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Come and Welcome to Jesus Christ

“All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.” John 6, verse 37.

What it is to come to Christ:— the coming intended in the text is to be understood of the coming of the mind to Him, even the moving of the heart towards Him, from a sound sense of the absolute want that a man hath of Him for his justification and salvation. Indeed, without this sense of a lost condition without Him, there will be no moving of the mind towards Him.

That the true coming is from a sense of an absolute need of Jesus Christ to save, etc., is evident by the outcry that is made by them to come, even as they are coming to Him, “Lord, save me.”

Oh! the heart-attracting glory that is in Jesus Christ, when He is discovered, to draw those to Him that are given to Him of the Father; therefore those that came of old, rendered this as the cause of their coming to Him: “And we beheld His glory, the glory as of the only begotten of the Father” John 1, verse 14.

Coming to Christ is not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father.

It is a good sign He intends to give thee, if He hath drawn out thy heart to ask. “Lord, Thou hast heard the desire of the humble; Thou wilt prepare their heart; Thou wilt cause Thine ear to hear.” Psalm 10, verse 17.

He that is come to Christ hath found God in Him, reconciling the world unto Himself, not imputing their trespasses to them. And God is not so to be found in heaven and earth beside. (2 Corinthians, 5 verses 19 and 20).

Now, I say, His Word is truth, and He is full of truth to fulfil His truth, even to a thousand generations. Coming sinner, He will not deceive thee; come boldly to Jesus Christ.

He is open and free-hearted to do thee good, as is seen by the joy and rejoicing that He manifesteth at the coming home of poor prodigals. He receives the lost sheep rejoicing; He rejoices when the lost piece of silver

is found; yes. when the prodigal came home, what joy and mirth were in the father's house. (Luke 15).

But I am a great sinner, sayest thou.
 "I will in no wise cast out", says Christ.
 But I am an old sinner, sayest thou.
 "I will in no wise cast out", says Christ.
 But I am a hard-hearted sinner, sayest thou.
 "I will in no wise cast out", says Christ.
 But I am a backsliding sinner, sayest thou.
 "I will in no wise cast out", says Christ.
 But I have served Satan all my days, sayest thou.
 "I will in no wise cast out", says Christ.
 But I have sinned against light, sayest thou.
 "I will in no wise cast out", says Christ.
 But I have sinned against mercy, sayest thou.
 "I will in no wise cast out", says Christ.
 But I have no good thing to bring with me, sayest thou.
 "I will in no wise cast out", says Christ.

(Extracts from "Come and Welcome to Jesus Christ" by John Bunyan).

"To Know the Love of Christ"

Ephesians 3 v 19. — "And to know the love of Christ, which passeth knowledge".

This is a peculiar kind of expression. The meaning is, that we may know that experimentally, which we cannot know comprehensively; — that we may know that in its power and effects, which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depths of the ocean from whence it doth proceed. And if we would have our hearts, in this ordinance, and at other times, affected with the love of Christ, which is the thing we are to aim at (to know his love, and to experience the power of it), it is of great advantage to us to consider that it is such a love as passes knowledge; that our faith concerning it must issue in admiration, not comprehension.

I shall name two or three things that may give a little sense of this love as it passes knowledge.

1. The love of Christ is the fountain and spring of all the glory that is in heaven, or shall be there unto all eternity. God's eternal glory is eternally the same, "From everlasting to everlasting thou art God;" but all the created glory that is in heaven, or that ever shall be there, springs out of the love of Christ. It is true, the angels were not redeemed by him, but they

were confirmed by him. They were not recovered out of a lost estate by him; but they were continued in their first estate by him. Hence it is that God gathered all things in heaven and earth unto a head in him, Ephesians 1 v 10. And there is a great deal to the same purpose in that expression of the apostle, when he had mentioned "principalities and powers," Colossians 1 v 17, "By him all things consist;" they have their consistence in him. All would dissolve and fail to nothing, if they had not their consistence in Jesus Christ. Certainly this is a love that passes knowledge, that is the fountain and spring of all the glory that is in heaven. If God help us by faith to look within the vail, and to take a view of all those glories wherewith the holy God is encompassed, we shall see that this love is the fountain and spring of them. The interposition of Christ saved the creation, and brought in that everlasting glory that shall dwell in heaven. God knows this love, — God understands the way of it; but as to us, it passes knowledge.

2. This love of Christ passes the comprehension and knowledge of angels; and therefore Peter tells us, (1 Peter 1 v 12) speaking of the sufferings of Christ, and the glory that followed, "Which things," says he, "the angels desire to bow down and look into." The angels in heaven live in an admiration of the love of Christ unto sinners that is, that love he expressed in suffering, and in the glory that did ensue, And, oh! what thoughts ought we to have of this love, who have all the benefits of it? The angels had no benefit by the suffering of Christ; but their benefit and advantage ensued on the assumption of the human nature to bring the creation into a consistence, and in his interposition between God and all his creatures. They admire and adore it. What ought such poor creatures as we are to do? It may well be said to pass our knowledge, for it passes the knowledge of all the angels in heaven.

3. It passes knowledge, in that the effects of it in Christ himself pass all our knowledge and comprehension.

To give but two instances:— (1) His condescension to assume our human nature passes all our comprehension. No man can fully understand the mystery of the assumption of our nature into the personal subsistence of the Son of God. Some dispute whether we shall understand the mystery of the incarnation in heaven; here we believe it. It is love which passes knowledge, that the eternal of God should take our nature into personal union with himself: it is that we may admire, and ought to admire; and God help us, we are such poor earthly creatures, that we cannot admire it as we ought, though it be much in our nature to admire what we cannot comprehend.

(2) We cannot fully understand his passion and sufferings. God alone knows what is in the curse of the law; we do not know it. God alone knows what is the true desert of sin; it cannot be fully understood by any but himself. They who undergo it must suffer to eternity; there is no end, — they never see, never know, what sin deserved. How do we know, then, what Christ suffered, when the punishment due to our sin, when all our iniquities met upon him, with the curse of the law? God only knows what is in these

things. The fruits and effects of this love in himself, in his incarnation and passion, are past our knowledge; therefore the love itself surpasses our knowledge.

4. Give me leave to say, the very fruits of it in ourselves do pass knowledge. No man that lives knows what there is in these three general heads of the fruits of Christ's love, — in justification and pardon of sin, — in the renovation and sanctification of our natures, and in the inhabitation and consolations of the Holy Spirit. No man living can find out these things to perfection. None of us fully understands and comprehends what it is to be justified in the sight of God, to have sin pardoned, to have our natures renewed and transformed into the likeness of God, and to have the Holy Ghost dwell in us. The love of Christ, therefore, passes all knowledge; for the very fruits of it in ourselves are beyond what we can comprehend, — there is a greatness in them we cannot reach unto. Why, then, my brethren, let us labour to have our hearts affected with this love. If God would be pleased to give unto every one of us some sense and impression of the greatness of this love of Christ, glance it into our hearts, beam it upon us in this ordinance, — we should have cause to bless him all the days of our lives. The faith and light of it issue in admiration; the light of glory will bring us to comprehension. Let us have such a sense as may cause us to admire what we cannot now comprehend.

(1) I could speak something, but I will not now, to the actings of faith in admiration; it being the proper nature of faith to issue itself in the admiration of that which is infinite. If we can get our souls up to a holy admiration of this love, we have some gracious sense of it upon our hearts, if we can go no farther.

(2) Let us learn to run all the mercies we are partakers of, whatsoever it be we value, to the proper spring: "Who loved me, and gave himself for me." If we have any relief, or supply, or refreshment of soul, in a sense of pardon of sin, in spiritual light or consolation, pray let us exercise ourselves to run up all these things to the fountain: — it is all from the love of Christ, that unspeakable love which passes knowledge.

(3) In this let us be ashamed, (that) seeing the love of Christ to us is such as passes our knowledge, our love to him is so weak, that sometimes we know not whether we have any or not. For this let us be greatly humbled. This is not the way to answer that love which passes knowledge, to know not whether we love Christ again or not. Let us be ashamed for our want of love.

And lastly, let us abound in praise and thanksgiving for his love, and all the fruits of it.

For my part, I do not know whether that vision in Revelation 5 v 9 does express the rejoicing of the church above, or the duty of the church below; but both, I am sure, are of so near affinity, that apply it to which you will, you do not miss it. And what do they there? Why it is said, "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every

kindred and tongue, and people, and nation; and hast made us unto our God kings and priests," etc. And it is said again, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" and again he repeats it in verse 13. I say, I know not whether this be a representation of the rejoicing of the church above, or a representation of the duty of the church below; but I can conclude from it, that the enjoyment of the one and the duty of the other consist greatly in continual giving praise and thanks to Christ for his unspeakable love in our redemption.

A sacramental discourse by John Owen D.D.

Studies in the Life of the Apostle Paul

By Rev. A. M. Cattanach, M.A.

Second Series

IX Separated for Missionary Service.

In the course of our first series of eight studies, we devoted some time and thought to that part of the Apostle's life which stretched from the time of his conversion on the Damascus road, to that of the momentous meeting for prayer in the city of Antioch, at which it was made abundantly clear to the five brethren engaged therein, that the Lord meant them to extend the work of preaching the good news of the Kingdom beyond the borders of Syria and Judaea. The second series of studies, which begins with this issue of the Magazine, will cover the period of Paul's life in which he served his Lord and Master in a series of missionary journeys, which took him round much of the ancient world bordering on the shores of the Mediterranean, and brought him into contact with countless numbers of Jews and Gentiles, scattered throughout the Roman Empire. The Lord willing, we shall devote some time and thought, in the same manner as in our first series, to a few of the salient points of these famous journeys for the Lord's sake, as the Apostle himself in a poignant passage in one of his epistles, so forcibly reminds us, 'in journeyings oft', and seek to learn from them some spiritual lessons, which, by the blessing of the Holy Ghost, might be of some lasting profit for our souls. We seek His guidance once more, as we turn to the contemplation of this interesting period in the Apostle's life history. The life of this great servant of Christ can be conveniently divided, for our present purpose, into three periods, so that, in our studies, if time permit, according to the will of the Lord, a final series could deal with the period of his life from his ascent in

Jerusalem until he gained the crown of righteousness, when he had finished his earthly course.

At present, however, let us devote our attention to the beginning of the second period in his life outlined above: the period of

The three Missionary Journeys of the Apostle Paul.

Our present study deals with events which led up to his setting out on the first of these three journeys, a momentous hour, not only for Paul himself, but also for the whole world. As the five brethren met in Antioch, ministering unto the Lord and fasting, we read, "the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" (Acts xiii 2) Here was an answer to their prayers; nay, rather, here was a Divine Command, which they must needs obey. The Spirit sealed this word upon their spirits in such a way that there was no hesitation, on their part, to mistrust the revelation, or delay the carrying out of the command. The Lord's people, and especially His servants, still need to take heed to such instruction as is here imparted to them. A failure to observe this rule, from whatever cause, will bring its own fruit.

The command was quickly carried out, as we see in verse 3 -- "And when they had fasted, and prayed, and laid their hands upon them, they sent them away." Note again the emphasis which is obviously put upon 'fasting and prayer', this time, in connection with setting apart for the Lord's work. His own chosen servants, Saul and Barnabas. With the laying on of hands, a seal was put upon their separation unto the Lord's work, a sign of power or authority bestowed, in virtue of their calling or office, from thenceforth, as the representatives of the church at Antioch. In such a procedure as this, we find the basis of ordination, in the church, to office and to ministry, which is in current use among ourselves.

Some time before, Saul had received his own personal call to serve the Lord as a chosen vessel and to bear His name unto the Gentiles. This precious transaction, as between himself and the Lord, was now publicly acknowledged by the church, as the same gracious Lord made known to them His mind and will with regard to Saul. The latter revelation confirmed the former. It is not so still, where candidates for the ministry, professing to have received a call from God to devote themselves wholly to His service, require to have that personal transaction, as between themselves and God, confirmed in public, by those qualified to judge, as they meet together as a recognised court of God's church on earth?

As we meditate upon the circumstances of that day, how inscrutable are God's ways, His thoughts past finding out! Five brethren met together three Gentiles and two Jews. The middle wall of partition truly broken down! Who shall be esteemed most fit to carry the message of redemption to the Gentile world? Carnal wisdom might have judged, irrespective of other merits, that Gentile would be best fitted to bear the Word to Gentile, but Divine wisdom ordained it otherwise. Of the five, the two chosen vessels are Barnabas and Saul, both Jews, of the stock of Abraham. The work to which they had

been called, pre-eminently was to bear the Gospel to all nations, yet, nevertheless, one finds them, and especially him, who was to earn for himself the title, Apostle of the Gentiles, invariably beginning with the Jew – ‘to the Jew first’. How precious indeed are God’s thoughts, His ways past finding out! “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isaiah Iv. 8,9.

Thus were Barnabas and Saul sent away from Antioch, with the blessing of the brethren there and followed by their prayers. No time was lost – the harvest fields were white, and so we read in verse 4 “So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed unto Cyprus.” Seleucia was the port of Antioch, some fifteen miles from the city. Who can tell with what thought these two dedicated men set off along the dusty road to the sea port, near the mouth of the river Orontes, on which Antioch stood? How many other noble servants of the same gracious Master have set out on similar missions down through the centuries since then! How good, for them and for us, to know that the One who went out with Barnabas and Saul that day so long ago, is the same yesterday, today, and forever, and therefore able to go forth still with those in like circumstances! “Lo, I am with you always, even unto the end of the world.” Matthew xxviii 20.

Having thus briefly outlined the circumstances contained in these few verses of Scripture, let us now gather up a few fragments for the basket. If we look a little closer at the verses, we may think of the four things which are mentioned as having occurred to Barnabas and Saul at that particular time. They were

- a) Separated unto the Lord.
- b) Sent away by the brethren of Antioch
- c) Sent forth by the Holy Ghost
and finally, they themselves
- d) Sailed away to Cyprus.

There is observable, we believe, in this sequence of events, a Divine order, useful for the Church, in every age, to remember. A connection would appear to exist, for instance, between (a) and (c), and (b) and (d), indeed a correlation. Let us take them in turn. Our few remarks will revolve round the four Greek verbs, in terms of which the above events are described for us by the Holy Ghost.

First then, separated unto the Lord

The word used here signifies literally, ‘mark off by boundaries’ and is, in fact, the word from which our own English word, horizon, directly comes. The two were thus commanded to be separated unto the Lord in a distinct and special manner—from henceforth their attitudes and outlooks, their very manner of living, were to be marked off by specific boundaries – they were

to be servants of the Holy Ghost, led and guided by Him, as the promised Comforter and Instructor for the church on earth, but not with earth-bound horizons. Rather were they to have heavenly horizons – the infinite love and grace of God, in the everlasting Gospel, to poor perishing sinners. Their vision was to be Godward. The horizon, for them, was to be found stretching out beyond the reach of time and sense, even unto the heavenlies. They were separated unto God, for a specific work – to carry the glad tidings of great joy to all nations. In this, again, their innate Jewish horizons were to be enlarged, so as to take in the wonder of the mystery of Christ and His unsearchable riches.

True servants of Christ today need such a separation unto God for the fulfilling of the calling wherewith they have been called. They need the same horizons – unto the uttermost, in respect, both of the value of the sacrificial death of the Divine Redeemer, and of the greatest needs and deepest poverty of lost and ruined sinners. “Wherefore He is able also to save them to the uttermost that came unto God by Him, seeing he ever liveth to make intercession for them.” Hebrews vii 25.

Not only so, but all believers also have need of such new horizons – a setting of their affections upon the things that are above, a living, not unto themselves but unto Him that suffered and rose again, because He loved them unto the uttermost. Oh to have our horizons clearly defined – the horizon signifies the sky line; or the line where earth and sky (or heaven) meet, in our vision. How clear are our spiritual horizons? In the purpose of God for the redeemed, glory in the horizon: nothing short of this. “Whom He did foreknow, He also did predestinate (or, as it might be transliterated from the Greek, ‘pre-horizoned’) to be conformed to the image of His Son.....them He also glorified” Romans viii 29,30. Oh how precious are His thoughts! to bring many sons to conformity to Jesus’ image and ultimately to glory, where He is. How sad that so many have no higher vision, no loftier horizon, than that which belongs to the creature. Let us be stirred up to pray for new horizons.

The second thing to which we would refer is that, having thus been ‘horizoned off’ for God and His special service, the church at Antioch then “sent them away” (verse 3)

The word in Greek is used in more than one sense; the sense differs with the context. Sometimes it means ‘to set free’ i.e. from bondage: ‘to forgive’, or to ‘acquit’ (in a legal sense, ‘let go’ from court a free man). Its basic meaning, however, is to ‘loose’ or ‘untie’. This is what the brethren here did – they ‘loosed them’, they ‘untied them’ from every other commitment and every other call. Thus did they let them go on their way, putting no obstacles in their path, wishing them God-speed and the Divine Presence and blessing upon their labours. What a precious send off for Saul and Barnabas! One further use of this verb, though not common, is found in secular literature of the period, namely, ‘to untie a ship from its moorings’. As the ropes which bind her to the pier are released, one by one, so does the ship

gently glide away and make for the open sea. Is it too much to think of the brethren there at Antioch gently untying the bonds, which bound Saul and Barnabas to themselves and to the church, and letting them depart for the work to which they had been Divinely called?

Thus it must be, in some measure, with all who are called to serve the Lord in public service — loosed from other ties and given the blessing of the Church in doing so.

We come now, **Thirdly**, to notice that they were sent forth by the Holy Ghost'. There is nothing unusual to observe about the Greek verb used here, it being the one in common use for 'sending' out of or forth'. Perhaps what is significant, however, is the tense of the participle. In the English version, the participle is used in the present tense, 'So they, being sent forth by the Holy Ghost', whereas in Greek the aorist or past definite tense is used. While our translation gives the most natural rendering of the sense, it is yet good to realize that in the use of the aorist participle in Greek, we are reminded that this 'sending forth' was a special act — a transaction performed, at that particular time, once and for all. We shall find these men sent forth over and over again, to this place or to that; by the same gracious Spirit, but this was a special work, coinciding with the special separation and the special calling, of which we read in verse 2. It was then, when the call came to them from on high, and was itself confirmed by the Church at Antioch, that Saul and Barnabas, under the compelling power of the Divine Spirit, were, once and for all, thrust forth into the harvest fields of the world as labourers for the Lord.

May God's own sent messengers have this mark today — Jesus himself was One who had been sent by the Father; in the upper room, after His glorious Resurrection, He had addressed the disciples thus, 'Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed upon them, and saith unto them, Receive ye the Holy Ghost' John xx 21-3. These words were now fulfilled in the case of Saul and Barnabas and are being fulfilled, in every age, in the case of all His truly 'sent' messengers.

The last point, which we raised concerning them, was that, all these things having been done unto them (they being the recipients in each case), they then did go down to Seleucia and from that port they 'sailed to Cyprus'.

Again there is nothing to note in regard to the verb used, except in so far as it gives us a sight of these two dedicated servants of the Master 'sailing away' (from the shores of Syria) out into the open sea, making for new fields of labour. In view of the fact that, to the ancients, the sea was an element in nature which was to be feared rather than enjoyed, one cannot but admire the spirit of the Apostle as he set out, in company with Barnabas, on his first missionary journey, not by land, but by sea. In later years, he was to write words, which show that ancient navigation was a dangerous adventure 'thrice was I shipwrecked, a night and a day I have been in the deep.....in perils of waters.....in perils in the sea.....2 Corinthians xi 25,26. Through

it all, however, he left himself in the safe keeping of the Covenant God of Israel, whose way is in the sea and His path in the great waters. What an encouraging example for us to follow!

We shall close our present meditation with a further word on the Divine order to be observed in the above sequence of events. There was a definite chronological order:

First called of God, then released by the church; further thrust forth by the Holy Ghost and finally setting sail for Cyprus.

Yet beneath this obvious chronological order there also seems to be, by means of permutation, a logical order in addition. If we combine (a) and (c) as mentioned before, we have this sequence of thought, with all its inherent suggestions – the Holy Ghost said, separate me.....’, ‘and they, being sent forth by the Holy Ghost.....’ The work of the Divine Spirit is clearly defined for us here. Is it not so yet – called first, then sent forth? Now think of points (b) and (d): they (i.e. the brethren) sent them away’, and so ‘they sailed to Cyprus’. Here the human element becomes apparent – The part to be played by the Church and her servants. Yet no work such as was transacted that day in Antioch is complete without the combination of both elements, the human and the Divine, for God still works through the instrumentality of men. This we find fulfilled by means of combining points (b) and (c) – ‘they sent them away’....‘they, being sent forth by the Holy Ghost’. Saul and Barnabas were loosed from other responsibilities by the church, but more than that, they were sent forth by the Divine Spirit, to fulfil the work to which they had been divinely called, and of which the church itself had been divinely assured. Both of these elements are required in the case of every true servant of Christ. Alas, sometimes the church will send out men, whom the Holy Spirit has never sent forth, and this is indeed a tragedy. May we be exercised over this night and day!

In addition to the chronological and logical order in the sequence of events before us in these verses, we may, perhaps, observe a further one, to which, for want of a better term, we might apply the name metaphorical. By combining points (b) and (d) we take up the metaphor underlying the word, by means of which the brethren let slip the ropes which tied the ship to the shore – they let them go away to their appointed task, and then, in actual fact, these two did sail away from the shores of Syria to their appointed task in Cyprus. The abstract and the concrete become fused in one. Then, finally, without, we trust, allowing ourselves to be carried away into the realm of the fanciful, we seem to hear the voice that spoke, ‘Horizon off for me Barnabas and Saul, once more become an accomplished fact, not only in the spiritual realm, but also in the actual sequence of events, as they set sail from Seleucia, outward bound for Cyprus, heading out to the open sea and to the horizon.....

Thus began that wonderful series of missionary tours, by means of which the Gospel of the grace of God was to be carried from land to land, and shore to shore, and so we leave them for the present. May we ourselves be as

surely led and guided, on life's journey, as they were, on their journey, and may we hearken to the call of God in the everlasting Gospel, by the mouth of the Divine Redeemer, "Strive to enter in at the strait gate....."

Letter

by the late Rev. Hugh Martin, D.D.

Lasswade, 20th April, 1875.

My Dear Friend, — Please do not be alarmed at my replying so quickly to your last welcome letter, nor think that I expect similar promptitude. The fact is, that my correspondence is so voluminous, that, if I did not reply almost immediately, I would get quite blocked.

I returned from Glasgow communion a good deal fatigued, not having had scarcely any repose since I saw you, and my doctor tells me I must rest from preaching for a time, after the last few months' work. But, as I cannot be absolutely idle, I begin a work to-day which I have been contemplating for some time, that of preparing for the press a volume, consisting of a series of discourses preached more than twenty years ago. The title of it is, "The Shadow of Calvary." How solemn these words! Although thinking of them before, this is the first time I have written them, and how weighty I feel them to be! There will be sixteen discourses, five treating of our Lord in Gethsemane, three on His arrest, and eight on His trial. They will be very far from what I would wish; and, though I intend revising them carefully, they are but a feeble contribution towards the elucidation of this wonderful theme. Still, I desire to offer this little tribute of service to our adorable Lord, and may He bless the truths set forth in the book (if it come into existence), and accept my humble attempt to speak of His blessed name.

I am not to make this a long letter, but I must notice your question, "How can I expect to receive and enjoy that 'healing of conscience,' of which you wrote in your former letter, while my heart, helped by Satan, keeps whispering to me, your love of sin is unchanged?" Well, you ought to know what I would answer to that. I would answer, "You must, you can receive and enjoy that healing, though conscious of sin and Satan raging." Let me point you to Romans 7th. Study the two "I's" there. "In me, that is, in my flesh, dwelleth no good thing," and "hatred of sin," which is certainly a "good thing." Again, "It is no more I that do it, but sin that dwelleth in me." It is no more I that loves sin, it is the sin that dwelleth in me; and that bears no hatred to itself. Paul took his stand between these two "I's" — I, my sin-inhabited flesh, and I, my willingly spiritual mind, and he made a clean and certain cut between them. "The captive exile hasteth that he may be loosed." Now, therefore, do not allow yourself to

be fettered in this snare of unbelief, that, because you are not what you would fain be, you have no right to Christ and His benefits. I think you work too much trying to unravel these snares, instead of taking the sword of the Spirit, which is the Word of God, and bringing it to deal with them. It has cut, and can cut many a harder knot than that you mention. The Lord give you understanding.

Yours etc.

Hugh Martin.

The Cambuslang Revival (1742)

(The following account was written by the original editor of Dugald Buchanan's Diary. In the extract from Buchanan's Diary in the January issue of our Magazine, reference is made to the revival at Cambuslang and how Buchanan himself heard George Whitefield preach there at that time).

Cambuslang is a parish about four miles south-east of Glasgow, and, at the time of this revival, was under the pastoral care of the Rev. Mr. M'Culloch, a man of decided piety, and anxiously desirous of the spiritual welfare of his people. In his ordinary course of sermons for nearly a year before the work began, he had been preaching on those subjects which tend most directly to explain the nature, and prove the necessity of regeneration; and for some months before the remarkable events now about to be mentioned, a more than ordinary concern about religion appeared among his flock; as an evidence of which, a petition was given in to him, subscribed by about ninety heads of families, desiring a weekly lecture; which was readily granted. This was in the beginning of February, 1742. On the 15th of that month, the different prayer meetings in the parish assembled at his house, and next day they again met for solemn prayer relative to the interests of the gospel. Although this second meeting was of a more private description, others getting notice of it, desired to join, and were admitted: and on the day following, they met a third time for the same purpose. At this period, though several persons had come to the minister under deep concern about their salvation, there had been no great number; but on Thursday the 18th, after sermon, about fifty came to him under alarming apprehensions about the state of their souls; and such was their anxiety, that he had to pass the night in conversing with them.

After this, the desire of the people for religious instruction was so great, that Mr. M'Culloch found himself obliged to provide them a sermon almost daily; and after sermon, he had generally to spend some time with them in exhortation and prayer: and the blessing of God on these ordinances was so

great, that by the beginning of May, the number of persons awakened to a deep concern about salvation, exceeded three hundred.

About this time (June 1742), Mr. Whitefield revisited Scotland, and in consequence of earnest invitations, he came to the west country, and to Cambuslang amongst other places, where, with his customary zeal, he preached three times on the very day of his arrival, to a vast body of people, although he had preached the same morning at Glasgow. The last of these exercises began at nine in the evening, and continued till eleven; and such was the relish for the word of life, that Mr. M'Culloch preached after him till past one in the morning, and even then the people could hardly be persuaded to depart. All night in the fields the voice of prayer and praise was to be heard.

The Sacrament of the Supper was dispensed on the 11th of July, and the solemnity was so remarkably blessed, that it was speedily repeated. The following extract of a letter written by Mr. M'Culloch, giving an account of the proceedings at this period, will be read with interest:—

"The dispensation of the sacrament was such a sweet and agreeable time to many, that a motion was made by Mr. Webster, and, immediately seconded by Mr. Whitefield, that we should have another such occasion very soon. The motion was very agreeable to me, but I thought it needful to deliberate before coming to a resolution. The thing proposed was extraordinary, but so had the work been for several months. Care was therefore taken to acquaint the several meetings for prayer, who relished the motion well, and prayed for direction to those concerned to determine this matter. The session met next Lord's day, and taking into consideration the Divine command to celebrate the ordinance often, joined with the extraordinary work that had been here for some time past; and understanding that many who had met with such benefit to their souls at the last solemnity, had expressed an earnest desire of seeing another in this place shortly; and hearing that there were many who intended to have joined at the last occasion, but were kept back through inward discouragements, or outward obstructions, and were wishing soon to see another opportunity of that kind here, to which they might have access; it was therefore resolved, God willing, that the sacrament of the Lord's Supper should be again dispensed in this parish on the third Sabbath of August: and there was first one day, and then another, appointed for a general meeting of the several societies for prayer in the parish, at the manse; but as the manse could not conveniently hold them, they went to the church, and when light failed them there, a good many, of their own free motion, returned to the manse, and continued at prayer and praise till about one o'clock next morning. One design of these meetings was, to ask that the Lord would continue and increase the blessed work of conviction and conversion, and eminently countenance the dispensing of the holy sacrament of the supper a second time in this place, and thereby make the glory of this latter solemnity to exceed that of the former.

“This second sacrament did, indeed, much excel the former, not only in the number of ministers, people, and communicants, but, which is the main thing, in a much greater measure of the power and special presence of God, in the observation and experience of multitudes who were attending.

“The ministers who assisted at this solemnity were Mr. Whitefield, Mr. Webster from Edinburgh, Mr. M’Laurin and Mr. Gillies from Glasgow, Mr. Robe from Kilsyth, Mr. Currie from Kinglassie, Mr. M’Knight from Irvine, Mr. Bonar from Torphichen, Mr. Hamilton from Douglas, Mr. Henderson from Blantyre, Mr. Maxwell from Rutherglen, and Mr. Adam from Cathcart. All of them appeared to be very much assisted in their work. Four of them preached on the fast-day; four on Saturday; on Sabbath I cannot tell how many; and five on Monday on which last day it was computed that about twenty-four ministers and preachers were present. Old Mr. Bonar, though so frail that he took three days to ride eighteen miles from Torphichen to Cambuslang, was so set upon coming here, that he could by no means stay away; and when he was helped up to the tent, preached three times with great life; and returned with much satisfaction and joy. Mr. Whitefield’s sermons on Saturday and Sabbath were attended with much power, particularly on Sabbath night about ten, and that on Monday, several crying out; and a very great, but devout weeping and mourning, was observable through the auditory. On Sabbath evening, while he was serving some tables, he appeared to be so filled with the love of God, as to be in a kind of ecstasy or transport, and communicated with much of that blessed frame.

“The number of people that were there on Saturday and Monday, was very considerable; but the number present at the threetents, on the Lord’s day, was so great, that, so far as I can hear, none ever saw the like since the Revolution in Scotland: nor even any where else, at any sacrament occasion: some have called them fifty thousand – some forty thousand. The lowest estimate I hear of, with which Mr. Whitefield agrees, who has been much used to great multitudes, makes them to have been upwards of thirty thousand.

“The number of communicants appears to have been about three thousand. The tables were doubled, and the double table was reckoned to contain one hundred and fourteen, one hundred and sixteen, or one hundred and twenty communicants. The number of tables I reckoned had been about twenty-four; but I have been since informed, that a man who sat near the tables, and kept a pen in his hand, and carefully marked each service, said that there were twenty-five double tables, the last wanting only five or six sitters to fill it up. And this account seems the most probable, as agreeing nearly with the number of tokens distributed, which was about three thousand. And some worthy of credit, and that had proper opportunities to know, gave it as their opinion, that there was such a blessed frame upon the people, that if there had been access to tokens, there would have been a thousand more communicants.

"This vast concourse of people, you may easily imagine, came not only from the city of Glasgow and other places near by, but from many places at a considerable distance. It was reckoned there were two hundred communicants from Edinburgh, two hundred from Kilmarnock, one hundred from Irvine, and one hundred from Stewarton. It was observed that there were some from England and Ireland at this occasion; a considerable number of Quakers were hearers, and some that had formerly been Seceders were communicants.

"There was a great deal of outward decency and regularity about the tables. Public worship began on the Lord's day just at half-past eight in the morning. My action sermon, I think, was reasonably short. The third or fourth table was a-serving at twelve o'clock, and the last table about sunset. When that was done, the work was closed with a few words of exhortation, prayer and praise, the precentor having so much day-light as to let him read four lines of a psalm. The passes to and from the tables were, with great care, kept clear for the communicants. The tables filled so quickly, that often there was no more time between one table and another, than to sing four lines of a psalm. The tables were all served in the open air, beside the tent below the brae; the day was temperate: no rain nor wind in the least to disturb. Several persons of considerable rank and distinction, who were elders, most cheerfully assisted our elders in serving tables: such as the honourable Charles Erskine, Bruce of Kennet, Gillon of Wallhouse, and others.

"But what was most remarkable, was the spiritual glory of this solemnity; I mean the gracious and sensible presence of God. Not a few were awakened to a sense of sin, and their lost and perishing condition without a Saviour. Others had their bands loosed, and were brought into the glorious liberty of the sons of God. Many of God's dear children have declared, that it was a happy time to their souls, wherein they were abundantly satisfied with the goodness of God in His ordinance, and filled with joy and peace in believing. I have seen a letter from Edinburgh, the writer of which says, that having talked with many Christians from that city, who had been here at this sacrament, they all owned that God had dealt bountifully with their souls. Some declared that they would not for the world have been absent from this solemnity. Others cried out, 'Now let thy servant depart in peace from this place, since our eyes have seen thy salvation here.' Others wishing if it were the will of God, to die where they were attending God in his ordinances, without returning to the world of their friends, that they might be with Christ in heaven, as that which is incomparably best of all."

Such is the substance of Mr. M'Culloch's account of this remarkable period; and as Mr. Whitefield was frequently at Cambuslang about this time, the following observations, given nearly in his words, will be interesting:—"Persons from all parts flocked to see, and many from many parts went home convinced and converted unto God. A brae, or hill, near the manse at Cambuslang, seemed to be formed by Providence, for containing a large

congregation. People sat unwearied till two in the morning to hear sermons, disregarding the weather. You could scarce walk a yard but you must tread upon some, either rejoicing in God for mercies received, or crying out for more. Thousands and thousands have I seen, before it was possible to catch it by sympathy, melted down under the word and power of God. At the celebration of the holy communion, their joy was so great, that, at the desire of many, both ministers and people, in imitation of Hezekiah's passover, they had, a month or two afterwards, a second, which was a general rendezvous for the people of God. The communion table was in the field; three tents at proper distances, all surrounded by a multitude of hearers; about twenty ministers (among whom was good old Mr. Bonar) attending to preach and assist, all enlivening and enlivened by one another".

Amongst the multitudes that flocked to Cambuslang, at this interesting period, there were persons who went with a design to find matter of diversion, and while the bands of such mockers were, no doubt, generally made stronger, others were made happy monuments of divine grace. The case of two young men may be mentioned, as affording a striking example of sovereign mercy. They were very profane, and had gone over to be amused with the "falling" at Cambuslang, as they jestingly termed it; but in place of being amused, they were both impressed the same day; and so deep were their convictions, that they were glad to get into a stable hard by, for the purpose of supplicating that grace which they had hitherto despised; and their subsequent conduct afforded reason to conclude, that the word they had that day heard, had proved the savour of life to their souls.

As to what these young men termed "the falling", it was a way of speaking among scoffers at the time, occasioned by the bodily distress which, in many instances, accompanied conviction. The work was much objected to in consequence; but when the intimate connection of soul and body is considered, it will not appear surprising that great outward agitation should mark the emotions of a soul fully awakened to the dread realities of judgment and eternity. The loss of a dear relative, and many of the other painful vicissitudes of life, when suddenly forced upon the mind, affect the bodily constitution so powerfully, as, in some instances, to occasion even death. And if such is sometimes the effect of things merely temporal, need we wonder that a vivid sense of the sinner's situation out of Christ, with nothing but the brittle thread of life between him and everlasting destruction, should empower the body! The wonder rather is, that the preaching of the solemn truths of God's word, is so rarely followed by such consequences; and we can account for this only by supposing, that the Spirit of God does not make the sinner at once alive to all the terrors of his condition. With regard to the revival at Cambuslang, the greater number of the subjects of it were not observably under bodily distress; and as for those who were, their lives proved that they had been made partakers of divine grace: which is a proof that agitation is, at least, not inconsistent with a work of the Holy Ghost.

The narrative now given has been fully attested by the most able and pious ministers of the time, and their attestations might be transcribed here did space permit. Amongst others who have borne testimony to this glorious display of divine power, are Mr. M'Laurin, of the Northwest Church of Glasgow (now St. David's), well known by his remarkable sermon on the Cross of Christ: Mr. Hamilton, of the Barony Parish; Mr. Hamilton, of Bothwell: Mr. Hamilton, of Douglas: and Mr. Connell, of Kilbride. Mr. Willison, of Dundee, also, has recorded his opinion, and the following extract shows what were his sentiments:— "Seeing some are desirous to know my thoughts of the work at Cambuslang, I am willing to own that I have travelled a good way to inquire and get satisfaction about it. And having resided several days in Mr. M'Culloch's house, I had occasion to converse with many who had been awakened and under convictions there; I found several in darkness and great distress about their souls' condition, and with many tears bewailing their sins and original corruption, and especially the sin of unbelief, and slighting of precious Christ. Others I found in a most desirable frame, overcome with a sense of the wonderful love and loveliness of Jesus Christ, even sick of love, and inviting all about them to help them praise Him. I spoke also with many who had got relief from their soul trouble, and in whom the gracious work of the Spirit of God appeared in the fruits and effects of it, according to my apprehension; such as their ingenuous confessing of their former evil ways, and professing of sin; very low and abasing thoughts of themselves; renouncing the vanities of the world, and all their own doings and righteousness, and relying wholly upon Christ for righteousness and strength: and expressing great love to Christ, to the Bible, to secret prayer, to the people of God, and to His image, in whomsoever, it was, without respect to persons or parties; and also love to their enemies. I conversed with some who had been very wicked and scandalous, but now wonderfully changed; though some were rude and boisterous before, they now had the meekness and mildness of the lamb before them; and though I conversed with a great number, both men and women, old and young, I could observe nothing visionary or enthusiastic about them, for their discourses were solid, and experience scriptural. I had heard much of this surprising work by letters, and by eye-witnesses, before I came, but all that made slight impressions on me when compared with what I was an eye and ear witness to myself. Upon the whole, I look upon the work at Cambuslang to be a most singular and marvellous outpouring of the Holy Spirit, which Christ hath promised; and I pray it may be a happy forerunner of a general reviving of the work of God in this poor decayed Church, and a blessed means of union among all the lovers of our dear Jesus."

We have likewise the testimony of Mr. M'Culloch himself, who, in a letter written about nine years after the revival, and when ample time had been afforded to test the sincerity of the professions then made, writes nearly as follows:— "Setting aside all those that appeared under awakenings here in 1742, who have since remarkably backslidden, there is a considerable number

of the then awakened that appear to bring forth good fruits. I do not talk of them at random, nor speak of their number in a loose, general, and confused way, but have now before me, at the writing of this, 27th April, 1751, a list of about four hundred persons awakened here, at Cambuslang, in 1742, who from that time to the time of their death, or to this, that is, for these nine years past, have been all enabled to behave, in a good measure, as becometh the gospel, by any thing I could ever see, and by the best information I could get concerning them." While this letter furnishes such satisfactory evidence of the reality of the work, the following paragraph, from the same communication, affords a beautiful proof of the humility of him who was a main instrument in promoting it: "When I mention such comfortable abiding effects of this work, I would not have it ascribed to any creature, but that the entire glory of it should be given to God, whose work it was. It is true, there were many ministers here, from places near and more remote: and some of them men of great eminence, who preached at my desire, and who also joined with me in exhortation to souls appearing in spiritual distress, who resorted to the manse. But what could all these avail without the divine power and blessing? Whoever plant and water, it is God that gives the increase. Ministers are but instruments in His hands. No praise was due to the rams' horns, though Jericho's walls fell down at their blast: if God will vouchsafe that His word shall breathe through ministers, it is God, and not the means, must have the praise. It is very fit and reasonable that He that builds the temple should bear the glory: and Christ is both the foundation and founder of the church, and therefore let all the glory be ascribed to Him."

The period which elapsed between 1740 and 1750, forms an important era in the religious history, not of the little village of Cambuslang only, but it may almost be said of Scotland, as revivals were then very general. During these ten years a great multitude of souls were added to the Church; and it is important to remark, that a spirit of prayer was extensively prevalent. In illustration of this, the substance of a letter, written at Edinburgh in 1743, by Mr. George Muir, afterwards one of the ministers of Paisley, may be quoted:—

"The praying societies in this place are, as near as we can guess, between twenty-four and thirty; some of which will be obliged to divide, by reason of too many meeting together, which will increase the number. Amongst them are several meetings of boys and girls, who in general seem to be growing in grace, and increasing in knowledge. The little lambs appear to be unwilling to rest upon duties, or any thing short of Christ. There are several meetings of young women, who, I am informed, hold on very well; and there are numbers of young men, who meet for the excellent purpose of glorifying God, and promoting Christian knowledge. A good many old men, substantial, standing Christians, meet for edification (the glory of their God being always their chief end), and are thereby revived, and very much refreshed. This is not all; for several country people are beginning to assemble together, in little meetings, to worship God; and I am informed, that about

two miles from this place, several ploughmen, and other illiterate persons, meet, and are going sweetly on, having some added to their number daily. In the east country, also, near Dunbar, many are now meeting for social prayer and conversation upon religious matters, having the Lord with them of a truth; and in that place, there is a more eager thirsting for the word, and the ministers are learning to speak with new tongues."

Such remarkable manifestations of the Holy Spirit have been so long withheld from the churches of Scotland, that many who bear the name of Christian are tempted to think, that His affecting operations on the souls of men, through the preaching of the gospel, belonged only to the extraordinary ministrations of the apostles; and that now no more is necessary, in order to make men good Christians, but a mere rational conviction of the deformity of vice, and of the beauty and excellency of virtue. An external profession of religion, with a general assent to the truths of revelation, and a life unblameable in the eye of human laws, are all that is considered needful, though, at the same time, the person be an absolute stranger to the faith of God's elect, and to the indwelling of the Spirit of Christ, having made no particular application of Jesus Christ to Himself, nor having been brought to rest upon Him alone for the whole of his salvation: and yet it is as certain as God's word is true, that unless the moral man in the world is "born again, he cannot enter into the kingdom of God;" and that "if any man have not the Spirit of Christ," be he otherwise what he will, "he is none of His." Great, and alas! too successful endeavours have been made to bring men to rest upon a ministry and ordinance without the Spirit.

By nature we love not God, nor the things of God; the Sabbath is a weariness — the Scriptures are without interest, and the ordinances of God's house possess no attraction. In this state we are obviously unfit for the eternal Sabbath, and for the blessed employments of the upper sanctuary. We must be changed if we would ever enjoy these. This change the Spirit of God accomplishes on every soul that comes to Christ. Our tastes, therefore, afford a plain test by which our state may be ascertained. Reader, have you any relish for these things? Have you any sympathy with the hungering and thirsting after God, which was so remarkably displayed at Cambuslang? If you have not — if conscience tells you that religion is unsavoury, it is certain that you are without Christ, and consequently without hope. Up then, and flee to Christ; delay not, for "now is the accepted time." The needful change the Holy Spirit will accomplish in you, "to-day, if you will hear his voice." "God now commandeth all men everywhere to repent." This command is laid as a terror across your path; you cannot proceed one step further in an irreligious course without trampling it under foot; without practically saying, "God commands me to repent, but I will not repent: the Holy Ghost sayeth, hear His voice to-day, but to-day I will not hear it." If tomorrow's rising sun find you out of the narrow way of life, it will find you where God forbids you to be on pain of His severest displeasure. — Remember eternity is at hand. — Time speeds away.

"No winds along the hills can flee,
So swiftly, or so smooth as he:
Like fiery steed – from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity."

Let the faithful in Christ Jesus, into whose hands this narrative may come, be stirred up to earnest, persevering prayer, that the Lord's work may be successfully carried on in Scotland, even the great work of quickening the dead, justifying the guilty, and sanctifying the ungodly. Let Christians throughout the land unite for this purpose. Let congregations unite to implore the divine blessing on the labours of their pastors. It is in this manner that the arm of the Lord must be awakened; and when societies for prayer are multiplied, we may be assured that a day of power is at hand. The showers which have before refreshed our land will refresh it yet again, and the gospel will anew be preached with the Spirit sent down from above, making ministers divinely wise to win souls to Christ, and sending them forth in all corners and churches of this land, with as full a blessing of the gospel of Christ, as Scotland or America has ever before experienced.

The Church in Scotland and its Constitution

By Rev. John Colquhoun, Glendale

The Second Book of Discipline.

At the meeting of the General Assembly of 1577, a committee, which was appointed to consider the jurisdiction and discipline of the Church, were urged to prepare a systematic work on these points. When the Assembly met in April 1578 they proceeded to consider the system of ecclesiastical policy which their committee had framed. Its Articles, having been read, one by one, after mature deliberation the whole received the sanction of the General Assembly. This system of ecclesiastical government and discipline became known as the Second Book of Discipline, and from then onwards became the authorised standard of the church of Scotland in respect of government and discipline. The parliament, however, did not give its sanction to the Book, but the Assembly of April 1581 sanctioned that it should be inserted in the Register of the Acts of the Assembly, and thus acted on a well-known principle of the Scottish Church, that it had the right to frame its own

legislation irrespective of what the civil powers might do. The framers of the Second Book of Discipline held that the practices which they condemned are either not according to the Word of God or are directly opposed to it, and they expressed that their conclusions are consistent with that Word. The scheme of church government which it sets forth is, in the main, that which determines the Constitution of the Presbyterian churches down to the present time. The celebrated Andrew Melville was one of the leading men in framing this book. He was on all the Committees employed in collecting materials, and arranging them under their several heads, and was present at most of the conferences held on the subjects, with Committees of the Privy Council and Parliament, and was thus largely instrumental, at this time in casting out the Bishops and setting up Presbytery, and defining the functions of Presbyterianism in a clearer manner than ever before.

Dr. Hetherington, speaking of the Second Book of Discipline, says, "It is equally opposed to arbitrary and lordly domination on the part of the clergy, and to popular confusion and misrule. It secures the liberty of the people in one of their most important privileges, — the choosing of those who shall watch for their souls, — without making them the final judges of the qualifications of those who shall be invested with this office. While it establishes an efficient discipline in every congregation, it also preserves that unity which ought to subsist among the different branches of the Church of Christ, — secures attention to those numerous cases which are of common concern and general utility, — and provides a remedy against particular acts of injustice and mal-administration arising from local partialities and partial information by the institution of larger assemblies, acting as courts of appeal and review, in which the interests of all are equally represented, and each enjoys the benefit resulting from the collective wisdom of the whole body. It encourages friendly co-operation between the civil and ecclesiastical authorities; but it, at the same time, avoids the confounding of their limits, — prohibits church courts from meddling with anything pertaining to the civil jurisdiction, — establishes their independence in all matters which belong to their own cognizance, — and guards against what is the great bane of religion and curse of the Church — a priesthood which is merely the organised puppet of the state, and moves and acts only as it is directed by a political administration. *History*, 6th edition, p. 48.

The Assembly appointed Commissioners who were also appointed to lay the Second Book of Discipline before the king and council. Some of the Articles were agreed on, others were deferred to a future time. Upon the whole, at this conference, the Church had reason to regard her principles and regulations as formally confirmed. Parliament had passed an Act "gratifying and approving all acts and statutes previously made, agreeable to the Word of God for the maintainance of the liberty of the 'true Kirk of God.'" Shortly after this Morton regained his ascendancy, and as the Church used its authority over his tulchan bishops the king was prevailed on to interfere with its jurisdiction with the result that the king wrote the Assembly

forbidding them to deal with the bishops. The Assembly, in spite of this letter, proceeded to deal with the bishops and remonstrated with the king for interfering with the Church in his inherent right of spiritual jurisdiction. Hetherington says, "The year 1581 was an important one in the history of the Church of Scotland. The labours of the ablest men in the Church had been expended for several years in the preparation of a regular system of ecclesiastical policy. This had been at length matured, made the subject of conference with the privy council, their remarks considered by the Church, and the book again laid before the king and council, with the earnest request that it might attain the full ratification of an act of Parliament. But finding their endeavours still thwarted and evaded, the Assembly resolved to temporise no longer; but as they had already guided their conduct generally in accordance with its principles, they determined now to erect it, by an act of Assembly, into the condition of their avowed and accredited standard of government and discipline. Even in 1579 the Assembly had proceeded so far towards the erection of presbyteries, that they had decreed that 'the exercise (or weekly meeting of the ministers and elders of contiguous parishes) might be judged a presbytery. "History, 6th ed. p. 46. This Second Book of Discipline declares that Jesus Christ has appointed a government in His Church, distinct from civil government, which is to be exercised by such office-bearers as He has authorised, and not by civil magistrates, or under their direction, civil authority has for its direct and proper object the promoting of external peace and quietness among the subjects; ecclesiastical authority, the direction of men in matters of religion, and which pertain to the conscience. The former enforces obedience by external means, the latter by spiritual means; yet, as they be both of God, and tend to one end, if they be rightly used, to wit, to advance the glory of God, and to have good and godly subjects, they ought to co-operate within their respective spheres, and fortify each other.

The Regent Morton, having regained power, tried to bring Scotland into line with England, and in the Superintendents appointed in the time of John Knox and in the tulchan bishops, a pretence for this corruption. The fallacy of this is apparent to the careful reader, and he can unhesitatingly come to the conclusion that the reformed Church of Scotland was from the beginning, as far as she could act, always taking her creed, her form of government, and her discipline, from the Word of God.

In 1592, the Act known as the Great Charter of the Church of Scotland. Hetherington, in a footnote, says of this Act; "It deserves to be peculiarly remarked that some of the peculiarities of the Act of 1592, c. 116 are directly favourable to the Church in that very respect in which they have been thought unfavourable. No express mention is made of the Second Book of Discipline, but certain of its main topics are ratified, while others are passed over. Hence it has been argued that nothing has been ratified to the Church but what has been specifically mentioned in the Act itself, and that every other proposition in the Book of Discipline must be held to have been

rejected. The true reason of this peculiarity in the Act appears to be the following:- When the Second Book of Discipline was laid before the privy council, certain articles, chiefly those relating to government and jurisdiction by Assemblies, Synods, and Presbyteries, were referred to further consideration, while others were at once ratified. Now, on comparing the copy of the Book of Discipline in Spotswood where the marginal comments of the privy council are given with the Act of 1592, it is remarkable that none of those marked 'agreed' are contained in the Act, while the chief of those marked 'referred' are. From this the conclusion seems inevitable, that having already agreed to these in the privy council, it was not held necessary to specify any but those which had been left for future consideration, and, consequently, that partly by the concurrence of the privy council in 1578, and partly by the Act of 1592, thus combined, the whole of the Second Book of Discipline was ratified, and became the law of the land, as well as the law of Church." History, 6th ed. p. 54.

The Great Charter of the Church had some very serious defects of which King James took every advantage, and showed that the enforcement of discipline would be resisted. This only showed that his word could not be taken and that he was no lover of Presbyterianism. "He knew that there was a strong popish party still in England, and he was desirous of conciliating and procuring their support, which he sought to do by his lenient treatment of his own popish rebels. To this it may be added, that the political principles of papists were more agreeable to a monarch so devoted to despotic power and uncontrolled prerogative as James, than could possibly be the free spirit which lived and breathed in the Presbyterian Church of Scotland. For the same reason Episcopacy obtained his peculiar favour; as his cunning enabled him to perceive, that he might more easily exercise an influence over prelates who derived from him their wealth and titles, and who, as seekers of such selfish pre-eminence, were likely to be worldly-minded and sycophantish men, than he could ever hope to do upon ministers who, deriving nothing from him, owed him nothing but natural allegiance. And he had another reason for wishing to restore Prelacy: he thought that his doing so would recommend him to the favour and support of the English prelates, who both hated and feared the Presbyterian Church government of Scotland, as a standing rebuke to their own unscriptural system. All these reasons combined to induce this crafty yet weak-minded monarch to favour the treacherous abettors of despotism, civil and religious, and to discountenance the friends of genuine freedom, — a line of policy which he pursued throughout his life, and left as a dire heritage to his successors, and which they followed with infatuated pertinacity, till the ill-omened race reaped the baneful fruits of generations of falsehood and oppression, and became after years of exile, dis-crowned, unhonoured, and unpitied wretchedness." Hetherington's History, p.58.

King James showed publicly that he not only favoured Prelacy, but had secret leanings to Popery, and unashamedly broke faith with the Protestant

Church. The Commissioners of Assembly met and chose James Melville to address the king. The occasion, however, required more than the mildness of James Melville, and his uncle, Andrew Melville, joined in with words which few kings ever heard. "Sir," he said, "We will always humbly reverence your majesty in public; but since we have this occasion to be with your majesty in private, and since you are brought in extreme danger of your life and crown, and along with you the country and the Church of God are like to go to wreck for not telling you the truth and giving you faithful counsel, we must discharge our duty, or else be traitors both to Christ and you. Therefore, Sir, as divers times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland: there is King James, the head of the commonwealth, and there is Christ Jesus, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. Sir, those whom Christ has called and commanded to watch over his Church, have power and authority from Him to govern his spiritual kingdom, both jointly and severally; the which no Christian king or prince should control and discharge, but fortify and assist; otherwise they are not faithful subjects of Christ and members of his Church." This was a truth that was not very palatable to the king, but delivered with such dignity and power that it awed the king, and he declared that the popish lords had returned without his previous knowledge. Towards the end of 1596 he ordered the Commissioners of Assembly to leave Edinburgh, as they had no royal authority to meet there, and an Act of Council was passed, ordaining the ministers, before receiving their stipends, to subscribe a bond, in which they promised to submit to the king and the privy council as often as they were accused of seditious or treacherous conduct. A missive was then prepared for calling a Convention of the Estates and a General Assembly for 15th February 1597. From this it was perfectly clear that the entire overthrow of Presbyterianism of the Church of Scotland was intended and the Second Book of Discipline was treated as if it did not exist.

In 1616 an Assembly was held in Aberdeen at which a new Confession of Faith was drawn up by the prelates. It was orthodox in its doctrine, but otherwise in its government of the church and in its discipline. By this Assembly the popish Lords were received into favour they subscribed the new Confession, which indicates the nature of that Confession. From now on the Second Book of Discipline was a dead letter and Prelacy held sway. The bishops were the "Constant Moderators" of the courts of the Church and the slaves of the king, but tyranny was not always to rule, for their triumph was short-lived. Robert Bruce, who was one of the ministers of Edinburgh, was banished from his flock in Edinburgh, but in the various places to which he was exiled, his labours were greatly blessed, and many able ministers of that time had to acknowledge cheerfully their indebtedness to him. God did not leave Scotland and there were times of refreshing from His presence, such as at the Kirk of Shotts in 1630 when John Livingstone preached on the Monday of a Communion and nearly five hundred came

under the power of the truth. It was during this time that Laud's Prayer Book was mooted, and its introduction roused Scotland as nothing else would. When the Prayer Book was read in St. Giles one of the wildest tumults witnessed by Scotland broke out. The dean had to give up reading, and the efforts of the Bishop to quieten the people did not meet with a better fate. Without entering into the false accusations by the prelates and the tergiversation of King Charles I. and the protestations of those who were in favour of the Presbyterian form of Church government, the National Covenant was signed not by the will of King Charles or his councillors, but by the voice of the people. The privy council next called a meeting of Parliament in Edinburgh in May 1639 and a meeting of the General Assembly in November 1638, to meet in Glasgow. At the Glasgow Assembly, Alexander Henderson was chosen as Moderator, and continued the Assembly after the King's Commissioner had dissolved it. In this Assembly, among other things, the Presbyterian government of the Church of Scotland by Kirk-sessions, Presbyteries, Synods, and General Assemblies, was restored, and the Second Book of Discipline was restored to its rightful place. The Bishops were also deposed. King Charles prepared for war but it did not prove a success and he left the stage of time with the unenviable reputation of being the only British king who died on the scaffold. The English Service Book had not the authority of any church court or any civil court. As such an unsparing critic of the Church as Andrew Lang said, "An act of sheer royal autocratic papacy." King Charles left this life in the manner said, and was succeeded by the period known as the Commonwealth where the reigning power was not very favourable to Presbyterianism. Afterwards the Restoration took place, during which King Charles II, and King James II reigned, and being papists, claiming absolute sovereignty, the notorious "killing times" took place, when God's witnesses were hunted like partridges among the moor-hags and mountains in our beloved land till the Revolution of 1688.

Posadh an Anama ri Croisd

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

(Air a leantuinn bho t.d.)

Bha'n dà chuid mo chridhe agus mo bheatha I an naimhdeas agus brosnachadh 'n a aghaidh, agus thà mo dhearbh dhleasdanasan dh'am dhiteadh, air bhì do'm fhìreantachd is fearr mar luideagan salach, Isaiah lxiv. 6. Agus gu'n teagamh gus an tig e gu so dhuinn, thà sinn coltach ri fantuinn 'n ar coigrich do Chrìosd. Cha cha'n nì ach so fathasd air a phuing so, nacheil daoine anns an t-saoghal cho fad bho Chrìosd, agus aonadh Ris

tre chreidimh, na iadsan a tha'g earbsa na'n luach féin, agus na'm fireantachd féin. Tha Crìosd féin ag innse dhuinn, gu'n teid na cis-mhaoir agus na striopaichean a stigh do rìoghachd neamh air thoiseach orra sin. Mata xxi.31.

(3) Feumaidh sibh a bhì treigsinn agus a cur cùl ri féin-speis; 's e sin ri ràdh, feumaidh sibh dealachadh ris na h-uile nì, feumaidh sibh cùl a chur ris na h-uile nì a tha gu buannachd bho'n leth a muigh agus ris a h-uile cùram ach Crìosd 'n uair a ghairmeas e sibh dha ionnsuidh, a smuainteachadh nach eil nì air bith tuilleadh 'us mòr, na tuilleadh 'us maith air a shon: tha Crìosd sonraichte air a phuing so: "An tì a ghradhaicheasathair no màthair na's mo na mise, cha'n airidh orm e: agus an tì a ghradhaicheas mac no nighean os mo cheann-sa, cha'n airidh orm e. Mata x.37. Agus a ris, "Mar sin mar an ceudna, gach neach agaibh-se, nach tréig na h-uile nithean a tha aige, cha'n eil e'n comas dà bhì 'n a dheisciobul dhomh-sa. Lucas xiv.33. Ann am focal, 's e so is ciall dha, cha'rre gu bheil na h-uile a thig a dh'ionnsuidh: Chrìosd ri bhì gu h-achdaidh a tréigsinn na nithean sin uile, agus ri bhì a' òicheadh sonas na'n nithean sin, ach se's ciall dha, an toiseach, ach gu'm biodh gradh gle bheag againn ann an coimeas ri Crìosd; agus anns an dara h-àite, Gu'm féum sinn dealachadh ris na h-uile nì air son Chrìosd, aig gairm Chrìosd. Agus gu fìrinneach, tha e reusanta gu'm biodh e mar so: E san gu h-achdaidh a dhealaich ris na h-uibhir air ar son-ne, tha E gu h-ìomlan airidh gu'm biodh-mid deiseil gu dealachadh ri cuid dheth ar beagan air a shon-san. Mar sin, feumaidh sinn gu h-ìomlan dealachadh agus cùl a chur a rinn féin, na'n creideadh-mid da-rìreadh ann, agus gu'm biodh aonadh againn ri Crìosd.

(2) An cuireadh sibh 'ur creidibh ann an Crìosd gu ceart, agus am biodh sibh da-rìreadh air 'ur pòsadh Ris? An sin deanamh saothir gu beachd agus tuigse cheart Air mar Chuspair mòr a chreidimh. 'S e aobhar air son am bheil moran a tighinn gearr na'n creidimh, agus a tighinn gearr air Crìosd, an aineolas Air; cha'n eil eolas na tuigse cheart aca air Crìosd, mar Chuspair mòr a chreidimh; agus, da-rìreadh, mar eil eolas na tuigse cheart againn air Crìosd, cha'n eil sinn coltach ri ar creidimh a shuidheachadh gu ceart Air: tha'n t-Abstol ag ràdh, "Agus cionnus a chreideas iad anns an tì air nach cual' iad iomradh? Rom.x.14. "Cia mar a chreideas iad? 's e sin, cha'n urrain iad creidsinn gu ceart ann an Aon nach robh air fhoillseachadh, agus air a dheanamh aithnichte dhoibh. Cha'n eil creidimh aineolach, dàll, coltach gu bràth a bhì righeachd air aonadh agus cochomunn ri Crìosd, agus, a luchd mo ghràidh, ma chreideas sinn gu ceart, ann an Crìosd, feumaidh eolas ceart, a bhì againn Air. Tha creidimh, anns na sgrìobtur, aig amaibh air labhairt air mar eolas. Eoin xvii.3. Cha'n e gu' e eolas leis fein na h-uile nì a tha feumail do chreidimh; ach tha e cur an céill an uibhir so dhuinn, gu'm bheil eolas air Crìosd cho do-sheachainte feumail do chreidimh, agus nach eil fìor chreidimh ann as eugmhais. Uime sin, mar an ceudna, tha Crìosd a labhairt mu bhì faicinn roimh a bhì creidsinn a Mhic, agus a creidsinn Ann, a bhì faicinn roimh a bhì creidsinn, agus a bhì faicinn a chùm a bhì creidsinn. "Agus is i so toil an tì a chuir uaith mì, gu'm biodh a bheatha mhaireannach

aig gach neach a chì a Mac, agus a chreideas ann: agus togaidh mise suas e air an latha dheireannach. Eoin vi.40. Le bhì faicinn a Mhic, tha sinn ri bhì tuigsinn fìor eolas air Criosd. Uime sin, mar an ceudna, iadsan a thig gu Criosd, agus a chreideas Ann gu slàinteil, tha E'g ràdh dha'n taobh, gu'm bheil iad air an teagasg le Dia, agus gu h'cuala agus gu'n d'fhoghlum iad bho'n Athair. Eoin vi.45. Agus guidheam oirbh, ciod a tha air a theagasg dhoibh le Dia? Ciod a dh'fhoghlum iad bh'uaithe, ach eolas air Criosd mar Chuspair mòr a chreidimh? co dhiubh's e so aon leasen mòr a tha iadsan uile a tha creidsinn a deanamh agus a foghlum. Ma gheibh thu gu brath do chreidimh a shocrachadh gu ceart air Criosd, saothrich gu aithne agus tuigse cheart a bhì agad Air, mar a tha E air fhoillseachadh agus Air a thairgse anns an t-soisgeul: gu sònraichte.

(1) Gabh beachd agus tuig ann a' nàdur a dhiadhachd. Tha n soisgeul dha fhoillseach na dhiadhachd, tha e dha chur fodh chomhair ar creidimh, mar Dhia, mar am fìor Dhia, mar an Dia mòr, mar an Dia cumhachdach, mar an Dia os ceann na'n uile, Agus mar so bu chòr do chreidimh beacadhachd Air agus a thuigsinn; mar so bheachdaich creidimh Thòmais Air, 'n uair a thubhairt e, Mo Thighearn, agus mo Dhia, Eoin xx.28. Agus, da-rìreadh, cha'n urrain ach Diadhachd, neo-chriochnach, sìorruidh, neo-chaocluidheach, a bhì na bunait laidir gu leoir gu creidimh a thogail oirre.

(2) Gabh beachd agus tuig e'n a do dhàimh phearsanta; Cha'n e mhàinn mar Dhia, ach mar an ceudna mar Dhia a' Mac, agus mar sin dealaichteris an Athair. Mar sin tha'n soisgeul a foillseachadh agus dha chur fodh chomhair ar creidimh; agus mar so bu chòr dha'ur creidimh beachdachadh air agus a thuigsinn. Is ann mar so a dh' amhaire creidimh Pheadair, agus a thuig e, maille ri càch an ainm an do labhair e. "Agus tha sinn a creidsinn, agus tha fhios againn gur tusa Criosd Mac an Dé bheo." Eoin vi.69. Buinnidh urram shònraicht dha gach aon fodh leth de na pearsachan anns an Trianaid naomh: agus mar is soilleir a chi ar creidimh agus a thuigease e Criosd na dhaimh phearsanta, mar Mhac, is ann is iomlaine tha e, agus s ann is motha bheir e Dhà an t-urram a bhuinneas do n daimh sin.

(3) Beachdaich agus tuig e E'n a dhaonnachd mar Mhac Dhé aira dheanamh'n a fheoil. Tha'n soisgeul a foillseachadh agus a cur fa'r comhair Criosd mar Chuspair a chreidimh; cha'n ann uile gu léir mar Dhia, agus mar Dhia a Mac, ach mar Dhia a Mac air a dheanamh n a fheoil, mar tha am Focal air a dheanamh na fheoil, Eoin I.14., na mar Dhia air fhoillseachadh anns an fheoil, I.Tim.iii. 16m, mar a gabhail nàdur na daonnachd ann an aonadh pearsanta ris Fein, agus mar sin a tha E'n a Dhia agus'n a dhuine ann an aon Phearsa; agus a ann mar so a bu chòr do chreidimh amharc Air agus a thuigsinn: tha E'g ràdh, "Tha sibh a creidsinn ann an Dia, creidibh annam-sa mar an ceudna." Eoin xiv.1. Bh'uaithe so tha e gu'm bheil e Labhairt cho tric ma bhì'g itheadh fheola, agus ag ol fhuil; agus a bhì toirt fheoil air son beatha an t-saoghail: agus mar an ceudna, gu'r biadh gu fìrinneach fheoil, agus gu' e deoch gu fìrinneach fhuil, Eoin vi.51,53-56. Le so uile tha E comharrachadh a mach dhuinn, gu'm feum ar creidimh bhì dol a mach agus

dha thuigsinn mar dhuine cho maith ri mar Dhia; mar a Mac Air a dheanamh na fheoil; agus da-rìreadh mar sin the E gu sonraichte na Chuspair a chreidimh. 'S e'n Diadhachd Cuspair a chreidimh air mhodh sonraichte. ach 's e Crìosd a Mac air a dheanamh na fheoil, an ath Chuspair a chreidimh; uime sin tha e air a radh troimh-san gu'm bheil sinn a creidsinn ann an Dia, I.Pead. 1.21. Tha creidimh an toiseach ag amharc ri Crìosd mar dhuine, mar a Mac air a dheanamh 'n a fheoil, agus troimh-san a tighinn fa' dheoidh gu bhì dha thilgeadh fein air Dia. 'S e'n daonnachd, mar a tha neach dha chur, an dorus a chum na Diadhachd, 'a nì sin leis am bheil ar creidimh a dol air adhart a chum na Diadhachd. Agus mar a tha diadhaire mòr ag radh, esan nach tig a chum Chrìosd mar dhuine, cha tig e gu bràth dha ionnsuidh mar Dhia. 'S e'n fhirinn a th'ann, cha'n urrain creidimh deiligeadh ri Dia mar a tha E ann fein a mhainn, ach mar a tha Dia air a chomhdach le ar nàdur.

(R'a leantuinn)

Notes and Comments

Sex Education

The preoccupation of Educationists with Sex Education in schools has been taken a stage further by the preparation of a Sex Education film, "Growing Up", designed to be shown to children in the Birmingham area but intended ultimately to embrace the rest of the country. The work of a 39 year old lecturer in genetics at Aston University, Birmingham, and a divorcee, the film deals with the whole physical side of the sex relation and lasts for about 20 minutes. The reactions to the film vary from the censure passed on the film by the Archbishop of Canterbury, Dr. Ramsay, as being unsuitable for use in schools to the forthright condemnation of the whole work by the Birmingham Education Committee who have banned the film from their schools, and by a split vote recommended that the lecturer who prepared the film, Dr. Coles, be referred to the Aston University authorities, to consider whether the University should take action about the activities of this teacher. They have also suspended a young female teacher for her part in a nude scene in the film, and will try her case with the possibility of dismissal. Sir Gerald Nabarro, Conservative M.P. for Worcester South, has also asked the Home Secretary to arrange for the Director of Public Prosecutions to see the film with a view to legal proceedings for obscenity and pornography. The Minister of Education, Mrs Thatcher, has strongly condemned the film, and amid loud cheering in the Commons recommended to all local authorities, governors and teachers that they oppose any suggestion to show the film in their schools.

Those members of the Birmingham Education Committee who have seen the film have left no doubt of their feelings of disgust and outrage at this

particularly obnoxious piece of work. Of the film itself an alderman declared it "a totally unnecessary, destructive, debased film", "a horror film"; and of the author, "a depraved spectacle coming from the mind of a man who must be totally obsessed by sex". There seems to be some ground for this estimate of the author, from the activities in which he is engaged in this special field. He has intimated "that he supported the principles of wife swapping"; that he is preparing a film on homosexuals to be shown to children with the purpose of overcoming prejudice against this misunderstood body of men whom he regards as suffering from "some sort of illness"; and he is planning another film on contraception and venereal disease, also as part of Sex Education for children. Dr. Coles is also connected with the Calthorpe Nursing Home, a private abortion clinic, in Birmingham. Pornography is already a growing menace and is causing a deep disquiet and alarm in the country and in Parliament. The strongest measures must be adopted to enforce the laws against pornography both in the press and radio and films, and especially our children must be protected from teachers who do not scruple to make use of the cause of Education to spread grossly immoral and debasing teaching among our people. And no time should be lost in removing from all places of influence over the young such men as Dr. Coles, and in many quarters the words of Alderman Sir Francis Griffin, of Birmingham, will receive immediate support when he said: "I cannot help thinking that Birmingham would welcome the absence of Dr. Coles". It is deplorable that our schools should be open to films which actively promote sexual license and promiscuity.

Professor Barclay on the Resurrection

In a recent so called "Easter" radio broadcast Prof. Wm. Barclay, who holds a Divinity chair in a Church of Scotland College, spoke of the Resurrection of Christ in hazy, philosophical terms to the effect that the Bible teaches not a "physical Resurrection but a spiritual Resurrection". When challenged to explain himself the Professor made some extraordinary statements which reveal in this modern teacher of the Christian Faith a cynical freedom in the treatment of scriptural doctrines that would do credit to an avowed humanist. "There is", he said, "a subjective element about the Resurrection and I think that the Resurrection stories don't teach a physical Resurrection — they teach a spiritual Resurrection". Asked to explain what he meant he went on: "Quite definitely Christ came back from the dead, and as to whether it was physically or spiritually I don't think it matters. I'm not saying what happened. Something happened beyond all possible doubt, but it is now impossible to tell what happened. I don't think you can prove it. But I would say that Jesus only appeared to those who loved him. He

might be seen by one man and not by another, because the second did not love him."

Dismayed by public reaction to these heretical views, coming from a professor whose prolific writings and commentaries on religious subjects have won for him more than national prominence, Prof. Barclay made a further attempt to make his meaning clear, which appeared in the Daily Express as a "personal testament", but with no more success. This testament of belief is characterised by the same subjective element which enters into Prof. Barclay's attitude to the doctrine of the Resurrection, and is instructive in explaining the professor's religious and spiritual outlook. The doctrines underlying his beliefs are reduced to the bare minimum of the facts of Christ's life; repentance is nothing more than sorrow for sin. The spiritual Resurrection of Christ is explained by Christ's 3 post-Resurrection appearances, advanced as reasons for believing not in a physical but a spiritual Resurrection; to his disciples on the way to Emmaus, Luke xxiv, v. 31; in the closed chamber on the evening of the same Sabbath, John xx, v. 19; and to Paul on the way to Damascus, I Cor. xv, v. 8. And finally, the professor states that his belief in the Risen Christ rests not on the Bible or on Church creeds, but virtually on intuitive, personal knowledge. In highly emotional words, he says: "For more than 50 years, through sunshine and through shadow, I have known the Risen Presence. To me the fact of the Risen Christ is not a theological dogma; it is a fact which I know". Every believer knows that the complex person of Christ is more than human, but the Deity of Christ does not overshadow his humanity, the physical Resurrection of Christ is as certainly a doctrine of the Bible as is his spiritual Resurrection. That the Saviour withheld from all but his own people the sight of his post Resurrection presence was simply in fulfilment of his promise: "Yet a little while and the world seeth me no more, but ye see me; because I live, ye shall live also" — John xx, v. 19. It is little wonder that Prof. Barclay when asked to clear up the contradictory and heretical remarks he made on this doctrine of the Resurrection, should have taken refuge in the words: "I would need to write another book". If this modern divine were to spend less time turning out a prodigious volume of religious writings, many of which contain highly questionable statements such as these made above, and devoted the time to the prayerful study of the Bible, he might perhaps produce less disturbing work.

Sabbath at Edinburgh

Increasingly as the flood of Sabbath desecration pours through our land, more sections of our people are becoming involved in the guilt of secular and heaven-provoking activities on the Sabbath which cast a revealing light upon

the religious state of our nation. Now it is the turn of Aberdeen. It must have grieved all who love the Lord's Day to read that the annual sports day at Aberdeen University, held this year at King's College, at the end of April, was turned into a carnival of Sabbath desecration. A full programme of out-door and indoor sport was laid on; outdoor track and field events, weight-lifting, hockey, football and rugby, etc.; and indoor boxing, karate, fencing, table-tennis, etc. And in the King's College Pavilion a swimming gala, water polo, canoeing, etc. were held. Other Scottish and British Universities contributed competitors, and in all some 500 competitors were thought to have taken part. The Aberdeen University Rector, Mr. J. Grimond, was chosen to present the prizes. As a Christian land we have enjoyed the Lord's blessing in the past because the Sabbath was honoured among our people. Today, however, a full sports programme can be arranged by one of our leading Scottish Universities on the Sabbath without evoking surprise or comment. As the Lord has a zeal for his own Sabbath Day, and will bless His people who keep it holy, so he will express His displeasure all the more severely upon a nation that once loved but now despises His Holy Day. "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?"— Jer. v, v. 9.

Church Notes

Bracadale Appeal

In view of the heavy debt still outstanding on the renovated church at Bracadale, the Deacon's Court would respectfully appeal to friends outwith the congregation for help to meet this expense.

D.J. MacDONALD, Moderator.
A. BEATON, Clerk.

Approved by the Western Presbytery. J. MACDONALD, Moderator.
ALEX. MURRAY, Clerk of Presbytery.

Acknowledgment of Donations

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

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