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"Go ye into all the world"

This was the Saviour's directive to His disciples before He left them. The coming of Christ heralded an era in which the gospel of God's grace was no longer to be confined within the bounds of Israel. He was to be a "light to lighten the Gentiles" as well as "the glory of His people Israel". All the ends of the earth were to see the salvation of our God.

The spread of the gospel throughout the nations of the world quickly followed upon the ascension of the Lord to glory. The promised outpouring of the Holy Spirit was given at Pentecost and many souls out of many nations were gathered into the kingdom of Christ. This was but the beginning of a great harvest of souls to Christ out of the Gentile nations.

As we stand once more at the opening of another year, let us remember that the commission of the Lord to His disciples is still binding on His servants and Church today—"Go ye into all the world". Multitudes of souls are yet without Christ. Many are in heathen darkness, some in bondage to evil and tyrannical systems, others labouring under the power of unbelief. Such need the gospel preached to them.

It is our duty to ask the Lord to open doors of opportunity, not only to the nations at present closed to the gospel, but also to Christless and heathen in our midst. The Lord is able to open closed doors and closed minds and hearts and make a way for His word and gospel. We are not only to pray for the opening of doors, but we are also to be ready to enter them when God in His Providence opens them.

As we find ourselves in the midst of gospel privileges, it is surely

right for us to remember those to whom these privileges are denied and pray that the gospel may reach them also. We ought to remember especially those who labour under great disadvantages—some openly persecuted, others persecuted in a less open way but nevertheless suffering for the Lord's sake. How many suffer under the persecution of the Church of Rome, how many under the oppression and tyranny of Communism throughout the world.

Is this not a suitable time to ask ourselves how we stand in relation to this imperative command—"Go ye into all the world"? Has it not some bearing on us personally? Are there not some to whom the Lord is speaking particularly at this time saying—"Go ye into all the world". Sheltered though we are in the apparent security of our own homes, we cannot hide ourselves from the still small voice of the Lord God saying—"Go ye into all the world". Nor can we plead as an excuse for refusing His call, the intransigence of those to whom the Lord may be sending us, for the Lord's voice answers—"A people shall be willing in a day of my power".

When the message came to Moses he demurred saying—"O my Lord, I am not eloquent but I am slow of speech, and of a slow tongue", and God gave him Aaron, his brother, as his spokesman. Jeremiah exclaimed—"Ah Lord God! behold I cannot speak: for I am a child." But the Lord said unto him—"Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command that thou shalt speak". When Isaiah saw the vision of the Lord's glory, he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips". Yet when he heard the voice of the Lord saying, "Whom shall I send, and who will go for us": because his lips were touched with a live coal from off the altar, he said, "Here am I, send me".

Is the Lord not still saying to His servants and to His Church—"Go ye into all the world, and preach the gospel to every creature"? May this command of the Lord be so applied to our hearts that we will not be tempted any longer to settle down in our nest. The Lord requires His true followers *either* to go forth as His ambassadors with the message of salvation *or* to uphold constantly at a throne of grace those who go forth to labour in His vineyard.

May 1972 prove not only a year notable for the sending forth of many labourers into the Lord's harvest, but also a year that will stand out in the annals of the Church of God as a time in which a multitude of souls at home and abroad were gathered into Christ. "Lift up your eyes," said the Saviour, "and look on the fields: for they are white already to harvest."

Sermon

by Rev. J. Colquhoun, Glendale, Skye.

Preached in St Jude's Church, Glasgow, on 24th November 1968.
(Taken down by a hearer)

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

"Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." Ecclesiastes 11: 9, 10.

We see that in this book of Ecclesiastes there is a great deal brought before us that is instructive to all classes of people, but in an especial manner to the young, for they are to meet with many troubles and trials in the world. We often think, on looking back on our own lives, that we met with many a thing that we never expected to meet with in our young days; many things that we never heard of then are well-known today; and we will often be reasoning from that, that if we have met with, and we have seen such changes in our own lifetime, what will the rising generation see? For we have seen much that was certainly not to our comfort, and if things go on in the way they are going, the rising generation have a very black outlook before them. And you find in this book of Ecclesiastes that much is given to direct the young as to how they should act in the world. Much is given them by way of warning them of the snares and pitfalls which they have to meet with. It would be well indeed for the young to make themselves acquainted with the Book of Ecclesiastes and also with the Book of Proverbs, for they would find much there to instruct them. Very often we see young men and young women going out into the world, leaving their parental home and the restraint which is to be found there. Some of these we had the sad experience of seeing going from worse to worse as the years went on. Others again are kept, and we believe it is chiefly through the restraint that was put upon them in their young days, and their acquaintance with the letter of God's Word, and we would desire that they would have more than an acquaintance with the letter of God's Word—that that Word should find a place in their hearts that would bring forth fruit that would be to the glory of God, and to their own good for time and eternity.

But without taking up further time by way of introduction, we will just come to the words that have been read as the basis of a few remarks, and from these words I shall endeavour, as enabled, to notice three things in particular. *First* of all I shall notice something concerning the licence that seems to be given to the young here. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes"—as if there was a licence given here. But it is given by way of sarcasm. You will find in some parts of the Word of God that the Holy Spirit has condescended to show the folly of man by sarcasm. You will find it, for instance, in the 44th chapter of the Prophecy of Isaiah where we have the most extraordinary peice of sarcasm that may be found in the whole compass of literature concerning the folly of making a graven image, and of bowing down to it. Part of it is used as an idol to worship, part of it is used for baking bread and roasting meat, and part for a man to warm himself with it. Is there a greater folly than that a man should do these things, and that he has not the sense to say, Here is folly indeed! Well, the sarcasm used here shows what is to happen, and that leads me in the *second* place to notice something concerning the warning that is here given—"but know thou, that for all these things God will bring thee info judgment"—and *thirdly*,—"Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity".

Now a little *first* of all, concerning the licence that seems to be given here, as if a licence was given to the young man, or for that matter to the young woman, "Rejoice, O young man in thy youth", and so on. Now it is true concerning the young that this is something that they are bent upon. Our "desperately wicked" and deceitful hearts chafe at any restraint that may be used upon us, and instead of going in the way which that restraint pointed out, we go in the very opposite way. There is a clear instance of that in the case of the children of Israel. You find God saying to them, "Thou shalt have no other gods before Me", and we know the history of the children of Israel from the time that they came into the land of Canaan till they were dispersed because of their rejection of the Messiah, and especially up to the time when they were carried away captive to Babylon. You will find in their whole history an awful proneness to idolatry in spite of what the Lord had said to them—"Thou shalt have no other gods before Me". Now, that very thing is in your heart, and in my heart. The Lord is warning us concerning the consequences of sin, and concerning the wages of sin. It is not at all in a light way that the Lord in His Word says that "the wages of sin is death". You have only to pur-

sue your way in sin by despising the law of God and transgressing it, and by rejecting the glorious overtures of the Gospel, and continue in it to the end, and you will reap "the wages of sin" which is death, even a three-fold death—death temporal, death spiritual, and death eternal. Now I am mentioning that by way of pointing out that the young are very ready to throw off any restraints laid upon them. Many a young man and many a young woman have been saying to themselves, "Oh, when I will get away from my parents, when I will get into the world, I will have my fling. I will do as I like myself. My parents were too old-fashioned, they were too narrow", and so on. "I want to see the world, and I want to go as deep as I possibly can in the world". That has been the language of many a young man and many a young woman who sadly came to grief before they left this world, and who were a disgrace to themselves and to the parents who brought them up, and who tried to bring them up in the way that they should. Now that is a warning to others that however they may be prone in their hearts to forsake the good old ways of their parents, yet they should consider that these good ways are better than the ways in which they are going, and they should remember the advice given in the first chapter of the Book of Proverbs, "My son, if sinners entice thee, consent thou not". "Consent thou not." Now the time of youth is the time of strength of body. Young men and young women also are ready to rejoice in their youth because they have strength of body. They do not know much about the troubles of the world, and they do not know much about afflictions in their own bodies compared with those who are advanced in years. They have strength of body. Now in connection with that very point, let me ask you this question. Where have you got that strength of body from? It was from the Lord. The Lord gave you strength in your body. He gave you soundness of health, and soundness of mind. And a further question is this. What the Lord has given you as far as the strength of your body is concerned, should you use it in the service of the devil? And it is a question that I should like to leave with my young friends here this evening, and if I know anything, I am leaving that question with them in love to their souls. Now we should not rejoice in our strength of body, thinking this is going to last always. We often see an aged man or an aged woman bent with the weight of years tottering on a stick. They were one day as strong and as lively as you are tonight, and if the Lord will spare you, you may come to the same state of body before you leave this world. That strength of body ought to be used for something other than the service of sin.

Now again the time of youth is the time when people are very

free from care. I remember well when we were young that as long as we got enough food and some clothing to put on, and things of that nature, we had very little care, or perhaps no care at all. We accepted things as though they were to come always to us, and as if this state of things was always to continue. Ah, friends, we cared nothing as long as we got temporal mercies. Did we ever think of the great need we have, and had at the time, of spiritual mercies? Did we ever feel our need of being fed by that "true bread" that "came down from heaven" of which, we are assured, that if any man eat thereof, he shall never die? Did we ever think of the need we had of that "robe of righteousness" which Christ has to give to those who close in with Him on His own terms? These things were of no concern to us, and they are sitting here before me this evening, and the same thing may be said concerning them. They have no care and no thought concerning these things. It is just a life of "eat, drink, and be merry", and as for death, it is going to be a long way off. That is something that the young are very ready to forget about—that they shall die. But if you look at the graveyards round about Glasgow here, there are many bodies there who were younger when they were taken away than perhaps the youngest child in this house this evening, so that the young should have a care, and care as to whether or not they are prepared for death. Job could say, "I know that thou wilt bring me to death, and to the house appointed for all living". Oh, would that poor, young sinners who are in my hearing this evening had that impressed upon their minds, and impressed upon their hearts, and that they would act accordingly. How well it would be for the young to consider these things! But, ah! friends, that is not the case. The time of youth is the time when young men and young women are not expecting "the evil days" that are before them. In this very Book and the last chapter, it speaks about these "evil days" and it exhorts the young to "remember now thy Creator in the days of thy youth" before "the evil days" come, and "the years draw nigh when thou shalt say, I have no pleasure in them". "The evil days are coming to you, young man and young woman, and you know not how soon that may be. There are others and they had what the world calls "evil days" but it was blessed to them, and it would be well if the young men and young women in my hearing this evening would begin to ask the Lord to make use of them soul and body. If there are "evil days", so far as afflictions are concerned, and if these "evil days" are before them they should seek that the Lord through His Spirit would put them in the position of saying with the Apostle, "Our light affliction, which is for a

moment, worketh for us a far more exceeding and eternal weight of glory”.

The time of youth is not the time when men are expecting “the evil days”. But he goes on to say, “And let thy heart cheer thee in the days of thy youth”. What cheer has your own heart or my heart as we are by nature? What cheer has it to give us? What is the character of our hearts? Well, turn to the Word of God, and you will see there the character that the Holy Spirit has given of the heart of man. “The heart is deceitful above all things, and desperately wicked”. Go back to the Book of Genesis, and you will find the testimony that the Lord Himself has given of man and of his heart. “Every imagination of the thoughts of his heart was only evil continually.” Now, viewing the character of the heart in that way, what cheer has that heart to give you, or to give me? Are we not rather in need of pleading with the Lord as the Psalmist, “Create a clean heart, Lord, renew a right spirit within me”. And they are here this evening, and they know very well the desperate wickedness of their hearts, and many a time it sends them to a “throne of grace” in secret to plead with the Lord that He would create in them “a clean heart” and that He would “renew a right spirit” within them. But ah! friend, you of whom that is not true, those of you who are not troubled with their desperately wicked and deceitful hearts, what cheer has your heart to give you? The heart of man promises him a long life in this world. “I am but young. I have a long time to live in this world; I will think on these things later on”. Ah! well, we read of another man who was listening to the Apostle Paul, and he said to the Apostle, “When I have a convenient season, I will call for thee”. But we do not read that he got that “convenient season”. He had opportunities of meeting the Apostle several times after that, but he never found any of these times “a convenient season” to hear the Apostle in connection with the matters concerning which he was reasoning. And that is the way with many an one under the Gospel. You sit here Sabbath after Sabbath, you may come to the prayer-meeting, you may have had many opportunities of hearing the Word of God read, and perhaps you are reading that Word yourself, but have you made these opportunities “a convenient season” to seek the Lord? That “desperately wicked” and deceitful heart of yours has been telling you that you have a long time to live in the world and that you will think of these things when you get older. Well, apart from everything else, when you get older it will be true concerning your body that it will not be so smart as it was, neither will your mind be as alert as it was, and many a failing comes on both body and mind. Your conduct may be summed

up like this: you gave the health of your body and of your mind to the service of the devil, and you are now proposing to give the rag of your life to God. That is what it amounts to if you are putting off the consideration of these things that I have been speaking about to a more "convenient season". Your heart is cheering you in this way, that you have a long time to consider these things.

Now further, what has the heart to give you anyway, when you consider what the nature of your heart is, and what the Word of God tells us is the nature of the heart. Is there any love to God in the heart of the natural man? Verily, no. Love to God in the heart of man is the fruit of the work of the Holy Spirit in the soul, and where the Holy Spirit does not work in the soul, or has not begun the "good work" in the soul, there can be no love to God, but on the contrary, there will be hatred to God, and hatred to everything by which He reveals Himself—hatred to the Word of God, hatred to God's people. There is enmity in the heart of man, and that because man is ruled by "the carnal mind" of which we read that it "is enmity against God: for it is not subject to the law of God, neither indeed can be". This is the principle that is ruling in the heart of the natural man, the principle that we generally call "the carnal mind", and it hates God, and it hates everything by which God reveals Himself. That is what that heart has to give you to cheer you—something that manifests hatred to God and hatred to every thing by which God reveals Himself. If you hate God, it must be true of you that you hate your fellow-creatures also. "Oh," you will say, "there is not a man in the world that I hate. I do not hate anyone, and that cannot be laid to my charge." What kind of example do you set them in the world? I leave that question with yourself, and let your conscience answer that question. What kind of example do you set them in the world? Let me particularise. What kind of example do you set them so far as your duty to seek the Lord for your own soul is concerned? "Oh, I never thought on these things. I cannot say that I am seeking the Lord." Well, if not, you are strengthening others in that rebellion against God, and in going on in the ways where God is ignored, so that you are a bad example to your fellow-creatures, and if God will have mercy on your soul it will be a bitter thing for you that you have been setting such a bad example to your fellow-creatures. It flashes across my mind what was told concerning that eminent man of God, John Newton, who was a minister down in England. As you know, those of you who have read his life, he was a very wild person in the days of his ignorance, going on in sin, and it seems that, among other things, imbibed atheistical views. There was a young man out in Africa with him to whom he had imparted

these views, and he brought him on in the same way as himself. After the change came over John Newton, he went all the way to Africa to get in touch with this young man to try to prove to him that what he had been teaching him was false, and detrimental to the soul of the young man. But just the day before John Newton arrived at the place, that young man had gone to eternity, and gone to eternity with these views that John Newton had taught him, and as long as he was in the world, John Newton never forgave himself for the bad example that he gave to this man. To my mind, it is a very, very solemn matter, and it ought to be a very solemn matter to your mind also, if the life that you live in this world is a life that does not put God before you, and you have not made choice of "that good part" which would never be taken from you.

Now, he goes further, and speaks about walking "in the ways of thine heart, and in the sight of thine eyes". Now again, let us take the Bible, and what does the Bible teach us about the sight of one's eyes. Well, it speaks about a certain class of people and it is said of them that "there is no fear of God before their eyes". That is the sight of their eyes. "There is no fear of God before their eyes". They have no place for God, no place for seriousness, no place for anything that would be to the glory of God and to their own good, and they show clearly by that that they have no fear of sin. Whereas it is true of those who "have passed from death into life" that they fear sin as they fear nothing else, those who walk in the sight of their eyes have no fear of sin, and the "fear of God" is not "before their eyes". Ah, but the Word of God also speaks to us concerning the sight of the eyes, and it speaks of a certain class of people and says of them that their eyes are "full of adultery" and they cannot cease from sinning. Their eyes are "full of adultery". You do not need, my dear young man and my dear young woman to engage actively in the sin of uncleanness. There is enough in the sight of your eyes, and see how the very eyes act as a channel to cause the passions to be inflamed, and how if God's mercy will not prevent it, you will be led into the sin of uncleanness. You have "eyes full of adultery" in common with the rest of the human race.

Now, further, it is true concerning people that their eyes are full of covetousness. They go on desiring that which does not belong to them. You speak about the amount of crime that is in the city of Glasgow and other cities today, and even throughout the country. What is at the bottom of it? It is covetousness, coveting that which does not belong to you, and you will get it if you can; it does not matter what the means are by which you will try to get it so long as you can get a hold of it. Ah, well, that is just the natural

man. In some, common grace acts as a restraint upon them. With others, that seems to have been taken away. Again, concerning "the sight of thine eyes", the eyes are that with which they ought to see. Now, the Lord has been good to us in that way, in giving us sight in our eyes. Many are born blind that never had that. But we have our literal eyesight and yet we may be very blind as to the consequences of our actions in the world, and when a man walks in the sight of his eyes and has nothing in view but to enrich himself or to lead his fellow-creatures astray, is it not the case that he is blind to the consequences of what he does? He is blind to the sorrow that he may cause to others, blind to the grief that he may cause his parents or to the parents of those who are led astray by him, and blind to the consequences of his rash actions. That is what poor sinners are through walking in the sight of their eyes. They are blind to the consequences of their actions.

But that leads me in the *second* place to notice something concerning the warning that is given, and that warning is, "But know thou, that for all these things God will bring thee into judgment". "Know thou, that for all these things God will bring thee into judgment". Are you here and you have been hearing many a time about the judgment seat of Christ? I have no qualms in believing that you are often hearing concerning the judgment seat of Christ, and hearing about the solemn appearance that you will have there if you will appear in a Christless condition. Now, that ought to impress upon your mind the solemnity of the fact that there is to be a day of judgment. There is a day of judgment, and God has appointed that day. Oh! friend, it is a solemn matter to consider the judgment seat of Christ. When it is brought before us in the Word of God, ought it not to impress us with awe? Ought not the 20th chapter of the Book of Revelation impress us with awe when John the Divine says, "And I saw a great white throne, and him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books". Ought not that to impress yourself and myself with awe? Ought it not to cause us to have very serious thoughts that we as individuals must stand at the judgment seat of Christ, and that God has appointed that day? He is not to allow sinners to go on for ever in their wickedness at all. He has appointed a day of death for every sinner in this building this evening. He has appointed a day in which they are to die and when that day comes, not all the medicine in the world, not all the means that may be used

to relieve pain, or that are often used to continue "the breath of life", will avail anything when God has appointed that you are to die. Now, friends, "it is appointed unto men once to die, but after this the judgment", and the Holy Spirit in the words of our text brings that clearly before us. "But know thou, that for all these things God will bring thee into judgment". "God will bring thee into judgment", and Who is it that is to be Judge? It is Christ. What! Christ the Judge at the final judgment! What a solemn thought! What a solemn thought for Christ-rejectors in St Jude's, and a solemn thought for everyone here tonight! Christ is to be the Judge, and if we have despised Christ, if He is to us "as a root out of a dry ground" without "form nor comeliness", what a solemn thought it is that we are to appear at His judgment seat to give our final account. That One who is stretching out His hands in mercy, extending overtures of mercy to us for many a day and for many a year in the world, and Who has declared clearly that His will is that sinners should repent, and that He has no delight in our death, is to be our judge. As we have it in the Book of the Prophet Ezekiel, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" And why, my dear fellow-sinner, should you die the eternal death? Is God's provision in Christ not enough for you? Is it not suitable for you? Is it not sufficient for you? Is it not freely offered to you, "without money and without price", and yet you would rather serve the devil and die the eternal death than close in with Christ as your own personal Saviour and your only hope for eternity. Well, whether you will close in with Him tonight or not, whether you will turn from your evil ways or not, this is a sure thing—God will bring you to judgment. He will bring you to judgment, and Christ Himself will be the Judge.

There is a truth that says, "Shall not the Judge of all the earth do right?" Yes, friend, He will give you according to your doings in the flesh. If you have closed in through the work of the Holy Spirit with Christ as your own personal Saviour and your only hope, you will hear that wonderful invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; but if you continue a rejector of Christ and a despiser of His overtures of mercy, if you continue to walk, as we have it here, "in the ways of thine heart, and in the sight of thine eyes", and if you continue thus till you close your eyes in death, you will hear the dread sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels".

Ah! my dear fellow-sinner, think seriously and solemnly about these things. Do not let them in at one ear and out at the other, but plead with the Lord that He would impress these things upon your heart, and that He would give you no rest until you would find that sweet rest that Christ is offering to those who come unto Him.

But, remember this further, as to this judgment—it is the final account that you will have to render on that day; the final account, and a judgment from which there is no appeal. You find often, if you watch the papers, people brought before the judges of this country, and if they are not satisfied and their lawyers are not satisfied with the sentence that has been passed upon their client, they have the right of appeal until they go to the highest court, and you find them availing themselves of that right on many an occasion, and you will sometimes see the judgment against which the appeal was made, reversed. But there is not such a thing with the judgment seat of which we here speak. “Know thou, that for all these things God will bring thee into judgment”. There is no appeal from the judgment. No. It is a final judgment passed by the greatest Judge that ever passed sentence, or will pass sentence in this world. “None else is Judge but God”, and it is to His bar that you and I must go at last, and that is what we are warned about here. “Know thou, that for all these things God will bring thee into judgment.” And what is it that will be found at that judgment? We will be judged about all things that we have done in the body. Yes. We will be judged as to our attitude towards the law of God. “Oh, but I have been a right, orderly person since I was a child. No one can say a word against my character, or point a finger at anything that I have ever done. I have done nothing against my fellow-creatures, and in that way nothing can be laid to my charge.” Ah, your fellow-creatures might not be able to lay anything to your charge, but does that mean that things are right between God and your soul? That is the question. That is the matter that should exercise the minds of every one of us here this evening. Has God anything to lay to our charge? Yes, friend, He has. We have been transgressing His holy law ever since we had a being, transgressing it by our actions in the world at times, and by our words, but more especially transgressing the holy law of God in our thoughts and in the intents of our hearts. Well, examine these thoughts even for an hour of your existence in this world, and I think if you examine them seriously and impartially, that you will find many a reason why God should condemn you eternally because of the thoughts and intents of your heart. You have been despising His law, transgressing that law, and there is no love

to that law in your heart. You could not say with the Psalmist, "O how love I Thy law! It is my study all the day." Oh, no. Conscience condemns you, you have no love to the law of the Lord.

Let us take another aspect of it—your attitude towards the Gospel of the Lord Jesus Christ. Oh, have you not been despising that Gospel, and is it not the case that that is even a greater sin than transgressing the law of God? For we read, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, and unholy thing, and hath done despite unto the Spirit of grace?" Have you not been guilty of these things times without number? Has not Christ been treated by you "as a root out of a dry ground without form nor comeliness?" Oh, consider this, my dear fellow sinner.

"Consider this, and be afraid,
ye that forget the Lord,
Lest I in pieces tear you all,
when none can help afford."

The Gospel is rejected. But in a court of law, no person is condemned without witnesses, and no judge will pass a judgment that is to the detriment of those who are brought before him, unless there are witnesses. In this matter of the final judgment, are there witnesses, my friends? Yes, there are plenty of witnesses. Who are they? Ah, there is the Bible, for one. That is a witness against you, and it is a sad, sad thing that you will find the Bible a witness against you at last. I remember reading concerning an eminent man that he left this on record—that there were three things that he would not like to be against him, the Bible, his own conscience, and the prayers of good people. These were three things that he would not like to be against him. Well, the Bible will be a witness against the Godless sinner at the judgment seat of Christ. Will the Bible be a witness against you on that day? Can the Bible testify at the judgment seat of Christ that it was possible for you to read it, but that you never read it, and that you never considered what its sacred pages contained? Ah, yes, there are many houses, many families, many individuals, and though the Bible may be in their homes (and we are afraid there are many houses today where it is not at all) where it is not used. As Rev. John MacRae, popularly known as 'Big MacRae' used to put it, that there was many a house where the Bible lay unused, so much so that you could write 'eternal damnation' with your finger on the dust that was on the

cover of it. Now friend, if that is the way that you keep the Bible, if that is the way that the Bible is lying in your house and not used, God will write your eternal damnation, and that can never be revoked throughout the eternal ages of eternity, and the Bible will be a witness against you at the judgment seat of Christ.

The heavens and the earth will be witnesses against you on that day. The heavens and the earth, before they flee away, will testify that you heard the Gospel of the Lord Jesus Christ, that it was proclaimed in your ears, by which you heard its gracious warnings and invitations. Yes, my friend, the heavens and the earth can testify as witnesses against you that day that you heard the Gospel, and that you shut your hearts against it. The ambassadors of Christ will be witnesses against you that day. They can testify on the day of judgment that many a time they went out with the Gospel, and that often the words of the Apostle were ringing in your ears. "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". The ambassadors of Christ can testify against you that they sounded in your ears the Gospel and that you took no notice of it, that you walked in your own sinful ways, despising Christ and despising His mercy, in spite of the repeated warnings that were given you, that you shut your ears against the invitations of the Gospel, and hardened your heart. Well, I leave one truth with you in connection with that: "He that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy". And I leave that with you, my friend.

Now there are other witnesses. There is the sinner's own conscience. We used to hear it often said from this pulpit, "Never forget that a man has a conscience". If that is true as it undoubtedly is, you may think that you can drug your conscience here tonight by paying little or no attention to what is in weakness and infirmity brought before you. You may have been very successful in that, but remember this—that that conscience which you are drugging tonight will awaken one day, and it will be as the worm that dieth not in your bosom throughout the endless ages of eternity. I warn you of it, my dear fellow-sinner, and I hope I am doing it in love to your soul. God will bring everything to judgment on that day, things that were hid from your fellow-creatures will be exposed on that day, things that you yourself had forgotten that you ever committed will be revealed then, for nothing that was ever put in the memory will ever go out of it. It will come to light on that day. Rest assured of this, though you may think very little of these things tonight, they will meet you some day. I remember once a student coming into this church many years ago,

and listening to a minister whose preaching was eminently blessed to the conviction and conversion of souls, and that student after he left the service was asked, "What did you think of the sermon?" "Oh," he said, "it was nothing but the common and the obvious." Well, you may be thinking here tonight you are just listening to the common and to the obvious, but friend, it is a matter of life or death to you, whether you will take it that way tonight or not. It is a matter of life or death if what we are in feebleness and infirmity endeavouring to bring before you here tonight, is the truth of God, as I have no doubt it is, and as your conscience will testify that it is. If you close in with Christ, it will be a matter of life, eternal life, for you, for it is written, "Whoso findeth Me findeth life, and shall obtain favour of the Lord". But if you reject it, if you despise it, then eternal death will be your portion if you continue in the ways of sin, so that it is a matter of life or death to you what we are endeavouring to bring before you tonight. But one thing we can say, in common with others who are "ambassadors for Christ" is, that we shall be clear of your blood when we all come along with an assembled universe to stand before that judgment seat we are bringing before you.

But, *thirdly*, there is an advice tendered here. "Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." Sorrow! Now that in a way might be taken in a literal sense. Sin brings sorrow with it, and you will find very often that where sin is indulged in, suitable punishment for sin is visited on the sinner's body. I heard the late Rev. Neil Cameron in this pulpit say that it was his considered opinion of the rich man in the parable that it was with his tongue that he sinned most. "Perhaps," he said, "for all we know, he was deriding the Lord's people." But he said he believed that it was with his tongue that he was sinning most, and the Lord visited him in a lost eternity with the punishment of his prevailing sin. Well, bodily afflictions follow sin often, and certain afflictions follow the nature of the sin committed. So take you good care. You are not going to escape if the Lord comes out against you in judgment for your sins. The Word of God says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting".

But there is a sorrow in the soul also. We find two kinds of sorrow brought before us in the Word of God. There was the sorrow that Judas had. That was not saving repentance at all. It was remorse, and what was the end of it? Judas went out of this world

by his own hand. His conscience could not bear the torments with which he was visited, but that only landed him in eternal misery. But there is a "godly sorrow" for sin, and those who are given that sorrow are not left always to mourn. Oh, no. They may mourn the most of the time they are in this world, they may have a great deal of what the Psalmist speaks of when he says,

"Thou tears of sorrow giv'st to them
instead of bread to eat;
Yea, tears instead of drink thou giv'st
to them in measure great.
Thou makest us a strife unto
our neighbours round about;
Our enemies among themselves
at us do laugh and flout."

They may have plenty of that going through this world. Ah, but friends, it is not with this world alone that they have to do. They are to go to eternity. Will they have sorrow there? No. The persecution that they had in this world will cease, for "there the wicked cease from troubling; and there the weary be at rest". Those who have plenty of sorrow because of following Christ in this world will have a "joy unspeakable and full of glory". I quoted that truth already, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory". And oh! friend, when it comes to the experience of that "eternal weight of glory", what a joy there must be with it! They will be in the presence of Father, Son, and Holy Ghost, Israel's Triune God, world without end, and when God is speaking to us in this text, He is exhorting us to remove from sorrow, and from evil, and exhorting us to close in with Christ as He is freely offered in the Gospel.

But the advice tendered here is a gracious advice. God purposes to be gracious to the sinner, and to show him something that is infinitely greater and infinitely better than the joys of this world. What are the joys of this world? You have your share of them yourself friend, young friend. What are the joys of this world? Oh, they are but short-lived. They will not last very long. No, friend, they will not last very long, even though they should last three score years and ten, or although they should last fourscore years. What is that, in comparison, or I should say, in contrast, to eternity? What are the joys of this world? What are they in the light of the weeping and the wailing and the gnashing of teeth that the Christless sinner has throughout eternity? What are the joys of this world? They are vanishing things. But there is a joy that will continue for ever and ever, and that joy you are invited in the Gos-

pel to become a partaker of, and not only so, but you are assured in God's Word that He will receive every sinner that comes to Him, and that He will not reject any. For does He not say, "All that the Father giveth Me shall come to me; and him that cometh to Me I will in no wise cast out". May He bless His Word.

The Diary of Dugald Buchanan

Period V—From March 1743 to May 1744

(Continued from Vol. 76, page 339)

Glory to Thy holy name, for a revelation of Thy will in the blessed Bible. I bless Thee that my lot has fallen in this land where the way of salvation is recorded; and that I was born of such parents as gave me education; and that it has been sanctified. I bless Thee, who hast made me content with the portion of this world's goods allotted me. I have Thyself as my portion and exceeding great reward, therefore I cannot want; all Thy divine attributes are engaged on my side to render me completely happy in time and in eternity.

O my covenanted God, all things come of Thee, and of Thine own have I offered unto Thee this day, for I am Thine by creation and redemption; therefore I plead for the sake of Christ that Thou would'st accept of this offering, and forgive anything that is amiss in this transaction. I believe that, what Thou hast done for me, and in me at present, and at other times, is ratified in heaven from eternity, and stands upon an infallible foundation, more sure than the covenant of works, because it is founded upon better promises which cannot be broken. O my God, save me from taking the very least encouragement to sin because of the stability of Thy covenant. O let it be a never-failing spring of comfort unto me all the days of my life, and at the hour of death, that I may rejoice in Thee as my covenanted God in Christ both in time and through all the ages of eternity. And in confirmation of this my assent and consent to all the terms of the covenant, I do subscribe it with my hand, heart and soul; and that God is true in the record that He hath given of Christ, I set to my seal that there is life in Him and nowhere else.

At the Cave of this Rock,
6th August 1743.

Dugald Buchanan.

Before I left this place, my closed lips were opened, and my mouth filled with the high praises of my God; my chains and fetters fell off, and I was set at liberty. O that was a sweet day unto my soul, when I sat in the cave of the rock, and the Lord proclaimed His name in Christ, and made all His goodness to pass before me—"The Lord, the Lord God merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin". (Exodus 34: 6). The Sacrament of the Lord's Supper was to be dispensed next Sabbath at the Port of Monteith, and I went there to receive the seal of the covenant; and when at the table, Mr S h served, and proposed the following questions to the communicants: "Have you," said he, "broken your covenant with death and hell, and joined yourselves to the Lord in a perpetual covenant never to be forgotten? Have you given your consent to this method of salvation by Christ Jesus? What think you of it? And how do you love it? Is it all your salvation and all your desires? How are you pleased with the laws of it? What love have you to the Surety of it?" In short, he went through all my exercises, and I found my heart giving consent to all that I had written on that day. "Well," said he, "if this be your case, viz, that you have laid hold upon God's free and gracious covenant, I may freely give you the seal of it, where-with you shall be sealed to the day of redemption."

So I received the seal of the everlasting covenant, and, before I arose from the table, with what grief, joy, and wonder, did I behold my dear Redeemer bruised under the Father's wrath, which justly belonged to me, and also stretched out upon the cross, grappling with the powers of darkness and coming off a Conqueror, having received His elect, and me in particular, and came away having my soul satisfied as with marrow and fatness.

On the Sabbath evening I heard a very comfortable sermon from Psalm 48: 14. The minister shewed part of the believer's happiness in having God to be his God, etc. After that I went to Kilsyth, where the Sacrament of the Lord's Supper was a-celebrating, and had many meditations by the way. On Sabbath morning I heard Mr Robe preach the action sermon from Rev. 1: 17, 18. I never felt more of the power of God that I did on that occasion. I hope some plentiful drops of divine influence fell upon my parched soul. I might, indeed, call that place a Bethel. I said in the meantime, O Lord, it is good to be here. I thought that I could dwell in that place all my days, to behold the beauty of the Lord, and to rejoice in His holy temple.

I rejoiced to see the conquering Redeemer making a willing sacrifice in the day of His power. I was likewise filled with joy after I

came out of the kirk, when I saw those who were clothed in scarlet lying on their faces on the ground at the foot of the Almighty King of Zion weeping and making supplication without being ashamed of it before others. I rejoiced no less at the door of utterance which was granted to the ministers of the gospel. In short, I came away from this place rejoicing that the kingdom of Christ was advancing, and the kingdom of Satan falling like lightning from heaven. Afterwards I reviewed my whole exercises from the day in which I was first awakened to that moment, and saw that the foundation of my peace was built upon the Rock of ages; and then with the foolish virgins fell asleep for some time till the Lord sent a messenger of Satan to buffet me. He suffered my corrupt nature to come alive again so that I became in my own eyes a sink of abominations. I found by sad experience the truth of that Scripture, "The carnal mind is enmity against God".

I was brought to think that all my former experience was a delusion which now became a terror to me, and so great was the strength of this temptation that it made me both ashamed and afraid to pray. Oh the terrible confusion my soul was in! but I endeavoured to still an accusing conscience from the Scriptures of truth, and then had an answer from several passages that I was converted. John 1: 12; Romans 8: 30. Then I said: Can such a power of sin be upon any person who is converted, as I find in my heart? Sometimes I would wrestle with God for His grace to subdue my sins, and at other times would refrain from prayer through a sense of real guilt. I endeavoured to take some directions to myself which the Lord enabled me to give others formerly, but I could not. I may say that I underwent greater trouble by this discovery of my own heart than at my first awakening. I received a letter from a Christian friend to whom I had communicated part of my case, which, by the Lord's blessing, was made useful to me by shewing me some of my mistakes; I shall therefore quote a passage of it here.

"I sympathise with your case. These things and much more of the sort, my own perverse heart has given me too much experience of; if it were not so with us, perhaps we would not be so readily convinced that we owe all to the grace, not that is in us, but to that which is in Christ Jesus, and to the daily and continual supply from Him. When one seems to be convinced that he has all from the Lord, yet he may be less convinced that even grace, as in himself already, received from the Lord, cannot do his business, but that he must fail if he be not continually receiving new supplies from the stores laid up in Christ, and from thence drawn out through faith wrought in him by the Holy Ghost: which persua-

sion keeps a sinner humble, and in continual dependance on the Lord in the exercise of faith, and which every moment's experience makes him thus to see to be indeed precious faith.

"I will not say any more upon this, my dear friend, but consider 2 Cor. 12: 7, 8, 9, 10. Though we have not that abundance of great revelations which were bestowed on Paul, yet our little allurements tend to humble us and keep faith in exercise. Paul had the thorn sent to him, and it sent him to God. And God's answer was the sufficiency, not of anything of, or in Paul, but of the Lord's own grace. He saw the reason why the thorn was sent to him, namely, that he might not be too much exalted by what had been bestowed upon him? No; that would not have been like taking it as sent, that he might not be exalted; But what did he do? he besought the Lord thrice against this thorn, and got this answer; that the 'Lord's own grace was sufficient for him'. He was still weak after all he had already received. But it was the strength of God, the power of Christ, that was to rest on him, and to carry him forward."

When I read this letter, I saw my fearful error of restraining prayer before God, and His design in sending such a thorn. At the same time the Lord rebuked Satan, and strengthened me to overcome my sins, that had sung so many triumphs over me of late. The reasons or cause for which the Lord sent this grievous and sore trial, were the following:—

First—To reprove me for my sloth and security, "thine own wickedness shall correct thee, and thy backslidings shall reprove them", etc. (Jer. 2: 19). It was as if the Lord should say, Since the wickedness and backslidings of others did not serve to correct thee, thine own wickedness shall do it. Thou has seen what David suffered for his backslidings, and how I made him to roar all the day long for his sins, yet this did not serve to correct thee, therefore thine own wickedness shall do it. "Know, therefore, and see, that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God." And indeed, I was made to know the bitterness of it; yet, alas! how soon is it forgot; so that I have still to learn the same of watchfulness. Secondly—The Lord sent me this trial for my uncharitable thoughts of those who had been tempted and overcome. Therefore, the Lord shewed me that I had no strength of my own to withstand the temptation, more than others who were overcome.

I observed that man's trial or temptations are often in proportion to the grace received. Abraham had great faith, and it was greatly tried. The Apostle Paul had great revelations and he had a messenger of Satan sent to buffet him; the Lord gives no grace to

any person to be idle, for to whomsoever He giveth fine gold He trieth well (Rev. 3: 18).

Then I learned the great danger of unwatchfulness, for by it I am exposed to every snare of the devil, who is restless, seeking an opportunity to entangle me into some snare or other.

I never began to sport with a temptation to sin, but I was thereby overcome and wounded. Proverbs 6: 27, 28. From hence I see more of the depth of Satan, how he uses all his endeavours to allure and draw me to the ways of sin and folly, and whenever he has gained his point, immediately turns accuser. O the unsearchable windings of the old serpent! And O the unsearchable wisdom of the Lord Jesus Christ, who can make the deceits of Satan turn out for the good of His people!

I see the only way to overcome temptations is to resist the very beginnings of sin in the heart. Sinful thoughts harboured there with delight have sometimes led me captive to sinful actions "Resist the devil and he will flee from you."

Women's Dress

by Rev. John Newton

Women who profess godliness, and who have the care of young persons of their own sex, are perhaps in no point more blamable, than in the example which some of them set, and the liberty which perhaps a greater number allow, of undue conformity to the world, in the article of dress. Few ministers touch upon this subject in their public discourses; and indeed it is not very easy to treat it with propriety from the pulpit. Yet whatever is unsuitable to the Christian profession, an inlet to temptation and productive of evil consequences, should in some way or other be noticed, by those who have the honour of the gospel, and the welfare of their fellow creatures at heart. I make no further apology, for offering a few hints, which I hope will not give offence, and which I pray, so far as they are agreeable to the Holy Scripture, and confirmed by experience and observation, may be attended to.

I doubt not but many parents who desire to see their children brought up in the nurture and admonition of the Lord, give them many excellent lessons in the nursery. They endeavour to impress their tender minds with a sense of their sinful state by nature, of the evil of pride, and of the vanity of the world. But when their children begin to appear in public view, for want of due reflection,

or resolution, or both, they either encourage, or at least permit them, to form habits, which have a direct tendency to counteract all the benefits which might otherwise be hoped for from the instruction of their early years.

I am certainly no connoisseur of the article of dress; but I know how I am affected by what I see; and I can hear what other people say. The *simplex munditiis* of Horace, which may be translated, an *unaffected neatness*, according to different situations in life, seems a tolerable definition of a becoming dress.

But *Christian* women should aim to comply with the apostle's advice, to adorn themselves in modest apparel, with shamefacedness and sobriety. When he adds, "Not with gold, or pearls, or costly array", I do not think it necessary to take this restriction so rigidly, as to affirm, that such ornaments are, universally and without exception unlawful. I think this is one of the many expressions in Scripture, which are to be understood in a comparative sense. Thus when our Lord declares, "That unless a man hate parents, wife, children, and his own life, he cannot be my disciple"; we are sure he does not contradict, what by his authority is expressly enjoined in many other passages, that we should pay a due regard to our relations, and take a proper care of ourselves. He only teaches us, that whenever our dearest temporal concerns stand in competition with what we owe to him, they must be given up and renounced.

The providence of God has made an evident distinction of rank and subordination in civil life. There is a long gradation from the highest state of those whom we call the rich, to the lowest state of the honest and industrious poor. It is to be hoped, that some of his own dear people may be found in all these different conditions. And I see no impropriety in paying some regard to them in dress. At present, however, through the dissipation and extravagance of the times, the proper distinction is almost wholly lost, and it is often not easy to distinguish (except perhaps in the article of jewels) between a countess and a milliner.

If clothes are considered merely as a covering for the body, and a defence from the cold, it will be difficult to draw the line, and to determine exactly between what is necessary and what is superfluous. I think some women may as lawfully wear satins and pearls, as others may wear stuffs and glass beads: and it is more for the honour of the gospel, that a woman professing godliness should be distinguished from others, by modesty, sobriety, and good works, than by the shape of her cap, or the colour of her garment.

Yet even to ladies of greatest affluence, who love and fear the Lord, I will venture to suggest a word of caution. To you I say

nothing of the expense; you can, as the phrase is, very well afford it. And if in other respects you are generous and bountiful, ready to distribute, and willing to communicate, the cost of what you choose to wear is of no great consideration. But a nice attention to dress will cost you much of what is more valuable than money—your precious time. It will too much occupy your thoughts, and at the seasons when you would wish to have them otherwise engaged. And it certainly administers fuel to that latent fire of pride and vanity, which is inseparable from our fallen nature, and is easily blown up into a blaze. I hope you will not be among the first of those, who are eager to catch at and give sanction to every new mode; nor is it necessary, if the mode be decent and general, that you should be the very last to adopt it. But something there should be in your exterior, to indicate, that though you do not affect a needless and scornful singularity, (which is often the source of censoriousness and envy), yet your heart is not set upon these little things. If a woman looks in the glass, and contemplates, with a secret self-complacence, the figure which it reflects to her view, I am afraid she is not in the frame of spirit most suitable for one, who is about to cry for mercy as a miserable sinner.

There are likewise women, who, we would hope, are pious, and therefore, of course benevolent. But an attachment to dress, and a desire to approach, as near as they can, to the standard of those who are their superiors in fortune, blunt their compassionate feelings, and deprive them of the usefulness, comfort, and honour they might otherwise attain. The expense of their dress is so great, compared with the smallness of their income, that when they have decorated themselves to their mind, they have little or nothing to spare for the relief of the poor. I doubt not, but they take it for granted, that, upon the supposition that our Lord and Saviour was again upon earth in a state of poverty and humiliation, as when he walked in the streets of Jerusalem, and they knew that he wanted a garment, when they were about to spend their spare money in some useless piece of finery, they would gladly forego their purpose for the honour of assisting him. But the heart is deceitful. If we live in the neglect of present duty, we have no right to suppose we should act better in different circumstances. He has said, "Inasmuch as ye did it to the least of these my brethren, ye did it unto me". And if we are inattentive to the wants of those, whom he appoints to be his representatives, we cannot be sure that we should be properly attentive to himself, if he was with us in person, and in a low, obscure condition.

But I am not so much hurt by observing the materials, as by the manner of female dress; by what we call the fashion, and the eager-

ness with which every changing fashion, however improper, is adopted, by persons whose religious profession might lead us to hope they had no leisure to attend to such trifles. If some allowance is to be made to youth on this head, it is painful to see mothers, and possibly sometimes grandmothers, who seem, by the gaudiness and levity of their attire, very unwilling to be sensible that they are growing older.

It may be a sufficient censure to some fashions, to say they are ridiculous. Their chief effect is to disfigure the female form. And perhaps the inventors of them had no worse design, than to make a trial, how far they could lead the passive, unthinking many in the path of absurdity. Some fashions, which seem to have been at first designed to hide a personal deformity, have attained a general prevalence with those who had no such deformity to hide. We are informed, that Alexander had a wry neck, and therefore his courtiers carried their heads on one side, that they might appear to be in the king's fashion. We smile at this servility, in people who lived in Macedonia twenty centuries before we were born; yet it is little less general among ourselves in the present day.

Other fashions were doubtless contrived by persons, who, having not yet attained to glory in their shame, were desirous of concealing it as much, and as long, as possible. Yet these, likewise, are no less eagerly adopted. If I did not consider the tyranny of fashion, my compassionate feelings would often be excited for women who I should suppose were married, if I did not observe the wedding-finger destitute of a ring. These improprieties are not simply ridiculous. They are serious evils, in a religious view; and, to speak of them in the gentlest terms, they are a sign of a careless, inconsiderate spirit, very unsuitable to a professed regard to the gospel. We are required to attend to the things that are lovely and of a good report. Every wilful deviation from this rule is sinful. Why should a godly woman, or one who wishes to be thought so, make herself ridiculous, or hazard a suspicion of her character, to please and imitate an ungodly world?

But the worst of all the fashions are those, where are evidently calculated to allure the eyes, and to draw the attention of our sex. Is it not strange that modest and even pious women should be seduced into a compliance even with these? Yet I have sometimes been in company with ladies of whose modesty I have no doubt, and of whose piety I entertain a good hope, when I have been embarrassed and at a loss which way to look. They are indeed noticed by men, but not to their honour nor advantage. The manner of their dress gives encouragement to vile and insidious men, and exposes them to dangerous temptations. This inconsider-

ate levity has often proved the first step into the road that leads to misery and ruin. They are pleased with the flattery of the worthless, and go on without thought, "as a bird hastens to the snare, and knoweth not that it is for its life". But honest and sensible men regard their exterior, as a warning signal, not to choose a companion for life, from among persons of this light and volatile turn of mind.

How far does the richest dress which studious vanity can procure from the spoils of birds, beasts, and insects, fall short of the delicate structure and elegance, and the beautiful tints, which we admire in a flower or a butterfly! "Even Solomon in all his glory was not arrayed like one of these." The resemblance is chiefly in the frailty of the wearer. Soon, and perhaps suddenly, the body, now adorned with so much nicety and care, must be deposited in the vault or grave, to be food for worms.

An attention to ornament and dress is peculiarly unreasonable at present. The dark aspect of the times rather requires a spirit of humiliation and abasement. The judgments of God are abroad, his hand is lifted up. We know not what is before us, but we have reason to fear awful tokens of his displeasure for our national sins. Perhaps the day is coming when the words of the prophet, "Tremble, ye women that are at ease, be afflicted, ye careless ones", may be no less applicable to us, than they were to the Israelites of old. I earnestly request my fair readers carefully to peruse the latter part of the third chapter of the prophecy of Isaiah, from the sixteenth verse to the end.

Book Reviews

Which Bible? by David Otis Fuller, D.D., Grand Rapids Publication
Price £1.00 per copy (post paid)

This is a most interesting book, and one which we believe is most worthy of the widest circulation, especially among those who love the old paths and are concerned to know something of the salient facts in the background of the history of our Bible, as the Word of God. This book, which is, in fact, a book within a book is concerned with the text of the Bible, from the earliest times to the present, and presents the case for the vindication of the text underlying the Authorised Version of the Bible, as distinct from that of the Revised Version of the same, and other modern versions as well. While the subject may be one of special interest to ministers and divinity students, who are required to study this subject as part of their training for their life work, nevertheless, we do feel that the book presents the facts connected

with the textual criticism of the Old and New Testaments, as this branch of theological study is called, in such a way as to make it interesting and instructive to the intelligent and serious minded layman, who may wish to know for himself how we came to have in our hands the Bible as we know it, in our own tongue.

As indicated above, this volume consists of a book within a book—the book in question is called “Our Authorised Bible Vindicated”, by Benjamin G. Wilkinson, an American scholar, who, until now, at least, is comparatively unknown as an author. It consists of ten chapters, which deal with such subjects as: The Bible adopted by Constantine and the Pine Bible of the Waldenses; The Reformers reject the Bible of the Papacy; The Jesuits and the Jesuit Bible of 1582; The King James Bible Born Amid the Great Struggles over the Jesuit Version; Three Hundred Years of Attack upon the King James, etc. It will be seen that the book deals with the subject of the transmission of the text in chronological order and the second last chapter brings the story down to the modern day and modern versions. Throughout the whole book, there is a reverent regard for the Bible as the inspired and infallible Word of God, which makes the perusal of the pages of this volume most refreshing to the devout spirit.

The remainder of the production consists of a series of papers by different scholars and authors on the subject of the text upon which the Authorised Version is based; among such are Dr Hills, who has shown himself to be a champion of the text of the A.V., as is to be seen in his book “The King James Version Defended”—he has a paper on “The Magnificent Burgon, Doubtful Champion and Defender of the Byzantine Text—Dean Burgon, whose works are of such value to the study of the word of God, for those who believe in the Divine inspiration of the Bible. Mr Terence H. Brown, of the Trinitarian Bible Society, is another who has contributed a paper to this work; his subject is “The Learned Men” i.e. the Divines associated with the production of the Authorised Version. He gives a most interesting and instructive insight into the lives of these gracious and godly scholars, whose tireless labours, in the service of the Lord, have given to us this priceless heritage—a version of the Bible based upon the pure and unadulterated text, transmitted through the Church, under the superintendence of the Divine Spirit in Providence, down through the centuries.

We would recommend this book to readers of the Magazine. May the Lord own it and bless it, wherever it may be circulated.

A.M.C.

**Right with God, by John Blanchard. Banner of Truth Trust.
Paperback 123 pages, 25p**

The Author of this small book is the first Director of Evangelism for the Movement for World Evangelization.

In the Introduction he says 'It is a plain, straightforward book, showing how a person who is honestly seeking for God can find Him'. The book sets out to show that the Bible is the Word of God. From there it passes on to speak of God, and of man, dealing satisfactorily with the Fall of man into sin. The Author presents the answer to man's need—Jesus Christ, the Saviour. In this chapter however, on page 75, he refers to 2 Corinthians Ch. 5, v. 21, and says—'That Jesus, in His death, became the personification of human sin'. This is not the teaching of the passage in question, and the phrase used by the Author is a most improper one to use referring to Jesus Christ. The only sense in which Jesus was made sin, is that He bore the guilt of sin imputed to Him, but this is not to say that He became the 'personification of sin'. The book deals quite extensively with repentance and faith, the Author saying 'let me emphasise man's responsibility'. From this position one might be inclined to overlook the fact that there is no immediate reference to the Holy Spirit in this part of the book. I feel, however, that there is not sufficient mention made of the Holy Spirit and of our need of His work, *throughout* the book. The final chapter is titled 'The Way Ahead', and is written, not to seekers, but to believers. This is a very dangerous transition. A person might be led to think that all was well, when as yet he had not, in fact, found Christ.

I feel that this book is marred by these matters to which I have referred with an adverse criticism, and that anyone reading it should be aware of them.

M. MacI.

Should it be objected, as it has been by some, that "the sins of finite creatures can never require an infinite atonement"; I answer, that all sin is objectively infinite; it is infinitely evil, because it is committed against God, the infinite good; it offends infinite authority; an affront to infinite sovereignty; and abuse of infinite mercy; a provocation of infinite justice; a contrariety to infinite holiness; a reproacher of infinite glory; and an enemy to infinite love. From all which it appears, that every sin properly deserves infinite, or endless punishment; and likewise, that the death of Christ must have been infinitely meritorious, or it could never have averted this punishment.

Toplady.

Notes and Comments

Children Die in the Cairngorms

A solemn event took place in November when five school children and a young woman teacher perished in the snow in the Cairngorm Mountains in Inverness-shire. Caught in stormy conditions in the mountains they succumbed to the cold and died. Our deep sympathy goes out to those who have lost loved ones in this tragedy. The saddest aspect of the whole matter to our mind, apart altogether from the exposure of these children to unnecessary risk, which the enquiry into the affair may, or may not establish, is the fact that the excursion in question took place at the weekend. It is sad that school children should be encouraged, as they are increasingly being encouraged, to engage in outings of various kinds on the Lord's day. May this event be a warning to us all, and especially to our young people, and a solemn reminder of our duty to remember the Sabbath day to keep it holy.

Rhodesian Settlement

Many in Britain will welcome the settlement of the differences which existed between Rhodesia and Britain since Rhodesia declared its independence. In view of our special interest in Rhodesia because of our Mission there, the outcome of events is very satisfying to us. We hope and pray that it will pave the way, under the Lord's hand, for the increased spread of the Gospel in that land.

The Ulster Situation

The shadows of the evening were stretched out as Scots Guardsman Paul Nicholls, aged 18, was buried with military honours at his native village of Halkirk, Caithness, on 1st December 1971. The local parish church could not contain all who attended the funeral service. It is sad to relate that our neighbour was shot in the back by an I.R.A. gunman as he patrolled a street in Belfast the previous Saturday. The Rev. Keith Crozer, Paul's padre flew from Ireland as also did his company commander, Major Anthony Leask, Sgt Dickson his section commander and Guardsman George Anderson a close friend. Ten Guardsmen arrived by air from Edinburgh. They were dressed in greatcoats and bearskins and smartly bore the coffin to the hearse. It was a sad day and there is a feeling of marked repugnance in this small community. Technically we are not at war in Ireland but practically we are and

we have been sadly reminded of this.

It is very clear that those who have committed so many murders in cold blood in Northern Ireland are being sheltered. There is ample proof of this. Only recently I.R.A. men who escaped from prison were helped over the border into the Irish Republic. The only two who were recaptured were dressed as priests when caught. The others who found their way to the Irish Republic, openly and publicly gave a Press Conference and not one of them was arrested. It is obvious that there is organised thinking behind this massacre of innocent lives and destruction of property. The aim is to bring the Ulster government down.

While Mr Jack Lynch, Prime Minister of the Irish Republic and the Roman Catholic Church condone violence the lot of the British soldier in Ulster is not to be envied.

D.A. Maclean.

Church Notes

The New Year

We wish our readers at home and abroad much of the Lord's favour and Presence during the year which has just opened. We send greetings especially to the people of our Church overseas and on the Mission in Rhodesia. We wish the friends abroad to know that they are not forgotten by the Church at home. It is our prayerful desire that the Lord will greatly own the labours of His servants at home and in the distant parts of the world to be conversion of many souls and that His people will be greatly strengthened and encouraged. The desire of the Church at home and abroad is summed up in the words of Scripture: "Let the whole earth be filled with His glory".

Deputy to Canada and the U.S.A.

The Rev. Malcolm MacInnes, M.A., Ullapool, has agreed to go as the Church's deputy to Canada and the U.S.A. He expects to leave Scotland for Winnipeg on 12th January, 1972 (D.V.).

The Dominions and Overseas Committee are grateful to Mr MacInnes for undertaking this mission and we know that friends in Canada and the U.S.A. are looking forward to his visits.

Meantime we are unable to give you his address in Winnipeg but the Convener of the Dominions and Overseas Committee is prepared to pass on to Mr MacInnes any request for his services. Like former deputies Mr MacInnes will make Winnipeg the base from which he will work. This means that while most of his time will

be spent in supplying Winnipeg congregation, his role as a deputy will necessitate his contacting as many as possible of those friends who have shown interest in the Church's work and witness.

We know that the new deputy will be remembered in the prayers of the Lord's people at home and abroad. While we commit him, his wife, family and congregation to the care of the God of all the earth, we wish him the Lord's rich blessing in his new sphere of labour.

D. Campbell, Convener,
Dominion and Overseas Committee

Presbytery Meetings (D.V.)

Northern—At Dingwall on Tuesday, 25th January 1972, at 5 p.m.

Southern—At Glasgow on Tuesday, 15th February 1972, at 6 p.m.

Outer Isles—At Stornoway on Tuesday, 15th February 1972, at 3.30 p.m.

Communion Dates

The list of communions has been corrected for 1972. Would ministers kindly notify the Editor of any additional corrections required.

Obituary

The Late John Morrison, Elder, Oban

The sudden death of this gracious and well-beloved elder in his home on November 17th, 1971, came as a great shock to all who knew him.

Born in Lingerbay, South Harris, 46 years ago, he followed the seafaring life. A first-class seaman, he was bosun of the Lighthouse ship "Fingal", based in Oban, at the time of his call to the haven of everlasting rest prepared by the Saviour for His beloved people. The time and circumstances of his conversion are not known to us, but we do know that he was deeply exercised under the ministry of the late Rev. John Tallach, minister at Oban from 1949 to 1955.

John Morrison was received as a member in full communion at Oban on May 3rd, 1958, when 33 years of age. He was ordained as an Elder there on July 4th, 1962. In our opinion, the Lord had

fitted him for the duties of his office with a rich measure of the graces of the Holy Spirit, his wisdom, patience and gentleness being outstanding.

While we indeed mourn his loss, we would not sorrow even as others which have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him". I Thessalonians 4: 14.

Although this visitation is sore to us, yet we have great cause for gratitude to the Lord for His kindness in leaving him with us even as an office-bearer for over 9 years. May the Lord bless this solemn dispensation to us! "Lord to whom shall we go? Thou hast the words of eternal life". John 6: 18. He alone is able to heal the breaches in the walls of Zion. May his like-minded widow be comforted by the Lord and may He be a very present help to her and to her four young children. To them and to his father and mother, brother and sister in Harris, deepest sympathy is extended.

John Morrison's heart desire was the advancement of Christ's kingdom, the testimony of our Church being precious to him. He had his share of affliction. His constant cry was, "O wretched man that I am! Who shall deliver me from the body of this death?" Romans 7: 24. Sin was his great burden, but for him there was but the one remedy, hope and Saviour, the Lord Jesus Christ. A sweet leader of the praise of God in public, he is now, we believe where the praises of the Church are unbroken and everlasting.

"Then are they glad, because at rest
and quiet now they be:
So to the haven He them brings,
which they desired to see." Psalms 107: 30.

M. MacS.

Acknowledgment of Donations

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

Sustentation Fund: Jas. MacLeod, Kerracher, £12; M.R. MacKay, Bettyhill, £2 per R.W.M.M.

Jewish and Foreign Mission Fund: Jas. MacLeod, Kerracher, £3; Mrs E.M. MacLean, Applecross, £5 for Clothing Fund; Friend, Inverness, 50p.

Dominions and Overseas Fund: Spanish Evangelical Mission, Holland, £145 for Mission work in Fornaci di Barga, Italy.

Home of Rest Fund: North Harris Congregation, £42.50; A.F.McD., £2 per R.W.M.M.; Staffin Congregation, £46; Tain Congregation, £30; "Anon." Ullapool, £50 per W. MacK.; Legacy from estate of the late Mrs I.M. Tallach, £1,500; Scourie Congregation, £14.77; Applecross Congregation, £50; North Uist Congregation, £81.65; Lochcarron Congregation, £28.25; North Tolsta Congregation, £60; Collection Plate, Scourie, £2; Gairloch

Congregation, £117.22; Kinlochbervie Congregation, £53.50; Mr and Mrs Livingstone, Muir of Ord, £15; Wick Congregation, £90; Wellwisher, Creich £10 per A. Campbell. (The last item was published in the December Magazine as follows: "D. Campbell, Bonar Bridge, £10." The error is regretted).

Home Mission Fund: M.R. MacKay, Bettyhill, £2 per R.W.M.M.

On behalf of the Trinitarian Bible Society: Shildaig Congregation, £15.

The Publication Treasurer, Mr R.W.M. MacKenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:-

Free Distribution Magazine Fund: Mrs A. Livingstone, Dunoon, £3.60; A.M. MacL., Brora, 60p; Mrs E. Lawson, Detroit, £1.60; M.G., £1 per W.D.F., Mr I.N.G., Stornoway, £2; Mr and Mrs R.B., 60p; Mr Murdo MacL., Snizort, £2.80; I.B. MacKenzie, Ardene, 60p.

Welfare of Youth Fund: I.B. MacKenzie, Ardene, £5.

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The Treasurers of the following Congregations acknowledge with sincere thanks:-

Aberdeen: Anonymous, Lairg postmark, £2; Anonymous, £5 per Miss M. McD.; Anonymous, Hilton, £20; A Visitor (church door collection), £5; F.P., Helensburgh, £1; F.P., Ness, £3; Miss K.M. Morrison, £1; Sustentation Fund, £75; Alex Ross, Scourie, £5; No name, Inverness, £5; In memory of Robina Morrison, Kinlochbervie, £10; Anon., Ullapool, £50; A. Forgie, Redding, £40; Interested, Inverness, £10; Neil McIsaac, N. Uist, £5; F. & B.B., Inverness, £2; M. & A. McL., Inverness, £3; D. McCuish, Inverness, £5; Two sisters, Inverness, £50; Friend, Edinburgh postmark, £2; Friend, Glenelg, £2 per R.W.M.M.; Harris Friend, £2.

Glasgow: Mrs A. Walker, £2, Mrs F.D. Piper, 50p, both for church bus; Miss M.S., Glasgow, £2 for Communion Expenses per W.D.F.; Anon. friend, Inverness, £5 for Fabric Fund.

Greenock: Mr R.H. Conway, Bangor, N.I., £5 for congregational purposes.

Lochcarron: London friend, £5 per K.M.R.; Friend, £5 per Rev. J.W.R.; Friend, Inverness, £25.

North Harris: Mrs Allan MacLeod, Meavaig, £3, Mrs J.A. Fraser, Carrigeach, £3, both for Communion expenses. Friend, Kyles-Scalpay, £2.50, Mrs Duncan Macdonald, Kyles-Scalpay, £2, Miss Joan MacAskill, Kyles-Scalpay, £2, Friend, Kyles-Scalpay, £2, Friend, Kyles-Scalpay, £2, Friend, Kyles-Scalpay, £5, Mrs MacInnes, Stenish, Kyles-Scalpay, £1, Friend, Carrigrich, £3, Friend, Tarbert, £26, Friend, Kyles-Scalpay, £2, Miss C.A. MacAskill, Kyles-Scalpay, £5, Mrs Rice, Vancouver, £7, Mr J.A. Fraser, Carrigrich, £5, all per Rev. A. MacK. Friend, £10 and £5 (both found in collection plate, Tarbert); all for Manse Repairs and Central Heating. N.S., Kyles-Scalpay, £3 for Minister's car expenses per Rev. A. MacK.

Portree: Anon., Braes, £3 for church bus per F.M; Envelope in church plate, £5 for church bus.

Raasay: Mrs Nicolson, 6 Cottages, £5, Friend at Communion, £2, Friend, Raasay, £3, all per R. MacLeod; Two friends, £4 per D. Nicolson; Miss J. MacLeod, Portree, £2; Friend, Inverarish, £3; all for manse extension; Sandra MacLennan, Raasay, £2 for Sustentation Fund. Correction in November issue, "Friend, Portree, £1, should read, £5".

Staffin: Friend, Raasay, £1 for car park fund per Miss M. Gillies; Friend, £1 for Sustentation Fund per Miss MacDonald.

Scourie: Anon., £10; Mrs Murray, Strathhalladale, £2; J.G. Ross, £5 per R. Ross; all for Church Renovation Fund.

Stornoway: Friend, Swordale, £5 for maintenance of mini-bus.

Kyle: Mrs MacIver, Railway Terrace, Kyle, £1 Foreign Mission, £1 Home Mission, £4 Sustentation Fund, 50p T.B.S., £2.50 for congregation.

Aberdeen Church Building Fund: Anon., Inverness, £10.

Beauly Church Building Fund: Dingwall friend, £5; Dutch friend, £11.37 and Friend, £3, both per Mr Graham; Two friends, £2; Envelope in plate, £5; N.S. per Mr Kelly, £10; Dingwall Friend, £50.