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The General Assemblies

The Church of Scotland

In the national Church, Dr. David Steel, minister of St. Michael's Church, Linlithgow, succeeded Dr. George Reid as Moderator of Assembly, while Lord Ballantrae as Lord High Commissioner represented the Queen for the second successive year.

The new Moderator's theological stance may be easily gleaned from his remarks on the Confession of Faith. "It is to me," he said, "one of the mysteries of historical theology that the Westminster Confession, largely an English production, very much of the post-Reformation time, should have remained the subordinate standard of the Church so long." He suggested that the reason for this might be that many of the ministers and laymen had never read it. The Moderator appeared to disapprove particularly of what he called the Confession's "air of lofty and arrogant disdain for any other point of view."

These comments of the Moderator, we maintain, cast more reflection on the Moderator himself than on the Westminster document which he purports to criticise. The real answer why the Confession has remained so long such a valuable document is that it is based four-square on the Bible. May the reason not be then why so many in the Assembly were ready to discard the Confession — their lack of acquaintance with the Bible?

The Queen in her letter to the Assembly stated that the Church had a valuable message for a world forced to reconsider its customary attitudes, and went on to assert that "the Christian gospel must be proclaimed and acknowledged."

As on recent previous occasions a representative of the Roman Catholic Church attended the Assembly. Only a few days before the Assembly the former Moderator had welcomed Archbishop Bruno Heim, Papal Rep-

representative in Great Britain to the Church of Scotland Headquarters in Edinburgh. (What a far cry from the days of John Knox). This year the Assembly representative was Bishop Colin MacPherson of Argyll and the Isles, and he, too, was warmly welcomed. Later in the Assembly a proposal was brought forward that the Roman Catholic observer should be invited to speak at next year's General Assembly. This proposal aroused considerable opposition. Rev. John Sutherland of Killean and Kilkenzie in Kintyre, spoke strongly against the proposal, pointing out that the two Churches were poles apart in doctrine. "The Roman Church," he declared, "still officially anathematizes those very doctrines of the Reformation that we cherish and consider to be essential." Though Rev. Dr. Roderick Smith, Convener of the Inter-church Relations Committee carried the day, yet many of the Commissioners asked for their dissent to be recorded.

Rev. David Levinson, Convener of the Moral Welfare Committee spoke of the chaotic state of moral and religious education in schools. He wanted moral instruction to be given by properly qualified teachers and given in a religious context, rightly maintaining that it could not stand in any other context. The Committee on Education asked the Scottish Secretary to give full recognition to religious education in schools. From this it would appear that even the Church of Scotland is not happy with the present set-up in schools so far as religious and moral education is concerned. Our only fear is that what will replace the present structure will be no better, particularly if it is based on the guide lines laid down in the Miller Report.

One minister was not satisfied with the attitude of the Committee on Public Worship and Aids to Devotion. He felt that the Committee were performing a holding operation for the more traditional forms of worship. He called for the encouragement of experimental forms of worship. Experiment in the use of modern music, dialogue, drama and dancing was bringing new life to modern worship, he claimed. If this is the path that some in the Church of Scotland wish to follow it is certainly not spiritual life it will bring to the worship of God.

The attempt to relegate the Westminster Confession to the position of an historic document failed, notwithstanding earlier approval of the move by 49 presbyteries to 12. Rev. Andrew Herron spoke strongly for the retention of the Confession. When the question of the legality of the Assembly taking the step of relegating the Confession to the position of an historic document was raised, the Procurator, Mr C. Kemp Davidson, Q.C., said that if they changed the status of the document it was his opinion that it would not be challengeable in the civil courts though he

could not say for certain. The Panel on Doctrine's recommendation was defeated by 292 to 238.

A proposal for a reformed diaconate was sent to presbyteries for their study and comments. The scheme was one in which men and women would hold the distinctive office of deacon. They would be ordained by presbyteries and would share in the leadership of public worship. It was also proposed that they be given a place in the courts of the church — in the Kirk Session, in Presbytery and Synod and by rota at the General Assembly. It was claimed that such a radical proposal was necessary if this third office was to be recognised and made fully effective. The Panel on Doctrine was concerned about the relationship between the proposed diaconate and the eldership, also whether the concept of a three fold ministry was agreeable to the Word of God, and wished to give further study to the scheme. One thing is very clear — having departed from the Scriptural rule that women are not to hold office in the Church of God, the Church of Scotland has opened the door to a host of unscriptural practices so far as the order and discipline of the Church is concerned. This departure from the Word of God as well as other departures has led the Church into a labyrinth from which it cannot extricate itself but by a return to the Word of God as the sole rule of faith and practice.

The Free Church of Scotland

In the Free Church of Scotland, Rev. Alastair Ross, Oban, was the new Moderator of Assembly. In his opening address he reminded the Assembly that the greatest enemies of the Church of Christ were not physical but spiritual, not visible but invisible, and then went on to warn of the resurgence of phenomena allied to the occult, which is under the sway of Satan.

Mr Donald Jack, Leith, called for the exercise of greater care by the electorate in their choice of Members of Parliament. This country greatly needs committed Christians in Parliament, he declared. He stressed, too, that voters should make it their duty to find out whether any standing in their constituency are Christians and to vote accordingly. This advice we would fully endorse. The Rev. Murdo MacLeod, Dingwall, viewed with alarm the adverse effect that the industrialisation of the North of Scotland was having upon the religious life there. Declining church attendance, ignorance of the doctrines of grace, destruction of the sacred character of the Lord's Day and an increasingly secular outlook were the conditions now emerging as never before in the North of Scotland, he said. Living in close proximity to the new developments, and well aware of the evils that

are rampant in certain areas in the North, his alarm is not misplaced. The evils, of course, do not flow from the oil rigs but from men's hearts, only the situation created by the new industries affords ample opportunity for the increase of all kinds of sinful practices if men's hearts are so inclined — and Satan is not slow to take advantage of this.

Rev. Murdo MacLeod, formerly of London, warned against complacency over the Church's finances, claiming that the Church's capital investments had fallen in value by a third. He suggested that their investment portfolio be put in the hands of a managerial company. Mr John Munro, Inverness, rejected the suggestion of complacency and said that the Committee were in the process of examining the management of their investments. For our part we feel that too much emphasis can be laid on the question of Church finances, and particularly on Reserve Funds. We used to hear older ministers of our own Church say that if the Church is faithful to the truth then we need never fear lack of financial support. When the Lord sent out His disciples saying, Provide neither gold nor silver, nor brass in your purses, they at least were unencumbered with any worries over their investment portfolio. May it not be that as the Church becomes more highly organised, the less effective it becomes. Organisation can usurp the place which the Holy Spirit's power once had. Of this danger no Church can claim itself to be free. Let the Church of God lay out all the resources which God has given it for the needs of Christ's Cause and the extension of His kingdom today, instead of using it to finance secular concerns. The Lord who provides for His Cause today, and provided for it in the past, will provide for its needs tomorrow.

Notes of a Sermon

by Rev. Alexander Murray, M.A.

(The following are notes of a sermon preached in Victoria Park Church, Toronto, Canada, on Sabbath morning, 7th April, 1974).

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

Jesus, the Master, had given to His disciples the new commandment that they would love one another, and we may say that John, appropriately known as the beloved disciple, was one who obviously had learned that lesson well. Thus it was his care to impart to others the need of obedience to this new commandment, also the need of continuing obedience to it when days were foretold in which the love of many would wax cold. The

threat to the presence and continuance of mutual love between the people of God comes from the side of the cold world with its spirit of enmity and hatred. Confronted thus, the Church must give good heed to the injunction, "Love one another," lest the fervency of love decrease and the witness of the Church be weakened in respect of the opportunity — "By this shall all men know that ye are my disciples, if ye have love one to another."

Our present Scripture provides teaching as to the nature of this amazing grace of love, and we may seek to consider:

1. The origin of this love — "of God."
2. How man comes to the exercise of this grace.
3. The privilege of being exercised thus.

I (1) With regard to our life in this world it is plain that a great variety of things are present for man's use for the enjoyment of life. These divide into two obvious classifications of (a) material things associated with the body and (b) things associated with the soul which are spiritual. If we ask where do these things come from, it must be answered that, in common with our own persons, they are all the gifts of the beneficent Creator — "without Him was not anything made that was made." (John 1:36). In this way of thinking we may say that man is *of God*, that the world is *of God*, and, for example, light is *of God*, as He created that wonder on the first day. All these are *of God* as the product of Divine wisdom and almighty power.

(2) Against the background of what has been noticed we may seek to determine the significance of our Scripture when it states, "love is of God." It is appropriate to remember here the distinction, that in creating the heavens and the earth, God made what was extra to and, properly speaking, outwith His own Being and person. Things of creation are, therefore, *of God* in the sense that He is their Author but not *of God* in the more particular sense of belonging to His being and nature. That is, they are not divine but may be spoken of as mundane, celestial, etc. On the other hand the high order and excellence of love is such that it is of God as pertaining to His nature and being. To reiterate this point — love is not that kind of thing that God has chosen to make it, and that in terms of His will He should have said — "Let there be love." Rather, the truth is that love is of God as that which is His as God, eternally and unchangeably. I may say here in passing, when we live in a day when extremes of doctrine are commonplace, let us not be put off by these things so as to leave ourselves deprived of the wonder of such a truth as this that God is love.

(3) "Love is of God," is to say that, as He is in Himself and related to the inmost properties of His nature, it is natural and necessary for God to

love, and go forth towards such as are objects of this love in the way of seeking their good. As an example of this we are told of the exercise of that great love between the Divine Father and the Divine Son where mutually the good of the other is sought. So we come to the matter of the spirit of love that necessarily belongs to God going forth in the particular channel of His sovereign choice as He loves sinners of the human race. It is in Christ, His Son, that God loved the Church. This is love that is *of God* and seeing that it is Divine love it partakes of these qualities that it is everlasting and unchangeable and great according to the measure of the infinite. This truth is demonstrated in that God so greatly loved the world that the only adequate gift of that love was His own, infinite, eternal Son. Infinite love is vindicated in its outreach of Divine dimensions!

II (1) Secondly, we come to the level of the creature, and the question squarely confronts us as to what we may know of this exercise of love. The tree bears fruit according to its kind, and like the water which can rise only to its own level we can, each of us, act in accordance with the nature that is ours. This means that the publican or sinner can love his fellow-sinner. We can love at the carnal and sensual level — and so far as human nature will take us as related to family ties and so on. A further question is of the kind as to whether these activities represent the limit of our love. This is only low-grade loving and the enquiry actually is as to what we may know in the way of love to God and, again, of love to Him by way of His people. Is what we call love worthy of the name — as being pure and holy — or is it merely in terms of natural instinct and what is in a large measure self-centred?

(2) To love after the manner to which our Scripture exhorts is to do so (as we must carefully note) after the manner that is “of God” and divine. This is love that must be of the requisite quality, however small its measure. To think in these terms is not to stretch credulity to the limit for that man should be possessed of this love, is not only possible but is, in fact, essential to his true prosperity. The possibility of the matter is demonstrated with the utmost clarity in the life of the man, Christ Jesus. The true humanity of Christ has to be recognised and in the One who tabernacled among men in the regions of Galilee and Judea we witness the exercise of love that is divine according to the full measure of a man. This was love directed to the benefit of men and women on the earth, but it was love in its nature and quality of One who is the Son of God, and that in the exercise of loving obedience to the will of His Father. Here is love pure and holy, in bowels of compassion, and we may seek to search out its length and breadth and depth and height.

(3) Now after the manner of the Master the fact remains for the disciple that if he or she is to give place to this love of God in the experience of the soul then it is only as the sons of God that this may be done. Thus there is entailed the necessity of men becoming such sons of God. Again, true sonship involves us in the necessity that we be born or begotten into that family, and here in turn, we are confronted with the necessity of a great and radical change being wrought in us. Also, it is God that begets in terms of His overshadowing grace by His Word and Spirit. He has begotten us to Himself by Jesus Christ. The truth of the Gospel, as the incorruptible seed and germ of life, comes to be implanted in the soul and by the working of the indwelling Spirit of God the life of the new creation is present with regard to that person. There follows the life of grace in that soul where there is now present a spiritual and divine activity in line with the nature of this new life — “That which is born of the spirit is spirit.” We need not mince our words in this connection for there is now found with the creature an exercise that is entirely above nature, and that which in its quality is of a divine order.

III (1) Lastly, we come to consider the privilege present for man in that he be exercised in terms of this love of God. And the first thing is this not inconsiderable favour — that such know God. It must at all times be a matter of much concern for us creatures to be able to say that we know — that we do truly and in reality know — God, as distinct from merely thinking or imagining that we know Him. The thing indispensable in our attaining to knowing God is, plainly, this knowledge of His love. I repeat — man’s knowledge of God can in no sense be adequate until he obtains this insight into the truth of the Divine love. Indeed, it is this love that we must first know. (N.B. It is in love that the God of love draws near to the sinner when it is the Divine anger that may be most in evidence). Such is then the truth about the living God — that He is a God who necessarily loves and whom, in our knowledge of Him, may not be separated from that necessity. Further, this is what will break the heart of the sinner as he considers the greatness and constancy of the love that is Divine as present in God’s dealings with himself.

(2) In line with the thought of man knowing God, and that truly is the opportunity here present — that fellowship with the Divine One is present as man himself may be found exercised in the way of this love that is of God. It is true, for instance, at the human level, that if we are to know our fellow-man then we must be with him; and specially advantageous in this connection, is the opportunity of working in company with him. Thus, on the spiritual side of things, to be exercised in the love of God is to be found

in that greatly advantageous circumstance of being found working alongside God. In a special sense this is man's privilege within the bounds of the Church, where we are invited, as a primary duty, to bestow the love of a true devotion upon Jesus Christ. In doing so we are at one with the mind of the Divine Father in His exercise with regard to His beloved Son. In the public Means of Grace this morning, that profoundly precious opportunity confronts you — the call to you is to be exercised in love to the One who is the brightness of the Father's glory and the express image of His person. It is in the exercise of love that there will follow the benefit of an increased knowledge of God. It is in this exercise also that we may obtain that precious assurance regarding our personal interest in His grace.

(3) Finally, we may not be done with this present subject apart from noting with all care — our setting forth in practice of this love of God must concern us, in large measure, with the loving of our fellow-man. As is plain in the teaching of the Epistle, this is what provides the vindication of the whole matter. The facts of the case are — that as God is exercised in this way of love to man, then this love of God in us must be found running in the same channel and direction. Without contradiction, this is the fellowship which the Christian Church offers us — "And let us consider one another to provoke unto love and good works." (Heb. 10:24). Thus, after the example of John here, that we might unfeignedly say, "Beloved!" in the way of being faithful and considerate the one to the other to seek to promote the eternal and spiritual interests of each other as we might be found entwined in the gracious bonds of the Gospel; and in the love of God and of Jesus, His Son. As has been said — to dip one's fingers in the ocean and taste its saltiness is to possess true knowledge of the ocean while its great dimensions stretch beyond our ken.

May the Lord bless His word!

Dutch Missionary Meeting Address

by the Rev. Donald MacLean

"Behold the eye of the Lord is upon them that fear Him; upon them that hope in His mercy." (Ps. 33. 18). This was the language of the sweet Psalmist of Israel. Earlier in this Psalm, he had spoken of the Lord looking down from heaven and beholding all the sons of men. This eye was that of the all-seeing God, the Creator of the ends of the earth, the Lawgiver and the Judge of all men.

What the eye of the Lord sees as He views the earth, and especially in the generation in which we live, is men dead in trespasses and sins; men living according to the course of this present evil world: men at enmity with God and in rebellion against His majesty and power. Who can ever understand the depths of sin and rebellion which the eye of God sees abroad in the world today, and who can ever cease to wonder that He does not visit us with judgments of such a solemn nature that the world has never seen the like before?

But the Psalmist remembers not only the all-seeing eye of God but the eye of God's everlasting love, and it is of that eye He speaks when He says, "Behold, the eye of the Lord is upon them that fear Him." The eye of God's love was upon them from eternity, for in the Psalm the Psalmist says, "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations." As His eye took in the lost and fallen condition of those whom He loved with an everlasting love, the thoughts of His heart were to save and to deliver them.

Therefore, the Psalmist says that the eye of the Lord is upon them "to deliver their soul from death," and "to keep them alive in famine." Thus the love of God was a love to deliver His people, to bring them nigh to Himself, to adopt them into His family and to make them His own inheritance. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His inheritance." (Verse 12).

When the Lord was to deliver Jacob and his sons from the famine which was to come in Egypt, Joseph was sent before them. He was betrayed by his brethren; he was cast into prison; but after a course of suffering, he was exalted to the king's right hand where he had charge of the store-houses of that land.

The love of God has provided the Joseph of the New Testament in the Person of the eternal Son of the Father in truth and love Whom he sent into the world to save His people from death and to keep their souls alive in famine.

In His coming into the world, the Son of God took to Himself a holy human nature, conceived in the womb of Mary by the power of the Holy Ghost and He, as the Joseph of the New Testament, set His face upon the course of suffering appointed for Him in order that He might satisfy the claims of the law and justice of God.

He became the man of sorrows Who was acquainted with grief; He drank the cup that the Father gave Him to drink — the cup which was filled with the death due to the sins of His people. That cup He drank in love to His Father's glory and in love to the people for whom He came to

die. "Greater love hath no man than this, that a man lay down his life for his friends." (John. 15:13). This was the great manifestation of the love of Christ, that He, through the Eternal Spirit, offered Himself without spot to God — a divine sacrifice to satisfy the claims of law and Justice.

The blood that was then shed for the remission of sins can cleanse from all sin and makes the soul, washed in that fountain whiter than the snow. After He had cried on the Cross, "It is finished" and bowed His head, He gave His soul into the hands of His everlasting Father and left His body in the hands of His people, who laid it in the prison-house of the grave until the morning of His resurrection. From that prison-house, God the Father, raised the Joseph of the New Testament, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and the forgiveness of sins." (Acts. 5:31). The Saviour now has the store-houses of grace and glory and, therefore, the Word of God tells us, "The Lord God is a sun and shield; He will give grace and glory." (Ps. 84:11).

The sons of Jacob after their betrayal of Joseph had no further thought of him. They lived on as though Joseph had never been — as though Joseph was dead. That was the way God's people were as they were by nature. They lived without God and without hope in the world. They had no thought of Christ; they had no thought of their need of Christ; they were satisfied with the world and its ways; they lived satisfying the lust of the flesh, the lust of the eye and the pride of life. They were even as others in their sins and iniquities.

But when the thoughts and counsels of God were to be accomplished, He called for famine in the land and the sons of Jacob began to be in need and this led them to go down to Egypt; this led them to the store-houses of Joseph. This, too, took place in the spiritual experience of God's people. Did not the Lord call for a famine in the land of your soul when He, by His Spirit, awakened you to realise that you had sinned against Him, when he brought home to you the separation that your sins had made between you and your God, when you realised that you were a lost soul? You discovered then that as far as the world, its companions, its pleasures and ways were concerned, there was no bread of life there for you. God had called for a famine in the land of your soul to make you a poor and needy sinner, in need of the Joseph of the New Testament and in need of the store-houses that He possesses.

The brethren of Joseph had many experiences before they came to know Joseph but when Joseph made himself known to them, his language then was, "Come near unto me." God's people have many experiences before they were brought to the knowledge of the Saviour. They had many doubts

and fears, they had many tremblings of soul and often thought that they would never obtain salvation. But, in the day that Christ made Himself known to them through the Word of God and by the Spirit of God, His language to them was, "Come near unto Me" and they came near. "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:13).

When Joseph kissed His brethren we read that "after that his brethren spoke with him." And it was when you received the kiss of peace that you began to have fellowship with Christ such as you never had before. In that fellowship you realised that this Saviour had indeed "saved your soul from death." Then you came to hope in His mercy and to have the true fear of God in your heart and to sing with the Psalmist, as he praised the Lord, "Who forgiveth all thine iniquities; Who healeth all they diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies." (Ps. 103. 3,4).

"Behold, the eye of the Lord is upon them that fear Him." If His eye was upon you from eternity, if His eye was upon you in sending the New Testament Joseph to work out salvation for you, if His eye was upon you in sending the Holy Spirit to bring you to Christ, do you think that His eye is not upon you today? Has He not said, "I will never leave you nor forsake you." (Heb. 13:5).

Not only were the people of God to be delivered from death but they were to be preserved alive in famine. The famine that we have today is not so much a famine of bread but a famine of the Word of God. God is largely silent to this generation of yours and mine. But although we live in such a dark and desolate day and although there is such a famine of the Word of God in the generation in which we live, yet let us ever remember that the store-houses of the New Testament Joseph are as full as ever they were and He has promised to keep His people alive in famine. He will feed them; He will strengthen them; and He will advance them for evermore. He will bring them through every trial and temptation and He will at last present them before His Father with exceeding joy saying, "Behold I and the children which Thou has given Me."

It is this precious Word of God which brings the bread of life to the soul which we are endeavouring to spread in Rhodesia, where the Lord has His own people as surely as in Holland and in Scotland. Was it not because the eye of the Lord was upon them from eternity that the Lord sent His Word and the gospel of His grace to the people of Rhodesia among whom we labour? As His promise is to keep them alive in famine and to keep them alive in the midst of the famine of the Word of God in this generation,

then let us continue our efforts to support the spreading of the Truth consistent with the mind of the New Testament Joseph.

The Committee in Scotland are very sorry to hear of the illness of Ds. Breevart. We hope that the Lord will be with him as the Shepherd of Israel Who leads His people at all times.

"Them also in a way to walk
that right is He did guide;
That they might to a city go
wherein they might abide." Ps. 107:7.

We are also sorry to hear that Ds. Smits is not well. May the Lord be gracious in restoring him to health and strength once more. "I am the Lord that healeth thee." (Exodus 15:23).

The Free Presbyterian Church of Scotland is indebted and greatly indebted to the people of Holland for their liberal and prayerful support of our Mission in Rhodesia and I am very glad to be here with my brother-minister, Mr Morrison, to express our sincere gratitude to you and to plead with you to continue as you have done, believing that the Lord has said, "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void; But it shall accomplish that which I please; it shall prosper in the thing whereto I sent it." (Is. 55:11).

Christ is all

by Dean Henry Law

3. THE PEACE-OFFERING

"A Sacrifice of Peace-offering." Lev. iii. 1

"On earth peace!" Thus angels' lips announce the Saviour's birth. "On earth peace!" It comes, it lives, it thrives with Christ. "On earth peace!" Such is the olive-branch, which these brief lines would wave. "On earth peace!" Great Spirit, plant this happy inmate in each readers' heart!

God strives in every way to bring poor sinners to His peaceful sway. Before the worlds, eternal councils planned the way of peace. When enmity began, grace hastened to reveal it. A stream of prophecy rolled the news onward. And here a graphic ordinance portrays it. A model stands to show the parts and working of the reconciling scheme.

Some anxious soul sighs for felt peace with God. What shall be done? God smooths the way. His voice declares, let the appeasing victim be now

brought. Peace rightly sought shall surely be obtained.

Now mark this victim. It may be male or female. It may be taken from larger cattle, or from sheep or goats. Lev. iii. 1, 6, 12. This is permission of unwonted breadth. The prince — the peasant — from richest pastures, or bare mountain's brow, may readily obtain the expiating means. The purport is both gracious and distinct. Where is the man, who would have peace with God? No barrier keeps him back. No distant search is needed. The appointed offering touches his threshold. The soul at every moment may find Christ. The hand may grasp Him at each turn. He is the nearest object to the rich man's hall. He sits beside each Lazarus at the gate. He is ever present — ever willing. No sinner pines in wretchedness, because the Peace-offering is beyond his reach. Behold me — take me — is the burden of the Gospel-cry.

But from whatever flock the male or female came, one test must prove it. It must be free from fault. A blameless type proclaims the blameless Lord. He is the essence of pure excellence. He was made flesh without corruption's taint. His walk on earth was holy, as His throne in heaven. If but one speck had soiled Him, it would have turned God's smile into a frown. To have bought favour for Himself would then have cost His all. But now His hands are sinless; therefore they can take our sins. He needs no payment for Himself; and so can buy our peace.

Such are the marks of the Peace-offering. God next directs the offerer to touch its head. Lev. iii. 2.

This act denotes the transfer of all guilt. The burdened thus rolls off his load. The lightened shoulder thus receives relief.

This is the happiest exercise of faith. It knows, that Christ is called, and comes, and dies, to take His people's guilt. It sees Him ever ready to receive the weight. With rapid step it ventures near. With eager hand it casts off misery. The unburdened conscience grasps deliverance.

Believer, why should you lie in dust, oppressed and crushed by fears? Why are your eyes so dull to see heart-ease? Hark! our Peace-offering presents Himself. Christ calls, Give Me your every sin: transmit the mass to Me: I will remove it, so that God no more shall find. Wrong not your soul: obey. There is no peace, while sin-distress weighs down. There is all peace, when the huge mountains sink. The sting extracted leaves no pain.

The victim is then slain. Lev. iii. 2. Here is the wondrous fact, which is the light of types, and rites, and prophecies, and solemn texts. Here is the brightest sunshine of the Bible-page. Death is denounced, as the desert of sin. But, through amazing grace, it falls on Christ. He claims the dying place. He gives His life to the avenging stroke. Each blood-besprinkled

altar preached a peace thus bought. It told of satisfying agony, and reconciling blood, and an accepted surety. It showed the price all paid — the wrath removed — the curse endured — the flock all free.

Reader, you often hear and read this blessed truth. Say, is this peace-procuring work the perfect rest of your reposing soul? Do you sit down beneath the cross and sing, The enmity died there?

The slaughtered animal was then divided. The best — the choicest of the parts, were placed upon the burning altar. Devouring flames preyed on them. Lev. iii. 3, 4, 5. Another portion was the priest's own due. Lev. vii. 31, 32. The rest supplied the offerer with food.

Here is a wondrous feast. Three parties are regaled. O my soul, you too are called. The Gospel-banquet has an open door. Each hungry soul may find a welcome seat.

1. God claims His share. All, which seems rich and precious, is first brought to Him. The holy fire reduces it to dust. It is the fuel of the raging blaze. Thus Jesus meets the fierceness of Jehovah's wrath. Thus every attribute is filled, as an overflowing cup. Justice exacts its dues. Anger, and righteous vengeance, and pledged truth have large demands. But are they not content, when they have revelled at this costly board? God's name is honoured in a God-man slain: and heaven takes up a hymn of peace. Reader, in faith place Christ between God and your sins, and then, live, joy, work, die in the sweet knowledge, that God's scales are full.

2. Provision is then made for those who ministered. The altar-servant never wants. They, who leave all for God, have all in God. Zeal in His cause is richest gain. The Lord is never debtor unto man. Strength spent for Him is strength recruited with the best supplies. Toil in His vineyard is the wealth of wealth. His service is a golden mine. It is a field, where harvests always wave. Each happy workman finds his wages in his work.

But mark what constitutes the priestly food. It is part of the self-same victim, in which God delights. The dying Jesus regales heaven. The dying Jesus regales earth. But the refreshment mainly cheers the pastor's heart. Here, then, we clearly learn, that ministers derive their health — their vigour — their success, from the grand truth of peace through Christ. They cannot work with zeal — with unction — and with fervent love, who have not tasted this substantial feast. Knowledge of reconciling grace is the grand pulpit-power. It warms the heart. It girds the loins. It arms with courage, which no difficulties check. It brings an energy, which cannot flag.

Ye Ministers, live at this board. Joy in the victim, who slays wrath, and opens wide the gates of peace. And then strong in the Lord, and tranquil

in His love, go toil, strive, pray, till thronging numbers crowd the banquet-house, where Christ is All.

3. The offerer then takes his part and eats. Here is a teaching fact. We see the essence of true faith. It finds soul sustenance in Jesu's work. Light in the head will not give peace. Lips may be fluent to depict Christ's praise, while all within is death. The outward handling of truth lulls not the conscience-fears. More is required. Christ to be peace must be received within. The hungry soul must draw sweet juices from the dying Lamb. Wretched are they, who mourn, and pine, and starve, when such supplies are near!

A solemn warning is adjoined. The legally unclean might not partake. Lev. vii. 20. Impurity excluded from the board of peace. Means are provided to cleanse stains. But means neglected raise exclusion's bar. They are cast out, who seek the wedding with no wedding-robe. Mat. xxii. 13.

Reader, this precept loudly testifies, that none taste peace, who wilfully offend. Sin willingly retained must plunge into a troubled sea. Can Israel prosper, while accursed goods are hid? Can he gain health, who lingers in infected air? Shall he, who sows the whirlwind, reap a calm? The path of evil leads from peace. The love of evil hides God's smile.

But the believer hourly mourns, that sad corruption follows, as his shade. He loathes iniquity, but still its roots are deep, and constant outbreaks prove its life. His thoughts, his words, his works fly, as vile broods from a vile nest. May he not venture to the Peace-offering feast, while this indwelling evil is his plague? The ordinance foresees the case: and thus provides. Unleavened cakes must fill the offerer's hand. Lev. vii. 12. This leaven is the emblem of the tainting principle. Its presence teaches, that sinners may draw near, although the hated trouble be not dead.

Reader, If you have any light from heaven, you see poor nature's proneness to transgress. While flesh is flesh, its tendencies are base. This malady should not obstruct your way to peace. Nay, let it prompt you to more vigorous effort. When the wolf prowls, the lambs leave not the fold. Your restless foe should drive you to the fort of peace.

We next are told what special motives prompted the Peace-offering. They were two-fold: a sense of gratitude for mercies past, and a desire to bind the heart by vow. Lev. vii. 12, 16. He, who would praise — he, who would vow, thus sought the altar. Here are spiritual dealings, which cannot be performed, until the soul knows peace with God. These are plants, which only bloom in reconciliation's sunshine. These are barks, which only glide on tranquil waves.

Believer, let not this teaching be in vain. There is no moment, when the inner man should not flow forth in boundless streams of praise. Count — but the number baffles thought — count, if you can, the crowning mercies, which fill high your cup. Each mercy should awaken songs of love.

Next, weigh your mighty debts to God. He ever lives, pouring His blessings on your head. Each binds you to devote your all to His one service. His throne should ever hear your self-surrendering vows.

But mark, you cannot praise nor vow apart from peace in Christ. These are the acts of an accepted child. This is free converse with a reconciled Father. Praise only lives, where peace abounds. He only consecrates himself, who fears no wrath. You must draw near in Christ, or you can never serve.

When the Peace-offering came, as token of thanksgiving, it must be eaten before morrow's light. When it bare witness to a voluntary vow, the rule was still the same. The feast must be without delay. No remnant on the third day might be touched. Lev. vii. 15, 16. Who can hear this, and not discern the tenderness of grace? God would not leave one moment's space between the cross and peace. The Gospel-cry is, Rejoice, Rejoice. Why tarry? Why linger? Why hesitate? What mean those miserable doubts? Wherefore such trembling and reluctant steps? God spreads a feast of peace, and bids His guests sit down to instant joy.

Believer, hasten to obey. To-day, this hour, receive the gladness of the proffered blessing. There is some lurking pride — some seeds of unbelief in slow acceptance of this gracious boon.

Reader, this offering was ordained "to guide your feet into the way of peace." Come then to the standard of the Prince of Peace. Is not His kingdom peace above, within, around, for ever? The Spirit cries, "Of the increase of His government and peace, there shall be no end." Is. ix. 7. Hear, and the Lord of Peace Himself will give you peace, always by all means. 2 Thess. iii. 16.

I will give you one mark of the difference between a man or woman who is content in a natural way, and one who is content in a spiritual way. Those who are content in a natural way overcome themselves when outward afflictions befall them and are content. They are just as content when they commit sin against God. When they have outward crosses, or when God is dishonoured it is all one to them; whether they themselves are crossed, or whether God is crossed. But a gracious heart that is contented with its own affliction will rise up strongly when God is dishonoured. *Burroughs*

The Tongue is a Fire

One Sabbath afternoon, Miss Slander's pastor preached a very plain and faithful sermon from the text, "The tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell." (James iii. 6). He pretty strongly urged the doctrine, that a tongue badly governed was an injury to its owner, and mischievous to the whole community. Miss Slander was greatly offended, and on the following morning called on the pastor, and charged him with being "personal in his preaching." "Why do you think so?" asked the worthy pastor. Somewhat off her guard, she answered, "You know, sir, you meant me." "Why do you think so?" was his repeated inquiry; and when she was somewhat calmed down, the worthy man, instead of explaining away his sermon, or assuring his hearer that he did not mean *her*, spoke of the dignity and responsibility of the servant of God, and exhorted her, as she clearly felt the suitability of his preaching to her character and conduct, to go home and humble herself before God on account of her sins, and seek grace henceforth to live to His glory. She went greatly exasperated to brother Gravity, to tell him of her troubles, who only said at the end of her narrative, "Well, I don't know, but I can't think the pastor meant me." For once she failed in her attempt to injure the pastor, for all to whom she complained thought that due reproof had been very skilfully administered.

She always professed to be sorely grieved at any improper action of the pastor, the office-bearers, or any of the other brethren and sisters, but some how or other took special care that all their imperfections should be fully known. It was really astonishing, too, to see how readily she acquired information of new members coming into the church, and of candidates for fellowship. It was said, indeed, that some persons actually declined uniting with the church, because of the mischief they were afraid she might do them. And yet she always assured her friends that no one more earnestly desired the prosperity of Zion than herself. — *Christian Treasury*

There is an infinite variety of the works of God in an ordinary providence, and yet they all work in an orderly way. We put these two things together, for God in his providence causes a thousand, thousand things to depend one upon another. There are an infinite number of wheels, as I may say in the works of providence. Put together all the works that ever God did from all eternity, or ever will do, and they all make up but one work, and they have been as several wheels, that have had their orderly motion to attain the end that God from all eternity has appointed.

Burroughs

'Devout and Honourable Women not a few'

1. Lady Catherine Hamilton, Duchess of Atholl.
(adapted from 'Ladies of the Covenant' by Rev. James Anderson).

Catherine Hamilton was the second daughter of William, third Duke of Hamilton, and Anne, Duchess of Hamilton. She was born at Hamilton Palace in 1662, and in 1683 was married to John, Lord Murray, eldest son of the first Marquis of Atholl, afterwards the first Duke of Atholl.

She enjoyed the great blessing of an eminently pious mother, who sought to imbue her mind with divine truth and the fear of God. Under this training, she greatly profited, acquiring early an extensive and accurate knowledge of the Scriptures and the distinguishing truths of the Gospel. That such knowledge did not rest merely in her head, but was deeply impressed on her heart, is clear from the early proofs of genuine piety she began to show.

Near the beginning of her diary, the following entry appears: 'O my soul! Remember Friday, 18th November, 1681, and Thursday, 24th, wherein the Lord thy God was pleased to give thee sweetest consolation in Himself, and some assurance of His reconciled countenance at Hamilton.' She was then nineteen years of age, but her husband, in a note on this passage, states that he had heard her say that she had given herself up to God some years before. Christ she then chose as her Saviour, God as her portion, the divine glory as her chief end, the divine law as her infallible guide, and from her God and Saviour she sought and found grace and strength to proceed in the Christian course. During the period of the Persecution, her sympathy was with those good men who, for defending their religious rights and liberties, were banished to foreign lands, or thrown into dungeons, or executed on scaffolds. After the Persecution, she was greatly concerned that the parishes of Scotland should be supplied with devoted evangelical ministers, and urged her husband to use his influence in procuring the settlement of pious and able ministers. That her prayers and counsel were blessed by God is clear from a diary entry of May 9th, 1691, referring to the settlement of a minister in Falkland: "O Lord, help me always to remember Thy goodness to me. Thou hast many times prevented me with Thy mercies, and disappointed my fears, and now again, lately, I have had another proof of it. Thou only knowest what a burden it was to me, the fear I was

in that my husband should have obstructed a good minister being settled in this place, and now, glory to God that has given me to see him the only instrument of bringing a godly minister to this place. O Lord, grant he may in the first place reap the benefit of his ministry to himself, that he, finding the good of it, may yet be more instrumental in bringing in good ministers to the places he has interest in."

During this period of residence at Falkland Palace, her husband was threatened with consumption, a trial which produced in her a great struggle between natural affection and submission to the Lord's will. "Thou knowest," she writes on May 17th, 1691, "that I have this day promised, if Thou wilt be pleased to spare and recover him, to endeavour through Thy strength to live more watchfully and holily; but ah, Lord, how unable I am for anything that is good, if Thou assist me not. True is Thy Word, which Thou hast said, holy Jesus, that without Thee we can do nothing. (John 15:5). But I shall be able to do all things, even the hardest, if Thou assist. Therefore this day, with all my soul, I beg of Thee, that Thou wilt give me entire submission to Thy holy will and pleasure, whatever it shall be: that even if Thou shouldest see fit to take away the desire of mine eyes, I may lay my hand on my mouth and be silent, since it is Thy doing, who canst do nothing wrong. And be with me in the midst of my troubles, and support me under them, as Thou hast been pleased to do this time and heretofore, for which I desire to bless and magnify Thy Name, who canst abundantly make up the loss of all earthly comforts. Be Thou in place of all unto me, blessed Jesus, and let never any idol be in my heart, where Thou oughtest to be in the chief room. But Thou hast not only allowed of a lawful love to my husband, but commanded me to have it, therefore it is lawful and my duty to pray for him. Spare him, O Lord, for Christ's sake, and bless him with long life in this world, that he may glorify Thee in his generation, and be an instrument of doing good to the people among whom Thou hast set him, and be a blessing to his family. O God, hear me and grant unto me, for Christ's sake, that the shaking of this rod over my head may be a means to bring me back to my duty, which it will be, if Thou grant Thy blessing with it, which I beg for Thy Son's sake, for whose sake alone I wish to be heard." She afterwards records her gratitude to God for her husband's recovery.

A further diary entry, made in the summer of 1697, prior to a communion Sabbath at Hamilton on July 19th, reveals something of her exercises in view of commemorating the Lord's death: "O my soul, bless God the Lord, that ever He put it into thy heart to seek Him, for He

has promised that those who seek Him shall find Him. This day I was reading the 16th chapter of John, verse 23 and 24: 'Verily, verily, I say unto you, whatsoever he shall ask the Father in my Name, He will give it you, etc.' O gracious promises. Then I began to think what it was I would ask of God. The thought that immediately occurred to me was, Jesus Christ to dwell in my heart by faith and love. I thought if God would put it in my offer to have all the universe; with all the glory, honour, riches, and splendour of it, I would rather have Christ to be my King, Priest, and Prophet, than have it all." At the communion itself, she was greatly refreshed and comforted, especially by a remark of the minister's during his table address: "What is your request, and what is your petition?" which brought to her mind her previous exercise, and enabled her further to accept Christ as her covenanted God and Saviour.

In September, 1697, Lady Hamilton and her husband moved to Kensington, London, in order to attend the Court. While court duties left her fewer opportunities for private meditation than formerly, her diary affords ample evidence that much of her time was spent in prayer, self-examination and careful study of the Scriptures. That she was also one who wrestled often at the throne of grace for the salvation of her children is evident from the occasion of the departure of her eldest son to Oxford University in May, 1698. Recording in her diary her desire that he would not only become accomplished in human learning but holy in heart and life, she adds: "Fulfil to me, O Lord, the 127th and 129th Psalms, that my children may be Thy heritage, and the fruit of my womb Thy reward."

The Duchess's last illness came unexpectedly, during a visit to Hamilton Palace to see her mother, towards the close of 1706. Though attended with the tenderest care from her mother and friends, her condition worsened during the early days of the new year, but throughout all her illness, she maintained a tranquil resignation to the Lord's sovereign will. Her confidence as a guilty sinner in the great propitiation and the everlasting covenant remained unshaken, enabling her to triumph over the terrors of the last enemy and to anticipate her own future blessedness with assurance.

About two hours before her death, the doctor attending her informed friends of her dangerous condition, upon which Mr Findlater, a minister of the parish, was sent for. On being told of his presence at the palace, she answered: "Tell him I cannot speak; desire him to pray." After prayer, he encouraged her against the terror of death from the nature of God's covenant with her and her interest in it. Though regretting her

inability to speak as she would have liked, she found strength to confess her frequent renewal of her covenant with God, the great comfort she then enjoyed from His covenanted mercies, and her calm and bright hope of endless happiness, frequently adding in her pain: "O pray, pray, that I will have a little ease, that I may declare God's goodness to me."

Having left the room, the minister returned to ask how it was with her, to which she replied: "Very weak — and dying." Some words which he quoted, and which she repeated after him, gave her great comfort: "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." She then asked him to pray, especially for enough strength to declare the Lord's goodness to her. He then asked her whether she desired to live, or to die and be with Christ, which is best of all, to which she replied: "That is best of all indeed." During his following prayer, she was heard to say, after hearing of the covenant being ordered in all things and sure: "That is all my salvation and all my desire: "These were the last words she spoke in Mr Findlater's hearing. "Though her body was greatly pained," he noted, "yet her soul seemed full of the joy of the Lord, which is unspeakable and full of glory."

The minister again left the room, upon which her mother asked the Duchess if she had anything to say to her. "Dear Mother, be kind to my Lord," she replied. These were Lady Hamilton's last words.

When Mr Findlater entered the room for the third time, the Duchess spoke no more, but immediately he had again prayed with her, she fell asleep in Jesus.

The Duke, who, to his great grief, was absent at the time of her death, on account of his attendance at the last Parliament of Scotland in Edinburgh, recorded himself this trying dispensation at the close of his wife's diary: "It hath pleased the great and only wise God, Who doeth what He sees fit in heaven and in earth, to take from me to Himself, my dear wife Catherine, Duchess of Atholl, and in her my chiefest earthly comfort. She died at Hamilton, 10th of January, 1707 . . . I desired Mr Findlater to put in writing what she said concerning the state of her soul; which shows that she died in the same holy disposition and frame in which she had lived."

Everyone that gets to the throne, must put his foot upon the thorn. The way to the crown is by the cross. We must taste the gall if we are to taste the glory.

McCheyne

A Minister of God

The Late Rev. D.N. MacLeod, Ullapool

On a fine summer evening in 1959 an observant visitor to Ullapool might well have taken note of the tall erect figure of a man, easily recognisable as a minister, making his way with measured tread to the church in the centre of that picturesque village. Had such a one followed him there, a closer look would have revealed a man, then in his eighty-seventh year, but yet one whose dignified bearing commanded the respect and attention of his hearers before one word was uttered by him. His text that Thursday evening was: "Ni lamh na leisge bochd; ach ni lamh nan dichiollach beartach." (He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.") Proverbs 10:4. The few who were gathered there heard him lay solemn emphasis on their need of working out their own salvation with fear and trembling, yet in absolute dependence on a sovereign God. According to his doctrine there was not the remotest hope of mere Gospel hearers making Heaven of it without, as he put it, moving a finger. That here was an old disciple in the school of the Redeemer, ripe in grace and in Christian experience would have been the irresistible conviction borne in upon the mind, if the mind were at all enlightened as to the reality of the things of the Spirit of God. A passing glance at the notice board would have conveyed the information that this was the Free Presbyterian Church and the venerable minister, the Rev. D. N. Macleod. All who knew him will bear testimony to the fact that he was indeed one who feared God above many; that in life he was himself diligent in making his calling and election sure; and they fully believe that in death an abundant entrance was ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ.

With his death in 1967 the last surviving male member of the Free Presbyterian Church who was also a member in the pre-Declaratory Act Free Church passed away. When that historic stand for the defence of the faith was made in 1893, he was employed in an Edinburgh office. He was then in his twenty-first year, having been born at Eval in North Uist on the 29th September 1872. His father was at the time employed there as a shepherd but, having decided to return to his native Skye, it thus came about that this member of his family while yet very young came to Ose in the parish of Duirinish, where he was to be brought up. The visitor to the new cemetery at Ullapool will see from the inscription on his tombstone that he is remembered as one who feared the Lord from his youth. In keeping with this, he himself in his old age, was wont to recall occasions

when as a very young boy he used to go apart on his own, stretching himself out on the grass, longing to be able to pray and yet not knowing how to. Even then he seems to have stood in awe of God. On leaving school he came to work in a grocer's shop in Portree and it was then, when about 16 years of age, that he "passed under the rod" and was brought "into the bond of the covenant." One day on entering the Free Church in Portree, the minister, a Mr Reid, was in the act of reading the fifth chapter of John's Gospel and had come to the words, "And ye will not come to me that ye might have life." At the same time the Holy Spirit applied them effectually to the soul of the young man who had just then come within hearing, convincing him of his sin and misery. It does not seem to have been long however, before his mind was by the same blessed Agent enlightened in the knowledge of Christ, who also renewed his will and persuaded and enabled him to embrace Jesus Christ freely offered to him in the Gospel. He discovered that his life was hid with Christ in God. That that experience had remained fresh in his mind was evident over seventy years later as he divulged it to two of his brother ministers who had called to see him. As a portion of the 103rd Psalm was sung and especially the third verse:

"All thine iniquities who doth
most graciously forgive:
Who thy diseases all and pains
doth heal, and thee relieve."

His heart he told them afterwards, warmed anew to the words for they were spoken first to his soul when standing outside that grocer's shop in Portree. There, in that portion, he had cast his first anchor.

When and where he made a public profession we are not able to say. In 1893 when the time of testing came he appears to have been in Edinburgh and unhesitatingly cast in his lot with those to whom the defence of the Gospel in Scotland had been committed. That choice he never regretted. As a ripe disciple his mind was yet crystal clear on these issues, the passing of the years having in no way diminished their importance in his view. The step taken then he regarded as a God-honouring one and although he saw others go back he himself was not to flinch or change his mind in regard to the matter. In Edinburgh he shared the burdens of those who in these early days endeavoured to maintain the distinctive witness of the church in the midst of many difficulties. In his old age he loved to speak of those times and he cherished the hope that someone would sometime write up the early history of the Edinburgh congregation. The minister, the Rev. Alexander Stewart, left in 1905 taking with him to the present Free

Church the majority of the congregation and the church building as well. Were it not for the loyal support of, among others, Highland girls in domestic service in Edinburgh the congregation could not have, humanly speaking, survived. But survive it did through the noble self-denying efforts of those who were wholeheartedly dedicated to it and it was not long, despite all setbacks, before it began to flourish again. That church building is now, we understand, in use as a garage.

Again we regret that we cannot give any account of his exercise of mind in connection with his call to the ministry but judging by the tenor of his life afterward we may safely conclude that it was not without much heart-searching that he came to decide where the path of duty lay. After the usual prescribed course of study he was formally licensed to preach the Gospel at a meeting of the Southern Presbytery on the 1st of June 1908. On the evening of the same day and in accordance with the special instruction of the Synod, the report of the event tells us, he was ordained to the office of the holy ministry and set apart in the meantime for the performance of the work of a missionary in the Canadian Mission. Five days later, he left Scotland for his first sphere of labour and before his return again in October 1909 he was destined to cover many miles, preaching the word, in season, out of season, and not without tokens of the Divine favour as may be gathered from his letters and interesting, informative reports. We find him grieving over the widespread disregard shown to the fourth commandment. His remarks on this are worthy of attention in the light of the height to which Sabbath desecration has risen in our day. "Without a doubt," he writes to Rev. Neil Cameron, "Christian lands are fast losing the blessed heritage of the Lord's Day, and the day may not be so very far distant when the Spouse of Christ will read with lamentation and bitter weeping a meaning into the words of her Lord not till then dreamed of: 'The day will come when ye shall desire to see one of the days of the Son of Man and ye shall not see it'."

In Manitoba he witnesses the wheat harvest and not, it would seem, without profit. "After the wheat is threshed, the straw, being of little value, is burned. While watching several huge piles of it burning in the distance at night, that passage of Scripture came into my mind with much light and force, giving me an insight into its meaning that I had never had before, and making a great impression on me at the time, as I so vividly realised the certainty and awfulness of its fulfilment: 'Whose fan is in his hand, and he will thoroughly purge his floor and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire'." As mentioned above he came back to Scotland in October 1909, but the

following July found him departing again for the Canadian Mission. More or less the same ground as before was covered before his return at the end of November. With this his labours in Canada were ended: in his own words, the whole was now committed to the Lord "until the eternal day break and the shadows, mists and clouds of time shall vanish for ever."

(To be continued).

Gathan Gloir na Diadhachd

Leis an Urr. Eideard Pearce
(Air a leantuinn bho t.d. 217)

Caib. VI.

Iomadh codhùnadh Sgriobturail bho bhi gabhail beachd gu'm bheil Dia neo-chaochlaidheach.

Air dhuinn mar sin a bhi cur an ceill, fhosgladh, agus a dhearbhadh, neo-chaochlaidh Dhé, 's e ar n-ath obair a bhi tarruig co-dhùnaidhean feumail bh'uaith; agus gu dearbh thà iomadh nì cudthromach agus gle shònraichte ri bhi air a tharruig bho'n a chaidh a ràdh. Mar a thà.

1. Faic ann an so oirdheirceas ghlòrmhor agus iomlanachd Dhé, agus gu'm bheil E neo-chriochnach eader-dhealaichte bho gach creutair ann a' mòrachd agus an glòir. Tha Dia, a luchd mo graidh, anns gach dòigh, bho's ceann, agus eader-dhealaichte, bho'n a creutairean. 'S e ghlòir ro-oirdheirc, II. Peadar i. 17. Agus cha mhòr gu'm bheil nì anns am bheil oirdheirceas ghlòrmhor agus iomlanachd a dealradh nì's soilleire, nì's comharaichte, agus nì's barraichte, na'n a neo-chaochlaidh-eachd. Tha na creutairean uile caochlaidheach, ann an aon rathad na rathad eile. Tha na neamhan agus an talamh, le airneis an aon agus an aon eile, caochlaidheach, "theid as daibhsan, ach mairidh tusa; fasaidh iadsan uile sean mar aodach; mar thrusgan caochlaidh tu iad, agus bithidh iad air an caochladh." Salm cii. 26. Tha'n latha tighinn anns am bi iad uile air an caitheamh as, II. Peadar iii. 10, 11. Tha daoine mar an ceudna caochlaidheach, tha iad gu dearbh na'n caochladh annta fein, mar gu'm b'eadh, tha iad caochlaidheach 'n an nàdur, agus caochlaidheach 'n an suidheachadh; caochlaidheach 'n an spioradan, agus caochlaidheach 'n an dòighibh, caochlaidheach 'n an comhairlean, agus caochlaidheach 'n an

comhfhurtachdan, caochlaidheach anns na h-uile nì a nì iad. "Neo-sheasmhach mar uisge, cha toir thù buaidh . . ." Gen. xlix. 4. Tha daoine mòr caochlaidheach, Salm lxii. 9. Seadh tha daoine maith caochlaidheach, tha na daoine is fearr aig a' maitheas anns an t-saoghal so caochlaidheach. "Gu deimhin is diomhanas gach dune d'a fheabhas, sin r'a ràdh, buailteach do dh'atharrachadh, Salm xxxix. 5. Cha'n eil daoine an diugh an nì bha iad an dé, cha mhotha bhitheas iad a' màireach a' nì bha iad; a' màireach a nì bha iad an diugh, seadh, tha daoine ann an diugh, agus a' màireach cha'n eil iad ann, oir tha iad cho caochlaidheach. Seadh tha na h-ainglean, na h-ainglean beannaichte, iad fein caochlaidheach. "Feuch, as a sheirbhisich cha'n earb e; agus as leth aingle cuiridh e aimaideachd." Iob iv. 18, 's e sin, le gu'm bheil e comasach, ged nach eil e gu h-achdaidh a gabhail àite, do bhrìgh gu'm bheil atharrachadh agus aimeadachd 'n an nàdur, ged nach eil na'n suidheachadh. Tha, a luchd mo ghràidh, comas tuiteam anns na h-ainglean, tha mì ciallachadh 'n an nàdur. Tha chuid is fearr de chreutairean, annta fein, buailteach do na h-atharrachaidhean is miosa. Tha na h-ainglean glòrmhor, 'n an nàdur, comasach air peacachadh, gu dearbh 'n an suidheachadh, cha'n eil iad, air dhoibh a bhi air an daingneachadh ann. Tha iad an dà chuid 'n an naomhachd agus na'n subhachas, le gràs an dara cùmhnanta, ach 'n an nàdur tha iad. Uime sin tha'n ràdh sin aig aon dhe'n a fir-sgoile; ge b'e creutair, a tha neo-thuiteamach, agus nach urrain peacachadh, cha'n eil so aig bh'uaith fein, na na nàdur, ach bho thiodhlac saor ghràs. Mar sin tha na h-uile creutair caochlaidheach, ach tha Dia neo-chaochlaidheach, tha E gu bràth a' nì ceudna. Agus O cia cho glòrmhor a tha so dha dheanamh! Agus cia mar a tha so a deanamh eadar-dhealachadh, eadar E agus na creutairean uile ann an iomlanachd agus ann an glòir? 'S e'n fhìrinn a th'ann gu'r oirdheirceas agus iomlanachd glòrmhor a tha'n so ann fein, agus tha so a deanamh dealradh agus glòir air oirdheirceasan agus iomlanachdan Dhé; oir is e so (mar a tha neach a labhairt) buadh coltach ris an t-streang shioda air a tarruig tre slabhruigh neamhnaidean, a ruith tre'n uile, agus a cur glòir air na h-uile. Cha bhiodh naomhachd Dhé a leith cho glòrmhor mar a biodh gu'r e naomhachd neo-chaochlaidheach a th'ann; cha bhiodh a ghràdh a leth cho milis, mar a biodh gu'r e gràdh neo-chaochlaidheach a th'ann; cha bhiodh a cheartas agus fhearg a leth cho uamhasach, mar a biodh gur e ceartas agus fearg neo-chaochlaidheach a th'annta. Gu dearbh, ciod a bhiodh ann an aon dhe uile bhuadhan ann an coimeas mar a biodh iad neo-chaochlaidheach? O! ionnsaich-mid a bhi faicinn agus a bhi moladh Dhé anns an oirdheirceas agus anns an iomlanachd so aige.

(R'a leantuinn.)

Book Review

Romans — By Dr. M. Lloyd-Jones, Banner of Truth, £1.95.

In previous reviews we have felt justified in giving Dr. M. Lloyd-Jones a well deserved mead of praise, as an able and faithful expositor of the Word of God. This volume, we regret to say, fails, in our view to merit similar commendation because of faulty argumentation, exposition and doctrine. The study of this work, has left us in no doubt as to the diligence and earnestness of the author, but there are several points to which we cannot subscribe.

I. In his preface, we are duly cautioned against the danger of the subjective, or experimental approach to this chapter. No sooner had we read the caveat, than the words of Psalm 73 verse 15, came to mind:

“If I say I will speak thus; behold, I should offend against the generation of thy children.” Against this hazard, we think the Doctor should be immediately warned. He who feels himself disposed and equipped to set his own “wavering” judgment against the age long experiences and convictions of the godly, need not be surprised if he finds himself in logical and doctrinal difficulties from which he cannot extricate himself. To find one’s self at variance with ‘that godly generation,’ furnishes a strong presumption that it is we who are in error, and not they.

II. Further, we cannot agree with the writer’s contention that the Apostle is not describing his own experience in Romans chapter 7 — quite the contrary. Apart from the common and obvious meaning of the first personal pronoun, we are convinced that the heart rending cry of sheer disgust, self dissatisfaction and wretchedness is clearly wrung from Paul’s own heart — the heart that he knew better than any other. The depths of honesty to confess, as well as insight into his own heart, plus the poignancy of the grief stricken cry, are, we consider, genuine evidences of a soul hungering and thirsting after a perfection in sanctification, only to be realised in glory.

III. The affirmation that the man of Romans 7 is definitely unregenerate followed by the statement that he is as definitely regenerate, is a contradiction in terms, and does not make sense. Should such confusion in thought and terminology not cause the author to have second thoughts on the whole subject?

IV. The difficulty in assigning this ‘man’ to his proper place, speaks for itself, but the final contention, that the ‘man’ is not fully regenerate, is, we reckon, doctrinally unsound. There is sense in the phrase — not fully

sanctified — but no sense in the term, not fully regenerate. The doctor has evidently confused the act of regeneration with the work of sanctification, although, strangely enough, he maintains that if Romans 7 refers to the regenerate man, we exclude the doctrine of sanctification altogether. Here, we think, is confusion worse confounded.

V. To us it appears that the Doctor's errors and difficulties stem, not so much from his approach to the subject matter, as from his obsession with that particular form of approach which he so frequently commended, and no doubt used to good effect in the past.

VI. To separate the cry of wretchedness from the shout of gratitude, appears to us to be utterly unwarranted. Surely it is not without significance that, contextually, they are found in such close proximity. Is the writer trying to divide the inseparable? We fail to see any logical, exegetical, doctrinal, or experimental reason for so doing.

VII. In fine the author has failed to grasp the paradox of true Christian experience. Advancing in grace, leads invariably to an increase in the knowledge of sin, but what must not be forgotten is, that with that ever deepening knowledge, there is a corresponding growth in the knowledge of Christ, giving rise in turn to a deeper sense of indebtedness to, and appreciation of the grace of God.

F.M.

Letter from Rhodesia

Dear Friends,

It is now four months since we arrived in Rhodesia and we had a safe journey from Scotland to Rhodesia. Our trip began from Dingwall on the 12th February 1974 and after kind friends bid us farewell we flew from Inverness to London where we stayed a few nights with Rev M. MacInnes and family.

On the 15th February Mr MacInnes and family kindly accompanied us to Southampton. From there we set sail for Cape Town and the voyage was very pleasant except for a few days passing through the Bay of Biscay when it was very stormy.

After arriving at Cape Town it was our intention to travel by rail from the Cape to Bulawayo, a journey which takes three days and two nights. However, owing to severe floods in the Transvaal we had to fly north and this took us only two and a half hours.

On arrival at Bulawayo on the 6th March we were met by a number of the mission staff and received a warm welcome. We then proceeded to Ingwenya Mission which is 30 miles from the airport and after enjoying

the kind hospitality of Miss J. Nicolson and staff for three weeks, we moved into a house in Bulawayo. Thankful to Him who grants travelling mercies we are now happily settled in Bulawayo which itself is a beautiful city with a population of around 300,000.

As you will know from the May issue of our Church Magazine my purpose here in Bulawayo is with a view to working among the African section of the community. Rev. A. Ndebele had, prior to my coming to Bulawayo, been holding a service each Sabbath in a classroom at Nkulumane Government School, Mpopoma Township, one of the African Townships. This he did at 3 p.m. during the break between his two services at Ingwenya Mission. Since my coming to Bulawayo two services are now held, one at 10 a.m. and the other at 3 p.m. The attendance is fairly good, being approximately 40 people at each service. This includes Africans, Europeans and their children. One Sabbath we had fifty people at the service and our small classroom looked somewhat packed. A good number of the people attending are young men and the services are better attended in the morning than the evening.

Prior to my coming to Bulawayo Mr Ndebele had been endeavouring to obtain a site for a church building and I have made extensive enquiries and had several interviews with various people but have had little success. It is of course very desirable to have an established church building as there are problems attached to worshipping in school classrooms. We seek to wait upon the Most High to supply this our pressing need.

The elders and I have begun organised tract distribution with a view to drawing people to our services. We stamp our tracts with the address and times of our church services. There is no shortage of eager hands to grasp our tracts and although received more from curiosity than anything else yet one hopes and prays for the blessing, while they read of sin and salvation.

Alas this part of the world is plagued terribly with Mormons, Jehovah's Witnesses, Roman Catholics, Seventh Day Adventists and other religious bodies who have done endless damage to the souls of poor lost sinners! We have in our travels met many people belonging to the professing Christian Church but alas the large majority are either modernistic or Arminian and they too leave the baneful effects of their teachings upon poor sinners! Thankful to record we have met Calvinists who truly appreciate the doctrines of God's Word and are grieved over the lax views and practices of the professing Church.

In the midst of a crooked and perverse nation those who truly fear the Lord seek by God's grace to go forth with the good seed of the kingdom.

There are doubtless many pitfalls and the church is warned of this: "Beware lest ye also, being led away with the error of the wicked fall from your own steadfastness." (2 Peter 3 v. 17). Good it is that we can look to a higher source than man, to Him that is "able to keep you from falling." (Jude 24). May we ever look to Him. May this be our exercise of soul while we go forth with our poor weak effort to build up the Cause of Christ in this world. "Brethren pray for us." (1 Thes. 5 v. 25).

Church Notes

Presbytery Meetings (DV)

Western: At Shildaig on 6th August 1974 at 6.30 p.m.

Skye: At Portree on 10th September 1974 at 2 p.m.

Northern: At Inverness on 24th September 1974 at 2.30 p.m.

Canadian Deputies

We are glad to intimate that Rev. John Nicolson and his wife arrived back safely in this country on the 3rd of July after two months in Toronto. Rev. D. Campbell along with his wife and son left for Toronto on 5th July where Mr Campbell expects to remain for the months of July and August. In June, Rev. H. R. Moshe Radcliff left this country for Winnipeg. He expects to labour there for a period of six months. Rev. D. Beattie is also expected to visit Vancouver for a period of six months.

We would ask the people of the Church to remember these deputies in their labours in another land and to pray that the kingdom of Christ might be advanced in that part of His vineyard. What encouragement we have in God's Word to pray for the extension of His kingdom in every land:

His large and great dominion shall

from sea to sea extend:

It from the river shall reach forth

unto earth's utmost end. Psalm 72:8.

We would acknowledge the Lord's kindness in bringing Mr and Mrs Nicolson back in safety and would pray that the Lord would put His protecting care over the other deputies and bring them back in safety again in due course, if that is His holy will.

Rhodesian Mission

Miss Marion Graham returned to Ingwenya early in July to resume her teaching duties again. Again we would ask the people of the Church to

remember her and all the staff on the Mission in their prayers at a Throne of grace.

Donations

It was agreed at the Synod in May that only anonymous donations are to be acknowledged in the Magazine. We would be grateful if Treasurers would adhere to this rule when sending in lists for acknowledgement in the Magazine.

Death of Grafton Elder

We were sorry to receive word from Australia that Mr Kidd, one of the elders in Grafton, passed away in June. Mr Kidd who attained a good old age (he would be about 86), will be greatly missed in the Congregation there. We would extend sympathy to the sorrowing family circle and congregation. No doubt an account of this worthy man will appear in due course.

Theological Conference — September 1974

The Conference is to be held, the Lord willing, in the Free Presbyterian Church, Dingwall, on September 3rd and 4th, this year. As formerly, the Conference is for ministers, office-bearers, male-communicants, and congregational treasurers.

The following papers will be read and discussion will follow upon the subjects, among members of the Conference.

Tuesday 3rd September

The Word of God and Typology — Rev. A. Murray, M.A., Applecross.

The Word of God and the Worship of God — Rev. J. Nicolson, Tain.

Wednesday 4th September

The Word of God and the Last Things — Rev. S. F. Tallach, M.A.,
Broadford.

The Church of Christ and the Young — Rev. J. W. Ross, Lochcarron.

The Christian's Relation to Civil Law — Mr J. P. H. MacKay, Q.C.,
Edinburgh.

The paper on **Wednesday evening** by Mr J. P. H. MacKay, Q.C., commencing at 7 p.m., will be the **only** paper open to the public.

(Rev.) M. MacInnes

Acknowledgment of Donations

(Donations received during the month of June)

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

Home of Rest Fund: Mr. M. Nicolson, Portree £5.20.

Welfare of Youth Fund: Glendale Congregation £28.22.

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Applecross: Mr. and Mrs. Dixon, Vancouver, In memory of Dr. MacDonald, 100 dollars for Congregational Funds per Rev. A. Murray.

Edinburgh: Anon. £5 for Sabbath School awards (Luke 12:27) per Rev. D. Campbell.

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Greenock: Mr. John Gillies £5 (2nd Donation) for Minister's Car per Rev. L. MacLeod; A Friend £10 for Congregational Purposes per Rev. L. MacLeod.

London: Miss M. MacKay, Edinburgh £5; Glasgow Congregation £10; M.L., Lochcarron £3 per Rev. M. MacI.; Miss M. MacKenzie, London £50; Mr. H. Scambler, Ontario £10; Friends, Heath End, Surrey £100; Old Friends £25; D.F. Randall £2; Uig Congregation £8.10, all for Church and Manse Building Fund, last four per Rev. M. MacI.

Portree: Anon £5; Anon £5; A Skye Friend £10 per W.B.; Glendale Friend £10 per F.M.; Glendale Friend £5, per F.M., all for Church Renovation; Small Help — Braes £1 for Church Repairs; Anon £5 for Church Bus; With grateful thanks £10 for Church Funds; Anon £10; Anon £3, both for Church Property and Maintenance Fund, Anon £3 for Church Maintenance Fund.

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Stirling, Perth and Dundee: An Uig Friend £5 for Dundee Church Building Fund; Two Friends, Inverness £10 for Congregational Fund, both per Rev. I.R.T.

Stornoway: Mr. and Mrs. B. J. Kelly £2 for Congregational Funds per Rev. J. MacLeod; The Estate of the late Miss Mary MacLeod, 17 Westview Terrace, Stornoway £25 for Congregational Funds per C. Scott MacKenzie & Company, Solicitors, Stornoway.

Uig: Friend Valtos £5 for Sustentation Fund; Mrs. MacLeod, Urquhart Gardens, Stornoway £5; Ebenezer, Valtos £5; Anon. £5; Valtos Adherent £2, all for Congregational Purposes and all per M.S.