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Address to his Congregation

by the Rev. John Kennedy, Dingwall

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MY DEAR FRIENDS,—I have been thinking much of the approaching Communion, and I feel a strong desire to say a little to you in view of it. I cannot be with you except in my thoughts, and this is well, because it was the will of God to send me to this city. There can be nothing amiss in any divine counsel or work. You will have the Lord's servants, His Gospel, and His ordinances; and the coming season of Communion will be a blessed time, if you have His gracious presence as well.

O what privileges are yours as compared with the condition of the people among whom I sojourn! In this famous city there are some who fear the Lord, but these are "in number very few," and there are small gatherings of people to hear the Word, but the overwhelming majority either ignore all religion, or come into contact only with the delusions of Popery. They know no Sabbath, and from the jading toil to which the spirit of the world subjects them they have no relief. They know God only as one hid out of sight in the world by the clouds that darken His providence, or behind the dust raised by the turmoil of secular business; and in the church all is done to keep out of sight both His glory and His grace. They know Christ only as represented by paintings and images, and their only idea of salvation is that it, as well as their God, must be "the work of men's hands." Think of these things when you assemble to hear the gospel, and when you are called on a Communion Sabbath to the house and to the table of the Lord. And when you consider the difference, in respect of privilege, which the Lord has made between you and them, seek to realise your responsibility, to acknowledge your guilt in abusing what the Lord has been pleased to give you, and lift up a cry to the Lord on behalf of perishing thousands in Rome.

In view of the approaching Communion season, I am anxious to direct your attention to what is implied in the Sacrament of the Supper, and

what you ought to desire as preparation for the solemn service before you.

In considering both these things I have in view to speak exclusively to communicants. But I wish to reserve an opportunity of addressing some counsels to those who as yet have not approached the table of the Lord.

COMMUNICANTS. What is before you in the service of a Communion Sabbath? This is a question which you ought carefully to consider. To refuse to consider it is to enter heedless on holy ground. I wish to aid you, by the divine blessing, in answering this question.

1. There is the exhibition by God to you, who believe, through sensible signs, in connection "with the word of the truth of the gospel," of His Son Jesus Christ, as His own "only Begotten," and your Brother, as His own Lamb and as your Surety, as His anointed and your Saviour. O what a glorious one! O what a wondrous Person! O what a suitable Mediator! And he is to be "evidently set forth" as "crucified among you." He is presented to you as one whose "body" was "broken," and whose "blood" was "shed." And all that befell Him ere His death was accomplished, and in His dying, came upon Him because he bare the sins of the people whom He was sent to redeem; and to all this He meekly submitted that their redemption might be secured. O what wonders are here for the mind, what satisfaction for the conscience, what love for the heart!

But a living Christ put the first Communion cup into the disciples' hands. A living Christ does so still. He presents himself, by means of the appointed symbols, to His church now, and of His lordly and loving action in doing this it would be well to think. He is alive to present to His Church the new Covenant, which He sealed by His blood, with all the fulness of its precious blessings, as a free gift to each one of you who "have believed through grace." This is the cup which the Lord Jesus places before you on a Communion table. And forget not that the risen and exalted Redeemer can fulfil, by the coming of His Spirit, the promise of His gracious presence, in order that there may be feeding as well as a feast. Himself in the merit of His death before you, Himself in the power of His life with you. O how precious is this privilege! How intensely anxious ought you to be to be enabled to enjoy it!

There is before you, on a Communion Sabbath, the fullest and the closest manifestation of the glory and love of Jehovah the Father given on the earth—the fullest, because through Christ crucified, the closest, because by means of sensible signs under the clear light of the Word. What a solemn moment it is to advance into such a light so shining, and what an inestimable privilege it is to be allowed, and called, to enter the brightness in faith, but with godly fear! Yes, the fullest manifestation of Jehovah is the glory that shineth from the face of Jesus Christ. He is

"the Word of God" who "is God," the "brightness of the Father's" glory, and "the express image of His Person." His it is to reveal the Father. And He came not only to speak of Him to men, but to place Himself, in His divine Person, as the Word made flesh, "between God and men," that Jehovah might so deal with Him, as to give forth, through His flesh, a manifestation of all His glory. In giving Him He expressed His infinite love, and in bruising Him He showed forth the infinite glory of His holiness, righteousness, and truth, while in the adaptation of Christ, in His person and work, to all on the side of God and to all on the side of sinful men, appeared, as nowhere else, the manifold wisdom of God. How awfully great is the manifestation of Jehovah's holiness and justice in making the soul of His well beloved an offering for sin! Verily, your God, believer, is "a consuming fire." But in the measure in which thou discernest the fire, in the sufferings of thy Surety, the more persuaded mayest thou be that it consumed all that would interpose between thee and the embrace of the love, which the coming of the given Son, and each moment of His life on earth, proved to be a "love which passeth knowledge."

Forget not, Friends, that if you are called to feast on the broken body and shed blood of Christ, it is in order to your being strengthened to rise, in desire and faith, to the love which gave Him, and to the name of Him whom He glorified on the earth, that you may find in the former the spring of all salvation, and in the latter the everlasting and unfailing fountain of your blessedness.

2. The Lord calls His people to be with Himself at His table, in order, as His guests, to be feasted by the provision of His love. He has nothing for you apart from Himself. He has all for you in and with Himself. You, unaided can partake of nothing of all He sets before you, but by His gracious help your soul can "delight itself in fatness." In the feast to be spread before you are all the blessings of the everlasting covenant of grace, but neither in understanding nor in hope can you reach them but as you know Christ Himself, and enter into the mystery of His death on the cross. Therefore, He places Himself before you and His broken body and His shed blood, ere He presents to you the covenant and its blessings. It is only "the New Testament in" His "blood" that you can venture to appropriate. But if it was His body that was broken, and His blood that was shed, why, if you appropriate Him, and take your place on divine merit, before divine grace may you not appropriate all the provision of God's covenant love—yea, the covenant God Himself—to be yours for evermore? And just in the measure in which the glory, shining from between the cherubims, abases you, will be your confidence towards God; your hope of His blessing, and your enjoyment of His love.

3. Before you is the prospect of making a solemn profession of dedicating yourself unreservedly to the Lord. To be honest in this profession,

you require to be free of all conscious cherishing of any sin, and specially of all selfish motives in connection with your position and service as one under vow to be the Lord's. If true in heart, you are willing to be a debtor to the grace of God for all you require in order to your salvation; and to the doing of the work which the Lord requires at your hand, you will make no choice of a sphere or form of service for yourself; you will leave yourself, without any reserve of aught you are or have, in the Lord's hands, and you will desire to set Him always before you as the one source of your strength, and the one fountain of your joy. The engagement, involving all this, you are called to renew on a Communion Sabbath, under the all-seeing eye of God, while observed by "the elect angels," watched by the powers of darkness, under supervision of the Church, and while challenging the attention and opposition of the world. How much such a profession involves, and how solemn a thing it is to make it in such circumstances!

4. And you are called on a Sacramental Sabbath to communion with the Lord and with His people. At His table there is an opportunity presented to you of enjoying both these fellowships. If you enjoy communion with the Lord because He is pleased to manifest Himself to your soul, and to draw you near to Him by cords of love, in the measure in which this will be your privilege will you desire to enjoy fellowship with all His people. Not that you can expect to have fellowship of intercourse with these, as you can have with the glorious Head Himself; but in the measure in which you can lay claim to His grace will it gladden you to think of the fellowship with you which all, who, having tasted that the Lord is gracious, enjoy; you will desire to have them all in your heart as embraced in the arms of a guileless love, be disposed to pray for their peace, and be ready to do what is in the power of your hand for their good. Be false in your professions, and to the ear, and under the eye, of God you will be saying "We care not for Thy fellowship, and we love not Thy people."

5. At a communion table all true communicants do "shew forth the Lord's death" to the world. All communicants may in this way preach Christ crucified. This, to all believers, is a lawful form of preaching; and they ought to regard it as their precious privilege, their high honour, as well as their bounden duty, to exhibit the crucified One to an unbelieving and hostile world. The sermons, preached by broken-hearted communicants, are rated far higher in heaven than the most eloquent harangues of those, who in pulpits display their "excellence of speech and of wisdom," in a spirit of "lies" and of "lightness." And this showing forth of the Lord's death must be continued by each individual believer till the Lord came to take him to the Father's house, and by the Church till He come at the final judgment. How glad one ought to feel to have his exhibition of Christ associated with His second advent! O is it not a

precious privilege, to be allowed to express your faith and love, bearing on Him as crucified, till the glory of His coming have removed all darkness and all appearance of humiliation from the aspect which shall then be presented by the Lord? And surely, what shall appear in the greatness of His glory, and in the perfected purity and blessedness of His ransomed ones, at the last day, as the result of His travail, shall satisfy the Lord, and shall fill, with "the joy of harvest," the hearts of all who loved His name, and who were shewing forth His death upon the earth. Sing in faith your spring song, because the "grain of wheat" has fallen into the ground and died, and in due time you shall have your autumn song, because the fruit of this death has been reaped. And thou art called to shew forth the death of the Lord, as if He, from His throne of judgment, were fixing the eye that is as "a flame of fire" on your heart and on your service. O, Friends, it is solemn work to be shewing forth "the Lord's death till he come."

II. In view of privilege and work so great, it would become each one of you to say "Who is sufficient for these things?" How can such riches of privilege be used? how can such spiritual service be performed?

1. A self-emptying sense of your weakness and folly, in view of what is before you, is the first requisite to preparation for meeting the feast and the service of a Communion Sabbath. Beware of avoiding such views of the Sacrament of the Supper as tend to make you feel your weakness, and your dependence on the grace of the Spirit of prayer for guidance to the throne of grace, from which alone can be dispensed to you the help you need. You have all the more need of being on your guard against this, because it is at present an epidemic within the Churches. The present tendency is to so undervalue the Sacrament of the Supper as to deem it unnecessary to make any marked distinction between it and the ordinary business of one's worldly calling, and to dispense with all preliminary exercises with a view to preparation for communicating. With a facility, born of the flesh, men pass from the midst of engrossing worldly business to the most solemn service of the house of God, and they hurry back again to the world as if they were escaping from a prison. Friends, beware of thus prostituting the Lord's Supper, and, in order to be put upon your guard, solemnly consider what this holy ordinance implies and requires, till you profoundly feel that "the preparation of the heart" which you need can come to you only from the Lord.

2. Carefully let your memory go over your course of profession and of service in the past, and ask light from heaven to discover to you your shortcomings. Let this be no overly work. Ask from the Lord that your mind may be enlightened, your conscience faithful, and your heart broken as you remember your iniquities. Seek to be so affected by them that you cannot rest till you attain to a true confession of your guilt, with the hand

of faith resting on the slain Lamb of God, and till the light from the mercy-seat shines in upon your heart, and the Lord speaks peace to you through the blood of His Son.

3. Be not satisfied without conscious integrity in dedicating yourselves to the Lord. It is due to the Lord, and you owe it to yourself, that nothing less than this should satisfy you. How dishonouring it is to God that iniquity should be regarded, and that self should be indulged, and how destructive to your own peace it will be to cherish aught that may provoke the Lord to hide His face from your souls! Be true, be earnest in your closets in purging out the old leaven, and in praying to have, with the Lamb and the bitter herbs, "the unleavened bread of sincerity and truth."

4. Seek to be fervent in your love to the brethren. It is offensive to the Lord, and utterly inconsistent with your profession, to be without such a state of feeling towards those who are members of the same body, partakers of the same Spirit, debtors to the same grace, and heirs of the same glory. Are you professing to eat the same bread, and to have fellowship with the same Christ, and is there coldness in your heart to any of the brethren? Friend, spare no pains in examining whether it be so or not, and be not at rest till under the eye of God you gather into the chamber of your heart fervent love to all who fear His name in heaven and on earth. Quarrels, or coldness, between his children at his table would be wounding to the heart of a father "according to the flesh." O, let not the Father who is in heaven be thus displeased by His children when they gather at His table before Him.

5. Seek so to meditate on the Lord's promise of His presence that your heart's desire shall go forth in prayer for His coming. What is the feast to you, a lover of the Lord's anointed, if David's place be empty. O seek to be brought to feel as if you could not live without Him, and be not at rest till your heart so fervently seeks His fellowship, that you can tell the Lord without guile that you will not let Him go. Alas, of how little of such wrestling are our closets the scene. What is in fashion, even within the Church, is to be provoking Him away rather than to use pleading for His gracious presence.

6. And seek to add to brotherly kindness charity towards all who are not brethren, such as would dispose you heartily to forgive those of them who proved themselves to be your enemies, and to pray that they all might be "turned from darkness to light, and from the power of Satan unto God." Thinking of them thus in your closets, come forth to the gates of Zion praying for an outpouring of the Spirit of promise in His converting power and grace, as well as for visits of the Comforter to those "that mourn in Zion."

Friends, I have very dimly drawn the lines by which I intended to indicate the extent of your privilege, and the greatness of your work. I beseech

you to ponder the hints which have been given, and by meditation to supplement what I have hurriedly written. And may the Lord bestow His blessing, for that can make rich the poorest offering that is laid upon His altar, as well as the poorest sinner that is willing to be a debtor to His grace.

I cannot close without writing a word of exhortation to those who have not as yet approached the table of the Lord. I am not prepared to say to any of you that you should come. There is something else than this which, in the first instance, is your duty. No one is called to come to the table of the Lord till first he comes in faith to the Lord of the table, as He is revealed and offered in the Gospel. The sin of refusing the call to come to Himself, and not your keeping back from His table, is that of which your conscience should testify, and of which you need to obtain forgiveness. You would be but adding to the guilt, and making more established the practical reign of your sin, to come as you are, while Christless, to the table of the Lord. You would but "eat and drink judgment" to yourselves if you follow those who come merely because they follow a fellow-creature's advice, or because they see others go whom they regard as at least as unsuitable as themselves, or because they merely wish to consummate a profession of being Christians; or because they have such views of the sacrament as banish all carefulness about being "worthy" communicants from their hearts, or because they rest their hope of salvation on the consciousness of a change of feeling and of practice, which they care not to examine and to test, in order, by its fruits, to ascertain the source whence it came, and the power by which it was produced. Follow none of these, for you will go with them only "to do evil." But are you to be at ease without a right to come to the table of the Lord? Can you afford to be without Christ? You may at present think that you get on best by ignoring Him, but can you feel, in your dying hour, that you can dispense with His saving power? Many a stout-hearted sinner death has brought to his knees, and death is mighty enough to constrain you to cry, though you may never have cried before. But there is a mightier power than even that of death, and it worketh graciously, and worketh now, in making a people to bow to King Jesus, and to take the place of patients, of disciples, and of servants at His feet. This power is that of the Spirit of Grace and Supplication whom Jesus has promised to send. Sinners hear, O hear, the kingly gracious voice of Jesus, as He says, "Turn ye at my reproof; behold I will pour out my Spirit unto you; I will make known my words unto you."

Death for the Christian is a bridge that leads to the paradise of God.

Thos. Watson

The Pre-existent Glory of the Redeemer

by Octavius Winslow

(continued from page 139)

We now turn to a few more prominent attestations to this doctrine, scattered through the writings of the New Testament. We commence with the evangelist John: in many respects, his testimony is of peculiar weight and importance. It would seem (so minute and clear is his personal description of Christ, placed in the foreground of his Gospel) as though he had been selected to fill the same office as an historian, which the Baptist had done, as the harbinger of our Lord—to proclaim the dignity and pronounce the titles of the Sovereign whom he heralded, and so to elicit on his behalf, those expressions of homage and respect which properly belong to royalty. We may suppose, then, that this evangelical writer would be careful to advance no doctrine, to utter no expression, to record no fact, to lay down no proposition, and to employ no term, which had not first been carefully pondered, and which would not bear the most searching and critical examination. He introduces his inspired book with the stately and majestic air of a man conscious of the sublime and momentous **truth** he was about to record.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3. Here is the precise truth for which we contend, resplendent in its own divine light and glory. It may appear remarkable that the evangelist should employ a term so important, the explanation of which he pauses not a moment to give. But it may not be difficult to assign a reason for this: the term *Logos*, or Word, would in all probability be familiar to most of the Jews, and to many of the Gentile Christians, as an appellation conveying the idea of a Mediatorial Messiah. Indeed, with regard to the native Jews of Judea, it amounts to more than a bare conjecture, that their frequent use of the phrase **The Word of the Lord**, was employed with a personal reference, and was intended to designate an intelligent agent, invested with personal attributes; or in other words, that the figure so readily and emphatically introduced by John, was a recognised appellation of the Messiah, and directs the eye at once to Christ, the great MEDIUM of communicating the mind of Jehovah to men, the "one Mediator between God and men, the man Christ Jesus." The slightest examination of the subsequent portions of this chapter, must convince a mind sincerely in search of truth and

yielding to its conviction, that the operations ascribed to the "Word" cannot be predicated of a quality, an attribute, or an action; but find their solution in their application to a real and personal subsistence, even to the ETERNAL Son of God. But let us in a few words deduce the doctrine from the text.

"In the beginning was the Word." The ETERNITY of Christ is here emphatically declared. In the beginning of the creation of all things **was** the essential Word, existing, not in the purpose and decree of God, but as a distinct and Divine Person, even the eternal Son; set up in office from everlasting as the Mediator of the Covenant, in whom all the children of the covenant are chosen, blessed, sanctified, and glorified.

"The Word was with God." Not with angels, not with men; but before men and angels were created—with God essentially—with Him from all eternity with Him in the covenant of redemption, and in the covenant of grace—with Him when He laid the foundation of the earth, and from its first created man upon it; was with Him as his essential Son, when as man he dwelt and suffered on earth—and with Him now as the exalted Son, the enthroned and glorified Messiah.

"And the Word was God." Not as a created or a delegated God, both of these senses being equally absurd and contradictory; but "was God" truly, essentially, absolutely, and in the highest sense, Jehovah; "God over all, blessed for evermore."

"All things were made by him." Clearly defining his creative power, and so demonstrating his Godhead. "All things," all worlds, all creatures, "created by him, and for him; for without him was not anything made, that was made." If, therefore, he made all things, he must have existed "before all things"; consequently, the doctrine of his pre-eternal being is placed beyond a doubt.

In the 14th verse, the Divine nature and pre-existent state of Christ, if not positively asserted, are yet distinctly recognised and clearly deduced. "And the Word was made flesh, and dwelt among us." Here was evidently the assumption of a nature inferior to a pre-existing and more elevated one. What was that superior nature but the Godhead of Christ, and what the pre-existent state, but his eternity? The essential Word was "made" or **became** flesh, and "dwelt," or **tabernacled** among us, "full of grace and truth."

Again, John 6:60-62, The whole of the context is an argument employed by Jesus to convince the Jews, not of the divine character of his doctrine, as some have supposed, but of the Divine nature of his **person**. This, our Lord declared, "came down from heaven," and was laid as a voluntary sacrifice upon the altar of an ignominious death, "for the life of the world." The assurance that the Messiah, whom he had announced and proved himself to be, was to pass through so humiliating a life, and to close it by so painful a death, shocked the carnal prejudices,

and blasted the earthly hopes of many of his disciples; which error being perceived by Jesus, he immediately sought to remove, by carrying forward their thoughts to his reinstatement amid the glory and to the exercise of all the power and dignity which he had previously possessed, and had voluntarily relinquished. "Many therefore of his disciples when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up **where he was before?**"

John 8:58, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." Here is a passage that would seem to place the doctrine we plead for, beyond the region of doubt. No ingenuity of criticism, no effort of reasoning, can make it other than what it is—an honest and clear declaration of the pre-existence of Jesus, at least two thousand years before his incarnation. In order that the full force of the passage may be felt, let us take a rapid glance at the context.

The occasion which drew forth this remarkable assertion of our Lord, appears to have been two charges alleged against him by the Jews, founded upon the following words that he had uttered: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." John 8:51. To which the Jews replied, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" The two charges thus brought against Christ, are self-exaltation, and an assumption of superiority to Abraham their father. Both of these accusations, Jesus condescendingly but promptly met. The first he positively and solemnly denied; he declared that with the honour he possessed, he had been invested of the Father, whom they acknowledged as their God. "Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God." John 8:54. To the second, with all the calm dignity of conscious truth, he replied, that Abraham, guided by a supernatural light, had acknowledged his Divine superiority; and though he beheld the promise of his coming through a long period of time, yet in the exercise of a strong and far-reaching faith, he saw his day of incarnate glory, and in the prospect of his mediatorial reign was filled with holy exultation and joy. "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8:56. The Jews not perceiving that he spake of an anticipative vision, and eager to impeach his veracity, grounded upon the apparent impossibility of what he had asserted, exclaimed, "Thou art not yet fifty years old, and hast thou seen Abraham?" John 8:57. This question brought the matter to an issue. No alternative was left our Lord, but either to admit or deny the doctrine in dispute. At their bar he was standing as a witness, either for or against himself.

His pre-existence had been arraigned, his Godhead denied; both of which it was necessary for him either to deny or affirm. Not a moment does he hesitate: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM." The Jews regarding his words as a solemn declaration of his eternity and Godhead, kindled with indignation and wrath, "took up stones to cast at him," John 8:59, "because he said that God was his Father, making himself **equal** with God." John 5:18.

Dear reader, what a wondrous declaration is this! what a glorious and precious truth does it involve! Are you a believer in Jesus? Is he all your salvation, your acceptance, your hope and desire? Then cast the anchor of your faith deeply, firmly here; thou shalt find it an eternal rock. Weak faith you may have, and doubtful faith numbers have; but here is the ground of faith, respecting which there can be neither weakness nor doubt. Is it an **Almighty** Saviour that you want? Behold Him! "Before Abraham was, I AM." Oh, what a foundation for a poor sinful worm of the dust to build upon! What a stable truth for faith in its weakest form to deal with,—to have a glorious incarnate I AM for an atoning sacrifice—an I AM for a Redeemer—an I AM for a Surety—an I AM as a Day's-man between God and the soul—an I AM as an advocate, an unceasing Intercessor at the court of heaven, pleading each moment his own atoning merits—an I AM as the centre in whom all the promises are "yea and amen"—an I AM as a "Brother born for adversity"—an I AM "as a very present help in every time of trouble!" This is the answer which faith receives to its trembling and anxious interrogatories. To each and all touching his faithfulness, his tenderness, his long-suffering, his fulness, and his all-sufficiency, Jesus answers, "I AM." "Enough, Lord," replies the believer, "on this I can live, on this I can die."

The following passages, either asserting or implying the doctrine of Christ's pre-existence, are quoted without comment, the reader being left to form his own prayerful judgement of their definite and obvious meaning. "**I came forth from the Father**, and am come into the world: again, I leave the world, and go to the Father." John 16:28. "**He is before all things**, and by him all things consist." Col. 1:17. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life **which was with the Father**, and was manifested unto us." 1 John 1:1,2. Thus clearly has the Holy Ghost testified to the foundation-truth of all experimental Christianity. If any doubt yet lingers in the mind of the reader, touching the truth of this doctrine, then should the existence of that doubt lay him in the dust, causing him to tremble lest he should be found to reject the counsel of God against himself, and constraining him to seek, and to seek until it is imparted and experienced—the teaching of that blessed Spirit whose office it is to take of the things of Jesus, and show them unto us.

The Fruits of the Spirit

by Rev. M. MacInnes, Ullapool

4. LONGSUFFERING

As we continue to look at the fruits of the Spirit, let us remember that the work of the Spirit is to apply Christ's benefits to believers, to make them like unto Jesus Christ. This answers to the desire of grace here, and to its hope for eternity. "We shall be like Him for we shall see Him as He is" 1 John 3:2. If it is not our wish to be conformed to the image of Christ, the Firstborn among many brethren, we are at variance with the declared purpose of God. It is by our fruit we are to be known, and we dare not excuse ourselves for lack of fruitfulness on account of circumstances. Let us consider Him who bore such contradiction of sinners against Himself and who was fruitful in every good work doing the will of God and of His Father.

The fruit of the Spirit at which we are now to look is "long-suffering." Our first look at the word indicates to us that it means "patiently bearing provocation," implying patience in what is good under opposition from what is bad. "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:20. The supreme example of longsuffering is to be found in God Himself. He "bears patiently" with sinners in the face of much provocation. "With us He dealt not as we sinned." Ps. 103:10. God's longsuffering toward mankind was shown in that Adam was spared after he had sinned in the Garden of Eden. God exercised justice but withheld the full sentence. Adam became spiritually dead and was put out from the Garden. Judgment was mingled with mercy, because God revealed the coming of the "seed of the woman" who should bruise the head of the devil, the enemy of God and man, and He provided coats of skin for Adam and Eve. The Bible contains many such evidences of His longsuffering. Such were the words of the Lord to Moses, Exodus 34:6, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Longsuffering is that in which God is rich. However, in this connection, a question is put to us—"Despisest thou the riches of his goodness, and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" There is the strong possibility of our drawing wrong conclusions from God's dealings with us in this respect. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11. The longsuffering of God affords us time to seek Him, and we deceive ourselves when we take licence to continue in sin and hardness of heart. His longsuffering will come to an end in the experience of the impenitent,

for except we repent we shall perish. Such cases are illustrated in the Bible. "The longsuffering of God waited in the days of Noah, while the ark was a preparing." When the ark was completed, and the eight persons to be saved from the flood safely within, the Lord destroyed the remainder of the human race. The same truth is to be seen with regard to the barren tree spoken of in Luke 13:7, "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bears fruit, well; and if not, then after that thou shalt cut it down." The Lord in His longsuffering is dealing with us in Gospel ordinances that we might be fruitful, and as the divine husbandman, waits for the precious fruit of the earth, having long patience for it. Take heed, lest He say concerning you, as one who is unfruitful, "thou shalt cut it down" v.9. The purpose of His longsuffering is that He might be glorified in our coming to live unto Him, as vessels of mercy. He endures with much longsuffering the vessels of wrath fitted to destruction that He might make known the riches of His glory on the vessels of mercy, which He has afore prepared unto glory.

As God's revelation of Himself, for man's salvation, is in Jesus Christ, we justly expect to see the riches of longsuffering in the Person and work of the Son of God. When on earth, as Mediator, He met with much of the sinfulness of men, but patiently endured unto the fulfilling of the work given to Him. He condemned sin, but gave instruction in the way of deliverance through mercy. "I obtained mercy" said Paul, "that in me first Jesus Christ might shew forth all longsuffering." Hence the longsuffering of Jesus is demonstrated not only in the time of His humiliation, but also in the work He accomplishes in the experience of others. He deals patiently with His people, leading them gently, and instructing them "here a little, and there a little." No other master would deal so patiently with servants as Jesus does with His people. They provoke Him, they backslide—but He corrects, He chastens. How dear they are to His heart, because He calls them no more servants but friends. "Henceforth, I call you not servants,...but I have called you friends." John 15:15.

The call, to be like unto Jesus Christ, has become effectual in those that believe. The grace of longsuffering seen in Christ must be in those who believe in His name. They receive 'grace for grace,' and are imperfect in whatever measure they lack likeness to Jesus. Believers are called to the exercise of longsuffering. It is not something optional. They are chosen to it in election and called to it by God's grace. "Put on, therefore, as the elect of God, longsuffering." Col. 3:12. It is to be exercised with regard to our fellow-creatures. We do not need longsuffering with regard to God, because He is holy and perfect in Himself and in all His action. Toward God we are to have absolute submission and delight in all His will. The opposition to grace and godliness is from the creature. The Scripture exhorts to "longsuffering, forbearing one another in love."

Ephes. 4:2. It is in the midst of tribulation and persecution that long-suffering is especially needed. Believers are to be "patient in tribulation," not rendering evil for evil (Romans 12:12-21). A time of tribulation and of persecution can become a time fruitful with blessings, because God can fulfil spiritually in His people what we read concerning the Israelites in Egypt under the heavy hand of Pharaoh: "But the more they afflicted them, the more they multiplied and grew ." Exodus 1:12. Indeed, such is the grace of longsuffering that opposition is necessary to its being manifest. It is in the midst of tribulation that the power of Christ may appear all the more on us, in this respect, being "strengthened unto longsuffering." Col. 1:11. It is not weakness of character—it is strength of grace. Often "lack of longsuffering" is mistaken for greater grace, while the Holy Spirit shows us that it might be to the contrary. Long-suffering is a gracious, God-wrought, God-sustained composure and control in the way of good when one is meeting with provocation. We must also beware of developing a "persecution complex," thinking that all is against us. There is the danger that we begin to rest in our troubles and not in the work and power of Christ, the Deliverer. We are to have "long-suffering with joyfulness." Advice was given by an elderly Christian to one of the following generation, and so to us—"Whatever you do, keep a bright face to the world." It is told of William MacBeth, who was a cheerful Christian, that he was once asked, "Surely you have your own troubles?" To this he replied: "What is the good of telling your troubles to those who cannot help you?" Longsuffering will keep us waiting at God's throne for help, strength and deliverance, that our light might shine before men.

It must become a matter of prayer with you that you may be blessed by God to the exercise of this grace. The examples given in the Bible are to this effect. "We cease not to pray for you...that ye might be filled with the knowledge of his will..., that ye might walk worthy of the Lord, ...being fruitful..., strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." Col. 1:9-11. This will result in a loving and patient disposition toward friend and foe, while we pray for God's glory in their salvation. "Pray for them that despitefully use you, and persecute you..." Matth. 5:44.

He that will let a sinner go down to hell for want of speaking to him, doth set less by souls than did the Redeemer of souls; and less by his neighbour than common charity will allow him to do to his greatest enemy.

Baxter

'Then Hear Thou from Heaven ...'

In the article by Rev. R. M. McCheyne on "Why is God a stranger in the land?" republished in the April magazine, one or two points struck the present writer.

Rev. Mr McCheyne could never be charged with unwillingness to cover the faults of his brethren when occasion demanded. Yet in this article he laid open the sins of the church in his day, with frankness and force. Many at the time may have wondered at his plainness of speech, but the reason for it is easy to see. McCheyne clearly valued the cause of Christ more highly than any considerations of ecclesiastical expediency, and he sought to glorify Christ more than to please men, even fellow-ministers of the gospel. Thus McCheyne showed the same spirit in his ministry as Jehoshaphat exhorted the judges to show in judging the cities of Israel. "Take heed what ye do: take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (II Chron. 19:6-7).

Asking the question, "What are the reasons why God is such a stranger in the land?", McCheyne began to answer the question with reference to ministers. He thus showed in a practical way that there is no one in this world, not even in the church, who is above the searching judgement of the word of God. He brought under review the teaching and the spirit of ministers of the gospel. How easy it is for us as ministers to look for the causes of religious decline outwith our ranks, but this is where McCheyne looked first of all.

Again McCheyne pointed the finger at professing Christians in the church. We might feel that we ought not to be so harsh, and that the godly have enough trials without ministers accusing them of coming short. But again, McCheyne's zeal lifted him above that realm where seeking honour of men is the ruling motive.

It is clear that McCheyne sought the reviving of the Lord's cause, and that in seeking this great object he was honest and consistent. He saw sin in ministers, and sin among professing Christians, and he testified against it. He was grieved at the sight of sin in the church and he testified against it with the hope that the Lord would bring offenders to repentance. He hoped that they would not manifest hurt pride, but would rather sorrow "after a godly sort."

It is very significant that such sorrow for her own sins has always gripped the church before revival has come. It is very significant for us, because we, as a church, have asked our people to pray for revival. We do not need to think that a spiritual hope of revival can co-habit with a complacent spirit among ourselves. The first thing that the Spirit does is to bring the church down in her own estimation when He intends to

exalt her in due time. This is the express teaching of the Saviour and has been often illustrated in the history of the church. If we look for the Holy Spirit to come among ourselves we must expect Him to write first on the fleshy tables of our hearts the ancient words, "Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." (Ezek. 36:32).

We cannot expect the Holy Spirit to revive His work among us, unless we honestly seek to deal with the lack of holiness among us, the relative absence of brotherly love, and the other foxes which spoil the vines (Song of Sol. 2:15). But if we are open and honest in facing our shortcomings, and in confessing them together before the Lord, there is reason to hope for better things. King Solomon prayed at the dedication of the temple "If there be death in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be; then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when everyone shall know his own sore and his own grief, and shall spread forth his hand in this house; then hear Thou from heaven Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest; (for Thou only knowest the hearts of the children of men)" (II Chron. 6:28-30). And if we come ourselves with tears for our own sins, then we will find that a greater than Solomon is meeting us in the scriptures, and One that ever liveth to make intercession for us. He knows the plagues of blasting and mildew, locusts and caterpillars that are in the church. He knows the sins that are in the church, which are spoiling her work in His name. But He also knows the secret groans "when every one shall know his own sore and his own grief and shall spread forth his hands" towards the Holiest of all whither the Forerunner is for us entered, even Jesus. Christ will hear the prayers of those who are truly broken hearted for His cause, as He did the groans of McChesney and of others in his day. And when He will answer these prayers, then He will come among His people to "render unto every man according unto all his ways, whose heart He knows..." (II Chron. 6:30).

J. T.

If Thy justice must punish, then punish our bodies with the rod of Thy mercy. But, O Lord, let us never revolt, nor turn back to idolatry again.

Knox

Letters

by Mr A. Docter

Oostrinkel,
Delft,
9th April, 1949.

My dear friend,

How wonderful and powerful is the Lord through Jesus Christ, when He speaks to a creature who has sinned in everything and has no right to anything. "Arise and eat because the journey is too great for thee." My dear friend, may the Lord grant you this favour to feel a constant hunger after Jesus Christ and His righteousness. Oh! to be thirsty after the living water! For those, there shall be in that day a fountain opened for sin and for uncleanness. To be washed in His precious blood from sin and from uncleanness! The older we are growing the more we are feeling our unwillingness. How terrible is sin! I once attended the funeral of a godly woman, a friend of mine, and I was jealous of her, being now delivered from the body of sin and death. The apostle says "And we know that we are of God and the whole world lieth in wickedness," the world without and the world **within**. Oh those enemies in our hearts, our corrupt nature and the temptations of Satan!

How good that we read about Lot. That righteous man dwelling among them, in seeing and hearing, VEXED his righteous soul from day to day with their unlawful deeds. The Lord Jesus prayed for His people "I pray not that Thou should take them out of the world, but that Thou shouldest keep them from the evil." The Lord grant you this privilege to be kept from the evil.

Last Saturday we called on a woman who used to be a Spiritualist. She is often tried, and through grace she is learning more and more about sinful nature.

Hope this letter will find you in good health. My wife wants to be remembered to you.

Yours sincerely, A. DOCTER.

Delft, Feb. 1950.

My dear friend,

I wonder how you are at present and what your prayers are. The Redeemer said to Peter "But I have prayed for thee that thy faith fail not." Satan desired to have him that he might sift him as wheat. In his own strength Peter had said "Though all shall be offended, yet will not I." And Peter denied his Saviour thrice. I have often thought about this at communion seasons in your country.

My unforgettable blind friend, who is now singing the song of Moses and the Lamb, was a very godly woman. One day she told me she had not been able to pray for three days. She would close her eyes, bend

her knees but no access to the throne of grace. Suddenly those words were given to her "My Father worketh hitherto and I work" "Amen" she said, "now I have prayed."

My dear old friend, I am often thinking of you. You are old, and must have known many of the Lord's people in former days. How lonely you must feel when you are attending communion, and when you are thinking of those days when there were so many of the Lord's people. Your life is drawing to a close, the Lord grant you His blessings in Jesus Christ.

Your sincere friend, A. DOCTER.

Yeddie

In Scotland, where the wild wind blows
Across the Highland moor
And where the famous thistle grows
Around the cotter's door;

A very quaint, half-witted boy
Lived with an aged dame:
Her only charge, her only joy—
And Yeddie was his name.

He used to go about the place
So very unconcern'd,
In fellowship with Him, whose grace
And goodness he had learn'd.

The peace and meekness He imparts
Poor Yeddie's spirit found;
His simple manner won the hearts
Of all the neighbours round.

But few could tell how he became
Of such true peace possess'd,
Or how it was, the precious Name
Of Jesus gave him rest.

It may be that the aged dame
Had told him of the Lord,
And spoken of His blessed Name,
While sitting at her board.

But there he was in that dark place
For ever shining bright,
A living witness of the grace
Of Him who gave him light.

The light and love of Jesus shined
In that poor simple heart,
And round his young affections twined,
Where no one else had part.

It pleased the Lord, in tender love,
To save poor Yeddie's soul;
'Twas He who drew his thoughts above,
And He who made him whole;

And who in mercy did impart
(At home, or at the "kirk,")
The child-like faith to rest his heart
On Jesus, and His work!

Though Yeddie seem'd a witless boy,
Whose intellect was dim;
Yet Jesus was His only joy,
And much he talk'd with Him.

How rich the grace that stoops so low,
To pick up meanest things!
To reach a sinner in his woe—
It passeth thrones and things!

The world hath, in its wisdom shewn
Its ignorance of grace,
Nor will confess, that *blood alone*
Can sin's deep stain efface.

To seek the sinner, lost in sin,
And not to cure the "whole,"
Did Jesus come:—to save, and win,
And wash the guilty soul.

No wonder, then, that He had shined
In Yeddie's heart like this,
And in His mercy caused his mind
To be the seat of bliss.

Poor Yeddie wander'd far and wide,
His spirit full of glee;
And always walking by his side
Did Jesus seem to be.

With Yeddie oft the children walk'd,
And laughingly would say,
"Poor simple Yeddie often talk'd
With ghosts upon the way."

But he, in tones so soft and meek,
Those merry boys would tell,
"Wi' Him we canna see. I speak—
I'm talkin' wi' Himself!"

With that remark he turn'd away—
And in his native twang,
Said, "Dinna mak' me speak to-day,
For wi' Himself I gang."

By which he meant the Lord, who died
To save his soul from hell;
And so the guileless lad replied,
I'm talkin' wi' Himself!"

A False Prophet

by Rev. Donald MacLean, Glasgow

John MacLeod Campbell was born in the year 1800 at Armaddy House, near Kilninver in the Presbytery of Lorne where his father was the parish minister. After a course of study he was ordained and inducted into the parish of Rhu on the Gareloch in 1825. Although he was a minister in the Church of Scotland and had consequently subscribed to the Confession of Faith as the confession of his faith, he was at heart at enmity with the Cross of Christ, and during the five years he served in this parish, he spread abroad a pernicious doctrine on the subject of predestination and election, on the nature of the assurance of faith, and in particular a view of the atonement of Christ which was at variance both with the Word of God and the Confession he had signed. He was ultimately deposed by the church for his heresy. For the next twenty-five years he preached to a congregation in Blackfriars Street, Glasgow,

in a building obtained for him by a group of his friends. During these years until the date of his death in 1872, he preached and wrote propagating the errors which clearly marked him out as a heretic from the church of God.

His friends claimed that his writings and preaching had a profound effect on theological thought in Scotland. When he was awarded the degree in divinity of the University of Glasgow in 1868 it was said that the granting of such a degree to a heretic certainly indicated the tremendous change in the theological thought of Scotland during these years. It had been held, and is still propagated, that MacLeod Campbell ultimately won through to a position of respect and of renown in places where theology was not to be equated with the dry bones of Calvinism, or true faith with convictions about predestination.

It is indicative of the present position of the Church of Scotland that this heretic, Rev. John MacLeod Campbell D.D., should be specially honoured by a lecture delivered in Rhu Church on Thursday, 24th February, 1972 to commemorate the centenary of his death. The person who delivered this lecture was none less than Professor John MacIntyre, D.D., D.Litt., Principal, New College, Edinburgh, and the lecture has been published on behalf of the kirk-session of Rhu and Shandon Parish Church by the St. Andrew Press, and given the title, **Prophet of Penitence—Our Contemporary Ancestor.**

The notion with which this lecture deals in particular, and which it attempts to apply to the present state of the generation, is called The Theory of Vicarious Repentance. While the conception of universal pardon and his view of the Divine Fatherhood as over against the doctrines of predestination and election were the more immediate cause of his deposition in 1831, the germ of his outlook really lay in this conception of Christ's atonement being of the nature of vicarious repentance. This error proceeds from the conception that all that is required for the atonement of sin is repentance, and since man was not capable of an adequate repentance, Christ offered to God on behalf of humanity the requisite repentance and by so doing fulfilled the conditions for forgiveness. By His suffering and death, Christ entered sympathetically into the Father's condemnation of sin, brought out the heinous nature of sin, and condemned sin, and this was viewed by the Father as a perfect confession of our sin (Berkhof). This idea, of course, dispenses with the view that sin renders the soul guilty in the sight of God and therefore liable to punishment. It evacuates from the atonement of the Saviour the great principle of His having paid the ransom price for the sins of many by His death upon the cross. Further it is evident from the very nature of repentance itself that it is a personal matter. It is impossible for one to repent on behalf of another. Further it is impossible for a person to repent unless that person has himself been guilty of sin. Since the Saviour

was sinless He could not repent. Since repentance is personal and involves a confession of sin, a hatred of sin and a resolution to new obedience, the idea of Christ doing this on behalf of humanity is not only unscriptural but absurd.

Professor MacIntyre takes the view that MacLeod Campbell has "a word to say to this generation," from the point of view of the so-called vicarious repentance. To the astonishment of all who have any understanding of the spiritual condition of the present generation Professor MacIntyre states: "I doubt if there has ever been a generation quite like our own in the excesses of penitence which it demands of itself and which its members demand of one another." To illustrate this remarkable discovery he begins with the church and the churches. He claims that there is a heightened sense of shame and penitence over the divisions among the churches, which have, according to him, so tragically marred the unity of the churches. He thinks therefore that the burden of these divisions requires and leads the generation to "one single massive act of penitence to end all our schisms and sects." There is of course no word of the necessity for repentance for the heresies such as MacLeod Campbell himself was guilty of, which in themselves are the real source of the divisions existing among the churches. Until the church gets repentance over its forsaking of the truth there can never be true unity, and of course this would be a true repentance and not the type of repentance advocated by Professor MacIntyre. He further maintains that another area of penitence is in the field of race relationships. He maintains that many people are ashamed of the British Empire and peddles the usual left-wing, liberal conception that the method by which the Empire reached its greatness is a matter for shame and disgrace. He ignores, of course, the fact that the Christian Gospel was spread abroad in connection with advance of the British Empire. While there may have been many failings of many descriptions and kinds in connection with the activities of individuals, the fact remains that the British Empire did have true greatness springing from its carrying the true Gospel of the grace of God to places that had never heard of it before. Professor MacIntyre also thinks that the penitential frame of mind which he imagines exists in the generation makes us more sensitive to social injustices. He thinks that whereas in former generations the solidarity of man in "sin" was taught, that the present generation has come to declare its solidarity in "penitence" for the general condition of the world today.

He hails therefore MacLeod Campbell as our contemporary ancestor. According to his teaching, "in the death of Christ there is no question of any attempt to vindicate the justice and majesty of God; on the contrary, the atonement made to God is moral and spiritual, Christ in His work makes an adequate confession and an equivalent repentance for the sins of man." This being the case, Professor MacIntyre imagines

that the burden of penitence which the generation is carrying on its shoulders for all the depressing problems and injustices of our time is too much for the generation. Instead of the generation bearing its burdens, it should look to Christ's offer in the Gospel, which offer is supposed to mean that Christ offers his penitence in love and compassion to souls in place of the penitence of the generation towards God. The teaching of Scripture is "Except ye repent, ye shall all likewise perish." (Luke, xiii, 3). Further, this repentance is wrought in the soul through faith looking to the One Who was wounded for the transgressions of a number that no man can number; looking by faith to the One Who died as the Lamb of God a sacrificial death for the salvation of His people. It is only as a sinner convinced of his sin by the power and unction of the Holy Spirit thus views the love of Christ revealed in His sacrifice unto death, that genuine repentance is wrought in the soul, who now desires to depart from iniquity.

Professor MacIntyre raises another view set forth by MacLeod Campbell on the question of Christ's identification with the human family. This identification is not only bound up with him as the Son of God becoming Man, but also with him involving Himself in the situations in which sinners find themselves to be. This He has done without being guilty of sin Himself and in particular has identified "with our humanity in His confession of our sins and repentance over them with a measure of sorrow we could not match." There is no mention made here, of course, of the nature of Christ's true identity with His people springing from the covenant of grace, in which He was constituted the Head of His people, the election of grace. Neither is mention made of Christ's identification with His people in bearing their sins in His own body upon the tree. No explanation is given as to how this identifying of Christ as outlined by Professor MacIntyre has any real effect on the soul of man. Professor MacIntyre thinks that the church must follow Christ in the way understood by MacLeod Campbell and become identified with sinners in their particular positions. He does not however explain how even if this is done it will lead to the salvation of souls. In dealing with the humanity of Christ, Professor MacIntyre thinks that MacLeod Campbell in his teaching on the humanity of Christ pulls us back to some kind of sanity and to a much desired degree of self-confidence in the "recognition of the great capacity of good in man which has been brought out by Jesus Christ—what he called also an inestimable preciousness of what was hidden in humanity, hidden from the heritors of humanity but not hidden from God." This of course is a complete denial of the Scriptural doctrine of total depravity concerning which Professor MacIntyre says "nor do we always enhance God's good name by denigrating His creatures."

Professor MacIntyre holds that MacLeod Campbell has clarified the character of God based upon his conception of the foundation of the

incarnation and the atonement. When MacLeod Campbell rejects those theories of the death of Christ which speaks of penal sacrifices and substitutionary sufferings, he rejects them because of the wrong understanding of the nature of God which they represent. God is not like that, he is saying. On the contrary, MacLeod Campbell holds, according to Professor MacIntyre, that "the Father is waiting to forgive them their sins when in the name of Christ they come to Him; His love has made itself abundantly clear in that He sent His Son to make the confession of repentance which sinful men could not make; even when the anger of man breaks about His head He still by His quiet faith in God demonstrates to them that nothing can ever separate Him—or them—from the Father." The Scripture has a very different description of the love of the Father in the words: "But God commendeth His love toward us in that while we were yet sinners Christ died for us." (Romans v, 8). Professor MacIntyre feels that in these days of considerable doubt as to the nature of God that MacLeod Campbell supplies the solution by getting us to look to Christ, and to the nature of God as revealed in the work which He has done. This of course could be laudable were the view of God presented in Christ the view which the Scripture gives, but as this is not so, men are only treated to a false view of the God of eternity.

This becomes evident when Professor MacIntyre goes on to speak of "another aspect of his teaching for which he is so justly famous." This is his rejection of the doctrine of election and of limited atonement. This rejection was outspoken, since MacLeod Campbell believed that to limit salvation was to reduce the freedom of the Gospel and of God's grace given in it. Professor MacIntyre is of course in full agreement with these positions. He calls predestination a shibboleth, and states that these doctrines "belong we feel to a world that is gone, with paddle-steamers, penny post, boy chimney-sweeps and the rest." This attempt to identify Calvinism with Victorianism appears rather futile when it is a well-known and demonstrable fact that these great doctrines belong to the Word of God throughout all its sacred records. Professor MacIntyre in adapting these ideas to the present situation says "to draw the line of predestination between the have and the havenots we have failed in our day to discover how to communicate from a position of wealth with those who have not even the means of sustenance. We do not know what to say to a brother who starves at this very moment in the streets of Dacca." We fail to see what the preaching of the Gospel has to do with communications between rich and poor or different sections of society. The Gospel is for sinners as such, whatever section of society they are in—whether they are in Edinburgh or in Dacca. Similarly, the hippies, the vandals and the layabouts for whom Professor MacIntyre professes such concern need exactly the same Gospel of the grace of God as do the students in the New College.

Professor MacIntyre then deals with MacLeod Campbell's view of assurance, which of course is based on the universal love of God to all, and consists in their fixing their attention upon this love of God revealed in Christ. "The natural consequence" says Professor MacIntyre, "of such knowledge of the love of God, is harmony and peace with God." Professor MacIntyre seems to feel that the doctrine of election is one which affects the assurance of faith, because he poses a question in the form, "How shall I know if I am one of the elect?" The Scripture teaches us to seek to make our calling and election sure. Therefore in order for there to be a personal assurance of salvation there must be a degree of assurance about one's effectual calling and union to Christ. Where the sinner enlightened by the Spirit of God sees evidences of this calling, then he tastes in some measure of the assurance of salvation. On the other hand, to assume that God loves all, and that by fixing the mind on this view of the love of God in Christ, assurance of God's love can be obtained, is the mere fruit of self-delusion. The peace thus enjoyed is destined to be broken at death.

Professor MacIntyre insists that MacLeod Campbell's view of the atonement of Christ involves us in a present experience of it. He avers that this cannot be said of the other theories such as that of penal substitution. The fact of the matter is, of course, that the soul in whom true repentance is wrought by the Spirit of God, views by faith the Christ of God as the One Who died and Who rose again. Consequently, the sinner embraces Christ with a living faith as He is revealed in the Word of God, and enjoys His presence and favour through the Holy Spirit Who has glorified Christ in his spiritual experience. Professor MacIntyre really is talking sheer nonsense on this point.

In his concluding remarks Professor MacIntyre praises MacLeod Campbell for giving his people what he calls "plain doctrine." He states that MacLeod Campbell did not draw the plain doctrines which he taught from textbooks or from the confessions of the church. He preached, he says, purely from the Scriptures, finding his message there and not in the commentaries. He was condemned not because his preaching contradicted Scripture, but because in the two main aspects of election and assurance of faith he was held to contradict the Westminster Confession. Professor MacIntyre goes on to say "that he was right. Where Scripture and Confession disagree, the Scripture must be allowed the last word." This is of course begging the question altogether. The fact of the matter is that Scripture and the Confession do agree, and this idea that MacLeod Campbell was preaching from Scripture and not from the Confession, and therefore was right in doing so, would only apply if Scripture and the Confession disagreed, but that is not the case. Professor MacIntyre goes on to say that it surprises him that at the end of one hundred and forty years after MacLeod Campbell made his protest

against the Westminster Confession, people are still in doubt as to whether this Confession should be dismissed. He says that they do not seem to have grasped the point that if MacLeod Campbell's view of God is accepted, the view of God presented in the Westminster Confession is radically altered. Here we see the real reason why men wish to remove the Westminster Confession away from the constitution of the present Church of Scotland. They do not believe in the God Who is revealed in that Confession. This is the core of the whole matter, and it is absolutely essential that it should be realised.

We made these comments on this lecture, not because we consider that the lecture is in any way edifying, but because it states in a clear way the religion which is practised in the Church of Scotland and advocated here by the Principal of New College, Edinburgh. This religion is not Christianity, because it is not based on a full-orbed understanding of the Word of God which liveth and abideth for ever. Even from the theological point of view it is weak and puerile, and certainly is not the message which this generation stands in the greatest need of. Professor MacIntyre acknowledges the resurgence of religions such as Buddhism, Islam and Hinduism, which have even invaded Scotland, but this pallid substitute formed in the imagination of MacLeod Campbell is no antidote to the advancement of these false and idolatrous religions. What is needed is a return to the glorious Gospel of the blessed God through which Scotland became the true vineyard of the Lord, yielding the pleasant fruits of holiness and righteousness.

Book Reviews

Ellicott's Bible Commentary. Pickering & Inglis. Price £4.20.

There was a pretty well-known Bible Commentary of quite a few volumes issued in bygone years. Dr Ellicott was the editor, and he had a number of helpers. This Commentary is now issued in an abridged form under the editorship of Dr. Bowdle, who had also a number of helpers in getting this One-Vol. edition issued. One ventures to remark that, if Dr. Ellicott had personally been able to attend to the Commentary under his name, then it would have had the spirit and outlook of his expository commentary on the Epistle to the Ephesians, etc. His helpers appear to have had a free hand, and almost to have been sheltered by him.

(1) As to this One-Vol. Commentary, one need only turn to Psalm 51 to see how things are. On p. 426 it is admitted that it must remain one of the penitential Psalms, but the emphasis is really laid on its being "the voice of the people of Israel deploring, during the exile, its ancient errors and sins?" The comment on v. 4, is "This can refer to nothing but a breach of the covenant-relation by the nation at large."

Over against this, anyone specially interested should endeavour to get Dr. Moody-Stuart's book, "The Bible true to itself." From p. 471-p. 504, he handles the Davidic authorship of the Psalm. This part of his book was issued as a pamphlet, and is likely now almost impossible to get. It might be well to consider a reprint of it.

(2) On p. 449, comments are given on Ps. 110, where it is stated that, at first sight, the authorship, etc., are even removed from the region of criticism, by the use made of its first verse by our Lord, and the emphatic manner in which He quotes it as divinely-inspired, etc. "...But it is now generally admitted, that in matters of literature and criticism, our Lord did not withdraw Himself from the conditions of His time, and that the application He made of current opinions and beliefs does not necessarily stamp them with the seal of divine authorization."

The commentator thinks that the best period regarding the authorship of Ps. 110 is "that of the Asmonean Jonathan and his successors. (I Macc. 11:57)". This One-Vol. Bible Commentary is not to be recommended. How the Song of Solomon is understood, and other portions, as the last chapter of the Book of Malachi, regarding the term "Sun of Righteousness," can be ascertained by any who are specially interested in studying the volume. D. A. MacF.

Commentary on Romans. Charles Hodge. Banner of Truth Trust. 458pp. The author of this recent addition to the valuable Geneva series of Commentaries requires no introduction to readers of the Magazine. He has long been acknowledged as a prince of theologians and commentators, and this volume bears this out. It is a monumental work, which will, however, bring its own reward to the dilligent reader, for, as a reviewer, in a recent copy of the Magazine, remarked, in a similar vein, regarding a volume on Chapter 6 of this very Epistle, by another scholarly author—if he finds the going heavy, in perusing this book, let him persevere prayerfully. He will thus learn much that is invaluable about this great Epistle, whose doctrine, rightly understood, contributed so much to the success of the Reformation.

After a very useful Introduction, each chapter of the Epistle is thoroughly dealt with, under the following divisions:

1. Contents, which the author divides into parts.
2. Each part is then sub-divided into the following:
 - a. Analysis.
 - b. Commentary, verse by verse.
 - c. Doctrine.
 - d. Remarks.

Even such a brief description gives some idea of the scope of the work, but only a perusal of the book itself will give the reader a realisation of the thoroughness of the treatment of the text of this important New Testament book.

This Commentary is a scholarly work: the many quotations from other works give evidence of this. Much of the benefit of these quotations, however, for the reader without a knowledge of Latin, is lost, since the majority of these are left untranslated. This seems a pity, but one can understand this feature of the work, when we remember that it is a reprint of an edition of 1864. The modern reader, in this category, may well regret having to pass by such passages, especially when names like Owen and Calvin are often appended.

This apart, then, the work is one which deserves a place on the shelves of minister and people alike.

A. M. C.

Counterfeit Miracles by B. B. Warfield. Banner of Truth Trust. Paper-back. 327pp. Price 50p.

This is a reprint of a book first published in 1918. It deals with such subjects as—Cessation of the Charismata, Roman Catholic Miracles, Irvingite Gifts and Faith Healing, among others.

The author shows the fallacy of many of the arguments urged in favour of the "gifts" and comes to the conclusion "that the powers of working miracles was not extended beyond the disciples upon whom the Apostles conferred it by the imposition of their hands." This chapter is particularly useful at a time when so many claim special gifts. The chapter on Roman Catholic miracles is very informative, and Warfield shows how "suggestion" plays a large part in the "miracles" at Lourdes and such places. It is to be regretted that he states in the chapter on Faith Healing that Mark 16:17-18 is a spurious passage. Warfield does grant that many learned men, such as Dean Burgon, have disputed its "spuriousness." Apart from this point upon which he has laid a great deal of weight, the chapter is a helpful one.

In all, apart from the reference to Mark 16:17-18 indicated above, the book is timely and should prove helpful in confronting the claims made by Roman Catholics and some Protestant groups.

M. MacI.

Rhodesian Mission News

by Mission Staff

Ingwenya: We greatly miss Miss Sheila Macleod, who as Treasurer and General Administrator helped over the past two and a half years to facilitate the carrying out of the Mission work here at the various stations in a most efficient and helpful manner. We are thankful to have Miss Nicolson here to take over.

We are indeed thankful for the supply of our need of staff, with the prospect of the coming of Mairi Martin, Teacher; Mabel Loban, Nurse;

and Anne MacAskill, Teacher (Canada) to join us this year along with the imminent return of Nurse J. Coote. We still need another teacher for January 1974. With our school now going up to Form IV it is essential for us to have Graduate teachers; we need a Science Graduate now.

We are looking forward to the return of Rev. A. Ndebele, who has been visiting Holland and attending the Synod at Inverness, and hope that his visit overseas will be blessed of the Lord.

Zenka: Preparations are being made to lay out the foundation for a new church at Zenka; it is to be bigger.

Mbuma: Hospital: An old woman was admitted to hospital recently for the second time in six months. She was known as a "big woman" in her home area: beer drinks with drum beating and dancing were frequently held at her kraal. At one stage in the proceedings she would dance by herself until she became "possessed." Once she was "possessed" her advice was sought on a variety of topics, from missing cows to miscreant wives.

She was admitted to Mbuma Hospital six months ago and came under the preaching of the Word of God. On her return home, a change was seen in her behaviour: the beer drinks were not being held as before; her conversation included some points that she had heard in church; and she even started to attend a kraal service regularly held near her home.

On her second admission she was seen reading her Bible and praying. When questioned she said that she did this at home. She has now been discharged from Mbuma Hospital and our prayer is that the Means of Grace will be blessed to this poor woman.

K. M.

Church Notes

Concerted Prayer

The proposals for concerted prayer passed at the Synod in May 1972 requested believers to set aside time on Saturday and Sabbath evening for prayer for the revival of the Lord's Cause and suggested that the first Sabbath of January, April, July and October be given over in a special way to prayer for revival.

We believe that the exercised people of God are in no doubt of the need for a day of the Lord's power amongst ourselves, throughout our land and throughout the nations of the world. May the living in Jerusalem, then, be stirred up to plead with the Lord for a time of favour from the Most High.

The ingathering of the Jews as a nation to Christ is one topic for concerted prayer which is worthy of the consideration of all true believers. The Church of God has encouragement to plead for this in view of the Lord's own promise: "I will pour upon the house of David, and upon

the inhabitants of Jerusalem, the spirit of grace and of supplications." (Zech. 12:10).

Theological Conference 1973

The annual Theological Conference is to be held this year on September 4th and 5th, the Lord willing, in the Free Presbyterian Church, Dingwall, by the courtesy of the Rev. D. A. MacFarlane, M.A.

The papers to be read, and upon which discussion will follow, are:—

1. The Word of God and Typology—Rev. A. Murray, M.A.
2. The Word of God and the Worship of God—Rev. J. Nicolson.
3. The Word of God and the Last Things—Rev. S. F. Tallach, M.A.
4. The Church of God and the Young—Rev. J. W. Ross.
5. The Christian's relation to Civil Law—Mr J. P. H. MacKay, Q.C.

The Wednesday evening meeting is to be open to the public.

The usual notice with the final programme will be sent out later.

Rev. Malcolm MacInnes.

Presbytery Meetings (D.V.)

Northern: At Dingwall on Tuesday, 12th June at 2.30 p.m.

Southern: At Glasgow on Tuesday, 19th June at 6 p.m.

Western: At Kyle of Lochalsh on Tuesday, 26th June at 11 a.m.

Outer Isles: At Stornoway on Tuesday, 26th June at 3.30 p.m.

Plockton and Kyle Manse Building Fund

Although, in the kind Providence of the Lord, a minister has been settled over this charge, the congregation is still without a manse. Efforts are being made to obtain a site for the purpose of building one and the congregation are doing everything possible to build up their fund.

With the present high cost of building it is felt by the Deacon's Court that an appeal should be made to friends without the congregation to assist in enlarging this fund in order that debt may be kept to a minimum. Donations in connection with this appeal should be sent to the Congregational Treasurer, Miss M. Stewart, Bushycreek, Kyle or Rev. D. Beattie, Plockton. All donations will be gratefully acknowledged.

(Rev.) Douglas Beattie, Moderator of Deacon's Court

Lachlan MacKinnon, Clerk

This appeal is Cordially Endorsed by the Western Presbytery.

S. Fraser Tallach, Moderator

Alex. Murray, Clerk

Magazine Subscriptions 1972 and 1973

Some postal subscribers have not yet paid their subscriptions for 1972 and 1973. Would these subscribers please send the amount due to the Publications Treasurer as soon as convenient.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 0HE acknowledges the following donations with sincere thanks —

Sustentation Fund — Bettyhill Door Collection, per H.M., £13; "In loving memory of my beloved parents, brothers and sisters. Miss C. M. MacKay, 12 Geocrab, Harb's, per Rev. A. C., £100; Wm. Sutherland, Skelpick, £8; A Friend, Delhi, Ontario postmark, \$10.

Home Mission Fund — Wm. Sutherland, Skelpick, £2.

Jewish & Foreign Mission Fund — Wm. Sutherland, Skelpick, £2; Anon., £2.50 (per RWMM).

Aged & Infirm Ministers' etc. Fund — A Forgie, Redding, £25; Inverness postmark, £2 (per RWMM).

General Building Fund — Inverness Postmark, £2 (Per RWMM).

The Publications Treasurer, Mr R. W. M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations —

Free Distribution Magazine Fund — I. MacKay, Achrisgill Bridge, £1; I. MacD., Evanton, £4.64; "In memory of my dear mother," £4, from Mrs L. Catton, Delhi, Ontario; C. Scheenstra, Washington, £5.80.

The treasurers of the following congregations acknowledge with sincere thanks the following donations —

London — Two Friends, £250 for London Church Building Fund.

Stornoway — A Friend, £50 for Sustentation Fund per Rev. J. MacLeod; Two Friends, Inverness, £10 for Congregational purposes per Rev. J. MacLeod; "Lover of the Cause," £1 for Mini-bus expenses.

Dundee — A Friend, Lochcarron, £7 for Congregational purposes per A.N.M.

Portree — "Friend of the Cause," Glendale, £5 for Sustentation Fund per F.M.

Strath, Skye — Bequeathed by the late John MacKinnon, Elgol, £500 for Elgol Free Presbyterian Church of Scotland Fabric Fund per L. MacKinnon.

Kinlochbervie — Mrs A. Hughson, £5 for Sustentation Fund; Miss M. Morrison, Poolewe, £3 for Manse Fund and £2 for Communion expenses; Mr & Mrs H. MacKay, £1 for Communion expenses.

Glendale — Mrs E. Kirkham, Leeds, £5 for Sustentation Fund, £3 for Foreign Mission and £2 for Home Mission.

Raasay — A Friend, Osaig, £10 for Manse Extension per Rev. D. Nicolson; Friend, Inverarish, £10; Friend, Raasay, £5; Two Friends of the Cause, Raasay, £5, all for Manse Extension; envelope in plate, £1 for Sustentation Fund; Inverness Friend, £5 for Sustentation Fund per J. M. MacLeod.

Kinlochbervie — M.R.T., £5 for Sustentation Fund per Miss D. Macintosh.

Portree — Friend of Cause, Glendale, £5 for Sustentation Fund per F.M., and £5 for Church Bus; Portree — "A Friend," £10 for Sustentation Fund, £5 for Communion expenses and £5 for Congregational purposes per F.M.; Psalm 87, £10 for Church Renovation Fund; envelope in Church plate, £5.

Dumbarton — Two Friends, Portree per J. MacRae, £10; "Anon." per J. MacRae, £1; "J.M.", Gisborne per J. MacRae, £10; "Friend," Portree per Rev. W. MacLean, £10; "Anon.", envelope in plate, £5; "Friend of the Cause," Glasgow, £3; Friend at Communion per Mr T. MacRae, £2; Friend, Skigersta, £2, all for Dumbarton F.P. Manse Fund.

St. Jude, Glasgow — M.S., Glasgow, £2 for Communion expenses and £2 for Bus expenses; Anon., £2; Mrs Walker, 50p, both for Bus expenses; Anon., £100 for Bus Fund; Mrs Walker, £1 for Communion expenses; Mrs Boyd, £1; Tim, 5:17/18, £7.50, both for Sustentation Fund.

Kyle/Plockton — M.G., Glasgow Postmark, £2 for Kyle/Plockton Building Fund per Rev. D. Beattie.

Aberdeen — Anon., Edinburgh, £3 for Manse Purchase Fund per WAMM; D.M., Stonehaven, £10 for Manse Purchase Fund per Rev. E. Rayner; Anon., £5 for Communion expenses.

North Tolsta — Friend, North Tolsta, £1 per J. MacIver and £2 per Rev. D. MacLean for car expenses.

Breasclet — Two Inverness Friends, £6 for Communion expenses.

Greenock — Anon., Stornoway Postmark, £5; From Wellwisher, £8, both for Congregational purposes.

Correction — "Rhodesian Mission" should read: "Inverness Ladies' Rhodesian Mission Meetings: Collections October, 1972, £94; February, 1973, £88."