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The Covenanters

For twenty-eight years (1660-88) it was the lot of the Church of Christ in Scotland to pass through the furnace of affliction and trial. During this period, with little respite, the true worshippers of Christ in Scotland were pursued by their enemies and exposed to many privations and to sword and fire and water. Their case was similar to that of David in his day when he was hunted as a partridge in the mountains by his enemy Saul.

For two or three months it is our intention to bring before the readers of the magazine this particular period of Scottish Church history by including in the magazine an address by Rev. James Kerr of Greenock, delivered in 1880, on Scotland's Covenanted Martyrs, the first part of which appeared in the August issue. The same issues of the magazine will also contain sermons by noted Covenanter preachers, including the sermon delivered by Rev. Donald Cargill at the Torwood Excommunication when the Covenanters took the solemn step of publicly casting out of the Church the leading oppressors of the Church of God.

We make no apology for reminding our readers of the struggles of the Church of Scotland during that trying period of its history for it should teach us at what cost our religious liberties have been purchased. Also the dangers to which the true Church of Christ is exposed at the present time, and the very real possibility that the Church may have again to pass through a period of persecution should be sufficient reason for reminding ourselves of the faithfulness of the Covenanters to Christ in a dark day. They counted not their lives dear unto the death in order that they might obtain a better resurrection and bequeath to the generations following the faith for which they lived and died.

We have known little in our day of suffering for Christ's sake. This is not true of other parts of the world at the present time. In different parts of the world, under Communism, Romanism and other anti-Christian systems, the true followers of Christ are subjected to fierce persecution

from these enemies of the Cross of Christ. What they suffer today may be our lot tomorrow.

What need there is then of seeking preparation in a day of comparative quiet for the day of trial that may lie ahead. It is not in carnal strength that Christians will be able to stand in the day of trial but only in the strength of divine grace. May we seek then to be humble followers of the Lord Jesus Christ in this our day, looking to Him as the One who is able to keep us in the evil day and to preserve us unto His heavenly kingdom.

Lecture

by Rev. Richard Cameron

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? etc." Matth. 18:1-17.

Unto whom are ye come here today? Are ye come to a man only? Are ye come to see a reed shaken with the wind? Those who come out to see a man only, or to be seen of men here today, will probably go away as filthy as they came. But those who are come rightly here today are come to get a view of our Lord and Saviour Jesus Christ. Well, there are many of you come here today. If ye be come unto Him, as we hope some of you are, it is well. But we will not say ye are all come to Jesus Christ. But if ye be come, what have ye to say unto Him? What have ye to ask of Him here today? Have ye any doubts that ye would have solved? Indeed, if ye take that occasion of applying to God either in relation to the state of your bodies or your souls, you will have some questions to propose and some doubts to be solved by Him. Folk will commonly make a great noise and boast about their coming to Christ. And yet when they do come, they have little to say to Him. Indeed, you are all welcome to come unto Christ, and they that are disciples will come with their doubts unto Him.

Here it is said, "At the same time came the disciples unto Jesus". Oh, but there are many that will make a profession of coming unto Christ! It is said that the multitude came unto Christ. Indeed many came unto the ordinances, but it is the disciples only that come to Him. "At the same time came the disciples." Those that know they have anything of friendship will come, and being come to Him they will have somewhat to say unto Him. They will not come without an errand. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the

kingdom?"

Now, in the beginning of the chapter, you have here—First, A question propounded by the disciples unto Christ; and, Secondly, An answer by Him to the question. And indeed there is more in this answer than what they looked for. So for those who will come seriously to Christ with any question or doubt, God will give them more in the answer than what they expect or look for. But for the answer itself, it imports that there was something that was not right among the disciples, even that there was too much carnal or earthly ambition amongst them. It is natural for men and women to desire to be great, and to be labouring to make themselves of an high account in the world; and even ministers themselves are not free of this evil. They usually have their own failings, and among others they have this evil, a carnal aspiring unto earthly greatness, as we see now in the Church, in the case of many of the bishops. The disciples here were contending which of them should be the greatest. But we see that Christ doth not encourage or strengthen them in this notion, but labours to take them off from it by presenting unto them an humble little child, telling them that except they became as little children, they could not enter into "the kingdom of heaven. And Jesus called a little child unto him, and set him in the midst of them." Here they seem to imagine that their Lord and Master Jesus Christ was to have an earthly kingdom here. How many have we in these days who would be content to follow Christ, provided they might have their idols also? Oh but our Lord would have many followers, if He would take unto Himself a kingdom here upon earth! Well, but as to that question our Lord forbears them, and doth not altogether disdain their carnal suit nor says, "I will give you no answer to what ye ask." No, indeed; His answering of them imports these three particulars:—

1st, That one may be greater in the kingdom of heaven than another, though not in the Church militant.

2ndly, That there may be no degrees of temporal greatness in the Church.

3rdly, And yet that there are spiritual degrees. For instance, one may have more grace, another more knowledge, and a third more holiness. One may be more useful to the Church in his day and generation than another. Now our Lord answers them here by preaching unto their very senses, to their eye and their ear. "And Jesus called a little child unto him," &c. Our Lord takes much notice of little children. He reproves those who would have hindered little children from coming unto Him; for they were all very welcome. And who knows but that children, I mean

young folk, may get more good of the word than those of more advanced years, and even shame those that are in old age? "He called unto him a little child, and set him in the midst." He does so first to preach unto their eyes and then He preaches to their ears, telling them, and not without a note of observation, that "except they be converted, and become as little children, they should not enter into the kingdom of heaven." And indeed as little children are few in comparison of the rest of the house, so God knows how few in all this congregation are really within the Church. Now, if we take the Church for the Church militant here upon earth, there will be but few children in the house of God. Now, ye know, if ye be true believers, and walking towards heaven, ye must be converted. Now then, are ye converted? Ye must be converted ere ever ye be fit for the kingdom of heaven. You must see what conversion is.

1. You must be convinced of sin. There must be brokenness of heart and godly sorrow for sin. Ye must be convinced of the wrath of God that is due unto all the breakers of His holy law, and you must likewise see that there is nothing in yourselves to merit or purchase anything at the hand of God. Thus you are to be truly humbled as little children, for children, ye know, are very humble creatures. The child of a nobleman will be as familiar with the child of his tenant or cotter, yea, with the child of a beggar or any other poor man, as with the child of one who is of equal degree. Now this is one mark whereby folk may know whether they are in a state of grace or not; that is, if they be converted, "and become as little children, they shall inherit the kingdom of God; for of such is the kingdom of God; and whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

2. A mark of those that are in Christ is that they will still have a respect unto all that are converted, or that they look upon as godly. To this purpose is "Whoso shall receive one such little child, receiveth me." And moreover, those who look upon the people of God as such may persuade themselves that they have more than ordinary of the favour of God. For as the pride of man's heart brings him low, so to follow truth and holiness in humility of heart doth really exalt the soul in the sight of God. There is no greater piece of wisdom than for folk to employ themselves in the service of the only wise God; for "if we humble ourselves under his mighty hand, he will exalt us in due time." There is no greater folly than to be proud; "for God resisteth the proud." Such He will cast down from their excellency, and will exalt or set up those of low degree, such as are humble and holy and still love the image of God in their brethren.

3. Another mark whereby ye may know whether ye be of the number of those who belong to the kingdom of God is, that ye will be loth to offend any of those little ones who belong unto Christ. "Whoso shall offend one of these little ones which belong to me," etc. And that because,

(1.) They are few in number.

(2.) They are much despised by the world. Ye know who they are. The Scripture hath pointed them out. You will even know them by this; they will be very loth to offend or do anything willingly or wittingly to offend any of these little ones—I say to offend any of those who belong to Christ. Yea, they will rather suffer the worst punishment that enemies can inflict than offend one of their brethren in the least. Now, having given these marks of those who belong to the kingdom of God, our Lord comes to draw these inferences:—

1. "Woe unto the world because of offences," etc. The world indeed denounces many woes, and that against those who least deserve them. But our Lord never denounces any without sufficient ground and reason. "Woe," says He, "unto the world because of offences." Woe unto the world! For what? For offences. What says the world? "Why, there shall be no offences." "Nay," says our Lord; "it must needs be that offences come." "Well, then," says the world, "since it is so that offences must needs come, there shall come offences enough; we shall help them forward." But says our Lord, "Woe unto that man, by whom the offence cometh." There must needs be offences amongst the godly, and there must needs be offences among the ministers, that the weakness of man may be known, lest we should lay too much weight upon ministers, even that which belongs to the Lord Himself. Now, there are two sorts of woes and two sorts of offences. The first woe is of temporal affliction. The second woe is of eternal judgment. Now, those who are godly may give much offence, and much woe may come after it. But that is the only temporal woe. But for the wicked there is no doubt but they give a great deal of offence; and, though they escape temporal woes, yet there is an eternal woe abiding them which they shall never be able to evade or escape.

Now for clearing this further, as there are two sorts of woes, so there are two kinds of offences: The one is the offences given, and woe unto them by whom they are given. The other is the offences taken. Now there may be offences taken where there is none really given. We need not here enlarge upon this kind of offences, having the last occasion delivered somewhat of them already. Only it is evident that there is an offence taken because we speak against the indulgence. But this I would say, if

we have given the offence justly; it is by one of these two things, either by speaking of it (as indeed it is a thing in itself sinful, which few of our ministers will refuse to acknowledge), or otherwise, as a thing lawful but not expedient. "All things," says the apostle Paul, "are not expedient for me." But this is clear, that it is a sin of sons and daughters; and the Lord hath contended with sons and daughters for sin. And since it is both expedient and convenient for people to know it to be sin, that it may not become universal wickedness, so for this offence, whether it be an offence given or taken, the Lord knoweth the sin of it lieth not at our door, therefore let them lay it at their door where it should be laid.

2. The second inference our Lord draws here is, "If thy hand, or thy foot offend thee, cut them off," etc. Here are the things that a sinner must part with. There are many that have many things that they count as dear unto them as a right hand, foot, or eye. But here we see—be what they will, be they never so near and dear unto us—when they come in competition with Christ's cause or interest and glory, they must be cut off or plucked out and cast away. Indeed there are some things very near and dear unto a Christian. "Oh," says the Christian, "I cannot want such a friend! I cannot be without the company of such and such a godly man. He is as dear to me as my right hand or my right eye." Well, admit he is of singular use unto you, still, says Christ, "If it were your right eye that offends you, ye must pluck it out, and part with it." "But," say ye, "I cannot give up such a friend or such a minister. He is a worthy man. I cannot want him." "Well," says Christ, "if he be thy right hand and offend thee, thou must cut him off and cast him from thee; for it is better for thee to enter into life halt and maimed, than having two hands to be cast into everlasting fire."

3. An inference concerning our carriage towards these little ones. It hath more woes; and take heed that there be none such among you who despise those little ones, who belong to Christ. And however much they are despised now, the day is coming that they shall not be despised. And though ye and all the world despise them, yet our Lord takes a great care of them. "Take heed," says He, "that ye despise not one of these little ones. For I say unto you that in heaven their angels do always behold the face of my Father." Not that there are none of those little ones that shall not be angels in heaven, but there are none of them but what have angels which do always "behold the face of my Father which is in heaven." They have each of them angels waiting upon them, that guard them while walking through the weariness of this world. There is no doubt but

that all the truly godly here have their angels attending them this day. There is no doubt that the angels are looking down upon this meeting here today. Oh, how many eyes are now upon us! Ye are a considerable meeting here gathered by degrees, but there are more than what ye now see. And behold our Lord Himself and His angels now behold us, and the devils of hell, many of them, no doubt, are here this day. And he is a strange man, and she a strange woman, who finds not these devils at present suggesting some wicked notion to divert them from hearing or stealing away the word that it may not profit you.

But ye may say, "What are the good angels doing here today?" Why, they are even taking notice how ye carry and behave. They will not take a look only, and then presently go off; but they will take special notice of all that are here this day. When going home, and when at home, they will carry the tidings to heaven of what they have heard or seen. Oh, if there were any soul converted, how would they fly joyfully through the first and second heaven until they entered in among the rest, before our Lord Jesus Christ the Angel of the Covenant. "What tidings," will Christ say, "have ye concerning My people today, and of that meeting at Kirkmahoe?" Who can tell how joyful the news would be that some souls, that before were strangers to Christ, were converted, and brought in to Christ this day? Oh, but it would be joyful tidings unto the angel if some poor young man or woman, some of this or that rank, some gentleman or lady, were here brought in to Christ this day! But we fear that they will have very sad news to tell of us this day. For what are the angels? Are they not "ministering spirits sent forth to minister to them that shall be heirs of salvation?" They are so not only at their meetings and ordinances, but even when in their houses, and at their daily employments, or when travelling by the way, whatever risings up or sittings down they have. They take good notice of all the wrongs done them, whether by devils or wicked men; and they carry all these things before the Lord in heaven. Alas, such are the wrongs now done unto the Lord's people that they cannot make language of! They cannot get their wrongs told or laid out before the Lord. But the angels who can lay them all before the Lord, take good notice of every one of these.

But wherefor is it that angels give such attendance? What? Will no less serve the saint upon earth but to have angels to serve him? No indeed! But what is the reason? Just because it is the Lord's will and pleasure. "The Son of man came to seek and to save that which was lost." And if He Himself came to seek, save, and suffer for them, well may they come, attend, and guard them home unto heaven, whither the

Forerunner is now entered to prepare mansions for them. "In my Father's house are many mansions."

4. A fourth inference is, that the Master Christ will not lose any of those little ones for whom He died, and whom He effectually calleth; as you may see in the verses where Christ is speaking of the sheep that were going astray. But He will carry on that good work once begun by the Spirit unto perfection. He will carry it on unto the day of the Lord. We see in the last verses we have read how Christ the Lord gives it to His own, how they shall carry in case of offences; when it is evident that one godly man may be offended by another. But what shall a godly man do in such a case as this?

First, if the offence be secretly given, he is to use means that it may be secretly taken away. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." That is, secretly. But what if I cannot prevail with him? Then take unto thee two, or three more, "that in the mouth of two or three witnesses every word may be established." That brother must be one that at least hath somewhat of a profession. If that will not do, take two or three elders, or most intimate friends with thee. But if all this will not do tell it to the Church, that is, the whole collective body of professed ministers and Christians. Now the Independents will admit of none but such as can give a particular account of their conversions. But this can never be, for the devil will have his tares amongst Christ's wheat, until the harvest of the Lord. But if neither particular secret means, nor two or three witnessing brethren, nor the collective body of the Church prevail; then he is in the last place to be cited before the magistrates of the Church, that is, Presbytery or Synod; but if he neglect to hear them, and will not be persuaded to obey any of these, let him be unto thee an heathen man or a publican, and worse than if he had never been a professor. It is true the Independents draw many arguments from this, but here we shall make none against them; but only refer you to what the learned Mr Rutherford says upon that place, in his "Peaceable Plea for Presbytery."

Now as to that which we have to say, ye see that ministers have a warrant to rebuke, and if they can to repel offences also. As for some who take occasion from this place in their preaching to condemn some that have upon this occasion preached against the indulgence, we may here by the way tell you they say it was our duty first to have told them of it in secret. Now, in answer to this: As for secret rebukes and admonitions they have not been wanting. It can be made out that, when the second indulgence was granted, there was a meeting of the ministers

at Edinburgh, where it was debated this way and the other way, whether it were lawful to accept of any. Notwithstanding all this many have stepped in and accepted of the indulgence, and several have begun to preach in other places of the kingdom, holding it to be good and lawful. Now, if there can be no other way got, let us pray and cry unto the Lord that these may be taken away from being an offence unto His Church. I say, they ought themselves to be taken away, and for which I shall give you two Scripture texts, the one in the Old and the other in the New Testaments:—

1st, For that in the Old Testament, you find, in Joshua vii., what Achan's offence brought upon the Church, and how they proceeded against him. Now, he was but one man that committed this trespass; and the most part concluded that he was a good man; and we can say nothing to the contrary, for Joshua says to him, "Make confession to the Lord, and give glory to God." And ye see although he had committed this sin by himself, yet he brought a curse upon the whole Church and people of Israel. "And Joshua brought him before the Lord and all the children of Israel." What need was there for all that? Because it concerned the whole congregation. Having brought him out, Joshua said, "I pray thee my son, make confession to the Lord, and give glory unto God." And oh, but ministers and professors have this day turned aside! They have committed abominations, and taken the accursed thing. But let them make confession to the Lord, and give glory to God.

2ndly, For the proof from the New Testament, see Mat. xxiii. 13. Our Lord, in the audience of the people, cries out against the Scribes and Pharisees, for the sins of the Church of the Jews. "Woe unto you, ye Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men!" Not long before, He was telling the multitude and His disciples of the Scribes and Pharisees, that they sat in Moses' seat; and says He, "Whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not." Here He is speaking of them again, and in this place He denounces seven or eight woes against them for their sins; and yet perhaps there were none of them present, at least very few, heard Christ on this occasion. But their sins and offences were public; and therefore He proclaims their sins publicly to the Church, and that before all, "Woe unto you Scribes and Pharisees." He denounces their punishment before the world. Now, if we were rightly searching into and trying the sins of our Church in Scotland, we would find that we have great reason to "turn our laughter into mourning, and our joy into heaviness."

Christ is All

by Dean Henry Law

12. THE CLEANSING OF THE LEPER

"This shall be the law of the Leper, in the day of his cleansing." Lev. 14:2.

No earthly skill removed the Leper's shame. He pined in woe, until compassion smiled from heaven. When God's time came, the dreary trial ceased, and the gay spring of health put forth its bud.

The case of sin is similar. The plague runs on, until free grace relieves. God is the first, throughout Salvation's work. He wills. He speaks. The sinner hears the inward voice, and seeks the cross, and in the cross finds renovated life.

The Leper's misery had been a long, dark night. What must have been his joy, when the bright morn of cleansing came!

Reader, learn here, that there is happiness brighter far, than bodily relief. Soul-cure is cure of cures. The sense of pardon — the Father's smile — the hope of glory — the Spirit's fellowship, are the supremest bliss. The heart, which Christ has healed, is the fair garden, in which unfading pleasure blooms. Earth's happiest sons are they, who are God's sons in Christ. They, who are one with Him, have fixed their tents on loftiest summits of delight.

Full of these thoughts, approach the Leper's various cleansing rites. They are as streams, from many a mountain brow, all meeting in one ocean lap. They are, as rays from distant points, combining in one central blaze. They are, as different notes, uniting in one choral swell. All point to Christ, and testify, that "Christ is all."

The priest alone pronounced unclean, and he alone can now pronounce the cure. But how can meeting be? The tainted sufferer is an outcast from the camp. He may not seek the tabernacle-court. Therefore the priest will leave the gates, and hasten to the spot, where lonely misery sits. Lev. 14:3.

Here faith discerns the willing flight of Jesus to our earth. His throne is heaven. His abode is light. His dwelling is bright glory. But the poor sinner mourns below. Can Jesus turn away? Oh! no. He scorns not to put on our flesh. He counts it joy to seek the lost. The way is long — the ignominy deep. But toil and shame cannot obstruct. Need calls. Jesus draws near. Reader, shall He leave all for you, and will you not leave all for Him? His self-devoting zeal chides man's self-murdering sloth.

The cleansing rites must now be closely viewed. Spirit of light, reveal them in true light! Our eyes are blinded, till aid comes from Thee.

Clean birds are brought. In number they are two. One is death-doomed. Its trickling blood descends into an earthen vessel filled from the running stream. The other is plunged beneath the blood-dyed water, and then sent forth with dripping wing towards heaven. A bunch of hyssop is next bound with scarlet-wool unto a cedar staff. With this the blood is seven times cast upon the meekly bending man. Lev. 14:4, 7. These birds are Christ. One sign is narrow to show all His work. Collect all types:— He is the truth of each, and far more than the truth of all. One bird is slain. Oh blessed news! Our Jesus dies. Think, O my soul, your joy — your peace — your hope — your heaven, spring from a Saviour's grave. Your life is forfeited through sin. Stern justice draws the sword. The outraged law frowns ruin. You see the vengeance, and you hear the threat. But still you tremble not. You calmly point to Jesus and the accursed tree.

You know the refuge of the wounded side. You rightfully maintain that you are free. Christ's death is paid, that you may never die. His life is given, that you may live for ever. Blood is outpoured, which outweighs every claim. Rejoice — give thanks — sing praise. Through death, you tread down death. The cross uplifts you to eternal day.

The other speeds all red towards heaven. The dying Jesus is sin's death. The ascending Jesus is Salvation's life. The grave restores — Heaven's courts receive Him. The gates lift up their heads. The everlasting doors unfold. The King of Glory enters in.

My soul be wise — stretch, too, your upward wings: pierce intervening clouds: dwell at heaven's gate: gaze on the work within the veil. Christ ever stands before the throne. You live because a living Saviour prays. Hence rising sins are pardoned, because a risen Advocate pleads. Hence heaven awaits you, because a Forerunner holds possession for you.

Seven-fold sprinklings from the cedar wand then follow. A distant Saviour is a Saviour none. A remedy far off removes no ill. The mighty benefit must be applied. The heart must know — the conscience feel — the life proclaim, that Christ is formed within. By varied means God brings the sinner into contact with the cure. Mainly the preacher's voice is used. Ye ministers of Christ, behold your work. Souls sit before you, waiting to be cleansed. What is it, that you scatter round? What is the cedar — what the hyssop, which you wave? Are your words dipped in blood from the Redeemer's heart? You often mourn that the flock's leprosy abides. You seek their health, but still disease pollutes. May it not be, because your lips drop scantily the healing dew? No Leper could be clean, until the blood fell seven times on him. No soul stands pure, until

the stream from Calvary imbue it. Sermons should be as drippings from the cross.

Next all his hair is shaved away, and all his garments washed. Lev. 14:8. Nothing is kept, which harbours seed of re-appearing plague. Believer, heed the lesson. It is wisdom's voice. Faith grasps a pardon, and wins endless bliss. But still the Adam-nature lives. Your present dwelling is in infection's clime. The flesh still lusts to evil. Sin daily strives to roll you in the mire. Open your eyes. Flee from each tempting circumstance. Avoid each slippery path. If there be place, or book, or man, or trade, which draws from God, or slopes the way to fall, shun them, oh! shun them, as contagious nest. The offending eye, though needful, must be closed for ever. The offending hand, or foot, though useful, must be cut off. Reprieve is ruin. The loss is gain. The pain is joy. That most befriends, which keeps out sin. That injures most, which re-admits our deadliest foe.

Six days elapsed and then this cleansing is renewed. Lev. 14:9. While the believer lives, a watch-tower is his place. Occasions will return. The ebbing tide will flow again. The mortifying knife must still be used. While the foe plots, the shield and helmet may not be laid down. David seeks ease, while warriors fight, and David finds, that his leprosy still lives. Peter is warned to watch and pray, but Peter slumbers, and the bait succeeds.

This teaching volume holds more pages yet. Lev. 14:10, 13. Fresh rites ensue. More victims yet must bleed. Reader, mark here the Spirit's loving heart. He never wearies to exhibit Christ. He multiplies, to win us to the pardoning cross. Did the Burnt-offering bring forth Christ wholly wrapt in flames of unremitting wrath? A Burnt-offering must now blaze. Did the Sin-offering show sin's hateful filth? A Sin-offering must now die. Did the Trespass-offering cast more light on the redeeming work? Did the Meat-offering change the scene, and give another aspect of the cross? Trespass-offering must now be added. Meat-offering must now be brought. All signs are sought to magnify, uplift, commend, the glorious work of our atoning Lord. Do any seek for cleansing, without blood? Let such survey this bloodstained chain of rites. Their voice is loud, and clear, and oft-repeated. All sound this note. Apart from Christ — apart from His vicarious pains — there is no cure.

Blood from the Tresspass-offering is now significantly used. The priest applies it to the ear, the hand, the foot. Lev. 14:14. The mark is written on every extreme point. And why? All parts need cleansing — and cleansing is provided for all parts. Complete remission of all guilt is the grand comfort of the Gospel scheme. Christ is no partial Saviour. He takes away not some, but all our sins. If but one speck remained, there could be no

admission to the courts of light. The Father's eye can only rest on purity as pure as God. But Calvary's stream makes whiter than the whitest snow. Doubtless each member has transgressed. The ear has readily admitted evil sounds. The door has quickly opened to the poisoning foe. Thus the whole mind has caught infecting taint. But sprinkle the blood, and all is clean. The hand has often been the tool of Satan. It has done guilty work in his foul service. But there is ready remedy. Wash here, and lift up holy hands, without one fear. The feet, too, often tread the miry paths, and rush unchecked to every scene of guilt. But all this filth must disappear. The vilest sinner, touched by this blood, can silence every accusing charge. Christ brings a pardon, entire throughout, for every sin of all, who flee to Him. Can any hesitate? Will any heart refuse to shout, Blessed be God, for Jesus Christ?

Another rite remains. The priest takes oil — fit emblem of the Spirit's grace. With this again, the ear, the hand, the foot are touched. The rest is poured upon the Leper's head. Lev. 14:15, 18. The oil surmounts the blood. The blood obliterates offence. The Spirit purifies the inner man. Where one is seen, all condemnation flees. Where the other lives, the reign of sin is burst. One gives the plea for life. The other meetens for the heavenly home. One is the key. The other forms a fitness to enjoy. Unjustified, man stands without. Unsanctified, he cares not to go in. But pardon and renewal are linked in holy chains. One comes: the other speeds to follow.

As cleansing is complete, so renovation must pervade each part. "If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new." 2 Cor. v. 17. Each member lives anew to God. The ears hear for Him. They gather holy sounds, that holy truth may sink into the heart. The hand, the foot, seek only holy work. The one employ is to show forth God's praise — commend God's ways — advance God's kingdom, and adorn His truth. The wilderness is lovely as the rose. Where thorns and briers once were sharp, the myrtle blossoms, and the fir-tree waves.

Reader, here is a ready test for you. You often hear of Jesu's cleansing work. Perhaps you boast of interest in His cross. But is your hope sincerely rooted in the Gospel truth? Let now this tract enquire. Where are your signs? Fruit proves the nature of the tree. Warmth is the evidence, that fire burns. Light manifests the risen sun. He, that is cleansed, abhors all filth. He, that has put on Christ, shines in the robes of light. The grace, which brings to Christ, imparts new life.

True, there is no condemnation to them, which are in Christ Jesus; but

they walk not after the flesh, but after the Spirit. He, who is truth, proclaims, "If I wash thee not, thou hast no part with Me." John 13:8. But truth adjoins, "If any man have not the Spirit of Christ, he is none of His" Rom. 8:9.

Lord, cleanse me throughout with cleansing blood! Lord, fill me throughout with purifying grace!

Scotland's Covenanted Martyrs

by Rev. James Kerr, Greenock

II. Scotland's Covenanted Martyrs were Churchmen of enlightened views and broad sympathies. They were so because "Thou hadst a favour unto them." In these views and sympathies let us imitate them.

The work to which the Scottish Reformers were called, was a great work. Mountains of ecclesiastical and civil opposition to the claims of Christ, the universal and only Monarch, had to be levelled; and the people required to be lifted up from the depths of ignorance and superstition. How are the reformers to bring down these mountains, elevate these valleys, and prepare the way of the Lord? How can they pull down the principalities and powers and spiritual wickedness in high places? How arouse the multitude from their deep sleep, and possess them with those liberties to which they had been perfect strangers? Where are the weapons for this mighty moral warfare? A perfect armour is provided: it is the Word of the living God. This is the rod of strength; this the hammer to break the rock; this the sharp two-edged sword. By means of this the Reformers are destined to level the mountains and elevate the valleys. And by means of it they moved Scotland and brought it to the feet of King Jesus. Jehovah ordained strength out of the mouth of babes and sucklings, that He might still the enemy and the avenger. "For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them."

The great and leading doctrine then, and the doctrine that underlay all the other doctrines for which the Reformers contended and the martyrs died, was the Supremacy of the Scriptures as the Word of God—the Scriptures, the whole Scriptures, and nothing but the Scriptures. In all matters of faith and duty, the Word of God was their court of appeal, and God, speaking in His Word, was their sole Judge of appeal. The

Word of God was to them the supreme, and alone infallible standard. The question with them was not, What saith popular taste? or, What saith convenience? or, What saith tradition?—but, What saith the Word of God? “I’ll hear what God the Lord will speak.” That Word of God was above Protestant minister; above Papal priest; above Councils, ecumenical though they be called; above Papal Decrees, promulgated though they be by a Pontiff proclaimed Infallible; above Assemblies, however learned and godly; above Cabinets, and Commons, and Lords; above Sovereigns and Emperors. In the re-erection in Scotland, two hundred years ago, from its ruins of the Zion of the Holy One of Israel, this doctrine of the Supreme authority of the Scriptures was the foundation stone: adopted and applied, it elevated the Church and nation to moral majesty. It was the boast of the builders that they took their pattern “not from Rome, not even from Geneva, but from the blessed Word of God.”

In those Scriptures, the Reformers found a doctrine that was of special importance in the accomplishment of their Herculean labour. It was the doctrine of the Exclusive Headship of the Lord Jesus Christ over the Church. As they searched the Word, this precious truth was ever flashing before their eyes. Jesus Christ was appointed King in the Church by the Father’s everlasting decree; he was anointed to be the Church’s King; He laid down His life for the Church, so securing a right to reign over her; and when His work on earth was done, and He returned to the Father, He was formally invested with this exclusive control. For the suffering of death, He was crowned with glory and honour. This royal prerogative of Headship over the Church, which belongs exclusively to the enthroned Messiah, must not be usurped. To claim or exercise this prerogative is blasphemy, whether it be by priest or presbyter, premier or potentate, or by any other person or power whatever. The Church, having Christ for her own and only Lord, must call no man master. She possesses an independent jurisdiction under her King and Lawgiver, and in the exercise of that jurisdiction she is required and entitled to be free. As Christ’s spiritual kingdom, she must not submit that the prerogative of her King be invaded, nor permit any to wrest from her the liberties with which her King has endowed her. In the First Reformation, this precious doctrine was vindicated gloriously by the liberation of the Church from Papal domination; in the Second Reformation it was vindicated yet more gloriously by the liberation of the Church from prelatic domination. At the beginning of the Second Reformation and against the attempts of the reigning monarch to invade the prerogative of King Jesus and subvert the

liberties of the Church, the Glasgow Assembly of 1638 emitted a testimony for this doctrine which shall be ever memorable. Refusing to comply with the behests or be deterred by the threats of the King's Commissioner, the Assembly proceeded to annul all the acts of the corrupt assemblies by which Prelacy had been introduced; to set aside the infamous Five Articles of Perth; to abolish the Book of Canons, the Liturgy, and Book of Ordination; to condemn Diocesan Episcopacy, or Prelacy, passing an act that "all Episcopacy different from that of a pastor over a particular flock was abjured in this Kirk, and to be removed out of it;" to restore those constitutional rights and liberties by Sessions, Synods, and Assemblies, of which they had been deprived by Prelatic usurpation; and by other similar Scriptural measures to maintain the honour of King Jesus and the independence of His kingdom. It mattered not that upon that Assembly the royal countenance frowned while the light of God's countenance shone; for their noble work was not accomplished by their own arm, but by "Thy right hand, and Thine arm, and the light of Thy Countenance, because Thou hadst a favour unto them." The words of Alexander Henderson, the able Moderator of that noble Assembly, when bringing the proceedings to a close, merit a lasting memorial:—"We have now cast down the walls of this modern Jericho; let him that re-buildeth them beware of the curse of Hiel the Bethelite." That Assembly of 1638 was, in short, the very Bannockburn of the Church's spiritual freedom.

It will be evident from this reference to the work of the Glasgow Assembly, that the Reformers maintained that the form of Church Government laid down in the Scriptures, and sanctioned by the Church's King, was Presbyterian. Their principle here was this:—The Presbyterian form of Church Government is the only form prescribed in the Bible, and therefore of Divine right and original. They did not suppose that several distinct and differing forms of government were to be found in this infallible standard, and that Christians were at liberty to select the form that would best suit their taste or convenience. If it were so, there would be some good reason to argue that the Head of the Church, who is also the Author of the Scriptures, did not know or did not care to reveal the form of government that might best promote the Church's highest interests. But the Reformers and Martyrs had not so learned Christ. Their search of the Statute Book of their King was rewarded by the discovery of the great outstanding principles of Presbyterianism, and nowhere could they find a warrant for Independency or Episcopacy. Hence, they valiantly contended for the former and resisted the latter to

the utmost, realising that the honour of their King and the rights of His subjects were involved in the struggle.

Moreover, the Reformers brought themselves into complete subjection to the Scriptures as to its directions affecting worship in the Church. Hence they removed all rites and ceremonies therein that were opposed to the prescriptions of the Word, or for which no Scriptural warrant could be produced. This was following out the Supremacy of the Scriptures and the Headship of Christ to one of their last and grandest conclusions. It was like the lopping off of the topmost boughs of papal superstition and ecclesiastical corruption. It was the erection of the headstone of the corner, and the ornamentation of the ecclesiastical structure. The Reformers of the First Reformation grasped this principle tenaciously and applied it with much thoroughness. John Knox enunciated this principle in such words as these:—"It becomes the Kirk of Jesus Christ to admit what He speaketh, and when He maketh end of speaking or lawgiving there to rest. All worshipping, honouring, or service invented by the brain of man in the worship of God without His own express commandment is idolatry." So said all the Reformers. By this principle Knox and his co-Reformers wiped away all the Christ-dishonouring ceremonies of the Church of Rome. And by the still more thorough application of it in the Second Reformation, when, by its unauthorised rites, Episcopacy still marred the Church's beauty, Henderson and his co-Reformers loosed the Church from these bands of her neck, and arrayed her in the beautiful garments her King had prescribed for her. The simplicity of the Church's worship is her special adornment. It would have been well had the English Reformers risen to the same high platform of principle, but they conceded to the Church a power to decree rites and ceremonies, and because of this, to a large extent, the English Church today is a productive recruiting ground for Rome. The Reformation in Scotland was a "root and branch Reformation." "It is not brick nor clay," said Rutherford, "nor Babel's cursed timber and stones that is in our second temple; but our blessed King Jesus is building His house all palace work and carved stones. It is the habitation of the Lord."

Out of these enlarged views of doctrine and duty arose that catholicity of spirit and those broad sympathies which were such prominent characteristics of the Reformers and Martyrs. They mourned over the evils of the Church and land in their times. They longed for the salvation of souls, and laboured to bring men to the feet of Jesus. They concerned themselves with the public weal, and devoted themselves to the good of

all. Intensely did they love the Church which their own Saviour had purchased, and their own King ruled. "If I forget thee, O Jerusalem, let my right hand forget her cunning; let the tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Earnestly did they labour to secure union and uniformity in doctrine, discipline, worship, and government, among professing Christians. Their union aims embraced not the people of Scotland only, but those of the three kingdoms. "We do welcome," said Rutherford, "England and Ireland to our Well-Beloved." "Oh, when," said Renwick, "shall those be agreed on earth that are agreed in heaven. Methinks if the shedding of my blood would effect this, I would count it a small sacrifice for so great an object."

By these doctrines, then, the desolated temple of the Church of Christ was raised up in Scotland two hundred years ago. Zion "looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

"How fair the daughter of Jerusalem then?
How gloriously from Zion hill she looked,
Clothed with the sun, and in her train the moon,
And on her head a coronet of stars;
And girdling round her waist, with heavenly grace,
The bow of mercy bright, and in her hand
Emmanuel's cross, her sceptre and her hope."

"Walk about Zion and go round,
The high towers thereof tell;
Consider ye her palaces,
And mark her bulwarks well."

But the Church of Christ was not to be left long in the peaceful possession of the rights and liberties which she had succeeded in achieving. The restoration of Charles Stuart in 1660 was the signal for an outburst of Erastian and Prelatic fury which lasted without intermission for a period of nearly thirty years. A determined tyrannical attempt was made to raze even to its foundations the Reformed Protestant Presbyterian Covenanted Church of Scotland. The vineyard of the Lord of Hosts was to be a vineyard of red wine. The king is resolved to reduce the Church to subjection to his absolute will—overturning her liberties and dethroning her King. The question in contention was this—Shall

King Charles reign in the house of King Jesus; or shall King Jesus reign in His own house? The call to battle sounded: Who is on the Lord's side? Who? A devoted band of Covenanters fearlessly responded, "Thine are we, David; and on Thy side, thou Son of Jesse." King Charles, supported by the whole civil power, said, "I shall reign in Christ's house." "Nay," said the Covenanters, "thou shalt not, neither shall any arm of flesh; but King Jesus shall reign in His own house." And then

"Their blood about Jerusalem
Like water they did shed,
And there was none to bury them
When they were slain and dead.

"For these are they that Jacob have
Devoured cruelly,
And they his habitation
Have caused waste to lie."

By the standard that had been erected, God's faithful servants stood; stood with their faces to the foe; stood without flinching; stood to be hewn down even to the last man. They stood for the Supreme Authority of the Holy Scriptures; for the Exclusive Headship of the Lord Jesus over the Church; for the Church's independent spiritual jurisdiction and power; for the Divine right of Presbytery; for the purity of worship in the Church and the Church's freedom from all unauthorised rites and ceremonies. They stood for every pin of the tabernacle, for every item of truth to which they had attained. The bush burned with fire, but the bush was not consumed. The "course of the ship of glory was traced by the white sheen of sufferings left on the sea of time." The persecuted did hang their harps on the willows and wept, as they thought on Zion—tears now as they cease from their former joys. On one occasion, as their persecutors, hunting for them, approached a place of concealment, they heard the voice of prayer borne out upon the breeze, the burden of the hearts of the afflicted finding expression in the Old Testament prayer—"O Lord, Thy holy cities are a wilderness, Zion is a wilderness; Jerusalem is a desolation: behold, we beseech Thee, visit Zion in Thy mercy bring her out of the deep waters." Assuredly it was "Thy right hand and Thine arm and the light of Thy countenance" sustained and cheered them "because Thou hadst a favour unto them."

"Whose faith follow." Let us embrace those doctrines affecting the

Church's existence, privileges, and prosperity, for which the martyrs suffered, and let us imitate their fidelity to the high attainments of a preceding period. The great Scriptural doctrines for which they were honoured to contend and which constituted the Church's glory, are still more or less lightly esteemed by even many professing Christians and ecclesiastical denominations. The past two hundred years have not witnessed so daring an assault as have the present times upon the infallible truth and supreme authority of the Scriptures—this daring assault too being made within churches reputedly orthodox, and by men who have subscribed the Westminster Standards, and have never repudiated that subscription. Many have discovered a new standard of theology and religion in this enlightened century. This new standard is nothing less than the "human" or "Christian consciousness"—a standard sufficiently elastic for a loose generation, and by which every man becomes a standard and law unto himself. A wave of Biblical criticism, very unlike the wave that came from Geneva in the days of Luther, has passed from the Continent to this land, and some men of theological standing are being whirled within its eddies. The theology of Naturalism and Rationalism is taking the place of the theology of Revelation—the only true theology. A blow at the inspiration and infallibility of the Scriptures is a blow at the foundation. Arising out of this, that central doctrine of the Gospel of Salvation—the substitution of Christ for sinners—is ignored or denied by not a few prominent leaders in some of the evangelical Churches, and Arminianism is making rapid strides to popularity. Dishonour is done to the royal prerogative of Christ as Zion's King by those Churches that appeal to or base their claim of rights upon the Revolution Settlement—a Settlement that proceeded upon Erastian principles, and left many of the attainments for which the martyrs suffered in the oblivion to which the Stuarts had consigned them.* This dishonour is intensified by the appeal of the same Churches to the Act of Union, by which provision was made for the national support of that Prelacy against which the Covenanters fought, and fighting fell. The doctrine of Christ's Exclusive Headship over His own Church, and of the freedom of the Church under her exclusive Head, requires to be vindicated and testified for against all modern departures therefrom. There is need to maintain and propagate the doctrine of the Divine right of the Presbyterian form of Church government, for at the present time only two of the Churches—and these among the smallest—hold this doctrine in all its Scriptural completeness. There is need to maintain the high scriptural doctrine concerning the modes of worship in

the Church, that no rite or ceremony is to be introduced into the forms of worship for which an express prescription, direct or indirect, cannot be produced from God's Own Word. The additions to the Church's worship of forms of human invention, and called for in order to the gratification of mere religious fashion, constitute one of the saddest signs of the present time. "As though God had been defective," as Charnock writes with reference to such innovators, "in providing for His own honour in His institutions, and modelling His own service, but stood in need of our directions and the *caprichios* of our brains. In this they do not seem to climb above God, yet they set themselves on the throne of God and would grasp one end of His sceptre in their own hands. They do not attempt to take the crown from God's head but discover a bold ambition to shuffle their hairy scalps under it, and wear part of it upon their own." By the unflinching maintenance and profession of these doctrines, then, we are to prove ourselves the legitimate descendants of Scotland's Covenanted Martyrs. This duty may draw down upon us reproach and shame, but, as the doctrines are Scriptural, the shame, like that of the martyrs, is transformed into glory. These doctrines are not now popular nor fashionable; still they are in advance of this age and prevailing ecclesiastical opinions, and they shall be popular and fashionable in the Church everywhere when "God shall help her, and that at the breaking of the morning." They shall have a resurrection with power, when Zion shall be set upon the mountains, and when the glory of her King shall array her. They shall be triumphant when a whole banner for the truth shall wave upon the battlements of the Millennial Church of Jesus. "O thou afflicted, tossed with the tempest, and not comforted; behold, I will lay thy stones with fair colours, and thy foundations with sapphires; I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

"When Zion by the Mighty Lord,
Built up again shall be,
In glory then and majesty,
To men appear shall He."

Tyranny, both in Church and State, owes its original to pride.

Matthew Henry.

*Certain of the Covenanters refused to accept the Revolution Settlement of 1688. That the Settlement was unsatisfactory in some of its provision was proved by subsequent Church history.— Ed.

Gathan Glòir na Diadhachd

Leis an Urr. Eideard Pearce

(Air a leantuinn bho t.d. 252)

CAIB. VIII

Tha màl do dh'urram dleasdhanach Dhà do bhrìgh a neo-chaochlaidheachd. Bhuinneadh dhùinn an t-urram sin a thoirt Dhà. Aobharan aithghearr agus soilleir a chùim na crìche sin.

Tha gach buadh agus iomlanachd ann an Dia ag agradh màl de dh'urram agus de ghlòir dhà bho na chreutair; agus 's e roinn mhòr dhuibh le chèile gliocas agus dleasdhanas a bhi toirt do gach buadh agus iomlanachd a thà Ann-san. Thoilich e Dia E Féin fhoillseachadh agus a leigeil fein ris aig amaibh ann an aon eile dhe bhuadhan; aig amaibh tha E dha fhoillseachadh Féin na ghliocas, aig amaibh eile na chumhachd, aig amaibh na naomhachd, aig amaibh na dhìlseachd, aig amaibh na cheartas, aig amaibh na ghràs, aig amaibh na mhòrachd, agus aig amaibh, mar an so, na neo-chaochlaidheachd; nis, thà mi ag ràdh, tha earran mhòr de theomachd agus do dhleasdhanas a Chrìosduidh a luidh ann an so, a bhi toirt do gach buadh anns am foillsich Dia E Féin, a ghlòir a bhuineas Dhà, 's e sin ri ràdh, a bhi toirt urram do Dhia ann an rathad a tha freagarach do'n fhoillseachadh a thà E deanamh air Féin. Nis, air bhi do Dhia neo-chaochlaidheach bu chòr gu'm biodh ar n'obair agus ar cùram a bhi toirt Dha glòir a neo-chaochlaidheachd, nì thà, innseam dhuibh, gle mhùirneach na shealladh. Ach cia mar a bheir sinn do Dhia a ghlòir a bhuineas do'n bhuadh so? Gabh a mhàin am beagan sheollaidhean so gu h-aithghearr a thaobh sin.

1. An toireadh sinn do Dhia glòir a neo-chaochlaidheachd? An sin faidheadh-mid ar cridheachan go dòmhain air an gluasad leis a bhuadh so a bhuineas Dhà, air bhi dhuinn ann an rathad naomh fodh eagal roimhe. Tha neo-chaochlaidheachd Dhè na bhuadh uamhasach, nì tha'g agradh mòr fhiamh naomh agus eagal bho'n a chreutair, agus 'n uair a tha ar cridheachan gu dearbh ann an rathad naomh fodh mhothachadh air a bhuadh so, agus 'n uair a thà sinn air 'ur lionadh le urram naomh a thaobh Dhé, mar a tha E neo-chaochlaidheach, an sin bheir sinn Dhà a ghlòir a bhuineas Dhà. Tha so coltach ri bhi air a chomharrachadh a mach ann an Isaiah XL:4, 5, ann an rann 4, tha Dia dha fhoillseachadh Féin a mach na neo-chaochlaidheachd 'n uair a thà E'g ràdh, Mise an Tighearna, a cheud aon agus an aon mu dheireadh (na mar tha cuid dha

eadar-theangachadh Mise an aon ceudna, agus na rann 5 tha agaibh na h-eileanan air an gluasad leis a bhuadh so. Uime sin nan toireadh sinn da-rìreadh gloir a neo-chaochlaidheachd bu chòr dhuinn mothachadh a dheanemh gu ar cridheachan a chur fodh fhiamh le mothachadh agus tuigse a nì sin; bu chòr dhuinn còmhnuidh a a ghabhail gu mòr ann a bhi beachd-smuainteachadh air a bhuadh so a bhuineas do Dhia; bu chòr dha ar cainnte a bhi, Uell, cia mòr cho caochlaidheach 's a thà sinne gidheadh thà Dia neo-chaochlaidheach thà E ghnàth a' nì ceudna ann mòrachd, neo-chaochlaidheach na mhaitheas, neo-chaochlaidheach ghliocas, neo-chaochlaidheach na chùmhachd, neo-chaochlaidheach na naomhachd, neo-chaochlaidheach na dhìlseachd, neo-chaochlaidheach na lànachd agus na fhoghainteachd, thà E anns gach seadh na Dhia neo-chaochlaidheach, a nì a bha E, tha E, an nì a tha E bithidh E gu bràth. Mar sin bhuineadh dhuinne suidh sìos agus beachd-smuainteachadh air a bhuadh so gus am faidh sinn ar cridheachan air an gluasad agus fodh fhaimh dhà thaobh.

2. An tugadh-maid do Dhia glòir a neo-chaochlaidheachd? An sin thugadh-mid do Dhia a bhuadh so, agus cuireadh-mid an céill a ghlòir ann. Ann an Deut. XXXII:3, tha sinn air ar gairm gu bhi toirt mòrachd do Dhia agus mar a bheireadh Dhà mar sin buinidh dhuinn neo-chaochlaidheachd a thoirt do Dhia, agus mar an ceudna a mholadh agus aoradh a thoirt Dhà ma tha sinn a ciallachadh a bhi toirt Dhà glòir na buadh sin. Mar sin tha an salmadair a deanamh a rithisd agus a rithisd. "A Tighearna thà thus a'd ionad-còmhnuidh dhuinn o linn, mu'n do ghineadh na beanntan, agus mu'n do dhealbh thu'n talamh agus an cruinn-cè, eadhon o bhith-bhuant achd gu bith-bhuantachd is tusa Dia." Salm XC:1, 2. "Theid as dhoibh-san, ach mairidh tusa." Salm CII:25, 26, 27. Tha e labhairt air glòir Dhè na neo-chaochlaidheachd, dha mholadh agus a deanamh aoraidh Dhà anns a bhuadh so. Tha an Eaglais a deanamh an nì ceudna anns an Taisbeanadh IV:8, far am bheil sinn a leughadh mu na ceithir beo-chreutairean nach eil a gabhail fois a latha na dh'oidhche ag ràdh, naomh, naomh, naomh, an Tighearna uile-chumhachdach, a thà, agus a bhà, agus a thà ri teachd. Feuch an toiseach, Tha iad a cur an céill glòir naomhachd Dhé, ag ràdh naomh, naomh, naomh; anns an dara h-àite thà iad a cur an céill glòir cumhachd Dhé agus àrd-uachdaranachd an Tighearna Dia uile-chumhachdach. 'S an treas àite thà iad a cur an céill glòir neo-chaochlaidheachd agus siorruidheachd Dhé, a bhà, a thà, agus a thà ri teachd. 'S e sin ri ràdh, is Dia naomh thù agus thà sinn a deanamh aoraidh dhuit air son do naomhachd. 'S e Tighearna cumhachdach agus àrduachdaranail, agus

thà sinn ag aoradh dhuit air son do chumhachd agus t-àrd-uachdaranachd. Cia air bith cho mòr gus a dhol as an t-sealladh 's a tha'n creutair thà thuse an Tìceudna; air an dòigh cheudna bhuinneadh ann a bhi labhairt air neo-chaochlaidheachd ann an Dia a bhi gu mòr dha mholadh agus a bhi toirt aoradh Dhà anns an iomlanachd so Aige. 'S e so na h-uile is urrain dhuinn a dheanamh, agus 's e gu dearbh ar glòrachadh Air a bhi foillseachadh agus a deanamh iomradh air òirdheirceasan agus iomlanachdan Dhé, agus le ar spioradan agus le ar teanganan a bhi cur an céill an glòir, nì da-rìreadh is e ar n-obair gu bràth. O biodh-mid gu mòr ann a' nis.

(R'a leantuinn)

Book Review

"Living the Christian Life," papers read at the 1974 Westminster Conference. Hon. Sec. Rev. David Bugden, 75 High Street, Huntingdon, Cambs., England. Pp. 99, 50 pence plus postage.

The Westminster Conference met in the Westminster Chapel, London in December 1974 to discuss in a series of 6 papers the theme, "Living the Christian Life," and these papers are now gathered together just as they were delivered and printed in this well produced and attractive booklet. The first paper by Rev. D. MacLeod shows the place of Law in the Christian Life in the light of the Works of Luther and Calvin; this is followed by a paper on the Christian Life as exemplified in the English Reformers by Iain Murray; Isaac Watts, Father of English Hymnody by Paul E. G. Cook; The Teaching of William Perkins and His Followers by R. T. Kendall; The Antinomian Controversies of the 17th Century by K. M. Campbell; finally, New Developments in the 18th and 19th century Teaching by Dr Martin Lloyd Jones which takes the subject down to more modern times. As might be expected in these studies, embracing such a large field and covered by such a vast literature, these aspects of Christian Living can only be considered in a cursory fashion. Of these papers there are perhaps two which because of their importance or interest call for particular comment.

The paper on Isaac Watts by Paul E. G. Cook is a piece of special pleading, justifying the use of uninspired hymns in public worship, and is oddly out of place at a Conference which goes by the honoured name of Westminster. Westminster in the eyes of true Calvinists stands for the Westminster Confession of Faith. In this noble document special

emphasis is laid upon the full verbal inspiration of God's Word and the scriptural character of the public worship of God's House. The practice of psalm singing in public worship in Protestant Churches dates back to Calvin at Geneva and though strong in non-conformist churches and especially in Scotland until comparatively recent times, never made much headway in the Church of England. Isaac Watts, himself from a non-conformist background, on the plea of "Christianising" the praise of God's House, deliberately set himself to break the hold which the Psalter had upon the Churches by introducing hymns of his own composition into public worship. Watts' poetical gifts and beauty of expression made his hymns at once popular throughout the non-conformist churches and earned for him the title of "Father of English Hymnody." These hymns, however, for all their popular appeal and poetic merit suffer from the same defects which apply to all hymns of human composition — they divert the attention of the worshipper from the grand object of worship and are the fertile source of erroneous teaching. A comparison, for example, of Watts' version of Psalm 72 with David's inspired original speaks for itself — it is the chaff to the wheat. The poetic license which Watts allowed himself in the treatment of sacred themes exposed him after his death to the charge of Unitarianism. The fashion set by Isaac Watts has in modern times been carried to dangerous extremes. It is a common thing, nowadays, in religious campaigns to get across to the people hymns of every shade of doctrine or belief by setting them to catchy tunes, accompanied by appealing music. This practice has, I believe, played a large part in spreading confusion in belief throughout the religious world and in deepening the spiritual death which has descended upon the Churches. If the public praise of God's House is considered a suitable subject for a paper on Christian Living, there is here a grave error on the part of the organisers of the Westminster Conference in according Isaac Watts this fulsome and uncritical treatment.

The final paper by Dr Martin Lloyd Jones gives a rapid survey of the new development of Perfectionism of John Wesley which is traced through Methodism to the present day movements such as the Salvation Army, Faith Mission and the Keswick Convention. It is true to say, however, that none of these movements today maintains the peculiar brand of Perfectionism taught by John Wesley. The Keswick Convention is given a close and fair examination. It is interesting to learn that although what is known as Keswick arose within the Church of England, neither Bishop Ryle nor C. H. Spurgeon favoured the movement and

even Dr Campbell Morgan, the predecessor of Dr Martin Lloyd Jones at Westminster Chapel, though he often appeared as a speaker at Keswick Conventions, had no love for the Keswick Message. Another reputed evangelical, Dr Graham Scroggie, was also a frequent speaker at Keswick and imbibed the optimistic doctrine of Happiness and Victory which Keswick lecturers loved to proclaim as opposed to the Reformed teaching on Romans, chapters 6 and 7 which they chose to ignore as calculated to produce 'miserable Christians'. He once denounced Newton's well known hymn, "T'is a point I long to know, etc.," as the most miserable sentiment that ever found its way within the covers of a hymn book. It is Dr Martin Lloyd Jones' view that the Keswick Message has virtually disappeared and today a more evangelical outlook is becoming evident at Keswick Conventions. This paper by Dr Martin Lloyd Jones is perhaps the most valuable in the booklet. All these Conference papers give evidence of the wide reading that went into their preparation and will repay careful study.

A.F.M.

Notes and Comments

Ordination of Women

The General Synod of the Church of England has now decided that there are no fundamental objections to women being ordained to the ministry of that Church. At the same time it does not intend to proceed at present with the ordination of women to the ministry.

The Scriptural barrier to the ordination of women to the ministry of the Gospel weighs little with the professed Christian Church today. The criterion by which the beliefs and practices of the Church are judged is no longer, "what saith the Scriptures," but, "what is acceptable to men." This leaves the door open to all kinds of heresies and unscriptural practices.

Moderator and the Sabbath

When the Free Church Monthly criticised the Queen for handing out prizes at horse trials in Ingleton on a Sabbath the Moderator of the Church of Scotland, Rev. James Matheson, Portree, is reported to have said: "It seems to be quite irrelevant. I can't understand their obsession. There are more important things to be concerned about." Also when a Skye crofter was accused of flagrant desecration of the Sabbath by our own Church and the Free Church for opening his museum and restaurant

on the Sabbath, the Moderator of the Church of Scotland came to his defence.

It is sad to think that men in high places in the visible Church are so indifferent to the claims of the Divine law. Surely it can be truly said of them that they are blind leaders of the blind. What could be more relevant to this backsliding age than the claims of the Divine law? And what could be more beneficial to the Church of Scotland than that the Moderator would lead the Church back to the Word of God?

Helsinki

At Helsinki leaders of the nations of Europe met at a European security summit conference. Mr Wilson, the Prime Minister, declared concerning the agreements signed at the Conference that they "are a moral commitment to be ignored at our mutual peril."

The Western European leaders are exposing their nations to the utmost danger if they place any reliance whatsoever on agreements with the Russian Communists. The aim of the Russians is the enslavement of the whole of Europe by fair means or foul. Let our leaders beware of trusting men whose promises are wholly unreliable and whose aim is to rob our nation of its dearly bought civil and religious liberties.

Northern Ireland

The situation in Northern Ireland appears to be deteriorating again. The policy of gradually releasing detainees from internment appears to have paid little dividend while at the same time it has progressively strengthened the I.R.A. cause. What the ultimate outcome will be it is hard to tell but it is clear that the I.R.A. will not easily give up its struggle for the unification of Ireland. It is strange that our Government while very sympathetic towards the aspirations of the Roman Catholic minority in Northern Ireland shows so little sympathy towards the desires of the Protestant majority.

Crime in Scotland

The Scottish Home and Health Department has revealed figures for crime in Scotland which show that crime has increased by 14 per cent. In the face of this and the increasing prison population the only answer that the authorities seem to have for the situation is to show further leniency to offenders. The Home Secretary, Mr Roy Jenkins, recently announced an easier parole plan. By it even those serving life sentences for murder may find it easier to qualify for parole. Having tried over the last few

years to alleviate matters by a soft approach to crime without any success surely the time has come to take a more firm approach and make prison sufficiently unpleasant so that offenders would not wish to return. The return of the death penalty for cases of deliberate murder is also an urgent necessity.

Church Notes

Concerted Prayer

While concerned that the Lord would in mercy visit our land with a day of awakening to arouse sinners from their sleep of death, let us also be concerned that the Lord would visit His own people in this day of backsliding. It is only too evident that matters have fallen very low with the professed Church of God in the world. May the Lord then in mercy revive His people and this may well be the beginning of better days for our nation and for the nations of the world.

Dominions and Overseas Fund Collection

By Synod appointment the collection for this Fund is due to be taken in September, D.V.

As the overseas commitments of the church increase, the cost of pulpit supply to our congregation, separated by vast distances, accordingly increases.

Help us to continue the work of supplying gospel ordinances to our people scattered abroad.

"Blessed are ye that sow beside all waters." Isaiah, chapter 32, verse 20.
1st September, 1975.

Donald Campbell, *Convener*,
Dominions and Overseas Committee.

Opening of the New Church in Glasgow

In 1972 the Deacons' Court of the St Jude's Congregation in Glasgow took into consideration a report from their architect which showed that the building was in a bad state of repair and would require a large sum of money to put it into a good condition. It was decided to take steps to examine the feasibility of selling the Church and building a new one. It was agreed that this could be done and a new site was purchased at Beltane Street upon which to build the proposed new Church.

It was expected that planning permission would be obtained in 1972 and that building would commence in 1973. Delays were experienced as

usual with the Planning authorities, with the result that permission was not obtained until 1973 and the hope was to build in 1974. St Jude's was accordingly sold in July, 1973, the contract containing a clause that the congregation would have two years' rent free use of the Church, during which time it was expected that the new Church would be completed. When the schedules sent out to the Building Contractors were returned, however, they revealed that due to the unprecedented rise in building costs in the latter part of 1973, the price had doubled and the project of building a new Church had to be abandoned.

In 1974, the Woodlands Parish Church became vacant and the Deacons' Court took steps to purchase this handsome building. Having been successful in this, they then proceeded to stone-clean the outside and make the necessary alterations inside to put the building in a first-class state of repair and to make it suitable as a place of worship for a Free Presbyterian Congregation. In doing this, the Deacons' Court had their eye on the fact that their period of rent-free lease expired in July 1975.

On the 6th June, almost a month to the day before the lease expired, the new Church was opened in the kind providence of the Lord. The opening service was conducted by the Rev. Donald Campbell, M.A., Edinburgh, who preached an appropriate sermon from Haggai, chapter 11, verse 9: "And in this place will I give peace, saith the Lord of hosts." The Church which is seated for approximately 1,000 was well filled with a large congregation of 800 souls. Free Presbyterian friends from Lewis, Skye, Inverness, Fort William, Oban, Greenock, Edinburgh and other places in Scotland together with some from Canada gathered for the occasion. Rev. P. Mzamo had also intended to be there but had to return early to Rhodesia because of passport difficulties. We understand that quite a large number of the former congregation were also present at the service.

This event caused wide-spread interest in Glasgow outside Free Presbyterian circles. The Convener of the Planning Committee told us that the Committee were delighted with the work being done, while the officials made it clear that they regarded the renovated building as one of their great successes. In an article completely devoted to the new St Jude's appearing in the *Project Scotland* paper the writer states: "Restoration work, including stone-cleaning at Woodlands Church in Glasgow's Park conservation area is the largest job of its kind to be carried out in the city for some time." The Western Conservation Society, who were carrying out a bus tour of noted city churches in connection with European Archi-

tectural Year, asked for permission to include our Church in this tour and, on visiting the Church, expressed their appreciation. In view of this enthusiasm in city circles, it might seem surprising that with the exception of one local paper, *The West End News*, the city Press ignored the opening of the Church completely, despite the fact that they were informed of the date.

When one considers, however, the publicity given early this year by the *Daily Express*, *Daily Record*, *Glasgow Herald* and *Scotsman* to the wind of change which was supposed to be blowing through the Free Presbyterian Church, on the one hand, and, on the other, notes the deafening silence of the same so-called organs of news when this new Church was opened, one is bound to come to the conclusion that there is a definite bias against the Church in the Press in Scotland today. A meeting of one of the Minority Groups in Glasgow recently, which could only muster up to 50 people, warranted the presence of a Baillie to give a welcome and plenty of publicity to follow. The opening of a place of worship where that Calvinism, which is the full-orbed gospel, is preached, where the worship is scriptural and the discipline exercised is in accordance with the Word of God, is, however, an event over which the vail of silence must be drawn, although 800 people gathered to it. Truly the world loveth his own and there is a lesson here for our loyal people. They should recognise that the press is no friend to the Church. They should not therefore be disturbed when attacks are made on it by reporters who have only to put their pens to paper to evidence how little they know of Christianity.

Those of us who have been most immediately connected with the events which led up to St Jude's Congregation leaving their old building and going to this new one have been greatly encouraged by the evident signs of the Lord's hand and care over His Cause in Glasgow. In this sad day, when the love of many waxes cold, it has been a great source of strength to feel that "The Lord of us hath mindful been." Our earnest hope and prayer is that "He will bless us still."

D.M., Glasgow.

Student Received

At the Northern Presbytery meeting at Dingwall on Tuesday, 17th June 1975, Mr Neil M. Ross, B.A., an elder of the Inverness congregation, was received by the Presbytery as a student studying for the ministry of the Church. Mr Ross hopes to enter upon his Divinity Course this winter

when he will join (D.V.) the Old Testament Hebrew class under Rev. M. MacSween at Oban.

A.F. MacKay, *Presbytery Clerk.*

Presbytery Meetings (D.V.)

Southern: At Glasgow, on 16th September, at 6 p.m.

Skye: At Portree, on 21st October, at 11 a.m.

Outer Isles: At Stornoway on 18th November at 3.30 p.m.

Committee Meetings

The following Committees will meet at the Free Presbyterian Church, Inverness on Tuesday, 7th October and Wednesday, 8th October, 1975 (D.V.):—

Tuesday, 7th October:

9 a.m. - 10 a.m. — Church Extension.

10 a.m. - 11.30 a.m. — Publications.

11.30 a.m. - 1 p.m. — Religion and Morals.

2.30 p.m. - 4.30 p.m. — Finance.

4.30 p.m. - 5.30 p.m. — Dominions and Overseas.

7 p.m. - 9 p.m. — Jewish and Foreign Missions.

9 p.m. - 10 p.m. — Home of Rest.

Wednesday, 8th October:

10 a.m. - 11.30 a.m. — Church Interests.

11.30 a.m. - 1 p.m. — Church Magazines.

Day of Prayer

The Synod agreed that in the light of the accelerating pace of the religious and moral deterioration in Church and State throughout our beloved land, a day of humiliation and prayer be held throughout our Church on **Wednesday, 15th October 1975 (D.V.)**, and that we endeavour to pray earnestly for an outpouring of the Divine Spirit.

Acknowledgment of Donations

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

Jewish and Foreign Mission Fund: Mrs Baker, Dundee, £2; Mr & Mrs Livingstone, Ardheslaig, £10; Mr & Mrs D. MacP., Balloch, £2; Mrs Ferguson, per A. MacP., £5; Mrs Townsley, per A. MacP., £1; last three for Bulawayo Church Building Fund; Collection taken at Glasgow meeting, £42; A Friend, Delhi Postmark, £8.

China Mission Fund: Kyle Friend, per Rev. S.F.T., £10 (for work in Taiwan).

Home Mission Fund: Friend, Lutterworth, £20.

Home of Rest Fund: Anon., Resident, £6; Anon., Resident, £5; Anon., Resident, £3; Anon., Friend, Glasgow, £5; In loving memory of Gillanders family, Plockton; Resident, £21; Visitor, Inverness, £5; Visitor, Clydebank, £5; Resident, £5; Friend, Inverness for Petrol, £2; Resident for Petrol, £1; Visitor, Raasay, £1; Mrs MacD., Lochcarron, £1.

The Publications Treasurer, Mr R.W.M. MacKenzie, CA, Hilton of Cadboll, Fearn, Ross-shire, IV20 1XP, acknowledges with sincere thanks:

Free Distribution Fund: Mrs M., North Tolsta, £2; Kames Friend, £2.

Welfare of Youth Fund: St Jude's Congregation, £10.

The Treasurers of the following congregations acknowledge with sincere thanks:

Auckland, N.Z.: L.G. Stratford, N.Z., \$70; M. & D. Wanganui, \$100; Stornoway Friend, Col. 3:24, £5; Two Raasay Friends, £20; Two Friends, Inverness, £10; A.M.L., Stornoway, £5, last four per Rev. D.M. Macleod; Anonymous, \$100.

Beauly: Two Friends, £5; Envelope in Plate, £5; Dingwall Friend, £10; Friends, £15; Friend, £5, all for Church Building Fund.

Fearn: Canadian Friend, per Rev. J.N. for Foreign Mission Fund, £4.50; Canadian Friends, per Rev. J.N. for Manse Fund, £40; A Friend, per Rev. J.N. for Manse Fund, £4; In memory of the late Mrs Helen Macdonald, Balintore for Manse Fund, £25.

Fort William: Uist Friend, £5, for Congregational needs, per Rev. J.A. MacDonald.

Glasgow: Anon (in envelope), £1, for General Building Fund; Anon, £1, for Organisation Fund; Anon. (to Dr & Mrs Tallach for personal needs), £10; Anon. (G417), £5, for Jewish and Foreign Mission Fund; Anon., £1, for Dominions and Overseas Fund; Anon., £1, for College and Library Fund; Anon. (for Communion Expenses), £2; M.S. (for Communion Expenses), £2; M.S., £2, for Bus Expenses; Anon. (Edinburgh Communion), £1, for Bus Expenses; Anon., £100, per W.D.F.; Two old St Jude's friends, Raasay, £5; Anon., £5; M.S. (for church opening catering), £5; A Harris Friend, £2, last five for St Jude's Development Fund.

Laide: Bettyhill Church Door Collection, per G.T., £9; Friend, South Erradale, £5; Friend, Inverness, £5; Two Friends, Fort William, £5; Friend, Inverasdale, £3; Gairloch, Friend, £5; Friend, Port Henderson, £10; Friend, Inverness, £5; Friend, Poolewe, £5; Friend, Shieldaig, £2; Two Friends, Raasay, £5; Aultbea Friend, £6; J.C., £10; D.M., £6.

Lairg: Uist Friend, £5, for Congregational Needs, per Rev. D.B.M.

LochInver: Mrs Adams, Glasgow, £5, per Rev. A. MacAskill.

London: Anon., £10; Anon., Muir of Ord, £100; Anon., £5; Anon., Wick, £30, last three per Rev. M. MacI., all donations for Church and Manse Building Fund.

North Tolsta: In memory of a dear husband and father, £3, for Minister's Car Expenses, per Rev. D. Maclean; In memory of a dear mother, £5, for Congregational Purposes (in Church Plate).

Plockton/Kyle: Envelope in Plate, Kyle, £2, for Sustentation Fund; Envelope in Plate, Plockton, £3, for Congregational Purposes.

Portree: Young Friend, £5, for Sustentation Fund, per F.M.

Raasay: Raasay Friend, £6, for Sustentation Fund, per Rev. D. Nicolson; Friend, Raasay, £1, per Rev. D. Nicolson; Two Friends, Inverarish, £3; Friend, Raasay, £3; Friend, Portree, £2, last four for Communion Expenses) Two Sisters, Inverarish, £4, for Manse Extension.

Staffin: C. MacD., £3, per Mrs Buchanan; M.N., £5, per M.M.; Friend, Kent, £2, per M.M.; Friend, £5, per M.M.I.; In memory of my dearly beloved husband, Roderick MacInnes, £100; Two aged Raasay friends in memory of R. MacInnes, £5, all for Sustentation Fund; Two friends, Inverness, £10, for Congregational Purposes, per Rev. J. MacDonald; Mrs MacPh., Portree, £1, for door collection (envelope in plate); Friend for car upkeep, £5, per Rev. J. MacD.