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PRESENT-DAY ATTACKS ON CHRISTIAN RELIGION

A general definition of religion has been given, as "the recognition of a supernatural power and of the duty lying upon man to yield obedience to that power." As to the Christian religion, its reality and nature is fully unfolded in the Inspired Word of God and of course more fully in the New Testament wherein there is the fulfillment and exposition of much of the Old Testament: and throughout the Bible from Genesis to Revelation we have a revelation of the mind and will of God for man's salvation. God, in the Bible sets forth His name, glory and also His claims upon man. In Ecclesiastes we read: "Fear God, and keep His commandments: for this is the whole duty of man." And according to the striking and well known words in the answer to the first question of the *Shorter Catechism*, "Man's chief end is to glorify God, and to enjoy Him for ever." Man is to glorify God and to enjoy Him; and can only glorify and enjoy Him according to the expressed mind and Will of God given by the Spirit of God in His Word. The glory and praise of God the Father, Son and Holy Ghost and the salvation of countless sinners of the human race are of the very essence of the Christian religion.

Now the Word of God teaches and proves that the carnal mind of man is enmity against God and is not subject to the law of God; neither indeed can be (Rom. 8). And this mind in unregenerate men within the visible Christian Church in certain branches of it and also outwith the realm of the Church, is tremendously active in these days in demonstrating the hatred that men have primarily to God and the things of God and the true Christian religion. Judas opposed the Lord Jesus, openly and actively and especially after Satan, the arch-enemy of God, had entered into him. And to some of us, it appears that Satan is at the present time actively and powerfully stirring up men, even some who profess to be servants of Christ and also others to oppose, attack and cast disdain upon the Name of God and the fundamentals of the Christian religion. Matters have come to the stage when these attacks are

almost fashionable in the sphere of religion throughout Britain, the land of Reformers, Covenanters and pious and intellectual Puritans.

We have alluded in recent times, once and again, to ways in which the various and vital parts of the faith have been attacked in Scotland and England. And it may emphasise the extent and nature of the attack if we just briefly note several outstanding "prongs" in this Satanic endeavour to undermine the confidence of the people in Biblical Christianity. (1) Canon J. D. Pierce-Higgins of Southwark Cathedral, London, has challenged the 39 Articles of his own Church, on Predestination, Eternal Punishment and the Resurrection of Christ. He declared at Cambridge, in August, that much in the Bible was "just plain wrong," and that Paul was completely wrong in his idea of a second coming and of the sudden transformation of the bodies of the Saints, etc. (2) Most readers will have read something of the work, "Honest to God," by Bishop Robinson, of Woolwich, in which he discounts the view of redemption from sins by the coming and sacrificial death of the Son of God, and the doctrines of a personal God, etc. (3) There have been attacks on the Sabbath Day, in the General Assembly of the Church of Scotland; and an endeavour to stipulate that the old Scottish Sabbath in observance of God's commandment, is and should be considered undesirable and a thing of the past, in the religious life of the people of Scotland. The Sabbath law has been called a Jewish institution; and the Lord's Day should be given now not only to divine worship, but worldly recreations and activities of all kinds and with the authority of the so-called Christian Church. Churchmen have thus given a lead to eliminate one of the divinely given bulwarks of the Christian religion. (4) Then there has been teaching and propaganda in favour of what is now called "The New Morality," which in the light of the moral law of God and the Bible is just the old immorality. By the new outlook the heinous sin of fornication is not to be condemned but to be accepted in charity as normal conduct. This "New Morality" has had its protagonists among intellectual men recently and it does seem that they are completely blinded even to the disastrous consequences of this sin to the bodies of sinners. Satan and some spiritually ignorant intellectuals are so opposed to any thought of submitting to divine authority that they are aiming at the moral and physical ruin of the rising generation. We, ourselves are conversant with medical reports of an up to date nature regarding the unprecedented spread of venereal disease to-day, and for which there is no antidote at the present time. In face of these reports, these attacks on Christian moral principles continue to emanate from men of

intellect and influence. Men who have no place for the divine law will prescribe and substitute in its place the miserable standard — "Let every man do that which is right in his own eyes." (5) Worldly and carnal views have also been expressed lately by Scottish Churchmen in relation to the content and time of public worship. The Rev. P. C. MacQuoid of St. Ninian's Parish Church, Turiff, Aberdeenshire, expressed his intention to cut his own services down to forty-five minutes and suggested a ten-minute sermon. His reason for this is that boredom sets in if a service lasts longer than three-quarters of an hour. Here we would interpose the question: Who is responsible for the boredom? A writer in one of the daily papers in commenting upon Rev. Mr MacQuoid's proposals stated that there are churches in Scotland where two 90-minute services are held every Lord's Day as the normal practice. And he adds significantly that "These churches enjoy a Biblical Ministry — and the congregations are alive spiritually and successful financially." This is an observation we might have made ourselves with a long and intimate knowledge of the truth of the above statement; only we thought it more telling to quote from an independent writer. Is it not an attack on Christian religion to ask men to work 45 hours a week and to require them to wait upon God for 45 minutes per week in God's house? Truly there is something wrong somewhere when such is the case. The root of the wrong can easily be discovered by a study of the Holy Scriptures. But two points may be noted for further thought on this matter. Is it not essential for professors and lecturers, say in our universities, to take up the whole of a lecture period of at least 45 minutes, in expounding their subject to their students on several days of the week? But the great subject of the Christian faith is to be given but ten-minutes at a diet once or twice every week, by Rev. Mr MacQuoid's ideas. Then in the outside world, dances all over the country are required to last from three and sometimes five hours throughout the night. The world opens its doors for five hours and the Church at Turriff for 45 minutes. Thus the Christian religion is being treated with absolute disdain not only by non-Christians but by some who profess that religion. (6) The British Association met at Aberdeen in August: Mr E. J. H. Corner, Reader and plant specialist, Cambridge University, expressed himself as anti—the Christian religion in a lecture which he gave. He said: "I am not alone in finding no solace in religion which takes one into man-made edifices, with man-made ritual, and which cannot perceive that 'everything that lives is holy'." He also revealed his contempt for the public worship of God and His house

when he said: "I am glad when holidays take people into the open, leaving the churches empty, so that there can be realised the glory that has been lost in cities." What a clear, but sad picture of a man who has no mind or time to consider the glory of Christ, His gospel or the blessedness of the worship of God in a right spirit in His house. Here is a man who is out to influence others to seek and find the "greatest" glory in nature in the countryside. What a poor, empty substitute for the solace to be found in the Salvation of God in Christ crucified by a believing sinner! Here we have in the educated and refined scientist of Cambridge one who despises and rejects the worship and solace bound up with the true religion of the Bible and the fear of God.

We have thus in the foregoing notes indicated a few, varied, evidences of the activities of the Kingdom of darkness against the religion emanating from and bound up with the Person and glory of our Lord and Saviour, Jesus Christ and the Word and Worship of God. All this calls upon the people of God to-day, to stand fast in the faith once delivered to the saints, and to be given much to prayer for an outpouring of the Holy Spirit upon our beloved land. There is need that they who fear God approve themselves as His servants by the armour of righteousness on the right hand and on the left, inasmuch as it is becoming more and more evident that attacks are coming from all quarters. Satan is exceedingly active; therefore Christians must be alert and watchful to keep, by divine assistance, their garments clean and to be very courageous in making their minds known in opposition to what is erroneous in relation to the truth of God and ruinous to the souls of men and the Cause of Christ in the land. "Turn us again, O God, and cause Thy face to shine; and we shall be saved." (Ps. 80:3).

THE CHRISTIAN IN COMPLETE ARMOUR

(by Wm. Gurnall, A.M.)

Doctrine. That it is the saints' duty, and should be their care, not only to believe God Almighty, but also strongly to believe that this almighty power of God is theirs (that is, engaged for their defence and help); so as to make use of it in all straits and temptations.

Section I.—First. I shall prove that the almighty power of God is engaged for the Christian's defence; with the grounds of it.

II. Secondly. Why the Christian should strongly act his faith on this.

1. First. The almighty power of God is engaged for the saints' defence. God brought Israel out of Egypt with a high hand; but did He set them down on the other side of the Red Sea to find and force their way to Canaan by their own policy or power? When He had opened the iron gate of their house of bondage, and brought them into the open fields, did He vanish as the angel from Peter when out of prison? No, as a man carries his son, so the Lord bare them in all the way they went, Deut. i:31. This lively sets forth the saints' march to Heaven. God brings a soul out of spiritual Egypt by His converting grace; that is, in the day of His power, wherein He makes the soul willing to come out of Satan's clutches. Now when the saint is upon his march, all the country riseth upon him. How shall this poor creature pass the pikes, and get safely by all his enemies' borders? God Himself infolds him in the arm of His everlasting strength. We are "kept by the power of God through faith unto salvation" (1 Pet. i:5). The power of God is that *shoulder* on which Christ carries His sheep home, rejoicing all the way He goes, Lu. 15:5. These everlasting arms of His strength are those eagle's wings upon which the saints are both tenderly and securely conveyed to glory, Ex. xix:4. There is a five-fold tie or engagement that lies upon God's power, to be the saint's life-guard.

1. The near relation He hath to His saints; they are His own dear children: every one takes care of his own. The silly hen, how doth she bustle and bestir herself to gather her brood under her wing when the kite appears! No care like that which nature teacheth. How much more will God, who is the Father of such dispositions in His creatures, stir up His whole strength to defend His children! He said, "Surely they are My people, children that will not lie — they are My people; so He was their Saviour" (Is. 63:8). As if God had said, "Shall I sit still and with My hand in My bosom, while My own people are thus misused before My face? I cannot bear it." The mother as she sits in her house hears one child shriek, and knowing the voice, cries out, "Oh it is my child!" Away she throws all, and runs to him. Thus God takes the alarm of His children's cry: "I have surely heard Ephraim bemoaning himself" saith the Lord. The cry pierced His ear, and His ear affected His bowels, and His bowels called up His power to His child's rescue.

2. The love He beareth to His saints engaged His power. He that hath God's heart, cannot want His arm. Love in the creature commands all the other affection, sets all the power of the whole man on work: thus in God, love sets all His other attributes on work. When God once set His thoughts on doing good to lost

man, then wisdom fell on projecting the way, and almighty power undertook to raise the fabric according to wisdom's model. All are ready to effect what God saith He likes. Now the believing soul is an object of God's choicest love, even the same with which He loves His Son, Jn. 17:26.

3. The covenant engageth God's almighty power: Gen. 17:1, "I am the Almighty God; walk before Me." There is a league offensive and defensive between God and His saints: He gives it under His hand, that He will put forth the whole power of His Godhead for them: 1 Ch. 17:24, "The Lord of hosts is the God of Israel, even a God to Israel." God doth not parcel Himself out by retail, but gives His saints leave to challenge whatever He hath as theirs; and let him, whoever he is, sit in God's throne and take away His crown, that can fasten an untruth on the Holy One. As His Name is, so is His nature, a God keeping covenant for ever. The promises stand as the mountains about Jerusalem, never to be removed; the weak as well as the strong Christian is within this line of communication. Were saints to fight it out in open field by the strength of their own grace, then the strong were most likely to stand, and the weak to fall in battle; but both castled in the covenant are alike safe.

4. The saints' dependence on God, and expectation from God in all their straits, oblige this power for their succour. Whither does a gracious soul fly in any want or danger from sin, Satan, or his instruments, but to his God, as naturally as the coney to her burrow? Ps. 56:3, "At what time I am afraid," saith David, "I will trust in Thee." He tells God he will make bold with His house to step into, when taken in any storm; and doth not question his welcome. Thus when Saul hunted him, he left a city of gates and bars to trust God in the open field. Indeed, all the saints are taught the same lesson — to renounce their own strength, and rely on the power of God; their own policy, and cast themselves on the wisdom of God; their own righteousness, and expect all from the pure mercy of God in Christ; which act of faith is so pleasing to God that such a soul shall never be ashamed: Ps. 9:18, "The expectation of the poor shall not perish." A heathen could say, when a bird (pursued by a hawk) flew into his bosom, "I will not betray thee unto thy enemy, seeing thou comest for sanctuary unto me." How much less will God yield up a soul unto its enemy, when it takes sanctuary in His name, saying, "Lord, I am hunted with such a temptation, dogged with such a lust; either Thou must pardon it, or I am damned! Mortify it, or I shall be a slave to it. Take me into the bosom of Thy love for Christ's sake; enclose me

in the arms of Thy everlasting strength: it is in Thy power to save me from, or give me up into the hands of my enemy. I have no confidence in myself or any other: into Thy hands I commit my cause, and rely on Thee."

This dependence of a soul undoubtedly will awaken the almighty power of God for such a one's defence. He hath sworn the greatest oath that can come out of His blessed lips, even by Himself, that such as fly for refuge to hope in Him, shall have strong consolation, Heb. 6:17. This indeed may give the saint the greater boldness of faith to expect kind entertainment when he repairs to God for refuge; because he cannot come before he is looked for. God, having set up His name and promises as a strong tower, both calls His people into these chambers, and expects they should betake themselves thither.

5. Christ's presence and employment in Heaven lays a strong engagement on God to bring His whole force and power into the field upon all occasions for His saints' defence. One special end of His journey to Heaven, and abode there, is that He might (as the saints' solicitor) be ever interceding for such supplies and succours of His Father as their exigencies call for; and the more to assure us of the same before He went, He did (as it were) tell us what heads He meant to go upon in His intercession, when He should come there: one of which was this, that His Father should keep His children, while they were to stay in the world, from the evil thereof, John 17:15. Neither doth Christ take upon Him this work of His own head, but hath the same appointment of His Father for what He now prays in Heaven, as He had for what He suffered on earth: He that ordained Him a Priest to die for sinners, did not then strip Him of His priestly garments (as Aaron); but appoints Him to ascend in them to Heaven, where He sits a Priest for ever by God's oath. And this office of intercession was erected purely in mercy to believers, that they might have full content given them for the performance of all that God hath promised; so that Jesus Christ is at court as our Ambassador, to see all carried fairly between God and us, according to agreement. And if Christ follows His business close, and is faithful in His place to believers, all is well: and doth it not behove Him to be so who intercedes for such dear relations? Suppose a king's son should get out of a besieged city, where he had left his wife and children, whom he loves as his own soul, and these all ready to die by sword or famine, if supply come not soon; could this prince, when arrived at his father's house, please himself with the delights of the court, and forget the distress of his family? Or rather, would he not come post to his father (having their cries or groans always in his ears), and before he

eat or drink, do his errand to his father, and entreat him, if ever he loved him, that he would send all the force of his kingdom to raise the siege, rather than any of his dear relations should perish? Surely, sirs, though Christ be in the top of His preferment, and out of the storm in regard of His own Person, yet His children left behind, in the midst of sins, Satan, and the world's batteries, are in His heart, and shall not be forgotten a moment by Him. The care He takes in our business appeared in the speedy dispatch He made of His Spirit to His apostles' supply when He ascended, which, as soon almost as He was warm in His seat, at His Father's right hand, He sent, to the unspeakable comfort of His apostles, and of us that do or shall believe on Him.

Section II.—The second branch of the point follows: that saints should eye this power of God as engaged for them, and press it home upon their souls till they silence all doubts and fears about the matter; which is the import of this exhortation: "Be strong in the Lord, and in the power of His might." Fortify and entrench your souls within the breastwork of this attribute of God's mighty power made over to you by God Himself.

First. It is the end of all promises to be steadfast to our faith; so of those in particular where His almighty power is expressly engaged, that we may count this attribute our portion, and reap the comfort it yields as freely as one may the crop of his own field. "Walk before Me," saith God to Abraham, "I am God Almighty." Set on this as thy portion, and live upon it. The Apostle, Heb. 13:6, teacheth us what use to make of promises: verse 5, "I will never leave thee, nor forsake thee" — there is the promise; and the inference which he teacheth us to draw by faith from this follows, verse 6, "So that we may boldly say, The Lord is my Helper." We, that is, every believer, may boldly conclude God will help; not timorously, perhaps He will; but boldly assert it in the face of men and devils, because He that is almighty hath said it. Now for a Christian not to strengthen his faith on this incomparably sweet attribute, but to sit down with a few weak, unsettled hopes, when he ought to be strong in the faith of such promises; what is it but to undervalue the blessing of such promises? As if one should promise another house and land, and bid him make them sure to himself as the law can bind them, and he should take no care to effect this, would it not be interpreted as a slighting of his friend's kindness? Is it a small matter that God bindeth over His almighty power by promise to us, and bids us make it as sure to ourselves as we can by faith, and we neglect this, leaving the writings of the promises unsealed on our hearts?

ARMINIANISM

By the Late Rev. D. Beaton

Careful observations of the theological literature which is pouring from the press in our time must be saddened by the extraordinary extent to which it is permeated by the leaven of Arminianism. What Arminianism failed to do in the arena of debate it has accomplished by peaceful penetration. It has saturated the theological thinking of Scotland to an extraordinary degree. The revival literature of to-day is full of it as is also the religious press generally. Warnings from the pulpits and denunciation of the errors of Arminianism are not now heard as they once were in our country. Even in pulpits where the truth is preached it is to be feared that, in some cases, a faithful witness is not raised against Arminianism. The cause of this may be due in a measure to the fact that in defending the cause of truth new forms of error have to be exposed and assailed with the result that the old enemy is left so far unmolested as if it were dead. However this is not so—Arminianism is very much alive in the pulpit and in the theological and religious press and in the modern evangelistic meeting. It is true, no doubt, there has been a revival of interest in Calvinistic teaching on the Continent and an effort is being made to revive interest in it in this country but there can be little doubt notwithstanding all this that Arminianism is in the popular swim of things in our day. When it is borne in mind the horror with which our forefathers regarded Arminianism the modern attitude to it indicates how far the professing Church has drifted from the position of the theologians of those days. The symbolic books of the Church of England—the Thirty-Nine Articles—and the symbolic books of the Church of Scotland—the Confession of Faith—are undoubtedly Calvinistic but can it be said that all who sign these symbols are Calvinists at heart?

Of course, it may be said that as a Church we have been preserved from the leaven of Arminianism and that Arminianism is not taught or countenanced among us and that there is, therefore, no necessity to stress the point of the danger of Arminian teaching finding its way among us. Granted that this is true, yet it must be borne in mind that living in an atmosphere permeated with Arminianism we are ready to be influenced by it and breathe in its poison atmosphere unawares; let us therefore suffer the word of exhortation.

The theological system that goes under the name of Arminianism received its name from a Dutch theologian—Jakob Hermanss—the latinized form of whose name was Arminius. He was born at

Oudewater (about 18 miles from Rotterdam) in 1560 and died at Leyden in 1609. In 1588 he was appointed preacher of the Reformed congregation at Amsterdam. While here his views underwent a change and his expositions of Romans vii and ix and his utterances on election and reprobation gave offence. His colleague, Plancius, opposed his views and disputes arose in the consistory which for a time were put a stop to by the burgomasters. Arminius was called to fill a professor's chair at Leyden and in his lectures on predestination he stirred up considerable opposition. His chief opponent being Gomarus. The dispute spread among the students and the ministers. The followers of Arminius refused to be called Arminians preferring to be called Remonstrants from their Remonstrantiae which was drawn up in 1610 after Arminius's death (1609) and was an exposition and justification of their views. The Remonstrants held that they should not be hampered by subscription to the symbolic books but that free investigation of the Bible should be allowed. Their Remonstrance was met by a Counter-Remonstrance. The controversy went on for years causing considerable disturbance. When Prince Maurice countenanced the cause of the Counter-Remonstrants a change took place as to the State attitude to the controversy and a national synod was called by the States-general at Dort (30th May, 1618).

The presentation of the case of the Arminians in Five Articles determined to a large extent the form in which the whole subject was afterwards discussed at the Synod of Dort under the Five Heads. (1) Predestination or election. (2) On the death of Christ, the nature and extent of His redemption. (3) On the cause of faith, that is, the power or agency by which it is produced. (4) The mode of conversion, or the agency by which it is effected, and the mode of its operation. (5) On perseverance. On these doctrines the Synod of Dort gave decisions condemning the Arminian positions. It would take up too much of our space to summarise the canons of the Synod of Dort and there is less need to do so inasmuch as the Calvinistic doctrines opposed to the Arminian are set forth with such clearness in our Confession of Faith. It is mainly the doctrines of conditional predestination, man's ability to spiritual good and a universal atonement which has made its way into the theological thinking of our time. No doubt some of its doctrines make a pleasing appeal to the natural man but they are up against the clear statements of Scripture and the plain facts of experience. Take for instance the universal doctrine of the atonement — Christ dying equally for Judas as for Paul—what does it lead to? Either Christ failed in His work if He died for all and some are lost or the Holy Spirit has failed

in His work in applying Christ's redemption; both positions are monstrous and dishonouring to the Son and Spirit.

Dr. Cunningham seems to us to have happily hit off the real inwardness of the Arminian error when he says: "It is not very difficult to point out what may fairly enough be described as the fundamental characteristic principle of Arminianism — that which Arminianism either is, or has a strong and constant tendency to become; and this is, that it is a scheme for dividing or partitioning the salvation of sinners between God and sinners themselves, instead of ascribing it wholly, as the Bible does, to the sovereign grace of God, the perfect and all-sufficient work of Christ, and the efficacious and omnipotent operation of the Spirit The encroachment they make upon the grace of God in the salvation of sinners varies, of course, according to the extent to which they carry out their views, especially in regard to men's natural depravity, and the nature and necessity of the work of the Spirit in regeneration and conversion; but Arminianism, in any form, can be shown to involve the ascription to men themselves, more directly or more remotely, of a place and influence in affecting their own salvation, which the Bible denies to them and ascribes to God" (Historical Theology, ii:377, 378). This is a serious indictment against Arminianism for it virtually means that it robs God of His glory in the salvation of the sinner and denies that this salvation is all of grace from beginning to end.

Prof. Watts, Belfast, used to say to his students that Arminianism fought none of the battles of the Reformation and when it appeared on the stage it was as the sower of discord and disunion that it made its presence felt. In its early days Arminianism was on the defensive powerfully attacked by the forces of Calvinism. Now the positions have for a long time been reversed. It is Calvinism that is now to a great extent on the defensive while Arminianism is only too surely conquering in churches where at one time it was banned as a dangerous enemy to scriptural truth.

Arminianism, in a word, is a direct challenge to the sovereignty of God. This is the rock against which it is spending its strength and on which it will ultimately be broken to pieces. In this attack it has as its supports all those elements in our fallen nature which are at war with the divine sovereignty. It has never got a glimpse of the majesty of the divine truth that as sovereign Lord, God has a right to do what seemeth good with His creatures and it has failed to grasp the utter ruin of man and the awful depths to which he has fallen. It denies to God the high place that is due to Him and exalts man to a position which is not his due. If it has ever

candidly faced the Saviour's words: "Even so Father for so it seemed good in thy sight" it has never been awed and subdued by them.

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REMINISCENCES OF DUGALD BUCHANAN

(Continued from page 174)

O! boundless love! I only draw a veil over it when I begin to to speak on the subject. O my soul, come and be swallowed up in admiring this love; this boundless love to thee the chief of sinners! O my soul wonder at the freeness of it — free without any merit. O my soul was it anything he saw in thee, that made Him to love thee; and not only to love thee, but take thee to Himself in a marriage covenant! Be astonished O ye heavens at this love! O ye angels, behold the wonderful match! O ye saints and redeemed of the Lord, whose near and peculiar privilege it is not only to view the match, but to be the bride, the Lamb's wife, O come and view the love that is between you and your husband! For thy maker is thy husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called. Isa. liv:5. O my soul be ashamed to meet such a husband, in the filthy rags of thy own righteousness. Accept of the robe that is offered thee in the gospel, for it is that robe, and none other, that will render thee acceptable in the sight of God." Being absorbed in admiration of God's love in Jesus sleep departed that night. Next morning he went to the fields to pray and praise, for his joy "was unspeakable and full of glory." He enjoyed sweet composure of mind till the Thursday night when a veil was drawn over these things which he thought was to teach him to live by faith and not by sense.

It was thought that Dugald Buchanan married sometime in 1749 Margaret Brisbane who was a worthy helpmate, of whom it is recorded that she was endowed with superior social and domestic qualities as well as sincere personal religion. At this time he was resident in Ardoch in the farm and mill, which his father had. In 1750 a son, John, was born to them. Shortly after this Dugald Buchanan obtained his livelihood by teaching the youth of his native district. After he began teaching he composed and recited sacred songs which attracted attention, as compositions of more than ordinary merit. He was recommended to the Barons of Exchequer for the district of Rannoch and was appointed schoolmaster at Drumcastle in that district. The attention of Christian people was drawn to his eminent piety.

The Lairds of Rannoch joined the standard of Prince Charles Edward in 1745 and the arm of the law fell heavily upon some of them, and there Dugald Buchanan found a wild, lawless spirit abroad. Being full of zeal for the salvation of souls the Presbytery of Dunkeld were well satisfied with him and he was willing to submit to the Presbytery and rules of the church. He was examined and recommended to be as diligent and useful in his station as possible. His evangelistic labours were unofficial and unrewarded, except for the pleasure he had in winning souls.

An example of the uncivilised condition of Rannoch at this time is of a principal proprietor who could not be compelled to pay his debts. Two messengers were sent from Perth to give him a charge of horning. He ordered a dozen of his retainers to bind them across two hand-barrows and carry them a distance of nine miles.

In the months of September and October as many as 300 gathered together, built huts, drank whisky all the time, settled accounts for stolen cattle, and received balances. Every man carried arms and it was said it would take a regiment to bring a thief to task.

Their homes were mere huts in which it was difficult to stand upright and food was very scarce. The first Sabbath Buchanan found the people playing football. He remonstrated and persuaded a few of them to join him in worshipping God. In a year these pastimes on Sabbath were entirely discontinued. An interest in divine things drew the people to hear the Word of God and the schoolhouse could not contain them all. In good weather they met on the banks of the Tummel. The services were accompanied by remarkable power and there was a deep and widespread revival so that Mr Buchanan was appointed catechist and evangelist which added to his slender pecuniary resources. It is regretted that his diary was discontinued before this period but the testimony of others show he was remarkably owned in the conversion of souls, as well as in edifying the Lord's people. Occasionally he had meetings at the head of Loch Rannoch, where there was a large population. Those were the days of feuds between tribes. People from two districts in this part were willing to hear the evangelist but couldn't trust themselves in close proximity — for they were at variance with each other. Buchanan took his stand on a large stone in the channel of the stream that divided the contending parties. There he addressed them and the Lord so blessed his efforts that the people were so melted down that they confessed their faults to each other and parted friends.

During a protracted winter storm Buchanan was warned by his wife that their store of fuel was fast disappearing. His answer was "the Lord will provide." Time passed and the peats were

fast disappearing. At last his wife said she had no fuel to prepare their next meal. His reply was "the Lord will provide." While they were thus conversing three young men arrived and informed Mr Buchanan that there was a raft of wood for fuel for him at the foot of the lake, which they would have floated down sooner but for the storm. Mr Buchanan said then to his wife: "Did I not tell you the Lord would provide! "

Mr Buchanan was found to be a gaelic scholar and superintended the work of a new translation of the Bible into Gaelic while passing through the press in Edinburgh. During his stay there he attended classes at the University and the Highlanders so appreciated his gifts that they wished to form a gaelic congregation there and have him settled over them, but the church declined. While there he was introduced to David Hume the historian, who enjoyed the freshness and originality of Buchanan's conversation. He condescended to chat with him about the beauties of authorship. Hume observed it was impossible to pen lines more impressive or sublime than a passage he quoted from Shakespeare. Buchanan admitted the beauty of the passage, but added that he could quote a passage from another author, which even the philosopher himself would admit to be superior to that of Shakespeare. Hume smiled incredulously, but requested that the passage should be repeated. Buchanan recited with solemn emphasis the words of Rev. xx:11-13.

" I saw a great white throne,
And Him who sat on it,
From whose face the earth and heaven fled away,
And there was found no place for them.
And I saw the dead small and great stand before God.
And the books were opened.
And another book was opened,
Which is the book of life.
And the dead were judged out of those things
Which were written in the books,
According to their works.
And the sea gave up the dead which were in it.
And death and hell gave up the dead which were in them
And they were judged each man
According to their works."

It is said that Hume acquiesced in Buchanan's estimation of this passage and enquired who the author was, not knowing it was Divine writ.

Mr Buchanan composed many gaelic Sacred Songs and while in Edinburgh arranged for the publication of some of them. The

first edition appeared in 1766. He died two years after this of an epidemic fever. He was frequently delirious and while his mind wandered he often repeated with great fervour, favourite passages of Scripture — especially that which describes the Lord Jesus as “the Lamb in the midst of the throne.” In clear intervals he expressed his full, firm hope of salvation through the redeeming blood of Jesus, and his desire to “depart and be with Christ.” Having survived dangerous illnesses before, hopes were entertained that he would recover, but that was not the Lord’s will. He sank under the fever in June 1768 leaving a widow, two sons and two daughters.

It is left on record that numerous conversions resulted from the reading of his poems and hearing them recited.

It was the custom, in many a Highland hamlet to gather round the hearth in winter, or on the village green in summer evenings to hear a village patriarch read, repeat or sing one of these poems. Some of the themes are The Day of Judgment; The Majesty of God; The Sufferings of Christ; and The Skull.

ENGLISH REFORMERS AND GOVERNMENT AND WORSHIP OF THE CHURCH

By Dr. T. McCrie, D.D.

I shall endeavour to compress the body of evidence which can be produced for the conformity between the private sentiments of the English reformers respecting worship and church government, and those of Knox, along with the reformers of Switzerland and Geneva. Hooper, in a letter Feb. 8, 1550, informs Bullinger that “the Archbishop of Canterbury, the Bishops of Rochester, Ely, St. David’s, Lincoln, and Bath, were sincerely bent on advancing the purity of doctrine, agreeing IN ALL THINGS with the Helvetic churches.” (a). Parkhurst, Bishop of Norwich, in a letter to Gualter, Feb. 4, 1573, fervently exclaims, “O! would to God, would to God, once at last, all the English people would in good earnest propound themselves to follow the Church of Zurich as the most absolute pattern.” (b). Cranmer expressed his opinion formally in writing, that “the bishops and priests were at one time, and were no two things, but both ONE OFFICE in the beginning of Christ’s religion.” — “The Bishop of St. David’s, my lord elect of Westminster, Dr. Cox, Dr. Redman, say, that at the beginning they were all ONE.” (c). Thirteen bishops, with a great number of other ecclesiastics, subscribed this proposition, “that in the New Testament there is no mention made of any degrees or distinctions in orders, but only deacons or ministers, and of priests

or bishops." (d). Cranmer says, "In the New Testament, he that is appointed a bishop or a priest needed not consecration, by the Scripture, for election or appointment thereto is sufficient." And of the same judgment was the Bishop of St. David's. (e). Latimer and Hooper maintained the identity of bishops and presbyters, by divine institution. (f). This was also the opinions of Pilkington, Bishop of Durham. (g). Bishop Jewel assents to it in his answer to Harding, (h). And on the accession of Elizabeth, he expressed his hope that "the bishops would become pastors, labourers, and watchmen, and that the great riches of bishoprics would be diminished and reduced to mediocrity, that, being delivered from regal and courtly pomp, they might take care of the flock of Christ." (i). In the same year, Dr. Aylmer addressed the right reverend bench in these terms: "Come off, you bishops, away with your superfluities, yield up your thousands, be content with hundreds, as they be in other reformed churches, where there be as great learned men as you are. Let your portion be priestlike and not princelike. Let the queen have the rest of your temporalities and other lands to maintain these warres which you procured, and your mistress left her; and with the reste bulde and found scholes thorow out the realme: that every parishe church may have his preacher, every city his superintendent, to live honestly and not pompously; which will never be onles your landes be dispersed and bestowed upon many which now feedeth and fatteth but one. — I would our countryman Wiclief's boke which he wrote, *De Ecclesia*, were in print, and there whould you see that your wrinches and cavillations be nothing worthie. It was my chaunce happen of it in ones hand that brought it out of Bohemia." (j). Cranmer expressed himself in a similar strain respecting the "glorious titles, styles, and pomps," which were come into the Church through the working of the spirit of Diotrephes, and professed his readiness to lay them aside. (k). In fact, the title of bishop was very generally disused in common speech during the reign of Edward VI, and that of superintendent substituted in its place. And this change of style was vindicated by Ponet, Bishop of Winchester, in an answer which he published to a Popish writer. (l).

It was proposed by Cranmer to erect courts similar to the kirk-sessions and provincial synods afterwards introduced into the Scottish Church. (m). He ardently wished the suppression of prebendaries, "an estate," he said, "which St. Paule, reckoning up the degrees and estates allowed in his time, could not find in the Church of Christ." (n). All the Protestant bishops and divines in the reign of Edward VI were anxious for the introduction

of ecclesiastical discipline. Dr. Cox (Oct. 5, 1552) complains bitterly of the opposition of the courtiers to this measure, and says, that, if it was not adopted, "the kingdom of God would be taken away from them." (o).

Cranmer and his colleagues were far from being satisfied with the purity of the last Common Prayer Book of Edward; and the primate had drawn up one which is said to have been "an hundred times more perfect." (p). He and Ridley intended to procure an act for abolishing the sacerdotal habits; "for they only defended their lawfulness, but not their fitness." (q). When Grindal was appointed to the bishopric of London, he "remained under some scruples of conscience about some things, especially the habits and certain ceremonies required to be used of such as were bishops. For the reformed in these times," says Strype, "generally went upon the ground, that, in order to the complete freeing of the Church of Christ from the errors and corruptions of Rome, every usage and custom practised by that apostate and idolatrous Church should be abolished — and that the service of God should be most simple, stript of all that show, pomp, and appearance that had been customarily used before, esteeming all that to be no better than superstitious and anti-christian." (r). Horn and others had the same views and scruples. "By the letters," says Bishop Burnet, "of which I read the originals (in the archives of Zurich), it appears that the bishops preserved the habits rather in compliance with the queen's inclinations than out of any liking they had to them; so far were they from liking, that they plainly expressed their dislike of them." (s). Before they accepted the office, they endeavoured to obtain the abrogation of the ceremonies; and when the act enjoining them passed, they were induced to comply chiefly by their fears that papists or Lutherans would be put into their places. (t). Cox writes to Bullinger, 5th May 1551, "I think all things in the church ought to be pure and simple, removed at the greatest distance from the pomps and elements of the world. But in this our church what can I do in so low a station?" (u). Jewel, in a letter to Martyr, Nov. 5, 1559, calls the clerical habits "a stage dress" (*vestis scenica*), to which those alone were attached who "had nothing else to recommend them to the people but a comical dress" — "*stipites sine ingenio, sine doctrina, sine moribus, veste saltem comica volebant populo commendari.*" He engages that no exertions of his should be wanting to banish utterly these ridiculous trifles, "*ludicris ineptiis,*" and relics of the Amorites, as his correspondent (he says) had well designed them. And, at a period still later (Feb. 8, 1566), he writes to Bullinger that he "wished that the very slightest footsteps of Popery might

be removed out of the church and minds of men; but the queen would at that time suffer no change in religion." (v). Grindel and Horn wrote to Zurich that they did not approve of, but merely suffered, kneeling in the eucharist, and signing with the cross of baptism, with some other ceremonies, hoping that they would speedily obtain their abrogation. (w). As to Parkhurst, Bishop of Norwich, Pilkington of Durham, and Sands of Worcester, the non-conformists bear testimony that these prelates discovered the greatest zeal in endeavouring to procure their abrogation. (x). The most respectable of the clergy in the lower house were of the same sentiments with the bishops on this subject. In the year 1562, the abrogation of the most offensive ceremonies was, after long reasoning, put to the vote in the convocation, and carried by a majority of those present; but, when the proxies were included, there was found a majority of ONE for retaining them. The arguments used by Archbishop Parker's chaplains to prevail upon the house to agree to this, derived their chief force from their being understood to be the sentiments of the queen. (y).

From these facts (and a collection much more ample could easily be made) the reader will see who were the first puritans, and how very different the sentiments of the English reformers were from those of their successors. Those good men who had the direction of ecclesiastical affairs in the reign of Edward VI thought it most prudent to proceed gradually and slowly in removing the abuses, and correcting the evils, which had overspread the Church; and to indulge the people for a season with those external forms to which they had been habituated, that they might draw them more easily from their superstitious notions and practices, and in due time perfect the reformation to the satisfaction of all. The plan was plausible; but its issue was very different from what was intended by those who proposed it. Nor was this unforeseen by persons who wished well to the Church of England. After the bishops had resolved to rest satisfied with the establishment which they obtain, and felt themselves disturbed by the complaints of the puritans (as they were afterwards called), they endeavoured to engage the foreign divines on their side; and having by partial representations, and through the respect entertained for the government of England, obtained letters from them somewhat favourable to their views, they employed these to bear down such as pleaded for a more pure reformation. Whitgift made great use of this weapon in his controversy with Cartwright. Bishop Parkhurst wrote to Gualter, a celebrated Swiss divine, cautioning him on this head, adding, that he had refused to communicate some of Gualter's letters to Whitgift; because, "if anything made for the ceremonies,

he presently clapped it into his book and printed it." (z). But these divines had formerly delivered their unbiassed judgment, disapproving of such temporising measures. Cranmer having signified to the Genevese reformer, that he "could do nothing more profitable to the Church than to write often to the king," Calvin wrote a letter to the archbishop in 1551, in which he lamented the procrastination used, and expressed his fears that "a long winter would succeed to so many harvests spent in deliberation." (ai). Peter Martyre, in June 1550, gave it as his opinion, that "the innumerable corruptions, infinite abuses, and immense superstition, could be reformed only by a simple recurrence to the pure fountain, and unadulterated original principles." And the prudential advice, that as few changes as possible should be made, he called "a device of Satan, to render the regress to Popery more easy." (bi). Gualter, in a letter dated Jan. 16, 1559, says, that such advices, though "according to a carnal judgment full of modesty, and apparently conducive to the maintenance of concord," were to be ascribed to "the public enemy of man's salvation;" and he prophetically warns those who suffered abuses to remain and strengthen themselves in England, that "afterwards they would scarcely be able to eradicate them by all their efforts and struggles." (ci).

Fuller says that the English reformers "permitted ignorant people to retain some fond customs, that they might remove the most dangerous and destructive superstitions; as mothers, to get children to part with knives, are content to let them play with rattles." Very good; but if children are suffered to play too long with rattles, they are in great danger of not parting with them all their days.

From Appendix p. 336.

Life of John Knox—T. McCrie, D.D., Edition 1855.

BEHIND THE CURTAIN IN YUGOSLAVIA *

By Philip H. Rand, *Senior Wickliffe Preacher*

Yugoslavia is one of the most interesting states in Europe and unique in its political set up. It is under a Communist Government but owes no allegiance to Russia. The story is told of a man who soon after the second world war shouted, 'Down with Stalin' and was jailed for four years. On his release he determined to become more popular with the state and shouted, 'Long live Stalin.' He was quickly arrested and jailed for another four

* This article appeared in *The English Churchman* in November, 1962, and was sent in by Rev. D. MacLean. We received permission to reprint it some time ago.—*Editor*.

years. Although the tale is probably apocryphal it illustrates the modern and dramatic change in Yugoslavia during recent years.

Yugoslavia is also unique in its national composition, for it has two alphabets, three religions, four languages, five nations and six republics.

Broadly speaking the Croats and Slovenes are Roman Catholics, while the Serbs and Macedonians belong to the Orthodox Greek church. There is a strong minority of Turks and some inland towns have a large Turkish population complete with their mosques. Protestants are weak numerically but the Baptists have thirty-four churches and the Methodists eleven. It is a land of strange contrasts where the east meets the west. In a day's journey one may see Roman Catholic steeples, Greek Orthodox domes and Moslem minarets silhouetted against the sky.

When the second world war commenced Yugoslavia was neutral but under great pressure by the Nazi powers. In March 1941 Germany made demands requiring total support. Prince Paul complied but at once there was a popular uprising, and a military *coup d'état* deposed him, set up a new government and established Peter as king. Within two weeks the Nazis invaded the land and after an easy victory the whole of Yugoslavia was partitioned among the enemy powers.

Forced Conversions

Anton Pavelic became the quisling ruler of Croatia and his Ustasi (Catholic Action) carried out a violent suppression of the Serbs, with mass executions and forced conversions to the Roman Catholic religion. The Ustasi took their oath before a table covered with the Croat national flag on which was placed a knife, a revolver and a crucifix. Dr. Pavelic decreed that Croatia was to be purged not only of the Serbs but also of the Jews and Gypsies. His minister of Education and Religion, Dr. Mile Budak said, "We shall kill some of the Serbs, we shall expel others, and the remainder will be forced to embrace the Roman Catholic faith." Among the first to welcome the quisling leader Dr. Pavelic, was Monsignor Stepinac, Roman Catholic Archbishop of Zagreb and Metropolitan of Croatia. Stepinac issued orders for special masses of thanksgiving that the Ustasi had taken power. "The Schismatics," he said, "are the curse of Europe—almost worse than the Protestants." Hundreds of priests served with Pavelic's Ustasi troops. For a period of four years the Roman Catholic church in Yugoslavia, with Archbishop Stepinac as its head, carried out the most spectacular attempt in modern times to liquidate its opponents and win another trophy for the Pope.

Immediately Dr. Pavelic came to power he regarded it as his sacred mission to clear Bosnia of Schismatics, although Orthodox Serbs alone outnumbered Roman Catholic Croats by more than two to one. Pavelic went to Rome to see Mussolini and to be received in special audience by the Pope.

The Roman Catholic church by its Ustasi officials now began forcibly converting Orthodox Serbs to the Roman religion. In the town of Glina seven hundred people were executed in the church itself. Sometimes as an alternative to murdering the inhabitants of a village they were offered immediate conversion to the Roman church. Soon throughout the country Roman priests were besieged by crowds of panic stricken men, women and children clamouring to be received into the Pope's church in the hope that their lives would be spared.

The deputy mayor of Mostar stated that in one day seven hundred Schismatics were thrown into a pit. From the same district six railway truck loads of women and girls under 18 were taken to Surmnaci and thrown from mountains over a precipice. Many Roman Catholic priests wholeheartedly supported the massacre and in one parish a priest said, "Until now we have worked for the Catholic faith with missal and crucifix. Now the time has come to go to work with rifle and revolver."

The Bishop of Mostar however became truly alarmed at the ferocity of Catholic Action. Not only were "heretics" done to death but actual converts. His report stated, "While the new converts are in church attending Mass, they seize them, young and old, men and women, drag them outside and send them to eternity in droves." The brutalities at this time caused Archbishop Stepinac to send a moderate letter of protest to Dr. Pavelic, but as he retained all his decorations and office it had little influence.

On the other hand Archbishop Saric of Sarajevo went all out to win the favour of Pavelic and celebrated Christmas 1941 by addressing a fulsome verse in his honour stating,

"Thou, great leader, guard our homeland
Guard our freedom and our life."

These crimes by Pavelic and Catholic Action produced an effect that had not been foreseen. It caused the Serb population of Bosnia to rise almost to a man and take to the mountains, determined to sell their lives dearly. The coming of Tito in person at the head of a Partisan army strengthened the Bosnian resistance yet further.

Pavelic lived at Zagreb with his family and went daily to Mass in the private chapel he had built to prove his Catholic piety. From here he organised massacres throughout the land. Bosnia ran with blood. Bands of Ustasi roamed the countryside with

knives, bludgeons and machine guns slaughtering Serbian men, women and little children. Pavelic enlisted the help of Bosnian Moslems to help in the murder and made them a present of a handsome new mosque in the centre of Zagreb.

Cardinal Stepinac

By the end of 1942 Archbishop Stepinac was Chaplain General of the Croat Armed Forces. He accepted and wore high decorations which Pavelic had bestowed on him. The horrors and massacres increased. At Veljun all the men of the village between 16 and 60 were rounded up one morning and shot. It was not a case of fighting, not even a reprisal but sheer murder. A horde of invaders without the slightest notice collected the men and shot 620 of them. A monument has been erected that commemorates the tragedy. The activities of the Roman Catholic clergy were particularly intense throughout Slavonia.

The hatred and ferocity of Catholic Action in Yugoslavia was akin to Hitler's insanity against the Jews. During the war they murdered 600,000 Serbs. While these massacres proceeded with increasing horrors the Roman Catholic Archbishop of Sarajevo and Cardinal Stepinac himself received high honours from the head of the puppet state and retained to the end their posts in the Ustasi forces. When Cardinal Stepinac was asked during his trial about the Glina massacre when Serbs were butchered in front of their altars and were forced to be baptised at the rifle's point he replied, "We can readily take the blame for that, my conscience is clear." His answer became a byword all over Yugoslavia.

Throughout Yugoslavia in shops, restaurants and hotels can be seen pictures of President Tito, and to all appearances he is the most popular figure in the land. People remember his courage and exploits during the war when he and his partisans fought the invaders against overwhelming odds.

Tito's real name is Josip Brog and he was born in May, 1892, in the Croatian village of Kumrovec. Tito was brought up in the Roman Catholic religion and attended St. Roko's church at Kumrovec. He himself mentions an experience when as a boy he served as an acolyte to the parish priest. To quote Tito's own words, "Once after the service I could not remove the vestments from the big fat priest, who was in a hurry. He was irritated and slapped me. I never went to church again."

Kremlin Defied

Tito was wounded and taken prisoner by the Russians during the first world war. While in Russia he imbibed Communism and returned to spread its beliefs in his land. He spent periods in

prison and became one of the chief leaders of the party. Russia was his Utopia and Stalin his ideal.

Later experiences, however, disillusioned him and there came the break with Stalin in 1948. Tito was heard to say, "Now that I have defied the Kremlin I have never been gladder of anything in my life." Tito was helped by the west and in March, 1953, he visited England. He was met by the Duke of Edinburgh, lunched with the Queen at Buckingham Palace and dined at 10 Downing Street. The visit aroused vigorous opposition among the Communists and Roman Catholics of Great Britain.

The most popular foreign language in Yugoslavia is English. This is not only being taught in the schools but people in all walks of life are learning it. I had a happy thought almost at the last moment to slip in our cases a number of English Gospels with our Croatian booklets. These we found most useful.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 182)

(2) Ged a dh'fhàg Dia Aige Fein saorsa gu bhi cur trioblaid air a shluagh, gidheadh cheangail E suas a làmhnan Fein le gealladh nach toir E gu bràth a chaoibhneas gràidh bh-uatha. An urrain mi amharc air an sgriobtur sin le spiorad mi-thoilichte, " Bithidh mi a'm' athair aige-san, agus bithidh esan 'n a mhac agamsa; ma nì e aingidheachd, smachdaichidh mi e le slait dhaoine, agus le builibh chloinn nan daoine " II Samuel vii. 14. O mo chridhe! mo chridhe uaibhreach am bheil thu deanamh ceart ann a bhi mi-thoilichte, 'n uair a thug Dia dhuit craobh shlàn, le uile bhagaidean na comhfhurtachd a fàs oirre, do-bhrìgh gu'm bheil E fulung do'n ghaoith beagan dhuileagan a leagadh? Tha dà sheorsa sealbh aig Crìosduidhean, sealbh air son na rìgh-chathair agus sealbh air son an stol-choise; gluasadach agus neo-gluasadach: ma rinn Dia tearuinte an t'aon, na leig le d' chridhe bhi fodh thrioblaid aig call an aon eile. N'an robh E air a ghràdh a ghearradh air falbh, na m'anam a chur a mach as a chumhnant, bhiodh aobhar agam a bhi air mo thilgeadh sìos; ach so cha d' rinn E, nì motha is urrain E dheanamh.

(3) Tha e do-labhaint eifeachdach gu bhi cumail a chridhe bho dhol fodha ann an àmhghair a bhi cuimhneachadh gu'r ann aig t'Athair fein a tha òrduchadh nan nithean sin. Cha'n urrain creutair làmh na teangadh a ghluasad a' t-aghaidh, ach le a cheadachadh-san. Ged dh' fhaodadh an cupa a bhi na chupa searbh, gidheadh is e'n cupa a thug t-Athair dhuit ri òl; agus an urrain dhut amhrus a bhi agad gu'mbheil puinnsean anns a chup

a thug E dhuit? A dhuine aimeidich, cuir dhachaidh a chùis a dh'ionnsuidh do chridhe fein, feoirich dhe t-fhairichidhean fein; an urrain dhuit fhaotainn ann a d'chridhe gu'n toireadh thu dha d' leanamh ni air bith a ghoirticheadh na mhilleadh e? Ni-headh, dheanadh tu cho luath cron dhuit fein agus a dheanadh tu dha-san; "Ma's aithne dhuibh-se a tha olc, tiodhlacan maith a thoirt do 'ur cloinn, nach motha na sin a bheir 'ur n-Athair a tha air neamh nithean maithe dhoibh-san a dh'iarras air iad?" (Mata. vii. 11). Dh'fhaodadh beachdachadh air a nàdur mar Dhia gràidh, truais, agus caomh thròcairean, na a dhaimh dhuit mar Athair, Fear-posda, Caraid, a bhi 'n a thearuinteachd gu leoir, ged nach robh E air focal a labhairt gu bhi ga d' chiunnachadh anns a chùis so; agus gidheadh tha focal againn mar an ceudna, "Agus cha dean mi olc oirbh" (Ier. xxv. 6). Tha sibh a luidh tuilleadh is faisg air a chridh-san gu E dheanamh cron dhuibh; cha'n eil ni chuireas campar Air cho mòr ri 'ur 'n amhrusan suarach agus gun bhunait a thaobh a chriochean-san. Nach cràdhadh e lighiche dileas agus maoth-chridheach 'n uair a ghabh e suim shònraichte de shuidheachadh a' neach a bha e leigheas, agus a dh'ullaich e na cùngaidhean a b'oidheire gu bhi sàbhaladh a bheatha, a bhi ga chluinntinn a glaodhaich a mach, O mhill e mi! do bhrìgh gu'n robh iad ga phianadh ann a bhi'g oibreachadh? O cuin a bhitheas sibh glic?

(4) Tha uibhir de speis aig Dia dhuibh ann an suidheachadh iosal agus a th'Aige ann an suidheachadh àrd; agus uime sin cha leig e leas uibhir de dhragh a chur oirbh gu'm biodh sibh air bhur deanamh iosal. Ni-headh gu bhi ga chur dhachaidh oirbh, tha E foillseachadh barrachd dhe ghràdh, dhe ghràs, agus dhe chaomhalachd, ann an àm na h-àmhghair, na ann an àm an t-soirbheachaidh. Mar nach do roghnaich Dia sibh an toiseach do-bhrìgh gu'n robh sibh àrd, mar sin cha treig E sibh do-bhrìgh gu'm bheil sibh iosal. Faodaidh daoine amharc oirbh le tàire, agus an speis atharrachadh dha 'ur taobh mar a tha 'ur cor air atharrachadh; 'n uair a tha'm freasdal a tilgeadh bun os ceann bhur suidheachadh, faodaidh bhur càirdean sàmhraidh fàs coimheach ribh, le eagal gu'm bi sibh draghail dhoibh; ach an dean Dia mar sin? cha dean, cha dean. "Cha'n fhàg agus cha treig mi am feasd thu" (Eabh. xiii. 5). Gu cinnteach na'n deanadh camadh 's a chrannchur agus bochdainn 'ur dùnadh a mach bho dhol a stigh a dh' ionnsuidh Dhé, bu shuidheachadh duilich e: ach faodaidh sibh a dhol a stigh a dh'ionnsuidh Dhé cho saor 's a chaidh sibh riamh. A deir an eaglais, "Eisdidh mo Dhia rium" (Micah vii. 7). Daidhbhidh bochd, 'n uair a bha e air a rusgadh de na h-uile chomhfhurtachd saoghalta, b'urrain dha fathasd a mhisneachadh anns an Tighearn a Dhia; agus

c'ar son nach b'urrain thusa? Na'n cailleadh t-fhear-posda na do leanamh na h-uile ni aig muir, agus gu'n tigeadh e dha t'ionnsuidh ann an luideagan, am b'urrain thu do dhaimh dha àicheadh, na diùltadh uidheachd a thoirt dhà? Mar a b'urrain, ni's lugha na sin a dheanadh Dia. C'ar son uime sin a tha sibh cho mòr fodh bhuaireas? Ged tha 'ur suidheachadh air atharrachadh, cha d'atharraich gràdh agus speis bhur n' Athar.

(5) Agus ciod dha sin, ma ghleidheas Dia bhur 'n anamaibh bho chumhachd millteach buairidh, le call comhfhurtachdan bhò'n leth a muigh? 'S cinnteach, uime sin, gu'm bheil beag aobhair agaibh 'ur cridheachan a chràdh le leithid de smuaintibh duilich mu'n timchioll. Nach iad na toilleachas inntinn sin na nithean a thug air daoineibh fàs beag ann an amaibh na deuchainn? Air son gràdh na nithean sin nach do threig mòran Crìosd 'n a leithid sin de dh'àm? "Ach an uair a chuala an t-òganach na briathran sin, dh'fhalbh e brònach: oir bha mòr-shaoibhreas aige" (Mata xix. 22). Agus ma's e so crìoch Dhé, ciod a rinn mise ann a bhi faotainn coire Dhà ma thiomchioll. Chi sinn seoladairean ann an stoirm a tilgeadh thar 'n a cliathaich ceanglachain luachmhor sìoda agus nithean luachmhor eile, gu bhi gleidheadh na luinge agus a cùmhnadh beatha, agus their gach neach gu'm bheil iad a deanamh gu glic: tha fhios againn gu'm bheil e àbhaisteach do shaighdearan ann am baile air a theannachadh le naimhdean, a bhi briseadh sìos, na a losgadh, na h-aitreamhan is taitnich an taobh a stigh da ballachan anns am faigheadh an nàmhaid fasgadh anns an t-seisde; agus cha'n eil duine air bith a chuireas teagamh nach d'rinneadh e gu glic. Ni iadsan aig am bheil casan na làmhnan lobhta, gu toileach an sìneadh a mach a chum a bhi air an gearradh dhiubh, agus cha'n e mhàin gu'n toir iad taing do'n lighiche air son a shaothair, ach pàighidh iad e. Agus am feum Dia a mhàin coire a bhi air fhaotain Dhà air son a bhi tilgeadh a mach a' ni a chuireadh fodha sibh anns an stoirm? Air son a bhi tarraig a nuas a' ni sin a bheireadh cothrom do bhur nàmhaid ann an seisd a bhuaireadh? Air son a bhi gearradh dhiubh a' ni sin a chuireadh bhur beath mhaireannach ann an cunnart? O dhuine neo-mhothachail agus mhi-thaingeil, nach iad na nithean sin, air son am bheil thu bron, na dearbh nithean sin a sgrios milltean do anamaibh? Uime sin, na nithean a tha Crìosd a deanamh ann an so, cha'n aithne duit a nis, ach bithidh fhios agad orra an deigh so.

(6) Bu mhòr e gu bhi suidheachadh do chridhe ann an trioblaid, a bhi toirt fa'n ear gu'm faod Dia, le leithid so do fhreasdalan a tha'g ioraslachadh, a bhi toirt gu buil a' ni sin a bha thu'g ùrnuigh air a shon, agus a feitheamh air a shon air

son ùine fhada. Agus am bu chòr dhuit a bhi fodh bhuaireas air son sin? Seadh, a Chriosduidh, nach eil iomadh ùrnuigh agad am fianuis Dhé air son a leithid sin de nithean: gu'n gleidh E thu bho pheacadh, gu'm foillsicheadh E dhuit falamhachd agus neo-fhoghainteachd a chreutair; gu'm marbhadh agus gu'n ceusadh E t-ana-miannaibh, a chùim agus nach faodadh do chridhe fois a ghabhail ann an sòlas air bith ach ann an Criosd? Nach faod, a nis, leis na builean so a tha'g ioraslachadh agus a deanamh bochd, gu'm bheil Dia a coilionadh do mhiann. Am bu mhaith leat a bhi air do ghleidheadh bho pheacadh? feuch dhruid E suas do shlighe le droighean. Am bu mhaith leat diomhanas, a chreutair fhaicinn? is sgàthan maith t-àmhghair gu bhi ga fhoillseachadh; oir cha'n eil diomhanas a chreutair cho soilleir agus cho eifeachdach air fhoillseachadh 's a tha 'n ar fein-fhiosrachadh air. Am bu mhaith leat do thruaillidheachan a bhi air an ceusadh? 'S e so an rathad; nis tha Dia a toirt air falbh am biadh agus an connadh a bha ga'n cumail suas; oir mar a ghin agus a bheathaich soirbheachadh iad, mar sin tha àmhghair, 'n uair a tha i air a naomhachadh, na meadhon gu bhi ga'm marbhadh. Am bu mhaith gun do chridhe a bhi gabhail fois ann an àite air bith ach ann an uchd Dhé? ciod e'n dòigh a b'fhearr a b'urrain dhuit smuainteachadh a ghabhadh Freasdal gu bhi coilionadh do mhiann, na bhi tarraig air falbh bho do cheann a chluasag bhog sin de shòlasan a chreutair air an robh thu gabhail fois roimhe? Agus gidheadh tha thù diombach a thaobh so, a leanaihbh chrosda. Cia mar a tha thù feuchain foghaidean t-Athar. Ma nì E maille ann a bhi freagairt t-ùrnuighean, tha thù gu a ràdh nach eil suim Aige dhìot; ma nì E'n nì sin a tha da-rìreadh a freagairt suim agus crìoch shònraichte nan ùrnuighean sin, ach gidheadh gun a dheanamh anns an dòigh anns am bheil sùil agad-sa ris, tha thù faotainn coire Dhà air son sin; mar ann an àite a bhi ga'm freagairt a bhiodh E dol calg-dhireach an aghaidh do dhòchasan uile agus do chrìochan. Am bheil so glic? Nach eil gu leoir ann gu'm bheil Dia cho gràmhor ann a bhi deanamh a' nì tha thù miannachadh, ach gu'm feum thusa a bhi cho ladurna agus gu'm bitheadh sùil agad gu'n deanadh Se e anns an rathad anns am bheil thusa a comharrachadh a mach.

(R'a leantuinn)

LITERARY NOTICES

Seventh Day Adventism Exposed

This is a 4-page leaflet of about four thousand words issued by the Westminster Standard Publication. For copies write to West-

minster Standard, 183 Rutene Road, Gisborne, New Zealand. In this leaflet the binding obligation of the Fourth Commandment is dealt with and the Christian Sabbath explained from Scripture with references to the writings of the ancient Fathers and later divines. And a large part of the leaflet is taken up with a clear exposure and condemnation of the evil teaching of the sect called Seventh Day Adventists. Their wicked views are quoted and condemned in the light of God's Word. This leaflet is worth having for reference and distribution. No price is stated.

NOTES AND COMMENTS

The Government and Juvenile Crime

In an endeavour to curb increasing juvenile delinquency and crime, the Government have decided to set up a Standing Advisory Committee to consider this serious problem in our national life and measures for its reduction. The Home Secretary, Mr Henry Brooke, is to be Chairman of the Committee. The crime figures for boys and girls continues to rise and these are the men and women of the future. We disagree strongly with some Christians and others who hold that the Government, even of this professed Christian nation, have no mandate from Scripture or otherwise to take to do with moral principles and issues. Apart from the Church, as such, the Government have to do with law and order and the punishment of criminals, and are required to sustain and preserve true religion in our nation, while not interfering with the functions of the Church in its own realm. If the Government have any regard to Christian principles and morals, they should officially state the stark facts, as known to them, regarding juvenile crime and immorality. They know the *real condition of affairs* much more than the Churches. Then they should issue an official request; in addition to the above, to parents, to all the Churches and to the Education Authorities and Schools throughout the nation to consider the Moral Law, the ten commandments, in the light of the increase of juvenile crime and to make its terms and requirements known as the law of God, to the young, as a chief duty devolving upon them as responsible parties at this present time. Such an appeal from Government level would, we think, have some effect in the right direction, however limited. On the other hand, if this Government Committee take no cognisance of the Moral Law in their deliberations, all their schemes and plans will effect nothing by way of curbing and restraining the young from criminal conduct. We are of course fully aware that the power of God's Spirit alone can savingly turn and keep from wickedness young and old. We

are also of the opinion that young and old sinners are not the worse for the light of truth being applied to their natural consciences.

Harvesting On Sabbath

The Northern Presbytery of the Free Presbyterian Church met at Dingwall on Tuesday, 17th September, 1963, and unanimously passed a resolution condemning Sabbath harvesting in the North. The resolution was in the following terms:—

“The Northern Presbytery of the Free Presbyterian Church of Scotland, meeting at Dingwall on Tuesday, understand from press reports that a good deal of harvesting work is being carried on at the present time in parts of the North of Scotland on the Lord’s Day, and deplore the fact that disregard of the sanctity of the Lord’s Day is on the increase, that such scenes on the harvest field on the Sabbath as have attracted our notice are now becoming a common occurrence throughout the North and North-East of our beloved Highlands.

“We regard these activities as highly provoking to the Most High, who jealously restricts the true and scriptural observance of the Sabbath to His own worship and service, and we view with apprehension the relaxing of the high standards of Sabbath observance which at one time brought priceless blessings to our people. The community engaged in farming, so absolutely dependent upon the arrangements of the Most High in His overruling providence, do greatly err by their short-sighted attitude to the Lord’s Day. Whatever prosperity in other respects may be expected, the divine blessing will certainly be withheld.

“A return to the proper and God-honouring respect for the claims of the Sabbath is urgently needed to-day. Among the symptoms of the wide-spread decay in the moral and spiritual life of our people, increasingly apparent on every hand, in every walk of life, and lately very noticeable in places of government and authority, the contempt of the Sabbath Law must be conceded a prominent position. As far as lies in our power, we would plead with our fellow-countrymen for a more just and responsible attitude to the Moral Law of God and particularly that the divine command governing the observance of the Sabbath: ‘Remember the Sabbath Day to keep it holy,’ must be obeyed. We pray that the spirit of grace and true repentance may be poured out from on high upon our people that the moral and spiritual decline in the life of the nation may be arrested and that the spiritual desolations of our beloved land may be repaired.”—A. F. M.

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 Beaully; 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.

London Communion Services

The services will be as follows (D.V.):—Thursday, 28th November, 11 a.m. and 7 p.m.; Friday, 29th November, 11 a.m. (Prayer Meeting), 3.30 p.m. (Gaelic) and 6.30 p.m. (Fellowship Meeting); Saturday, 30th November, 3.30 p.m. (Gaelic and English) and 6.30 p.m. (Prayer Meeting); Sabbath, 1st December, 11 a.m. and 6.30 p.m.; Monday, 2nd December, 7 p.m.

The week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1., and the Sabbath services in St. Michael's Hall (opposite Victoria Coach Station), Eccleston Place. Rev. D. Maclean, Glasgow, and Rev. Alex. MacPherson, Dornoch, are expected to assist at the communion (D.V.).

The Death of Mr Alex Mpofu

The news of the passing away of Mr Alexander Mpofu, an elder in our Southern Rhodesian Mission, was received with real, heartfelt sorrow by many in the Church at home. Mr Mpofu died on Tuesday, the 24th September, 1963. While visiting the Church in Scotland along with Rev. Petros Mzamo, in May and June this year, our dear African friend was able to meet many of the people of the Church, in the congregations in the South, North and West. Being a gracious, humble and lively Christian and follower of the Saviour, he endeared himself to the Lord's people wherever he went. The young and the children were attracted to him by his attractive and kindly personality. His prayers were that of a man who knew what fellowship with the Lord meant and his leading of the praise in private or public was lively and helpful. In his

public addresses about the Mission, he held the interest of his hearers. A few of us in the Church at home also met him in Africa and it was a great consolation to meet him and entertain him in this country. It will fall to those on the Mission to place on record an account of the life and work of this most worthy servant of the Lord Jesus Christ and of the Free Presbyterian Church of Scotland, in Southern Rhodesia. We extend our sincere sympathy and that of friends in this land, to the widow, Mrs Mpofu, NKai School, NKai, By Bulawayo, and the members of her family, in their bereavement and sorrow. May the Lord succour them by His Word and grace.—Editor.

Bibles With Metrical Psalms

Rev. T. H. Brown of the Trinitarian Bible Society has written as follows:—"We are preparing a comprehensive list of Bibles available with Metrical Psalms and it occurred to us that this information would be of interest to many readers of the Free Presbyterian magazine. The list which is being printed refers to type specimens included in our "Volume of the Book" catalogue. We would be very happy to supply copies of the catalogue and price list to your readers who write to us for a copy of the catalogue and price list." Address: 7 Bury Place, London, W.C.1.

The Titles and Insurance of Congregational Property

The General Trustees of the Church would remind Deacons' Courts to check the Title Deeds of their Churches and Manses, to see that the Model Clause is inserted and that the Deacons' Court and their successors in office are declared to be Trustees of these congregational properties. If any difficulty met with and legal documents need to be prepared or checked, Deacons' Courts should send to Mr Leslie, the Church's Law Agent, at his address on cover page 2 of this Magazine, for advice. The insurance of aforesaid properties should also be brought up to date. These instructions were embodied in a motion of Synod of last May.—Robert R. Sinclair, Clerk of Synod.

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

Sustentation Fund.—Miss J. and K. MacKinnon, W. Tarbert, £2; Miss R. Macleod, Elderslie, £2.

Home Mission Fund.—Anon, Sutherland, £1; Miss J. & K. MacKinnon, W. Tarbert, £1; Miss R. Macleod, Elderslie, £1.

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College and Library Fund.—Friend, Stornoway, per Rev. D. MacLean, £5; Staunch F.P., per Rev. D. MacLean, £5; Anon, Sutherland, £1.

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