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SERMON

Sermon preached by the late Rev. D. N. MacLeod, at Plockton
on Monday, 26th July, 1948
(taken down by a hearer)

“ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

Matt. 28: 18, 19, 20.

Before the Lord Jesus Christ suffered and died He made an appointment with His disciples to meet Him on a certain mountain in Galilee after He was risen from the dead. He knew well that death could not hold Him, that as He was going to die He was going to rise again and live again and live after the power of an endless life. He did not forget that appointment, for He told the women to whom He revealed Himself after His resurrection to go to His disciples, to remind them of it, and to be there and He would meet them. The disciples obeyed the message and went to Galilee, and the Apostle Paul tells us that there were over 500 assembled on that mount. Matthew here tells us that when they saw Him coming, some of them doubted. They were not very sure who it was—was it He or not—(that is, when He appeared at a distance), but when He came nearer they all knew Him. It is one of the proofs of the veracity of God's Word that Matthew recorded that they had that doubt, for he was not afraid to record it. If he were writing about one that he was himself making a hero he would very likely have mentioned nothing like this, that would happen to be true about him, but he was not in the least afraid. He was recording things just as they were, and he was not afraid to tell future generations that some of them had this doubt when they saw Him, but that afterwards that doubt vanished. Christ met them on the mount

and met them to set them apart for their work—the work that He was pleased to call them to—that is, His disciples.

We shall notice in the first place:

- I. What He said to them about His own power.
- II. The commission, and where they were to go—to all the ends of the world and what they were to do with men and women. They were to baptize them.
- III. What they were to teach.
- IV. His own promise to them and to the Church. He promised to be with them always, even unto the end of the world.

And Jesus came unto them saying, “All power is given unto me in heaven and earth.” He is speaking of Himself as the God-man, the only Mediator between God and man, the only Saviour and the Captain of salvation, made perfect through sufferings. All power in heaven and earth is given Him, that is owned by Him, for He received a name which is above every name, that at the name of Jesus, every knee should bow and tongue confess that Jesus Christ is the Lord to the glory of God the Father; that He has omnipotent power, that everything is possible to Him as the Head of His Church on earth. He has this power—all power in heaven and earth. The disciples were to remember that, that in sending them forth, He was behind them to defend them and to uphold them, to work with them. They were not sent forth in their own strength. They were sent forth in *His* strength, with all this power behind them, that is, all power in heaven and earth, and that is the same now as it was the first time. It has not changed. All His sent ambassadors have that power behind them. They are to remember that. They must not forget it. They must not cease to trust Him. It is meant to be their strength to enable them to do His will, no matter how things may be, no matter what you may think. No matter how hard the work may be or what it may cost themselves, that He is behind them with that power and that in order to prosper their work and in order to make them victorious over all the power that may be against them, and that over even the power of the gates of hell of which He spake on another occasion, “upon this rock I will build my church: and the gates of hell shall not prevail against it.” Having spoken then of that power, He gave them this commission saying to them, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” It was, as the Apostle Paul refers to, it was to the Jews, and then to the Greeks. The middle wall of partition was entirely removed, not a stone left

upon another in it, and the Gospel of salvation which is the power of God and the wisdom of God was to go forth to all nations, kindreds and tongues. They were to go and teach them, that is, teach them the truth, teach them the doctrines of His own Gospel, and they were also to baptize them—to make disciples of them. The Church, that is, the Reformed Church, always insisted on this in dispensing the Sacrament of Baptism, that it would be connected with preaching or teaching the Word of God. That is one of the things they had against private baptism. The disciples here were asked to teach and to make disciples of such as would believe by baptizing them in the name of the Father, of the Son, and of the Holy Ghost; for, although baptism was observed before then and John the Baptist baptized in Jordan, and although His own disciples were sent forth to baptize in Judea, baptism or the sacrament was not instituted as a sacrament until this time when He gave them this commission. It is then that it was instituted as a sacrament in the Church—to continue in the Church to the end of time and to be observed once in the case of every person, for baptism is only to be administered once—baptism in the name of the Father, and of the Son, and of the Holy Ghost—that is, in the name of the three Persons of the God-head. The three persons have their own work in man's salvation.

The great work of redemption was devised by God the Father, the plan of redemption is His. It was worked out by His Son, Jesus Christ, and it is applied by the Holy Spirit. It is the work of the Three-in-One—a great work in truth—a work that none could do but the Triune God. What should make us think much of it and should make us willing to receive it, apart from the effect and our need, that it is the work done by the Father, Son and Holy Ghost. It also means that the Father, Son and Holy Ghost are under an obligation to see that the salvation of every believer is not only begun but is carried on and finished. They are all concerned in it, they undertook that in the case of all the redeemed, in the case of all baptized persons to whom the sacrament of baptism is made effectual unto salvation. They are not left with the mere signs but are made partakers of the things signified by water and by the Word in the sacrament, for the salvation of that person will be assured—will not only be begun, but carried on and finished, for it is in the name of the Father, of the Son, of the Holy Ghost. Teach them, baptize them in the name of the Father, of the Son, of the Holy Ghost. This is a great privilege. This is truly a marvel! Very little is thought of it as a rule, so little that people speak of it as putting the water on, that is all that it means to them, that the water is to

be put on and it is to be feared that many rest satisfied with that. If they are baptized, they seek nothing more than just the fact that cold water was put upon their person. The cold water, although it is the element used in the sacrament will never mean this—that the sinner is saved. He must be made a partaker of all that that water signifies and seals, and that is what we have been trying to bring before you as what the Father, the Son and the Holy Ghost undertook to do in the case of those who are redeemed. Baptize them in the name of the Father, of the Son and of the Holy Ghost, teaching them to observe all things I have commanded you. They were not to teach whatever they liked themselves or whatever pleased themselves. Some may think that they can preach anything, but they are confined to this, to what they were themselves taught, what Christ gave them, what they learned of Him—the doctrines He gave them they were to teach and carefully observe that they would teach nothing else but “whatsoever I have commanded you” which meant this, that they were to teach what He taught them, and what He gave them and nothing else, nothing of their own. Nothing belonging to man at all—only the doctrines that He gave—that is the Gospel.

We live in a day when Christ’s authority is quite overthrown. It is not only that the authority of the Bible is overthrown, both Testaments, but Christ’s authority is overthrown. It is not what *He* said at all that is true. It is not what *He* said that people are to believe and believe as the Truth and nothing but the Truth. Christ is given a low place in our day. Men are to be feared above Him. We are quite ready to do as we are exhorted to do and to give honour to whom honour is due, to give men honour due to them, but what we are saying just now is exceedingly sad—that the honour of men and the doctrines of men are given a higher place by far than the doctrines of the Lord Jesus Christ. Sinners no longer come to Him as He lovingly invites them to come, saying, “Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.” They do not come to learn of Him at all. There are many nowadays who are not ashamed to say that they would teach Him, that they know far more than He knows. A few years ago we read in the press of a minister in Galashiels who said openly at a meeting of their presbytery that they knew many things that Christ did not know and were able to teach Him things He did not know, but that is only a man usurping Christ’s place, taking His place from Him—taking away the authority from Him and overthrowing Him as much as lies in their power; but that does not interfere with Him in the least—

that makes no change on Him—He still has all power in heaven and on earth. He is still the Truth and His Word is still true. His doctrines are still the same. Not one jot or tittle of what He taught has fallen to the ground. Nothing has been changed of what He has revealed. It is still true what was taught by Him, and as it was put by one of His servants, the prophet, Isaiah, “Say ye to the righteous, that it shall be well with him:—Woe unto the wicked! It shall be ill with him;” It is still true and still the same that he that believeth shall be saved and he that believeth not shall be damned; that, unless sinners will repent they must perish; that there is none other name given among men or in heaven whereby we must be saved; that, beside Him, there is no Saviour. There is no other salvation for lost sinners but the salvation He has wrought out for them; that that salvation is free and absolutely free, that it is without money and without price, that it is offered to whomsoever of the human race that is willing to accept it; that it is still true that whosoever calleth upon the name of the Lord shall be saved. It is unto all nations, “whatsoever I have commanded you.” There is no Saviour beside Him, no salvation apart from Him. There is no other Gospel of salvation for poor perishing sinners, and perishing sinners must be given nothing else, nothing but what He commanded—that is the inspired Word, what we have in this book before us. “Whatsoever I have commanded you.” And He gave them this great promise, “Lo, I am with you alway, even unto the end of the world. Amen.” I am with you alway. You will not go anywhere but He will go with you as you go forth to all the nations of the earth. I am with you in this work that I gave you. I am with you. No matter where you be, I am with you. No matter how you are finding things, whether things are prospering with you or not, whether you are finding things difficult or easy, whether you are received yourselves or whether you are rejected—I am with you alway and I am with you night and day. There will not be a single moment in which this will not be true of you, “Lo, I am with you alway, even unto the end,” and true to the end of time, even unto the end of the world. What a gracious, precious promise this is, a promise that He cannot forget, a promise that He does fulfil. He abides by it. We are to receive this promise in our own day. No matter how things are or may be, no matter how we find things, no matter what condition we may be in, or where our lot may be cast, whether we are welcome or not. But that does not interfere with His promise at all! We are to receive this promise, rest in it, in the fulfilment of it as being as true now as when He first spoke it, as true now of all His servants as it was then, of all

who are His people now as it was then; for it is to be to the end of the world, and that is that He is with us as we were singing, "God in the midst of her doth dwell. Nothing shall her remove." That is what is true of His Church in the world, of His servants and of His people, that He is with them, and with them—they are to remember—with all His power. "All power in heaven and earth," with them, as anointed with the oil of joy and gladness above His fellows, with the Holy Spirit above measure, for it was not by measure it was given to Him; with them to instruct them, to enlighten them, to quicken them when dead in trespasses and sins, to quicken them by way of enlivening them, when any decay sets in, or any falling away, to liven them again and give them fellowship with Himself and communion with Him, to give them, as the apostle John puts it, "Fellowship with the Father and with His Son, Jesus Christ," to strengthen them and to equip them for their work, to work with them and to enable them to finish the work He gives them: to enable them to be faithful unto Him, and faithful even unto death; to enable to bear with hardships for His sake, to endure sufferings for His sake and to persevere to follow on to know Himself, to be victorious at last. He is with them always, "Lo, I am with you alway."

The Lord's people often feel like this, even when they have such a precious promise as this. They feel afraid to apply it to themselves. They will agree, very readily agree, that it belongs to the Lord's people. It is true of them, but they cannot apply it to themselves. They are afraid to take it. We have reason to be afraid of that kind of fear. If our faith is in Him, our only hope is in Him, and our whole trust is in Him, if we have made choice of Him, if He is the Beloved of our hearts, if He is to us fairer than the sons of men, if there is none like unto Him, none that we can give His place to, if He has become all and in all to us, we are to take this promise with all the other promises. It is meant for us. It is given to us. If we do not take it we lose its whole benefit. If we go through this world in this way professing Him, professing to be His, and yet afraid to take such a promise as this, a promise of His own presence with us, of having Himself with us, what shall we be like? We must be as weak as water, ready to tremble at the least sign of danger. We shall lack the comfort of it, we shall lack the strength of it. Let us remember this. Christ knew His disciples needed this. He knows that His people need it still. He gave this promise to them because He knew they needed it. That is why He gave it. He knows His poor people need it. Let them beware of this—of allowing the unbelief of their hearts and the temptations of

the evil one to rob them of His precious promise and of all the grace and the strength and the comfort that is in it. It was never more necessary for everyone to have a firm hold of it than today.

How can we expect to persevere unto the end, how can we expect to get through all that meets us and all that confronts us every day inwardly and outwardly if not in this way, by Himself being with us, dwelling in us by His Holy Spirit? We cannot any longer have His bodily presence. He is no longer known after the flesh, but we have Him abiding in us and with us by His Holy Spirit and by His Word. "Lo, I am with you alway, even unto the end." No words of mine can convince anyone of the absolute necessity of this, of having a firm hold of this precious promise unless the Holy Spirit is pleased to confirm it; but it is one of the things that had been before my mind for a long time. Every year we are seeing some falling, some ceasing, some going back. We are also seeing this, we are seeing others weak and trembling, and some, perhaps, of very little use to Christ and His cause on earth because they have not got the strength. They are not leaning upon Himself, depending wholly upon Him. They are not going forth in His strength. They will not come unto Him for counsel, for advice. They are not setting Him before them in their ways. They are professing Him, and that publicly, but, nevertheless, they are doing it without Christ being in it at all. That is what we are trying to get at today. We are seeing it so plainly before us, and we see the evils of it. Some may be tempted to think it is godliness for them to give in wholly to this, that it could not be, as it were, true of them at any rate, although it may be true of others of them making the same profession of their faith in Jesus Christ, but they give in and depend upon it, if you give in, Satan will do his utmost to get the victory over you and it will not be difficult for him.

Let us see to this, that if we profess Him in the world and if we profess to be His people in the world that we are not going to go through the world without Him, that we are not making a step without Him, or engaging in any work without Him, because we cannot do it. "Without Me ye can do nothing." We are not going to overcome by our own wisdom and strength; it is only by His grace being made perfect in our weakness that we can overcome. "Lo, I am with you alway, even unto the end." We must believe this, sad as it is, that He is fulfilling His promise even in this day of ours, even when we are seeing this, and it pains us and grieves us to see that His Word is not blessed, sinners are not quickened, the numbers of His people are

not increased, they are getting fewer. We are not seeing some added to the Church as it used to be. We are seeing that the Word is preached, the same doctrines are delivered and nothing is given but what has the authority of His own Word, and a special effort is made to have it so, that nothing be given to perishing sinners but His own Word and yet that is what we see; we are seeing that there are no conversions, (that is, so far as we can see,) and along with that we see little of this—signs of increase in grace and the knowledge of our Lord and Saviour Jesus Christ, and we see but little signs of growing in grace and bearing fruit,—the fruits of the Spirit. Yet, notwithstanding all that, we must believe this.

Notwithstanding all that, this promise still stands true. Christ still abides by it and owns it as ready to fulfil it, and it is in His own wonderful way He is fulfilling it. "Lo, I am with you alway, even unto the end." And it would be well for us coming to the close of another Communion season, when we part, to have ourselves firmly rooted in the truth and it is a great promise, "Lo, I am with you alway, even unto the end of the world," believing that the Lord is still with His Church, still with His people. He has not parted with them. He has not disowned them. He is still with them and with them the very same as He was from the beginning. It is Himself, the same person that is with them still.

Try and take that with you away home—that it is the Christ of God that gave the promise and abides by it. He is bound to fulfil it and is fulfilling it, and that is the Person Who is going home with you. It is the Person Who is to accompany you away from this Communion as you put your faith and trust in Him as you devote yourself to Him and give your whole heart to Him. That is the Person who is to accompany you and abide with you in your homes until the day of your death and will see to it that you will abide with Him through the endless ages of eternity.

PRESBYTERY'S TRIBUTE TO LATE REV. D. N.

MacLEOD, ULLAPOOL

It is with profound regret that the Western Presbytery records the passing away of Rev. Donald Norman MacLeod, minister of our congregation in Lochbroom, at the ripe age of ninety-four years. In early life Mr MacLeod was employed in Glasgow and Ednburgh, and was a member in full communion in the old Free Church before the passing of the infamous Declaratory Act of 1892. When the Free Presbyterian Church was formed in 1893

he unhesitatingly cast in his lot with that body, and some time afterwards became a student, studying for its ministry. Having completed his studies, he was duly licensed by the Southern Presbytery on 1st June, 1908, and ordained for the Canadian Mission Field, to which he paid two visits. In 1911 he was inducted to the charge of Harris; North and South Harris being then one sanctioned charge. He worked laboriously in this wide congregation for thirteen years, and in 1924 he received and accepted a Call to the Parish of Lochbroom, where he remained until the Lord called him to higher service. During the last few years of his ministry he was confined to the Manse and latterly to his bed, but, being a man of prayer, the Cause of Christ has now great reason to miss his prayers, and to echo the words of inspiration, "The prayers of David the son of Jesse are ended."

Mr MacLeod was a clear thinker, expressing himself in choice language both in Gaelic and English, with every word in its proper place without a superfluous word from the beginning to the end of his sermons, giving the real marrow of the Gospel in deliberate statements without any ostentation, impressing his hearers as one who had the glory of God and the good of souls in view. It is a matter of great regret that so few of his sermons have been printed.

We take this opportunity of expressing our sincere sympathy to his niece, Miss MacLeod, who devotedly nursed him and looked after his temporal affairs in his latter years, and also to his other relatives in New Zealand. We also tender our deepest sympathy to the Lochbroom Congregation in their pastorless condition, and pray that the Lord of the Harvest would raise up a pastor for them whose labours He would acknowledge, and to whom He would give souls for his hire.—John Colquhoun (Presbytery Clerk).

ADDRESS TO A CONGREGATION

by Ebenezer Erskine at an Induction

To the hearers.

1. Remember that there is a covenant between you and your minister. As he is engaged to fulfil all the parts of the ministerial office towards you, so ye are engaged on your part to submit to the laws of the King of Zion and to fulfil all the duties of the Word of God required of you toward your minister. Not only covenants between God and man but covenants between man and man are sacred things and God resents the violation of them, as you see Ezek. 17. You are not now at liberty to throw up and desert his ministry or turn your back upon him, particularly not

by running back to that corrupt body from whom both you and he have made a secession.

2. In order to your fulfilling your part of this day's transaction between you and him, I advise you to attend carefully and diligently upon his ministry, particularly upon the preaching of the Gospel, the dispensation of the ordinances, diets of catechising, and when he teaches from house to house. When you come to hear the Word, remember that that Word will take hold of you and issue either in the life or the death of your immortal souls; and what will all the world profit a man if he lose his soul?

3. Mingle faith with your hearing of the Word preached by your minister, as the message of his Master, God's Anointed. We are told that, "the word did not profit them, not being mixed with faith in them that heard it." (Heb. iv, 2). Let not your minister have occasion to take up that complaint against you, "Who hath believed our report, and to whom is the arm of the Lord revealed?" He comes to preach "a Saviour, and a great one," able to deliver from sin and wrath. O beware of despising God's herald and Him that sent him. Christ, when sending His apostles abroad to preach the Gospel, said, "He that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me."

4. I advise you to submit to your minister and elders in the administration of the keys of discipline, they being a radical court of Christ constituted in the Name of Christ for that very end. This is expressly commanded of God, "Remember them which have the rule over you, who have spoken to you the Word of God; whose faith follow, considering the end of their conversation." "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account: that they may do it with joy and not with grief." (Heb. xiii: 7, 17). Obedience in the Lord is an indispensable duty of people towards those that have the keys of the kingdom of Heaven committed to them, for "whatsoever they bind on earth shall be bound in Heaven, and what they loose on earth shall be loosed in Heaven." (Matt. 18, 18).

5. I advise you to pray much for your minister that is come to bear the gospel-lamp among you. "Brethren, pray for us," says the apostle. Pray that the soul of your minister may be refreshed daily with the oil of God's Anointed, that so the lamp may be brightened and he may come forth to you daily in the demonstration of the Spirit and with power; and that like a scribe well instructed in the mysteries of the kingdom, he may bring forth things new and old for the edifying of your souls. Pray that a

door of utterance may be given him, that he may declare the mysteries of the Gospel, that he may feed (rule) in the strength of the Lord and in the majesty of the Lord his God. Oh, pray that he may not only get the furniture but be blessed with success in his work; for although Paul were to plant and Apollos water, yet their ministry would be ineffectual unless God gave the increase. Pray that God may give him the art of winning souls and that his Master may direct him so to cast the gospel net as that a multitude of souls may be gained. Pray that he may be made a "sharp threshing instrument having teeth, to thresh the mountains and beat them small, and to make the hills as chaff." (Isa. 41, 15).

6. Encourage God's lamp-bearer, (1) by receiving his Master and his message. (2) By strengthening his heart and hand, especially at this time when there are so many enemies, and many arrows of reproach and calumny may be cast at him. (3) By "endeavouring to keep the unity of the Spirit in the bond of peace" among yourselves. Jars, divisions, animosities among a people, are a heartbreak to a minister of the Gospel of peace; whereas it is his great comfort to find them of one heart and one way in the Lord. (4) By providing suitable maintenance for your minister. Oh, remember what a valuable blessing the Gospel is to a land or people. It is a lamp to discover the way how you may come to God's Anointed and so get your souls for a prey. They that know the worth of their souls and have any concern about their salvation, cannot but prize the Gospel in its purity above all other concerns in the world, for it is "better than gold, yea than much fine gold; sweeter also than honey or the honey-comb."

I might offer some brief considerations to raise your esteem of the glorious Gospel.

1. The Gospel lamp lets men see where they are and how far they have departed from God and how near they are to utter ruin, like the prodigal in a far country, without God, without Christ, without help or hope, without light, without life, no eye to pity, no hand to help; in a state of distance, darkness, enmity, every moment liable to wrath and condemnation, yea, *condemned already*.

2. The Gospel-lamp discovers a "Saviour and a great One" who is "able to save to the uttermost." "I have laid help upon One that is mighty: I have exalted One chosen out of the people, even David, My servant: with My holy oil have I anointed Him (Isa. 19, 20; Ps. 89: 19, 20).

3. In the light of this lamp the sinner may see a ransom found, that he may not go down to the pit, even the blood of Jesus, that

sweet-smelling sacrifice whereby the wrath of an angry God is turned away.

4. By this lamp we may see a holy God reconciled and declaring Himself a God of peace and that fury is not in Him. Here we may see the olive branch of peace held out and God saying, "I create the fruit of the lips; peace, peace to them that are afar off, and to them that are nigh (Isa. 57: 19).

5. By the light of this lamp, sinners that are beggared and bankrupted by the fall of Adam, are led to a mine of unsearchable riches which they may lay hand on and make their own without theft. The cry of the Gospel is, "I counsel thee to buy of Me gold tried in the fire that thou mayst be rich . . . buy without money and without price." (Rev. 3: 18; Isa. 55: 1). "Unto me," says Paul, "who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Eph. 3: 8).

6. By this Gospel-lamp we may see a house of mercy reared and opened, and all manner of provision in plenty made ready for the poor, the halt, the withered and lame. "I have said, Mercy shall be built up for ever." "Wisdom hath builded her house, she hath hewn out her seven pillars, she hath killed her fatlings, she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens, she crieth in the high places of the city: whoso is simple, let him turn it hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread and drink of the wine which I have mingled." In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined (Prov. 9: 1-4; Ps. 89, 2; Isa. 25, 6).

7. By this Gospel-lamp we may see not only meat but medicine prepared for the poor diseased soul that is ready to perish of its wounds and leprosy. Here you will see the Balm in Gilead and the great Physician there. Here you will see the mystical brazen serpent, by a look of which the venom of the old serpent is stayed and the hurt of it prevented. Here is to be seen the "Tree of Life which bears twelve manner of fruits every month, and whose leaves are for the healing of the nations."

8. By this lamp is to be seen the Rock that follows Israel through the wilderness to Canaan; you may see the clefts of the Rock that were made by the rod of God's anger; you may see living water gushing out of the smitten Rock and a cry made, "Whosoever will, let him come, and drink of the water of life freely." You may see the shadow of the Rock to refresh the weary traveler in his way to glory; you may see God's doves

lodging in "the clefts of the Rock, and the secret places of the stairs."

9. By this lamp you may see and find a chariot of the wood of Lebanon with its golden bottom, purple covering, paved with love for the daughters of Jerusalem. By which I understand the covenant of grace and promise which is everlasting, well-ordered and sure. The Gospel lets you see that you have free access into this chariot of salvation in which you may ride in safety through all dangers, unto Glory: "Thus saith the Lord, unto them that take hold of My covenant, even to them will I give in Mine house and within My walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off. Even them will I bring to My holy mountain and make them joyful in My house of prayer." (Song 3: 9, 10; Isa. 56: 5-7).

10. By this lamp we may see a ladder reaching between Heaven and earth by which you may have access to that Heaven of Glory which we fell from when we broke the first covenant in Adam. Here is a new and living Way into the holiest of all.

11. Here you may see and find a city of refuge from the avenger of blood.

12. Here you will find the true Ark in which you shall be saved from the deluge.

13. Here you may see chambers where you may hide yourselves in a day of wrath until the indignation be overpast.

14. Here by this lamp we discover a confirmed testament securing to us the inheritance of eternal life which was lost in the first Adam, and much more than ever we lost. Here we may find our God saying, "I am the Lord thy God."

It was not without ground that the Psalmist cried out in view of the great, glorious, and beneficial discoveries made by the Gospel, "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." (Ps. 89,15). I conclude by reading a portion of Scripture to you containing a bundle of necessary duties both towards yourselves and your minister and elders, and one another. (Read 1 Thess., v. 12-28).

BRIGHT ORNAMENTS OF THE CHURCH OF CHRIST: JOHN BLACKADER

By Rev. John Colquhoun, Glendale, Skye

In these days when Ecumenism is advocated so widely in the professing Church it would be well for us to examine the true nature of the church unity which is being advocated. We are told over and over again that the many divisions in the professing

church is sin. As far back as 1937, Dr. William Temple, Archbishop of York and afterwards of Canterbury, when presiding over a Conference on church unity, spoke of church divisions as sin, and this would indicate that, in his mind at least, even the Reformation was a sin. This seems to be the foundation of all the efforts of the World Council of Churches to unite all Churches in one visible organisation, with, as far as present appearances go, the Pope as its head. It is in order to support this Ecumenical Movement that the world has witnessed such degrading scenes as Dr. Craig, Moderator of the General Assembly of the Church of Scotland in 1962, paying a visit to the Pope, the Archbishop of Canterbury paying a similar visit, and the Queen of Great Britain, dressed in black and veiled, being received in audience by the Pope. In view of these matters the questions may be asked, Has the Papacy changed? or Have the reasons why we separated from the Church of Rome been taken away? Those, in the Church of Scotland who were so keen on union with the Episcopal Church, maintain that we should look to the future, but never look back, or dwell on what took place already. This would mean that we would have to forget the struggles of the Church of Scotland against Prelacy, and all that it stood for, and, of course, would mean that we were to deny to ourselves the benefit of judging as to the nature of that which we were to unite with, and resign all our thinking into the hands of such as arrogated to themselves a monopoly of thinking for us. Apart from its blatant arrogance this is most unreasonable, for God has endowed men in general with the faculty of reason and He holds man responsible for what He has given him. It is the duty of everyone in this country, or in any other country, to make themselves conversant with the contentings of their church, and we especially in Scotland when men did not hold their lives too dear to lay down in order to preserve the privileges which God had given them.

We are, however, in the meantime, writing a sketch of the life of the Rev. John Blackader, who lived at a period in the history of the Church of Scotland, which shows clearly the persecutions of that Prelacy with which modern churchmen are seeking to unite, but which was so abominable in the eyes of our forefathers that they justly called it "a rotten limb of antichrist." According to the Martyrs' Memorial in the Greyfriars Churchyard, Edinburgh, "During the twenty-eight years of persecution in Scotland, above 18,000 people, according to calculation, suffered death, or the utmost hardships and extremities." Their only crime was that they contended faithfully for the faith which was delivered to the saints.

Rev. John Blackader was born in December, 1615, but the place of his birth is uncertain. Of Mr Blackader's early life very little is known, but he himself left a Memorial of his life, which, however, does not begin till his ordination at Troqueer. His maternal grandfather was the Rev. William Strang, minister of Kirkliston and afterwards of Irvine, and was the father of Principal Strang of Glasgow University, to which office he was elected in 1626. It was in this University that Mr Blackader studied, and it is probable that he studied divinity there under the direct superintendence of his maternal uncle, for up to 1640 the Principal of the University filled the Theological Chair also. We have no records extant as to his proficiency, but judging from the system of study which was then carried on, he must have been well qualified, as far as training was concerned, for the work of the ministry. During his divinity course all the prelections were dictated in Latin: "Weekly thesis were written, and verbal disputations transacted in the same language." Dr. Strang himself is known to have been profoundly conversant with Eastern philology, and under him the Hebrew, Syriac, and other cognate dialects were cultivated with the highest success. We read that he was equally attentive to the morals as to the professional attainments of his scholars.

About ten years before Mr Blackader was born, King James I made an attack on the Church's privileges of calling her own General Assemblies, by altering the date of the General Assembly which the Church appointed to meet in Aberdeen in July, 1604, and leaving the meeting of the next Assembly to July, 1605 to meet at Aberdeen, and finally adjourned it to an uncertain day. Some who had been commissioned by their Presbyteries met on the day appointed by the king, but did no more than constitute the Assembly and continue the diet for the preservation of their privilege. However, the king's Commissioner discharged the meeting under pain of rebellion. This was the forerunner of great troubles to those who took part in the meeting, some of them being kept prisoners in Blackness, others in Dumbarton and Stirling. Some of these were afterwards banished to the most remote parts of the kingdom. Following this in 1610 an Assembly was called by the king in Glasgow, and as it was mostly composed of those who were favourable to the king's designs, the Aberdeen Assembly was condemned, the calling of Assemblies was declared to be the prerogative of the crown, the ordination of ministers was to be consummated by a Bishop, the Bishops presided at all Synod and Assembly meetings, and every minister, at his admission, was to swear obedience to His Majesty in all matters temporal and spiritual. On account of the number of gold angel-

pieces which were distributed as bribes at this Assembly, it was popularly referred to as "The Angelic Assembly." In 1618 an Assembly was appointed by the king to meet at Perth, where those who were known to be favourable to Episcopacy were commissioned by him. It was at this Assembly that the infamous Five Articles of Perth were passed. These were, kneeling at the Sacrament of the Supper, the celebration of five holy days, private baptism, the private administration of the Lord's Supper, and confirmation.

Though Episcopacy was in the ascendancy during Mr Blackader's student days, it is not very likely that he ever came under its influence or conformed to its ceremonies, for the people of Scotland never took kindly to it, and in spite of orders from the Court and the tyranny of fawning sycophants, the people generally remained Presbyterian at heart. This was clearly manifested in 1637 when King Charles I, with the evil counsel of Laud, endeavoured to force the Service Book on them. What took place in St. Giles Cathedral, Edinburgh, was but an indication of their attitude to what Samuel Rutherford described as "tooth-less and spirit-less talk." This was further shown by the alacrity with which the National Covenant was signed, first in Greyfriars Church, and then throughout the whole country. At the Glasgow Assembly of 1638, prelacy was abolished, and all former enactments in its favour were repealed, and the whole fabric which James I and Charles I reared up was "demolished and razed to its foundation. The Presbyterian form of church government was re-modelled according to its pure and primitive form: its several judicatories were constituted anew in their regular gradation of supreme and subordinate courts: it had obtained the Royal sanction as the national religion in the Scottish Parliament in 1641." *Blackader's Memoirs*, p.24.

In his student days in Glasgow, Mr Blackader would have seen a great deal of opposition to Episcopacy in the University. Many students who were ready for license, obtained license from ministers who constituted themselves in Presbyteries, without the consent or knowledge of the Bishops, and several were licensed in Ireland, a place which had proved, at this time, an asylum for Presbyterian ministers, at the time of persecution. In the University there were many regents and students who testified their aversion to the prelatic ritual, by withdrawing from religious ordinances, because they could not submit to the posture of kneeling, enjoined by the Articles of Perth, to be observed at the administration of the Lord's Supper. All these things were brought to an end by the Glasgow Assembly of 1638, so that when Mr Blackader was ordained at Troqueer in 1652 Presby-

terianism was established as the government of the Church of Scotland, and the galling yoke of Prelacy was removed.

Before Mr Blackader was settled in Troqueer the Church of Scotland was rent in two by the fierce disputes between the Resolutioners and the Protesters, but so acceptable was he that the most cordial harmony prevailed at his election. In his congregation, however, he found the Cause of Christ very low. The people were very much given to profanity and vice, and, at the very beginning he had to exercise a strict discipline, for even the elders had lapsed into the vices of the times. This made it necessary to eliminate from the Kirk Session those whose lives did not accord with their profession. In his Sabbath and week-day preaching he chose texts which were best suited for the instruction, reproving, and guiding of his people. Here he laboured for nine years, and during that time his parish underwent a complete change. Instead of profanity and vice the people became sober and the worship of God was conducted in most families so that there was hardly a family which did not possess a Bible, and many became eminent and consistent Christians.

However, with the Restoration of King Charles II matters rapidly changed. Although he had sworn the National Covenant he soon forgot his obligations, and his intentions with regard to ecclesiastical government in Scotland were soon known. Unsteadfast and perfidious, like the rest of the Stuart dynasty, he soon turned his back on those who were largely instrumental in placing him on the throne, and for many years the Lord's people were persecuted even unto death. Presbytery was overthrown and hated prelacy was put in its place. When these matters began to take shape, Mr Blackader was at his post, instructing his people in the Scriptural form of church government, and thus became odious to the innovating party. His troubles from now onward increased, so that when it became evident that he would have to leave his charge, he thought himself called upon to warn his people against countenancing the ministry of those who should be introduced by the Bishops. On the last Sabbath of October, 1662, he preached his farewell sermon. On this Sabbath more than three hundred and fifty parish churches were closed in the south and west of Scotland.

After leaving Troqueer Mr Blackader went to stay in Glencairn, a distance of ten miles from his parish church. Here he continued to preach to large numbers until he was denounced "as a person guilty of dangerous and unlawful practices, leavening the people with disaffection, and alienating the hearts of the lieges from His Majesty's Government." Rather than risk being apprehended, he took his journey to Edinburgh where there was more likelihood

of concealment than in the country. Here he remained for a considerable time, taking part with other outed ministers at private meetings where a few of the Lord's people gathered. It was during his stay in Edinburgh that he preached at a conventicle at Beath-hill above Dunfermline on 18th June, 1670, which greatly roused the ire of those in authority, but encouraged the godly throughout the land. During the next three years of his life he spent the time preaching here and there, sometimes alone, and at other times with Welsh, Riddel, Cargil, and others. About the year 1677 the Sacrament of the Lord's Supper began to be celebrated in the open fields, and Mr Blackader took his fair share of the work and the risk with which it was attended. Some years before this he was outlawed, and a reward offered to any who would apprehend him. This caused him to live at times on the Borders and at other times to lurk about Edinburgh in disguise, and when he went abroad to preach he always rode with a body-guard of horse to protect him. When that which is known as the third Indulgence was given, Mr Blackader still continued to preach in the fields, sometimes to congregations as many as three thousand. The Indulgence was of no use to him, and was but short-lived in any case. None were permitted to preach at house-meetings without license from the Council, and field-meetings were a capital offence. "No minister was to be settled in his former parish, *lest the people, under pretence of indissoluble relation, should totally abandon their orthodox and orderly pastor settled by law.*" Here we have an example of the tender mercies of that Episcopacy with which the present Church of Scotland is seeking to unite.

In 1680 Mr Blackader went to Holland, his eldest son commencing to study medicine at the University of Leyden. After visiting the Hague, Amsterdam, and other cities, he stayed for fifteen weeks at Rotterdam, preaching every Sabbath. What a relief it must have been for him during this time, preaching the pure gospel without fear of being disturbed. Here he was instrumental in bringing harmony between two opposing sections of the Scottish settlers in Holland. Shortly after his return to Scotland he visited his old parish of Troqueer, where he preached to a large concourse of people from Annandale, Galloway, Nithsdale, and almost the whole town of Dumfries. His last public preaching was in East Lothian, where he preached on a hill opposite the Bass Rock. On the following Tuesday he was arrested in his own house in Edinburgh, and imprisoned. He was sentenced to captivity on the Bass Rock and was brought there on 7th April, 1681.

After more than four years on the Bass, Mr Blackader's health broke down, but, after a petition from his friends to allow him to come to his own house in Edinburgh, the only mitigation of his confinement was to allow him to go into captivity in the "Tolbooth of Haddington or Dunbar as he shall choose." In response to a second petition the Council gave him liberty to confine himself to the town of Edinburgh, but before this liberty could be effected, he gained a more glorious liberty. He died on the Bass and was buried in the churchyard of North Berwick. Truly Mr Blackader died a martyr's death at the hands of that prelacy which shed so much of the blood of Christ's witnesses in Scotland. Alas! that the contendings of these brave men of the Covenant should be so far forgotten in our day as to present the sad spectacle of their descendants manifesting that they are all too ready to embrace that prelacy which was viewed by their ancestors with so much abhorrence.

"POWER WITHOUT GLORY" *

The author of this book is the Professor of Systematic Theology in Glasgow University. At the time of issuing the book, he was also Moderator of the Presbytery of Glasgow. Professor Henderson's theology is suspect, as his liking for Barth and Tillich make evident, but his position in the Church of Scotland and his knowledge of the various movements within that body, give his statements in this book an authority which his opponents have found difficult to gainsay.

Professor Henderson is very critical of the concept of the one church as a single external organisation. He feels that in order to gain this, the supporters of the Ecumenical Movement have not scrupled to use power politics, and to adopt language in which to express their achievements and aims which renders it very difficult for the ordinary reader to understand exactly what is happening. Even a theologian like Doctor Charles Davis, who left the Roman Catholic Church, states, "As for paper documents, I sometimes think there is need for a new science of Vaticanology in order to discover which pressure-groups have succeeded in getting their way, and to interpret in the light of the current Roman background, the more cryptic references to opinions vaguely reprobated." In like manner, the views and decisions of ecumenical groups are stated to be the "Mind of the Holy Spirit," or "The Will of God for the generation," without any demonstration or proof of these particular claims. Similarly, when Roman Catholics now

* *Power Without Glory*. A study in ecumenical politics, by Ian Henderson. 30/-.

call Protestants "Separated Brethren," instead of "Heretics," this is hailed as a welcome "change of atmosphere," while in reality it means nothing but the use of a particular kind of language. The "change of atmosphere," between the spider and the fly had sad consequences for the fly!

Dr Henderson gives a brief account of the Ecumenical Movement which need not detain us here. It will be sufficient to say that he rightly stresses the immense influence of the Anglican Communion, with its false doctrine of Apostolic Succession and its emphasis on the claims of Episcopacy. He further points out that the World Council of Churches, which was formed in Amsterdam in 1948, has committed itself to a ruthless and inveterate attack on denominations. Denominationalism is regarded as disobedience and sin, and is alleged to be an expression of disunity. But no inquiry is made as to where divine truth lies in these denominations, most of which came into existence professing to conserve the truth or some part of it. This is one of the worst features of the Ecumenical Movement. It is a loud call to people to be disloyal to their denominations, not because of errors contained therein, but in the interest of a one World Wide Church. This conception of a World Wide Church, therefore, means the obliteration of denominations, and must inevitably lead to the persecution of those who refuse to comply. This spirit operates in the Roman Catholic Church in places where she has the necessary political power. Those who do not conform to the one church are due for extinction. When the deeply-cherished aim of the Ecumenicals to unite the World Council of Churches with the Church of Rome is attained, the dissenting bodies must face the problem of religious persecution. If the present movements in Britain are successful, Dr. Henderson expects to find himself without a Church and deprived of the sacraments.

We may pass by Dr. Henderson's interpretations of the events of the First and Second Reformations and of the Disruption. The present writer does not agree with many of his views. Of much greater interest is his account of the Ecumenical Movement within the Church of Scotland, of which he has specialist knowledge. He states, "For the Church of Scotland, with its million odd members, to submit to the terms of the Scottish Episcopal Church with its 56,000 members, is what the Ecumenical party in the Church of Scotland wish." How did this almost incredible situation arise, and how did the 1967 General Assembly allow it to continue, by repudiating the efforts made to secure that all negotiations with the episcopal body would conserve the constitution of the Church of Scotland?

Dr Henderson attributes a great deal to the success of Anglican Imperialism. His view is that the diplomacy of the Anglicans is far superior in political skill and ecclesiastical management to that of other communions, and that they have the undoubted advantage of some well-defined aims. Basically, their primary aim is the extinction of all Protestant (i.e. non-episcopally-ordained) ministers. This is done or is to be done in one of two ways. The South India method secures the strangling of all Protestant ministers at birth, by the simple expedient of securing the presence and operation of an Anglican-consecrated bishop at their ordination. These ministers are thus episcopally ordained. The ministers in such a church who have not been episcopally ordained after this manner are left to die off in the process of time. The alternative method is called the North India plan, in which non-anglican ministers are ordained or re-ordained by Anglican bishops at an inauguration service. By either of these methods, bishops become essential factors of the Church in the ordination of ministers, contrary to the practice of the Word of God which requires "the laying on of the hands of the Presbytery" for proper ordination in ordinary circumstances.

The Power struggle by Anglican Imperialism has also a timetable for the extinction of Protestant churches. First come the churches in the former English colonies and in England itself. These do not present great difficulty in view of the numerical strength of anglicans in these countries. America and Europe are different problems. In the former, the Anglicans are a marked minority, while they simply do not exist in the latter. "It is therefore clear that in the anglican power drive Scotland and Canada have an important position. They represent the soft under-belly of Protestantism."

The contempt of the Anglicans for the Presbyterian Church of Scotland was clearly shown in the part given to the Moderator of the General Assembly in the Coronation of 1953. The Moderator on this occasion was Dr Pitt-Watson, one of the ablest leaders of the Ecumenical party and a signatory to the notorious Bishops Report. The part allotted to him by Archbishop Fisher was pathetic in its brevity. He had to say a few words and hand a Bible to the Queen and, during this performance he, as the representative of the Church of Scotland, knelt in a place of worship, but did not kneel to God. At the Communion service, the elements of bread and wine were deliberately withheld from him by the English Archbishop. Dr Fisher took good care to see that when he asked Dr Pitt-Watson to take part in the Coronation, he was carefully excluded from communion because he was a Presbyterian. Most of the details of this humiliating

incident were kept secret by the Anglicans and their ecumenical fellow-travellers in the Church of Scotland.

Professor Henderson deals in detail with what he calls the "Holland House Affair." His factual account of the events which led to the formation of what was called the "Grey Document," with its proposal for episcopal ordination of all future Church of Scotland ministers, together with a Binding Covenant to unite with the Scottish Episcopal Church under bishops in 15 years time, is a sad revelation of the tortuous methods adopted by ecumenicals to get their own way at all costs. This scheme was shattered, however, by the Grey Document being put into the hands of the *Scottish Daily Express*, whose immediate exposure of the proposals "impaled the ecumenical party on the horns of an exceedingly painful dilemma." They had either to proceed with the scheme or to put the Covenant into cold storage for a more convenient occasion. The latter course was decided to be the more advantageous and was acted on. There is little doubt but that the exposure of the *Express* prevented an attempt being made to put the former plan through the General Assembly of 1966.

The success of the *Express* in this connection not only made it the object of attack by Church of Scotland ecumenicals, but also attracted abuse from bishops in the Church of England. The obvious disappointment of the Church of England clergy in the failure of their latest take-over bid is seen in their willingness to launch abusive attacks without supplying concrete evidence for the statements made by them. Both the Bishops of Peterborough and of Bristol felt it necessary to speak out. The latter spoke during the Convocation of Canterbury and blamed the *Express* for the rejection of the Craig Bishops Report, going on to say, "The Scottish Edition of a popular daily newspaper vitiated all discussion, and still does by shrill vituperation and gross distortion." The impudence of these English ecclesiastics apparently knows no bounds, as Dr Henderson quite convincingly proves that the distortion of events certainly does not lie on the *Express* but elsewhere.

Dr Henderson goes on to show from the Tirrell Case, the contempt in which the Scottish Episcopal Church holds the Sacraments and ministry of the Church of Scotland, and concludes with the following forecast of the next attempt to effect union with the episcopals under the unscriptural rule of bishops." The chances of an anglican take-over bid getting through the Presbyteries are rather less than its chance of getting through the Assembly. If it succeeds in gaining a majority in the Assembly and among the Presbyteries, an appeal will almost certainly be made to the civil courts. The Presbyterian constitution of the

Church of Scotland is written into the legislation of the Treaty of Union, which has some claim to be considered as the constitutional law of Scotland." This forecast merely confirms what we have already stated in our recent article on *Revisionism in the Church*.

The dangers inherent in the ecumenical movement, which the Free Presbyterian Church has been witnessing against, are now at our very door-step. Through instruction in the doctrine, worship and government of the Church is needed at all times but never more than at the present, while prayer at the Throne of Grace must constantly be offered up seeking that the Lord would overthrow the determined schemes of the promoters of a false and unscriptural Church unity.

D. MacLean.

A MINISTER'S SPIRITUAL EXERCISE

[Written to Pastor Theodore Monod of Paris by a
Presbyterian Minister]

NEWBURGH, Sept. 26, 1842.

DEAR BROTHER,—I take a few moments of that time which I have devoted to the Lord, in writing a short epistle to you, His servant. It is sweet to feel we are wholly the Lord's, that He has received us and called us His. This is religion, a relinquishment of the principle of self-ownership, and the adoption in full of the abiding sentiment, "I am not my own, I am bought with a price." Since I last saw you I have been pressing forward, and yet there has been nothing remarkable in my experience, of which I can speak; indeed, I do not know that it is best to look for remarkable things; but strive to be holy, as God is holy, pressing right on toward the mark of the prize.

I do not feel myself qualified to instruct you: I can only tell you the way in which I was led. The Lord deals differently with different souls, and we ought not to attempt to copy the experience of others; yet there are certain things which must be attended to by every one who is seeking after a clean heart.

There must be a personal consecration of all to God; a covenant made with God that we will be wholly and forever His. This I made intellectually, without any change in my feelings, with a heart full of hardness and darkness, unbelief and sin and insensibility.

I covenanted to be the Lord's, and laid all upon the altar, a living sacrifice, to the best of my ability. And after I rose from my knees I was conscious of no change in my feelings. I was painfully conscious that there was no change. But yet I was sure that I did, with all the sincerity and honesty of purpose of

which I was capable, make an entire and eternal consecration of myself to God. I did not then consider the work as done by any means, but I engaged to abide in a state of entire devotion to God, a living perpetual sacrifice. And now came the effort to do this.

I knew also that I must believe that God did accept me, and did come to dwell in my heart. I was conscious I did not believe this and yet I desired to do so. I read with much prayer John's first epistle, and endeavoured to assure my heart of God's love to me as an individual. I was sensible that my heart was full of evil. I seemed to have no power to overcome pride, or to repel evil thoughts which I abhorred. But Christ was manifested to destroy the works of the devil, and it was clear that the sin in my heart was the work of the devil. I was enabled, therefore, to believe that God was working *in* me to will and to do, while I was working *out* my own salvation with fear and trembling.

I was convinced of unbelief, that it made the faithful God a liar. The Lord brought before me my besetting sins which had dominion over me, especially preaching myself instead of Christ, and indulging in self-complacent thoughts after preaching. I was enabled to make myself of no reputation, and to seek the honor which cometh from God only. Satan struggled hard to beat me back from the Rock of Ages; but thanks to God, I finally hit upon the method of living by the moment, and then I found rest.

I felt shut up to a momentary dependence upon the grace of Christ. I would not permit the adversary to trouble me about the past or future, for I each moment looked for the supply for that moment. I agreed that I would be a child of Abraham, and walk by naked faith in the word of God, and not by inward feelings and emotions; I would seek to be a Bible Christian. *Since that time the Lord has given me a steady victory over sins which before enslaved me.* I delight in the Lord and in His word. I delight in my work as a minister; my fellowship is with the Father and with His Son Jesus Christ. I am a babe in Christ; I know my progress has been small, compared with that made by many. My feelings vary; but when I have feelings I praise God and trust in His word; and when I am empty and my feelings are gone, I do the same. I have covenanted to walk by faith, and not by feelings.

The Lord, I think, is beginning to revive His work among my people. "Praise the Lord!" May the Lord fill you with all His fulness, and give you all the mind of Christ. Oh, be faithful! Walk before God and be perfect. Preach the Word.

Be instant in season and out of season. The Lord loves you.

He works with you. Rest your soul fully upon that promise,
"Lo, I am with you always, even unto the end of the world."

Your fellow-soldier,

WILLIAM HILL.

THE MINISTERIAL COMMISSION

(From an Address by Ebenezer Erskine at an Induction)

To the Minister.

In His adorable providence, God Who has the stars in His right hand, has seen fit to move you from another place and fix you here, in order to bear the Lamp for His Anointed upon a very public and conspicuous tower. In order to the right management of the Gospel-lamp there are a few advices I would offer, and what advice I offer you I take to myself, and I make no doubt but my reverend brethren will also listen to them.

1. Let us study to be well satisfied in our minds that we do carry the call and commission of God's Anointed, to bear the Gospel-lamp before Him, so as to be in a case to say to our people as Moses was ordered to say to Israel, "I AM hath sent me unto you;" or with the apostles, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God" (Ex. iii: 14; 2 Cor. v: 20). It inspires a minister's heart with courage and harnesses his spirit against the slavish fear of man and all that man can do, when he is confirmed that he stands in Christ's stead and speaks in His Name.

2. It is necessary, in bearing the Gospel-lamp, that we remember we are in the very sight and presence of our great and glorious Master, Jesus Christ, the "King of kings, and Lord of lords;" Whose eyes are as a flame of fire observing the motives, ends, and principles from which we act and will shortly call us to give up an account of our stewardship.

3. It is necessary that we remember for what end we carry the lamp of the everlasting gospel to our people, namely to shew unto them the way of salvation, by presenting both their lost condition by nature in the first Adam, and how they may be delivered by the Second Adam. In order to the salvation of poor souls, both law-light and gospel-light is necessary to be scattered among our hearers.

4. In holding up the Gospel-lamp let us be frequently trimming our own lamps before God's holy oracle, much in studying the Scriptures of truth; for these are they that testify of Christ, God's Anointed dear. We need to follow that advice given by Peter to all in common, ministers and Christians: "We have a more sure

word of prophecy unto which we do well that we take heed as unto a light that shineth in a dark place until the day (of grace) dawn (in the souls of our hearers) and the day-star arise in their hearts " (II Peter i: 19). The Word of God is like " a lamp to our feet and a light to our path " (Ps. cxix: 105).

5. In order to the successful management of the Gospel-lamp we need frequently by faith and fervent prayer to fetch new oil for our lamps from God's Anointed, who had the oil of gladness poured upon His head above His fellows. However we may preach and bring forth to our people the pure truths of the Gospel, yet without the oil of the Spirit come along therewith the lamp of the Gospel shines dim and will not make its entrance into their hearts.

6. In bearing the Gospel-lamp and preaching the everlasting Gospel, let us study to have our hearts fired with love to God's Anointed, zeal for His glory, and the good of souls. It is observable that when Christ is re-installing Peter into his ministerial office, He says three times, " Simon, son of Jonas, lovest thou Me? " And when Peter three several times had appealed to Him as the heart-searching God, " Lord, Thou that knowest all things, Thou knowest that I love Thee," He just requires this as a proof of his love to Him, that he would feed His lambs and sheep. The love of Christ and the love of souls is like a cord by which a minister is drawn to be faithful, active, diligent in his work: " For the love of Christ constraineth us " (II Cor. v: 14).

7. It is fit that we turn the light of the Gospel-lamp in the very face of those errors and corruptions whether in principle or practice, that begin to broach in the land or place we live in. Many pestilential and soul-ruining errors have come abroad from our seminaries of learning. Now, I know no better way to prevent their infection than by bringing them as quickly as possible to the light of the Word; for as birds and beasts of prey creep into their holes when the light of the sun spreads itself along the face of the earth, so all error and corruption in principle and practice vanishes before the light of the Word of God.

POSADH AN ANAMA RI CRIOSD

Leis an Urr Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 56)

IV. Tha'n daimh pòsaidh so eadar Criosd agus na creidmhuich a giulain ann gràdh làidir. Ann an daimh pòsaidh tha'n gràdh is motha, is treise, agus is dluithe a' measg chlànn nan daoine. Is e daimh e a tha air a dheanamh de ghràdh: cha'n e mhàin gu'm

bheil gràdh 'n a nì a tha leantuinn pòsaidh, ach tha e 'n a thrìan do-sheachainte dheth: ann am pòsadh feumaidh cridheachan a bhì air an glacadh cho math ri làmhnan, air neo cha'n eil iad ceart. Mar sin anns an daimh pòsaidh spioradail so, eadar Crìosd agus creidmheach, tha gràdh mòr agus dlùth aig gach aon da cheile; tha'n cridheachan, dà-rìreadh, air an snaimeadh r'a cheile, agus tha iad a dlùth-leantuinn ri aon a cheile; "Tha'n a naoimh," a deir aon, "air an gairm nan céile Chrìosd, do bhrìgh an gràdh mòr agus gu'n choimeas a tha eatorra." Agus 's e cainnt mhilis a leugh mì ann an aon de'n a seann ùghdaran air a phuinc so. "Tha Crìosd," a deir e, "ga ghairm Fein ar Fear-pòsda, a chùim a bhì cur an ceill meudachd a ghràidh dhuinn, nach searg as le ùine; agus tha E ga'r gairm-ne a chéile, cha'n i a bhean, a comharachadh a mach gu'm bu chòr ar gràdh Dhà a bhì ghnàth ùr, a bhì ghnàth beothail agus làidir." 'S e 'n fhìrinn a th'ann, cha'n eil gràdh ann cosmhuil ris a ghràdh eadar Crìosd agus a chéile; tha Crìosd a' gràdhachadh agus a pòsadh, agus tha'n t-anam a gràdhachadh agus air a phòsadh; agus air dhoibh le chéile bhì air am pòsadh, tha iad a' gràdhachadh gu bràth: agus mar sin tha'n daimh so an dà chuid air a shuidheachadh ann an gràdh, agus air a dheanamh iomlan ann an gràdh; tha i 'n dà chuid air a deanamh suas agus air a riaghladh le gràdh air gach laimh; tha Crìosd a suidheachadh a ghràidh air an anam, agus anns a ghràdh sin ga phòsadh Ris Fein, an sin tha E'g a gràdhachadh mar a chéile: gu tric ann an Leabhar nan Dàn, tha a chéile air a h-ainmeachadh mar a ghràdh; mar a tha Esan mar an ceudna air a ghairm a Fear-pòsda. Agus ciod a tha so a ciallachadh ach gu'm bheil an daimh uile a co-sheasamh gu sònraichte ann an gràdh, agus gu'm bheil iad nì's dluithe le cheile. Air do Chrìosd an t-anam a phòsadh Ris Fein, a nis tha gràdh, a ruith a mach Dhà ionnsuidh ann an sruthaibh làn; tha Crìosd a' gràdhachadh an anam as cionn a chreutairean uile, ann an seadhaibh àraidh as cionn nan ainglean fein, do bhrìgh gu'm bheil an t-anam a seasamh ann an daimh nì's dluithe Dhà na iadsan. Air an laimh eile, tha gràdh an anama air a tharruig a mach a dh'ionnsuidh Chrìosd, agus ann a bhì'g a ghràdhachadh, tha e air a phòsadh Ris; agus air dha bhì air a phòsadh Ris tha e'g a ghràdhachadh nì's motha; nis tha Crìosd a gabhail comhnuidh 'n a aignidhean is dluithe, tha rìgh-chathair a chridhe Aige, seadh, thig an t-anam, a lion cuid agus cuid, gu bhì tinn le gràdh Dhà, mar a tha e agaibh, "Cumaibh suas mi le còrnaibh, sgapaibh ùbhlán mu m' thimchioll, oir tha mì tinn le gràdh" (Dàn. ii: 5). Co dhà? Do Chrìosd, agus gu cinnteach, mar a tha aon de na seann diadhairean ga chur, "is e tinneas milis a th'ann, sgios bheannaichte, gràdh taitneach." Agus 's e th'anns a ghràdh so

eadar Criosd agus a cheile ach gradh fìor-ghlan, gradh oigh, gràdh a tha dol a mach a dh'ionnsuidh aon a cheile; tha gràdh aig Criosd do phearsa a chreidmhidh, agus tha gràdh aig a chreidmheach do Phearsa Chrìosd. Mar so labhraidh mì tuilleadh 'n a àite fein.

V. Tha'n daimh pòsaidh so eadar Criosd agus creidmhidh, a giulan ann fois agus tlachd gu sìorruidh. Ann an daimh pòsaidh tha tlachd mòr aig an dithis dà chéile, na co dhiubh bu chor e bhi mar sin, ann an latha 'm pòsaidh. Tha fios agaibh mar a tha Solamh a labhairt, "Dean gairdeachas maille ri mnaoi-phòsda t'oige. Biodh i mar an eilid ghràdhach, agus mar an earb thaitneach; sàsuicheadh a cìochan thù 's gach àm; le a gràdh bì a ghnàth air do lionadh" (Gnàth. v: 18, 19). Tha so uile a gabhail a stigh an t-aoibhneas, an fhois, an tlachd sin a tha'n daimh sin a giulain leis, agus a tha aig an dithis da aon a chéile; agus tha sinn a leughadh, mar a tha fios agaibh, mu aoibhneas an fhir nuadh phòsda mar an nì is àirde, agus is fìor-ghloine, a tha air fhaotainn a' measg chlann nan daoine: mar sin, anns a phòsadh spioradail sin eadar Criosd agus creidmhidh, tha fois choitchionn agus tlachd aca 'n a chéile: 's iad, mar gu'm b'eadh, fois, aoibhneas, agus sàsachadh aon a chéile; a comhfhurtachadh anamaibh aon a chéile. Air an laimh eile, tha Criosd a gabhail fois agus a deanamh gairdeachais anns a chreidmheach, mar a dheanadh neach ann am bean òige. Mar so tha chéile Dhà, mar eilid ghràdhach agus mar earb thaitneach, agus tha E gabhail còmhnuidh gu h-aoibhneach maille rithe; uaithe so tha i air a h-ainmeachadh a thlachd, agus sin mar aon a tha pòsda Ris: "Theirear riut, Bean mo rùin: agus ri t-fhearann Bean-phòsda: oir b'i rùn an Tighearna ort, agus bì t-fhearann air a cheangal ann am pòsadh. Oir mar a phòsas duine òg òigh, mar sin pòsaidh t-fhear-togail thusa" (Isa. lxii: 4, 5). 'S e suim so uile, Air bhi do Chrìosd a pòsadh a shluaigh Ris Fein, tha E gabhail tlachd annta, agus a deanamh gairdeachas thairis orra, agus sin leis an tlachd is àirde agus is fìor-ghloine a tha freagarach do'n daimh sin. 'S e'n fhirinn a th'ann gu'm bheil E labhairt mar gu'n do dhi-chuimhnich E tlachd a gabhail anns 'n a h-ainglean, na ann a' nì air bith eile de oibribh a làmh, ach annta-san 'n an aonar. A deir E ris an Athair, "Cha ruig mo mhaitheas ortsa. A thaobh nan naomh a tha air thalamh, agus nam flath: thà mo thlachd uile annta" (Salm xvi: 2, 3). Seadh, tha E 'g a ainmeachadh Fein mar air eigneachadh leo, mar a chéile; "Dh'éignich thù mo chridhe, a phiuthar, a chéile: dh'éignich thù mo chridhe le aon de d' shùilibh, le aon slabhruidh mu d'mhuineal" (Dàn iv: 9). Agus tha E labhairt mar aon air eigneachadh dà-rìreadh. "Cia àillidh, agus cia taitneach a thà

thù, a ghaoil, ann ad mhaisealachd ” (Dàn. vii: 6), agus thà E ’g a aideachadh fein mar aon air a ghlacadh leatha, “ Tionndaidh uam do shùilean, oir chlaoidh iad mì: tha t’fhalt mar threud ghabhar a nochdar o Ghilead ” (Dàn. vi: 5). Seadh, thà E cur an céill gur iad a shuaimhneas, “ Is i so mo shuaimhneas gu siorruidh: an so gabhaidh mi còmhnuidh, oir mhiannaich mì i ” (Salm cxxxii: 14). Thà e air a ràdh mu Shion, mar shamhladh air an eaglais, agus céile Chrìosd, agus fhois innte; agus dà-rìreadh is iad a shuaimhneas, tha anam aig suaimhneas annta; annta tha àrd-aoibhneas-san. Bh’uaithe so tha’m focal milis sin, “ Thà an Tighearna Dia ann a d’ mheadhon cumhachdach; nì e do thearnadh; nì e gàirdeachas os do cheann le luathghair; gabhaidh e fois ’n a ghràdh: nì e gàirdeachas os do cheann le seinn ” (Seph. iii: 17), mar gu’m biodh e air a ràdh, a làn shuaimhneas, agus a mach as a chomhfhurtachd, agus a tlachd bithidh annaibh. Air an laimh eile, tha’n creidmheach a gabhail fois agus a deanamh gàirdeachas ann an Crìosd, mar ann ’n a Cheann agus Fhear-pòsda. “ Fo a sgàile mhiannaich mì, agus shuidh mì sios, agus bha a thoradh milis do’m bhlas ” (Dàn ii: 3). Ghabh i fois agus suaimhneas, mar a thà neach gu milis ga chur, dhà anam Ann-san. Bha a h-anam aig fois agus air a lionadh le tlachd, mòr tlachd, bha aoibhneas mòr a sruthadh suas an taobh a stigh dhith, agus so uile ann an Crìosd a Fear-pòsda; ann ’n a Phearsa, agus ’n a làthaireachd, ann ’n a dhion, ann an toraidhean a ghràis agus a ghràidh; agus uime sin thà e leantuinn “ agus bha a thoradh milis do’m bhlas,” mar gu’n abradh i, O! ciod e’n t-aoibhneas, ciod e chomhfhurtachd, ciod e’n tlachd agus an sàsachadh anam leis an do chùm mì comhladur Ris, agus a bheathaich mì Air! Uime sin anns a phòsadh so thà tlachd agus sàsachadh eadar Crìosd agus creidmheach. Agus O! cia cho milis ’s a thà so! thà so a cur blas làidir de neamh air a phòsadh so, agus a cur an anama sios eadhon aig geata nam flaitheanas. Mar so nochd mì dhuibh ciod e’n daimh pòsaidh so a thà eadar Crìosd agus na creidmheach.

(R’a leantuinn)

NOTES AND COMMENTS

Arab-Israel War

The conflict between Israel and especially Egypt recalls to mind the history of Israel’s deliverance out of the land of Egypt as recorded in the Book of Exodus. Since Israel defeated Egypt some ten years ago, there has been rising enmity against her as a nation, from the Egyptians and the other Arab States which surround her. At the time of writing Israel forces have been

advancing against the main opposition, the forces of Egypt under President Nasser. It has been further reported that Israel now occupies the whole of the city of Jerusalem, the ancient part of which has been held by Jordanian troops for 19 years. One cannot read of these present day events without thinking of how full the Scriptures are of references to the Jews and Jerusalem. Israel are said to have captured Jericho, the city which fell before Joshua, the successor to Moses; and they have captured Bethlehem where Christ their Messiah was born and whom they still reject. It has been reported that a "cease-fire" has been agreed upon by all involved, including Israel; but we never heard of any Communist condemnation of Nasser's declared intention to destroy Israel. Russia's propaganda is constantly full of cries for "peace." But Nasser is not marked out by Russia as a man who had in view the destruction of a neighbouring nation and thus to be condemned before the fighting began at all. False charges were made against the United States and Britain, that they interposed and assisted Israel in the conflict. Be that as it may, it was a relief to know that the British nation was deeply sympathetic with Israel as surrounded by declared enemies. God will deal with nations who seek to oppress and afflict the Jews. May the God of their fathers arise and pour upon them the spirit of grace and of supplications, that they may soon look upon Him whom they have pierced and mourn over their sins against Him, the Messiah.

United Free Church and World Council

At the General Assembly of the United Free Church of Scotland in June, the question whether or not to withdraw their support from the World Council of Churches, was debated. This followed the presentation of a memorial from the Kirk-session of Torry U.F. Church, Aberdeenshire, requesting that the Assembly "should withdraw from membership of the British Council of Churches, and its association with the World Council of Churches, so that we may stand fast in the liberty wherewith Christ has made us free." Mr Ian Walker, elder, Torry Kirk-session, in speaking to the memorial said among other things, that there were evidently those in the Protestant Church willing to welcome the grossest superstitions of the Roman Church. It is refreshing to read the terms of this memorial and to see that there are those like Mr Walker, who have no illusions about the betrayal of the Protestant cause in our land by so-called Protestants. The memorial met opposition in the Assembly from some ministers who revealed in their speeches how "afraid" they were to be thought "narrow, isolationist, sectarian." Those who value

their souls and the Word of God in its purity, in Britain, truly need in the terms of the aforesaid memorial "to stand fast in the liberty wherewith Christ has made us free." The Assembly deferred a decision until next year.

Confession of 1967

Further to our article on *Revisionism in the Church*, the United Presbyterian Church in the U.S.A. adopted without alteration this controversial document which now becomes the real constitutional Confession of this Church. The Westminster Confession is now put into the background and a thoroughly unsound and unscriptural Confession takes its place. It is sad to read that there was an estimated four-to-one approval for the new Confession and that very little protest was raised against it. It is very evident that there is little, if any, spiritual life left in this denomination.—D.M.

CHURCH NOTES

Communions

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

Mission Communions.

Zenka: last Sabbath of February and August. Ingwenya: last Sabbath of March and September. Mbuma: last Sabbath of April and October. Donsa Dam: last Sabbath of May. Somakantana: last Sabbath of July.

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