

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXVII

August, 1962

No. 4

THE CHASTENING OF THE LORD

The Psalmist records that the afflictions of the righteous are many. They are also, at times, painful, bitter and heavy, especially when there is some particular design or purpose behind them as from the Lord. But the particular meaning of "the chastening of the Lord" is, that the Lord afflicts His people by way of correction and discipline for some sin or fault committed to His dishonour and to their own or another's spiritual or temporal harm or hurt. This is to be seen in the Lord's message to David through Nathan the prophet of which we read in 2nd Samuel, 7: verses 12-15, and which has special reference to David's son Solomon, as follows: "He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." And there are many other parts of Scripture which explain the nature of the chastening of the Lord which should be subject matter for meditation and consideration on the part of believers whether under affliction or not. But when such are in adversity an appropriate question is—is this the chastening of the Lord? Of course in the case of such as Daniel facing the terrible ordeal of the den of lions, and Paul again and again in the midst of trouble, these godly men were suffering adversity by reason of their faithful devotion to their heavenly Master and as permitted to them by the Lord. They were not therein being chastened by the Lord, but honoured to suffer for His name's sake.

When the Christian errs, goes astray, backslides and sins, his case may or may not be known to men; yet the eye of God is upon him as one who has been brought into God's family by being born from above of the Holy Spirit through the Truth. And the truth which states: "What son is he whom the Father chasteneth not?" becomes relevant here in its spiritual application

to God's handling of His children. What believer is he whom the Father of mercies chasteneth not? The whole history of the people of God throughout the Bible reveals clearly that their sins and faults which obviously call for reproof and chastisement are thus dealt with and are not passed over, in fulfilment of the expressed mind of God as in Psalm 89: verse 32—"Then will I visit their transgression with the rod, and their iniquity with stripes." For instance, were not Aaron and Miriam reprov'd by God for their unseemly attitude towards Moses? Even such eminent persons were not immune from divine reproof when they erred grievously even in a domestic matter affecting Moses the man of God. They were corrected.

Yet, behind and along with the chastening of the Lord is the great and precious fact of His covenant love to His people, for, "Whom the Lord loveth, He chasteneth." His rod upon His people is no reason to conclude that the Lord has withdrawn His love from them, but on the contrary, that He in the continuance of His love toward them has a divine and blessed regard for their spiritual welfare and growth in grace, and that they be brought to see their folly and mourn over it after a godly manner, and to seek and find anew the sweetness of divine pardon through the precious blood of their Redeemer. The divine love is unchanging and everlasting with respect to the Christian, even when the Lord's chastening is heavy upon such.

Then, a most necessary advice is given to the child of God under chastisement, in Hebrews, chapter 12: verse 5—"My son, despise not thou the chastening of the Lord . . ." They are not to regard it with indifference or as a matter to be endured without the expectation of a profitable outcome. It should be an experience giving the deepest concern to believers, inasmuch as God speaks thereby, and because His chastening is capable of being an invaluable blessing to their souls and of the greatest profit in ordering their life and conversation according to the gospel of their Lord and Saviour, Jesus Christ.

Under the experience of chastening there is the inestimable privilege available to the believer—the throne of grace. This is indeed a time for earnest, humble, wrestling in prayer with the Most High, in the name of the Lord Jesus Christ. In Isaiah, 26: verse 16, we read these significant words: "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them." And for an actual case in point, let readers read especially the second chapter of the Book of Jonah where we see the Lord's disobedient prophet in the greatest depths of trouble by reason of the chastening of the Lord, yet crying to the Lord,

turning to the Lord, praying to the Lord. Jonah said: "I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardest my voice." And again Jonah relates his exercise: "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple." As we see in Jonah's case the hope of deliverance from the chastening of the Lord, is to be found wonderfully in the mercy and power of the Lord Himself. And so ultimately Jonah records: "Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." (Chap. 2: verses 9, 10).

The chastened Christian is a divinely favoured person. The Father of mercies and the God of all grace by the rod of affliction reproves, corrects, teaches and sanctifies him, in conjunction with His Word and the work of the divine Spirit. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." (Ps. 94, v. 12). Many lessons are to be learned by the Christian in trouble and affliction of the aforesaid character; new lessons, necessary lessons, bitter lessons, sweet lessons and at times deep lessons, regarding God, the natural heart, the precious Mediator the Lord Jesus, the need of the power of grace, man at his best state being altogether vanity and eternity. The Lord knows what His people need to be taught when He takes them in hand to chastise and bless them. What a blessed people they are, when others are living without God, without Christ and without hope and in all ungodliness and prospering at their will in judgment; yet, the children of God are kept unto the Lord's heavenly Kingdom, albeit they are chastised and afflicted on their journey thitherward.

It is good for the Christian, and indeed most essential, that on enduring the chastening of the Lord and after it has been lifted from him, that there be a serious search to discern and discover in what way and what manner he has gone astray from the righteous ways of God in heart or in conduct or in both. David confesses: "Before I was afflicted I went astray: but now have I kept Thy word." (Ps. 119, v. 67). After he forced Joab to number the children of Israel, the Lord by the prophet Gad presented David with the terrible choice of one of three heavy rods of affliction, viz., famine, to flee before the enemy, or pestilence. Later when the pestilence came upon Israel, David said: "Lo, I have sinned, and I have done wickedly . . ." (see 2 Sam. 24: v. 17, etc.). And so the chastening of the Lord has in view, among other blessings, the spiritual instruction of His people as to how they are to abide is His love and the sensible

enjoyment of it by keeping His Word and walking in the ways of the commandments. "If ye keep my commandments, ye shall abide in my love." (John 15, v. 10).

But the day will come in the experience of all God's children when they shall bid farewell to sin and imperfection, to affliction and chastening, when they reach at death the better country even an heavenly, where God shall wipe away all tears from their eyes.

A SERMON

by the Rev. Fraser Macdonald, M.A., North Tolsta

"And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoida the priest instructed him." 2nd Kings, chap. 12, verse 2.

Jehoash, king of Judah, is not as well known to Bible readers as some other Old Testament kings. Indeed many of you have to acknowledge quite frankly that it would be difficult for you to recall the salient facts of his life and history. Why this should be, I know not: why we should be so familiar with some, and so unfamiliar with other characters of the Old Testament, is puzzling indeed. If you ask me the cause for such ignorance, I venture to assign the following reasons:—1. Failure to search the Scriptures. The formal mechanical reading of the Bible falls far short of what is required of each one of us.

2. Not reading the Word of God regularly, and in course. There are some who have a few favourite chapters which they read almost exclusively, both in private, and at family worship.

3. The historical parts of the Bible appear to many to be uninteresting and involved. Because it requires a little patience and concentration to get at the meaning of certain chapters, we leave them severely alone.

4. A lack of spiritual and saving interest in the sacred oracles. I fear, alas, that many calling themselves Christians, and even professing the name of Christ, are really so entangled with the affairs of this life, that they cannot afford to set apart one half hour in the day to read, and pray, over a portion of God's infallible Word. It is the duty, and privilege of every believer to read through the Word of God, systematically, regularly, and prayerfully, but there is a tendency, because of the multiplicity of magazines, books and periodicals, to forget the best Book of all. It is my firm conviction, that when family worship, social discussion, or any other means of grace is substituted for the private and devotional exercise of prayerfully searching the Scriptures, leanness of soul will follow. These then, are some

reasons, while others certainly might be given. Perhaps indeed you have thought of these already: you say that some parts of Scripture are more interesting, more appealing, and more easily remembered than others. I partly agree, but I think that any candid reader will acknowledge that our own carnal aversion to the Word, together with Satan's hatred of the Truth, go far to explain our shameful ignorance of much that is recorded in the Bible. It is vain to plead pressure of work, lack of leisure, or any other cause, as an excuse for our negligence and indolence. A little prayerful, and careful searching of Scripture, under the sanctifying light and power of the Holy Spirit, would enable us to share in David's experience and confession, when he said

'I at thy word rejoice as one
Of spoil that finds great store.'

With these few preliminary remarks, we may now pass on to consider the character of Jehoash, king of Judah. In endeavouring to do so, there are four topics to which we would specially invite your attention.

- I His privileges.
- II His goodness.
- III His sins.
- IV God's judgment upon him.

I. While yet a child Jehoash was miraculously saved from death at the hand of Athaliah, who had succeeded in murdering all the seed royal. Were it not for God's wonderful intervention he too would certainly have been among her victims. The Lord, however, in whose hand are the hearts of all men, persuaded, and enabled Jehosheba, the child's aunt to lay hold of him, and hide him securely in the sacred precincts of the temple. In other words Jehoash was rescued from the gates of death. Now surely this incident would be related to him as soon as he came to years of understanding, and the relation of such an experience was calculated to awaken sobering thoughts in the mind of the young king. Have you, dear hearer, as a child, or at any time since, been in similar circumstances? Were you ever at death's door, as we say—was your life ever despaired of—were your parents ever told to prepare for the worst—and yet you were delivered, you were spared miraculously by the hand of God? If so, you too ought to consider what God has done for you, you too ought to ask yourself why you were spared, while others perished. For that privilege you must give an account.

Another inestimable privilege to which Jehoash was heir, was, a godly training. He was brought up in the temple, and there we may be sure he was well instructed by Jehoida, and preserved from the evil and corrupting influences of the outside world. It is no

small blessing for a child to be sheltered from the demoralising example and influence of the wicked. Kept under the tender care, and the watchful eye of the priest of God, his temptations would be comparatively few. Brought up in the atmosphere of true piety, where there was so much that was conducive to godliness, it would be relatively difficult for Jehoash to sin without qualms of conscience. Around him were at work prayerful influences for good, which exerted themselves quietly, and possibly almost unconsciously in the life of the child. Now, what about yourself? Do you enjoy a similar privilege? The fact that some are born in a Christian home, baptised in a Gospel church, brought up in an evangelical environment, is bound to tell on those who are thus favoured. Is it a light matter, or a mere chance that many of your relatives and friends are godly? Certainly not. These are privileges which are suited to have an effect for good on those who inherit them. We are far from suggesting that such blessings will of themselves change in the slightest degree the depraved and corrupt nature of a child, but it is a well known fact, verified daily by human experience, that we are in a greater, or lesser degree, deeply affected by our early environment. It may not be improper here to remind those of you who have such privileges, that there are two dangers, to which you are thus exposed. The *first* danger is, that you will despise these blessings: that you may go so far as to regard these very circumstances as encumbrances. How often, alas, are they regarded in this manner. We rebel, we are mad that such so called privileges should be ours. Indeed some may have wished that they had been born in an atmosphere of unbridled wickedness, so that they could enjoy themselves without restraint in sin. Have you, dear hearer, to confess to such a wish? If so, you are manifestly despising what ought to be valued most highly. The *second* danger against which I would warn you, is that of resting in your privileges. That was the sin of the Jews, so that when Christ came He was utterly rejected. They preferred to trust in the privileges, than in the Saviour; nor did it ever occur to them to tremble lest these very advantages in which they rested, would greatly augment their final condemnation. I beseech you friend, do not rest in any external privilege however great. A third privilege in addition to those we have mentioned was that this young king came under the special and direct influence of Jehoida, a faithful, godly, devoted priest. The character of Jehoash was not left to be moulded merely by the general, or cumulative influences of his environment, good as these were. Jehoida himself saw to it, that Jehoash was directed, disciplined, and taught aright. To change the heart of Jehoash, was infinitely beyond Jehoida's power, and blessed be God, it was not required of him: but, to

exert an influence for good upon the mind and heart of the young king was at once the privilege, and duty of the aged priest. To have access to the wise, and loving counsel of a mature Christian, is no small blessing. This Jehoash enjoyed. The narrative affords us evidence of this priest's courage, fidelity, understanding, and zeal for the Lord, and His Cause. Was it not his happy lot to be God's instrument, in preserving the Davidic line of the Messiah from extinction, and to destroy in a large measure the degrading influences of Baal worship, so prevalent in his day? True, there is no record that he wrought any great miracle, but by his one noble act in defence of the Truth, and the Cause of God on earth, he immortalised himself and enshrined his name for ever in the hearts of all who hate idolatry and love the Truth. By placing the young king on the throne, and causing Athaliah to be slain, he rendered to Israel a service, which had far reaching consequences: the kind of service that future events would magnify and clarify as the years rolled by.

Future generations and historians would be constrained to acknowledge their indebtedness to Jehoida for what he had done by the grace of God. Just let the hearer visualise what might have happened (humanly speaking), had Jehoida not been empowered to act as he did on that particular occasion, and it will be readily acknowledged, that his action was in every way worthy of a true servant of the Lord. To illustrate the truth of what we here affirm, we might well refer to the noble stand of the late Rev. Donald Macfarlane in 1893. By his timely, and courageous protest, we believe that he saved Scotland from being overrun by men who thought themselves justified in seeking to modify the hard doctrine of the Confession of Faith. In this way we believe, the true Reformation succession was preserved. Now, to return to Jehoida: it was he who influenced Jehoash more than anybody else. Can you think of anything corresponding to this in your own life? Had you, or have you, some relation, some friend, some superior, some teacher, or minister, whose godly influence you enjoy? Is it your happy lot, to be in close contact with somebody whose presence, words, and manners, all remind you, in a special way that you have a soul, that you are accountable to God, that you are hasting to Eternity, that sin is abominable, and destructive, and that you ought to seek, above all else, a God given interest in the Person and work of the Saviour who died for sinners? Yet another privilege belonged to Jehoash. He was exalted to be crowned and anointed king, the highest earthly honour to which any can succeed, but infinitely greater than all these; he was given the Testimony, the Word of God. Now you may be exalted to positions of great eminence in this life, but remember, that your

crowning privilege is, that you too have been given the Law, and the Testimony, the open Bible, the unadulterated Word of God. Do you appreciate this privilege? As surely as Jehoshaphat was indebted to Jehoida for these, and other privileges, so likewise are you indebted to the true and faithful Church of God, down through the ages.

There is however one further privilege mentioned in the history. We read that Jehoida went so far as to choose wives for Jehoshaphat. In modern times and in present day society, such high handed action would be frowned upon, as an undue interference in the private affairs of another, and would be considered a trespass against the individual's right of choice in such a personal concern. Be that as it may, it is evident from Scripture, that we are free to choose, only within certain limits. It is sinful to barter our religious heritage, or convictions, for the sake of a wife or a husband. Is our Queen as yet allowed to marry a Roman Catholic? Is it not without a very good reason that our Protestant realm is thereby safe guarded from the influence of Rome. Further, privileges carry with them particular obligations. The law for Christian marriage is clearly laid down in the Word of God, and those who break it, do so at their own peril. The marriage of the monarch is something in which the subjects of the realm are profoundly interested, because such an event however private in itself, is bound to have public repercussions for good or evil. It was mainly on these grounds that Jehoida took upon himself to act as he did in the case of Jehoshaphat. The last two marriages of Israel's kings were fraught with dangers, moral and spiritual to all Israel. Neither of these had been a success: in fact much of the evil perpetrated by these kings could be traced to the wickedness of their respective wives. Yes, friend, Jezebel, and Athaliah were a curse and a disgrace to Israel. Did they not spend all their energy and skill on establishing idolatry? Were they not both guilty of murder? What then—what is your position? If you are united to Christ, you ought to marry only in the Lord: if baptised, you ought not to marry an infidel or a Roman Catholic. Is that not abundantly clear? I do not say that others or another should make the choice for you, but this much I do say, that you should seek grace to act according to God's Word. Godly parents and ministers have a right to advise the young in connection with such a solemn step in life, and their advice should be seriously considered, if it be given with a single eye to the glory of God and the good of immortal souls.

II. We may turn to consider the apparent goodness of this young king. So zealous was he for God's house, that he encouraged, and commanded his people to give willingly and liberally to the

house of the Lord. Nor was the money thus gathered allowed to lie: at his direction it was to be used to repair the breaches of the Lord's house. How encouraging to behold such rare zeal for the Lord's cause! Has the Lord already touched the heart of the king, is his care for the Sanctuary an evidence of where his heart lies, is Jehoida already seeing the fruit of much labour bestowed upon Israel's youthful monarch? Well might the godly in Israel hopefully ask themselves such questions, for Jehoash has the courage to rebuke even Jehoida and the priests, for neglecting their duty respecting the Lord's house. Apparently the young king outstrips in fervour and zeal those, who according to their profession, live for, and by the temple. Having manfully admonished the priests for their negligence he proceeded to expostulate with them in these words, from II Chronicles xxiv: v. 6 "And the king called for Jehoida the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?" By his influence and example, a royal proclamation was made and a new labour saving device for collecting money devised, so that the people gave joyfully. Undoubtedly the ardour and organisation of Jehoash roused public feeling, so that the people responded willingly. Here then is Jehoash seeking with all his heart to repair the damage done by the sons of Athaliah, that wicked woman: here he is posing as a great reformer, and quoting the law of Moses to incite the people to their duty. Jehoash appears to excel the priests of God, both in his love for God's house, and his regard for the forgotten law of Moses. Nor does he leave the work half finished but sees it through to the end. Who would even dare to suggest that this man was unsound at heart? Oh how far one may go! If the narrative finished here, how ready we would be to pronounce a most favourable verdict upon this man: how ready to give him a place among the true children of God—but the sequel forbids us to do any such thing, while it encourages us to examine the nature and extent of his apparent goodness.

This then we proceed to do. Here was goodness like the morning cloud and the early dew—temporary, natural, superficial, deceiving: the result of mere human influence, custom, policy. In doing all that he did, there was no real love to God or to Jehoida. We must conclude that all his actions were vitiated and corrupted by carnal motives. In one word, there was no supernatural power at work, no deep internal lasting working of the Holy Spirit, inciting and empowering Jehoash to act sincerely, and from gracious principles.

The extent of his goodness may be inferred from the telling words of our text, namely "He did that which was right all the days of Jehoida the priest." Yes, friend, just as long as Jehoida's eyes and influence were brought to bear upon him he followed the right course, but the moment Jehoida is removed, the goodness of Jehoash, not merely vanishes, but is supplanted by a course of wickedness. How solemn!—Beware my dear hearer of this kind of goodness: beware of what may be termed a "local" religion—a religion which is subject to change, if certain influences are taken away. Does your religion change when your environment changes? If so, it is not the religion of the Bible, nor will it save your soul.

III. Having endeavoured to indicate something of the privileges, and goodness of Jehoash, we may now turn to study his sins. In so doing, let it be said immediately, that he is one who was apparently easily led, one who was weak. He seemed to lack moral and spiritual backbone. He is the type of young man of whom we might say, that given the right company, he will conduct himself wisely. Indeed we may be ready to pity him, and blame others for leading him astray, but we must never forget, that such weakness is sin. Why is he so easily turned aside by others, but because he has no real conviction about anything? He does not appear to have resented the teaching or example of Jehoida, nor as yet does he reveal publicly the enmity of the carnal mind against the Truth of God. This weakness, this readiness to yield to any influence, led ultimately to great and awful wickedness on his part. We must always be on our guard against a very common, but plausible error—the sin of treating sin as weakness, rather than wickedness. This is where the criminologists of the present day err. Sin is transgression of the law of God, in whatever form it may appear. Let those who are guilty take warning. In the case of Jehoash, Satan took full advantage of such sinful weakness, to lure him into a course of extreme wickedness. The external and visible cause of the young king's downfall, was as might well be expected in the circumstance, EVIL COMPANY. The princes who now surrounded his throne were men of a very different stamp from Jehoida. They saw their opportunity, and they took it. Young man, young woman, beware of evil companions. Oh, how many souls have been ruined, and degraded by evil company. By this means, one of Satan's best devices, thousands have been slain, irrespective of their former training and promise. Well might a mother be concerned for her son, if he is the companion of fools and drunkards, because the Bible tells us "the companion of fools shall be destroyed." Dear hearer, choose your associates with care, for again the Truth tells us that "he that walketh with wise men shall be wise."

Association begets assimilation. Learn from this solemn narrative how easy it is to be led astray from the path of truth: and notice, please notice, how these ruthless men succeeded in demoralising this young man. Was it by scorn—by mockery—by rebellion—or intimidation? No—but by flattery. They did obeisance to the young king. Ah, how often, when every other weapon fails to bring the sinner down, does Satan have recourse to this deadly weapon of flattery. Flattery blinds the eyes as much, if not more, than any gift: it makes its appeal to the vanity and pride of our fallen nature, so that before we know where we are, we are taken in the net. Yes, friend, the word of God stands true “he that flattereth his neighbour spreadeth a net for his feet.” Cajoled by these sycophants, Jehoash hearkened to them. Consequently, he left the house of the Lord God of his fathers, served groves and idols, and incurred the wrath of God upon himself and upon his kingdom. Vainly puffed up with a sense of his own importance, Jehoida is soon forgotten: Jehoash does not even stop to consider how luridly his idolatry and apostacy will reflect upon his past regard for Jehoida and the true God. Basely ungrateful to that faithful man of God, and utterly forgetful of his duty to God, Jehoash yields to the obeisance of ignoble princes. Having now entered a course of action, dominated by principles of self love and self esteem, nothing can check his downward career. Even the warnings of God’s prophets are now unavailing. The chapter informs us that for all his idolatry, and transgressions, yet the Lord sent his prophets to bring Jehoash and his princes again unto the Lord, and to testify against them, but they would not give ear. Sin deadens the conscience, while it perverts the judgment until the most solemn and affectionate warnings are entirely disregarded. Such was certainly the case with Jehoash, for it is no stranger that God sends to him, but the son of Jehoida, his most faithful friend and counsellor. Surely the voice of Jehoida’s son will arrest the king: surely the remembrance of past kindness and help will arouse his slumbering conscience. Humanly speaking, if Jehoash should listen to anyone, it is to this son of Jehoida—to one of that family who were instrumental, not only in saving his life, but in setting him upon the throne. Alas! even Zechariah, the son of Jehoida expostulates in vain, as we find in verse 20, of 2nd Chronicles chapter 24. How faithful, how reasonable, how solemn, how gracious are the words of rebuke administered. Their sin against God is clearly, and boldly stated, while the lack of prosperity is traced to its true and proper source, namely transgression of God’s commandment. Is Jehoash afraid? Do the princes tremble at the words of Zechariah? Verily no. The sober words of the prophet only rouse and irritate Jehoash and his

princes, so that they conspire against the messenger of God, and stone him with stones at the commandment of the king in the court of the house of the Lord. See now where his weakness has led him. A sacred message, a sacred person, a sacred place, but what does the king care? Here is an example of the idolators' tolerance! To refuse to give ear to Zechariah's message was sinful enough, to imprison him would indeed incriminate them all, and stain the page of history, but neither of these measures would satisfy the implacable hatred, and revenge of these men. According to the king's commandment, Zechariah must be stoned, so extreme is the king's hatred to God and to the worship he once laboured to establish. The blasphemer's punishment is meted out to the honoured servant of Jehovah, who but tried to prevent the ruin of Jehoash and his princes. Oh what a crime—a crime of the deepest dye, similar in its origin and nature to that of the first murderer, when he slew his own brother. How profoundly significant are the words of the Saviour in referring to this terrible incident. There in the New Testament the awful deed of Cain and that of Zechariah's murder are placed side by side. "From the blood of righteous Abel to the blood of Zechariah whom they slew between the temple and the altar." Here is murder in its worst form, here is that Satanic spirit that was to manifest itself in all its horrors at the Cross of Calvary. Do we wonder at the prophetic words of the dying martyr "the Lord look upon it and require it." As the blood of Abel cried for vengeance and was heard in heaven, so likewise the blood of Zechariah. The king's cup of iniquity is full.

IV. The judgment of God is hasting towards the ruler and his fellow murders: the dreadful hour of doom approaches, and they see it coming. Fear and apprehension takes hold of them, but there is no repentance. Even in that dread hour when the host of Syria came up against Jerusalem, the murderer of Zechariah took the vessels of God's house, and gave them to the Syrian king in a last desperate effort to save his own life. By so doing he but added sin to iniquity. He thinks by sacrilege to save himself and keep the enemy at bay: he barter the things of God for his own safety. A poor shift indeed, a futile means of escape. Alas that so many should follow his example, in giving away what is spiritual, to conserve what is carnal. Have you done it, my dear hearer? Have you bartered the things of God to save you from danger, or it may be merely from the taunts of a fellow creature? There is no saying what a man may do when reduced to straits. Jehoash may congratulate himself that he succeeded in averting his own immediate destruction by the hand of the king of Assyria, but it is only a temporary lull. God is not to be mocked, and he has

sworn that though hand join in hand, the wicked shall not go unpunished. Jehoash has still to meet the King of Eternity, the King of Truth, who sits upon His throne of Judgment, and makes enquiry for blood. No gift, no carnal plea, can turn Him from executing His purpose. Those who persist in sin are doomed. Therefore we find this king on the brink of Divine and Eternal judgments, which we pass on to consider. In so doing let us remember that this irreverent and idolatrous murderer was once a fair and flourishing advocate for the true religion. That is what makes his case so solemn. O the deceitfulness of the human heart. Does the narrative not give special point to the words of the Apostle "Let no man deceive himself": does it not urge upon us in no ordinary way our need of continual self examination? On reading over his history are we tempted to question the sincerity of all who make any profession of godliness. It is certainly not uncommon for the child of God to feel the power of such a Satanic suggestion, when he is confronted with an individual in his own circle similar to Jehoash. Satan is a master at drawing extreme and false inferences from such incidents. He is sometimes so successful as to shake the faith of some, regarding the reality and power of grace in the heart. The Lord however will prevent those who are rightly exercised from falling into the Devil's snare. By the anointing of the Holy Spirit, they learn what they should, from the falling away of mere professors. From the disappointing career of one who was once so promising, they are prepared to expect to meet such during their own pilgrimage in this world. Instead therefore, of trying to defend a hollow profession, they acknowledge that such disappointments within the Church of God are still possible. It is no doubt most depressing and humiliating to discover that a man for all his years of profession is after all but an advertisement of self and vain glory, but it only verifies what the Word of God establishes concerning the heart's deceitfulness.

Augustine remarks "that sin is the punishment for sin." In a sense that is true, but, sin is only a part of the Divine punishment to be meted out to the transgressor. Sin will certainly be the ruin of all who are not saved from its love, its guilt, its power, and pollution, by a God given faith in the infinite efficacy of the atoning Blood of Christ. That solemn fact is used by the Lord, and His messengers to prevail upon sinners to turn from their sins to the Lord, yet we do not think of that as the only punishment of the sinner, as the only Hell which he must endure. The eternal wrath and curse of an infinitely just and merciful God will be the portion of the finally impenitent, in addition to, and distinct from, the condign punishment of sin itself as a selfmade rod for the sinner's back. In the case of Jehoash, king of Judah, the divine judgment

certainly fell upon him when he resorted to idolatry and forsook the pure worship of God. It was no little judgment that he was allowed to receive and act upon the adulation of wicked princes. There we may say, the divine retribution began. He is already the victim of the sin to which he yielded, for "he that committeth sin is the servant of sin." Swept along on the crest of that wave of flattery, the proud enslaved king is carried towards his doom. Soon the visible judgments of God on his realm and person are made manifest. Hazael, as executioner of God's judgment, with a small Syrian army came against Judah and Jerusalem, and in battle destroyed all the princes to whom Jehoash gave ear. Then Jehoash himself, sorely wounded, sick, and in a helpless state, was slain on his bed in the house of Millo, by two conspirators. These men were God's instruments of death to assassinate the king, and both of them were from the very nations whose idols he had adopted. The king and the princes had conspired against Zechariah, now these idolatrous men conspire against him. Zechariah was murdered callously in God's house: Jehoash is murdered in his bed. Still further, his body at death was excluded from the royal sepulchres, as that of one who was not worthy of a tomb among the kings of Judah, while good Jehoida, though no king, obtained an honourable place of burial among the monarchs of Judah.

Honoured in his life, death, and burial, Jehoida passed from this earthly scene to obtain a crown, and to rest from his labours. Dishonoured in his life, death, and burial, Jehoash passed into Eternity, unpardoned, and unprepared to meet the Judge of all. With his body cast out from the sepulchres of the kings, and his soul undoubtedly cast into the anguish of outer darkness and misery, should not the record of his hypocritical life, and his terrible end be a solemn, and awful warning to us all?

"Them that honour me I will honour, and they that despise me shall be lightly esteemed" (1st Samuel II—30).

POINTS FROM THEOLOGY

No. 2—True Confession of Sin—Four Things Needful

(Contributed by Rev. D. MacLean, Glasgow)

Confession of sin is a part of true repentance and is, therefore, required of all. Sincere confession of sin, however, can only exist where the teaching of the Holy Spirit is granted. Such teaching produces certain convictions which lead to a broken-hearted acknowledgment of sin and transgression. John Bunyan outlines four of these for us in his work *The Pharisees and the Publican*:—

“ To right confession of sin, several things must go. As,

1. There must be found conviction of sin upon the spirit: for before a man shall be convinced of the nature, aggravation, and evil of sin, how shall he make godly confession of it? Now to convince the soul of sin, the law must be set home upon the conscience by the Spirit of God; ‘ For by the law is the knowledge of sin.’ (Rom. iii: 20). And again, ‘ I had not known sin except the law had said, Thou shalt not covet.’ (Rom. vii: 7). ‘ This law, now, when it effectually ministereth conviction of sin to the conscience, doth it by putting of life, and strength, and terror into sin. By its working on the conscience, it makes sin revive, ‘ and the strength of sin is the law.’ (Cor. xv: 56). It also increaseth and multiplieth sin, both by the revelation of God’s anger against the soul; and also by mustering up, and calling to view sins committed, and forgotten time out of mind. Sin seen in the glass of the law is a terrible thing, no man can behold it and live. ‘ When the commandment came, sin revived, and I died; ’ when it came from God to my conscience, as managed by an almighty arm, ‘ then it slew me.’ And now is the time to confess sin, because now a soul knows what it is, both in the nature and consequence of it.

2. To right confession of sin, there must be sound knowledge of God, especially as to His justice, holiness, righteousness, and purity: wherefore the Publican here begins his confession by calling upon, or by the acknowledgment of His majesty: ‘ God be merciful to me a sinner.’ As if he should say, ‘ God, O God, O great God, O sin-revenging God, I have sinned against thee, I have broken thy law, I have opposed thy holiness, thy justice, thy law, and thy righteous will. O consuming fire! for our God is a consuming fire, I have justly provoked thee to wrath, and to take vengeance of me for my transgressions. But alas! how few, that make confession of sin, have right apprehension of God, unto whom confession of sin doth belong! Alas, ’tis easy for men to entertain such apprehensions of God as shall please their own humours, and as will admit them without dying, to bear up under their sense of sin, and that shall make their confession rather facile, and fantastical, than solid and heartbreaking. The sight and knowledge of the great God is to the sinful man the most dreadful thing in the world; and is that which makes confession of sin so rare and wonderful a thing. Most men confess their sins behind God’s back, but few to his face; and you know there is oftentimes a vast difference in one thus doing among men.

3. To right confession of sin, there must be a deep conviction

of the certainty and terribleness of the day of judgment. This John the Baptist inserts, where he insinuates, that the Pharisees' want of sense of, and the true confession of sin, was because they had not been warned, or had not taken the alarm, to flee from the wrath to come. What dread, terror, or frightful apprehension can there be put into a revelation of sin, where there is no sense of a day of judgment, and of our giving there unto God an account of it. (Mat. iii: 7; Luke iii: 7).

4. To right and sincere confession of sin, there must be a good conviction of a probability of mercy. This also is intimated by the Publican in his confession, 'God (saith he) be merciful to me a sinner.' He had some glimmerings of mercy, some conviction of a probability of mercy, or that he might obtain mercy for his pardon, if he went, and with unfeigned lips did confess his sins to God.

Despair of mercy, shuts up the mouth, makes the heart hard, and drives a man away from God; as is manifest in the case of Adam and the fallen angels. But the least intimation of mercy, if the heart can but touch, feel, taste, or have the least probability of it, that will open the mouth, tend to soften the heart, and to make a very Publican come up to God into the temple and say 'God be merciful to me a sinner.'

Then there must be this holy mixture of things in the heart of a truly confessing Publican. There must be sound sense of sin, sound knowledge of God: deep conviction of the certainty and terribleness of the day of judgment, as also of the probability of obtaining mercy."

THE GLORY OF CHRIST IN THE COMMUNICATION OF HIMSELF UNTO BELIEVERS

By Dr. John Owen

Another instance of the glory of Christ, which we are to behold here by faith, and hope we shall do so by sight hereafter, consists in the mysterious communication of Himself, and all the benefits of His mediation, unto the souls of them that do believe, to their present happiness and future eternal blessedness.

Hereby He becomes theirs as they are His, which is the life, the glory and consolation of the Church—Cant. vi: 3, ii: 16, vii: 10; He and all that He is being appropriated unto them by virtue of their mystical union. There is, there must be, some ground, some formal reason, and cause of this relation between Christ and the Church, whereby He is theirs and they are His; He is in them,

and they in Him, so as it is not between Him and other men in the world.

The apostle, speaking of this communication of Christ unto the Church, and the union between them which doth ensue thereon, affirms that it is "a great mystery"; for "I speak, saith he, "concerning Christ and the Church."—Eph. v: 32.

I shall very briefly inquire into the causes, ways, and means of this *mysterious communication*, whereby He is made to be ours, to be in us, to dwell with us, and all the benefits of His mediation to belong unto us. For, as was said, it is evident that He doth not thus communicate Himself into all by *natural necessity*, as the sun gives light equally unto the whole world; nor is He present with all by a ubiquity of His human nature; nor, as some dream, by a diffusion of His rational soul unto all; nor doth He become ours by a carnal eating of Him in the sacrament; but this mystery proceeds from, and depends on, other reasons and causes, as we shall briefly declare.

But yet, before I proceed to declare the way and manner whereby Christ communicateth Himself unto the Church, I must premise something of divine communications in general and their glory. And I shall do this by touching a little on the harmony and correspondency that is between the old creation and the new.

(i)—All *being, power, goodness, and wisdom*, were originally, essentially, infinitely in God. And in them, with the other perfections of His nature, consisted His essential glory.

(ii)—The old creation was a *communication* of being and goodness by almighty power, directed by infinite wisdom, unto all things that were created for the manifestation of that glory. This was the first communication of God unto anything without Himself, and it was exceeding glorious, Ps. xix: 1; Rom. i: 20. And it was a curious machine, framed in the subordination and dependency of one thing on another, without which they could not subsist, nor have a continuance of their beings. All creatures below live on the earth and the products of it; the earth, for its whole production, depends on the sun and other heavenly bodies; as God declares: "I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel," (Hosea ii: 21, 22). God hath given a subordination of things in a concatenation of causes, whereon their subsistence doth depend. Yet,—

(iii)—In this mutual dependency on and supplies unto one another, they all depend on and are influenced from God Himself,

the eternal fountain of being, power and goodness. "He hears the heavens"; and in the continuation of this order, by constant divine communication of being, goodness and power, unto all things, God is no less glorified than in the first creation of them (Acts xiv: 15-17); xvii: 24-29).

(iv)—This glory of God is visible in the matter of it, and is obvious unto the reason of mankind; for from His works of creation and providence they may learn His eternal power and Godhead, wherein He is essentially glorious (Rom. i: 19-21).

(v)—But by this divine communication God did not intend only to glorify Himself in the essential properties of His nature, but His existence also in three Persons, Father, Son and Spirit. For although the whole creation in its first framing, and in its perfection, was, and is, by an emanation of power and goodness from the divine nature, in the Person of the Father, as He is the fountain of the Trinity, whence He is said peculiarly to be the Creator of all things; yet the immediate operation in the creation was from the Son, the power and wisdom of the Father (John i: 1-3; Col. i: 16; Heb. i: 2). And as upon the first production of the mass of the creation, it was under the especial care of the Spirit of God, to preserve and cherish it unto the production of all distinct sorts of creatures (Gen. i: 2), so in the continuance of the whole there is an especial operation of the same Spirit in all things. Nothing can subsist one moment by virtue of the dependence which all things have on one another without a continual emanation of power from Him. "Thou hidest Thy face, they are troubled: Thou takest away Thy breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." (Ps. civ: 29, 30).

By these divine communications, in the production and preservation of the creature, doth God manifest His glory, and by them alone in the way of nature He doth so; and without them, although He would have been for ever essentially glorious, yet it was impossible that His glory should be known unto any but Himself. Wherefore, on these divine communications doth depend the whole manifestation of the glory of God. But this is far more eminent, though not in the outward effects of it so visible, in the new creation, as we shall see.

(i)—All goodness, grace, life, light, mercy, and power, which are the springs and causes of the new creation, are all originally in God, in the divine nature, and that infinitely and essentially. In them is God eternally or essentially glorious, and the whole

design of the new creation was to manifest His glory in them, by external communications of them, and from them.

(ii)—The first communication of and from these things is made unto Christ as the *Head of the Church*. For, in the first place, it pleased God that in Him should all the fulness of these things dwell, so as that the whole new creation might consist in Him (Col. i: 17-19). And this was the first egress of divine wisdom for the manifestation of the glory of God in these holy properties of His nature. For,—

(iii)—This communication was made unto Him as a *repository* and treasury of all that goodness, grace, life, light, power and mercy, which were necessary for the constitution and preservation of the new creation. They were to be laid up in Him, to be hid in Him, to dwell in Him; and from Him to be communicated unto the whole mystical body designed unto Him, that is, the Church. And this is the first emanation of divine power and wisdom for the manifestation of His glory in the new creation. This constitution of Christ as the head of it, and the treasuring up in Him all that was necessary for its production and preservation, wherein the Church is chosen and pre-ordained in Him unto grace and glory, is the spring and fountain of divine glory, in the communications that ensue thereon.

(iv)—This communication unto Christ is, (1) Unto His Person; and then, (2) With respect unto His office. It is in the Person of Christ that all fulness doth originally dwell. On the assumption of human nature into personal union with the Son of God, all fulness dwells in Him bodily (Col. ii: 9). And thereon receiving the Spirit in all fulness and not by measure, all the treasures of wisdom and knowledge were hid in Him (Col. ii: 3), and He was filled with the unsearchable riches of divine grace (Eph. iii: 8-11). And the office of Christ is nothing but the way appointed in the wisdom of God for the communication of the treasures of grace which were communicated unto His Person. This is the end of the whole office of Christ, in all the parts of it, as He is a priest, a prophet, and a king. They are, I say, nothing but the ways appointed by infinite wisdom for the communication of the grace laid up in His Person unto the Church. The transcendent glory hereof we have in some weak measure inquired into.

(v)—The decree of *election* prepared, if I may so say, the *mass of the new creation*. In the old creation God first prepared and created the mass or matter of the whole, which afterward, by the power of the Holy Spirit, was formed into all the distinct beings whereof the whole creation was to consist, and animated according to their distinct kinds.

And in order unto the production and perfecting of the work of the new creation, God did from eternity, in the holy purpose of His will, prepare, and in design set apart unto Himself, that portion of mankind whereof it was to consist. Hereby they were only the peculiar matter that was to be wrought upon by the Holy Ghost and the glorious fabric of the Church erected out of it. What was said, it may be, of the natural body by the Psalmist, is true of the mystical body of Christ, which is principally intended: "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Ps. cxxxix: 15, 16). The substance of the Church, whereof it was to be formed, was under the eye of God, as proposed in the decree of election; yet was it as such imperfect. It was not formed or shaped into members of the mystical body, but they were all written in the book of life. And in pursuance of the purpose of God, there they are by the Holy Spirit, in the whole course and continuance of time, in their several generations, fashioned into the shape designed for them. (*To be continued*).

THE DAYS OF CREATION

(Extract from *The Scripture of Truth* by Sidney Collett)

What, then, were the six days of Gen. 1? Were they natural days of twenty-four hours each, or lengthened periods corresponding to millions of years of our time?

It is a remarkable fact, as we have already seen, that many of the best authorities on Bible subjects tell us that, unquestionably, the six days of creation were really long periods.

1. We are told that the Scriptures themselves in various places do make use of the word 'day' to mean a period—e.g. Gen. ii: 4, "*In the day that the Lord God made the earth and the heavens*"; Ps. xcv: 8, "*The day of temptation in the wilderness*," etc.—and we are further reminded that we ourselves constantly use the word in a similar sense, such as "*the day of prosperity*," "*the day of adversity*," etc.

2. We are, moreover, assured that an actual day of twenty-four hours cannot possibly be meant, inasmuch as the sun, which rules the day, was only made on the fourth day. So that one, otherwise a valuable writer, to whom I have often been indebted, says: "*Before Day 4 there was, therefore, according to Scripture, no ordinary day and no ordinary night.*"

Let us, now, examine the evidence.

1. It is quite true that the word 'day' is frequently used to indicate a period, both in Scripture and in our own daily conversation. But in this connection there are two important facts to bear in mind:

(a) In every case where the word is so used in Scripture, its symbolic meaning is so clear that it is almost impossible to be misunderstood.

(b) Throughout the whole Scripture the word 'day' is never used to represent a lengthened period when a numeral is connected with it. In such cases days mean days and nothing more—whether it be the hundred and fifty days of the flood (Gen. viii: 3), or the forty days occupied by the spies (Num. xiii: 25), or the three days that Jonah was in the belly of the fish (Jonah i: 17); the forty days during which our Lord was seen after His resurrection (Acts i: 3), or the six days in which the Lord made heaven and earth (Exod. xx: 11). The same remark applies to our own use of the word.

2. As to there being no day before the sun, however much we may be accustomed in our finite experience to associate daylight with the sun, we need to remember that God, who made the sun and gave it its light, could as easily make both light and day without the sun; and, indeed, *this is exactly what He did*, as the Scriptures state; and it seems incredible that this should have been overlooked. Moreover, scientific men now know that light can be produced quite independently of the sun. Gen. i: 3 and 5, which records what took place three days before the sun appeared, tells us "God said, Let there be light: and there was light. . . . And God called the light *day*, and the darkness He called *night*." And it is not a little remarkable that some of the best writers who hold the period theory acknowledge that "*this passage clearly indicates our ordinary day.*"*

Again, the same writer says: "Days, years and seasons seem plainly to belong to our present solar system, and this is the express teaching of Gen. i: 14."

Now, inasmuch as the sun was made on the fourth day (Gen. i: 14), our present *solar system* must have commenced then, and therefore, whatever may be said of the previous days, the fifth and sixth, like all after days, coming within the compass of "our present solar system," must have been ordinary days of twenty-four hours each—a conclusion from which there seems to be no possible escape. And, therefore, it is only natural to assume, in the absence of any inspired word to the contrary, that

* *Bible and Modern Criticism*, Sir R. Anderson.

the first four days must also have been days of twenty-four hours each—unless, indeed, we are prepared to face the absurdity that the first part of that first week of the world's history consisted of long periods covering millions of years each, while the latter part consisted of natural days of twenty-four hours each!

If we take the language of the Bible as it stands, it seems impossible to avoid the conclusion that the 'days' mentioned in Gen. i were nothing more than ordinary days, as we know them, of twenty-four hours each. The Jews have never regarded them as other than ordinary days.

Four things are mentioned in connection with these days, viz., there was *light* and there was *darkness*, there was *evening* and there was *morning*; and I contend that, in the absence of any inspired word to the contrary, we are bound by all known phenomena to regard such words as defining natural days as we know them, of twenty-four hours, one part of which was dark and the other part light.

The inspired writer further tells us that "God called the light *day*, and the darkness called He *night*" (Gen. i: 5), and so it has been ever since. We still call the light day, and the darkness we call night; "evening" and "morning," as at the first, being the natural accompaniments of day and night.

But if these days were immense geological periods, what is the meaning of the words 'evening' and 'morning,' 'day' and 'night'? Indeed, one would reverently ask, what could have been the object of using terms which would only convey one meaning to our minds, and that a wrong one? Surely if God had meant 'ages' He would have said so, just as in Eph. ii: 7 we read of "*the ages to come.*"

Moreover, the very order of the expression, "the evening and the morning," and not "morning and evening," as we should write, shows again that they were natural days, calculated *exactly as the Jews have ever since calculated them*, for the Jews still reckon their days to *commence from six o'clock in the evening*.

Lastly, I submit that the period theory cannot possibly stand from a purely exegetical point of view. In Exod. xx: 9-11 we have the actual words of Almighty God Himself, concerning which there can be no mistake, viz., "*Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth . . . and rested the seventh day.*"

Now, in order to support the period theory of the creation 'days' it is necessary to do violence to the simplest law of exegesis, by saying that the word 'days' in one part of that short clause

means one thing, and the identical word in another part of the same clause means something quite different; which on the very face of it is an impossible argument. Thus it seems as if this very discussion had been anticipated and provided for by the Holy Spirit. Mr Pember is therefore right in saying: "It is clear that we must understand the six days of Creation to be periods of twenty-four hours each."

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

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

(Air a leantuinn bho t.d. 87)

C. Ciod an t-eadar-dhealachadh a th'eadar sàcramaidean an t-Seann Tiomnaidh agus sàcramaidean an Tiomnaidh Nuaidh? F. Bha sàcramaidean an t-Seann Tiomnaidh a samhlauchadh a mach Chrìosd mar an Tì a *bha ri teachd*; tha sàcramaidean an Tiomnaidh Nuaidh dha shamlauchadh a mach mar an Tì a *tha cheana air teachd*. Bha na ceud shàcramaidean dha shamlauchadh a mach ro dhòrcha, tha na sàcramaidean eile dha shamlauchadh a mach *gu soilleir*.

C. C'uin a dh'òrduich Crìosd sàcramaid a bhaistidh? F. An deigh Dha eirigh bho'n a mairbh, agus mu'n deachaidh E suas gu neamh.

C. Ciod a tha'm focal "baisteadh" a ciallachadh? F. Tha e ciallachadh *crathadh*, no *dòrtadh* uisge, no *ionnlaid* le uisge.

C. Ciod e'n *eilemeid*, na'n comharradh faicsinneach a tha air a chleachdadh 's a bhaisteadh? F. An *t-uisge* a th'air a *chrathadh*, na air a *dhòrtadh* air a chorp.

C. Cia mar a tha'n t-uisge air a chleachdadh 's a bhaisteadh? F. Tha'm baisteadh air a fhrithealadh gu ceart le bhi *dòrtadh* na a *crathadh uisge* air an neach a tha air a bhaisteadh.

C. Ciod a tha'n t-uisge anns a bhaisteadh a ciallachadh? F. Tha e ciallachadh *fuil* agus *Spiorad* Chrìosd air an càradh ris an anam. Mar a tha uisge a glanadh a chuirp, mar sin tha fuil agus Spiorad Chrìosd glanadh an anama. Tre *fhuil* Chrìosd, tha cionta a pheacaidh air a thoirt air falbh 'n uair a tha'n t-anam air fhìreanachadh, agus le *Spiorad* Chrìosd, tha cumhachd agus neoghloine a pheacaidh air an toirt air falbh ann an naomhachadh an anama.

C. C'ar son a dh'fheumas sinn a bhi air ar baisteadh ann an ainm an Athar, agus a Mhic, agus an Spioraid Naoimh? F. Gu bhi nochdadh gu'm bheil sinn air ar baisteadh a reir ùghdarrais agus àithne; agus ann an creidimh, ann an aidmheil, agus ann an

ùmhachd do'n Athair, do'n Mhac, agus do'n Spiorad Naomh, mar ar Dia agus ar Cuibhrionn.

C. Ciod iad 'n a beannachdan a th'air an samhachadh agus air an seulachadh dhùinn anns a bhaisteadh? F. Gu bheil sinn air ar suidheachadh ann an Crìosd, na air ar 'n aonadh Ris, agus air ar deanamh 'n ar luchd-co-phairt do shochairan cùmhnannt nan gràs.

C. Ciod a chuid do bheannachdan cùmhnannt nan gràs a tha gu sònraichte air an samhachadh agus air an seulachadh anns a bhaisteadh? F. An ath-bhreith, fireanachadh, uchd-mhachdachd, agus an aiseirigh a chùm na beatha maireannaich.

C. Ciod iad na bòidean a th'air an samhachadh, agus air an seulachadh anns a bhaisteadh? F. Tha sinn ga'r cur fein fodh bhòidean naomh agus follaiseach, gu'm bi sinn gu h-iomlan, agus gu sìorruidh air taobh an Tighearn.

C. Cia mar a dhearbhas tu gu'm feudair naoidheanan pàranntan a tha'g aidmheil an creidimh ann an Crìosd, agus a tha toirt ùmhachd Dha, a bhaisteadh? F. Bha naoidheanan air an timchioll-ghearradh; tha focal Dhé ag ràdh gu'm bheil iad *naomh* agus gu'r ann do'n leithidibh sin a tha rioghachd Dhé. A bharrachd air sin, tha iad tre ghràs Dé air an gabhail a steach ann an cùmhnannt nan gràs maille ri'm pàranntaibh; a reir a gheallaidh a thugadh do Abraham, "daingnichidh mi mo cùmhnannt eadar mise agus thusa, agus do d'*shliochd* a'd' dheigh, gu bhi a' m' Dhia dhuit-sa, agus do d' shliochd a'd' dheigh."

C. Am bheil e làn shoilleir bho'n Sgrìobtuir gu'n robh naoidheanan air am baisteadh? F. Tha; bhaist an t-Abstol fein *teaghlaichean*, agus ged nach eil e air a ràdh gu'n robh naoidheanan anns na teaghlaichean sin, cha mhotha e air a ràdh nach robh. Bhaist na h-abstaoil gach neach a bha anns an teaghlach, òg agus sean, agus cha'n eil sinn gu bhi ann am barail nach robh naoidheanan 'n am measg.

C. Ciod am feum a thigeadh dhuinn a dheanamh do'n bhaisteadh? F. Gu'n tuigeadh-mid nàdur an òrdugh naomh so, agus na crìochan air son am bheil e air a chur air chois; nàire a bli oirne, air son gach nì anns an d'fhàinig sinn gearr, no anns an do bhris sinn ar bòidean baistidh; a bhi a ghnàth ag oidheir-peachadh a bhi'g lmeachd tre chreidimh agus ar còmhradh a bhi againn an an naomhachd agus ann an ionracas, mar dhream a thug iad fein suas do Chrìosd; agus a bhi fàs ann an gràdh bràthaireil, mar dhream a tha air am baisteadh leis an aon Spiorad, agus air an aonadh ri cheile ann an aon òrph.

C. Ciod an dealachadh a tha eadar am Baisteadh agus Suipeir an Tighearn? F. Tha'm Baisteadh a ciallachadh agus a seulachadh

a bhi dol a stigh do'n eaglais, agus suidheachadh an anama ann an Crìosd, agus mar sin cha'n fheudair a fhrithealadh ach aon uair a mhàin, agus sin do naoidheanaibh, cho math ri muinntir eile; ach tha Suipeir an Tighearna 'n a chomharradh agus 'n a sheula air beathachadh spioradail, agus air an aobhar sin tha i gu bhi air a gabhail gu minic, agus a mhàin leo-san a tha comasach air iad fein a cheasnachadh.

C. C'ar son a theirear Suipeir an Tighearn ris an t-sàcramaid so? F. A chionn gu'r e'n Tighearn Iosa is Ughdar dhith; do bhrìgh gu'r i'n fheisd is motha an teaghlach Chrìosd, mar a bi'n t-suipeir bho shean am biadh a bu mhotha 's an là; agus a chionn gu'n d' òrduich Crìosd i 's an fheasgar, an deigh do'n chàisg dheireannach a bhi air a h-itheadh.

C. C'uin a chuir Crìosd an t-sàcramaid so air chois? F. Anns a cheart oidhche 's an do bhrathadh E.

C. C'ar son a chuir E air chois i? F. A chumail cuimhne air ùmhlachd agus air a bhàs Fein, agus a dhaingneachadh creidimh, gràdh, agus dòchas a shluaigh.

C. Ciod iad 'n a h-elemeidean faicsinneach a th'ann an Suipeir an Tighearn? F. Aran agus fion.

C. Ciod a tha'n t-aran a ciallachadh? F. Corp Chrìosd.

C. Ciod a tha thu tuigsinn le corp Chrìosd? F. Tha mi ciallachadh le chorp, Crìosd Fein mar dhuine, no a nàdur mar dhuine air aonadh ris an Diadhachd ann an aon Phearsa ghlòrmhor.

C. Ciod a tha'm fion ann an Suipeir an Tighearn a ciallachadh? F. Fuil Chrìosd, agus an Tiomnadh Nuadh 'n a fhuil.

C. Ciod a tha thu tuigsinn le fuil Chrìosd 's an t-sàcramaid? F. Fhireantachd mar Eadar-mheadhonair, na ùmhlachd a bhàis.

C. C'ar son a theirear an tiomnadh 'n a fhuil-san ris an Tiomnadh Nuadh? F. A nochdadh gu'm bheil an Tiomnadh Nuadh mar thiomnadh air a dhaingneachadh le bàs Chrìosd; agus gu'r i fhuil na fhireantachd a choisinn na dìleaban luachmhor a th'air an gealltainn agus air an deanamh thairis anns an tiomnadh do oighreachan a gheallaidh.

C. Nach eil *samhladh coltais* eadar aran agus fion, agus na beannachdan spioradail a th'air an samhlachadh a mach leo? F. Tha; oir mar tha aran agus fion làn eifeachdaach a chum an corp a bheathachadh, mar sin tha Pearsa, fireantachd agus lànachd Chrìosd uile-eifeachdach a chum feisd agus beathachadh siorruidh a thoirt do gach anam naomh.

C. Co ris a tha 'n a gnìomharan a tha air an cleachdadh mu na h'elemeidean a sealltuinn 's an t-sàcramaid so? F. Tha cuid dhuibh a sealltuinn ris an Tì a tha frithealadh, agus cuid eile riutha-san a tha gabhail do'n òrdugh naomh so.

C. Ciod iad 'n a gnìomharan a chleachd an Tighearn Iosa Fein, agus a tha gu bhi 'n an eiseimpleirean aig ministeirean a t-soisgeil anns gach linn 'n a dheigh? F. A reir eiseimpleir Chrìosd, tha iad gu bhi *gabhail* an arain agus a chupa; feumaidh iad 'n a h-eileimeidean sin a *bheannachadh* agus a chur air leth; feumaidh iad an t-aran a *bhriseadh* agus am fion a bhi air a *dhòrtadh* a mach; agus feumaidh iad an t-aran agus am fion a thoirt do'n luchd-commanaichidh.

C. Ciod a tha air a chiallachadh leis an luchd-frithealaidh a bhi *gabhail* do'n aran agus do'n fhion? F. Gu'n do *ghabh* Crìosd nàdur an duine air Fein, agus gu'n robh an nàdur sin air aonadh ris an Diadhachd ann an aon Phearsa, chum gu'm biodh E 'n a iobairt-reitich anns am bheil eifeachd *neo-chrìochnach*.

C. Ciod a tha air a chiallachadh le bhi beannachadh 'n an eileimeidean? F. A bhi *cur air leth* a mheud dhiubh agus a chleachdair anns an òrdugh, bho ghnàthachadh cumanta, gu *gnàthachadh naomh* chum gu'm biodh iad 'n am meadhonan tre'm beannaich Crìosd a shlugh.

C. C'ar son a theirear breith-buidheachais ris a bheannachadh a rinn Crìosd air an aran agus air a chupa? F. Bha a ghràdh d'a shlugh cho mòr, agus gu'n robh E *taingeil*, gu'n d'thuair E am fiachan a dhioladh, agus gu'n robh E *comasach* air dioladh a thoirt seachad.

C. Ciod a tha briseadh an arain a chiallachadh? F. Gu'n do bhris Dia corp Chrìosd air son ar n-aingidheachdan.

C. Ciod a tha thu tuigsinn le dòrtadh an fhiona? F. Gu'n do dhòirt Crìosd a mach anam Fein gu bàs air son maitheanas ar peacaidhne.

C. Ciod a th'air a chiallachadh le bhi toirt an arain, agus a chupa do'n luchd-commanachaidh? F. Gu'm bheil Dia a *tairgse* Chrìosd, agus Crìosd ga *thairgse* Fein do'n luchd-commanachaidh gu leir; agus mar an ceudna, gu'm bheil Dia a *toirt* Chrìosd, agus Crìosd ga *thoirt* Fein mar *shaor thiodhlac* dhoibh-san uile a tha 'n an luchd-commanaichidh iomchuidh. Tha e chiallachadh gu'm bheil Crìosd ga *thairgse* Fein do'n luchd-commanachaidh uile; ach gu'm bheil E toirt *seilbh* air Fein a mhàin dhoibh-san a chreideas.

(R'a leantuinn)

LITERARY NOTICES

The Reformation in England, by J. H. Merle d'Aubigné—Volume I. The Banner of Truth Trust, 78b Chiltern Street, London, W.1, have published this well known history of the

Reformation in England, in a handsome edition, with hard covers, bold type, and including nine illustrations. This volume extends to 476 pages and is priced at 15/-. A glossy, strong paper-back edition has also been published just now containing the same number of pages—476, priced at 7/6. Both volumes are prefaced by a fairly long Introduction by the editor, S. M. Houghton, M.A., which gives the reader an informative and interesting account of Jean Henri Merle d'Aubigné, who was born in 1794, from his youth to his mature years as a Professor at Geneva. This history traces the "destinies of the Church of England from the earliest times of Christianity" to the times when Cromwell rose to power. And the editor states in his Introduction: "It is not merely the pleasurable quality and readability of d'Aubigné's work which has led the Banner of Truth Trust to republish his account of the Reformation. Its 'apologia' for so doing is that the present state of religion in England renders knowledge of the Reformation of vast spiritual importance to our people . . ."

NOTES AND COMMENTS

An Objection to Cinemas on Sabbath Open to Criticism

When an application was made to Inverness Town Council at the beginning of June to permit the opening of cinemas in the town on the Lord's Day, strong objection to this was made by the Kirk Session of the Free Presbyterian Church of Scotland, and also objection was expressed by a Free Church minister and one Church of Scotland minister. Following this, an editorial appeared in the Aberdeen "Press and Journal" attacking mainly the Church of Scotland minister for inconsistency on the question of Sabbath observance. The article does not defend the Sabbath, but exposes the weakness of any protest by Church of Scotland ministers in the light of the recent Deliverance on recreation on the Lord's Day by the General Assembly of the Church of Scotland. The editorial runs: "Are Inverness ministers seriously committed to the view that no cinemas should be open on a Sunday evening? . . . In the view of one Inverness minister, the interpretation of Sunday observance approved at the last Assembly does not extend to 'this kind of thing'—meaning cinemas. Doesn't it?" We see now in this case the evil aftermath of the General Assembly's liberal and unscriptural views of Sabbath observance. The world now properly asks, although without a right motive, where is the line to be drawn and by whom? Another pertinent quotation from the aforesaid editorial is, "Are

they prepared to campaign against switching on of television sets, when the curtains are drawn after the evening service? ” Here we are reminded of an Aberdeen minister who, some years ago, criticised a play which he had seen on television on Sabbath evening. All this shows that there must be no worldly-wise views of the Fourth Commandment by the Church of Christ. If sections of the professed Christian Church seek to satisfy worldly professors of religion within their borders, then they will find themselves in the situation again and again when the world will laugh at them for being inconsistent.—Since this note was written we are glad to know that Inverness Town Council have rejected the application for cinemas on Sabbath.

Aberdeen Approves of Cinemas on the Sabbath

On the 8th of June last, the Aberdeen Magistrates approved an application from the Cinema Exhibitors Association for permission to open two cinemas each Lord's Day between 4.30 p.m. and 10 p.m. The local secretary of the Association said: “ This is very good news . . . the shows should be an added attraction for visitors, many of whom have complained about lack of Sunday entertainment.” Two comments may be offered here. The Lord of the Sabbath has not approved of these evil demands of a money-grubbing world. And what happened even in Old Testament times is happening now—men calling evil good. The sad thing is that many towns in the north-east of Scotland have cinemas open on the Lord's Day. To those who truly fear God, the cinemas on weekdays are bad enough. But this generation become more and more lovers of pleasures more than lovers of God. And the end of those things is death.

Soviet Paper Warns Against Religion

In *The English Churchman* for 1st June, 1962, there appears a report that the leading Soviet publication *Science and Religion* has warned its readers that many professional people in Russia are not only baptised Christians but openly practice religion. This paper states that a University diploma is “ no guarantee of the atheism of its owner ”; and it goes on to say that Universities are “ too general and too vague ” in their criticism of religion and accuses professors of being negligent in educating students “ in a really atheistic way.” How dark and daring are the political ruling classes of Russia in their hatred to God and the religion of the Lord Jesus Christ! Communism, of course, is their religion. But the Lord Jesus is reigning at the right hand of God till all His enemies are made His footstool.

Booklet Issued by Church of England Bishop

The Rev. Dr. Reindorp, Bishop of Guilford's new Cathedral, has—according to *The English Churchman*—issued a little book, the contents of which encourage Romish practices. In it, he mentions “the Sacrament of Holy Unction,” prayers for the dead, Penance, the daily Mass, “the blessings of the Reserved Sacrament,” and “the intercession of the blessed Mother of God and all the Saints.” And this is the kind of propaganda that goes on in the Church of England continually with little or no hindrance, reproof or discipline. The Bishop quite evidently is working, not for the Church of England, but for the Church of Rome. Viscount Alexander in a recent address warned his hearers that they were living in perilous times and stated that among other things, “Another threat was from apostacy within the Church of England.”

A Vatican Reminder to Protestant Brothers

To foolish, backsliding Protestants who are seriously undermining the heritage we received from the Reformers in Scotland, a recent statement issued by the Central Preparatory Commission of the Roman Church from the Vatican should be a check. It said that the R.C. “concept of Christian unity was not the same as that advocated by non-Catholics . . . In effect, the statement said that the Roman Catholic Church considered ‘ecumenicalism’ or Christian unity, as possible only by the return to the Church of the ‘separate brothers’ as Roman Catholics refer to Protestants.” And let the Church of Scotland leaders learn that the Romish Church at heart is not interested in courtesy calls and conferences at Rome and in Convents and monasteries as such; but only as these activities will work in one way or another to the actual coming over to and into the Roman bondage of professed Protestant clergy and people.

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William and Stoer; third, Greenock; fourth, London, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale,

North Uist and Plockton; fifth, Achmore, 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, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Day of Prayer in the Church

The Synod in May last appointed a Day of humiliation and prayer to be held throughout the Church on Wednesday, the 17th, or Thursday, the 18th October, 1962; because of the low state of religion in the land and the manifold departures from the Word and law of God. Ministers and Missionaries should note these dates now.

Robert R. Sinclair, Clerk of Synod.

Jewish and Foreign Mission Fund Collection

This collection is to be taken by book in August, and we again turn to our loyal people with the assurance that they will contribute generously as in former years. While we are not without our troubles in the foreign field, we have much reason to thank the Lord for His great goodness to us in many ways, and these manifestations of His goodness ought to be taken by us, as a Church, as tokens of His favour, both in the Foreign Mission and to the Church as a whole, for He has honoured us by using us as instruments to bring the Gospel in its purity to a people sitting in darkness and the shadow of death. The number of labourers has increased with a corresponding increase in expenditure, hence the need of increased liberality, facts which we unreservedly place before our friends at home and abroad, leaving it to themselves to contribute as liberally as the Lord will lay to their hands. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew xxv: 40).

John Colquhoun, Convener.

Church's Deputy to Canada and U.S.A.

The Dominions and Colonial Committee are pleased to announce that the Rev. Angus MacKay, Tarbert, Isle of Harris, has kindly offered to go out to Canada and U.S.A. as the Church's Deputy. Mr MacKay left Prestwick by plane for New York on the 13th July. Persons wishing to contact Mr MacKay should write to him at the following address: c/o Mr H. Kitchen, 758 Fleet

Avenue, Winnipeg. Our prayer and desire is that the Lord will richly bless Mr MacKay's labours abroad.

Wm. MacLean, Convener.

Publication of Synod Proceedings

It is expected that the Synod Proceedings for 1962 will be available by the time this number of the Magazine is out. The price per copy is 3/- (postage 5d). Copies to be had from Mr John Grant, 4 Millburn Road, Inverness, and from the usual quantities sent to all congregations.

Robert R. Sinclair, Clerk of Synod.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges with sincere thanks:—

Sustentation Fund.—D. Nicolson, Raasay, £2; Miss S. MacLeod, Inverness, £2; Mr J. MacLeod, Keose, Lewis, per Mr J. G., £2.

Home Mission Fund.—M.S.K.D., £2; Miss M. Macintosh, Glasgow, in memory of worthy brother-in-law, Mr D. MacSween, late missionary in Flashadder, £4; Mrs Smith, Golspie, per Mr J. G., £5.

Foreign Mission Fund.—"R," Glasgow postmark, £1; "James," £7; Anon, per Mr J. G., £4 12s 3d.

The following for Mbuma Hospital.—J. & R. MacDonald, Ardheslaig, £2 and £2; Anon, Dornoch postmark, £5; G. G., Raasay, £2; Mrs Sim, Chesley, Canada, £1 10s 5d; Mrs MacGaw, Canada, £1 10s 5d, last three per Mr J. G.

Rev. A. MacDonald acknowledges the following.—Collections taken at lectures, Wick (attended by friends from Halkirk and elsewhere), £168 10/-; Gairloch, £37; Inverness, £100; North Tolsta (weekly meetings), £80; Miss MacLeod, Tolsta Chaolais, £5; Miss MacKay, Skigersta, £3; Miss Morrison, Bayhead, £2; Stornoway Friend, £5; Friends, London, £10 and £10; Friends, Oban, £10, £2, £1, £1; Friend, Inverness, £1. Collections taken at lectures to be spent as Mr MacDonald sees fit and the purpose to which it is put will be made known later.

College Fund.—N.Z. Friend, £3; Anon, per Mr J. G., £1.

General Building Fund.—Anon, Dornoch postmark, £1.

Organisation Fund.—Anon, Dornoch postmark, £1.

Note.—A donation of £20 was received from Gisborne in April. Will sender kindly inform General Treasurer as to which Fund(s) this sum should be credited.

Mr J. Grant, Publications Treasurer, Palmerston Villa, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—M.S.K.D., £2; Mr A. Forgie, Redding, 12/10; Mr D. B. Calhoun, St. Louis, Missouri, U.S.A., 17/10.

On behalf of the Trinitarian Bible Society.—Anon, Argyll, £5; Mrs Morrison, Edinburgh, for Bibles for Jewish children, £1.

Welfare of Youth Fund.—Mrs Ross, Rhiconich, 10/6; Mrs Smith, Golspie, £2.

Free Distribution and Magazine Fund.—Anon, £4 12s 3d; Miss M. McK., Victoria S.W.1, 4/6; Miss K. M. McK., Inverness Home, 3/6; Mrs McL., Meavaig, 7/-.

The following lists sent in for publication :—

Bayhead, North Uist.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks : £5 from Mrs John Robertson, Columbia Street, Vancouver, for Church Funds.

Broadford Congregation.—The Treasurer, Mr J. MacLean, acknowledges with grateful thanks : Lochcarron Friend, £2, per Mr R. MacLeod, for Congregational purposes.

Wick Manse Repairs Fund.—Rev. R. R. Sinclair acknowledges with sincere thanks : £5 from "A Friend," Sutherland.

London Congregation Church Building Fund.—Mr J. Campbell, Treasurer, acknowledges with sincere thanks : Psalm 80, v. 14, £6; F.P. in U.S.A., £1 15/-; Glasgow Friend, £5.

Staffin Congregation.—Mr D. Gordon, Treasurer, acknowledges with sincere thanks : £5 for Sustentation Fund from Misses J. and A. Mackenzie, Inverness.

Bracadale Manse Extension Fund.—Mr D. Morrison thankfully acknowledges : Miss J. MacLeod, Trein, £3; Friend, Harris, £2.

Dingwall New Church Building Fund.—Mr D. S. Kelly, Treasurer, 4 Davidson Drive, acknowledges with gratitude : Collection by Applecross Congregation amounting to £62 10/-, per Mr C. Gillies; A Boy, 10/-; Friend, Dingwall, £10; Friend, Maryburgh, £2; Friend, Evanton, further £1 12s 6d.

Glendale Congregation.—Mr A. MacLean, Treasurer, acknowledges with sincere thanks : £1 per Rev. J. C., for Mission to the Jews Fund.

Lochinver Congregation.—Rev. A. Macaskill acknowledges with sincere thanks : Friend, North Harris, £2, and Friend, Shieldaig, £1, both for Sustentation Fund; Friend, North Coast, Applecross, £1 for College Fund and £1 for Welfare of Youth Fund.

Raasay Car Maintenance Fund.—Mr N. Macleod, Treasurer, gratefully acknowledges : Raasay Friend, £2; Raasay Friend, per Treasurer, £1.

Rogart Congregation.—Mr A. R. Ross, Treasurer, acknowledges with sincere thanks : £10, 'in memory of a dear mother, Mrs D. Sutherland, Little Rogart," per Mr John Grant.

Stornoway Congregation, Foreign Mission Fund.—Mr D. J. MacLeod, Treasurer, acknowledges with grateful thanks the sum of £100 stg. from Mrs Peek, Melbost, in memory of her sister, Miss Maggie Morrison, per Rev. D. M. MacLeod. To be used for the Building and general maintenance Funds of the South African Mission.

Siratherrick Congregation.—The Treasurer acknowledges with grateful thanks : £1 from Mr W. MacKenzie, "Kytra," Fort-Augustus, per Rev. D. J. M., for Sustentation Fund.

Ingwenya Mission.—Mr Jas. Tallach acknowledges with grateful thanks, £136 14s 10d from Mr Hugh MacKay, 778 West 24th Avenue, Vancouver 9, B.C.

Mbuma Mission.—Mr J. Van Woerden acknowledges with sincere thanks : Friends in Holland, per Mrs Mijnders, 29/5/62, £100; Toronto Ladies, 75 dollars, both for Mission Hospital.

Fort-William Church Building Fund.—Mr I. Matheson, Treasurer, acknowledges with grateful thanks : Friend, Raasay, £1; Passer-by, £5. Friend, Tarbert, £1, all per all per Rev. J. A. MacD.; Friend, Glendale, per General Treasurer, £5; R. MacL., £1; M.S.K.D., £2.

Kinlochbervie and Scourie Manse Fund.—Mr D. A. MacLeod, Treasurer, acknowledges with sincere thanks : Thurso postmark, £5, per Rev. D. B. M.; Mr and Mrs MacKay, Vancouver, 80 dollars, per General Treasurer.