

The
Free Presbyterian Magazine
and Monthly Record

Volume 77

September 1972

No. 9

John Knox

Almost four hundred years have run their course since John Knox closed his eyes in death after a life of faithful and devoted service to the Lord Jesus Christ. During the closing months of the year 1972 much no doubt will be said and written about John Knox, Scotland's most noble son. Churchmen, conscious of the undeniable fact that Knox has left his mark on the page of Scottish history, will vie with one another to laud his praises. Much of the adulation given will be mere hypocrisy and were Knox alive he would reprobate it, sternly rebuking his flatterers in the words of his Master as "Scribes, Pharisees, hypocrites," and saying, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."

Whatever recognition the visible church in our day may be ready to give to that eminent servant of Jesus Christ, John Knox, it is only too apparent that the church in Scotland today, for the most part, is busily engaged in pulling down with both hands the noble work which the great Reformer built up.

"But all at once with axes now
and hammers they go to,
And down the carved work thereof
they break, and quite undo."

What the present generation of ministers in Scotland are trying desperately to build up, Knox and his fellow reformers threw down in days past intending that these things would be thrown down in Scotland for ever, saying in effect, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho."

Knox was a true and faithful servant of Jesus Christ. He was

sent of God. He did not run without being sent. His ministry and work clearly demonstrate that he was raised up of God to do a mighty work in the pulling down of the strongholds of Satan, in bringing down the power of Popery in this land of ours, and in building up the true Church of Jesus Christ in Scotland. Let the present generation of professed ministers of the Gospel, who have little in common with John Knox but the name of ministers, lay to heart that he was no sychophant or hireling. He declared the truth of God without fear or favour. How he would abominate the present-day hireling ministry in Scotland — men who are as ignorant of the true Gospel of Jesus Christ as the abominable priests of Rome were in his own day. Were he alive he would lash them with his tongue and chase them from their pulpits as enemies of God and men. We fear that few in our day would escape his condemnation when the faithful servants of Jesus Christ are as scarce as in the days of Elijah. That the Lord has reserved a people to Himself even today we doubt not and that He has a few faithful servants yet who have not denied the faith. But how few they are in our day! What need there is in Scotland today of the raising up of many true and faithful servants of the Lord — intrepid men of the spirit of Knox — to denounce idolatry and sin of every sort, who would be instrumental under God's Hand in restoring to the backslidden Churches of Scotland the true evangel and scriptural worship, discipline and government appointed by Christ Himself, the great and alone Head of the Church.

We have every reason to lament how little of the spirit of Knox we possess. The reason for this is undoubtedly that we possess so little of the spirit of Christ. It was because Knox had much of the spirit of the Master that he was able to accomplish much in His service. Let us seek then to put on the Lord Jesus Christ more and more. If we do so, then we will grow more faithful and fearless on the side of Christ and will prove worthy followers of those bright ornaments of the Church in Scotland whom the Lord raised up in other days for the glory of His great Name and for the advancement of His Cause and Kingdom in our beloved land.

When thou prayest, rather let thy heart be without words, than thy words be without heart.

John Bunyan. (On his death-bed).

Give Thyself Wholly to them

by Bishop J. C. Ryle*

“Give thyself wholly to them.” (1 Tim. 4:15)

I need hardly remind you, that the Greek expression which we have translated, ‘give thyself wholly to them,’ is somewhat remarkable. It would be more literally rendered, ‘Be in these things.’ It answers to the Latin phrases, ‘totus in illis,’ and ‘omnis in hōc sum.’ We have nothing exactly corresponding to the expression in our language, and the words which our translators have chosen are perhaps as well calculated as any to convey the idea which was put by the Holy Ghost in St. Paul’s mind.

When the Apostle says, ‘give thyself wholly to these things,’ he seems to look at the ‘things’ of which he had been speaking in the preceding verses, beginning with the words ‘Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.’

We have here a mark set before the ministers of the New Testament, at which we are all to aim, and of which we must all feel we come short. Yet it is an old saying, ‘He that aims high is the most likely to strike high; and he that shoots at the moon will shoot further than the man who shoots at the bush.’

The Apostle appears to me to suggest that the minister must be a man of one thing: to use his own words, a ‘man of God.’ We hear of men of business, and men of pleasure, and men of science. The aim of the minister should be, to be ‘a man of God;’ or to employ a phrase used in some heathen countries, to be ‘Jesus Christ’s man.’ An expression is sometimes used with reference to the army, which we may apply to the soldiers of the Great Captain of our salvation. Some men are said to be ‘drawing-room soldiers,’ and ‘carpet knights.’ They are said to have entered the army for the sake of the uniform, and for no other cause. But there are many of whom public opinion says, such a man is ‘every inch a soldier.’ This should be the aim which we should place before us; we should seek to be ‘every inch the minister of Jesus Christ.’ We

*This address by Bishop Ryle is taken from a paperback “Warnings to the Churches” published by the Banner of Truth Trust. The address was delivered at a meeting of ministers in 1859.

should aim to be the same men at all times, in all positions, and places; not on Sabbath only, but on week days also; not merely in the pulpit, but everywhere — in the drawing-room of the rich, by our own fire-side, and in the cottage of the poor man. There are those, of whom their congregations have said, that when they were in the pulpit they never wished them to come out, and when they went out they never wished them to go in. May God give us all grace to lay that to heart! May we seek so to live, so to preach, so to work, so to give ourselves wholly to the business of our calling, that this bitter remark may never be made upon us. Our profession is a very peculiar one. Others have their seasons of relaxation, when they can altogether lay aside their work. This can never be done by the faithful minister of Jesus Christ. Once out on, his office must never be put off. At home, abroad, taking relaxation, going to the sea side, he must ever carry his business with him. A great lawyer could say of his official robes, 'Lie there, Lord Chancellor.' Such ought never to be the mind of the minister of Christ.

There are some things which the high demand of this text suggests, as needful to be followed after and practised.

It demands, firstly, entire devotion to the great work to which we are ordained. When one was commanded by the Saviour to follow Him, he replied, 'Suffer me first to bury my father;' but then there came that solemn saying, 'Let the dead bury their dead; but go thou and preach the Gospel.' — 'Suffer me first to bid them farewell who are at my house,' said another; and to him there came the remarkable sentence, 'no man having put his hand to the plough, and looking back, is fit for the kingdom of God.' — 'Salute no man by the way,' was Christ's charge to the seventy disciples. Surely these Scriptural expressions teach us, that in all our dealings in our office, we must have a high standard. We must strive to be men of one thing — that thing being the work of Jesus Christ.

It demands, secondly, a thorough separation from the things of the world. I hold it to be of the greatest importance to keep the ministerial office, so far as we can, distinct and separate from everything that is secular. I trust we shall hear every year of fewer and fewer ministers of the Gospel who are magistrates, and fewer and fewer who take part in agricultural meetings, and win prizes for fat pigs, enormous bullocks, and large crops of turnips. There

is no apostolic succession in such avocations. Nor yet is this all. We should be separated from the pleasures of the world, as well as from its business. There are many innocent and indifferent amusements, for which the minister of Christ ought to have no time. He ought to say, 'I have no leisure for these things. I am doing a great work, and I cannot come down.'

It demands, thirdly, a jealous watchfulness over our own social conduct. We ought not to be always paying morning calls of courtesy and dining out, as others do. It will not do to say, that our Lord went to a marriage feast, and sat at meat in the pharisee's house, and therefore we may do the same. I only reply, Let us go in His spirit, with His faithfulness and boldness, to say a word in season, and to give the conversation a profitable turn, and then we may go with safety. Unless we do this, we should be careful where we go, with whom we sit down, and where we spend our evenings. There was a quaint saying of John Wesley to his ministers, which Cecil quotes, as containing the germ of much truth. 'Don't aim at being thought gentlemen; you have no more to do with being gentlemen than with being dancing-masters.' Our aim should be not to be regarded as agreeable persons at the dinner table, but to be known everywhere as faithful, consistent ministers of Jesus Christ.

It demands, fourthly, a diligent redemption of time. We should give attention to reading, every day that we live. We should strive to bring all our reading to bear on our work. We ought to keep our eyes open continually, and be ever picking up matter for our sermons, — as we travel by the way, as we sit by the fire-side, as we are standing on the platform at the railway station. We should be keeping in our mind's eye our Master's business, — observing, noting, looking out, gathering up something that will throw fresh light on our work, and enable us to put the truth in a more striking way. He that looks out for something to learn will always be able to learn something.

Having suggested these things, I will next proceed to ask, What will be the consequence of our giving ourselves wholly to these things? Remember, we shall not receive the praise of men. We shall be thought extreme, and ascetic, and righteous over much. Those who want to serve God and serve mammon at the same time, will think our standard too high, our practice too stringent. They will say, that we are going too far and too fast for a world such

as that in which we live. May we never care what men say of us, so long as we walk in the light of God's Word! May we strive and pray to be wholly independent of, and indifferent to man's opinion, so long as we please God! May we remember the woe pronounced by our Master, when He said, 'Woe be unto you, when all men shall speak well of you,' and the words of St. Paul, 'If I yet pleased men, I should not be the servant of Christ.'

But though 'giving ourselves wholly to these things' we shall not win the praise of men, we shall attain the far more important end of usefulness to souls. I acknowledge to the full, the doctrine of the sovereignty of God in the salvation of sinners. I acknowledge that those who preach best, and live nearest to God, have not always been honoured in their lives to the saving of many souls. But still, the man who is most entirely and wholly Jesus Christ's man — a man of one thing, who lives Sabbath and week-day, everywhere, at home and abroad, as a man whose single endeavour is to give himself to the work of Jesus Christ — this is the man, this is the minister, who will generally, in the long run, do most good. The case of Mr. Simeon will apply here. You all know how he was persecuted when he began to testify for Christ, in Cambridge. You know how many there were who would not speak to him, how the finger of scorn was pointed at him continually. But we know how he went on persevering in the work, and how, when he died, all Cambridge came forth to give him honour, and how heads of houses, and fellows of colleges, and men who had scoffed at him while he lived, honoured him at his death. They testified, that the life he had lived had had its effect, and that they had seen and known that God was with him. I once saw in Dundee one who had known much of that godly man, Robert M'Cheyne. She told me that those who read his letters and sermons had a very faint idea of what he was. She said to me, 'If you have read all his works, you just know nothing at all about him. You must have seen the man, and heard him, and known him, and have been in company with him, to know what a man of God he was.'

Furthermore, giving ourselves wholly to these things will bring happiness and peace to our consciences. I speak now amongst friends, and not amongst worldly people, where I should need to fence and guard and explain what I mean. I shall not be suspected of holding justification by works by those I see before me. I speak of such a good conscience as the Apostle refers to: We trust we

have a 'good conscience.' (Heb. 13:18). To have this good conscience is clearly bound up with high aims, high motives, a high standard of ministerial life and practice. I am quite sure, that the more we give ourselves wholly to the work of the ministry, the more inward happiness, the greater sense of the light of God's countenance, are we likely to enjoy.

The subject is a deeply humbling one. Who does not feel, 'My leanness, my leanness! my unprofitableness! How far short I come of this high standard!?' What reason have we, having received mercy, not to faint! What reason have we, having been spared by God's long suffering, to abound in the work of the Lord, and to give ourselves wholly to our business! The grand secret is, to be ever looking to Jesus, and living a life of close communion with Him. At Cambridge, the other day, I saw a picture of Henry Martyn, bequeathed by Mr. Simeon to the public library. A friend informed me that that picture used to hang in Mr. Simeon's room, and that when he was disposed to trifle in the work of the ministry, he used to stand before it and say, 'It seems to say to me, Charles Simeon, don't trifle, don't trifle; Charles Simeon, remember whose you are, and whom you serve.' And then the worthy man, in his own peculiar way, would bow respectfully, and say, 'I will not trifle, I will not trifle; I will not forget.'

May we, in conclusion, look to a far higher pattern than any man, — Martyn, M'Cheyne, or any other. May we look to the Great Chief Shepherd, the great pattern, in whose steps we are to walk! May we abide in Him, and never trifle! May we hold on our way, looking to Jesus, keeping clear of the world, its pleasures, and its follies, — caring nothing for the world's frowns, and not much moved by the world's smiles, — looking forward to that day when the Great Shepherd shall give to all who have done His work, and preached His Gospel, a crown of glory that fadeth not away! The more we have the mind of Christ, the more we shall understand what it is to 'give ourselves wholly to these things.'

I bless God I know several precious souls of whom this world is not worthy, that have found more of God in afflictions than in any other gracious dispensation. Manasseh got more by his iron chain than he ever got by his golden crown. Brooks.

Sermon

by Rev. Donald Nicolson, Raasay.

"But when the fulness of the time was come, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galations 4:4, 5.

Nothing grieved Paul more than to see men departing from the truth as the Galations had done: "Oh foolish Galations, who hath bewitched you, that ye should not obey the truth." If the Apostle lived in our day how deeply grieved he would be to see the flood of iniquity that is over our land, and all lands. And is this not all due to the forsaking of the truth, as in the case of the Galations? There may be many who are asking with Daniel of old, "What shall be the end of these things?" Abominations always without fail lead to misery and desolation; it cannot be different in our day. It may well be that a true description of "the end of these things" is given in Psalm 46, especially in verses eight and nine, where the Psalmist speaks of the desolation that God has made in the earth when wars are made to cease and turned into peace unto the ends of the earth. When that will be we are told: It is when God will burn up all the chariots of fire. As long as man can lay hold of chariots of war there will be wars, but when they are all burned up the scene will be different.

The departure of the Galations from the truth led them to embrace what Paul calls "another gospel", which led them in turn to seek justification by a mixture of faith and works, and not by faith alone. It is for this serious error that Paul rebukes the Galations: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." No addition is required; faith and the works of the law cannot go together. This he illustrates clearly from the case of Abraham, for "Abraham believed God, and it was accounted to him for righteousness". All his seed shall be justified in the same way to the end of time. The gospel that was preached to Abraham is the same that is preached to us today, and it does not prescribe a different way of salvation.

In the immediate context the Church under the Old Dispensation is compared to a child who is an heir, but until he comes of age there is no difference between him and a servant. The Church,

therefore, under the Ceremonial Law was under a yoke and a burden which lasted until the appointed time when the promised seed came.

It may also be added that the Old Testament Church was a child in knowledge, for, although they had a true revelation of the promised Messiah, yet a dark cloud rested on that revelation; a cloud which is we believe symbolised by the Pillar of Cloud by which they were led in the wilderness. But now that "the true light now shineth" Paul points out that there is no need for them to be "entangled again with the yoke of bondage".

We have in our text Christ coming into the world in the fulness of time, and in our meditation upon this passage of Scripture we may consider the following divisions:

- I. State of those redeemed: They "were under the law".
- II. Their Redeemer: The Son of God.
- III. Their Redemption.

I. We have first the state of those under the law. This can only mean the Moral Law, since the Ceremonial Law was given exclusively to the Jews. It did not apply to the Gentiles at any time. We have here, therefore, the law of man's creation which is binding upon all men, Jews and Gentiles. The law is summed up in one word, 'love', and was written in man's constitution when he was created. It was not difficult for him to love God with all his heart and all his strength since this was his great delight and happiness. Had he continued in obedience to the law he would have lived in holiness and in fellowship with his God. But although God made man upright he sought out many inventions. He became a transgressor of the law, and the evil and the consequences of his transgression are infinite. Though he is still under the law he is now in a very different state; his relationship to the law has changed, but the law has not changed and the covenant is still in force. God has joined man to the law, and this union can never be dissolved except in Christ. When the sinner is in Christ by faith he becomes dead to the law as the Scriptures show in the seventh chapter of the Epistle to the Romans verse four: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God". However, although the believer becomes dead to the

law as a Covenant, yet, as Calvin says, he still has the law as the "everlasting rule of a good and holy life".

It is clear from the Scriptures that Adam's sin is imputed to all his descendants, that they have all sinned and died in him: "Wherefore as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". We are by nature alienated from God; sin and death reign over us, and we are in the grasp of "him that has the power of death".

There are multitudes, especially in our day, who have no concern about, or consciousness of, their fearful condition. Those who care to use their eyes and search the Scriptures will find there and nowhere else a true description of the low state of man under the law. Our condition is described in the Word of God with unerring precision. If we do not come to know our state in reality and truth it will be impossible for us to see our real need of the Saviour: "They that are whole need not a physician". This is the reason why the Saviour is despised so much in our day. Many, like the Pharisees of old, are blind and have no sin; therefore their sin remains. If our view of sin is defective our view of the Redeemer will be likewise. However much we deceive ourselves this does not improve or change our condition in the least. This is one of the worst aspects of sin — its deceitfulness: "The heart is deceitful above all things and desperately wicked". Sin deceives and deludes man in such a way that he will "call evil good and good evil"; he will "put darkness for light and light for darkness" and "bitter for sweet and sweet for bitter". At the same time he is amongst the wisest in his own estimation. Many are the terms in Scripture which describe the woeful condition of man under the law. He is under condemnation. Those who are under the sentence of condemnation are kept in prison until the day of execution. This is exactly the state in which man is by nature. He is the prisoner of the law of God under the sentence of condemnation, and the day when the sentence will be carried out may come at any time. It is only delayed because of the mercy and long-suffering of God. This is the fearful state of man under the law, and the law cannot help him in the least. Every time he sins the law pronounces a curse upon him, for "Cursed is every one that continueth not in all things which are written in the book of the law to do them". So man under the law is treasuring up wrath

against the day of wrath and revelation of the righteous judgment of God.

It was for this purpose that Christ came into the world to deliver those who had sold themselves for nought and were captives under the law.

II. Secondly, we have here in our text their Redeemer, the Son of God. The first thing that is said of Him is that He was sent in the fulness of time. Four thousand years had passed since God gave the first promise that the seed of the woman would bruise the head of the serpent; and there were many since then who looked for the Saviour, for the promise to be fulfilled. Christ tells his hearers, "For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." The "fulness of time" had not come. God always fulfils His word at His own set time. He is faithful, and it will certainly speak in the end. "For the vision is yet for an appointed time," says the prophet Habakkuk, "but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." It will tarry beyond our time to try our faith as it was with many of those prophets and kings who looked eagerly for the Saviour, but it will not tarry one moment beyond God's time. What may be ages and ages to us is but a moment in the calendar of heaven: "For a thousand years in Thy sight are but as yesterday when it is passed and as a watch in the night". The Covenant of Grace is "ordered in all things and sure"; and, if it is ordered and sure in other events, it is most certainly in this most glorious of all events.

The time which had been ordained in the providence of God was the most proper and seasonable time. All things leading up to this momentous event had been fulfilled as they were appointed by God. The Ceremonial Law had fulfilled the purpose for which it was given and the Old Dispensation and the Old Covenant were nearing their end, and God was about to establish the New and everlasting Covenant. The time was approaching also when the Gentiles were to hear the Gospel and the middle wall of partition between Gentiles and Jews was to be broken down. God's eye was on all those on whom He had set His purpose amongst the Gentiles, and the call must come to them at the appointed time. For all the redeemed are the children of promise as Isaac was, and

the set time when each one of them are called is fixed in the purpose of God as Paul shows us, "For this is the word of promise. At this time will I come, and Sarah shall have a son." The works of Providence are an infinite ocean which no creature can fathom or follow. The most enlightened can only see a glimmer of light here and there; but "the darkness and the light are both alike to Thee", says the Psalmist.

The next thing that is said of the Redeemer is that He was sent forth of God. This was the greatest event that ever took place in the history of the world. When the Father sent His Son into the world He sent One like Himself. The Father and the Son are of the same nature and essence, and their names in Scripture are often identical. In Psalm 110 the Holy Spirit has made known the first words spoken by the Father to the Son when He ascended up into heaven after He had made an end of the sins of His people. David says through the Spirit, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool". No eye can detect any difference between these two names.

In the forty fifth Psalm as interpreted by Paul in the first chapter of the Epistle to the Hebrews the Father says to the Son, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom". Isaiah also calls the Child who was to be born to the church, "The mighty God". The Scriptures in many other places bear the same testimony to the Son.

The attributes of the Father and of the Son are also the same. In the Gospel of John, chapter five, verse 19, Christ in speaking of the Father says, "For what things soever He doeth these also doeth the Son likewise". These words show clearly that the Son is of equal power with the Father.

So is His knowledge or His omniscience. In John 10: verse 15 Christ says: "As the Father knoweth me even so know I the Father". If He had said that He knew the whole of creation including the hearts of all men that would be knowledge which no creature can comprehend, but that is nothing compared to having perfect knowledge of God.

These words, "God sent forth His Son", speak of the pre-existence of the Son, like many other passages of Scripture. John the Baptist says that Christ was before him, though he was born six months before Christ. So does Paul, like many others, testify in

the same way. He says in his first Epistle to the Corinthians that Christ was in the Church in the wilderness in Old Testament times.

These words also make known the personality of the Son as distinct from that of the Father. The One sends and the Other is sent, which proves that they are distinct persons.

The third thing that is said of the Son of God is that "He was made of a woman", and here we have the Incarnation. "The Word was made flesh and dwelt among us". This is the first step in the humiliation of the Redeemer. Here is infinite condescension. The One who made the world came to dwell in it, and in visiting the world He enriched it and brought countless blessings to millions of its inhabitants who had ruined and destroyed themselves by their sin.

The Trinity took part in the Incarnation. The body of Christ was prepared by the Father, begotten by the Holy Ghost, and received by the Saviour into everlasting union with His Divine Person. When the human nature of Christ came into being it was in union with His Godhead; it never subsisted but in the Person of the Son of God. We believe that Christ never performed any act in which He took more delight than in the Incarnation, since it was the first step in the mission which He had undertaken to deliver His captives, His Bride, who were captives under the law. One of the wonders of the Incarnation is that the human nature is not consumed when it is so near the Godhead, since God is a consuming fire. This we believe is signified by the burning bush, the great sight which Moses saw in connection with another deliverance of the Israelites when God came down to deliver His people from the bondage of Egypt. The bush was burning and it was not consumed.

The Redeemer took part in our nature. There is only one human nature. The Lord hath made of one blood all nations of men for to dwell on all the face of the earth", as Paul declares in Acts chapter 17, verse 26. He traces the origin of all men to the One source; the whole human race were in Adam when he was created. We were in the loins of Adam just as Levi was in the loins of Abraham hundreds of years before Levi was born. This truth is taught in the Epistle to the Romans chapter 5, verse 12, where we are told that we had part in Adam's sin and that death passed upon us all, for that all have sinned. So then it was from him

that we derived our guilt, our corruption and our nature. Therefore we are all branches of the same corrupt tree.

This is the nature in which Christ took part, "Forasmuch then as the children are partakers of flesh and blood He likewise took part of the same". So we are told here that it is the same nature and not another of the same kind. The Human nature of Christ could not be brought from heaven; neither could it be created immediately. It had to be our nature, since the law requires that satisfaction must be given in the very nature in which sin was committed. The mother of Jesus had the same nature as we have since she also was part of Adam. The Holy Spirit took of the substance of the woman and sanctified this part of our nature when He formed the body of Christ.

Some one may say "that Christ took upon Him the nature of the seed of Abraham", but this is not found in the Bible anywhere in this order. It is quite true that Christ took upon Him the seed of Abraham; but this does not mean that the seed of Abraham had a nature different from that of others, since the Scriptures make it quite clear that there is no difference between us. We are all one in guilt, corruption as also in nature.

The words quoted above are evidently a reference to verse 16 of the second chapter of the Epistle to the Hebrews. The word 'nature' in this passage is in italics, which shows that it does not belong to the original as can also be seen in the margin in a reference Bible. Bagster's Interlinear translates it as follows: "For not indeed of angels takes He hold, but of the seed of Abraham He takes hold". We do not believe that this passage refers to the Incarnation but rather to the sovereignty of God in Election and the consequences of the death of Christ, the purpose of which was to save His people, the seed of Abraham.

It is said again that the Son of God was made under the law. This clause and the preceeding one "made of a woman" are joined together by the Holy Spirit. Christ was not in Adam's covenant, neither did He come by ordinary generation, but He was made under the law by an act of Divine Sovereignty. Neither was Christ personally under obligations to the law as some maintain. Christ does not have a separate human personality though He is truly a man in every sense, as He was "made like unto His brethren" in all things sin excepted. If Christ had a separate human personality then He would be two persons and not one, but He is One Person

having "two distinct natures in the one person forever". The human nature of Christ never subsisted but in the Person of the Son of God. Therefore Christ was under obligations to the law, not personally, but as the Surety of His people.

He is one with His people in Covenant and in nature insomuch that it is said that "we are members of his body, of his flesh, and of his bones". This could never be said if the Redeemer had not taken part in our very nature. Now that He is so related to us He is our Kinsman, and He has a right to redeem because He can give satisfaction to the law in the very nature in which sin was committed; and this satisfaction means or includes perfect and absolute obedience in thought, word and deed as well as the penalty of death, for "the wages of sin is death". Under the law of old it was the kinsman who had a right to redeem.

That Christ was "made under the law" explains all His sufferings from His incarnation to His death. The law could not relax its demands even for the Son of God, and so God spared not His Son. The law exacted from Him all that was due from us to the uttermost farthing; and those who think lightly of the justice of God should consider their state before it is too late. The sufferings of Christ are an infinite ocean which no creature can fathom either in this world or in that which is to come. He honoured and magnified the law and satisfied it in all its demands, remaining under the power of death for a time until on the morning of the Resurrection He was released by the Father from any further obligation to the law, having obtained eternal redemption for us.

III. Our third division is the Redemption of those who were under the law. The application of redemption is the work of the Holy Spirit: "A man can receive nothing except it be given to him from heaven". We are born in the bondage of sin. We are not only in darkness; but we are darkness ourselves. Those under the law are dead in sin "having no hope and without God in the world". Christ in giving Himself for us has procured for us not only the gift of eternal life but also the gift of the Holy Spirit. Without the Holy Spirit we would remain among the dead. No enlightened person can believe that any one but God alone can bring life out of death. One of the names given to regeneration in the Scriptures is resurrection from the dead. Therefore the dead cannot be brought to life apart from the quickening power of the Holy Spirit. One fruit of the work of the Spirit is conviction of guilt and

sin with "repentance towards God and faith toward our Lord Jesus Christ". It is a turning from sin to God. When the mind by the light and conviction of the truth discerns the true nature and demerits of sin, the evil of forsaking the living God, an unshaken resolution is formed in the heart with respect to the forsaking of all sin and cleaving unto the Lord. The Spirit works faith in us and unites us to Christ, at which time we are delivered from guilt and sin and reconciled to God. This is our Justification. The righteousness of Christ is imputed to us; this causes our iniquities to depart from us. The Redeemer stood in our room and stead when He was made under the law, and we by faith stand in Him in His merits: "For He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him". The garment of salvation is glorious beyond any creature's comprehension. It is the righteousness of Him "which is and which was and which is to come the Almighty", the One at whose command all things came into being.

Our adoption as children is also inherent in our justification. "And if children, the heirs; heirs of God," and of eternal life. This invests us with all the legal rights of children and all the blessings of salvation for grace and glory.

Redemption also includes deliverance from the power and dominion of sin, which is our sanctification and consecration to God and His service. There are those who believe that one who is redeemed from sin can live in sin. There were even in Paul's day people who had such views, and therefore he asks the question: "How shall we that are dead to sin live any longer therein?" Thus Paul shows that such views are erroneous. The tree is known by its fruit, and those who are redeemed from the bondage of the law bear fruit accordingly. They walk "after the Spirit;" they are controlled and dominated by the promptings of the Holy Spirit and the new nature, and their desire is to love, serve, and glorify God and keep His commandments.

Another aspect of sanctification is the mortification of the flesh, the crucifying of self. This is the conflict that goes on between the two natures, or the new man and the flesh, in every believer and will continue while they are here in this world. It was the consciousness of this warring with sin, indwelling sin, by which also he was brought into captivity in some measure that made Paul exclaim, "O wretched man that I am! Who shall deliver me from the

body of this death?" The redeemed's complete deliverance from sin will come for the soul at death when the souls of believers are made perfect in holiness and "do immediately pass into glory". The victory of every believer is in sight because it is bound up with that of the Redeemer. He has overcome the world; therefore His message to all His people is to "be of good cheer".

The Lord paid the ransom-price for the body as well as for the soul. The redemption of the body will come at the last day when the last trump shall sound and the dead who died in the Lord shall be raised incorruptible. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Conclusion: Those who despise the Saviour despise the only way by which they can escape. He is the 'door' and the 'way' and He has the keys of hell and death. He alone can set free those who are captives under the law. Those who continue to despise and reject Him He will shut up in the end in the eternal prison in the eternal world where millions of ages are less than nothing.

The Diary of Dugald Buchanan

He, as a faithful Shepherd, warned me of my danger when I began to turn aside, but I would not hear, neither did I wait for His counsels, and so wandered from the footsteps of His flock to the dark mountains of vanity, where I stumbled and fell grievously to the cutting and wounding of myself. He also suffered the evil angels to come upon me, who spoiled me of my whole treasure.

The Lord my Shepherd was, as it were, obliged to hunt me with the devil and guilt of sin. They overtook, got me down, and wallowed me in the mire to such a degree that no one could think I was a sheep belonging to Christ. And truly I thought they would end my days, but then I cried unto the Lord and said, "deliver my soul from the sword, my darling from the power of dogs." And my Shepherd was not far off from me, for He heard me from the horns of the unicorns and restored my soul again; and if He had not restored my soul, I would have remained an eternal captive of sin and Satan.

O the discoveries which I had of the love of this Shepherd; how He laid down His life for the sheep, and by His care and watch-

fulness He sees the wolf coming before the sheep observe him themselves; whether they be sleeping or waking, His watchful eye is still upon them. "Behold He that keeps Israel slumbers not nor sleeps," etc. And His sympathy towards His sheep is great. "In all their afflictions he is afflicted". (Isaiah 63: 9). And also by His power and faithfulness none of His sheep were ever lost, but the son of perdition, that the Scriptures which cannot be broken might be fulfilled. None can pluck them out of His hand, for if any could, I had not this day been a believer in Christ. If it was possible that the seed of God's grace could die or rot under the clod, I should not have had one grace in exercise in my soul this day. "Whosoever is born of God doth not commit sin, for His seed remaineth in Him," etc.

My Shepherd is wisdom itself. He leads His flock in the way of righteousness and in the midst of the paths of judgment. Therefore, when I saw that the whole perfections of the Godhead were in my Shepherd, I gave myself up wholly to Him to lead and feed me in His own pastures, also to be corrected and chastised when necessary, and to defend me from the roaring lion that sought always to devour my soul.

Next morning, although very weak in body, I went to the place where the Sacrament of the Lord's Supper was to be dispensed, and had such a sense of God's presence upon my spirit in this journey of eight miles that He was either instructing or comforting my soul every minute, which made it very agreeable.

In the evening after sermon was over, I retired into a secret place to give my soul a new vent, for I was full of matter. The Spirit within me constrained me. My meditation was fixed upon the following Scripture: "If a man love me, he will keep my commandments, and my Father will love him, and we will come into him and make our abode with him." O astonishing grace! If the Son of God, the Amen and faithful witness had not said it, who would have believed it? But, indeed, He manifested Himself to me in that place and shed His love abundantly on me through Jesus Christ, and to that degree that my narrow soul was quite overcome and could hold no more. Then I said, let it this evening be published among all the heavenly host and resounded upon their golden harps, "That the free grace and love of God in Christ has got a complete conquest over my whole heart and soul, and that I am this day a willing captive of the cross of Christ in point of

obedience and subscription, and that the same be registered in the book of conscience never to be reversed. No; not when grasping with the king of terrors that I was allowed to read my interest in Christ and in God's everlasting love without any doubts after the most impartial enquiry respecting the soundness of my faith, and the effects it produced in my soul evidencing to my conscience that it was the faith of God's elect."

I came away from this pleasant spot having my soul brimful of the love of God, and therefore could think of nothing else but the love of God in sending the Son of His love to save sinners and me the chief. O! what would I have given to be among a company of experienced Christians to reveal my mind to them? The love of God was like to overwhelm my soul. I may well say with the prophet, "That this view of the Lord turneth not for man, nor waiteth for the sons of men." Blessed be God, who caused my deaf ears to hear His voice and who quickened and enabled me to open to Him and blessed be His holy name to all eternity who of the fullness of His love has given me such a feast, the like of which I never got before. O! may I not now say that I am sealed with His Holy Spirit of promise? And is not this the earnest of the inheritance until the redemption of the purchased possession unto the praise of His glory? How happy am I, and what a change has come upon me! I can now say with the greatest assurance, "The Lord is my rock, my fortress, my God, and my strength, in whom I will trust," etc. I then retired to my lodgings being "filled with joy unspeakable and full of glory," etc.

Early on Sabbath morning I awoke and my sleep was sweet, finding my heart and affections in the same frame in which they were when I lay down, which was not usual. But this morning I awoke full of love to God and my affections set upon things above. My very soul resembled "a field which the Lord had blessed." "My beloved spake unto me and said, Rise up, my love, my fair one, and come away, for lo! the winter is past, the rain is over and gone," etc.

When I came to the church, there Christ manifested Himself to my soul in His dying love in a wonderful manner. O! the sumptuous table which was covered to me in the wilderness. Behold a feast of love, unparalleled love! God the Father being pleased to bruise His own eternal Son, the Son of His love, and gave Him body and blood to be food for thee, O my soul! Christ giving

Himself with all the benefits of His life and death! yes, and His Holy Spirit over unto me in the feast.

Everything so crowded upon me and shone with such beauty that my soul was almost swallowed up,

The subject of the action sermon was from 1 Cor. x 4 "And they all drank of that spiritual rock that followed them, and that rock was Christ." From which the Lord Jesus Christ was eminently held forth in His fulness and sufficiency. My soul drank abundantly of the water which came from the rock. Streams of salvation and consolation flowed in great plenty from Christ, and I got my soul sheltered in the clefts of this rock. I sat down under the shadow of this rock in a weary land and built my faith and hope eternally upon it, despising all other foundations, therefore I believe that the gates of hell shall not prevail against me.

My God is a rock and His way is perfect. His work of grace in my soul shall be perfected in due time as well as the work of creation. I saw that it was in the cleft of this rock and nowhere else that I could hear God proclaim His name. Jealous, just, and holy, who will by no means clear the guilty, as well as gracious and merciful.

I was made to suck honey and oil out of this rock. Oh! may I never be unmindful of God who hath thus formed me in Christ Jesus. I compared myself to the animal plant which is said to live upon a rock and defend itself by shrinking into the rock upon the least touch, and cannot be taken from it but with the utmost violence. This is my case indeed, for I live upon the rock, Christ, and defend myself in Him. He is a life-giving root unto me and without Him I can do nothing, and here lies my comfort that all the violence of sin and hell cannot pluck me from this Rock of Ages, and by virtue of my union to the Rock, I stand firm upon it. The Lord liveth, blessed be my Rock, and let the God of my salvation be exalted!

I came out of the church refreshed with the wine of wisdom and with the bread of God which came down from heaven, and the delicious honey-comb of God's testimonies was a sweet morsel under my tongue. Christ conquered and I gathered the spoil: He sowed in tears, agony, and bloody sweat, and I reaped in joy and gladness. He was shamefully used, and I was honourably entertained. Since I found favour in His eyes, how honourable have I been? That saying is true indeed, "one soweth, and another

reapeth." Lord, hasten the day when Thou who sowest and I who reap, shall eternally rejoice together. Oh! was there ever such a contrivance of love and grace as the death of Jesus Christ the Son of God! Oh! my soul, where art thou? "I am" says my soul, "lost in the ocean of God's love, which has neither bank nor bottom."

"Worthy is the Lamb who was slain to receive power and riches," etc. Hosannah to the Son of David! blessed is he that cometh in the name of the Lord!

I retired now to a secret place to return thanks and to praise God because He shewed me so much of His marvellous loving-kindness in a strange city, and I found my heart flowing out in acts of humble submission to the Lord in all His ways of dealing with me. I saw that the Lord carried on the designs of His grace in the elect by dark dispensations of providence, so that that which in itself seemed to obstruct the designs appeared in the end to be the only means of effecting them, and I had at this time some such providences in view which were gloomy in themselves at the time they took place, which was about the time I was twelve years of age; but at this very day they were so cleared up to me by another providence that it wafted my soul to heaven.

Oh! the love, grace and wisdom of God which now appeared in crossing and disappointing me in former days, and I then said "this shall be the happy upshot of all that God doth with me in time; and though I cannot expect to read the real designs of all my crosses in this world. I will read them in eternity."

Here I viewed God as the great husbandman who prepared the soil and soweth the seed of His word in the heart, and also that He is the sole disposer of the weather which brings the seeds to ripeness, and since the harvest redounds wholly to His own praise and glory, I am made to believe that He will send such weather as His infinite wisdom shall see fit to produce a plentiful harvest of the fruits of righteousness in my soul.

I compared the grace of the Spirit to different grains of seed, and observed that that which would utterly destroy one grain was absolutely necessary for another. I compared faith to the grain of wheat that outstands all the winter storms of frost and snow and which is made better thereby, while other grains not of so hardy a nature would certainly die by the same storms. Therefore I am resolved to submit to whatever weather the Lord may send in my lot here below.

Then I lifted up my heart with my hands to God in the heavens, and said, "O glorious and almighty God! who of Thy free love sent Thine eternal Son, Christ Jesus, to reveal Thy name to ignorant mortals, and who hast revealed Thy name unto me under the notion of a husbandman, who, by His Holy Spirit, prepares the souls of His chosen to receive the seeds of His grace and fits them for Thy presence."

I therefore, with all my heart and soul, submit to Thy Spirit's working in me the good pleasure of Thy goodness and the work of faith with power. O Thou eternal Spirit of Truth. God equal with the Father and the Son, who, by Thy almighty power, quarried me out of a natural state; and it is Thou who carvest and framest every stone and pillar of state which is to be in the building of grace which the Godhead is to inhabit.

O Lord, I confess to my shame that I have been too long directing Thee how to work upon my soul. I here this day submit unto Thee to work upon me as Thou pleasest. I yield myself unto Thee, Lord, to form me as seemeth Thee good, and use what instruments Thou pleasest to accomplish Thy work. I am sure Thou wilt do Thy work and not overdo it. O Lord, I see much dimness in my reason, such darkness in my understanding, such perverseness in my will, that I am as glad to be from under their conduct and government as if they were so many poisonous serpents or furious lions! O Lord, take the conduct of my path and the government of my lot, for I have not one reluctant thought in renouncing myself and accepting Thee, O Spirit of God, for my guide and comforter to the other world.

I believe it is not for me to know the reasons which Thou hast reserved in Thine own hand, therefore send snow in summer or rain in harvest; give bread of adversity or water of affliction; take away one of my comforts to-day and another to-morrow; do Thy whole pleasure with me and mine, and by Thy grace I will say, "good is the will of the Lord."

Now, Father, Son and Spirit, three Persons in one God, I take heaven and earth to witness that I am no more my own, but Thine to work upon, Thine to work by, Thine to work for. I do not, Lord, intend to lay aside my rational faculties as useless, neither dost Thou command it; no, Lord, I will use them with the utmost prudence and diligence of which I am capable, only do thou superintend them all. Cross my will, turn my wisdom to

foolishness, my strength to weakness, when I lean to them and not to Thee, and let all Thy counsels stand fast and let mine fall.

Now, Lord, let this my renunciation be registered in heaven, and I am resolved never to reverse it while on earth; that I, and all that I possess, or may hereafter possess, be at the disposal of God.

O Lord, do not punish me by giving me my own will, for I reckon it the greatest punishment out of hell to be at the disposal of my own passions. I doubt not, if I live any time, but fleshly ease, my honour, or some carnal consideration would willingly retract the renunciation. Yea, perhaps, these delicate pleasures and darling passions which are interwoven with my very constitution will be compelling me to pray back the renunciation. And if I, through fear or pain, should yield unto them, O Lord, hear me not. O shut out my prayer in that respect. Reject my cries and tears when contrary to Thy will and my own interest. O Lord, if Thou lovest me as Thy child, spare not Thy rod; go through with Thy work in me and spare not the flesh for its crying.

This is the prayer of faith hear it, and reject the prayer of sense, carnal reason, and present ease, O Lord, use the means which will effect Thy work. Hear my heart, my soul, and my faith; but O reject my other passions, though they cry mightily unto Thee. I do this day enter a protest in the hand of my Advocate in heaven, at God's right hand, that they be not heard; and I promise in the sight of God and the holy angels; and take my conscience and all about me as witnesses, that where I shall observe Thy will to be, that I shall not fight nor pray against it, but submit. Save me from myself, for I am my greatest enemy.

I bless Thee, O my God in Christ, who had enabled me to renounce myself so freely in Thy sight and for giving me such a soul-submission to Thy yoke.

Now, Lord, let the dedication of myself to Thee, and my accepting of Thee, as my God in Christ, and my being the subject of Thy spiritual work, be like the day that is past, and cannot be recalled again. Let it be ratified in heaven, and I will sign it upon earth.

DUGALD BUCHANAN

(Dugald Buchanan lived after he had written the above Diary for eighteen years, but we have no account of those years from his own pen).

Posadh an Anama ri Croisd.

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

(Air a Leantuinn bho t.d.)

'S e 'n fhìrinn,a bhi ceangal nì air bith dhe ar cuid féin ri Criosd anns a ghnòthuch so,a nì a tha dha'r dùnadh a mach bho chuibhrionn a bhi againn ann an Criosd,na buannachd air bith tre Chrìosd.An uibhir sin tha'n t-Abstol a leigeadh a chudthrom air; "Feuch,tha mise Pòl ag ràdh ruibh,ma thimchioll-ghearrar sibh,nach bi tairbhe air bith dhuibh ann an Criosd.Oir tha m' a ris a' deanamh fianuis do gach uile dhuine a thimchioll-ghearrar,gu bheil e mar fhiachan air an lagh gu h-iomlan a choimhlionadh. Cha'n eil tairbhe sam bith ann an Criosd dhuibhse a tha air 'ur fìreanachadh tre'n lagh; thuit sibh o ghràs." Gal.v.2-4. 'S e suim a nì th'aig an Abstol 's an amharc a bhi nochadh,ann a bhi ceangal nì air bith dhe ar cuid féin ri Criosd,ann an ghnòthuch fìreanachaidh agus fìreantachd,agus gu'n a bhi taiceachadh gu gior-ghlan agus gu h-uile Air-san,a nì a tha dh'ar dùnadh a mach bho chuibhrionn agus crannchur ann an Criosd,na buannachd,na cothrom,ann an Criosd.Oir feuch thugaibh fa'n ear,bha iad a' measg na'n Galàtiànach cuid a bha,mar a tha Calvin dha chur,a ceangal an lagh ri Criosd; a cathachadh agus a togail suas an timchioll-chearraidh,mar chuid dhe'n fhìreachtachd leis an robh suil aca bhi air am fìreanachadh agus air an saoradha.Cha robh iad cho fealmhor 'n an ìnteannean,mar a tha'n diadhaire mòr sin a toirt fa'n ear,agus gu'n robh suil aca ri slàinte a mhàinn tre thoirt fa'n ear an lagha,agus an ùmhlachd féin;ach bha iad air son roinn a ghnòthuich eadar so agus Criosd.Nis, ciod a tha Pòl ag ràdh ruibh? Agus ciod am bheil e ri saothir a chùm rabhadh roimh laimh a thoirt dhuibh a thaobh a mhearachd mhòr so? Ca'ar son,An Toiseach,tha e'g ìnnse dhuibh gu siolleir,ma cheanglas iad aon chuid timchioll-ghearradh,na nì air bith eile dhe'n cuid féin ri Criosd anna a ghnòthuch so,an sin cha bhi buannachd air bith dhoibh ann an Criosd,rann 2.Aagus tha e cur an ceill a' nì ceudna ann an rann 4.Thainig Criosd,tha e'g ràdh,gu'n bhi gu'n eufachd air bith dhoibh, 'se sin,cha bhi cuibhrionn air bith agaibh ann an Criosd,cha bhi buannachd air bith agaibh tre Chrìosd,cha'n eill feum air bith ann an Criosd,na buannachd,na cothrom dhuibh, nì's motha na ged nach bitheadh E idir ann.Aagus,gu dearbh,mar a

tha neach a toirt fa'n ear anns an àite so,ge b'e a tha air son leth Chrìosd anna a ghnòthuch so,tha e call Chrìosd uile.Annas an Dara h-àite,tha e'g innse dhoibh,ma bhitheas nì air bith aca dhe'n cuid féin gu bhi dha ghiulain maille ri Crìosd ann an ghothuch an slainte,tha iad fodh fhiachabh do'n lagh uile.Ma tha ùnhlachd do'n lagh,gu cuibhrionn a ghabhail na'n gaghail ruitha le Dia,an sin feumaidh iad an lagh uile a choimhead,our is noe-ni nìth eil. 'S e focal mor a tha aig fear-mineachaidh ionnsaicht' air na briathran so; "Ge b'e" tha e'g ràdh, "a tha fodh fhiachaibh do'n lagh gu a dheanamh uile cha'n urrain a bhi seachnadh a bhàis,do bhrìgh gu'm bheil e ghnath fodh chionta;oir cha bhi neach gu bràth air fhaotainn,a bhios comasach air air a bhi coimhlionadh,na sàsachadh an lagh;tha mar sin an t-agartas so,na dhamanadh cìnnteach dha' duine a tha luidhe fodha."Uime sin chì sibh,cha'n fheum nì ai bith dhe ar cuid féin bhi air a cheangal ri Crìosd ann an gnothuch ar fireantachd agus ar fireanachadh am fianuis Dhé;ach feumaidh ar creidimh socrachadh a mhàinn agus gu h-uile air Crìosd na aonar; is fìrinneach e,tha fireantachd Chrìosd a mhàinn gu leoir foghainteach gu bhi tearnadh agus a fireanachadh na peacaich is miosa: is e thann "fireantachd Dhé" II.Cor.v.21. agus an "Thireantachd a tha fodh'n lagh, "Rom.viii.4.Fìreantachd a tha uile gu leir gu leoir agus co-shinnte ris na h-agartasan is geire a tha aig lagh agus ceartas,fìreantachd cho fad,cho leathainn,cho domhainn,cho ard agus a tha peacadh agus cionta,is urrain peacaich aig am bheil peacadhean corcuir agus agarlaid a bhi air an saoradh; agus car son a smuainticheadh neach air bith ri bhi ceangal nì air bith rithe? Gu cìnnteach, 's e bhi deanamh sin, ach a bhi cur an eas-urram is motha oirre,agus air gliocas agus gras Dhe,ann a bhi dàh h-orduchadh air son ar fireanachaidh agus ar slainte.Aagus cha'n fheum sinn nì air bith a cheangal ri Crìosd ann an gnothuch ar fireanachaidh,agus ar fireantachd,ni motha na sin a dh'fheumas sinn nì air bith a cheangal Ris ann an gnothuch ar naomhachaidh agus ar naomhachd.Cha bu chòr dhuinn amharc ri gràs,na naomhachd,ach na thig bh'uaith-san,agus a tha air oibreachadh annain Leis-san.Aagus gu dearbh cha'n aidich Dia nì air bith air son gràs agus naomhachd annaine air a cheann mu dheireadh,nì air bith ach na thig bh'uaithe Féin.Annas na h-uile seadh,uime sin,b'e cainte bhur n'anamaibh,O,cha'n eil neach ach Crìosd,cha'n eil neach ach Crìosd.

(R'a leantuinn.)

General Assemblies

Church of Scotland

Dr. Ronald Selby Wright, minister of the Canongate Kirk, Edinburgh, was appointed Moderator. Dr. Selby Wright attained notoriety as the "Radio Padre" during the Second World War. His erroneous beliefs and advocacy of prayers for the dead were the subject of a critical article which appeared in the November 1943 issue of the Free Presbyterian Magazine. This is the kind of religious leader that the Church of Scotland delights to honour.

Following a recently established precedent, a Romanist delegate was present and was given an opportunity to address the Assembly. It does not bode well for the Church of Scotland that his representative of the anti-christ should be admitted to her highest court.

Queen's Message

In her message to the Assembly, the Queen referred to the 400th anniversary of the death of John Knox and said "He has been revered down the years for his unfailing devotion to the Church and his fearless proclamation of the Gospel, but also for the immense and lasting contribution which he made to the social well-being of the nation."

John Knox Commemoration Stamp

The Assembly decided to ask the Post Office to reconsider its decision not to issue a John Knox commemoration stamp. We understand, however, that even the General Assembly has failed to get the Post Office to alter its decision in this matter. So confused is the thinking of the Post Office advisory committee that the 400th anniversary of the death of Knox must give way to the 50th anniversary of the opening of Tutankhamen's Tomb!

Life and Work

The circumstances leading to the dismissal of the late Rev. Leonard Bell, editor of "Life and Work", the Church of Scotland Magazine, were the subject of a special report to the Assembly. Since the Assembly met a new editor has been appointed. A question which ought to have occupied the minds of the Commissioners of Assembly and which also ought to occupy the mind

of the new editor is how much of the present content of "Life and Work" is in accord with the teaching of the reformed Christian faith. The answer will be, we fear, that very little is of this sort.

Confession of Faith

Another step in the removal of the Westminster Confession of Faith from the position of the Church's principle subordinate standard to that of a historic statement of faith was taken when the Assembly approved arrangements for preparing a new Statement of Faith. The Assembly also approved a statement on the doctrines which are regarded as being of the substance of the faith. Rev. John D. Sutherland who led the opposition to these recommendations described the doctrines outlined by the Panel as being contrary to the teachings of Scripture and not in accord with the mind of Christ. He asked for his dissent to be recorded. The draft overture submitted by the Panel of Doctrine goes to Presbyteries for consideration. This means that the final decision may not be taken till 1975.

Roman Catholic Schools

The Assembly approved a call for the end of separate Roman Catholic schools in Scotland. Separate schools, it was stated, were a factor in fostering social conflicts. It is indeed time that the special privileges which the Roman Catholic Church enjoy in Scotland in the educational sphere were brought to an end. If state grants were withdrawn the system might speedily come to an end.

Superintendents

The report by the Committee on multilateral Church conversations in Scotland contained the suggestion that superintendents should be appointed for pastoral supervision of larger parishes. Rev. Dr. Nevile Davidson, an ardent ecumenist, thought that such a person, if not theologically essential, would be of immense pastoral and spiritual value. This met with an unqualified response from Rev. Alastair F. Lamont of Girvan South Church, Ayrshire. He declared: "The intrusion of bishops in any name of guise in the presbyterian system is not on." The suggestion, however, goes down to presbyteries for decision and comment.

Pornography

The Social and Moral Welfare Committee Report spoke out

against alcoholism, drug-taking, pornography, gambling and the abortion law. On pornography it declared: "Every decent citizen is, we believe, offended by this stench of Sodom and Gomorrah arising from the porn factories and by the cult in the mass media of the sensuous, the salacious and the sensational, but too many are reluctant to act, even to protest, lest they interfere with the liberty of the subject or appear as spoil sports." Rev. Dr. Edmund Jones, Queens Cross, Aberdeen, declared that the present age is not morally more depraved than their forefathers. "What is needed, he said, is not more repressive legislation but a cleaning up of anomalies and contradictions in our present law. We do not share Dr. Jones' outlook. What the Church of Scotland is slow to recognise is that the present moral climate is largely attributable to the departure of the national Church from the faith once delivered to the saints.

Conversations with Episcopal Church

These conversations have reached stalemate over the role of bishops in a united Church, Prof. Reid reported regretfully. The Episcopalians turned down a proposal for an "Episcopalian Synod" within a united Church. The myth of apostolic succession is of far more consequence to the Episcopal Church than the biblical and reformed practice of presbyterial ordination.

Closing Address

The Moderator in his closing address referred to the Church of Scotland as "looking ahead and moving forward." If he meant looking ahead and moving forward towards Rome then perhaps we can concede that he was not far short of the truth.

Free Church of Scotland

Rev. Donald MacDonald, Greyfriars Church, Inverness, was appointed Moderator in succession to Rev. Prof. G. N. M. Collins. In his opening address he stressed that "the assigning of preaching to a subordinate place in worship is quite contrary to the prominence given to it in the New Testament" and would lead to dire results. He also stated that when the Divinely given message was displaced by substitutes that provided no Gospel for perishing men it was small wonder that un-Christian systems like Humanism and Marxism are on the ascendency. He further declared that the

Church was now reaping the harvest of her unbelief in the Word of God. In the name of modern scholarship she began to discredit the trustworthiness of Scripture till now many of the fundamental truths of the faith are not only set aside but blasphemously repudiated.

Sabbath Travel

The Assembly failed to take a stand against the use of public transport on the Lord's day even although it was the travelling of pulpit supply preachers which was in question. A motion by Rev. Kenneth MacLeay would have banned the use of public transport on Sabbath by preachers on supply duty. He told the General Assembly that to take public transport on Sabbath would mean that you are involved in the sin of making men work on the Lord's day. Rev. Kenneth MacKay, Govanhill, said that if Mr. MacLeay's argument was taken to the full, it would mean that not only preachers but congregations would be banned from using public transport on Sabbath. He said his own congregation could not get to church without public transport. Prof. Cameron stated that three congregations in Fife would have to do without supply ministers if the Church had not been able to rely on ministers who were prepared to travel by public transport on Sabbath. By an overwhelming majority the Assembly rejected Mr. MacLeay's faithful stand on the side of the Sabbath.

Closing Address.

In his closing address the Moderator warned that the majority of Scots were in danger of being swept into the Roman fold and said that Scotland needs another John Knox. He asked "Is our national culture incapable of throwing up a figure of the calibre of John Knox who shall sound the alarm and arrest the landslide?" and answered it by saying "It seems improbable unless God intervenes in a spectacular way." Our comment is—If we are to wait for a product of our national culture we will wait long for a saviour. It is a little thing with the Lord to raise up a John Knox or many of them if that is His will. If, however, instead of looking for some leader-figure to be raised up, the converted ministers of the present day showed more faithfulness to the truth of God's Word they might well be instrumental, under the Lord's Hand, in stemming the tide of ungodliness and in raising a standard on the side of Christ.

We cannot refrain from mentioning how incongruous two items appeared which were printed side by side in the "Press and Journal". One was entitled "Oh for a new Knox" and gave excerpts from the closing address mentioned above; the other was a report on the visit of the Lord High Commissioner, Lord Clydesmuir, to Inverness for an ecumenical lunch and stated that his guests were "the Rev. R. M. Gilmour, Kiltarlity, moderator of the Inverness Presbytery of the Church of Scotland; the Scottish Episcopal Bishop of Moray, Ross and Caithness, the Rt. Rev. George Sessford, the Rev. A. P. W. Fraser, of the Free Church, and Canon Alexander Sullivan of St. Mary's Roman Catholic Chapel." Perhaps after all we will have to amend our strictures and say: Oh, for a John Knox!

Notes and Comments

Fourth Centenary of Death of John Knox

At this time, the fourth centenary of the death of John Knox, there are many expressions of attachment to the great Scottish Reformer. The truth of the matter, however, is, that it was because of departures from the principles for which John Knox stood that the Free Presbyterian Church raised a witness in 1893. May the Lord in His Mercy grant us grace to show our appreciation of John Knox by holding fast, not only in the letter, but above all, in the spirit, to the testimony raised in 1893.

A.M.

Northern Ireland

Towards the end of July events in Northern Ireland overtook the Government and forced it to act decisively against the I.R.A. As a result the I.R.A. was deprived of its control of certain areas of Belfast and Londonderry. It is regrettable that a fearful carnage had to take place before such action was initiated. It is time that the Government ceased to look over its shoulder for the approval of world opinion for its actions in Northern Ireland. Let the Government act according to righteous principles whether it will receive the approval of world opinion or not. This will mean an all out effort to bring to justice all who seek to subvert law and order in Northern Ireland and all who have perpetrated horrible

crimes against innocent civilians and against the forces of law and order.

It is sad to think that the policy of the Government in Northern Ireland has become so suspect in the eyes of Protestants that the most solemn assurances by men in high office, such as the Prime Minister and Mr. Whitelaw, Minister for Northern Ireland, "that the status of Northern Ireland as part of the United Kingdom will not be altered except by consent," have become meaningless. The Government will have a far greater task ahead to allay the suspicions of the Protestants than in removing whatever fears the Roman Catholic community may have.

Church Notes

London Communion

The London Kirk Session wish to inform interested friends that the date of the winter Communion has been altered from the 1st Sabbath of December to the 3rd Sabbath of October for this year, and that the weekday services will be held in the Alliance Halls, Palmer Street (next to St James' Underground Station) instead of in the Birdwell Hall as formerly. The services will be as follows (D.V.):— Thursday, 12th October, 7 p.m., Friday, 13th October, 7 p.m., Saturday, 14th, 3 p.m., Sabbath, 15th October, 11 a.m. and 6.30 p.m., Monday, 16th October, 7 p.m.

The Sabbath services will be held in St Michael's Hall, Eccleston Place, S.W.1 (opposite Victoria Coach Station).

Rev. J.A. Macdonald, Fort William, and Rev. Alex. Murray, Applecross, are expected for the Communion (D.V.)

Day of Humiliation and Prayer

The Synod agreed that a day of humiliation and prayer be held throughout the Church on Wednesday 11th or Thursday 12th October 1972 (D.V.) to confess our fearful national sins in Church and State and implore the Lord to intervene according to His promise "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him". Isaiah 59: 19.

Student Licensed

At a meeting of the Western Presbytery at Kyle of Lochalsh on 1st August 1972, Mr Douglas Beattie was taken on trials for licence and afterwards was licensed to preach the Gospel.

Ordination and Induction at North Tolsta

At its meeting on 23rd August 1972, the Outer Isles Presbytery ordained and inducted Rev. Duncan Maclean to the pastoral charge of North Tolsta.

Ordination and Induction at Plockton and Kyle

The Ordination and Induction of Rev. Douglas Beattie, to the pastoral charge of the Plockton and Kyle of Lochalsh joint-congregation will take place at Plockton on 12th September 1972 at 7 p.m. (D.V.).

Ordination and Induction at Aberdeen

The Ordination and Induction of Rev. Edward R. Rayner, B.A., to the pastoral charge of the Aberdeen congregation will take place at Aberdeen on 6th October 1972 at 7 p.m. (D.V.), when the Moderator of Presbytery, Rev. R.R. Sinclair will preach and preside.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 OHE, acknowledges the following donations with sincere thanks:—

Sustentation Fund: Anon., £23.50; A Friend, Dunoon, £5 per J.M.; Miss G. MacPherson, Aviemore, £2.

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Organisation Fund: Friend, £3.

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On behalf of the Trinitarian Bible Society: Gisborne Congregation, £100.

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Publications Fund: Miss A. MacA., Inverness, £5.

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Aberdeen: D.M. and A.M., Glasgow, £5; Anon., Breasclete (Psalm 72 v.19), £5; M.G. Dunoon, £5; Friend, Inverness, £10; Retiring Collection by Glasgow Congregation, £113.50, all per W.M.M. for Aberdeen Building Fund. C. Macdonald, Strathcanaird, £2; No name, Inverness, £3; Raasay Congregation, £130.50, all per W. McK.; Mrs Ross, Culbuie, Lairg, £5 per Rev. D.B.M., all for Manse Fund.

Auckland: A. Van Dorp, Wellington, \$10 for Manse Fund; Miss J. MacKenzie, \$30; A. Van Dorp, Wellington \$20; M. & D. McGrail, Whanganui, \$30, all for congregational purposes.

Bracadale: Miss Morag MacInnes, 7 Ardconnel Terrace, Inverness, £6; Mr Donald MacInnes, Feorloch, Benderloch, £10; Envelope in plate, £5; Mrs and Mrs J.S. Porteous,

(continued on inside back cover)