gnawing and sucking his soul with fear and trembling—"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself." (Gen.3: 8-9). Here we have lost man, naked and guilty before God! Adam knew that he was guilty, and knew also that his sin deserved death, eternal death, and to be forever banished from the presence of the Lord God into the place reserved for the devil and his angels! What could Adam expect from the infinite holy God, his Creator, Lawgiver and Judge, but the punishment his crime deserved? "In dying thou shalt die." When God called Adam, did God know where Adam was? Very well, but benighted Adam did not know where he was—his whole being was in darkness. You know here in the Western Isles, during the winter season, how exceedingly dark it can be at night? In the absence of a torch or lantern you could not see one step before you. When Adam fell he could not see right or left. He was entirely lost. If God had not come to Adam, the whole human race would have remained in that awful darkness to all eternity! What infinite kindness on the part of God that He came into the garden and said, "Adam, where art thou?" This was a blessed "call," and a call of unspeakable kindness from God! This was God's call which you shall find from cover to cover of the Bible! What God revealed to Adam in the garden could never enter into his mind. Something so glorious and wonderful that the highest angels in heaven desire to look into it because of the amazing wonder of it. One noticeable kindness one can observe in God's treatment of fallen Adam is that God did not drive him out of the garden before God promised Adam and Eve that of her seed one was to come which would bruise the head of the serpent. If God had no purpose of mercy towards

Adam and Eve they would have been driven out of the garden immediately, as the rebellious angels were driven out of heaven ! Another infinite kindness shown to Adam and Eve before they were driven out of the garden was the " coats of skin " God provided for them, as their own miserable fig leaves could not keep them warm, the moment they were out of the garden of Eden. There is deadly coldness of sin in this life, but the coldness of sin in this miserable world shall be changed in another world into " everlasting burning." We noticed above how Adam tried to hide himself from God after he sinned. You shall find today young men and young women making for Lochmaddy to the dance, vain song, or to the bar of the Hotel; and if you were to ask them "where are you going ?" " I am going to hide myself from God."

What can fallen man expect but death, but his aim is to hide from the all-seeing eye of God somehow, somewhere, and it is simply extraordinary the means and methods fallen man shall find out with one object in view—" to hide himself from God ! " " And your covenant with death shall be disannulled, and your agreement with hell shall not stand when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isa. 28,18). It can be said that the human race is possessed with fear which clearly intimates a consciousness of some infinite power that pervades his present existence whatever may be his religious or non-religious beliefs. Sir William Ramsay (who was a great Christian, and a noted scientist) spent several years of his busy life in Africa among the most backward tribes of that great continent, and after careful study, saw that their fear of seeing a white man was a sure evidence of the fact that they also felt in their darkened mind and conscience that there was another power above and over man ! For a man to profess that he was an Atheist, or an Agnostic, or a Communist it is an absolute certainty that in the soul of that man is the same fear as in the mind and conscience of the Bushmen of Central Africa. It is innate in mankind coming into this world ! We know volumes have been written by men in all ages, and in this age perhaps more than in any former age, denying the existence of a Supreme Being, but that only proves the direct opposite! Why should men try to deny or affirm the existence, or non-existence of a God, if there were no God ? The fact remains that man has a conscience, and from that conscience man cannot escape from the Omniscience of an infinite Power that in spite of his denials and atheism he feels controlled by the power of that God that he seeks to blot out of mind. Sir William Ramsay was right. Voltaire (the learned atheist) was born in France in the bosom of the

Church of Rome, baptised and "confirmed" in the faith of the "Church." He turned to atheism, wrote many books in defence of his "new religion," but on his death-bed called a Roman priest to confess, in order to be absolved from his crimes against his own soul, and millions of other souls. The nurse who attended Voltaire to his last hour in this world left on record "that Voltaire was in such a state going into eternity that she would not like to be any more at the deathbed of one who was not a Christian." The most notorious case in modern times was that of Peter Manuel, but the night before he was executed for his awful crime, a Roman Catholic priest visited him and took his confession, and according to the rites of Papal Rome, the priest would have pronounced the "words of absolution," on the most wicked murderer in modern ages—at least within the kingdom of Scotland! The root cause of all our sins and crimes is that we fell in Adam! The flood of all crimes entered in through the fall of Adam. The doctrine of the fall of Adam is denied by the Colleges and Universities and pulpits of Scotland which is a proof positive that all who deny the fall of Adam assuredly deny their need of a Saviour. If the fall of Adam is a mere myth, then the gospel must also be in the category of human fables. Here we would add, let Free Presbyterian Ministers, Missionaries and Lay-Preachers in the Church at home or abroad teach and preach the doctrines of Adam, as sure as the doctrines of redemption by Jesus Christ. It is impossible to preach the whole counsel of God, and conveniently pass over, or forget the doctrines of the fall of Adam—where we all came short of the glory of God! It is in that fall that we were lost; and if we know not our lostness in Adam, how can we appreciate the redemption purchased by the second Adam, the Lord from Heaven? NEVER! "But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick." (Matt. 9,12). When Cain offered a bloodless sacrifice to God it was rejected, for his sacrifice could not convey to himself, or to his seed that his father Adam had most wickedly broken covenant with God. If men and women forget or deny our individual relationship with the first Adam, Christ and His gospel will be to us as He was to the people of Judah in the days of Isaiah—"As a root out of the dry ground." We have stated already that when Adam fell, he knew not where he was, more like an African savage, sewing fig leaves to cover his nakedness! What could he expect but death? What doth an awakened sinner look for or expect but death? The awakened sinner feels himself in the hands of an "angry God." Can he get away from that state, wrath and death that he is conscious of in soul and conscience? "Thou hast beset me behind and before,

and laid thy hand upon me." (Ps. 139). Did Adam expect to receive the gift of eternal life from God? Adam was blind. The spiritual blindness of all the children of Adam is of the same nature and intensity. If a man was highly educated, and suppose he knew all the mysteries of the universe, he would be as spiritually blind as the most illiterate person. There are some weak-minded men and women, and they are possessed with an awful hallucination that if men are very educated they can understand the mystery of the gospel without being born again. NO! God compares the most learned men that are in the world without saving grace to dumb animals—"A whip for the horse, a bridle for the ass, and a rod for the fool's back!" (Prov. 26:3). That is the estimate of the God of eternity of the graceless learned son of fallen Adam! What even gracious men and women need is a competent portion of common sense! If ordinary common sense is weak and easily imposed upon, whatever education that person may gather from external sources the profit to society is virtually nothing. God has bestowed many great and profitable gifts upon men in all ages—upon heathen philosophers, the Greek sages of antiquity, and upon men in our own age marvellous gifts, but in the absence of saving knowledge of God, they will perish forever, and carry their education and learning into the blackness of darkness forever! Thousands of Masters of Art, Scientists and Philosophers shall perish forever, and all that they can carry with them to a lost eternity is the memory of their learning like the rich man—"son remember."

The greatest gift that was ever bestowed on the human race was Christ, the eternal, and well beloved Son of God. Christ was the gift of the Father, who elected Him from all eternity to be the Saviour of all that shall be saved of our miserable race. The precious epistle to the Hebrews makes that abundantly clear to all who understand, and believe the gospel. The beloved Son with whom He is well pleased. His co-equal, and co-eternal in all the eternal attributes of His God-head. It was for this the holy apostle Paul was giving thanks to God—for the "unspeakable gift" of God to poor sinners! Paul was like the rest of the human race, without God and without hope in the world. His Abrahamic relationship would not stand before God, for Abraham could be no security or surety for lost and ruined Paul! "The gift of God is eternal life through Christ Jesus our Lord." No human being ever thought of such a "gift" from God. When the Pharisees thought themselves worthy of all heavenly favours, the Lord warned, and foretold them that they could not escape the damnation of hell! Christ is the first Person in the election of

sovereign free grace—"I was set up from everlasting, from the beginning, or ever the earth was." (Prov. 8,23, again Ps. ii,6). Those who deny the doctrine of election deny the eternal gift of the Father to a perishing world (John iii.16). Aaron the Priest of God did not elect or appoint himself to the office of the Priesthood. He was installed into that office by God under the hand of Moses. Neither did Christ install Himself, but was elected, appointed and installed in all His mediatorial Offices for the work that He undertook to fulfil. The Church was elected in Him, given to Him, and He undertook to save the Church by paying the debt under which she was through the fall of Adam. The sword of eternal and inflexible justice stood against Adam and his children because of the offence given to God by the disobedience of Adam. (Rom. v.17,18). Christ was therefore the gift of God the Father to all those that shall be redeemed of the human race. The very thought of redemption and reconciliation could never enter into the mind of fallen man until God made His own adorable will and purpose known to perishing sinners ! The apostle Paul in looking back into "the mystery of redemption"—to the Five Books of Moses, Prophets, and Psalms, and into eternity itself, and to the day of judgment, in the depth of his soul could say, "Thanks be to God for His unspeakable gift !" Something so amazingly great and glorious that human language fails to express the wonders of redeeming love on the part of God ! "God so loved the world, that He gave His only begotten Son." Those who receive the "gift" of eternal life through Jesus Christ may well say, "Thanks be to God for this unspeakable gift, which I never expected, nor thought of, and verily I am not worthy of it !" No standing place for the blind Arminian before God in this revelation of sovereign free grace !

Secondly: The person that is made the recipient of this unexpected "gift," cannot think himself worthy of this gift. All that the Lord's people can do in this life is to lisp a few words about it ! First of all, we have the Father in it: we have the Son in it: we have the Holy Spirit in it—the three adorable Persons of the Godhead. They need an eternity to adore and praise God for this unspeakable gift ! Oh, people of Uist, if you find Christ as your Saviour, you will be as babes lisping words, for the glory of the "Gift" is so great that all your days here on earth your admiration of Him must grow, and humble you at His feet as nothing in your own eyes ! We once read a book by the eminent President Edwards on the "History of Redemption," a great work, full of the marrow of the gospel, but my thoughts went out on the Person so beautifully described by the learned

Theologian, and what could Edwards say, but like the woman in the gospel—"If I may but touch the hem of His garment." ? It transcends all human thought that the eternal God was here on earth "as a man of sorrow, and acquainted with grief ! " Notwithstanding the limitation of our knowledge and mediocrity of our sinful souls there are times when the poor believer can say, "He is altogether lovely ! " There was a time in the history of the Church of God that, if a lassie would own and acknowledge Christ as her Saviour, she forfeited her life to the savage Roman Soldier on the highway by order of the Roman Emperor ! It was something to be a "Christian" in those days ! It is easy enough to be called a "christian" in our day. It is another matter altogether to be a "Christian" before God and His holy Angels. The Covenanters of Scotland: the Martyrs of England, Ireland, France, The Netherlands—they knew what it was to be heart professors of the Son of God. What faith have you in Christ ? Look well to it in case you shall find yourself in a lost eternity ! "Moral Re-armament" shall not protect from the bottomless pit of a lost eternity ! The first Ilk we read of in the Word of that herd were the Pharisees to whom the Lord said that they could not escape the damnation of hell by their "Moral Re-armament." Saving grace alone can make the sinner forsake his sins, and confess his iniquities and flee to Christ, and make a true Martyr of him or her in the sight of an infinite Holy God. During the "killing times" in Scotland, I remember reading of a mother in the town of Perth—herself, her husband, and another man, the two men were sent to the Cross in that town and hanged for professing Christ: the woman (a Mrs Stark by name) who was the mother of a numerous family, and an infant on her breast when the savage soldiers took hold of the brave and godly mother, put her in a sack with a few stones in the sack, and cast her into a loch nearby. These Covenanters and Martyrs saw the infinite preciousness of Christ, His gospel and divine Ordinances. We have considered that the greatest honour ever bestowed on Scotland was the Martyrs of Jesus, and the godly John Urquhart made use of it in his prayers, in pleading for the people of Scotland—"The blood of thy people is mingled with the soil of Scotland, cast us not out of thy sight." "What shall I render to the Lord for all His gifts to me ? " What kind of Christians are those who shall not leave their cows and hay for an hour or two listening to the gospel ? They are a curse on the soil they are walking on ! When the sinner is enlightened by the Holy Spirit, and beholds the infinite value of this gift of God in the Person of Jesus Christ, he or she looks on the world, and all that is in it,

but as dross and dung in comparison with being where the name of Christ is honoured and exalted. If the Holy Spirit had not prepared a body for our Lord, He could not have suffered—for as God in the absolute sense He could not suffer—as the God-man He could and did suffer death on the Cross for His people. The highest Angel in heaven, or the greatest saint that ever was on earth cannot conceive the incomprehensible depth, agony and pain of the death of the Lord Jesus ! Oh, we read words in the Twenty-second Psalm which are to us poor things inconceivable, but Christ felt and knew the meaning of the words which He uttered on the Cross, “ My God, my God, why hast thou forsaken me ? Why art thou so far from helping me, and from the words of my roaring ? ” (Ps. 22). Again, in Psalm 116, we read words that are truly, in the depth of their meaning in the first instance applicable to the Lamb of God, “ The sorrows of death compassed me, and the pains of hell gat (in the margin found me) hold upon me: I found trouble and sorrow.” There never was or ever will be sufferings and sorrow like what the Son of God passed through on the Cross of Calvary ! In the book of Revelation we read that the Lamb shall lead the saints to fountains of living waters, we can take it that they shall see then what they could not endure to see while in this tabernacle of clay. Samuel Rutherford mentions drinking of the springs of water here below, but there fulness of joy, and unrestricted basking in the presence of God to all eternity. It is told of a man in Lochcarron, Ross-shire, that he was heard saying, “ Withhold thy hand, I can hold no more ! ” The blessed man of Lochcarron ! Some could appropriate the words of the blessed man from their own personal experience of the divine presence of the divine Saviour. Here in Uist there were a goodly number of God’s people. We remember the late Rev. John R. MacKay telling us that there were fifty-two male members in North Uist that could be called upon to engage in prayer in public (that would be after May, 1893) and the late Mr MacIntyre told us that of the fifty-two, thirty could speak to the “ Question on Friday ” of the communion season ! We saw, and met a few of them, and we never met “ Christians ” that we could put before the Uist men ! They seemed to be blessed with the grace of self-denial, and humility, above all the Christians we ever met at home or abroad. It was no doubt from a deep sense of their indebtedness to God for the “ gift of eternal life ” through Jesus Christ, their Lord. They are all gone many years ago to be with Christ forever. The world is rolling in wealth and luxury, thousands of millions spent by Governments and nations on their pride and lusts, while the cause of Christ is almost starved to death. When men and

nations shall behold the Lamb of God that taketh away the sin of the world, then, and not until then, shall the hearts of men and women be opened to the cause of Christ. The devil and his children seem to have all the money of the world under their hand, but the day will come when all the gold and silver in the world shall be in the hands of men who fear the Lord, love His cause and seek in every way to advance the knowledge of the Lord world-wide, among Jews and Gentiles ! Our dear friend, the late Mr MacQueen, London, spent every penny he could lay his hand on in sending books, tracts and religious literature far and wide that he considered profitable and instructive for young and old in defence of the Word of God and Reformation attainments, and in defence of our civil and religious liberties, knowing that the people of this nation were in danger not only at the hands of Infidel modernists, but that Papal Rome was as thirsty as ever for the blood of those who stood against the Papal claims. If he, and a few other men in our nation had the means and money that is being spent on the lusts of men, what a blessing that would be to the millions of Africa, and to the pagans of Britain ! The hands of our ministers are tied in that same respect and sense, but the devil can advertise his poisonous doctrines to murder millions of precious souls for eternity, and there is no scarcity of money to advance the works of the devil ! But the wrath of God shall burn to the lowest hell all the nations that forget God and His cause !

The Bible is also God's gift to a perishing world wherein His holy mind is revealed through Jesus Christ from the book of Genesis to the book of Revelation. If Christ had not come we would have no Bible, no gospel, or divine Ordinances. Baptism, and the Lord's Supper would be meaningless and unknown if Christ had not died and rose again, and revealed to His people the meaning and value of the holy Bible and the divine Ordinances of the New Testament Church. It was not apostles or Prophets that gave us the Bible, but God Himself in the hands of a Mediator Jesus Christ ! In Scotland at Reformation times in the 16th Century, the Reformers explained to the people what was in the Bible, and instructed them to read the Word of God, in order that they also would say with Paul, "Thanks be to God for His unspeakable gift !" Tyndale did the same for the people of England. It was the Word of God that did the work, the Holy Spirit applying the Word to soul and conscience. The Lord said to Peter, "Follow thou me," go to the Five Books of Moses, the Prophets, and the Psalms, and there you will see how you are to follow me ! We turn to the two epistles of Peter, and see how closely Peter followed Christ from Genesis to Malachi, and from the resurrection morn to

the right hand of God. Friends in Uist, should we not be glad for that on the Monday of a communion season, and say with the apostle of the Gentiles, "Thanks be to God for His unspeakable gift." ? The information divulged by our Home Secretary in recent years should cause us to be ashamed not only before God for the immoral condition of our nation, but before the dumb animals of the field ! What we see, or hear issues from the heart of fallen man. All the sins mentioned in the Bible are deep rooted in fallen human nature. It was from the Bible and their own hearts our fathers understood how desperately wicked the human heart is in the sight of an infinite holy God ! They were the most moral men and women that ever graced the Church of God in Scotland. Thomas Boston's "Four Fold State" was a replica of what the Holy Spirit revealed to the godly in Scotland. Their vile hearts may be hid from these who make great noise about "the gospel, love and mercy," while they know not the wickedness of their evil hearts. When a Prince of the Hamite race visited Queen Victoria and asked the Queen "what was the secret of Britain's greatness ?" the Queen produced a Bible to explain to the Prince the secret of British power and influence in the world ! We as a Church have cause to thank God: we have an open Bible divinely inspired, unerring and infallible. We are few in numbers, possibly between ten to twelve thousand in this country. I asked the Rev. J. R. MacKay what approximately was the population that stood in defence of the Word of God in May, 1893. His estimate was between thirty-five and forty thousand in Scotland. We have sadly decreased in numbers since May, 1893. It was the opinion of the revered Rev. D. MacFarlane that the Free Presbyterian Church would become numerically smaller, but that she would stand till the millennium ! We met several times after he made the above statement, but never mentioned Churches, or ministers. We are convinced that it is not numbers that count, but the grace of God, and the divine presence of the Holy Ghost among the few that is of value before God, and not large communion rolls of graceless members. We believe that the gospel is within the pale of the Free Presbyterian Church of Scotland ! Ministers and Elders must strive to keep the Courts of the Church faithful to the Word of God, and to the great Head of the Church, the Lord Jesus Christ ! If a partisan spirit enters into the Courts of the Church we may rest assured that that grieves the Holy Spirit away from the Church ! I could not today worship my God outside the pale of the Free Presbyterian Church in Scotland or England. The so called "Calvinists" they must have Hymns, Organs and Choirs, and no respect for the Lord's day, how you come to Church,

whether by train or bus, and they think they can worship God without any respect to the claims of the Fourth Commandment. It has been said that John Calvin would play at bowls on Sabbath. That was a slanderous report: but supposing it was true, would that give you authority to profane the Lord's day? Never! We have read Calvin over and over again within the last fifty years, and Calvin taught in his incomparable Theological discourses that the "Moral Law was a binding rule to the Christian conduct to the end of time." When God convinces sinners of their sin, the Fourth Commandment shall have its proper place in the life and conduct of that man. What authority had the people who call themselves "the Church of Scotland" to be assembled over yonder yesterday? I take nothing to do with the civil liberties of the people, but I do take to do with their religion if they walk disorderly, and contrary to God's Word. Who broke up the Church in North Uist? Was it Rev. Donald Macdonald and Rev. D. MacFarlane? No, but those that departed from the Word of God, and the practice of true godliness. They are blinded by the devil! The Church of Scotland is guilty of the greatest schism in modern ages. You people in Uist have more need now than in 1893 to defend the gospel, the Word of God, and the divine Ordinances of the New Testament Church. It is possible that the most of you have read in the Press of the meeting of 39 or 40 ministers of the Church of Scotland (and laymen) with a Jesuit Professor in a Convent in Edinburgh a week or two before the meeting of the Assembly in Edinburgh in May, 1961. It was so secret and private that the vigilant Press did not know of the august meeting that took place in a Roman Catholic Convent between the Jesuit Professor and the "leaders" of the Church of Scotland.

We know that a Jesuit is under the strict rules of his Order. The Jesuit would not come from the South of England to meet and instruct the "leaders" of the Church on "Christian Unity." First of all the Jesuit would have the full consent of Pope John, and also the consent of the Head of the Jesuit Order (known to historians as the Black Pope). The second thing that should have been made crystal clear to the people of the Church of Scotland who arranged the meeting, and by whose authority the meeting with the Jesuit was (in secret session) carried out? Was it by a Committee of the Church of Scotland (unknown to the General Assembly) and unknown to the people of that Church? We may well believe that so many which had to be consulted, from the Vatican, and from Berwick, to Capewrath that it would take considerable time before the "leaders" of the Church of

Scotland prepared themselves to resort to Edinburgh to meet the Jesuit Professor in the Convent ! It gives at least the impression that there was something uncommon and sinister (if not altogether diabolical) about it when so many Clergy could meet in the City of Edinburgh and hoodwink the Press. Perhaps they arrived at the dead of night and slipped into the Convent in case they would be detected ! The names of the Clergy who were present in the Convent must not be divulged, or made known—the business was private, and the people must not know if their own minister was in the Convent at the dead of night ! If they had arrived at noon surely the Press would have seen such unusual numbers of Clergy arriving at the Convent ? What were they doing there ? The Jesuit Professor was lecturing the “ leaders ” of the Church of Scotland on “ Christian Unity.” If that was not a betrayal of the cause of Christ in Scotland what could be worse—to listen to a Jesuit on “ Christian Unity ? ” The Jesuit Order are the most malicious enemies to Christ, to the gospel, and to the Church of God that ever appeared in this world. Have the poor ministers of the Church of Scotland ever read the history of the Jesuits ? Presbyterian ministers to listen to a Jesuit priest on “ Christian Unity.” Oh, what madness, what blindness, what seared consciences, and what wrath from God is upon these poor Presbyterian ministers ! In Ezekiel, we read, “ And He brought me to the door of the court, and when I looked in, behold a hole in the wall. Then said He unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And He said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shapan, with every man his censer in his hand; and a thick cloud of incense went up. Then said He unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? they say, the LORD seeth us not; the LORD hath forsaken the earth.” etc., etc. (Ezek 8;7-12). We have here a repetition of the “ Men of the Convent.” Truly it was not the action of responsible men. Like King Saul when he went to consult with the Witch of Endor ! The Witch of Endor was not so dangerous to the souls of men as the Jesuit Professor ! What further proof should we look for that these poor men have lost the gospel, and that God, and His Word, is banished from their souls and consciences ? Nothing like that Convent meeting

with the Jesuit happened in Scotland since 1690 ! It is almost unbelievable. A Jesuit Professor to lecture Presbyterian ministers on "Christian Unity" That may be a blind. It might have been something very different. Whatever might have been the cause or reason of this meeting with the Jesuit Professor in the Convent, it was certainly a betrayal of the cause of Christ, and no doubt the Jesuit Professor took every conceivable, subtle and crafty argument to convert graceless Presbyterian Clergy to join the "Mother Church" of Rome. His argument, and reasoning would be well sugared to convince the ministers of the reasonableness of "Christian Unity" within the pale of "Mother Church." The Jesuit would not refer to the Martyrdom of the Saints of God in Spain, France, Italy, England, Scotland, Netherlands, Ireland, and more recently in Columbia by the full consent and knowledge of the reigning Pope. He would not refer to the well known maxim of his Church—SEMPER IDEM, in his discourse on "Christian Unity." The Papal Church is the most blood-thirsty organisation that ever appeared among fallen humanity ! If you join her you are saved, but outside the "Catholic Church," no salvation ! Did the Jesuit Professor explain to the Presbyterian Clergy in his address to them in the Convent on "Christian Unity" that the "Catholic Church" is bound by the decisions of the Council of Trent ? Not likely ! He must have accepted before hand that the Presbyterian Clergy were ignorant men when they would engage him to instruct them on "Christian Unity." What betrayal of the Word of God, Reformation attainments and the Martyrs of Scotland, England and Ireland ! Here in Uist do everything in your power to get the people back to the Word of God, and away from these godless ministers that are leading them to a lost eternity with their lies, deceit and hypocrisy. The present Church of Scotland, in every nook and corner of it, is rotten to the core—like the Harlot which we read about in the 16th chapter of Ezekiel ! It is a soul-destroying, God-dishonouring, and a Christ-crucifying Church ! We love our fellow countrymen and women, and we are convinced that the Church of Scotland is a Murderess of precious souls. No opportunity should be lost in warning the poor people to quit the Church of Scotland, for as a Church they have turned their back on God, His Word, and they use the divine Ordinances of the New Testament to confirm their people in the greatest possible delusion that they are God's children if they "take communion" like the poor Papist going to Mass ! The doctrines of the "New Birth" unknown, and regeneration explained away: the doctrines of atonement lost because their ministers are not "born again men," and therefore impossible

to preach what they know not ! How can Free Church Professors and ministers associate and worship in the Church of Scotland ? We hope that the " Convent conclave " will be a serious warning to Free Church ministers and people to shun the Church of Scotland, for it cannot be anything but God-provoking to be associating with men who betrayed the cause of Christ to a Jesuit in an Edinburgh Convent. If there are God-fearing men and women in the Church of Scotland, they are bound by the Word of God and their own consciences " to come out from among them," and seek the honour and truth of God where they can find it.

Now, my friends of North Uist, we may never meet again at a Communion season in this place. There is now over forty years since I first came to Uist, many changes took place during that long period of time, and the sweetest memory I have of Uist is the precious Christians I met in your midst, that are long ago at their eternal rest, and we cannot express our thankfulness to God in more appropriate words than the words of our Text—"Thanks be to God for His unspeakable gift."

The time is very short when we must all leave this life, and by saving grace may God grant us the great favour to leave the testimony of the Reformed Church of God in Scotland as we received it from our fathers. Our Church is called the " Free Presbyterian Church of Scotland," but it is the " Church " of the Reformers, Covenanters and Martyrs of Scotland, and the Head of our Church is the Lord Jesus Christ, and His Word is our supernatural guidebook, charter, guide, rule and authority ! You are not to be disturbed by " New Translations " of the Old or New Testament by Infidels and Agnostics under the plausible name of " Scholarship," for natural men are as ignorant of the spiritual meaning of the Word of God as Pagans or Heathens ! Your Bible has been handed down to you by men of God (undoubtedly) learned, but eminently godly, pious and humble. It was in the name of " Scholarship " that the Declaratory Act was introduced into the Courts of the Free Church, and not only ruined that Church, but alienated the Protestants of Scotland from the " whole Bible," and playing on their spiritual and literal ignorance. A " New Translation " of the New Testament has been introduced to cover and establish their former crime; and this " Golden Calf," that is praised and adorned, can be placed before the host in their march towards the " Catholic Religion," the " ancient religion of Scotland ! " The present " Church of Scotland " is making for Rome as sure as the Church of England. Now, people of Uist, we hope that the stand of Revs. D. MacFarlane and D. MacDonald in May, 1893, in defence of the Word of God is more

valuable to you as you see and hear how your poor fellow countrymen are drifting towards destruction, if God shall not prevent it by calling them to repentance. We have great cause to be humble and thankful to God that our Church has been marvellously kept from being destroyed like the rest, and no shadow has been cast over the Testimony raised in May, 1893, although Satan often tried to change and weaken that blessed Testimony through the weakness and vacillation of poor tempted men ! Satan failed, but let us rest assured Satan will try again and again, and his next attack may come from the most unexpected quarter, so by divine grace, may the Lord keep us on the watch tower.

In conclusion, we again repeat the words of our text: " Thanks be to God for His unspeakable gift ! "

INTERNATIONAL REFORMED CONGRESS, CAMBRIDGE, 1961

By Rev. Donald MacLean, Glasgow

The International Association for Reformed Faith and Action came into being as a result of a Congress held in Montpellier, France, in 1953. Its purposes are to strengthen and advance the Reformed Cause throughout the world and to encourage fellowship between Reformed Christians of every land, together with the interchange of Reformed thought and experience. International congresses have been held every three years. Subsequent to the one already mentioned, Congresses have been held in Detmold, Germany (1955), and Strasbourg, France (1958). As the congress this year was to be held in Cambridge from August 11th to 18th, and as the subject of the congress was " The Authority of the Bible To-day," the present writer attended in a private capacity and gives this brief account of the Congress itself and his impressions of what took place.

The method adopted at the congress was to give lectures and addresses on various subjects. The Congress then broke up into groups of English, French and German languages, and discussion was held on the various points in the papers given. At a later session the whole congress met together with the Lecturer present and the various points raised in the groups and by individuals were then discussed. The day was opened and closed with devotional exercises. There would be about 90 people present representing the following countries: Belgium, Britain, Canada, France, Germany, Holland, Northern Ireland, Eire, Japan, Korea and the United States.

The opening address on "*The Authority of the Bible To-day*" was given by Rev. Dr. Leon Morris, Warden of Tyndale House, Cambridge. His paper was a very good summary of the views held by the early Church and the Reformers, showing that from the earliest times Christians have conceived of their authority as rooted in the Bible. Dr. Morris went on then to show that, although this is abundantly plain from the writings both of the Reformers and the Church Fathers, the modern period has shown an unwillingness to accept the position so clearly outlined in days gone by, despite the fact that this position is firmly grounded on the Word of God. Dr. Morris concluded by emphasising and bearing witness to the authority of the Bible as the infallible Word of God in our own day and generation.

This address was followed by a paper on "*The New Testament View of Scripture*" by Prof. Dr. Roger Nicole, Professor of Theology, Gordon Divinity School, Massachusetts, U.S.A. Prof. Nicole confined himself to a brief study of the various terms by which Scripture is denoted in the New Testament, and then went on to give a brief consideration to certain passages in which it has been alleged that the Lord Jesus Christ spoke disparagingly of the Old Testament Scriptures or, at any rate, seemed to set certain limits to its authority. Dr. Nicole gave a most interesting address, refuting this allegation.

The next address was given by the Rev. Herbert M. Carson, Vicar of St. Paul's, Cambridge. His subject was "*The English Reformers and Martyrs*" and he gave a lucid and much appreciated description of the testimony raised by these men of God who testified, not only to their personal faith in the Lord Jesus Christ, but also to their love of the doctrines of divine truth by sealing their testimony with their blood.

The Rev. Dr. Philip E. Hughes, Vice-President of the Executive Committee of the Association, gave a address on the subject of "*Reformed Faith and Action; Challenge and Response.*" Dr. Hughes took as his starting point Paul's farewell address to the Ephesian elders and showed that this admonition of Paul places the whole of church history in perspective. The ever present challenge is that savage wolves are attacking the Church from without, and false teachers arising from within. The response, therefore, must be to watch and remember! While the enemy from without is comparatively simple to discern, the enemy from within is much more subtle and accordingly more dangerous. Dr. Hughes went on to deal with four of the issues which confront and challenge the Church to-day. These are:—

1. *Theological Relativism.* This idea teaches that there can be no such thing as absolute truth. On this basis, the different religions of the world can be seen only as relative to one another, which means to say that Christianity can be no more absolute than any other religion. Consequently, this idea means that Christianity must take its place beside other religions as having some aspects of truth to contribute to religion as a whole. Dr. Hughes pointed out the great dangers involved in this idea and the absolute necessity for declaring unflinchingly that the gospel of Jesus Christ is the Word of God and truth most pure.

2. *The Ecumenical Movement.* In tracing the various dangers in connection with this movement, Dr. Hughes still took the view that instead of holding ourselves aloof from it, we should be ready to take every opportunity to exert an influence within the Movement itself. This is a view with which some did not agree and one with which we would certainly not agree. It seems to us absolutely essential to emphasise the fact that the World Council of Churches—the most virile expression of the present ecumenical movement—has no concern to spread the everlasting gospel in its purity. As such it cannot be regarded as helpful to the cause of Christ but rather as a danger against which Christians in every place ought to be warned.

3. *Rome and Reunion.* The fact that Rome's terms for reunion can be no other than complete submission and absorption, involving identification with her errors, was pointed out. Dr. Hughes was of the opinion that the interest being taken in the necessity for a more simple religion within the Roman Catholic body indicated the possibility of a new reformation taking place there. It seems to us, however, that if such a reformation did take place, those thus tasting the streams of pure truth would leave the communion of the harlot of Rome and that a reformation of that body as a whole is not to be expected from the Word of God.

4. *The Cultic Hordes.* The grave danger arising to Christian witness from cults such as Christian Science, Jehovah's Witnesses, Mormonism, etc., was indicated and was termed as "a satanic assault on the unique gospel."

Dr. Hughes concluded by exhorting the Congress "to pray earnestly that God would graciously equip His people by His Holy Spirit to respond to the needs of this age, enabling them to recapture the spirit of dedication and sense of adventure which animated apostles, saints and reformers in the ages that are past to the everlasting glory of His great Name."

The Rev. Dr. J. I. Packer, Librarian of Latimer House, Oxford, gave a lecture on "*The Bible and the Authority of*

Reason." Dr. Packer presented a closely-knit and well reasoned paper on this subject. He first sketched the background which arose from 19th century Biblical Criticism. The idea based upon this criticism was that the historic view of Biblical authority had been refuted, and the final authority of reason as a judge of truth had been established due to the fact that the probing of critics had shown the Bible no longer to be an infallible book. While it is obvious that this position has not been proved, nor indeed can it be proved, yet those desirous of making an appeal to the authority of reason make these allegations. In glancing back at the tendency to appeal to reason in modern Protestant theology, Dr. Packer mentioned three errors which indicated this desire to appeal to reason. The first of these was Arminianism in which God was made *to stand back from man* by the insistence of the Arminians that man acts independently of God. The second Movement was that of the English Deism which made God *stand back from His world*. They pictured God as One Who had created all things and then left His creation to operate itself, and this, of course, meant that God had no active Lordship over the Universe. The third instance was the step taken in the nineteenth century in which an attempt was made *to silence God*. Instead of God speaking through His own Word and by His Revelation, the nineteenth century religionists looked upon the Bible as a record of pious impressions and human thoughts about God but no more. By this method God no longer spoke to man by His Word, but man had certain religious experiences and thoughts about God. In this way God was silenced, as it were. Thus man's reason was given an authority, not only not granted to it by the Word of God, but which it did not deserve in its own right.

Dr. Packer concluded by stating that the only thing which would break man off from the habit of appealing to the authority of reason in religion was the regeneration of the individual and the revival of the Church.

The lecture by the Rev. D. W. B. Robinson, Vice Principal of Moore Theological College, Sydney, Australia, on "*The Bible and the Authority of the Church*" provoked a great deal of discussion.

Mr Robinson appeared to have a difficulty with regard to the language used about the Church in many Reformed writings. In particular, he referred to this difficulty in relation to the Invisible and the Visible Church. There does not appear, however, to be any difficulty in the concept of the Invisible Church provided that one remembers that the Invisible Church consists of the whole election of grace. Difficulties are brought into the subject when, instead of regarding the Invisible Church from the

point of view of the election of grace, men consider it from the point of view of those who have been the subjects of regeneration. In connection with the term Visible Church, Mr Robinson took the position that the Greek word *Ekklesia* meant the Church in some local place, or, in other words, a congregation. This view completely ignored the aspect of the Church as a Kingdom with Christ as its King, ruling not only over local congregations but over the Visible Church as a whole in its various branches. Mr Robinson's position also on the question of the exercise of discipline did not appear to be soundly grounded on the Word of God and indeed his whole concept of the authority of the Church appeared to be a considerable departure from Reformed thinking on this particular subject.

The lecture by Dr. A. M. Donner, President of the Court of the European Communities, Luxembourg, on "*The Bible and the Authority of the State*" seemed also to be a distinct departure from Reformed thinking. Dr. Donner was indeed what we would call a Voluntary. He did not acknowledge the obligation of the State to assist and protect the Church, and the whole tendency of his paper was against the principle of Establishment.

The last paper was given by the Rev. J. Marcellus Kik, on "*The Bible and Eschatology*." Mr Kik's paper sought to establish the post millenium position with regard to the Second Coming of Christ. In this respect the paper was agreeable to our mind, as well as to the position of the Reformers. We would not necessarily agree with Mr Kik's exegesis of the various passages he sought to handle.

The first impression left on our minds by the Congress is that the Association is still not very decided upon which lines it wishes to go. For instance, much that was given in the papers and much that was said in discussion was clearly contrary to Reformed thought and practice. It would appear to us to be much better to insist that speakers and lecturers give a clear delineation of the Reformed position with regard to the subjects given to them and then, proceeding from that basis, to consider their application in the world at the present time. This would have given a purpose and verve to the Congress which we felt to be lacking very much indeed.

The second impression is a rather regrettable one. The devotional exercises appear to us to be of a very superficial nature. Making all allowances for difficulties of language, the prayers and addresses were singularly lacking in spiritual experience and emphasis upon those glorious doctrines which were so triumphantly vindicated by the Reformers in their day and generation.

As a result of this, the impression left on one's mind was that the spiritual tone of the Congress could have been greatly improved and there is need for us all to remember that an intellectual knowledge of the Reformed doctrine is not sufficient. What we all need is, through the baptism of God the Holy Ghost, to have a heart attachment and spiritually-discerning appreciation of the doctrines of divine truth so that their promulgation and defence becomes an all absorbing desire.

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Lte

(Air a leantuinn bho t.d. 185)

C. Co do pheacanna Adhamh anns am bheil a shliochd nàdurra uile ciontach? F. Tha iad uile ciontach a mhàin an *ceud* pheacadh Adhamh; am peacadh sin a chuir e'n gnìomh mar an ceann cùmhnaint; oir an deigh dhà am peacadh sin a chur an gnìomh, sguir e bhi 'n a cheann cùmhnaint.

C. Ciod i an staid gus an d'thug tuiteam Adhamh an cinne-daoine? F. Gu staid peacaidh gin, agus peacadh gnìomh.

C. Cia mar a tha peacadh gin air a chomharrachadh a mach? F. Tha e air a chomharrachadh a mach 'n a dhà earrann, peacadh gin air a *mheas* duinn, agus peacadh gin a gabhail *tàmh annainn*.

C. Ciod a tha thu tuigsinn le peacadh gin a bhi air a *mheas* duinn? F. Tha mi tuigsinn leis *cionta* ceud pheacadh Adhamh.

C. Ciod am bonn air a' bheil ceud pheacadh Adhamh air a mheas da shliochd nàdurra? F. Air bonn na daimh a bha eadar Adhamh agus a shliochd mar an ceann cùmhnaint. "Ann an Adhamh, tha na h-uile a faghail a bhàis."

C. Cia mar a dhearbhas tu gu'm bheil ceud pheacadh Adhamh air a mheas da shliochd nàdurra uile? F. Gu h-àraid o na briathran so a leanas; "tre eas-umhlachd aoine duine rinneadh mòran na'm peacaich," agus, "bha am breitheanas, tre aon chionta chum dlùidh."

C. Ciod a tha thu tuigsinn le peacadh gin a bhi *chòmhnuidh* annainn? F. Tha mi tuigsinn leis, a bhi dh'easbhuidh ar ceud fhìreantachd, agus ar nàdur uile bhi air a thruailleadh.

C. Am bheil an cinne-daoine uile, 'n an staid nàdurra, dh'easbhuidh an ceud fhìreantachd? F. Thà; "cha'n eil ionracan ann, cha'n eil fiu a h-aon," agus, "tre oibribh an lagha, cha bhi feoil air a fìreanachadh am fianuis Dé."

C. Ciod a tha sruthadh a mach o bhi dh'easbhuidh ar ceud fhìreantachd? F. An deigh dhuinn ar ceul fhìreantachd a chall, chaidh ar nàdur uile a thruailleadh; tha an dà nì so a leantuinn a cheile mar a tha'n dorchadas a leantuinn an t-soluis.

C. Ciod a tha tighinn a mach o thruaillidheachd ar nàduir uile?
 F. Tha gach uile pheacadh gnìomh a tighinn a mach uaith, mar a tha ùillt neoghlán a tighinn a mach o thobar salach.

C. Ciod a thigeadh dhuinn fhoghlum o'n staid pheacaidh sin anns an do thuit an cinne-daoine uile ann an Adhamh?

F. Thigeadh dhuinn fhoghlum cho feumach 's a tha sinn a bhi air ar breith a ris, agus a bhi air ar 'n aonadh ri Crìosd an dara Adhamh, chum gu'm biodh-med air ar naomhachadh ann an nàdur agus ann an giulain.

C. Ciod iad na nithe anns am bheil an *truaighe* 's an do thuit an cinne-daoine tre pheacadh, a co-sheasamh? F. Tha i co-sheasamh ann an trì nithibh; call ar co-chomunn maille ri Dia, a bhi fo fheirg agus fo mhallachd; agus a bhi buailteach do uile thruaighe na beatha so, do'n bhàs fein, agus do phianntaibh ifrinn gu sìorruidh.

C. An urrain peacach air bith, tre fhìreantachd agus a neart fein, e fein a shaoradh o'n chionta agus o'n truaighe 's an do thuit e ann an Adhamh? F. Cha'n urrainn idir; do bhrìgh nach eil fìreantachd aige a fhreagras do'n lagh a bhris e, na neart air son dleasdanas a cho-lionadh ann an rathad a bhitheas taitneach do Dhia.

C. An robh cùmhnant nan oibre air a chur air cùl 'n uair a bhriseadh leinne e ann an Adhamh? F. Cha robh gu deimhinne; tha e fathasd a fànuinn 'n a uile neart, agus e ag iarraidh ùmhlachd iomlan o gach neach a tha fuidhe cho maith 's a bha e riamh.

C. An do chuir Crìosd tre ùmhlachd agus a bhàs cùmhnant nan oibre ann an neo-bhrìgh? F. Cha do chuir, 's ann a cho-lion E air son sluagh taghta Dhé, àithne a chùmhnaint; agus a dh'fhuiling E a pheanas.

C. Am bheil gach peacach neo-iompaichte, a tha beo fo'n t-soisgeul, fo cheangal ùmhlachd iomlan a thoirt do'n lagh mar chumhadh na beatha, mar a bha Adhamh fein air tùs? F. Tha e; fhad 's a tha e gun ath-bhreith, agus gun chreidinn, tha e fo fhiachaibh an lagh uile a cho-lionadh, agus mar sin fo mhallachd an lagha air son eu-ceartan.

C. Ciod a tha'n lagh mar chùmhnant a bhriseadh, ag iarraidh o gach aon do shliochd neo-iompaichte Adhamh? F. Tha e ag iarraidh, cha'n e mhàin naomhachd iomlain nàduir, agus ùmhlachd iomlan beatha; ach mar an ceudna làn dioladh do cheartas Dhé air son peacaidh. Tha na nithean so air an iarraidh uaithe, mar na *cumhachan* air a bheil a bheatha mhaireannach air a gealltuinn dha.

C. Am bheil e comasach do pheacach, le oibribh, na le fhulang-asaibh fein, na cumhachan àrd sin a cho-lionadh? F. Cha'n eil

idir, agus air an aobhar sin bithidh gach peacach neo-iompaichte air a sgrios, a chionn tre mhallachd uamhasach an lagha a bhris e, gu'm bheil e air a dhùnadh a stigh, cha'n ann a mhàinn fo bhàs aimsireil, agus spioradail, ach mar an ceudna fo bhàs siorruidh.

C. Nach fheud peacach air bith do'n chinne-daoine ma tà, bhi air a thearnadh bho pheacadh agus bho chorruidh tre oibribh an lagha? F. Cha'n fheud a h-aon; " Cha'n eil ainm eile air a thoirt fo neamh an measg dhaoine, leis am feud sinn a bhi air ar tearnadh " ach ainm Iosa.

C. An do rùnaich Dia, o shiorruidheachd, cuid de shliochd Adhamh a shaoradh o an staid peacaidh agus truaighe? F. Rùnaich E; Chuir E roimhe a ghràdh, a thròcair, agus a ghràs neo-chrìochnach fhoillseachadh ann a bhi saoradh a shluaigh taghta Fein o'n staid uamhasaich sin.

C. Ciod a tha thu tuigsinn le sluagh taghta Dhé? F. Peacaich a rinn E o shiorruidheachd a thaghadh a mach as a chinne-daoine, agus a thug E do Chrìosd gu bhi air an saoradh o pheacadh agus o thruaighe.

C. Ciod e an nì chùim an do thagh E iad? F. Thagh E iad ann an Crìosd a chùim slàinte tre naomhachadh an Spioraid, agus creidsinn 'n a fhlirinn.

C. An d'rinn Dia an t-Athair cùmhnant eile a chùim a shluaigh a shaoradh? F. Rinn E cùmhnant nan gràs; rinn mi co-cheangal ri m'Aon taghta.

(R'a leantuinn)

LITERARY NOTICES

Leather Bound Psalm Books

The Trinitarian Bible Society, 7 Bury Place, London, W.C.1, have issued a supply of two kinds of beautifully bound Psalm Books in fine leather covers at 12/6d and 15/- each.

We are much indebted to the Society for having omitted all Paraphrases and Hymns from this issue also. These precious songs of Zion are worthy of such a fine durable cover as on these at present issued.

The hard covered copies with Psalms only, and also with very clear type are still available at 2/6d per copy. This low price was given through the generosity of the Society, and is not profit-making.

These all make excellent gifts at a time when people in various parts of the world are doing away with their God dishonouring hymns and introducing this book of praise from God's Word as their one form of praise in God's worship.

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay, Lochinver; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, London, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross; second, Shialdaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Thurso and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

London Communion Services

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place, opposite Victoria Coach Station, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 3rd December, 1961, the following services have been arranged (D.V.) to be conducted by the Rev. A. F. MacKay, M.A., Inverness, and the Rev. Donald MacLean, Glasgow:—Thursday, 30th November, 7 p.m.; Friday, 1st December, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 2nd December, 3.30 and 6.30 p.m. (Prayer Meeting); Sabbath, 3rd December, 11 a.m., 3.30 p.m. (Gaelic), with an English service in Bridewell Hall simultaneously, and 7 p.m.; Monday, 4th December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those living in outlying districts it may be stated that all the week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, and only the Sabbath services in St. Michael's Hall.

Ordination and Induction at Evelix, Dornoch

The Northern Presbytery met on Tuesday, 12th September, at 6 p.m., at Evelix, Dornoch, to ordain and induct Rev. Alexander MacPherson as pastor of the joint congregation of Dornoch and Rogart. The congregation has been vacant since the death of Rev. F. MacLeod in May, 1956, and on this occasion the church was filled to overflowing with friends who took advantage of a dry though cold afternoon to attend from distant parts of the country such as Wick, Lochinver, Inverness and Dingwall. The

Moderator of Presbytery, Rev. D. B. MacLeod, a son of the previous minister, presided and preached an appropriate sermon from the words in Matt. xiii, v. 3: "And he spake many things to them in parables saying, A sower went forth to sow," and in his remarks which were followed attentively by the crowded congregation, Mr MacLeod spoke of the true gospel minister as divinely commissioned to proclaim the message of salvation which is described as the Word of God, a treasure which the Lord places in earthen vessels that the glory of redemption may be the Lord's; he considered the hindrances which make the work of the ministry of the Word unfruitful, such as the devil who devours the seed sown by the wayside in which he finds an ally in man's fallen nature, the offence caused by the trials and persecution which arise because of the word, and the cares and pleasures and riches of the world which also make the word unfruitful; finally, the assured success of the gospel depended upon the divine promise that His word would not return to Him void and the unchanging character of the purposes and the kingdom of Christ which would eventually prevail.

When public worship was ended, the narrative of steps taken in preparing the call was read and Mr MacPherson answered the questions which were put to him by the moderator satisfactorily, after which the formula was signed in presence of the congregation. Mr MacPherson was then solemnly ordained to the office of the Christian ministry and in name and authority of the great Head of the Church and the Presbytery, the moderator solemnly inducted him to the Dornoch and Rogart charge. Thereafter, Rev. R. R. Sinclair addressed the newly inducted minister at some length on the duties of the pastoral office, particularly emphasising those aspects of the ministerial character which were essential to success in the gospel, and Rev. D. J. Matheson addressed words of counsel and encouragement to the people of the congregation, particularly setting before them the duties which they owed to their minister. Other members present also spoke briefly, Rev. Wm. Grant and Rev. D. M. MacLeod, and as Revs. Alex. MacAskill, Lochinver, and D. A. MacLean, Port na Long, were present from the Western Presbytery, they were invited to address the meeting which Mr MacLean proceeded to do, offering their good wishes to the incoming minister. Several speakers referred in affectionate and friendly terms to the late minister, Rev. F. MacLeod, whose memory is still cherished in the parish. The proceedings were brought to a close with the singing of the concluding verses of the 72nd psalm. Mr MacPherson enters upon this important sphere of his life's work with the prayers and

good wishes of the friends of the church who will follow his labours in the gospel with interest and prayerful hopes that he may be long spared to serve his Master. The day is dark and forbidding and the age one of great declension when iniquity is coming in like a flood and the man of sin regaining his ancient power and authority, befriended and assisted by the ruling powers in church and state. Our people should therefore be earnest at a throne of grace, strengthening the hands of the Lord's servants and doing all in their power to help forward the cause of Christ in a dark and threatening time.—A. F. MacKay, Clerk.

Ordination of the Reverend D. M. Campbell

Within the Free Presbyterian Church, Stornoway, the Outer Isles Presbytery of the Free Presbyterian Church met and was constituted, on the evening of Tuesday, the 22nd of August, 1961. A large congregation gathered to witness the ordination of another young minister, preparing to labour in our Mission in Southern Rhodesia.

The Rev. Alexander Morrison, North Uist, conducted public worship, and preached most suitably from Nehemiah, Chap. 2, verse 3. "And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres lieth waste, and the gates thereof are consumed with fire?"

I. Nehemiah was moved not only to mourn and pray—but to deny himself, in leaving a most honourable post, and actually to go to seek the welfare of Jerusalem. The Grace of God in Nehemiah's heart caused his love to go out to a place and a people he had never seen in the flesh. That remarkable exercise of grace in Nehemiah's case had its parallel here to-night. Here is a young man going out to seek the spiritual welfare of a people he has never seen, in a place hitherto unknown to him.

II. Mr Morrison then enumerated the different kinds of opposition and enemies met by Nehemiah, and made apposite application of these to the Church's position in the present day.

Public worship being ended, the Moderator gave a brief account of the steps leading up to Mr Campbell's ordination. Thereafter the usual questions were put to Mr Campbell, and were satisfactorily answered. The Formula was then read, and signed by Mr Campbell in the presence of the congregation. The young minister then knelt down, while the Moderator in solemn prayer to Almighty God, and the hands of the Presbytery on Mr Campbell's head, did in the Name of the Great Head of the Church, and by authority of this Presbytery, ordain the Reverend Donald M. Campbell to the office of the Holy Ministry, with a

view to labouring in the Mission of the Free Presbyterian Church of Scotland in Rhodesia. On rising from his knees, the members of Presbytery gave Mr Campbell the right hand of fellowship. Rev. Wm. MacLean, Moderator, then addressed the newly ordained pastor, in encouraging, loving, and solemn terms, and, among other things, warned him against the sin of indulging in self pity in connection with any trials which he might meet in his new sphere of labour.

Rev. J. Colquhoun, Convener of the Foreign Missions Committee then spoke to the congregation asking them to look at the events of this evening in the light of God's Eternal Decrees. Rev. R. R. Sinclair spoke, recalling the many pleasant meetings and experiences he enjoyed during his visit to the Rhodesian Mission. For the encouragement of the young minister he said that whatever trials and privations Mr Campbell might be called upon to endure, he would nevertheless find that work on the Mission Field would yield much joy and satisfaction.—Fraser Macdonald, Clerk of the Outer Isles Presbytery.

Student Received

At a meeting of the Outer Isles Presbytery, held at Stornoway on Tuesday, the 22nd day of August, 1961, Mr Murdo Mackay, M.A., was received as a student studying for the ministry of the Church.—Fraser Macdonald, Clerk of the Outer Isles Presbytery.

Articles Held Over

A number of articles and also our Notes and Comments have been held over to future issues of the Magazine.

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Sustentation Fund.—Mr D. Nicolson, 7 Inverarish, Raasay, £1 10/-; Miss K. Gillies, 19 Inverarish, Raasay, £1.

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