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Be not deceived

“Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” 1 Cor, 6: 9, 10.

The Apostle Paul, upon whom the care of all the churches fell, was concerned for the purity of the churches which he had been instrumental in establishing. Accordingly we find him writing letters to these churches to encourage them to stand steadfast in the faith of the Gospel and also warning them of the many dangers which they faced. In Corinth abuses had crept in which required correction; practices had been adopted inconsistent with the Gospel of Christ; a spirit of licentiousness had been given place to, which, if not dealt with, would mar the Church of God in that part. The Apostle was anxious to have corrective measures applied and Scriptural discipline maintained so that these sins of which he spoke would not destroy the Church in Corinth.

It is mainly the sins of the flesh to which he refers, and he endeavours to convince the Corinthians that those who live in these sins shall not inherit the kingdom of God. Fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous persons, drunkards, revilers, extortioners, he was saying, in effect, are unrighteous persons and “know ye not that the unrighteous shall not inherit the kingdom of God.” To inherit the kingdom of God the sinner must be delivered from all unrighteousness and made an heir of God through faith in Christ Jesus.

How necessary was the warning given by the Apostle for the Church of Corinth, and how suitable it is for our day also when a spirit of licentiousness has not only flowed in upon our land but even invaded the Church of God also. Today in many circles it is not thought inconsistent with a profession of religion to be living in such sins of the flesh as the Apostle has listed here. What danger the Church of God in the world is

exposed to when place is given to this attitude of mind. It is an attitude which must be corrected if the Church is not to be destroyed. Discipline must be applied and those guilty delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

The Apostle warns the Corinthians saying, "Be not deceived," lest they should allow things to remain as they were and regard such behaviour as allowable for those who made a profession of Christianity. No, he was saying to them, these are the works of the flesh, "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 21. "Be not deceived," he was saying, "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." (Gal. 6: 7, 8).

Is this warning of the Apostle then not a call to us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God?" (2 Cor. 7: 1). Is he not saying to us with the Apostle Peter: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul?" (1 Peter 2: 11). Or, as the Apostle Peter says in the same epistle under divine inspiration: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy." (1 Peter 1: 13-16).

Lecture

by Rev. Donald Cargill

(Being the lecture and discourse before that awful sentence pronounced by Mr Donald Cargill, at Torwood in Stirlingshire, Sept. 1680).

"And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end.

Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." — Ezekiel xxi. 25, 26, 27.

Now, I have only one thing to beg of you, that you would not entertain prejudices against us before you hear us speak.

1. God is judge of the whole world, and this gives us assurance thereof — I say this gives assurance to all men, that God is judge of all. He will judge oppression. If He will not relieve the oppressed, I doubt not but He will reward oppressors.

2. God is a righteous Judge, and He will not suffer the wicked to pass unpunished. Now ye have heard that this word gives us assurance, that there is a Diety, a righteous Judge. The word shows us this, and the Lord knows whether or not it may be rightly applied to some. The words imply that the Lord is about to make a change. The Lord is wearied of many, and He knows whom to put in their place. He will give them their leave, but He is about to make a great change; and when He is about to make a great change, He will take away kings; He will take away princes; He will take away nobles, and He will lay waste many fair buildings. But ye may say, "Why will He make this great change?" He will do it, if it were no more but because men have taken away His authority. Now, He is saying to Britain, "Who rules here?" But ere it be long He will make them know who rules in Britain. "And thou profane wicked prince of Israel," etc. By their profanity and wickedness, you may easily cast their horoscope. Now there is a great one fallen. It is not an ordinary death or an ordinary fall. It would in that case be too small a token of God's displeasure. He must stigmatize with more than ordinary brands.

1st, We see that there is a great one fallen. The Lord is saying, "And thou profane wicked prince of Israel, whose day is come," etc. As if the Lord has said, "The day is come when you must tyrannize no longer; you must live voluptuously no more." O dreadful woe! whose day is come! Now must he leave all his pleasures. Now must he leave his court. Now must he leave all his voluptuousness. Now must he leave all his dishes. But we may say this one word of the wicked, of the most voluptuous that ever lived, that their day is coming, and great wickedness hastens and helps forward their day. "Whose day is come, when iniquity shall have an end." As if God had said, "I will shorten their voluptuous living. I will shorten their reigning. I will shorten their pleasure." Oh, if they knew what was coming amongst them, "when their iniquity shall have an end!" Oh, blessed shall we account that day, when sin and iniquity shall fall and have an end! We are persuaded that this joy is allowed to devout persons in Scripture; when iniquity shall fall there shall be no more sinful and iniquitous laws. When the sinful lawgiver

shall fall, and God shall arise, iniquity shall fall and stop its mouth. But let them fall, be who they will; be they father, or mother, or brother, or be who they will, if God arise let them fall before Him.

2ndly, "Iniquity shall have an end. Thus saith the Lord, Remove the diadem; take off the crown." The Lord stands by, and, as it were, disrobes the king. The Lord stands by, and gives orders to take the filthy garments from Joshua, and to clothe him with the change of raiment, and to "set a fair mitre upon his head." Just the contrary is here. The Lord gives orders to disrobe the profane, wicked prince, to remove the diadem, and, in a word, to rend his *insignia regalia*. And is God saying, "Remove the diadem, take off the crown." There may indeed be much blood shed in keeping it on. They may keep it for a while, but it shall fall, and they shall never recover it again. "Remove the diadem, take off the crown. This shall not be the same; exalt him that is low, and abase him that is high." Now, they must change places. If ours be ill, theirs shall be worse. We shall say this, that the worst change in all the earth is not like this change of a wicked magistrate; for their change is from the throne to eternal fire — from the crown to eternal fire. But let the man of low degree rejoice; for unto them their bringing low comes from mercy, but unto the wicked who are high, from wrath.

3rdly, It is to be observed concerning the overthrow of princes, that it is generally of great extent. "Overturn, overturn, overturn" may be applied to three states, or to these three sorts in the land, viz., king, nobles, priests, and people. We see, that one overturning sufficeth not. Alas! this overturning extends to many more, nay, it will go through. It is like an earthquake — it will not leave a house unshaken in all the city. "Overturn, overturn, overturn." Ye think ye shall be free of it, Sirs; but as the Lord lives, ye shall have a part in this overturning.

In the next place, "This shall not be the same." It is a contemptuous saying, a word of contempt. What does the Lord regard a magistrate, when he is an enemy to Him? Here He takes them all in together, in the very act of doing their wickedness, and says, "This shall not be the same." They are all included. Is he now a king, a duke, an earl, a general? Still he is comprehended. They are all moth-eaten, they are already rotten down. It must not be, "This shall not be the same; it shall be no more."

Lastly, It is questioned, how long shall this be? It is answered, "Until he comes whose right it is, and I will give it him." For a while the Lord shall hold it, till He get a fit man, fit governors, or fit men for the

government. They are low, it may be, this day, whom He will make fit for it. And oh, that we could pray that He would raise up fit men for it! He never gave it to other men but by a wrathful permission, as He doth all such things. They get them by a permission in His wrath. And

1. There is an overturning.

2. A styling. He will in His own time put it in their hand, that will rule for Him.

1. Then He begins: "And thou profane, wicked prince of Israel." Here observe a strange title given unto a king. But sure I am, it does not belong to or become a faithful minister to give any king, who is an enemy to God, any other name. Oh, the parasites, the court flatterers, the flattering creatures of this generation! It is a wonder to see so many of them. They are not like Job, or rather Elihu, that would not give flattering words or titles unto men. We should give greatness its due, but when employed against God, it ought to be testified against. It is strange that ministers would make us believe that the same titles, the same names, and the same obedience is due to them when apostatized and wicked, that is due to them in the right way. If our hearts be not right with regard to them, we will get a fall, I assure you. And take heed, Sirs, it is a good part of this day's work to set your hearts right with respect to them.

2. What means Ezekiel by profane? Observe: it is either when a man neglects the worship of God altogether, or when he defiles all that he handles thereof. So he is said to be profane, who altogether neglects the worship of God, as Esau, who worshipped and sacrificed a while, but he soon left it, and for one morsel of meat sold his birth-right. He is most profane who defiles the worship of God as they do who go from their whoredoms to their sacraments, and from their sacraments to their whoredoms, as the princes and great men now do; so that they may justly be called profane and wicked men.

3. He is called "Wicked prince of Israel." What is called wickedness? Why, wicked men are full of enmity against God, against His way, and against His people. That is wickedness. In a word, it is a stiff, stubborn kind of sinning — a stiff kind of wickedness in sinning. They will not submit nor bow to God at all.

Now let us see whether they are such or not who are called our rulers. Let every soul apply it without prejudice. Is not this the style that should be given them? They have sinned stubbornly, and they will not bow at all to God, "whose day is come, when iniquity shall have an end." But his day is come. "He shall be broken." His day is coming. There have been

great lamentations for the death of kings, but he hath been so great a burden to the people, that in the event, there shall be as great a singing and rejoicing. I say, "When the wicked perish, there is shouting." Their death shall be desired. When they are dead, it shall be as when the sea hath been long in a storm — it rages long after the wind is calm. "Thus saith the Lord, Remove the diadem: take off the crown." This is the Lord's disrobing of him. He is taking away the crown. As when a Popish priest turns Protestant, they take him out to some public place with all his priestly garments on, and then, beginning at the head, they take off the mitre and disrobe him from top to toe. Just so here: the Lord disrobes him, and He will take away the *insignia regalia*, as we said before.

No He will do to some as if a king took in a beggar from a dunghill, set him on high, put his own robes upon him, and caused him to feast and be royally attended. Next day he takes him out and disrobes him, and sets him back where he was, whereby he becomes most contemptible. When the greatest and highest fall, they become the greatest contempt. The higher they are they shall become the more contemptible. "Exalt him that is low: and abase him that is high. I will overturn, overturn, overturn. And it shall be no more, until he come whose right it is, and I will give it him."

Now they are sitting low indeed whom He will set up. Pray that the Lord would seek them out, and that the Lord would make a way for them, and that the Lord would give success in mercy, as there hath been success in judgment. Amen.

Scotland's Covenanted Martyrs

III.—Scotland's Covenanted Martyrs were Patriots of Distinguished Loyalty. They were so because "Thou hadst a favour unto them." Let us imitate their distinguished loyalty.

We meet today to commemorate those who refused to acknowledge or swear allegiance to the king that ruled them — to commemorate those who died as rebels at the hands of the State; and the claim now put forward on their behalf is that they were patriots of pre-eminent loyalty. How can this be? Ah! as the scar upon the wounded soldier who had been fighting for the liberties of his native land against a ruthless invader is pointed to as a mark of honour, so this scar of "rebellion" upon those who were slain in fighting the battles of the Lord of Hosts is a mark of

the noblest valour — a badge of everlasting fame. Were the three Hebrews unpatriotic when they refused to bow before the image set up by Nebuchadnezzar on the plain of Dura! Were the Apostles unpatriotic though they did teach things contrary to the decrees of Caesar, saying there was “another King, one Jesus?” Was Jesus unpatriotic though charged with being a mover of sedition, and condemned to be crucified because His claims were irreconcilable with the claims of Caesar? Nay, verily. True patriotism, Christian patriotism, may require of subjects the most resolute opposition to the claims of their sovereign and the civil constitutions and principles of administration under which they live. True patriotism may even demand of the people the duty of removing their sovereign from the throne — the highest patriotism being displayed in the very act of removal. This honour had the Scottish martyrs of two centuries ago. They could not and would not acknowledge the authority of a king who was bent upon the complete subversion of the Christian constitution which the nation had framed for itself; who claimed the right to interfere with the Church in the exercise of her rights, and make her the abject slave of his own absolute will; and who used his authority by the rack, the gibbet, and the stake, to extinguish every spark of liberty in his subjects, and compel them to render obedience to his tyrannical demands. While many were found to flatter their royal master and play the part of cowardly sycophants, the Covenanters could not see the best liberties of the land crushed out, nor the royal prerogatives of King Jesus blasphemed, and fearlessly they repudiated the authority and sought the dethronement of the royal tyrant. Patriots they, stern and unbending, when, patriotism forgotten, the many became the fawning minions of a lawless sovereign.

“Their names shall nerve a patriot’s hand,
Upraised to save a sinking land;
And piety shall learn to burn,
With holier transports o’er their urn.”

In the Scriptures the Reformers and Martyrs found the doctrine of the Headship of Christ over the nations. Christ was “King of kings, and Lord of lords;” He was the “Governor among the nations;” He was “Head over all things to the Church, which is His body;” He was exalted and made Head over all “principalities, and power, and might, and dominion.” And they found many exhortations addressed to kings and their nations to serve Christ and His Church; denunciations of the wrath

of the King of nations if these exhortations should be despised, and promises of a time to come when nations should assemble to serve the Lord. In fact, these two doctrines — Christ's Headship over the Church, and His Headship over the Nations — were the two massive pillars upon which was built up the whole ecclesiastical and political structure of the Covenanted Reformation. These two doctrines our fathers comprehended under the phrase — the Supremacy of Christ; and under one designation they emblazoned both on their banner:— "For Christ's Crown." In Church and State, their one great aim was, "Let King Jesus reign." They were quite as much under obligation to accept, apply, and contend for the one as for the other — for the Headship of Christ over the nation, and the duty of the nation to their King, as for the Headship of Christ over the Church, and the duty of the Church to her King. Both doctrines they found in the Word of God, and it was at their everlasting peril if they shut either of the doctrines out of their heart, or narrowed their profession so as to exclude them. Like honest, god-fearing men, they unhesitatingly embraced both, and boldly endeavoured to carry both out to all their legitimate issues. Our Covenanted fathers held a high view of magistracy. They did not believe that rulers were to be the mere representatives of the people, and that in their legislation they should consult only, and be guided by, the people's will. That notion of magistracy, a popular one just now, would bring it down to a low level indeed, and deprive the ruler of that independence and dignity that he ought to display in the fulfilment of his office. To the ruler, the voice of the people is not to be the voice of God. In his high station, the ruler is to be guided by the will of God, and he is to use the extensive influences with which his very office invests him, to lead the people he represents to the throne of the great Potentate whose subject the ruler himself is. Nor did our fathers for a moment imagine that any king of earth should entertain the slightest jealousy toward the King of kings. In their view, there was not the most remote approach to antagonism between the claims of the Governor among the nations, and the lawful claims and rights of any sovereign in the world. Nay, there was a grand harmony between the claims of both. The recognition of the claims of Christ by any king would cause his throne to rest on immovable foundations, and diffuse peace and prosperity throughout the nation he ruled. Such a king would not lower his royal dignity, but exalt it; he would not degrade his throne but encircle it with an amaranthine crown of glory. And the kingdom ruled, as wrote a God-serving king, by the spirit of Inspiration," would be "as the light of the morning when the sun riseth, a

morning without clouds, and as the tender grass springing out of the earth by clear shining after the rain."

Those titles attributed in Scripture to Christ as the Head of the Nations were not regarded by the Reformers as mere empty sounds. They felt that these titles set forth, in part, Christ's royal prerogatives and claims, and that kings and their kingdoms should hear and obey. From those titles they justly drew such inferences as these:— That kings and nations, in their official and national character, should recognize by formal declarations the great Sovereign, King Jesus, that reigned over them; that they should frame their constitutions and enact their laws in obedience to that Sovereign, taking His Word as their great Statute Book that those only should be chosen to rule in a Christian nation who were fearers of God, and resolved in their office of rule to honour Messiah, and that the avowed enemies of God and His Anointed should be excluded from the throne and from all legislative power; that kings should exert their high authority for the removal of all impediments to the progress of Christianity, and should contribute toward the extension of the Church of Christ in the world. While the State should reserve to itself its own independent civil jurisdiction and the Church her own independent spiritual jurisdiction, yet both powers should co-operate for their mutual benefit, and should strengthen one another's hands — the one in subjection to Christ's Headship over the Nations, and the other in subjection to Christ's Headship over the Church — for the establishment, by the willing recognition of the whole nation, individually and collectively, of the universal Mediatorial Supremacy of the Lord Jesus Christ. The Reformers and Martyrs were not Erastians, for they were ever struggling against the invasions of royalty upon the Church's liberties. Neither were they Voluntaries, for there was not one of them that ever broached the modern error that the "State has nothing to do with religion, and religion nothing to do with the State;" or, as Principal Cunningham defines it, that "the only relation that ought to subsist between Church and State — between the civil government and religion — is that of entire separation." If Voluntarism be right, then all these titles of Christ mean nothing, and all the exhortations to kings and nations in Scripture with respect to Christ and His cause and Church are mere sounds. If Voluntarism be right, then one of the principalities and powers of the earth is set loose from the dominion of the Mediator. Christ is not universal Monarch, but is shorn of part of his Mediatorial glory. While the Reformers studiously avoided the Scylla of Erastianism, they no less carefully steered clear of the Charybdis of Voluntarism.

They laboured, indeed, to liberate religion from State patronage and control, but they never for a moment dreamt of liberating the State from the control of the enthroned Messiah, and of yielding up the nation to an Atheistic license. Had they not done the latter they would have been Erastians of the Erastians; for what is Voluntaryism but an Erastianism of the most Christless kind? Does not Voluntaryism claim to *control* religion *out* of all national action and offices? Does it not *compel* Christ to stand outside the National School — to stand outside the Halls of Legislature — to stand away from the Throne and Constitution? It will not grant Christ the universal right He claims to rule over all; nor Christianity the unlimited liberty it is infinitely worthy to receive. And is that not an Erastianism of the deepest dye? If Voluntaryism be right, then the whole Covenanted Reformation in one of its principal aspects was a grand mistake; for, that the king and the nation, as such, espoused it, was one of its central excellencies. Never did Scotland, never did these three nations behave themselves more princely than when they entered into covenants with the God of nations; than when, by those national deeds, they surrendered themselves to God. It was "the day of the Redeemer's strength, when the princes of the people assembled to give themselves willingly to the Prince of the kings of the earth." These lands were Hepzibah and Beulah, the Lord's Delight, and married to Him in an everlasting covenant. "God hath laid engagements on Scotland," said the Marquis of Argyle on the scaffold, "we are tied by covenants to religion and reformation; those who were then unborn are yet engaged, and it passeth the power of all the magistrates under heaven to absolve from the oath of God." When then the nation entered into those covenants, the step was a public, practical, national exhibition of the Headship of the Lord Jesus Christ over the nations. Of that covenanted nation then it might have been said, "Open ye the gates that the righteous nation that keepeth the truth may enter in."

Ere twelve years had passed, however, that storm burst that was to lay in ruins the whole structure of a Covenanted Reformation. Soon after the restoration of Charles to the throne, it became too apparent that with axes and hammers the carved work of the Reformation temple would be broken down. The drunken Parliament of Middleton and the Royalists — fit authors of a deed so godless — initiated the crusade by the passing of the Act Rescissory — rescinding the Covenants, and pronouncing unlawful and treasonable these and other national deeds in favour of the Reformation. And, immediately thereafter, an absolute supremacy, both ecclesiastical and civil, was vested in the Sovereign. Before the baseless

supremacy of Charles Stuart, the everlasting supremacy of King Jesus must go out in darkness! Against all who refuse to acknowledge the former, there goes forth the decree of extermination. Never did a Persian ruler with his drunken Haman, nor a lawless monarch of Babylon issue fouler decrees, or better act the despot. Sharp, and Clavers, and Lagg, and Crichton lead, from time to time, in the execution of the bloody behests of their royal master. What will the Covenanters do now? Yield to the supremacy of King Charles, and let the supremacy of King Jesus go? Turn back now when the blast of the trumpet has been blown for the battle? Never! They are overwhelmed with sorrow as they contemplate this assault of tyrants upon the honour of their God and the liberties of their land; but yield they cannot, yield they will not. To the help of the Lord, to the help of the Lord against the mighty! Like Israel when Joshua addressed them reminding them of the difficulties of fidelity to their God, so said they, "Nay, but we will serve the Lord." And

"Diocletian's fiery sword
Work'd busy as the lightning."

"Their moans,
The vales redoubled to the hills,
And they to heaven."

The Covenanters had not learned the doctrine of the Divine right of kings, or of passive obedience. They could not lay their consciences at the feet of even the most exalted prince on earth. Great interests were at stake, and faithless guardians of them they could not be. The nation's rulers had thrown off and cast out the Covenanted Constitution and Covenants, with the whole work of Reformation, and with these this devoted band were willing to go — to go even to prison and to death. With Christ and His cause and an unfettered conscience, in the moorland, in the cave, on the scaffold, they had greater peace and joy than any of their enemies, however high in royal favour. Where was liberty then? Where was patriotism? With the persecutors or with the persecuted? With the murderers or with the murdered? Liberty and patriotism beat high in the breasts of the outcast, the wanderers, the tortured, the slain: they were to be found there — there only — there in their heavenly beauty and strength.

"They first on earth, while all the morning stars
Looked on spectators from the heavenly skies,
Proclaimed, Resistance is a right Divine;
And, to the beating of their hearts, in shouts,
Answered the echoes of posterity."

On Sabbath travelling

By Rev. Donald MacLean, Glasgow

The August number of the *Banner of Truth Magazine* has been issued as a Memorial to the late Professor John Murray of Badbea, and Westminster Seminary, Philadelphia, who passed away on 8th May of this year. The memorial is composed of a short account of his life together with tributes from his friends both to himself as a person and to his abilities as a teacher of theology.

As John Murray was originally a Free Presbyterian and indeed completed his theological course in our Church, an explanation is offered as to how he came to leave it and to pursue his ministry in another Church and on another continent. This explanation appears to justify the step then taken by Mr Murray and to infer that the later course of his life and ministry were proofs of this fact. While the present writer has no wish to open old sores, he feels that in fairness to the Church's witness on the side of the Sabbath as well as to the memory of the godly ministers and elders who composed the Synod at that time, some comment is called for. Many readers of the *Free Presbyterian Magazine* also read the *Banner of Truth Magazine* and they should understand that there is another side to the question.

Every well-informed and intelligent Christian will agree that matters of Christian doctrine and practice should be decided by the Word of God and not by spiritual experiences through which any particular Christian may pass. At the same time, genuine spiritual experiences do have the effect of sealing upon the conscience the truth of God's Word.

The matter which John Murray could not accept in order to his being licensed and ordained in the Free Presbyterian Church was the Synod Resolution which regarded the use of vehicles run in systematic disregard of the Lord's Day as Sabbath-breaking and consequently refused to grant the privileges of the Church, such as Baptism and the Lord's Supper, to those who continued in this sin. A very full statement of the Church's position on this matter is to be found in the Church History on page 359. Consequently, it is not necessary to reproduce it here. It is well worth being read again to refresh our minds. It is a clear statement on the subject and should satisfy any who would wish to be like the Psalmist when he said, "Then shall I not be ashamed, when I have respect to all thy commandments."

Rev. W. Matheson of Chesley issued a book entitled *May Sabbath-*

keeping Prevent Church Going?, in 1936. This book was an attack on the Synod's position as well as an attempted defence of his own. In this book he tells how John Murray came to hold the view, in which he continued, through an "experience which he was never likely to forget". This took place apparently in connection with a time in Glasgow when he felt specially stired by the sight of the Sabbath-breaking going on while on his way to preach — an experience by no means uncommon to preachers and others who love the Lord's Day. The substance of this experience was as follows: he was on the verge of making a vow that when he would have the responsibility of presiding over a Kirk Session, he would insist that all who used street cars on Sabbath would be excluded from the Lord's Table. When in the act of formulating this vow, he was arrested by a series of questions which seemed to be addressed to him by the Lord. He felt when he came to the conclusion that he was to exclude such persons from the Lord's Table for Sabbath-breaking that the Lord demanded, "What authority had you from Me that the use of a street car on Sabbath for Church going is a breach of the Fourth Commandment?" When he searched the Scripture for an answer to this question, he came to the conclusion that until such time as he could find authority for this rule of discipline, he would not administer it. As, therefore, he felt that he could not uphold the Synod ruling at the price of disobedience to his conscience, he came to the conclusion that his hopes of usefulness in the Free Presbyterian Church could not be realised and eventually departed in the way told in the Memorial. It should be noted that John Murray, himself, would not take vehicles run in systematic disregard of God's Day.

When the present writer was reading this account, he was reminded of an experience through which he, himself, passed with regard to this matter. It is also one that he is not likely to forget but it led him to exactly the opposite conclusion. Since it also took place in Glasgow, it seems appropriate to tell it here.

His home was one hour's walk from St Jude's Church. On this particular Sabbath afternoon, shortly after he had read the above-mentioned book by Rev. W. Matheson, he felt an unusual longing and desire to go to the evening service. He looked forward to it with something of the frame of the Psalmist when he said, "My thirsty soul longs vehemently, yea faints Thy courts to see." When the time came to leave for Church, however, the weather had changed and heavy rain had begun to fall. Yet as this desire was so powerful in his soul, he set out for Church. The weather became worse. The rain changed to sleet and the

sleet to snow with the result that he had to take shelter in a close which faced out to one of the public thoroughfares of Glasgow. As he stood looking at the snow and the tramcars passing by, he thought of the arguments of Matheson's book. With such a desire in his soul, which he could not deny came from the Lord, Matheson would have maintained that it was in accordance with the mind of the Lord for him to step on a tramcar, make the journey to St Jude's and so have his desire fulfilled. Since he did not believe this was right, it occurred very strongly to his mind that he had a warrant to plead with the Lord to cause the weather to clear so that he could proceed. He retired to the back of the close and poured out his plea to the One Who accomplishes the *desire of those that fear Him*. He felt encouraged and went on his way. Soon, the snow ceased and the weather cleared. As he ascended the steps of St Jude's Church, a flake of snow fell on his face and, when he took his usual place in the gallery and looked out the window, the snow was falling heavily. The text that night was on Ruth at the feet of Boaz, "I am Ruth, thine handmaid: spread, therefore, thy skirt over thine handmaid; for thou art a near kinsman." It was a feast of fat things, of wines on the lees, well-refined. The New Testament Kinsman-Redeemer seemed very near and it was certainly felt that in the keeping of His commandments there was great reward.

When Professor Murray left the Free Presbyterian Church, he joined the Orthodox Presbyterian Church of America. From the Memorial itself one can see that the standard of Sabbath observance in that body was far from high. We are told (page 330) of Professors of the Westminster Seminary being at the home of one of their number for dinner on Sabbath. The conversation turned to baseball and the Professors expressed their ideas about various players and baseball games which they had seen. When asked his opinion, Mr Murray replied, "I never discuss baseball on the Sabbath." The writer of the Memorial describes this as an "amusing" situation but we think it indescribably sad that such loose views of the Lord's Day could be held by the teachers of the rising ministry of this Church. This Church also uses hymns and organs in its public worship and denies that the Pope is the Anti-Christ. The only comment needed here is that it seems difficult to understand the spiritual advantage of leaving a Church which holds firmly to real Reformation Theology and principles for a denomination which does not hold these in the same firm way, especially in view of the statement made with respect to Mr Murray: "He took a high view of a Christian's duty to be a member of the most faithful Church that is to be found and to

support that Church with sacrificial vigour." (page 5)*

Never was the testimony of our Church on the side of the Sabbath more necessary than at the present time. Laudable as the work of the *Lord's Day Observance Society* is in certain directions, its witness is no substitute for the witness of the Church, both by preaching and the exercise of a firm and gracious discipline, to the sanctity of God's Day. The advent of Tourism has introduced an element of Sabbath-breaking which has exceeded all fears, while oil developments have brought in a population out of sympathy with every element of vital godliness. Let our people appreciate the efforts made by the Church, in the strength of divine grace, through both its pulpits and courts, to conserve this blessed day for them, and let them seek the blessing of the Lord upon this and other precious privileges He has been pleased to bestow upon us.

*An inaccurate reference is made on page 54 when it is said that in 1953 in London, "where the Westminster Confession was drawn up, there was only one figure who was commonly recognised as believing and preaching the doctrines which it contained" This lone figure is stated to be Dr Martyn-Lloyd-Jones! We remember, with gratitude to the Head of the Church, the faithful and uncompromising ministry of our beloved brother, Rev. J. P. MacQueen, who laboured in the capital City from 1936 to 1961. The difference between Mr MacQueen's ministry and that of Dr Lloyd-Jones was that the former held the Confession in its entirety embracing doctrine, worship and practice while the latter did not do so. Dr Lloyd-Jones views on Baptism and Sabbath Observance were not at one with the Westminster Standards, while his antipathy to Presbyterianism is notorious. His form of worship, which included hymns and organs, was also at variance with the Confession's teaching. We are fully aware of the efforts made in so-called Reformed circles to denigrate the witness of the Free Presbyterian Church and its ministers. We would remind these people that the Word of God declares that "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." (Job. 17:9).

Gathan Gloir na Diadhachd

Leis an Urr. Eideard Pearce

(Air a leantuinn bho t.d. 280)

3. An toireadh-mid do Dhia gloir a neo-chaochladheachd?

An sin faiceadh agus aidicheadh-mid E agus a neo-chaochladheachd a bhi na aon tobar agus fuaran uile neo-chaochladheachd a dh'ionnsuidh an ruig daoine agus ainglean. Annta féin thà iad uile caochladheach, ach gidheadh thà neo-chaochladheach bheannaicht aig cuid dhiubh, thà mì ciallachadh, na naoimh agus na h-ainglean naomh, a ruigheachd air, thà iad gu siorruidh agus gu neo-chaochladheach air an daingneachadh anns na uile mhaith, anns na h-uile mhaith, anns na uile naomhachd, anns na uile shonas. Agus cia bh'uaith thà so uile teachd gu crìch? Gu deimhinn bho neo-chaochladheachd Dhe. 'S e sin tobar agus fuaran na h-uile: mar an robh Dia neo-chaochladheach, neo-chaochladheach na chùmhnannt, na chomhairl, agus na ghràdh, cha ruigeadh iad gu bràth air a leithid de neo-chaochladheachd. Do neo-chaochladh bhuineadh dhuinn a ghlòir a thoirt. Amhaire mar a tha

Criosd ag ràdh, ann an suidheachadh eile, “Do bhrìgh gu’m bheil mise beo, bithidh sibhse beo mar an ceudna.” Mar sin faodaidh Dia a ràdh, araon ri daoine agus ainglean, Do bhrìgh agus gu’m bheil mise neo-chaochladheach, bithidh sibhse neo-chaochladheach mar an ceudna. Gu dearbh, an neo-chaochladheachd air am bheil naoimh agus ainglean a riugheachd, cha’n ann ach mar gu’m b’eadh ach gàthan de neo-chaochladheachd Dhé air a chur a nuas orra, bithidh iad gu neo-chaochladheach naomh do bhrìgh agus gu’m bheil Dia mar sin, thà iad gu neo-chaochladh beannaichte do bhrìgh gu’m bheil Dia mar sin, agus thà co-chomunn aca ri Criosd na neo-chaochladheachd, na naomhachd, agus na bheannachd. Faicibh, uime sin, agus aidichibh Dia na neo-chaochladheachd anns an neo-chaochladheachd a bhuineas do naoimh agus do ainglean, a meas a neo-chaochladheach-san Dhà-san gu h-uile.

4. An toireadh-mid do Dhia glòir a neo-chaochladheachd? An sin bitheadh-mid beo air an neo-chaochladheachd so Aige-san. Mar is motha thà sinn beo air neo-chaochladheachd Dhé is ann is motha a bheir sinn urram dhith, agus is motha a bheir sinn Dhà-san a ghlòir. Anis, bhuineadh dhuinn a bhi beo fodh shealladh dùbait air . . .

1. Bhuinneadh dhuinn a bhi beo oirre mar an aon aobhar air ar cumail bho sgrios, le sùil a bhi againn ris na h-uile nì bh’uaithe agus a cur na h-uile nì as a leth. Tha Dia a comharrachadh so a mach anns an dearbh cheann-teagaisg so, “Is mise Iehobhah, cha chaochail mì: air an aobhar sin cha’n eil sibhse, O chlann Iacoib, air ’ur sgrios.” Is annbho mu neo-chaochladheachd a thà gu’m bheil sibh beo, nach eil sibh a mach a ifrinn, agus ’s e mo neo-chaochladheachd a dh’fheumas ar cumail beo, agus ’ur gleidheadh gu bràth, agus tha sùil agam gu’n aidich sibh e, agus gu’m bi sibh beo a reir sin. Bu chòr dha ar cainnt a bhi. Thà mì beo agus c’ar son? Do bhrìgh gu’m bheil Dia neo-chaochladheach. Thà mì mach a ifrinn, agus c’ar son? Do bhrìgh gu’m bheil Dia neo-chaochladheach? seadh tha sùil agam a bhi beo gu bràth, agus c’ar son? Do bhrìgh gu’m bheil Dia neo-chaochladheach. Is fìor e tha mì am chreutair caochladheach, agus coltach ri mì bhì air m’fhagail dhomh fein, dhealaichinn ri beatha, anam, slàinte agus na h-uile nì, seadh, thà mì dealachadh gach latha agus uair le peacadh. Ach ’s e bith neo-chaochladheach a th’ann an Dia, thà E gu bràth an Tì ceudna, thà chomhairle, a chùmhanta, agus a ghràdh a’ nì ceudna, agus mar sin tha mì beo, agus bithidh mì beo, seadh, bithidh mì beo gu sìorruidh. Oh! ’s e so a bhi beo air neo-chaochladheachd Dhé a bhi toirt Dhà glòir na h-ìomlanachd so Aige-san. 2-Bhuineadh dhuinn a bhì beo air

neo-chaochlaidheachd Dhé mar thobar milis de chomhfhurtachd agus ùrachadh dhuinn fodh na h-atharraichean cràiteich a choinnicheas ruinn anns an t-saoghal so. Coinnicheadh sinn anns an t-saoghal so ri iomadh caochladh cràiteach, tha caochlaidhean agus cogaidhean air ar muin ach tha neo-chaochlaidheachd Dhé na fhuaran milis de chomhfhurtachd agus anns na h-uile, agus fodh na h-uile. Agus 'n uair a thà sinn beo air mar sin, a cumail suas ar n'anamaibh an sin thà sinn a toirt do'n bhuadh sin a ghlòir a bhuineas dhith. 'S e so a thà air iarraidh ann an Isaiah xxvi., Cuiribh-se 'ur dòchas anns an Tighearna do ghnàth, oir anns an Tighearna Iehobhah thà neart siorruidh. ('s e sin, bithibh beo, gabhaibh fois, taicicheabh air, Car son?) oir anns an Tighearna Iehobhah tha neart siorruidh. Carruig nan All, Carruig nan All so, Carruig nan All a chaidh seachad, Carruig nan All a thà ri teachd, Carruig nan All. 'S e sin ri ràdh Aon a thà daingean, neo-chaochlaidheach, agus aon a thà mar sin, feumaidh e bhi na chuspair earbsach, agus mar a h'earb sinn ann, agus am bi sinn beo air, mar ar beatha, cha'n eil sinn a toirt dhà a ghlòir a bhuineas dhà. Bu chòr, mar gu'm beadh, suidh sios agus a ràdh, Seadh ged a dh'atharraicheas mo staid, gidheadh cha'n atharraich Dia, agus mar sin tha gach nì gu maith. Ged a dh'atharraicheas mo chàirdean agus mo chomhfhurtachdan, mo chàirdean a tionndadh gu naimhdean, agus a dh'atharraicheas mo chomhfhurtachdan, gidheadh cha'n atharraich Dia agus cho fad sin thà gach nì gu maith. 'S eadh tha e fìor, atharraichidh mo spiorad, cha'n eil muinghinneachd na sochrachadh ann, cho fad 's tha gach nì a thà maith agus gràsmhor air a ghabhail a stigh, gidheadh cha'n atharraich Dia, thà E nì ceudna agus bithidh mì beo Air-san. Tha'n Tighearna beo "agus gu'm bu beannaichte mo charruig-sa." Salm, xviii, 46. Bàsaichidh Càirdean, bàsaichidh marairt, agus thà mì fein a bàsachadh, ach tha'n Tighearna beo, agus thà gu leoir ann an sin gus mo chumail suas fodh na h-uile nì. Agus 'n uair a thà sinn beo air neo-chaochlaidheachd Dhé mar fhuaran agus mar thobar de chomhfhurtachd dhuinne fodh gach atharrachadh cràiteach ann an so, an sin bheir sinn Dhà glòir na buadh sin a bhuinneas Dhà.

(R'a Leanntuinn)

I am resolved by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs.

Beveridge.

Impressions of Africa

'Salibonane-Yebo. Linjani-Sikona. And then a smile. A smile will cover a lot of mistakes!' So ran our first lesson on the rudiments of African courtesies, taught by Miss Nicolson. We had the pleasure of her company for a week-end at home before we left, and a better introduction to the Mission atmosphere could hardly be imagined.

Then on to the reality. Bulawayo airport at 7 in the evening. Flood-lights blinding your eyes, and the vague impression of a crowd gesticulating on the balcony. We had arrived.

The next day to the native market, and on to Thembiso. Thembiso, in Sindebele meaning promise, is the orphanage referred to on page 63 of the recent Proceedings of Synod. We were amazed at the size of it, and at the advanced stage the complex of buildings had reached. It will probably be in operation, Mr Van Woerden told us, by the end of the year.

On Friday out to Ingwenya, and again it is night when we arrive. We have Saturday to settle in, but the shadow of the first interpreted service is already fairly upon us. Sabbath morning, Haggai 2:5, with Paul Moyo to interpret. A big crowd of young folk from the school, the adults at the back. It is difficult to adjust to this rhythm — will I ever get used to it?

'Monday at 11.20,' Miss Graham had said, 'And you'll find me in the office.' And so to a round of the school, including a visit to the kitchen. What huge kind of wells, sunk in the cooking range, with lids covering African porridge! We are round now at the native hut on the Mission, like a small museum where the African kind of life-style is displayed. But we can't escape from our duty, for Miss MacKay has caught up with us, and Form 3 are waiting for their period of Scripture. A period and a half it turned out to be. And the questions in the second half demonstrated that I had made the same mistake here as I often make at home — I had underestimated the ability of the children. And at the end another aspect also: here, too, some think it clever to doubt.

Malawi is rather different from the country where our Mission is. The political situation is different, and the stranger gets a little tired of the cockerel whose picture is everywhere. No doubt the bird has its own place, but as representing the morning of independence it seems to have left that place in nature to brood over every aspect of the national life.

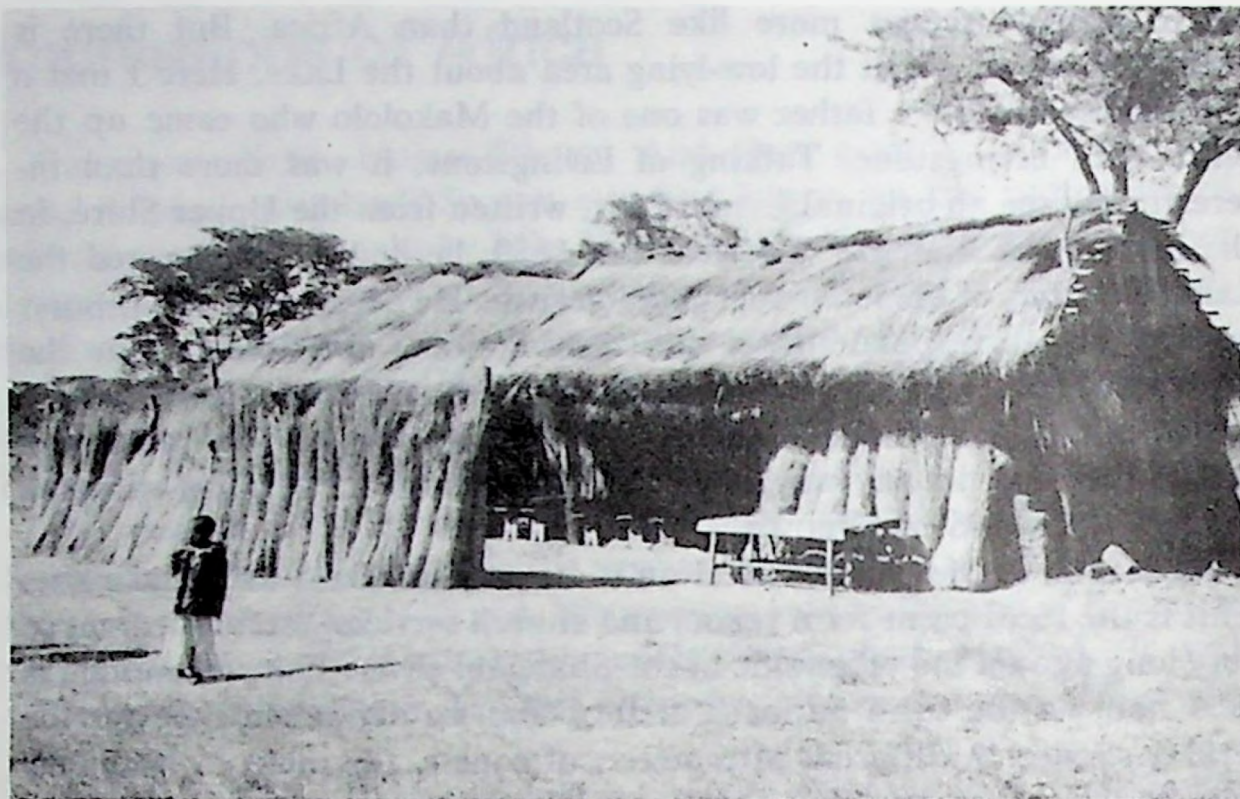
The climate is different too, and is probably more varied than that of Rhodesia. A valley behind Zomba Hotel where I spent a night seemed to

me to provide scenes more like Scotland than Africa. But there is nothing Scottish about the low-lying area about the Lake. Here I met a man whose mother's father was one of the Makololo who came up the Shiré with Livingstone. Talking of Livingstone, it was more than interesting to see an original letter of his, written from the Upper Shiré, in the museum of Blantyre. The year was 1859; he had just discovered the Lake. The tone of the letter was characteristic. He began with an outburst against his correspondent for not writing him, and infers from the absence of letters that, with the missionaries, it is a case of 'out of sight, out of mind'. A morsel of comfort, one thought, for our own missionaries. If they feel in any way neglected, they share that feeling with the greatest the world has known.

Back then to the Mission, and on to its very frontiers, to Somakatane. This is the focal point for a school and church services, established not so very long ago on the other side of the Shangani River. The communion is held here on the third Sabbath of July, and we arrived in time for the Friday service. A different interpreter, of course, this time — Nathaniel Mpofu who lives nearby. There would have been a contrast anyway between my voice and Nathaniel's. As I had a cold and could not produce much volume the contrast was even greater. As the congregation was exhorted in the powerful tones of the interpreter's voice, the impression which was always there was heightened — that the preacher was addressing the interpreter, instead of the congregation. It was the interpreter who preached to the congregation.

The scene at Somakatane was really quite picturesque. The temporary thatched-roof church had sides of thatch, woven together with wire. Also, one side was open, and a thatch wall had been erected at a distance of about 15 yards. The object of this was seen on the Sabbath, when the church could not hold the people. Those who could not get space in the church sat on the ground, between the main building and the off-set wall. There would have been perhaps almost three hundred there. When the time came to serve the Lord's table two elders brought out the elements of bread and wine, as we do at home. While they were doing so another elder from Mbuma, David Ndlovu, the mission builder, went to the other side of the table and made a passage for the communicants among the children who were there squatting on the ground. It was done so gently, and one noted the absence of that formality which prevails at home.

At the afternoon service Mr Mzamo preached on John 8:36. His exhortation, we felt, was moving: 'Will the foxes of Somakatane have



The Church at Samakatane

their holes, and the birds of Somakatane have their nests, and will the Son of Man not have where to lay his head here? Where does He wish to dwell but in your heart? Not in your mouth only, nor in your mind. The Son of Man must have the best place to dwell in. He must dwell in your heart and in your inmost soul.'

The service on Monday began at 8 a.m. As we were getting near the place we saw groups of children in the forest, making their way to the school. We stopped once or twice to pick them up until there was no more room. And when they began to sing as we bumped along, it was as if the ones who had got a lift felt duty-bound to increase the volume on behalf of those who had been passed by. And when we came away for the last time, the women who climbed in the back did the same. One woman who was vocally endowed seemed to act as precentor, announcing the Psalms and enthusiastically striking up the tunes. Nor did it blunt their zeal when a stranger took the wheel.

Then we were back to Mbuma, and with the communion over we had time to look around. A visit to the hospital by night was quite an experience. Startled eyes blinking at the sudden light. Crowds of people sleeping on the floor. The x-ray room and the theatre of course were not pressed into service for accommodation. We could take our time to look at these, and could not but be impressed.



Revs. P. Mzamo and J. Tallach outside the Samakatane Church

On Wednesday out with Mr Mzamo to Lutsha school. The children crowded into a classroom with glass-less windows. Singing for all they were worth. Outside, the men stood to speak with Mr Mzamo. The old one talked of the past. He remembered the days when there was no mission in the whole area. He remembered John Tallach coming here with James Fraser, when the latter was on holiday from Hope Fountain. Where did they stay when they came? 'They camped under that very tree you see over there.'

It was about 7.30 a.m. when we left Mbuma. Not an early start for Africa, and in any case we had to reach Zenka by 9. What an impressive crowd of children, lined up in groups at the entrance to the church! And then the big metal gong affair was struck with a slow rhythm, and they all filed into church. Almost 600 of them, the smallest sitting on the floor at the front of the large building. The others crammed on to benches, the end ones having to fight to retain their hold. Here and there the figure of

a teacher appeared, an adult island rising up out of a sea of children. Again, at the back, were the adults.

Outside we met old Magaya. (He is the one with the bicycle, pictured as a younger man in 'James Fraser'). He spoke and spoke as if we had the gift of tongues, our interpreter doing his best to keep pace with him in English. He seemed a cheerful old man, one who could not conceal a heart love to the gospel. He reminded us of the late Robert Watt from Inverness.

When Livingstone discovered the Falls over a century ago, he was travelling slowly and taking everything in. It seemed sacriligious to charge there along a broad tarred highway just to take one look. But that was all we could do, and rush away. If we wanted to get into Wankie Game Reserve we would have to be there by the middle of the afternoon. We saw no lion, nor giraffe, no zebra, but a herd of elephants did their best to make up for that. A few of them had crossed the road before we came along. The rest were making noises in the forest off-stage to our left. Trumpetings and the crash of falling timber. In their own time they gradually emerged and sauntered off after the others. One, more with a mind for the stage than the others, paused in the middle of the road with a leafy branch in his trunk and proceeded to dust himself with it.

Back to Bulawayo on the Saturday morning, and our last week-end. Two services in town, the interpreter Mazvabo. Apparently his native language is Shona, so both Sindebele and English are foreign to him. And on to finish our visit at Ingweya, where it began as far as the Mission is concerned. The English service in the evening, and I am as lost without an interpreter now as I was with one at the start. You can get used to anything.

And so, with that unforgettable singing ringing in our ears, we part. What can we say, as the mission in all its aspects fades from view? What can we sing, as we wish them all the blessing of the Lord?

Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
prosperity retain.
Now, for my friends' and brethren's sakes,
Peace be in thee, I'll say.
And for the house of God our Lord,
I'll seek thy good alway.

J.T.

Free offer of the Gospel

by Rev. John Flavel

Unbelievers as ever they expect to see the face of God in peace, must be pressed to receive Jesus Christ as He is now offered to them in the gospel. This is the very scope of the gospel: I shall therefore press it by three great considerations, viz.

First, What is in Christ whom you are to receive.

Secondly, What is in the offer of Christ by the gospel.

Thirdly, What is in the rejecting of that offer.

First Consider well what is in Christ, whom I persuade you this day to receive: did you know what is in Christ, you would never neglect or reject Him as you do: For (1) "God is in Christ," 2 Cor.v.19. The Deity hath chosen to dwell in His flesh; He is "God manifest in the flesh." 1 Tim.III.16. A Godhead dwelling in flesh is the world's wonder; so that in receiving Christ, you receive God Himself.

(2) The authority of God is in Christ. (Ex.XXIII.21) "Thy name is in Him." "Him hath God the Father sealed." John VI.27. He has the commission, the great seal of heaven to redeem and save you. All power in heaven and in earth is given to Him. He comes in His father's name to you, as well as in His own name.

(3) The wisdom of God is in Christ, I Cor.1.24. "Christ is the wisdom of God," yea, "in Him are hid all the treasures of wisdom and knowledge." Col.II.3. Never did the wisdom of God display itself before the eyes of angels and men, as it hath done in Christ. The "angels desire to look into it." I Peter 1.12, yet they are not so much concerned in the project and design of this wisdom in redemption as you are.

(4) The fulness of the Spirit is in Christ; yea, it fills Him as it never did, nor will fill any creature. John III, 34. "God giveth not the Spirit by measure to Him." All others have third limits, stints, and measures; some more, some less; but the Spirit is in Christ without measure. O how lovely and desirable are those men that have a large measure of the Spirit in them! but He is anointed with the Spirit of holiness "above all His fellows." Ps.XLV.2.7. Whatever grace is found in all the saints, which makes them desirable and lovely, wisdom in one, faith in another, patience in a third, they all centre in Christ as the rivers do in the sea.

(5) The righteousness of God is in Christ, by which only a poor guilty sinner can be justified before God, 2 Cor.V.21. We are "made the righteousness of God in Him": He is "the Lord our righteousness."

Jer.XXIII.6, i.e., The author of our righteousness, or the Lord who justifies us; by that name He will be known, and called by His people, than which none can be sweeter.

(6) The love of God is in Christ; yea, the very yearning bowels of divine love are in Him. What is Christ, but the love of God wrapt up in flesh and blood? I John IV 9, 10, "In this was manifested the love of God towards us," and herein is love, that God sent His Son. This is the highest flight that divine love made; one higher than this it cannot mount. O love, unparalleled and admirable!

(7) The mercies and compassions of God are all in Christ. Jude.21. Mercy is the thing that poor sinners want. It is that they cry for at the last gasp; it is the only thing that can do them good. O what would they give to find mercy in that great day! Why if you receive Christ, you shall with Him receive mercy, but out of Him there is no mercy to be expected from the hands of God; for God will never exercise mercy to the prejudice of His justice; and it is in Christ that justice and mercy meet and embrace each other.

(8) To conclude, the salvation of God is in Christ. Acts IV.12. "Neither is there salvation in any other," Christ is the *door* of salvation, and *faith* is the key that opens that door to men. If you therefore believe not i.e. if you receive not Jesus Christ, as God hath offered Him, you exclude yourselves from all hope of salvation. The devils have as much ground to expect salvation as you. You see what is in Christ to induce you to receive Him.

Secondly I beseech you, to consider what there is in the offer of Christ to sinners, to induce you to receive Him. Consider well, to *whom* and *how* Christ is offered in the gospel.

(1) To *Whom* is He offered; not to fallen angels, but to you; they lie in chains of darkness, Jude 6, as He took not their nature, so He designs not their recovery; and therefore will have no treaty at all with them: but He is offered to you, creatures of an inferior rank and order by nature; nor is He offered to the *damned*, the treaty of peace is ended with them. Christ will never make them another offer of salvation, nor is He offered to millions as good as you, now living in the world. The sound of Christ and salvation is not come to their ears, but He is offered to you by the special favour and bounty of heaven, and will you not receive Him? Oh! Then how will the devils, the damned, and the heathen upbraid your folly! and say, Had we had one such offer of mercy, of which you have had thousands we would never have been now in this place of torments.

Consider how Christ is offered to you and you shall find that He is offered,

(1) Freely, *as the gift of God*, to poor souls: you are not to purchase Him, but only to *receive* Him. Isa.IV.1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, let him come," etc.

(2) Christ is offered importunately, by repeated entreaties, 2 Cor.V.20. "As though God did beseech you, we pray you in Christ's stead, be ye reconciled to God." O! what amazing condescension is here in the God of mercy! God now beseeches you, will you not yield to the entreaties of your God? O then what wilt thou say for thyself, when God will not hear thee, when thou shalt entreat and cry for mercy?

Consider the sin and danger that there is in refusing or neglecting the present offers of Christ in the gospel, and surely there is much sin in it; the very malignity of sin, and the sum of all misery lies here; for in refusing Christ,

1. You put the greatest contempt and slight upon all the attributes of God that it is possible for a creature to do: God hath made His justice, His mercy, His wisdom and all His attributes to shine in their brightest glory in Christ. Never was there such a display of the glory of God made to the world in any other way. O then, what is it to reject and despise Jesus Christ, but to offer the greatest affront to the glory of God that it is possible for men to put upon it?

2. You hereby frustrate and evacuate the very design and importance of the gospel to yourselves: you "receive the grace of God in vain." 2 Cor.VI.1. As good, yea, better had it been for you, that Christ had never come into the world, or, if He had, that your lot had fallen in the dark places of the earth, where you had never heard His name; yea, good had it been for that man if he had never been born.

3. Hereby a man murders his own soul. "I have said therefore unto you, that you shall die in your sins; for if ye believe not that I am He, ye shall die in your sins." John VIII.24. Unbelief is self-murder, you are guilty of the blood of your own souls; life and salvation were offered to you, and you rejected them, yea.

4. The refusing of Christ by unbelief will aggravate your damnation above all others that perish in ignorance of Christ. O, it will be more tolerable for heathens than for you: the greatest measures of wrath are reserved to punish the worst of sinners, and among sinners none will be found worse than unbelievers.

I will close with a few words of *direction*.

1. *In receiving Christ come, empty-handed unto Him;* believing on Him who "justifies the ungodly," Rom.IV.5, and know that the deepest sense of you own vileness, emptiness, and unworthiness, is the best frame of heart that can accompany you to Christ.

2. *In receiving Christ, beware of dangerous delays.* O follow on the work 'til it be finished. You read, some that are almost persuaded, and of others not far from the kingdom of God.

3. *See that you receive Christ, with all your heart.* To receive all Christ, is to receive His person clothed with all His offices; and to receive Him with all your heart, is to receive Him into your understanding, will and affections. Acts VIII.37. As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.

4. Understand, that the opening of your hearts to receive the Lord Jesus Christ, is not a work done by any power of your own, but the arm of the Lord is revealed therein. Isa.LIII.1. It is therefore your duty and interest to be daily at the feet of God, pouring out your souls to Him in secret, for ability to believe.

(Extract from Sermon on John I.12.)

Book Review

The Life and Labours of Asahel Nettleton by Bennet Tyler and Andrew Bonar. Banner of Truth Trust. Price £2.10.

Though the name of Asahel Nettleton is little known in this country he was in his day a noted evangelist whose labours the Lord was pleased to own to the awakening and conversion of many souls. He was born in Connecticut, U.S.A., in 1783. From 1812 he was employed in revivals for a period of 10 years. He laboured mainly in Connecticut, Massachusetts, New York and Virginia in the U.S.A. but also spent one year in Britain. He passed away in 1844.

Asahel Nettleton was careful to avoid those excesses into which many evangelists in his own day and since his day ran. Also he was afraid lest his hearers should take up with a false and spurious hope. He warned them of self-deception and of the deceitfulness of the human heart. One of the evidences he would give of being born again was joy in the contemplation of the divine character.

Interesting accounts are given in the book of his labours and successes in the ministry of the Gospel in the various places he visited as an evangelist. Ministers of the Gospel welcomed him into their parishes knowing the worth of his ministrations. Many places which were dead

and barren were through his instrumentality brought to life and fruitfulness.

In 1822 he was struck with typhus fever and for two years he rarely preached. After this he resumed his evangelistic labours again with continuing success though he never recovered the physical strength which he had before his illness. During the last few years of his life he was subject to great bodily suffering which he endured with patience and resignation.

For all those interested in true religion and genuine revivals this is a book both of a searching and also a consoling nature. In these days of denial (largely) of the Spirit of grace to the Church of God it is encouraging to read of those seasons when the Lord was pleased to give a plentiful out-pouring of His Spirit.

D.B.M.

John Murray of Badbea, and Westminster Seminary, Philadelphia.
Banner of Truth Magazine, Issues 143-144. Price 30p.

Rev. Iain Murray in the August-September issue of the Banner of Truth Magazine has published a Memorial to Prof. John Murray, including also tributes by former colleagues and students. The account given of Prof. Murray is very interesting as it traces the influences which moulded him from his youth upwards and which made him what he was. Fairly full reference is made in the Memorial to the controversy over Rev. William Matheson, Chesley's non-acceptance of our Church's view on Sabbath transport. This was a matter which led not only to the severance of the ties which bound Mr Matheson and his congregation to the Church but occasioned the severance of John Murray's connection with the Church also. As Mr Maclean, Glasgow, in another article in this issue makes reference to the actual point in dispute there is no need to go into it here.

The Memorial gives a very clear view of Prof. Murray's work at Philadelphia, first as Instructor and afterwards as Professor of Systematic Theology. His moulding influence on a generation or two of divinity students belonging to various denominations in America during his forty years' labours on that side of the Atlantic is clearly brought out. That that influence was towards a Calvinistic and Reformed outlook cannot be doubted. His attitude to his own subject, Systematic Theology, shows the thoroughness of his scholarship. He believed, so Cornelius Van Til states, that Systematic Theology must grow out of the ripe fruitage of penetrating linguistic exegesis, be the result of gathering together what

biblical theology has found, and be amenable to a development that springs from continued study of the Scriptures. With this outlook it was no mean task which he set himself in order that he might be an accomplished systematic theologian.

Family and College photographs are also included which helps to make the booklet an attractive Memorial to the late Prof. Murray.

D.B.M.

Notes and Comments

Religious Education in Schools

The Government policy of wholesale immigration of people from other lands, particularly heathen lands, has now borne fruit in the attitude taken up towards religious education in schools. The view now being pressed from many different quarters is that religious education should not consist only of Christian teaching, but that Judaism, Islam, Hinduism, and possibly Buddhism should be taught because of the growing number of people of such faiths now living in Britain. In classes in some schools in our country today there are more immigrant than native pupils so that the pressure against Christian teaching is likely to increase. The latest body to recommend the teaching of non-Christian religions in schools is the Government-backed National Foundation for Educational Research. Mr John Hull, a lecturer in theology at Birmingham University school of education, who is part-author of the report put out by the Foundation, also suggests that Communism and humanism should be included in religious education syllabuses. He would have the legal obligation to give religious instruction in schools waived and would have changes made in the compulsory religious assembly.

The trends so far as religious education in schools is concerned are alarming and this is a matter to which the Church would do well to give serious consideration. The secularising of education has gone on apace for many decades but never so rapidly as in recent times. It has, of course, gone hand in hand with the growing apostasy of the nation from the worship of the living and true God.

Unscriptural Evangelical Activities

The vagaries of the evangelical world are apparently boundless. There appeared on our desk recently a letter containing a leaflet which intimated that a musical called, "If My People" was to be presented in the Tent Hall, Glasgow, on August 16th. The purpose of this musical

was to call "Christians to repent and pray for the nation." Repentance and prayer are certainly very much required at the present time and to seek them is a very desirable object to have in view. The notion that they are to be attained by means of a musical is not only absurd but thoroughly unscriptural. The Word of God makes it plain that repentance and prayer are effected through the gospel being preached as the whole counsel of God and accompanied by the power of the Holy Ghost. The Saviour preached that "Except ye repent, ye shall all likewise perish," while Paul testified "both to the Jews and to the Greeks repentance towards God and faith toward our Lord Jesus Christ." The preaching of Peter was blessed on the day of Pentecost to bring 3,000 souls to repentance. In none of these cases was there any musical accompaniment to entertain, only solemn and searching Truth to convict.

Accompanying this leaflet was a "News Release" intimating the religious sweetmeats to be provided at the Tent Hall during some of the winter months. There are to be "Topical Talks" covering such subjects as drug addiction, the Permissive Society etc. "Musical Nights — with a message!" are also to be a feature. Two of these are described as "Daybreak. Musical of the Second Coming. Sung by the Church of God Youth Choir, Kilsyth" and "Love Musical — Based on the subject of the love of God." Another series of nights feature "Special Guests". Among these is a gentleman described as "David Shepherd, Dynamic Welsh Evangelist." We are also informed that there is a "Full supporting musical programme each night with Raymond Wylie and 'His Sound', Country Gospel Four," and other musical bands.

In the midst of this pot-pourri of sociology, religion, musical entertainment, and special guests, appears that great fetish of evangelicals called "Youth Nights". The strange notion exists in the mind of these individuals that young people are more likely to be converted by attending "Youth Nights", "Youth Fellowships," and "Youth Clubs" etc than by waiting upon the Lord in the means of grace and forms of worship instituted by the Saviour. This idea has its origin in the same darkened imagination which thinks that repentance will be brought about by a musical. Young people should be warned against this type of religious folly.

The "Youth Nights" advertised here have, of course, a showing of the Johnny Cash Film, "Gospel Road", with the Epilogue given by Billy Graham. On 15th November, the young people are to be favoured with a visit from:—

"Rev. David Paterson — Free Church, Perth.
A preacher you must hear!
Full musical programme."

It is only because we live in a day of blinding spiritual judgments that we can credit that this unhappy man was at one time a communicant in the Free Presbyterian Church. Feeling the piety practised among us a bit restrictive, he took wings and departed. While his departure does not commend his piety, it does indicate that he, at least, was honest! Eventually he found a place in the ministry of the Free Church. That body, like the Free Presbyterian Church, professes to be Calvinistic in doctrine and, in worship, uses Psalms to the exclusion of hymns and music. The inconsistency of a Free Church minister taking part in the unscriptural activities in this Hall of spiritual darkness needs no comment. We wonder if there are any in his Presbytery sincere enough to see that he is dealt with? It may be salutary to remember also that those who commence to backslide from a clear and unequivocal testimony on the side of Divine Truth have no guarantee how far they may go. "For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." (Luke 12:48).

D. M., Glasgòw.

Church Notes

Church Deputies to Canada

Rev. Donald Campbell, Edinburgh, along with his wife and son, Donald, returned from Canada in August. During his time in Ontario, Mr Campbell conducted the first communions seasons of our Church in Toronto and Chesley. He was also able to pay a short visit to Winnipeg. Rev. D. A. MacIennan who was recently ordained and inducted to the charge of Uig in Lewis left this country in August for a seven week visit to Ontario. We would acknowledge the Lord's goodness in giving travelling mercies and we would desire that the visits of the deputies may be owned of the Lord to the building up of His Cause on that side of the Atlantic.

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 en-

deavour to pray earnestly for an outpouring of the Divine Spirit.

Ordination and Induction of Rev. Donald A. MacLennan

In connection with this Ordination and Induction at Uig, the Outer Isles Presbytery met within the Church at Miavaig on the evening of Tuesday, 5th August, 1975. There was a large Congregation present including visitors from every congregation within the bounds of the Presbytery as well as a good number from the mainland. The Rev. John MacDonald, Staffin, being present, was associated with the Presbytery.

The Moderator constituted the Presbytery with prayer. Thereafter, the Rev. Duncan MacLean, North Tolsta, conducted public worship, preaching an appropriate sermon on 1 Timothy, 4:16 — "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." At the close of public worship, the Moderator read a brief narrative of the steps taken to fill the vacancy caused by the retirement from the active ministry of the Rev. D. J. MacAskill, M.A. The Pastor-elect was then asked to stand and the Moderator read the questions usually put to Probationers at their Ordination and to which Mr MacLennan gave satisfactory answers. The Formula was then read to him and Mr MacLennan, having indicated his willingness to do so, signed it in the presence of the Congregation. Thereafter the Rev. Donald Angus MacLennan, Probationer, was ordained to the office of the holy ministry, with solemn prayer by the Moderator, and the laying on of the hands of the ministerial brethren in the Presbytery.

The newly ordained minister was then formally inducted to the pastoral charge of the Uig Congregation and given the right hand of fellowship by the Moderator and other members of the Presbytery. The Rev. A. MacKay addressed in appropriate terms the newly-inducted minister, and the Rev. J. MacLeod, the Congregation. At the close of the service the Congregation were given an opportunity of shaking hands with their minister at the door as they went out.

Our earnest desire and prayer is that the ministry now begun in Uig will be richly owned of God with many souls, as a result, coming to hear the voice of the Son of God and thus to live.

John Macleod, Clerk of Presbytery

Home Mission Fund Collection

By the appointment of the Synod, the collection for this Fund is to be taken in the month of October. (DV).

The aims of this Fund have often been brought before our people and the response to previous notices of collection have demonstrated the appreciation of the people of the Church of the needs of Home Mission work.

The Committee express the hope that a similar response will be given on this occasion.

"Every man according as he purposeth in his heart so let him give . . . for the Lord loveth a cheerful giver." 2 Cor. 9:7

(Rev.) Donald MacLean, *Convener*, Finance Committee.

Presbytery Meetings (D.V.)

1st October, 1975

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

Northern: At Dingwall on 18th November at 2.30 p.m.

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

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: A Friend, Ireland, £5; Anon, £10; Anon, Port Henderson, £5; Mrs Batchelor, N.Z., per Mrs Matheson, £7; Miss Matthew, Kilwinning, £50, last three for Bulawayo Church.

China Mission Fund: O.A.P. £1.50.

Trinitarian Bible Society: O.A.P. £1.50.

The Treasurers of the following congregations acknowledge with sincere thanks:—

Applecross: Anon, £20 for Applecross Congregation Sustentation Fund per C. Gillies.

Fearn: Anon, £1 for Manse Fund.

Greenock: Mr R. Conway, Bangor, N.I., £5 for Congregational Purposes.

Kinlochbervie: Mrs A. Reid, Bynach, Grantown-on-Spey, £200 from the Estate of her late sister, Miss Dolina MacIntosh, for the Kinlochbervie Congregational Funds; Friend, Stornoway £2 for Sustentation Fund.

North Harris: Friend, Tarbert, £1 for Minister's car expenses; Two friends Kyles-Scalpay, £5 (£3 for Church and Manse, £2 for Minister's car expenses); Mr J. F. £3 (£2 for Church and Manse, £1 for Minister's car expenses); Friend, Harris House, Tarbert, £5 (£2 for Church and Manse, £3 for Minister's car expenses); Friend, Stockinish £2 for Minister's car expenses; Mr A. G., Leacklee, Stockinish £5 (£2 for Church and Manse, £3 for Minister's car); F.P. Friend, Portree £5 for Jewish and Foreign Mission, all per Rev. A. Mackay; Mrs J. M., Rockview, Tarbert £5; Mrs K. M., Harris House, Tarbert £5, last two for Dumbarton Manse purchase; Mrs E. C., Leverburgh £3 for Church and Manse property.

Portree: Old Friend £5 for Sustentation Fund; Old Friend £3 for Minister's petrol; A Friend £5 for congregational purposes, all per F.M.

Raasay: A Friend £3; A. MacL., Glasgow £5; Friend, Inverarish £1, all for Manse Extension and all per J. M. Macleod; Friend, Raasay £2.

Sheldalg: In memory of late John MacCuish, Kenmore £50 for Congregational Purposes.

Stornoway: Friend, Culregrein £20 for Sustentation Fund; Friend, Culregrein £5 for Minibus, Friend, Culregrein £5 for Dumbarton Manse Building Fund, all per Rev. J. Macleod; Friend £5 for Sabbath School prizes.

Tomatin: Interested £1 for Tomatin communion expenses; Friend, Tomatin 60p for Free Distribution Fund.