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A LACK OF UNITY IN BELIEF AND PREACHING

During last July, the Rev. Professor John McIntyre, Professor of divinity in the Church of Scotland New College, Edinburgh, had three articles in *The Scotsman* on "Where Stands the Kirk." It seems that the debates in the General Assembly this year and in recent years which revealed a certain amount of divergence of opinion on doctrine and morality, in the light of references to the *Westminster Confession of Faith*, gave rise to these articles. The first article dealt with "Preaching," and we would make some observations upon several statements in this article.

The Professor admits that there is uneasiness "abroad in Scotland, both inside and outside the Church, concerning the way in which certain fundamentals of the faith are being handled, communicated and appropriated within the national Church." Since many years now, we and others have had ample evidence to come to the above conclusion without being prejudicial or critical for criticism's sake.

Clear and relevant criticism from within the Church of Scotland is quoted by the Professor himself as follows: "Recently, two of my closest friends, the one publicly and the other privately, maintained that the Gospel, the Word of God, was not being faithfully preached in the majority of our Churches. They affirmed that for the old Gospel of forgiveness of sins, in and through the redeeming death of Jesus Christ, there is being substituted, in many instances, moral exhortations and man-made doctrines and theorems about society and history." Now although we are outwith the realm of the Church of Scotland we have sufficient information to guide us to agree wholeheartedly with the serious charge levelled at the state of affairs obtaining in the Church of Scotland as to preaching, by these two friends of Professor McIntyre. No sinner was ever converted and brought to live in the fear of God by the preaching of moral precepts alone. That, to all who have the least measure of spiritual understanding of the Gospel of Salvation and of the doctrine of the Word of God, is an obvious fact. And as to the

charge that many are preaching man-made doctrines, the Professor's friends could no doubt substantiate this from their own intimate knowledge of what other ministers are giving their congregations.

But in his article the Professor does not accept unreservedly the frank and honest and no doubt knowledgeable testimony of his friends, although in the mouth of two or three witnesses evidence may be established. It would be hardly wise on their part to aver that the old Gospel of forgiveness of sins, in and through the redeeming death of Jesus Christ, was generally being relegated to the background, if this in fact was not the case. Yet, Professor McIntyre's rejoinder to begin is this: "For my part, I find it very difficult to substantiate a sweeping judgment of this sort . . . but even with all the information provided by mass-communication we are not able to take any adequate representative samples. We can only make the most random selections and form the widest generalisations, and these would be dangerous grounds upon which to base a mass-condemnation." If the Professor is not out and out repudiating the charges made, he is nevertheless refusing to accept them as a true statement of the situation because of insufficient evidence in his view. In other words, he just does not know how matters are generally as to the content of the preaching throughout his Church in Scotland. We admit, the Church of Scotland is a large and widespread denomination, with many ministers; but surely some in the Church ought to know what the general nature of the teaching from her pulpits is. What does Professor McIntyre himself insist on, in his handling of divinity students as to what they are to accept in doctrine essential for the exercising of their pulpit and preaching duties?

A most unsatisfactory situation is brought to light by the Professor, in his explanations as to "the variety that now exists in the principles which preachers use for the interpretation of Scriptures (1) "That the Bible is literally and infallibly accurate in all of its statements." And he adds to this with a not too commendable purpose, we think, the following words: "Whether they deal with the origin of the human species, the details of social custom, or the great central events of redemption." Why does the Professor introduce into his statement of the orthodox view of Scripture the reference to "the origin of the human species?" Does he insinuate that the view of an infallible Bible cannot be maintained over against the evolution theory of the origin of man, in his opinion? Here the Professor barely enters upon the subject of man's immediate creation by God and his Sin and Fall. The preacher with belief in an infallible Bible will undoubtedly preach

to men as sinners "the forgiveness of sins through the redeeming death of Jesus Christ."

And (2) "For others, the Bible is infallible in all matters relating to faith and morals, but reflects the different ages in which its parts were written when it speaks of certain types of miracles or biological phenomena or social structures." Here we are told that some preachers derive the content of their preaching from a Bible which is the Word of God only in parts and relative to matters concerned with faith and morals only. Such preachers can play fast and loose with their view of the Bible as the Word of God. If they are permitted this view in the Church of Scotland as to their personal beliefs then no one can say exactly what is the source of their doctrine; and their doctrine will indeed be liable to be man-made.

And (3) The Professor further relates that others base their preaching upon the principle: "That the Bible is not itself the Word of God, the literal truth, the actual revelation, but becomes so when the Spirit of God uses it in order to speak to men's hearts." He does not mention the name of Karl Barth in his article, but the Professor here states the ingenious, erroneous and dangerous doctrine of Barth as to the Word of God. And men who take upon themselves to preach holding this evil view can not be expected to hold forth and teach the fundamental and saving doctrines of the Gospel of Jesus Christ as written down in Scripture by inspiration of God.

Following upon these three points, Professor McIntyre makes bold to say, "In fact three such different interpretative principles do not affect the actual preaching of the Word so extensively as one might at first expect: preachers, often unconsciously and sometimes even in contradiction of their own Biblical principle, make the necessary adjustment." Here we have a peculiar piece of argumentation in which the Professor includes those who have the right and proper view of and belief in the Bible as the infallible Word of God—that they also with others who hold erroneous views of the Bible, do not allow their view of Scripture to affect the actual preaching of the Word by them "so extensively as one might at first expect," etc. What a confused view of the holding of principle *re* Scripture, of preachers' minds and of their actual preaching! There seems to be no place in the Professor's article for the man who believes the Bible to be the inspired and infallible Word of God, who derives all his doctrine from such a blessed, authoritative source, and goes forth to preach that doctrine faithfully to his fellow sinners, that they might be favoured with God's free forgiveness of all their sins, through the redeeming death of

Jesus Christ. Such a man is not to be allowed to be the only true preacher of the Word of God in the Professor's view. What a lack of unity with the mind of the Spirit in the Holy Scriptures as to the divine origin of the Word of God, and belief in that Word as an absolute essential to the preaching of the true and full Gospel of Jesus Christ!

Albeit, the Professor expresses the aforesaid views, he endeavours to qualify the whole by the following observations thus: "But there is sufficient basic difference of principle to introduce at many points in the preached Word a variety which is baffling to the listener we need even more guidance on how the Bible is to be interpreted, in fact, a much more uniform doctrine of the Bible than the Church as a whole now presents to the world. Without such a doctrine inevitably the Church must speak with two or more voices over whole areas of the faith when the Word is preached." Our brief answer to this is: return unreservedly to the *Westminster Confession of Faith*. Here is to be found all the fundamental doctrines of the faith in systematic form and as based solidly on the infallible Word of God. This confession is still the Subordinate Standard of the present Church of Scotland officially; but as is well known some of its doctrines are repudiated and others loosely held by ministers and office-bearers. When men abandon what is clearly consistent with the Holy Scriptures then every man begins to hold beliefs and views which he considers right in his own eyes and thus confusion and disunity ensue in the Church. This is given unchecked liberty throughout a Church where Church discipline is not operative with respect to the holding of doctrinal views contrary to the accepted views of that Church.

SERMON

Preached by Rev. D. Campbell, M.A., Edinburgh

Text: "And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the Chosen of God."

—Luke 23: 35.

In this chapter we have brought before us the death and burial of the Lord Jesus Christ: our attention is drawn to a very solemn matter. We are so accustomed to these solemn truths that we are not as deeply impressed as we ought, even although we are warned against "counting the blood of the covenant, wherewith he was sanctified, an unholy thing." We would do well to take the warning to heart, lest we also be guilty of treating God's

record of His Son with contempt and indifference. Rather ought we to be deeply moved and wonder at God's loving-kindness.

We are here to-day to commemorate what we have in this chapter. It is not enough for the people of God to read the testimony of His Word. There are some duties which cannot be performed by reading and hearing only, and the duty before us to-day is one of these. We think it appropriate to direct your attention, with the help of the Holy Spirit, to the subject as it is brought before us in the text and context.

The text contains a solemn and serious implication, for those who made it. The implication is that Jesus of Nazareth was an impostor. This was a challenge to the Church of God then as it is now. It is also a challenge to each individual member of the Church. It is the Church's duty to defend her Lord's glory, and she is not left without material to establish His claim and to refute the false charges of the Enemy. When she is confronted with this implication she is expected to answer it.

Let us consider the text under the following heads:—

- (1) The people whose words we have recorded here;
- (2) What they called in question;
- (3) Their confession and request:—
 - (a) "He saved others,"
 - (b) "Let him save himself."

1. *The people whose words are recorded in the text.* The people, as such, included the common people who had come from different parts of the Empire to be present at the feast in Jerusalem, and the rulers. These comprised both the rulers of the people and the synagogue. Also, notice what the people were beholding: they were eye-witnesses of the Crucifixion of Christ. We know at a glance that they were His enemies, actuated by prejudice and enmity. The witness of such tends to be unreliable and should always be received with reservation. The people, therefore, consisted of the common people and the rulers; the rulers were men to whom was committed the government in both the civil and ecclesiastical spheres. Normally one would be ready to accept their testimony and statements, but we must reckon with the fact that they were Christ's enemies, and were influenced by others who were the enemies of Christ. These enemies were not the uncircumcised Gentiles but the people who came to celebrate the feast of the passover in Jerusalem. We are duty bound to answer the challenge of these men, and in doing so we should be persuaded in our own minds that Jesus was no impostor: this is still more necessary inasmuch as many even now are

prepared to receive the lie rather than the truth about Jesus our Lord. This leads us to the second part of our subject.

2. *This people's objection, or what they called in question.* They questioned the right of Jesus of Nazareth to claim that He was the Christ, the Chosen of God. If men could prove that He was not the Christ, the foundation of the Church would be destroyed, and "If the foundations be destroyed, what can the righteous do?" The Christian's faith is in vain.

"If he be Christ, . . ." There is a strong suggestion that He was not. That was why such words were spoken. They believed and would have others believe that He was not the Christ, the Chosen of God. The question therefore confronts the Church—How are we to convince men that the rulers were wrong and we are right? To convince the world of this the Church is wholly dependent on the testimony of God's Holy Word and the Holy Spirit. The Church needs the Holy Spirit of Truth to lead Her into all truth, to convince the world of sin, and to prove that Jesus is the Christ, the Chosen of God, and no impostor. These two are absolutely necessary if the Church in our age and generation is to fulfill her mission of commending Christ to sinners.

We are told in the Old Testament what would be true of the Messiah. Isaiah said, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him." We know that others were anointed with oil and baptised with the Holy Ghost, in a sense, and that was necessary if they were to perform aright their duties and offices in God's House. But we also know that no man was to be anointed as Christ was, as prophesied by Isaiah. The name "Christ" means "The Anointed," and was not this anointing fulfilled in the case of Christ? "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

Further, no Jew would question Isaiah, and no Christian should question the integrity of John the Baptist. He saw the Spirit descending on this very One in a visible manner, in a bodily form—like a dove—and resting upon Him. He heard a voice saying, "This is my beloved Son, in whom I am well pleased," my Son anointed with the Holy Ghost above measure. Men ought to accept this testimony because it is infinitely more convincing than the testimony of the enemies of Christ.

Then let us consider what these people were witnessing. The prophets foretold, "And they shall look upon me whom they have pierced;" "He was wounded for our transgressions, he was bruised for our iniquities;" "They pierced my hands and my

feet." And while He suffered He showed a spirit which no impostor could entertain towards his foes, as is evident from the wonderful words He spoke to the Father, "Father, forgive them; for they know not what they do." Follow Jesus from Jordan where He was baptised to Calvary where He was crucified, and are you not convinced that Jesus is indeed the Messiah, the Chosen of God? He was crucified, and others were crucified with Him, but there is a real difference between their histories. It was established by the Law that the two malefactors were guilty of death, but it was not so with Jesus of Nazareth. He was found to be guilty of no crime: Pilate said of Him, "I find no fault in him," and yet this is the One Who is led to the slaughter in response to the demands made by the High Priests. These High Priests were the representatives of the Ceremonial Law, the very essence of which was that the innocent should suffer and the guilty be set free. Barabbas, the thief and murderer, was set free, but the innocent Jesus was condemned to death. By this also we feel convinced in our minds that He was and is the Messiah, the Chosen of God.

Then there is the superscription written over Him in three languages—Greek, Latin and Hebrew—and it was written by the supreme judge, Pilate, who would on no account change it. The chief priests said to him, "Write not, The king of the Jews; but that he said, I am king of the Jews." But Pilate would not accept that and said, "What I have written I have written." A testimony for all time to Him Whose star had appeared in the east.

Then we have further proof, namely the evidence of one of the thieves. There was a man who blasphemed, who was an enemy to himself, to his fellows and to God. Yet we see him so filled with a sense of his own need of salvation and of the mediatorial glory of Jesus that he says, "Lord, remember me when thou comest into thy kingdom." Then, what of the answer? "To-day shalt thou be with me in paradise."

Moreover, there is the evidence on nature. When the laws of nature record their testimony and bear witness to His Glory, we would do well to pay attention to them. We are told there was a darkness over all the earth from the sixth until the ninth hour, which was about mid-day. Now it is established that the earth revolves round the sun, and that one second's delay would have catastrophic results. But we read in God's Word, "The earth was still with fear," as though it refused to move because of what was being done. Yet the universe was not destroyed, though there was a terrifying rending of the rocks, an earthquake, and

the veil of the temple was rent from top to bottom. This awe-inspiring phenomenon was the earth testifying to God's Glory that Jesus was the One Who was anointed by God, because He was His Chosen.

We have also the evidence of His Own life. He is the One Whose words are worth listening to, although for three hours He was more or less silent. Who can understand what He suffered in that time? The earth was in darkness, the whole universe stood in awe of what God was about to do for the benefit of the whole Church. Then, Christ is to speak; what does He say? "My God, my God, why hast thou forsaken me?" Yet these words, because they were an expression of the suffering of One giving His soul a ransom for many, instead of weakening the evidence only strengthen it. At that time there was the fulfilment of these words, "Awake, O sword, against my shepherd, and against the man that is my fellow."

We have also what He said in these words, "Father, into thy hands I commend my spirit." Who could do that in such agony and such pain if his soul were not filled with strong consolation and an assurance that he was in truth the Son of God?

Then there is evidence from the temple. The High Priest did not enter into the Most Holy Place until the sacrifice was offered and God opened the way for him. Then he entered into the Most Holy Place with the blood of the sacrifice. But here we have the hand of God opening the veil from top to bottom, exposing the Most Holy Place to all by reason of the accepted sacrifice, the Lord Jesus Christ.

If this people had consulted the Word of God, would they not be afraid to suggest that He was not the Christ, the Chosen of God?

There is also the testimony of the centurion, "Certainly this was a righteous man." He based his conviction on what and how Christ cried while on the Cross. When he heard him cry with a strong crying to His God, with such a voice that the rocks rent, he was convinced. This man with such strong cries was in the throes of death. If He were an ordinary man, He would be too weak to cry, but Christ was coming, yea, had come to the moment when the Devil was being put under His feet, when the head of the serpent was being bruised under His heel, when the new and living way was being opened for His people to Heaven when their days and years are ended.

We ought to consider His titles. If we have proved that Jesus is the Messiah, then He is God in the flesh. When you consider

what is written about the Messiah, about Christ, consider also the promises which have been made to Him:—

“ Ask of me, and for heritage
the heather I'll make thine;
And, for possession, I to thee
will give earth's utmost line.”

and

“ The LORD did say unto my Lord,
Sit thou at my right hand,
Until I make thy foes a stool,
whereon thy feet may stand.”

“ For he must reign, till he hath put all enemies under his feet.” Was not all the universe promised to the Messiah? This is the One Who is mighty to save. “ The pleasure of the LORD shall prosper in his hand,” and He shall declare God's glory to both Jews and Gentiles. He was the Messiah, not a mere man. He did not come to restore David's throne in its original form, but He was “ the root and the offspring of David, and the bright and morning star.” “ The Lord . . . shall suddenly come to his temple, even the messenger of the covenant.”

Now, are we satisfied that what we have considered was fulfilled in the person, life, death, resurrection and ascension of the Lord Jesus, that He was the Christ, the Chosen of God? I am: I search the Scriptures, and the more I study them, the more I am convinced that here I have the Messiah Who was promised through Isaiah. “ He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” He was promised as the great substitute, the Messenger of the Covenant, the King of Sion. Consider what Paul says in the Epistle to the Hebrews, “ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.” And again, “ To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? ” He gave this only to Christ, to His own Chosen One. Christ had this promise given to Him and the Father fulfilled it to Him. We dare not question Christ's right to these titles.

Read the Revelation of John. Who was spoken of in these words? . . . one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

“ His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength."

Who was he but Jesus? No angel or prophet, but Jesus Who said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Christ is chosen as Saviour in the very Trinity of the Divine Persons. The Holy Ghost was to apply and the Father was to give, but only the Son was chosen for the great work of redeeming His people with His own blood. "I have made a covenant with my chosen." This people were drawing attention to the Chosen of God to refute His claim, but it is our privilege to refute the implied charge that He was an impostor.

3. *This people's confession, "He saved others."* Although the words were not intended by them to be true, they were true. Verily, these are true words, "He saved others." They could not refrain from saying that. "... if these should hold their peace, the stones would immediately cry out." He was treated by His enemies as the offscouring of all things, treated with contempt, was hated by men possessed by Satan, was crucified, and yet in the very midst of it all, you hear from the lips of His enemies the confession, "He saved others." You would agree with them and perhaps thank them for what they had said. There were none of His own present—His disciples had fled, Peter had denied Him and fled, but here these people, who were quite secured and settled in their sins, said, "He saved others." The stones spoke.

These words direct the attention of the Church down through the ages to Galilee, to Nazareth, to Jerusalem, to the land of the Gadarenes, where this same Jesus saved others from illness and disease, but more, He also saved others from their sins. The "others" spoken of will include the whole Church of God in Heaven and in earth, for "there is none other name under heaven given among men, whereby we must be saved."

"He saved others." This also directs the attention of the Church to the life of our Lord, and to the glorious doctrine, "Behold the Lamb of God, which taketh away the sin of the world." All the saints are and will be in Heaven in virtue of His having gone as the fore-runner and being now the Intercessor within the veil. Abraham waited for this day and saw it and was glad. The saints, Abraham, Isaac and Jacob, should they hear

the words, "He saved others," would say, "How true." They would wish to say, "He saved others." God compelled Christ's enemies to make this good confession at Calvary, for His disciples had fled. Abraham, Isaac and Jacob would say, "How true, He saved others," and, my friend, do you not venture to say it yourself as you are about to commemorate His death, "How true, He saved me."?

There is also their request, "*Let him save himself.*" We are told elsewhere that they said more than that—"He cannot save himself." That was true, but our reason for agreeing is altogether different from their reason for saying it. They thought that He could not save Himself because He was an impostor, because He was suffering in weakness, because He was forsaken by His God. We know that He could not save Himself because of a Covenant obligation.

If that challenge had been to His Church, she could have reminded Satan, "This is the day of the Lord GOD of Hosts, a day of vengeance, that he may avenge him of his adversaries."

But He did not save Himself. Why? Because He was bound by a Covenant obligation. He was not free to give a demonstration and proof of His power by coming down from the Cross. No, the terms of the Covenant were that He should suffer, "the just in the room of the unjust," and that He should be made "to be sin for us, who knew no sin." Therefore the Son of God was nailed to the Cross, bearing the sins of His people.

Ah, He dare not save Himself. He was in the very act of saving you, in the very act of saving me, for we could not save ourselves.

The terms of the Covenant were such that He must pour out His soul unto death and be numbered with the transgressors.

Notice also, His body was left, nailed on the Cross, without the soul in it. Friend, He did not save Himself, He did not spare Himself. Why? In order that we may live and inherit eternal life. This verily is the power of God unto salvation to everyone that believeth.

REMINISCENCES OF DUGALD BUCHANAN

(He was known as the author of striking spiritual songs and was also a preacher)

When railways were unknown, and roads few and far between, Dugald Buchanan was born in the farmhouse of Ardoch in Balquidder, sometime in the year 1716, of Christian parents.

It was with great veneration and affection he spoke of his mother, who took great care to teach him to pray as soon as he

could speak and followed all the means used for his improvement by her fervent prayers. With the Psalmist he could say, "I am thy servant, the son of thy handmaid."

Dugald Buchanan's diary reveals that he was the subject of religious impression at an early age. When between five and six years of age when he amused himself foolishly without his mother's knowledge, on a Sabbath, his mind was filled with accusations of conscience for breaking the Sabbath, and he began to pray. Previously it was only at his mother's request he prayed.

When only six years of age his mother died and he began to slight duty and early impressions seemed erased, but by dreaming of the Day of Judgment, were revived at intervals. "God," says he, "speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumbering upon his bed. Then he openeth the ear of men, and sealeth instructions, that he may draw man from his purpose, and hide pride from man." When these dreams ceased he was equally alarmed and this was intensified by the scripture (Gen. vi:3): "My spirit shall not always strive with man." He realised these visions were the Spirit's striving with him and now feared he quenched Him. Having gloomy thoughts of God as an angry God he concluded his salvation was hopeless, and discontinued religious duties, regarding them as useless formalities, from his ninth to twelfth year. Nevertheless he often thought of the words, "My spirit shall not always strive with man." The following observations close the twelfth year of his diary:—"When I reflect upon this early period of my life, and consider the natural inclinations of my mind, my belief is more firmly established in the truth of the doctrine that I am just what the Pharisees said of the blind man whom Christ restored to sight, 'altogether born in sin.' Foolishness is bound up in the heart of a child," and although the rod of correction, while held over him, may drive it far away from him, it can never drive it so far as to prevent its turning again, till the sanctifying grace of Christ is exerted. Besides the clear scriptural proof of original sin, experience puts it beyond doubt with myself, that I came to the world with the seeds of all manner of sin sown in my heart. Instead of honouring God with my first fruits, Satan got the first fruits of all my labours. I did no duty to which I was not pressed by my parents, or by a slavish fear of hell. He who knows God aright will be influenced by motives different from these. The love of God will be his main principle. The sweetness and delight enjoyed in his service will be sufficient to induce anyone to serve Him.

"When I reflect on the disposition of my heart at this early period, I find that I am full of pride and covetousness, hatred and revenge, which manifest themselves on the slightest occasion. Whence did these come? Who taught them to me? I find they were not imbibed from others. Before I had access to those by whom my morals could be contaminated I found these corrupt inclinations in my nature. They proceeded solely from myself. 'As a fountain casteth out her waters, so she casteth out her wickedness.' When I take a retrospective view of this period of my life, I am led to see the absolute necessity of regeneration by grace, for renewing our nature, and restoring the lost image of God in the soul. Man is helpless and hopeless in himself."

Dugald Buchanan was educated in one of the schools belonging to the Society for Promoting Christian Knowledge, which was an active agent in the Lord's vineyard. It was founded by a few Christian gentlemen in Edinburgh in 1701. At the age of twelve he was considered qualified for the situation of tutor and was placed in a family all of whom were profane except the mistress of the house, who was an excellent person. The result was that before a month in their company he spoke the language of Ashdod, uttering oaths, etc. Then he became dejected and sad, and his terror of mind was at times overwhelming, and he tried to console himself that death was at a distance.

On a Sabbath evening the mistress of the family read the Scriptures to the household, and solemnly spoke of eternity and judgment. She described the manner of the judgment, and the second coming of the Lord. She said it was the opinion of some that it would take place on a Sabbath and in the winter season — and that his appearance would be heralded by thunder, lightning and hail. That same night there was a violent storm. Hail poured into his room which was illuminated with lightning. He trembled with apprehension fearing Jesus might appear. He wrote in his diary, "O, how happy would I be if I could be buried under the ruins of the house, and hide from the face of the Judge. Horror seized upon me and repentance, I thought, was too late. I remembered one of Mr Gray's sermons in which he described the torments of the damned and their consternation at the coming of the Lord. I thought if my life were to begin again, how I should read, and pray, and keep the Sabbath. I heartily resolved against my sins, but my resolutions were soon at an end. In less than eight days I was just what I was before."

Dugald's fond hope of death being at a distance was shaken when a storm arose while he was in a boat on a large loch. Their lives were despaired of but they landed safely. On another

occasion he bathed in the Balvaig, and going too near the brink, the sand gave way. He sank, and would have been drowned, but the current floated him near the bank of the river, and a little girl was able to bring him to land by the use of a hay rake. He was impressed by these incidents.

Friends endeavoured to promote his education so he went to Stirling at fourteen years of age where he remained two years. Here he fell sick, but his sickness was nothing to the agony of his mind, and he prayed to get time to repent. He recorded that he bound himself under most solemn vows to serve the Lord, and the Lord heard him, and restored health, yet on recovering from his sickness he fell sick of his vows. On another occasion he narrowly missed being stabbed by a drunken soldier who pursued him, but stumbled in the act. Later on he had a wonderful escape from being drowned in the river Carron. His horse was nearly carried off its feet when crossing the ford but he managed to make a timely retreat. At the next stage of his journey he heard that a traveller had been drowned that very evening when attempting to cross that same ford. He recorded these incidents because of their bearing on his religious life, and of how providences — “God’s most holy, wise, and powerful, preserving, and governing all his creatures and all their actions”—were made subservient to the economy of redemption. As yet, although his conscience was frequently aroused to intense activity he had not yet felt the power of the great reforming motive, the love of Christ.

Being at Edinburgh, in company, the conversation turned to religion. One of the party seeing Buchanan in Highland costume and attracted by the vivacity of his conversation, enquired what his religious principles were. He jauntily replied that as yet he was like a sheet of white paper, and that he might write any principles he pleased upon him. “Are you indeed?” the stranger replied, “if so, I will give you an advice: take good care that the Devil does not scrawl something upon you, and then you will no more be clean.” “I was confounded by this answer” he says. “I did not know which way to look, for it pierced me to the heart to think of the truth of what he said, and which, indeed the Devil had already done. I was also ashamed that I had spoken so irreverently of religion and firmly resolved never to speak in such a manner again. When I came away, this man’s words cleaved very close to me, nor could I by any means get them out of my mind. They also continually brought my former despairing thoughts fresh upon me, and how the Devil had written his own law on my heart, and put his image on all my actions.”

In his eighteenth year he was apprenticed for three years to a house carpenter in the parish of Kippen. He there associated with a better class of companions, and attended the house of God more regularly than formerly and profited by the ministrations of a Mr Potter. From a series of sermons on Job. xxii:21 "Acquaint thyself with him and be at peace, and thereby good shall come unto thee," he saw that even his salvation was not impossible. The feeble hope made him abandon his former careless ways. Then he had brokenness of heart for sin, and found sweetness in the promise, "I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa. xliii:25. But he adds "I did not rightly or evangelically understand the true meaning, especially of the word 'for mine own name's sake.' My legal heart meant another thing, even my prayers, tears, and other acts of duty." Later he fell into the same despairing state of mind for his salvation "Because he sought it not by faith, but as it were by the works of the law." (Spurgeon said "Go to God with this—Lord save me, for Christ died for the ungodly: and I am one of them. Fling yourself right on to this as a man commits himself right to the lifebelt amid the surging billows. 'But I do not feel,' says one. Trust not your feelings even if you do feel: but with no feelings and no hopes of your own, cling desperately to this, 'Christ died for the ungodly.' As ungodly rest you on this, 'Christ died for the ungodly.' Accept this truth, and you are saved.") As yet he had not attained to Him "whom God hath set forth to be a propitiation through faith in his blood." He writes "I entered into covenant with God against sin. I bound myself with the penalty of eternal damnation, in the event of my breaking it. But such was the power of sin in me, that should hell itself appear in all its terrors before me, I would break through the hedge. In despair I took my fill of sinful enjoyments, while I might have them — and when in private I diverted myself by repeating all the songs and ballads I could remember."

He was now in his twenty-fourth year and entered upon a new engagement with another master in Dumbarton.

In his twenty-fifth year he was helped by a conversation with a pious sister, who met him carelessly wandering in the fields on a Sabbath. Gently remonstrating with him for profaning the Sabbath and neglecting church she said "What do you think will become of you. If you die in your present condition, you will certainly perish." "You need not tell me so, I am fully aware of it" he replied. "Strange," she said, "do you know that you will perish: are you in despair of mind, or what?" On ascertaining the state of mind he was in she entreated him to look to the blood of

Jesus Christ, which cleanseth from sins even of a crimson dye. He replied that he had counted that blood as an unholy thing; and had done despite to the spirit of grace. She enquired if he ever prayed, and when he had last done so? "I have not bowed my knee to God for four years" was the answer. She besought him to go to a throne of grace that very night. To this he replied that he would never do so, for he looked upon the ordinances of grace as useless formalities. His sister who dearly loved him and longed for his salvation, urged him to humble himself before God, "who," she said, "would have mercy upon him as a poor condemned sinner, and grant him salvation. By the blessings of God she prevailed and he prostrated himself at a throne of mercy. "I stood," he says "like the publican afar off and said, God be merciful to me a sinner — not out of compliment as before, but from a real sense of guilt and misery. I did not expect to be heard. Satan and unbelief said I was a great fool to expect the Lord would show mercy to the like of me. The Lord instructed me with a secret and powerful conviction that my sins were pardonable, notwithstanding their heinous aggravations, and that His name would be glorified in pardoning even the like of me."

(From a book by Rev. A. Sinclair, Kenmore).

(To be continued)

AM I ONE OF GOD'S ELECT ?

By O. Winslow

(This question is put in its proper place by the writer.—*Editor*)

"As many as were ordained to eternal life believed" (Acts xiii: 48). There can be nothing in the Bible adverse to the salvation of a sinner. The doctrine of predestination is a revealed doctrine of the Bible; therefore predestination cannot be opposed to the salvation of the sinner. So far from this being true, we do not hesitate most strongly and emphatically to affirm that we know of no doctrine of God's word more replete with encouragement to the awakened, sin-burdened, Christ-seeking soul than this. What stronger evidence can we have of our election of God than the Spirit's work in the heart? Are you really in earnest for the salvation of your soul? Do you feel the plague of sin? Are you sensible of the condemnation of the law? Do you come under the denomination of the "weary and heavy laden"? If so, then the fact that you are a subject of the Divine drawings—that you have a felt conviction of your sinfulness—and that you are looking wistfully for a place of refuge, affords the strongest ground for believing that you are one of those whom God has

predestinated to eternal life. The very work thus begun is the Spirit's first outline of the Divine image upon your soul—that very image to which the saints are predestinated to be conformed.

But while we thus vindicate this doctrine from being inimical to the salvation of the anxious soul, we must with all earnestness declare that in this stage of your Christian course you have primarily and mainly to do with another and different doctrine. We refer to the doctrine of the Atonement. Could you look into the book of the Divine decrees, and read your name inscribed upon its pages, it would not impart the joy and peace which one believing view of Christ crucified will convey. It is not essential to your salvation that you believe in election (first); but it is essential to your salvation that you believe in the Lord Jesus Christ. In your case, as an individual debating the momentous question how a sinner may be justified before God, your first business is with Christ and with Christ exclusively. You are to feel you are a lost sinner, not that you are an elect saint. The doctrine which meets the *present* phase of your spiritual condition is not the doctrine of predestination but the doctrine of an atoning Saviour.

The truth to which you are to give the first consideration and the most simple and unquestioning credence is that Christ died for the ungodly—that He came into the world to save sinners—that He came to call, not the righteous, but sinners, to repentance—that in all respects, in the great business of our salvation, He stands to us in the relation of a Saviour, while we stand to Him in the character of a sinner. Oh, let one object fix your eye, and one theme fill your mind—Christ and His salvation. Absorbed in the contemplation and study of these two points, you may safely defer all further enquiry to another and more advanced stage of your Christian course. Remember that the fact of your predestination, the certainty of your election, can only be inferred from your conversion. We must hold you firmly to this truth. It is the subtle and fatal reasoning of Satan, a species of atheistical fatalism, to argue, “If I am elected I shall be saved, whether I am regenerated or not.” The path to eternal woe is paved with arguments like this. Men have cajoled their souls with such vain excuses until they have found themselves beyond the region of hope. But we must rise to the fountain, by pursuing the stream. Conversion and not predestination is the end of the chain we are to grasp. We must ascend from ourselves to God, and not descend from God to ourselves, in settling this great question. We must judge of God's objective purpose of love concerning us, by His subjective work of grace within us. In conclusion, we earnestly entreat you to lay aside all fruitless speculations, and to give yourself to prayer. Let

reason bow to faith, and faith shut you up to Christ, and Christ be all in all to you. Beware that you come not short of true conversion—a changed heart, and a renewed mind, so that you become a new creature in Christ Jesus. And if as a poor lost sinner you repair to the Saviour, all vile and guilty, unworthy and weak as you are, He will receive you and shelter you within the bosom that bled on the Cross to provide an atonement and an asylum for the very chief of sinners.

THE ERROR OF BAPTISMAL REGENERATION

(Extract of a sermon by Rev. C. H. Spurgeon, delivered on Sabbath morning, June 5th, 1864)

“ And he said unto them; Go ye into all the world, and preach the gospel to every creature

He that believeth as is baptised shall be saved; but he that believeth not shall be damned.”—Mark xvi: 15, 16.

I find that the great error which we have to contend with throughout England (and it is growing more and more) is one in direct opposition to my text, well known to you as the doctrine of baptismal regeneration.

We will confront this dogma with the assertion, *that Baptism without faith saves no one*. The text says, “ *He that believeth and is baptised shall be saved* ”; but whether a man be baptised or not, it asserts that “ *He that believeth not shall be damned* ”; so that baptism does not save the unbeliever.

I am not aware that any Protestant Church in England teaches the doctrine of baptismal regeneration except one, and that happens to be the corporation which with none too much humility calls itself *THE* Church of England.

But you will say “ *Why do you cry out against it* ”? I cry out against it because I believe that baptism does not save the soul, and that the preaching of it has a wrong and evil influence upon men.

Now, what can be the influence of such preaching as this upon our beloved land? What but the worst of ills? If I loved her not; but loved myself most, I might be silent here, but I cannot and dare not; as having soon to render an account before my God whose servant I hope I am, I must free myself from this evil as well as from every other, or else on my head may be the doom of souls.

Here let me bring in another point. It is a most fearful fact, that in no age since the Reformation has Popery made such fearful strides in England as during the last few years. I had

comfortably believed that Popery was only feeding itself upon foreign subscriptions, upon a few titled perverts, and imported monks and nuns. I dreamed that its progress was not real. In fact, I have often smiled at the alarm of many of my brethren at the progress of Popery. But, my friends, we have been mistaken, grievously mistaken. This great city is now covered with a network of monks, and priests and sisters of mercy, and the conversions made are not by two's and three's, but by scores, till England is being regarded as the most hopeful spot for Romish missionary enterprise in the whole world. I covet not their money, I despise their sophistries, but I marvel at the way in which they gain their funds for the erection of their ecclesiastical buildings. It is really an alarming matter to see so many of our countrymen going off to that superstition which as a nation we once rejected, and which it was supposed we should never again receive. Popery is making advances as you would never believe, though a spectator should tell it to you. And to what is it to be ascribed? I say, with every ground of probability, that there is no marvel that Popery should increase when you have two things to make it grow: first of all, the falsehood of those who profess a faith which they do not believe, which is quite contrary to the honesty of the Romanist, who does through evil report and good report hold his faith; and then you have, secondly, this form of error known as Baptismal Regeneration, commonly called Puseyism, which is not only Puseyism but Church of Englandism, because it is in the Prayer Book, as plainly as words can express it—you have this baptismal regeneration preparing stepping stones to make it easy for men to go to Rome. In one of our courts of legislature but last Tuesday, the Lord Chief Justice showed his superstition, by speaking of "the risk of the calamity of children dying unbaptised." To believe in the sacredness of anything but of God and his own word, is to idolise, whether it is to believe in the sacredness of the men, the priests, the bricks and mortar, or the fine linen, or what not, which you may use in the worship of God. I see this coming up everywhere a belief in ceremony, a vesting in ceremony, a veneration for altars, fonts, and churches—a veneration so profound that we must not venture upon a remark, or straightway of sinners we are chief. Here is the essence and soul of Popery, peeping up under the guard of a decent respect for sacred things. It is impossible but that the Church of Rome must spread, when we who are the watch-dogs of the fold are silent, and others are gently and smoothly turving the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. *We want John Knox back again.* Do not talk to me of mild

and gentle men, of soft manners and squeamish words, we want the fiery Knox and even though his vehemence should "ding our pulpits into blads," it were well if he did but rouse our hearts to action. We want Luther to tell men the truth unmistakably, in homely phrase. The velvet has got into our ministers' mouths of late, but we must unrobe ourselves of soft raiment, and truth must be spoken, and nothing but truth; for of all lies which have dragged millions down to hell, I look upon this as being one of the most atrocious—that in a Protestant Church there should be found those who swear that baptism saves the soul. Call a man a Baptist, or a Presbyterian, or a churchman, that is nothing to me—if he says that Baptism saves the soul, out upon him, out upon him, he states what God never taught, what the Bible never laid down, and what ought never to be maintained by men who profess that the Bible, the whole Bible, is the religion of Protestants.

I have spoken thus much, and there will be some who will say *bitterly*. Very well, be it so. Physic is often bitter, but it shall work well, and the physician is not bitter, because his medicine is so; or if he be accounted so, it will not matter, so long as the patient is cured, at all events, it is no business of the patient whether the physician is bitter or not, his business is with his own soul's health. There is the truth, and I have told you, if there should be one among you, or if there should be one among the readers of this sermon when it is printed, who is resting upon Baptism, or resting upon ceremonies of any sort, I do beseech you, shake off this venomous faith into the fire as Paul did the viper which fastened on his hand. I pray you do not rest on baptism. You must have a new heart and a right spirit, and baptism cannot give you these. You must turn from your sins and follow after Christ; you must have such a faith as shall make your life holy, and your speech devout, or else you have not the faith of God's elect, and into God's kingdom you shall never come. I pray you never rest upon this wretched and rotten foundation, this deceitful invention of Antichrist. O, may God save you from it, and bring you to seek the true rock of refuge for weary souls, etc., etc.

THE COVENANT

Here, then, are so many pledges from the Author and Originator of the New Covenant. They shall have "My" laws in their mind, so as to understand them, for I will put them there. They shall receive them cordially, and love them, and rejoice in them, for I will write them on their hearts; I will be a God to them

to the utmost extent of My power or perfections, to befriend them, to secure, enrich, ennoble, and glorify them. And they shall be to Me a people, for a charge and a care, a lot, a portion, and an inheritance, and a delightsome land, so that I will feed them, and guide them, and rule them, and reign over and among them; and they shall be to Me a name, an honour, a glory, and a joy; "a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God."—Amen.

COMFORT FOR CHRIST'S SOLDIERS

All our afflictions are measured by the Lord Himself, in quantity, quality, and continuance of time: for quality, the Lord appoints to each one of His children a cup of affliction convenient for their purging; and as for quality, He tempers also our afflictions, which of their own nature are exceeding bitter, being the fruits of sin, worse to drink than the waters of Marah, until Moses changed them by prayer, and made them sweet; He alters them in like manner; by the cross of Christ and His intercession for us, they become so delightful, that we can rejoice in tribulation. As for time, He gives us but days of trial and affliction, hours of temptation.—An Old Divine.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 93)

'S e cheud chùis so:

Cùis 1. Cia mar a dh'fhaodas an Criosduidh a chridhe a chumail bho uabhar agus tearuinteachd fheolmhor, fodh shoirbheachadh freasdail, agus comhfhurtachdan saoghalta ga leantuinn?

Tha seachd cuideachaidhean taghta gu bhi gleidheadh a chridhe bho ribidhean soirbheachaidh: (1) Beachd a ghabhail air na buairidhean cunnartach a tha ribeadh, a tha leantuinn suidheachadh taitneach agus soirbheachail. Is tearc, seadh, is ro-thearc dhiubhsan a tha beo ann an sòlas agus soirbheachadh an t-saoghail so, a tha dol as bho sgrios siorruidh. Tha Criosd a cantuinn, "Agus a ris tha mi ag ràdh ruibh, Gur usa do chàmhail dol troimh chrò snàthaid, na do dhuine saoibhir dol a steach do rioghachd Dhé" (Mata xix: 24). "Oir chì sibh fein 'ur gairm, a bhraithrean, nach iomadh iad a tha glic a thaobh na feola, nach iomadh cumhachdach, nach iomadh uasal a tha air an gairm" (I. Cor. i: 26). Dh'fhaodadh e gu ceart toirt

oirne criothnachadh, 'n uair a tha'n Sgriobtur ag innse dhuinn 's a choitchionas, gur a tearc iad a bhitheas air an tearnadh; agus ni's motha gu mòr na sin 'n uair a tha e'g innse dhuinn, de'n inbhe agus an seorsa mu'm bheil sinn a labhairt, gur a tearc iad a bhitheas air an tearnadh. 'N uair a ghairm Iosua uile threubhan Israel gu crannchur a thilgeadh orra gu bhi foillseachadh Achan, gu'n teagamh bhiodh eagal air Achan; 'n uair a bha treubh Iudah air a ghabhail, mheudaicheadh eagal; ach 'n uair a ghabhadh teaghlach nan Sàraich, bha'n t-am ann a bhi air chrith. Mar sin, 'n uair a tha'n Sgriobtur a tighinn cho dlùth agus a bhi'g innse dhuinn a thaobh a leithid so a sheorsa dhaoine gur e gle bheag a theid as, tha'n t-am a bhi'g amharc mun cuairt: "Chuireadh e ioghnadh orm gu'm bitheadh aon de'n luchd-riaghlaidh air an tearnadh," tha *Chrysostom* ag ràdh. O cia lionmhor iad a tha air an giulain do dh' ifrinn ann an carbadan sòlais shaoghalta, am feadh a tha cuid eile air an cuipeadh do neamh le slait na h-àmhghair. Cia tearc, mar nighean Thiorais, a thig gu Crìosd le tiodhlac. Cia tearc a' measg nan daoine saoibhir a tha'g asluchadh a dheadh-ghean.

2. Faodaidh e ar cumail fathasd ni's iorasal agus ni's motha ri faire ann an soirbheachadh, ma bheir sinn fa'n ear gu'n robh, ann a' measg Chriosduidhean, mòran a bha an cùisean ni bu mhiosa air son an soirbheachadh. Cia cho maith 's a bhiodh e do chuid aca mar a b'aithne dhoibh soirbheachadh riamh. 'N uair a bha iad ann an suidheachadh iosal, cia cho iorasal, spioradail, agus neamhaidh 's a bha iad. ach 'n uair a thuair iad air adhart, ciod e'n t-atharrachadh soilleir a thainig air na spioradan aca. Bha e mar sin a thaobh Israel; 'n uair a bha iad ann an suidheachadh iosal anns an fhàsach, an sin bha Israel 'n an "naomhachd do'n Tighearna," ach 'n uair a thainig iad gu tìr Chanain, agus a bha iad air am beathachadh ann an ionaltradh reamhar, an sin thubhairt iad, "Is tighearnan sinn oirnn fein; cha tig sinn na's mo thugadsa" (Ier. ii: 31). Tha buannachdan bho'n leth a muigh gu coitchionn air an leantuinn le calldachdan bho'n leth a stigh; mar ann an suidheachadh iosal bha'n gairmean siobhalta a giulain, gu h-abhaisteach, blas agus fàladh an dleasdanasan, mar sin ann an suidheachadh àrd bha'n dleasdanasan, mar sin ann an suidheachadh àrd, bha'n dleasdanasan gu coitchionn a giulain blas an t-saoghail. Tha e da-rìreadh saoibhir ann an gràs aig nach eil a ghràsan air an cumail air ais le a shaoibhreas; cha'n eil na h-Iehosaphatan ach tearc anns an t-saoghal, mu'm bheil e air a ràdh, "Uime sin dhaingnich an Tighearn' an rioghachd na laimh; agus thug Iudah uile tiodhlacan gu Iehosaphat; agus bha aige beartas agus urram ann am pailteas. Agus dh' àrdaicheadh a chridhe ann an slighean

an Tighearna; agus mar an ceudna chuir e air falbh na h-àitean àrda agus na doireachan a Iudah " (II Eachd. xvii: 5, 6). Nach cùm so do chridhe iorasal ann an saoibhreas, a bhi smuainteachadh cho daor 's a phaigh mòran dhaoine diadhaidh air son an saoibhreas, gu'n do chaill iad air a sgàth an ni nach b'urRAIN an saoghal uile a cheannach?

3. Cùm sios do chridhe diamhain leis an nì so, nach eil Dia a cur luach air nì air bith nì's motha air son na nithean so. Cha'n eil Dia a cur luach air duine air bith air son oirdheirceasan bho'n leth a muigh, ach air son nan gràsan a tha'n taobh a stigh: 's iad so neamhnaidean an Spioraid anns an taobh a stigh, anns am bheil luach mòr ann an sealladh Dhé (I. Pead. iii: 4). Tha E deanamh dimeas air gach uile ghlòir shaoghalta, agus cha'n eil E gabhail ri pearsa aoin duine; " Ach anns gach uile chinneach tha an neach air am bheil eagal-san, agus a tha'g oibreachadh fireantachd, taitneach dhà " (Gnìomh. x: 35). Gu cinnteach na'n rachadh breith Dhé leis an aon riaghailt agus a theid breith duine, dh'fhaodadh-mid sinn fein a mheas leis na nithean sin, agus seasamh orra: ach mar a thubhairt aon, 'n uair a bha e faigheal a bhàis, " Cha seas mi an làthair Dhé mar lighiche, ach mar dhuine." " Tha na h-uile nì a' nì a tha e ann am breith Dhé, agus cha'n eil e nì's motha na sin. Am bheil do chridhe fathasd ag at? Agus nach cùm aon de na nithean air an do labhair sinn iorasal e?

4. Gabh beachd air cho searbh agus a chaoidh iomadh neach an amaideas, 'n uair a thainig iad gu bhi bàsachadh, gu'n do shocraich iad an cridheachan riamh air na nithean sin, agus gu'm b'fhearr leo bho'n cridheachan nach b'aithne dhoibh riamh iad. Cia an sgeul dhuilich a tha mu *Pius Quintas*, 'n uair a bha e faigheal a bhàis a ghlaodh le eu-dòchas, " 'N uair a bha mi ann an suidheachadh iosal, bha ni-eigin de dhòchas agam ri slàinte; ach an uair a bha mi air mo chur air adhart gu bhi am *chardinal* bha teagamh mòr agam a thaobh slàinte; ach bho'n a thainig mi gu bhi a'm Phàp, cha'n eil dòchas idir agam." Tha Maighstear *Spencer* ag innse dhuinn mar an ceudna sgeul fhìrinneach ach dhuilich, ma neach saoibhir a bha ri geur-leanmhuinn, agus a chruinnich oighreachd mhòr dha aon mhac; 'n uair a thainig e gu bhi bàsachadh, ghairm e a mhac dha ionnsuidh agus thubhairt e ris, A Mhic, am bheil da-rìreadh gràdh agad dhomh? Fhreagair a mhac, gu'n robh nàdur, comhla ri a chaoibhneas mar athair, ag agradh gu'm biodh a chùis mar sin. An sin thubhairt athair, cuir an ceill e le so: cùm do mheur ann an lasair na coinneil cho fad 's a bhitheas mise ag ràdh Urnuigh an Tighearna. Dh'fheuch a mhac ri so a dheanamh ach cha b' urrain e fhulang. Air so

bhris athair a mach leis na briathran so, Cha'n urrain thusa a bhi fulung do mheur a losgadh air mo shon-sa, ach air son a t-saoibhreis so a chruinneachadh chuir mise m'anam ann an cunnart air do shon-sa, agus feumaidh mi losgadh araon anam agus corp ann an ifrinn air do sgàth-sa; cha bhiodh do phian-sa ach air son momaint, ach bithidh mo phian-sa ann an teine nach fhaodair a mhùchadh.

5. Faodaidh an cridhe a bhi air a chumail iorasal le bhi a toirt fa'n ear an nàdur tacaidh a th'aig nithean talamhaidh air an anam a tha le rùn suidhichte a saothrachadh anns an t-slighe gu neamh. Tha iad a dùnadh a mach mòran do neamh bh'uainn anns an am a tha làthair, ged nach urrain iad air dùnadh a mach a neamh mu dheireadh. Ma tha thu beachdachadh ort fein mar choigreach anns an t-saoghal so, a siubhal gu neamh, agus ag iarraidh dùthaich is fearr, an sin tha agad uibhir de aobhar a bhi gabhail riutha, agus a gabhail tlachd anns na nithean sin, agus a tha aig each sgith a bhi gabhail tlachd ann an uallach trom. Bha firinn shuidhichte ann an sgeig an fhir-àicheadh a bh'aig *Julian* 'n uair a thug e air falbh oighreachd nan Criosduidhean, agus a thubhairt e riutha gur ann air son an deanamh ni bu fhreagaraich air son rioghachd neamh.

6. Am bheil do spiorad, air son so uile, diamhain agus àrd? An sin cuir air a bhi beachdachadh air latha uamhasach a chùntais, anns am bi, a reir na thuair sinn de thròcairean, ar cùntas air an son. Agus tha mi smuainteachadh gu'm bu chòr dha so fiamh a chur, agus a bhi'g ioraslachadh an cridhe a bu diamhain a bha riamh ann am broileach neach air bith de na naoimh. Biodh fhios agad gu cinnteach, gu'm bheil an Tighearna a cumail cùntais air gach tròcair a thug E riamh dhuit, bho thoiseach gu crìoch do bheatha. "O mo shluagh, cuimhnich a nis ciod a chomairle a ghabh Balac rìgh Mhoib; agus ciod am freagradh a thug Balaam mac Bheoir dha, o Shitim gu Gilgal; a chum gu'n aithnich sibh fireantachd an Tighearna" (Micah vi: 5). Seadh, tha iad air an cùntas gu mionaideach, agus air an sgriobhadh a chum a bhi deanamh cùntais; agus bithidh do chùntas-sa a co-fhreagradh dha sin. "Oir gach neach d'an d'thugadh mòran, iarrar mòran uaith" (Lucas xii: 48). Cha'n eil annaibh ach stiubhartan, agus thig bhur Tighearna gu bhi deanamh cùntas ribh; agus ciod e'n cùntas mòr a th'agaibh r'a thoirt, sibhse aig am bheil mòran de'n t-saoghal so ann 'ur laimh. Ciod e'n a fianuisean luath a bhitheas 'n a bhur tròcairean ann bhur 'n aghaidh, ma's e so na toraidhean is fearr a tha orra.

(R'a leantuinn)

LITERARY NOTICES

Roman Catholicism, by Dr. Loraine Boettner. Dr. Boettner is well-known to some of our readers as the author of a book on *The Reformed Doctrine of Predestination* along with various other books. His latest book on *Roman Catholicism* entitles him to a high place in the estimation of all true Protestants. In dealing with such subjects as *The Church, The Priesthood, Tradition, The Virgin Mary and her place in the Roman Catholic Church, The Mass, The Confessional, Purgatory*, etc., he shows himself a complete master of the subject of Romanism, which is most refreshing in those dark days when so-called Protestants, in Church and State, are falling over each other in order to pay homage to the Pope. Relentless logic is a distinctive feature of the book, but, perhaps, in no part of it is it employed more than when the author is dealing with the dogma of "intention." He quotes the Council of Trent, the Creed of Pope Pius IV., and Cardinal Bellarmine, on the necessity of the part of the celebrant of the sacrament, of intention to do what he is professing to do, and shows the consequence of the absence of that intention. He says, "Hence in the administration of the Mass, baptism, or any other of the sacraments, if the right intention is lacking on the part of the priest, either through lack of attention to what he is doing, ill-feeling towards the person before him, spite at his superiors, physical or mental distresses which distract him, the sacrament is null and void. If at the time the priest is administering the Mass, the bread and the wine undergo no change, then when he elevates the 'host' and the people bow down and worship it they are worshipping a mere creature, acknowledged by the Church of Rome to be such" (p. 179, 180).

The book is well documented, vouching for the accuracy of all the author's statements. The writer's aim is to present Romanism from the point of view of evangelical Protestantism, and has succeeded admirably in presenting Romanism and Protestantism in strong contrast. The book, which consists of 460 pages, is written in plain simple English, and is one of the most informative on the subject which we have read. In his summing up at the end of the volume, Dr. Boettner shows that the Church of Rome has such serious defects, and has become so confirmed in them "that it cannot be reformed either from within or from without." In adverting to the admonition of Scripture, "By their fruits ye shall know them," he goes on to show that the fruits of Romanism, in becoming a gigantic political and business organisation, its greed for power, its avarice for wealth, its attitude to other churches, and its persecutions,

show it to be contrary to the teachings of the Bible. "Its interpretation of the Scriptures is so erroneous and its practices are so persistently unchristian that over the long period of time its influence for good is outweighed by its influence for evil. It must, therefore, as a system, be judged to be a false church.

This book is to be had from Mr Norman A. MacMillan, 20 Exchange Street, Doncaster, Yorkshire, price 25/- (postage 2/3d).

—John Colquhoun.

The Mystery of Providence, by John Flavel, price 4/6d, from The Banner of Truth Trust, 78b Chiltern Street, London, W.1. The Rev. John Flavel was an eminent minister of the Gospel, in England, in Dartmouth and London in the 17th Century. His writings on the great truths of the Word of God and the Gospel of Christ stand high among the writings of the Puritans, and are deeply appreciated by the Lord's people today who possess any of his works. This book of 220 pages is an exceptional and readable work on the mystery of providence; and anyone seriously interested in the subject of God's rule and government in providence will not be disappointed if they purchase and read this most enlightening work. Flavell's thoughts and propositions are profusely illustrated from Holy Scriptures and by story and anecdote which are so helpful to the reader. This booklet was not easily had ordinarily, but now it may be purchased at a reasonable price.

NOTES AND COMMENTS

Israel's Present Temporal Prosperity

In a special article in *The Scotsman* of May 14th, on "Israel's Successes," the writer gives much highly interesting information about conditions in the Nation of Israel at the present time. In 1948, the Jewish population was then 625,000. To-day it is over two million. By 1970, there may be another million added to the population. From the Negev desert, sulphur, phosphates, salts and iron-ores are being drawn in increasing quantities. From a vein near King Solomon's Mines, copper is being exported as it was formerly 3,000 years ago. From wells near Ashkelon oil has been flowing at the rate of 1,500,000 barrels a year. The waters of the river Yarkon have been diverted to irrigate the Negev, and pipes are now ready to carry the upper Jordan waters 180 miles to the arid south. From the Dead Sea large quantities of its billions of tons of chlorides of magnesium, sodium and calcium, are being extracted. The article also states: "Like some of the disciples of Jesus, many of to-day's Galileans are fishermen, but with a difference: they now breed carp in a thriving fish-pond industry."

Religiously, the Jews are said to be anything from rabidly orthodox Jews to openly atheistic. These are just a few of the up-to-date facts regarding the temporal restoration of the land of Palestine and the return of Jews to their own land. It is quite obvious, not only from Scripture, but from their recent sufferings and their present activities, that the Jews are indeed a remarkable people. But when they turn again to the Lord, their Messiah, in a day of the power of the Holy Spirit, then they shall enjoy unspeakable success and prosperity and especially in the blessings of Salvation through Him whom they and others despised.

Malta and the Religious Issue

During last July there was held in London, a conference regarding a new constitution for the island of Malta. Since the last War there has been much trouble within Malta as to the political and economic state of affairs prevailing there. On the 19th of July, delegates to the above conference spent a great deal of time discussing the Maltese Labour Party Amendment to the section of the Maltese Government's draft constitution which deals with religion. Mr Mintoff, the Labour leader, wanted to insert a clause guaranteeing what he called "freedom of conscience" and freedom of worship. This, it was reported, would weaken the position of the Roman Catholic Church, which actively opposes the Labour Party. Whatever Mr Mintoff is (formerly an R.C.), as to religion, he seems determined to put a curb to the Roman Church's influence. It was said that he particularly wants to stop Church interference in elections and he wants to allow a choice of religious instruction in schools. A report of a later meeting of the conference says that religion continues to be the chief bone of contention. Mr Mintoff is fighting hard against having the position of the R.C. Church entrenched in the Constitution. Mr Sandys, the Commonwealth Secretary, has the problem of settling this controversy, and it was stated that it is inconceivable that he should give a British colony independence while it is saddled with a Church-ridden governmental system. It will be interesting to know how these matters are finally settled for Malta.

Test-ban Treaty

The Test-ban Treaty agreed upon at Moscow in July between America, Russia and Britain has been welcomed by people among all classes as a step towards less tension between the great powers, but also as essential to the preserving of the atmosphere from further serious pollution by radio-active fall-out. However limited the character of their Treaty may be as far as evidencing real, abiding friendship between the nations is concerned, it is, as has

been said by others, a step in the right direction. God in His providential government is not separate from these international undertakings, as the hearts of all kinds of men are in His hands. What will come yet in God's appointed time is, that the Rulers of this world will be brought, with their peoples, under the powerful and saving sway of the Gospel of King Jesus. What a blessed thing if this should take place even in measure in our time! Then increasingly the Nations would begin to turn their swords into plough-shares and their spears into pruning-hooks.

Earthquake in Yugoslavia

On the 26th July, as readers know, a terrible earthquake practically destroyed the ancient city of Skopje, the capital of Yugoslavia Macedonia, in a few seconds, according to reports. About 10,000 people were feared killed or injured in this sad calamity. The mention of Macedonia reminds us of the visit of Paul and Silas to Macedonia, when during their imprisonment at Philippe, an earthquake shook the prison and the jailor in a special manner, ultimately leading to his conversion under the teaching of Paul and Silas. But when we hear of such a calamity it should recall to mind the words of the Lord Jesus to men in His own day, viz., "Except ye repent, ye shall all likewise perish." Another matter of interest when such calamities occur is in connection with the offers of help and supplies from different nations to alleviate the afflicted. The British, Swedish, Danish and Dutch Red Cross sent immediate help in money, blankets, tents and other articles. The Government in Yugoslavia proclaimed two days national mourning and all public events and entertainments were cancelled.. The greatest calamities never cancel the need for prayer and the consolations of the Word and the worship of God. But how unseemly and out of place in time of distress are worldly and vain entertainments, even in the estimation of worldly men. Then, what manner of persons ought we to be in all holy conversation and godliness, seeing that all these things about us are to be dissolved in the day of the Lord's coming at last. The great reality of Eternity is brought to mind by such awful events in providence.

Abbey School Prize-giving on Sabbath

The Roman Catholic Fort Augustus Abbey School held its prize-giving ceremony on a Sabbath afternoon during the month of July. A large gathering of parents and others attended, among whom was Dr. T. A. MacLean, Director of Education for Inverness-shire, although this school is an independent one, and not as other R.C. schools in Inverness-shire, under his administrative supervision. The afternoon of the Sabbath seems to be a fitting

time for Roman Catholics, indeed like people of other Churches, to engage in activities which are neither works of necessity or mercy. After Dr. MacLean had presented the prizes, he addressed the boys, and among other things advised them to adhere firmly to the tenets of their faith, that is of course, the Roman Catholic faith. As far as we know Dr. MacLean belongs to the Church of Scotland. These boys had no need of being thus advised. Their headmaster—Priest, Rev. Mark Dilworth, would see to that.

Rev. Tom Allan and Moral Standards and the Word of God

Rev. Tom Allan, the Church of Scotland minister, who was the leader of the Tell Scotland Movement, and now ministers to a congregation in the centre of the City of Glasgow, had some things to say about moral standards and the Word of God in an article in the Glasgow *Evening Citizen*, on July 6th. Referring to the Profumo affair, Rev. T. Allan stated: "Perhaps the people to blame for the alarming decline in public morality are . . . Those of us in the Church who are too ready to capitulate to the standards of the world, and abandon the moral absolutes upon which the good life is based." It would have been somewhat better if Mr Allan had indicated what church or churches he referred to. His own voice has not been heard, as far as we know, condemning Church of Scotland leaders and committees in their endeavours to undermine Sabbath observance. Has Mr Allan in his "Tell Scotland" Campaign ever told Scotland of the great evil supported by his Church, viz., the Gateway Theatre, Edinburgh. There are other evils in his own Church which need more than an admission of their existence, even public denunciation in no vague terms. Mr Allan further in his article writes: "We tend to preach a relative Gospel and teach a relative morality. We ourselves have undermined the authority of the Bible as the Word of God and must be prepared to take the consequences when people, confused and perplexed, write off its divine demands as . . . man-made injunctions. We have reaped the wind and we shall sow the whirlwind." Now this is all very serious and solemn and we agree that this is particularly true of certain professing Christian Churches. Who does Mr Allan mean by the "We" and "We ourselves" who are involved in these serious departures in preaching the Gospel and in teaching the Word of God? We can supply without doubt, one answer: Mr Allan's own Church, The Church of Scotland. But he doesn't mention any Church by name. Mr Allan may be reminded that there are some in Scotland, at anyrate, who are endeavouring in the strength of the Lord to preach a full Gospel and to hold fast to the Word of God as divinely inspired and infallible, insisting always on its divine authority. We have long

ago insisted that the "Tell Scotland Movement" should have been definitely and particularly directed to Mr Allan's own Church, in declaring the Word of God, the whole counsel of God, with a view to the exposure of error in doctrine and practice and in calling the clergy and people to repentance toward God.

The Truth and Faith Committee Within the Church of England

Evangelical Christians in the Church of England have had since years now a trying battle within their Church against Romanisers, High-Anglicans, false doctrines and dangerous views on what is now called the "New Morality." For 12 years now the Truth and Faith Committee within the said church has been at work conducting a programme of instruction and testimony for the Reformation Witness of the Church of England. *The English Churchman*, for 12th July, 1963, states: "The enquiry into Canon Law which started over 20 years ago has now developed into a scheme to reorganise Courts and laws for the Church of England, so that most of the doctrine and ritual which the Reformers rejected as unscriptural could be brought back into the Church of England without any restraint being exercised. If such a tragedy overtakes the Church of England then Gospel Ministry will be seriously hindered and the clear voice of Truth will be confused by false teaching." The Truth and Faith Committee has published hundreds of thousands of leaflets setting out in clear and short statements the chief features of this unscriptural scheme. There is a wide range of literature to be obtained by those interested and who desire information. Such should write to: The Honorary Secretary, The Truth and Faith Committee, The Rectory, Whinborough, Dereham, Norfolk.

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 and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; second, London; third, Greenock; fourth, Glasgow, 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; fifth, Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway, Thurso. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William;

second, Gairloch and Ness; third, Halkirk; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Day of Prayer Throughout the Church

It was moved by Rev. R. R. Sinclair and seconded by Rev. W. Grant that the Synod appoint a day of humiliation and prayer to be observed throughout the Church on Wednesday, 16th, or Thursday, 17th October (D.V.), because of the low state of religion and morals in the Nation, and that prayer be made for an outpouring of the Holy Spirit upon the Church and the Nation.

The Synod Proceedings

This year's issue of the Proceedings of the Synod of the Free Presbyterian Church of Scotland will, before now, be available to congregations. Other readers who wish copies should write to Mr John Grant, 4 Millburn Road, Inverness. Price per copy, 3/-, post 5d.—Robert R. Sinclair, Clerk of Synod.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Mr C. Nicolson, California, £2 8s 9d.

Home Mission Fund.—Mrs Smith, Golspie, £5.

Foreign Mission Fund.—Mrs Smith, Golspie, £5; Anon, Inverness postmark, £3; A. MacCuish, Glas Island Lighthouse, £5 for Mission Transport; Wellwisher, Lochinver, £1 for Mbuma Hospital; J. & R. MacDonald, Ardheslaig, £3 for Mbuma Hospital.

Aged and Infirm Ministers', etc., Fund.—"James," Lairg postmark, £7; A. Forgie, Redding, £5; A Friend, 15/3.

College and Library Fund.—Miss M. A. Nicolson, per Rev. D. MacL., £5.

Home of Rest Fund.—Mrs Stewart, Bayview, Lochcarron, £5; Mr J. R. Paterson, Ullapool, £2; Friend, Evanton, per D. K., £1; M. M., Glasgow, £5; Capt. and Mrs Henderson, 33 Albert Avenue, Glasgow, £5, per Mr A. MacK.; Scourie Friends, £5, per Rev. A. F. MacKay; M. M., Stornoway, £3, per Rev. Wm. Grant; M. N., Portree, £1, per Rev. Wm. Grant.

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Free Distribution and Magazine Fund.—N. MacL., Watford, £1 1/-; Mr J. R. P., Ullapool, 12/6; Mr A. F., Redding, £4 4/-; Anon, £2; "Every little helps," Burnside, Inverness, 4/6; Miss M. C., Laide, 7/-.

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