

THE
Free Presbyterian Magazine
and Monthly Record

Vol. 86

JUNE 1981

No. 6

A Proverb of Solomon

In the book of Proverbs we have wealth of instruction, which if given heed to would set our feet in the ways of uprightness and truth. Its precepts are life giving and overflowing with the wisdom that is from above. The pithy sayings of the wise man should warn us of the many dangers to which we are exposed and should direct us into the right way in which we should walk. The statements of truth brought before us in this book are truths that we would do well to give heed to.

"Before destruction", Solomon says, "the heart of man is haughty, and before honour is humility." What teaching there is for us in this one proverb! What a wealth of meaning! Set over against one another, the meaning of both parts of the proverb is brought out all the more clearly. How forcibly are pride and humility, and destruction and honour contrasted.

The lifting up of the soul of man in pride is never a hopeful sign. The whole teaching of Scripture concerning man as fallen, sinful and depraved is fitted to destroy pride in man, as is the revelation of the mercy of God in Christ towards man. "What is man," the Psalmist says, "that Thou art mindful of him? and the son of man, that Thou visitest him?" In his day Isaiah had to say: "Surely the people is grass. The grass withereth, the flower fadeth." In contrast to this Isaiah says, "but the word of our God shall stand forever." Where, then, is there room for pride? Yet so perverse is the heart of man that he will give place to pride. Self-exaltation is native to fallen depravity. Only grace can root it out. Yet even where grace is, if that grace is not in exercise then horrid pride will raise its ugly head. Pride was the sin that brought Lucifer, Son of the morning, from his high place. It was pride that brought Nebuchadnezzar down so low that he ate grass like an ox and was shut out from human society. It was pride that

occasioned the fall of our first parents — “Ye shall be as gods, knowing good and evil.” That pride is to lead on to destruction, if not repented of, is clear from that word — “the proud He knoweth afar off.” This sin of pride is particularly obnoxious to God. He tells us in this same book of Proverbs that “every one that is proud in heart is an abomination to the Lord.” A proud look is listed as one of the things that the Lord hates. The Lord speaks of a time when “the lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down.” The end then is certain. This is then an established law that “before destruction the heart of man is haughty.” In the light of this truth what need there is for us to seek grace that we may humble ourselves before the Lord.

Pride, on the one hand, is almost universal — and is universal so far as fallen man is concerned. Humility on the other hand is rare. It cannot be found except where grace is found. It is a Christ-like grace. “I am meek and *lowly* in heart.” It beautifies the soul as no other grace can. It does so because it exalts Christ most. It enables the sinner to take that place which is his. It is not easily imitated, and, where imitated is easily detected. It shines forth from its possessor all unknown to him or to her. It is perfectly consistent with a felt sense of insincerity and pride. Where this grace is, as is true also of the other graces, there will be a desire to put on more grace. The living soul will never say, I have come too low, but rather, Oh, that I might be emptied and take my rightful place in the dust. The truly humble in spirit say with Mephibosheth, “What is thy servant, that thou shouldest look upon such a dead dog as I am?” — and mean it!

Saul feigned humility before he was made king and afterwards his pride was revealed and his destruction came in the end. David, on the other hand, was humble. He did not need to feign it. “A man after mine own heart”, the Lord said of him. Enoch and Noah were humble men for they walked with God and it is not possible to walk with God in pride. Jonathan was a humble man. He was willing to take the low place. He said to David, “Thou shalt be king over Israel, and I shall be next unto thee.” What condescension in one who according to the natural order should be king himself. Grace had made him lowly and humble. David’s triumph over Goliath did not raise Jonathan’s jealousy as it did Saul’s, but knit his heart to David in whom he saw the grace of God manifested.

“Before honour is humility.” So it was in David’s case. How highly the Lord raised him. He took him from following the sheep to be ruler over His people Israel. “Them that honour me, I will honour.” They honour the Lord most, who are least in their own eyes. Such have no sympathy with the spirit of Jehu. “Come, see my zeal for the Lord of hosts.” They are

rather of those who have to say, "Lord, when saw we Thee an hungered, and fed Thee drink? Or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?" — and to whom the Lord shall say, "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these My brethern, ye have done it into Me." These shall hear the invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What greater honour could be given them, than to enter into the marriage supper of the Lamb? Before that honour is humility.

Never did the grace of humility shine forth so brilliantly as it did in the One who said: "Learn of Me, for I am meek and lowly in heart." What an emptying of Himself there was in Him "who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took on Him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Is it any wonder then that the One who came so low should be raised so high? Is it not perfectly in accord with this dictum of God's Word — that before honour is humility? Surely it is, therefore we go on to read: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

When the corn is nearly ripe it bows the head and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying . . . Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. John Flavel

Humility is a strange flower; it grows best in winter weather, and under storms of affliction. Samuel Rutherford

Perfect holiness is the aim of saints on earth, and it is the reward of the saints in heaven. Joseph Caryl

As God did not at first choose you because you were high, so He will not forsake you because you are low. John Flavel

Sermon

by the Rev. George Burder

Remember the Sabbath Day, to keep it holy. Exodus 20:8.

This is the commandment of the Great God. It is one of the "*ten words*," spoken with divine majesty on Mount Sinai, and also written by the finger of God in tables of stone. There is no commandment of the ten, of greater importance; yet scarcely any one is so much disregarded. Well, therefore, may it begin with the word — *Remember*; seeing that thoughtless mortals are so prone to forget it.

We are by no means to suppose that this law was given to the *Jews* only. It is not of a *ceremonial* nature, but *moral*; as all the ten are. The Sabbath was not first instituted when the law was given to Moses; it was only renewed. We read of the Sabbath in the second chapter of Genesis. It began as soon as the world began; for, "on the seventh day God ended his work which he had made; and God blessed the seventh day, and sanctified it." There can be no doubt that Adam, Abel, Enoch, Noah, Abraham, and all the good men of old, observed the Sabbath; but when the descendants of Abraham became slaves in Egypt, it is probable that they could not observe it as they ought: but now being delivered from bondage, the law was revived, and they are commanded to *remember* the Sabbath day, to keep it holy.

This law, then, is of perpetual obligation. And if God saw it needful for Adam to keep it, even in Paradise, and before he sinned, how much more necessary is it for us to keep it. He had no hard work to do, from which he required rest; his heart was full of the love of God and every day was like a Sabbath: but as for us, the labours of our bodies, and the cares of our minds are such, as to make a weekly rest absolutely necessary. Besides, we are so full of sin, so surrounded by temptation, and so apt to forget God and our souls, that we greatly need a weekly Sabbath to call away our affections from the world, and direct them to things above.

It is true that we do not keep the self-same day as the Jews did. They kept the *seventh* day of the week, but we, the *first*. But the morality of the Sabbath does not consist in its being the *seventh day* of the week, but in its being the *seventh part* of our time. Besides, we have the same authority for keeping the *first* day, as they had for keeping the *seventh*; for Jesus Christ is "Lord of the Sabbath;" and his apostles, who acted by his

direction, and under the influence of his Spirit, constantly met for divine worship on the first day of the week, which was called "The Lord's day," Acts 20:7. Rev. 1:10. This was kept because it was the day of his resurrection; and as the Sabbath was first of all kept because the work of creation was finished; and renewed when God had finished the great work of redeeming his people from bondage; so the Christian Sabbath is kept on the day when the Lord arose from the dead, having finished the great work of redeeming souls from sin, and death, and hell.

The word *Remember* seems to intimate the necessity of preparing for it. We should remember on the Saturday, that the Lord's day is at hand. People in trade prepare for the *market day*; and why should not Christians get ready for the Sabbath, which is the market day for their souls. It is a great sin that wages are paid, provisions bought, houses cleaned, perhaps linen washed, on the Sabbath morning. By these, and other worldly employments, the best part of the day is lost, and perhaps only some of the last hours of it, if any at all, are devoted to God. We must *remember* the Sabbath day, and so prepare for it, as to be ready for the service of God, and devote the whole of the day to it.

In the further consideration of this text we shall,

I Shew *how* the Sabbath is to be kept holy; and

II Give some reasons *why* it should be kept holy.

In keeping the Sabbath holy we are to consider, what *ought not* to be done, and what *ought* to be done.

What *ought not* to be done is expressed in these words, "Thou shalt not do any work — thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." Six days are allowed for labour, but the seventh is a day of rest. Our worldly business, whatever it be, must be laid aside. The *whole* family, as well as the master of it, must cease from worldly employments; and this commandment is directed particularly to masters of families, who are to take care that all persons under their roof keep the Sabbath.

We cannot suppose that only *work*, or manual labour, or trade, is here forbidden. Every thing is forbidden that is inconsistent with the design of the day, which is, to serve God, and edify our souls. Travelling, walking, or riding, for mere pleasure, trifling visits, paying or receiving wages, frequenting public houses, writing letters, settling accounts, reading books on ordinary subjects, yea, conversation of a worldly kind, are here forbidden. Many who will not *work* on the Lord's day, will *play*, and take their pleasure: but this is worse than working.

The Sabbath is as much profaned by *idleness* as by business. Mere rest

of body is the Sabbath of a beast, not of a man. We have immortal souls, and this is the day in which their eternal welfare is to be sought. We have the authority of God for these assertions, Is. 58:13. "If thou turn away thy foot from the Sabbath" — from trampling upon it, or from travelling on it, or from walking at large, as if under no restraint — "from doing thy pleasure on my holy day," that is, from carnal pleasure — doing that which is agreeable to thy corrupt inclinations; "and call the Sabbath a delight, the holy of the Lord, and honourable," esteeming it above all other days, taking holy pleasure in the ways of God; "and shalt honour him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words;" not gratifying the flesh nor indulging in trifling and impertinent conversation; *then* saith the Lord, "thou shalt delight thyself in the Lord," &c. — thou shalt have the honour, profit, and pleasure of it; for God hath blessed this day.

But some will say — What, is nothing at all to be done on the Sabbath? I answer, *Works of NECESSITY and MERCY are allowed*; they were so by the Jewish law. Our Saviour healed the sick on that day and reproved the Pharisees for their severity and rigor in their observance of it; shewing, that if it was lawful to feed or water a beast, it was certainly lawful to do good to men on that day; observing also, that *the Sabbath was made for man, and not man for Sabbath*; — it was made for the good of man, both in body and soul; and therefore he is not to be prevented from that which is necessary to his comfortable support. Doubtless, the getting of food, clothing ourselves decently, visiting the sick, bestowing alms, taking care of children, and many other things, are lawful on the Sabbath. But great care must be taken that this indulgence is not carried too far. That cannot be accounted a work of necessity or mercy which may be done on *Saturday* or deferred till *Monday*. Many abuse the Sabbath by *journeys* to see their relations and friends, which might be done on other days. Others *begin* or *finish* journeys on that day, to save their own time on the week days. *Marriages* and *Funerals* are often celebrated on the Lord's day, which might as well be on another day; for hereby many persons are hindered from their proper duties of the Sabbath. Far the greater part of *visits* made on this day are unlawful, as they occupy the time that ought to be spent either in public or private worship, and divert the mind from religious thought. Many vainly attempt to sanctify their journeys and visits by going to a place of worship, though they spend most of the day in travelling, feasting, or idle conversation; but this is, in many cases, only a refined hypocrisy. Nor is it much better for persons to wander miles from home to hear different preachers, if they can hear the

true gospel at home. Even the beasts are not to be employed *unnecessarily*, though they may doubtless be used, if they are conscientiously employed to contribute to our serving God the better, *Feasting* our friends on the Lord's Day is a grievous sin, as it employs too much time and care, and tends to make persons less fit for devotion. It is also very blameable to take up much time in *dress*, and, still more so, to employ others in it. How sad a reflection is it that 10,000 hair dressers are perhaps employed every Sabbath! Not to mention the vast number of coachmen, chaise drivers, hostlers, publicans, and servants of all descriptions; thousands of whom are constantly debarred from the means of grace, and live and die — like heathens.

There are also very many who deceive themselves by attempting to compound matters with the blessed God; they will give him, *formally*, an hour or two of the day, and employ all the rest in a worldly manner. Where to we read in Scripture of *Canonical hours*, or find a distinction between *church hours* and others? Does not the text say, "Remember the Sabbath DAY, to keep in holy?" And by what arguments can it be proved that a Sabbath Day is shorter than another? Do other days consist of 12 or 24 hours, and this of four, or three, or two? If you employ a labourer, and pay him for a day, will you be satisfied if he goes to work at 11 in the morning and leaves off at 1.00, and does no more all day? Is not this the true cause of a man's being satisfied with serving God so short a time, that he dislikes the service? And is not that an evidence of his being in a carnal state, and under the wrath of God? Let conscience answer it.

But this commandment not only forbids worldly employments on the Sabbath, it requires that the whole day be spent in a religious manner, especially in the *public or private exercises of God's worship*.

We should begin the day with *private prayer*. This is necessary to prepare our minds for public worship. We ought to *rise early*, in order that ourselves and families may be in time at the house of God. *Early*, said the Psalmist, *will I seek thee*. Those who are alive to God would be ashamed of rising later on a Sabbath than on another day. Surely the care of our souls demands as early attention as the affairs of the body. The *whole* family, if possible, should attend the *morning* service. In some cases perhaps, this cannot be: but the mere preparation of a hot dinner, is a poor excuse for detaining even one servant at home. Those who fear God need not be told, that *family* as well as *private prayer*, should be offered up before we go to the public worship.

PUBLIC WORSHIP is most evidently an ordinance of God, of the greatest possible importance. From the beginning of the world, the true

worshippers of God have assembled together on his day, for prayer, praise, and instruction. They were always "glad, when invited to go up to the house of the Lord." They accounted "a day in his courts better than a thousand." Our Saviour countenanced public worship by his own presence and example. "The zeal of his Father's house ate him up." He has commanded his gospel to be "preached to all the world," and has promised, "that when two or three gather together in his name, he will be with them."

To assemble ourselves with our fellow Christians on the Lord's day, is, therefore, the bounden duty of all; unless they mean to relenquish Christianity. And yet, it is deplorable to consider, that, perhaps, *three-fourths* of the people of England totally desert the house of God. We justly lament the avowed infidelity of a neighbouring country; but what shall we say of Britons, who call themselves Christians, and yet never profess their faith by public acts of homage to their God and Saviour? We know what excuses are made both by rich and poor; but we know also that these excuses will not be admitted by the great Judge of quick and dead. Some will say, "We need not go to church, for we know as much as the minister can teach us." If so, you are either very wise, or he is very ignorant. If you are so wise, much may be expected from you; but it is no part of your wisdom, to neglect one of the main branches of your duty, in which you ought to seek the glory of God, the welfare of your soul, and the good of your neighbour. Jesus Christ has appointed that his ministers should preach his gospel; and if it is their duty to *preach* it is certainly the people's duty to *hear*; and if *you* may choose to absent yourself, why may not another? why may not all? What then becomes of Christ's ordinance; or, where is your obedience to him as king of Zion! O remember what he has said concerning this very thing, Luke 10:16. "He that heareth you, heareth me; and he that despiseth you, despiseth me." Yes, whatever pretences may be made, the person who neglects the worship of God in public, will be held guilty of despising Christ.

But it is not enough merely to attend. We should go with a serious mind, desirous of humbling ourselves before God for our sins in the confession of the Church; earnestly seeking pardon and grace in the petitions offered up; and cheerfully joining the praises and thanksgivings. Our attendance at a place of worship should not be to see and be seen; to be observed by others, and to make our observations on them; as appears often to be the case by the conversation of persons when the service is over. Neither should we sit as critics and judges of the minister, merely to praise or blame; for it is plain, that many either know nothing at all of the

sermon when they come away, or only pronounce it a good or bad one. Our business is to seek the teaching of Christ by his Spirit, through the minister. "Speak, Lord, for thy servant heareth!" should be the language of every soul.

There are some who excuse themselves from public worship on account of their *mean clothing*. But is a man so poor that he cannot get better? still let him wait upon God. "Godliness hath the promise of this life, as well as of that to come." Had the poor man served God better, perhaps he had not been so poor; certainly this is true, if idleness and extravagance occasioned his poverty. But it may be, it is the hand of God which has brought him so low; his poverty is not his fault but his affliction. Still let him seek and serve the Lord; wait upon God, who knows what things thou hast need of, and knows how to supply all thy wants. Yea, it is probable, that some of thy fellow worshippers will pity thy case, and assist thee in getting employment or raiment. And as to the contempt of the proud, fear it not. Good men will pity thee. They must be bad indeed who will despise thee; regard them not.

There are others who excuse themselves from public worship by saying — "We do not see that people who attend are better than others. We are as good as they." What have you to do with others? To their own master they stand or fall. Perhaps they would do worse if they did not so; perhaps you would do better if you did. If they *abuse* the means of grace, will that excuse your *neglecting* them? But your business is with yourselves. Worship God.

But the worship of God in *public* is not the whole duty of the Sabbath; *reading the Scriptures* at home is equally a necessary part of it. Indeed they ought to be read daily; but as most persons have more time on the Lord's day, they should then be particularly studied. *Meditation*, or fixed, affectionate thinking upon the things of God, with *examination* of our heart and ways, is another branch of duty. Those who have families, should take care that they all improve the day, both in public and private. The neglect of this is the sad cause of so much Sabbath-breaking. But heads of families may tremble to think, that they partake of the sins of children and servants, if they do not endeavour to restrain them. Parents should *catechise* their children; and enquire what they remember and understand of the *sermons* they hear. Above all, earnest *prayer* should be offered up, and with the whole family; and that, not only on the Sabbath evening, but on the morning also; and, indeed, on the morning and evening every day in the week.

II. Let us briefly consider the reasons *why* we should sanctify the Sabbath.

The authority of God is of itself a sufficient reason. God commands: let man obey. It is at his peril if he refuses. Surely we owe this obedience to him who made us, and in whom "we live, and move, and have our being." We are indebted to him for every breath we draw; and is it too much for us, in return for all his kindness, to separate one day in seven to his blessed service, that we may know him, love him, please him, and glorify him? Surely this is "our *reasonable* service."

The goodness of God, calls us to it. If God had not appointed a Sabbath, some cruel masters would have allowed their servants no rest from their toil; yea, covetous men would perhaps have destroyed themselves by their labour. But, by the goodness of God in this merciful appointment, the wearied body of the labourer is refreshed, and in the cheerful service of his God his mind is enlivened; and thus is he fitted for the duties of another week; while his immortal soul is prepared by divine grace for a happier world hereafter.

The example of God is another argument. "In six days the Lord made heaven and earth, and rested the seventh day." The whole work of creation was finished in six days; after which nothing new was made. God then rested, "not as one weary, but as one well pleased with the instances of his own goodness, and the manifestations of his own glory;" and this he did as an example to man. The patriarchs rested in the contemplation of God's works of creation. The Jews rested in the thankful remembrance of their redemption from Egypt. And Christian believers now rest in the finished work of Christ's redeeming love.

God's blessing this day is another reason why we should keep it holy. The Sabbath is a blessed day, for God hath blessed it. He expects us to bless him on it, and we may expect him to bless us. He does bless it. From the beginning of the world until now, his people have found it good for them to wait upon God. His service is perfect freedom. His ways are full of pleasure. "This is the day which the Lord hath made, we will be glad and rejoice therein."

APPLICATION

How awfully is the day of God profaned! It is a great sin. It is a national sin; for though the laws of England require us to obey this law of God, yet it is despised by all sorts of people. The great and rich set the example.

They generally travel on the Lord's day. Others of them have feasts, and some, music and card parties; while others ride abroad to shew their fine horses, and carriages. Tradesmen, casting off all regard to religion, form parties for pleasure, and resort to the country for carnal amusement. Inferior persons spend the day in idleness, drinking and sin. Thus, all sorts of people conspire to cast contempt on the authority of God, to ruin their own souls and bring down judgments on a wicked land. In some parts of this kingdom, the Sabbath seems almost forgotten; and though the church bell rings, and shops are shut, yet people buy and sell, drink and swear, proclaiming to all men, that the fear of God is not before their eyes. Magistrates and churchwardens take little or no care to prevent these evils, and so become partakers of other men's sins.

But stop and consider. What will be the end of these things? Will not God require it? He certainly will. Yea, he often shews his anger now against Sabbath-breaking. It is dreadful to consider, how many persons are drowned, or otherwise destroyed, while committing this sin. There are ten times more accidents of this kind on the Lord's day than on other days. Sabbath breaking is the inlet of all other evils, and the certain road to ruin. Habits of vice, contracted by evil company on this day, are often their own punishment in this world. The drunkard beggars his family, destroys his constitution, and hurts his soul; and the thief commonly ends his days at the gallows. How many dying malefactors have warned others to avoid this sin, confessing that it was by breaking the Sabbath they were brought to such a dreadful end. O, if you have the reason of men, if you have any fear of God, if you have any regard for your family or country, if you have any love to your precious souls — "Remember the Sabbath day, to keep it holy."

And O, be thankful for this privilege, you who enjoy it. Blessed by God, the Sabbath is not abolished in England, as it in France. May God ever preserve to us the blessing of a Christian Sabbath, and enable us to employ it diligently. Let it be remembered, that "bodily service profiteth little;" God says, "My son, give me thine heart." Let him be worshipped in spirit and in truth. Attendance on the means of grace will answer little purpose, unless we are brought by the influence of his Holy Spirit, to know and feel our lost and ruined state as sinners, and are led to know Christ as revealed in the gospel, and to believe on him to the saving of our souls. "Faith cometh by hearing, and hearing by the word of God." Let us therefore "take heed what we hear," that it is the Gospel of the free grace of God, and not a system of mere morality; which never converted a soul yet, nor ever will: and "let us take heed how we hear," that it be seriously,

and with a desire "to be taught of God." Let us "mix faith with the word, that it may profit our souls." Let us lay it up in our hearts, and practise it in our lives. Thus shall our Sabbaths on earth prepare our souls for the perfect knowledge, love, likeness, and enjoyment of God our Saviour, in the realms of everlasting happiness above. To which, may God, of his infinite mercy in Christ, bring us all! Amen and Amen.

Hugh Binning

by Rev. Angus Mackay, Tarbert

Hugh Binning was a son of John Binning of Dalvennan. His mother was Margaret McKell a daughter of Matthew McKell minister at Bothwell and sister of Hugh McKell one of the ministers of Edinburgh. John Binning had a large estate in Ayrshire. His worldly circumstances being good he gave his son Hugh a liberal education. At school this young boy proved himself to be an exceptionally clever scholar. Before he was 14 years of age he began the study of Philosophy in the University of Glasgow. He was not long at university when he was taken notice of by the professors and students. He dived into the abstruse depths of Philosophy without any trouble or difficulty. At the same time he advanced remarkably in true religion. His great acumen and ready apprehension of things enabled him to do more in one hour than others in days. Although he was much respected by the eminent ministers of the city and the learned professors of the university he was always humble. When he finished his course in the university he graduated M.A. with honours.

Shortly after his graduation Mr James Dalrymple, who had been his professor, resigned so that the Chair of Philosophy in the university was vacant. Hugh Binning who had lately been his student, after much entreaty, stood with others (much senior to him) as candidate for the Chair. The eminent, learned, godly ministers of the city of Glasgow seriously advised him to apply for the honourable post. They understood that if Binning were successful in getting the Chair this would be for the interest and good of the Church in Scotland. In 1648, when he was not yet 19 years of age Hugh Binning was elected Regent and Professor of Philosophy. He was among the first in Scotland who began to reform Philosophy which, before them, rather perplexed the minds of the youth than furnished them with solid and useful knowledge. He continued in

this profession for three years; and gained the general applause of the university for his gifts and learning. This was the more wonderful because, having a mind for the ministry, he carried on his theological studies at the same time. He was possessed of deep penetration of mind and a memory so retentive that he scarcely forgot anything he had read or heard.

At this time whoever was the Principal of the university was also minister of Govan. Robert Boyd who was then the Principal, and minister of Govan, because of inconvenience, resigned from Govan. Hugh Binning, after his trials and being licensed as a preacher, preached at Govan to the great satisfaction of the people. Shortly afterwards he received a call to Govan; and the Presbytery heartily approving of the call entered him upon trials for ordination when he was 21 years of age. Dr Strang, Principal of the university and a member of the Presbytery, who differed from Binning in some of his theological views, admiring Hugh Binning's abilities, gifts and learning, said, 'Where has this young man got all his learning and reading?' When he had finished his trials he had the unanimous approbation of the Presbytery. At the same time the Masters of the university had in view to bring him back again to their society whenever the Chair of Divinity should become vacant.

It is said of him that he might well have been an ornament in the most famous and flourishing University in Europe. This was the more wonderful when he was not able to read much at one time or to undergo the fatigue of assiduous study. But he had a memory that retained everything he heard or read and he had a solid, penetrating judgment whereby he digested it all and made it his own.

From his childhood he knew the Scriptures and from boyhood had been under much spiritual exercise. At times as a student and sometime afterward he was tried with doubtings regarding his interest in Christ. At the time of his ordination to the ministry he came to a great calm and lasting tranquility of mind. Hugh Binning loved his Saviour and he loved precious souls committed to his charge. Although of a tender and weakly constitution he was most diligent in feeding and caring for the flock and to spend himself in the work of the ministry. While he was most modest and humble and given to self-denial, he had no difficulty to accept an invitation to preach before the most experienced Christians, the eminent ministers of the city and the learned professors of the university. A close friend of his noticing this asked him how it was that he was so easily prevailed upon to preach before such persons whose experimental religion, gifts and learning he highly valued and esteemed. His excellent

reply was that when he had a clear call to mention his blessed Master's name in any place he had no more to say but 'Here I am send me.' 'What am I that I should resist His heavenly call; and when He whose Name is holy and reverend is spoken of and to, and is there present the presence of no other person is to be regarded or dreaded; and under that impression I forget who is present and who is absent.'

He married Barbara Simpson, a virtuous and excellent person, a daughter of James Simpson a minister in Ireland. On his wedding day he arrived at the place where he was to be married on the day of the weekly sermon. Friends accompanied him; some worthy ministers among them. The minister of the parish asked the ministers present that one of them should preach but they all declined. He next tried if he could prevail upon the bridegroom, and succeeded though the invitation was not expected. Having gone aside for a short time for meditation and prayer, he went immediately to the pulpit and preached from I Peter 1:15. 'But as He who hath called you is holy so be ye holy in all manner of conversation'. He was so remarkably helped that all acknowledged that God was with him by the presence of the Holy Spirit. The people of the parish who came to hear their own minister (a truly pious and excellent man) were much impressed and greatly taken with him.

He was a great student in the books of Creation and Providence. As a reprover he acted in the most prudent and gaining manner, 'when he did lick with his tongue the mote out of his brother's eye, he did it with all tenderness and with the tear in his own.' We are told that he carefully studied to promote love and peace among his brethren in the ministry; never imposing or overbearing upon others, but willingly hearkened to advice and yielded to reason.

After he had laboured four years in the ministry serving God with his spirit in the Gospel of His Son, he died of consumption when he was 25 years of age. He was a young man of singular piety, of a humble, meek and peaceable temper, a judicious and lively preacher. He was a burning and shining light, and now shines in the Kingdom of His Father, even as the brightness of the firmament and the stars forever and ever. He left behind him a disconsolate widow, we are told, and an only son called John after his grandfather. Hugh Binning was buried in the churchyard of Govan.

God is evergiving to His children, yet hath not the less. His riches are imparted, not impaired.

Thos Watson

Abba, Father

by Rev. Hugh Binning

The last sermons Hugh Binning preached were those on Rom 8:14,15. He concluded the last of those discourses we are told, with a reflection on the words, 'We cry Abba, Father.'

His exposition is as follows:

"All that know anything of religion, must needs know and confess that there is no exercise either more suitable to him that profeseth it, or more needful for him, than to give himself to the exercise of prayer. But that which is confessed by all, and as to the outward performance gone about by many, I fear it is yet a mystery sealed up from us, as to the true and living nature of it. There is much of it expressed here in few words, 'Whereby we cry, Abba, Father.' The divine constitution and qualifications of this divine work, is here made up of a temper of Fervency, Reverence and Confidence. The first I spoke of before; but I fear our hearts were not well heated then, or maybe cooled since. It is not the loud noise of words that is best heard in heaven, or that is constructed to by crying to God: No, this is transacted in the heart more silently to men, but it striketh up into the ears of God: His ear is sharp, and the voice of the soul's desires is shrill, and though it were out of the depths, they will meet together. It is true, the vehemency of affection will sometimes cause the extension of the voice; yet it may cry as loud to heaven when it is kept within. I do not press such extraordinary degrees of fervour as may affect the body, but I would wish we accustomed ourselves to a solid calm seriousness and earnestness of spirit, which might be more constant than such raptures can be, that we might always gather our spirits to what we are about, and avocate them from impertinent wanderings, and fix them upon the present object of our worship: this is to worship him in spirit, who is a spirit.

The other thing that composes the sweet temper of prayer is Reverence: and what more suitable? whether you consider Him or yourselves? 'If I be your Father where is my honour, and if I be your Master where is my fear?' (Malachi 1:6). While we call him Father, or Lord, we proclaim this much, that we ought to know our distance from Him, and His superiority to us. And if worship in prayer carry not this character, and express not this honourable and glorious Lord, whom we serve, it wants that congruity and suitableness to Him that is the beauty of it. Is there anything more uncomely, than for children to behave themselves irreverently towards their fathers, to whom they owe themselves? It is a

monstrous thing even in nature, and to nature's light: O how much more abominable must it be, to draw near to the Father of spirits who made us, and not we ourselves, in whose hand our breath is, and whose are all our ways; in a word, to whom we owe not only this dust, but the living spirit that animates it, that was breathed from heaven, and finally, in whom we live, and move, and have our being, and well-being, to worship such an one, and yet to behave ourselves so unseemly and irreverently in His presence, our hearts not stricken with the apprehension of His glory, but lying flat and dead before Him, having scarcely Him in our thoughts whom we speak to; and finally, our deportments in His sight, are such, as could not be admitted in the presence of any person a little above ourselves, to be about to speak to them, and yet to turn aside continually to every one that cometh by, and entertain communication with every base creature; this I say, in the presence of a king, or nobleman, would be accounted such an absurd incivility, as could be committed; and yet we behave ourselves just so with the Father of Spirits.

O the wanderings of the hearts of men in divine worship while we are in communication with our Father and Lord in prayer. Whose heart is fixed to a constant attendance and presence, by the impression of His glorious Holiness? Whose spirit doth not continually gad abroad, and take a word of every thing that occurs, and so mars that soul correspondence? O that this word (Psalm 89:7) were written with great letters on our hearts, 'God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him': that one word, God, speaketh all. Either we must convert Him into an idol, which is nothing; or if we apprehend Him to be God, we must apprehend our infinite distance from Him, and His unspeakable, inaccessible glory above us. He is greatly feared and revered in the assemblies that are above, in the upper courts of angels; those glorious spirits who must cover their feet from us, because we cannot see their glory; they must cover their faces from Him, because they cannot behold His glory, (Isa 6). What a glorious train hath He, and yet how reverend are they? They wait round about the throne, above and about it, as courtiers upon their king, for they are all ministering spirits, and they rest not day and night to adore and admire that holy One, crying, 'Holy, Holy, Holy, the whole earth is full of His glory.' Now, how much more then should He be greatly feared and held in reverence in the assembly of His saints, of poor mortal men, whose foundation is the dust, and in clay; and besides drink in iniquity like water? There are two points of difference and distance from us; He is nearer angels, for angels are pure spirits, but we have flesh, which is

furtherest removed from his nature: and then angels are holy and clean; yet that is but spotted to His unspotted holiness; but we are defiled with sin, which putteth us farthest off from Him, and which His holiness hath greatest antipathy at. Let us consider this, my beloved, that we may carry the impression of the glorious holiness and majesty of God on our hearts, whenever we appear before Him, that so we may 'serve and rejoice with trembling, and pray with reverence and godly fear': If we apprehend indeed our own quality and condition, how low, how base it is, how we cannot endure the very clear aspect of our own consciences, we cannot look on ourselves steadfastly without shame and confusion of face, at the deformed spectacle we behold, much less would we endure to have our souls opened and presented to the view of other men, even the basest of men, we would be overwhelmed with shame as if they could see into our hearts? Now then, apprehend seriously what He is, how glorious in holiness? How infinite in wisdom, how the secrets of your souls are plain and open in His sight? And I am persuaded you will be composed to a reverend, humble and trembling behaviour in His sight.

But withal, I must add this, that because He is your Father, you may intermingle confidence; nay, you are commanded so to do, and this honours Him as much as reverence; for confidence in God, as our Father, is the best acknowledgment of the greatness and goodness of God; it declareth how able He is to save us, and how willing, and so ratifieth all the promises of God made to us, and setteth to a seal His faithfulness. There is nothing He accounts Himself more honoured by, than a soul's full resigning itself to Him, and relying upon His power and goodwill in all necessities, casting its care upon Him, as a loving Father who careth for us. And truly, there is much beauty and harmony in the juncture of these two, 'Rejoicing with trembling, confidence with reverence, to ask, nothing doubting', and yet sensible of our infinite distance from Him, and the disproportion of our requests to His highness. A child-like disposition is composed thus, as also the temper and carriage of a courtier hath these ingredients in it. The love of his Father, and the favour of his prince, maketh him take the liberty, and assume boldness; and withal he is not unmindful of his own distance from his Father, or Master, 'Let us draw near with full assurance of faith', (Heb x:22). There is much in the scripture, both exhorted, commanded, and commended, of that liberty and boldness of pouring out our requests to God, as one that certainly will hear us, and grant that which is good. Unbelief spoileth all, it is a wretched and base-spirited thing, that can conceive no honourable thoughts of God, but only like itself; but faith, which is the well pleasing

ingredient of prayer: the lower thought a man have of himself, it maketh him conceive the higher and more honourable of God, 'My ways are not as your ways, nor my thoughts as your thoughts, but as far above, as the heaven above the earth,' (Isa lv:8). This is the rule of a believing soul's conceiving of God, and expecting from Him. And when a soul is thus placed on God, by trusting and believing in Him it is fixed, 'My heart is fixed, trusting in the Lord,' (Psal. cxxvii:7). O how wavering and inconstant is a soul, till it fix at this anchor, upon the ground of his immutable promises? 'Tis tossed up and down with every wind, 'tis double-minded: Now one way, then another; now in one mind, and shortly changed: And indeed the soul is like the sea, capable of the least or greatest commotion, (James i:6, 7, 8.) I know not anything that will either fix your hearts from wandering in prayer, or establish your hearts from trouble and disquiet after it, nothing that will so exoner and ease your spirits of care as this, to lay hold on God as all-sufficient, and lay that constraint on your hearts, to wait on Him and His pleasure, to cast your souls on his promises, that are so full and so free, and abide there, as at your anchor-hold, in all the vicissitudes and changes of outward or inward things. In spiritual things that concern your salvation, that which is absolutely necessary, you may take the boldness to be absolute in it, and as Job, 'Though he should slay me, yet will I trust in thee'; and as Jacob, 'I will not let thee go till thou bless me': But either in outward things, that have some usefulness in them, but are not always fittest for our chiefest good; or in the degrees of spiritual gifts, and measures of graces, the Lord calls us without anxiety to pour out our hearts in them unto Him; but withal we would do it with submission to His pleasure, because He knows best What is best for us. In these, we are not bound to be confident to receive the particular we ask, but rather our confidence should pitch upon His good-will and favour, that He will certainly deny nothing that Himself knows is good for us: And so in these we should absolutely cast ourselves with carefulness upon His loving and fatherly providence, and resign ourselves to Him to be disposed of in them as He sees convenient. There is sometimes too much limitation of God, and peremptoriness used with Him in such things, in which His wisdom craves a latitude both in public and private matters, even as men's affections and interests are engaged. But ordinarily 'tis attended and followed with shame and disappointment in the end: And there is on the other hand intolerable remissness and slackness in many, in pressing even the weightiest petitions of salvation, mortification, &c. which certainly ariseth from the diffidence and unbelief of the heart, and the want of that rooted persuasion, both of the

incomparable necessity and worth of the things themselves, and of his willingness and engagement to bestow them.

The word is doubled here, 'Abba', 'Father', the Syriack and Greek word signifying the one thing, expressing the tender affection and love of God towards them that come to Him. 'He that cometh to God must believe that He is, and that He is a rewarder of them that seek Him diligently'; so he that cometh to God must believe that he hath the bowels and compassion of a Father, and will be more easily inclined with our importunate cries, than the fathers of our flesh: He may suffer His children to cry long, but it is not because He will not hear, but because He would hear them longer, and delights to hear their cry oftener. If He delay, 'tis his wisdom to appreciate and endear His mercies to us, and to teach us to press our petitions, and sue for an answer. Besides, this is much for our comfort, that from whomsoever, and whatever corner in the world prayers come up to Him, they cannot want acceptance. All languages, all countries, all places are sanctified by Jesus Christ, that 'whosoever calls upon the name of the Lord, from the ends of the earth shall be saved:' And truly it is a sweet meditation to think, that from the ends of the earth, the cries of souls are heard; and that the end is as near heaven as the middle; and a wilderness as near as a Paradise; that though we understand not one another, yet we have one loving and living Father that understands all our meanings; and so the different languages and dialects of the members of this body make no confusion in heaven, but meet together in His heart and affection, and are one perfume, one incense, sent up from the whole Catholic Church, which here is scattered on the earth, O that the Lord would persuade us to cry this way to our Father in all our necessities!"

Letter

by Mr John Mackenzie, Student*

Cromarty, 8th March, 1918 — My dear Friend — Your loving epistle duly received. Had also the privilege of reading your letter to Lieut. G——t which I received enclosed with his own today from France. They were both a treat to my weary soul, and I found them as cold water to a thirsty soul on our way to our everlasting rest, where all our troubles will be at an end and not till then. We have no place here where to compose

*Mr John Mackenzie, North Tolsta, was killed in France on 9th June, 1918, a few months after the above letter was written. Editor.

our weary soul. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." So our rest for time and eternity is the bosom of Jesus our Redeemer. I have always been thinking of the Apostles. Some of them revealed more zeal for their dear Master; others were more active; but notwithstanding their zeal and activities they were continually exposed to danger and needing to be rebuked by their Peacemaker. But John took the safest place and lay on His bosom . . . The bosom of our Beloved then is the place where our souls can be composed, taught, fed, comforted and strengthened on our heavenly journey. "Except ye abide in me and I in you ye cannot bring forth fruit."

Friend, it is a great comfort to us to know that we have got oil in our lamps in going forth to meet the Bridegroom. What gives us so many unpleasant experiences is that we forget to keep them trimmed and full of oil — always going to the Master for the same. Gideon's army had their lights in their pitchers, but the lights were hidden until the containers were broken. So God's people are like the pitchers — their light is almost hidden in this world with doubts and fears, unbelief, and a sense of their own want of conformity with that glorious image created in them. But when God will break them their lights will discomfit all their enemies who will disappear at its glorious rays. Be not dismayed, dear friend, knowing you must have all things He has appointed and take up the cross. Christ has not only proved to you that He was your surety from all eternity, but He died for your sins and faults, rose again for your justification, and is now employed as your Advocate, defending you at every earthly tribunal whether temporal or spiritual, and will yet acquit and acknowledge you at the great universal tribunal. Let Him, therefore, have the glory of your life and death. "For me to live is Christ and to die is gain." May this be your motto going up from this desert to the land that is flowing with milk and honey. To me it is not only given to believe on Him, but also to suffer for Him. Now, your suffering in this world is only preparing you for that unutterable peace of which you are now but getting foretastes. It is only giving you appetite for more glory and keeping you fit to take your food . . . Who are these who came out of great tribulation and washed their garments and made them white in the blood of the Lamb?

I cannot, in the midst of all your trials, temptations, perplexities, adversities, but ask you to look to Jesus who is the Author and Finisher of your faith. Remember Him who endured such contradiction of sinners against Himself lest ye be wearied and faint in your mind. Many may be your ups and downs at the cavilling of wicked men, from the roaring lion, and, more especially, from your own wicked heart. But David could say

that He was the Rock of his salvation. Grace is a wonderful support and a desirable help, but Christ our fulness is our sufficiency. Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him — even those whom He hath called according to His purpose. Increase our faith, Lord, so that we may say it is good for us that we were chastised. Our Beloved knows best what is good for us and where to place us. Lift your soul through faith to Him who hath paved the way before you, and more wonderful that He Himself is the *Way*, the *Truth* and the *Life*, and say “Shall I not drink the cup my Father hath given me?” I go to your Father and my Father. Now, my friend, before you will receive this I shall (D.V.) be in the danger zone. “The time of my departure is at hand.” A few days ago I have been warned for a draft, so I am now awaiting my draft-time. I feel quite reconciled with my Master’s will. “This is the work of God that ye believe on Him whom He hath sent.” I am still having the privilege of speaking His Word to my fellow-sinners, although, I feel as if no one could listen to me. But my command is to be instant in season and out of season. May this find you well, dear friend. I shall never forget our last meeting in the world which I hope is recorded in heaven. Look to Jesus your Redeemer. Have no confidence in the flesh inasmuch as it is cursed. Give your life and death to Christ and your crown is sure. “For me to live is Christ and to die is gain.” I was in Dingwall recently and they were asking for you kindly. With love, your attached friend, J. Mackenzie.

In Remembrance of Mother

Composed by the late Miss M. McIntosh, Gairloch

Mother mine, who is in Glory,
In that land where sin’s unknown,
Land of bliss, where Christ’s the sunshine,
And from where all grief has flown.

Mother mine, you taught me early
To seek Jesus and His love,
To set lightly earth’s vain shadows,
To set store by things above.

Ere I scarce could lisp His Great Name,
I recall your tender voice
Pressing me to make the Saviour
My own early only choice.

Telling me to prize the Bible,
With the Truth my mind to fill,
To esteem my soul's salvation
Above all that earth can give.

That I am a fallen sinner,
But that Jesus shed His blood,
If I seek that I will find Him,
He alone can do me good.

Mother mine, I miss you sadly,
Miss you more as years go by,
Miss your wise and gentle counsel,
Miss your meek and gracious eye.

Miss your prayer and miss your pity,
Miss your sympathy and love,
Miss your heartfelt faithful pleading
For my never dying soul.

Oft you had your cross to carry
While you had your grief to bear,
And your drink was tear-mixed often
While you mourned in Baca's vale.

Oh! the sore anguish of spirit
Which you often had to bear,
And the broken-hearted sorrow
On account of Satan's rage.

Fierce and cruel were his onslaughts,
For he knew his time was short,
And he kept the billows roaring
So to keep you out of Port.

Sleepless nights of bitter anguish,
While you mourned an absent Lord,
For the hiding of His fair face
Did surpass all other loads.

But the gentle Saviour conquered,
When His time came to relieve,
And He stilled the rage of Satan
Like the waves of Galilee.

Oh! the calm His presence brought you,
And His gentle "Peace be still",
Your whole being now seemed yearning
With desire to do His will.

Now the mountains may be altered
And the hills may be removed,
But His loving-kindness fails not
And His covenant standeth sure.

Mother mine, I loved you dearly,
Fonder still you loved me too,
Till I felt that parting from you
Clave my lonely heart in two.

Would that I might tread your footsteps
With affections set on high,
Would that I could weigh my anchor,
And from sin and sorrow fly.

For I'm lonely in this desert
And I long to be away,
Long to meet your ransomed spirit
In that land of endless day.

Long to see my loving Saviour,
Long to serve Him without sin,
And be free from all corruption,
Pure without and pure within.

Long to breathe the Holy Spirit
Where no sin is ever known,
Long to meet with kindred spirit,
Long to feel the rest of home.

Yes, I long to be made holy,
Meet for the bright land above,
Where I'll never know contention,
Ne'er is there a breath but love.

What a Lover, what a Husband,
What a Saviour, what a Guide,
Who can win such perverse rebels,
Make them meet to be His bride.

Soon we'll meet no more to sever,
In that summer land above
Where no discord e'er can enter,
Each and all diffuses love.

We'll adore and praise Him ever,
In that happy Home above,
And our theme through endless ages
Will be Jesus and His love.

The Use of the Law in Evangelism

by Rev. M. MacInnes, Toronto

Many preachers seem to think that there is an antithesis between the Law and the Gospel, as if they were in direct conflict. Yet the lack of real results from "modern evangelism" cries out for some explanation, because its products are often sad examples of Christianity. In the words of W. J. Chantry "much of modern preaching is anaemic, with the life-blood of God's nature absent from the message". What are we to understand by that? Modern evangelism majors on the theme "God is love", and while that may sound an all-embracing truth, that love must be seen in a context that makes the message of love meaningful. If there is no such thing as sin against God, men do not need God's provision of

a Saviour. If there is sin, it suggests a standard by which actions are weighed and found wanting. The Gospel message presents a Saviour for sinners, so that we may conclude that God, who has provided that Saviour, regards men as sinners. That being so, we may conclude that God has a standard by which He sees that men are sinners, are guilty, and in need of salvation. We ask ourselves, therefore, "What is that standard, not as set by men, but as seen by God?" Our concept of the Gospel, as it is presented to us by God, sees man in the state of 'sinnership' in God's sight, before His criterion of judging. Our natural attitude is to think of ourselves relative to fellow-creatures. That is why it is often said, "I have not done anyone any harm. I have been a good-living person. I have tried to bring up my children well". This reflects the attitude that the Gospel is thought of in terms of social relationships. While the message of Evangelism does call men to love their neighbour, it points to a higher order of things — it calls us, first and foremost to love God. Evangelism proper is not merely a message about 'good neighbourliness', nor is it a panacea for all the upsets of a troubled life. It presents the claims of a Creator who requires first allegiance, and who has provided in Christ a Saviour for those who find themselves confronted with their own inability, their guilt, and a curse because of their disobedience. Only when one is confronted with guilt, in some measure, will the mercy of God become meaningful. Evangelism must declare the whole counsel of God. Then the Gospel becomes meaningful against the background of the Law (Galatians 3:13). When we see our relationship to the Law, we will appreciate the message of the Gospel. That message calls for 'repentance'. It calls for a change of heart and mind in the sinner. There is a compelling reason in this call to repentance, because only he who has felt the oppression of sin will feel his need of a Saviour. Conviction of sin is an indispensable requisite to appreciation of Christ at Calvary. The repentance through which a person comes to Christ, to value Him, is not a mere sorrow because of trouble in the world, or because of failure in some scheme or human relationship. Failure to maintain some standard, set by ourselves or our fellowmen, can leave us with a sense of need, and we can regret some action we have taken, but that alone is not repentance.

You may feel that you would appreciate someone to help you in your trouble, and to hear of Jesus as a Friend who loves you, may make a tremendous appeal to your troubled situation. That, however, is not the great and primary purpose of Christ in the Gospel. Possibly many of the 'Decisions for Christ' which prove abortive are made against the back-

ground of personal or family trouble, with no real understanding of what sin and guilt are against a Holy God. That would account for the many who 'fall away' after Evangelistic Campaigns. Repentance unto life includes a true sense of sin. Sin relates to a law, and that is what Paul meant when he wrote, "By the Law is the knowledge of sin" (Romans Ch. 3). Evangelism must communicate to people that they are sinners before a holy God, if the Gospel is to become relevant to the souls of the hearers.

We may now ask ourselves what is meant by the Law. There is the Ceremonial, the Civil, and the Moral Law. The Ceremonial Law refers to the regulations given to the Israelites for the offering of sacrifices and typical worship. It informed and reminded the Jews that they needed a sacrifice for sin, and, if understood aright by them, it would direct them to Christ, the perfect and all-sufficient sacrifice. By faith the Old Testament believers saw beyond the sacrifices to the promised Messiah. Now that Christ has offered up the perfect sacrifice, there is no room for imposing the Ceremonial Law in the life of the Christian. The present usefulness of the Ceremonial Law in the Bible is that the believer may learn from its detailed obligations, to appreciate the great beauty and efficacy of the sacrifice of Christ. The Civil Law gave specific rules with respect to life in social relationships. Many of these were of a local nature, and we may learn from them how to put into practice the commandment — to love our neighbour. The Moral Law, by its nature, is enduring. It finds expression in the Ten Commandments, and, in the teaching of Jesus, it is summed-up in these two commandments, namely, love to God and love to our neighbour.

Man is a responsible Moral agent, accountable to God, and to function properly he needs the Moral Law. The authority of God, of His Law, is behind the Scripture, and whether man wishes to obey it or not is beside the point. The soldier is expected to obey his commanding officer, whether or not he dislikes the order given. The relationship between commanding officer and soldier requires that he obey. Likewise, man, as a moral agent, is related to God, and that relationship, to function properly, requires obedience on man's part. This follows from the doctrine of a created universe. If we lose sight of the doctrine of Creation, we lose sight of man as part of that created order, and we abandon the concept of man's responsibility to God. Darwin's Theory of Evolution tried to free man from that immediate responsibility of allegiance to God. It tried to show that man had no distinct human responsibilities before God, and was like the rest of the creation. The

Moral Law reminds us of our God-given responsibilities, not to live for ourselves and the dictates of our own hearts, but in submission to God. This is the standard by which we are to judge of our hearts and lives. It is not 'tradition', nor is it 'the particular teaching of our church or denomination'. We must go beyond these, because these also must be tried by a standard which is God-given. Where are we to go? We are to go to the word of God — the Bible. Jesus spoke of a day in which men would be judged, not by the practices of men, but by the word which He was speaking to them — the word of God. Much is said about LOVE in modern evangelism, but unless LOVE is seen in the context of LAW it cannot be appreciated. It is when we see what Christ did to meet the demands of the Law that we come to understand what Paul meant when he said about Jesus, "Who loved me, and gave Himself for me". The Law requires from us perfect, perpetual, and personal obedience. This we cannot give to it. We cannot meet the requirements of the justice of God for our 'original sin' with its guilt and inherited corrupt nature. What can we do? In the face of the demands of the Law we can do nothing. We are guilty and deserving of hell. The application of the Law to our consciences will bring us to this Scriptural view of ourselves. We are in great need. What does faithful Evangelism then do? It tells us of Jesus Christ who met the demands of the Law according to the divine plan that He should be the Lamb of God to take away the sin of the world. The teaching of Jesus constantly presented this message — He came to call **sinner**s to repentance.

The well-known story of the Highland Kitchen-maid illustrates the point. Many years ago, when it was much more difficult to travel long distances than it is now, a Gospel-preacher could be seen on his small horse winding his way south to attend the annual church business meetings. The journey could not be made easily in one day on horse-back, so the preacher was obliged to find a resting place in some home on the way. It was his custom on these occasions to gather the members of the household together for 'Family worship'. He would pray, read some passage from the Bible, give some application of it to the hearers, and then close in prayer again. On a particular occasion he called together the household and was about to begin his short 'family service', when he inquired of the householder whether every person in the household was present. Apparently there was one young servant girl who had been left in the kitchen. The preacher would not begin until she was brought in. This was done and the 'service' commenced. At the conclusion of it the preacher spoke to the young girl, inquiring about her

soul and her knowledge of God. He found her to be very ignorant of God's truth. He knew, however, what was the real need of this young sinner. He taught her a short prayer, and had her promise that she would use it each day until his return visit. The prayer was — **“Lord, shew me myself”**. The next day he left for his destination, but did not forget his youthful pupil. Accordingly, on his return journey he stopped at the same place and enquired after her. The householder told him that the girl did little more than cry each day, so the preacher quickly went to visit her in her room. She told him that she had used the prayer he had taught her, **“Lord, shew me myself”**, that the Lord had answered it, and added **“He has shown me myself, and, oh, what a sight that is! Oh, what shall I do?”** The preacher was joyed to see that the Spirit of God had worked in the youthful heart, and he proceeded to explain to her the message of the Gospel, the way of salvation through Jesus Christ. He closed his talk to her by teaching her another prayer. It was — **“Lord, shew me Thyself”**. Next day he departed and left the matter in the hands of His Heavenly Master. In the first prayer he had directed the girl to seek ‘knowledge of herself’ and in the second, to seek ‘knowledge of the Lord as Saviour’. He knew that a discovery of the first would bring her to appreciate the second. The outcome of this can best be told in the words of the young girl herself, as recorded from a visit which she made later to her ‘preacher friend’. The words are these, **“You taught me two short but most expressive prayers. By the first I was brought to feel my need of a Saviour; by the second I was led to behold that Saviour Himself and to view Jehovah in the character of a reconciled God and Father in Christ”**.

By the Law we obtain knowledge of ourselves as sinners, and by the Gospel, in which we see that Christ has fulfilled the requirements of the Law for us, we obtain pardon and peace with God.

Notes and Comments

The Pope and Northern Ireland

At the end of April the Pope sent his secretary, Rev. John Magee, as his personal representative to visit the IRA hunger striker Bobby Sands in the Maze prison in Belfast. Every help was given by the Government to the Pope's envoy. He was met at London Airport, where he changed planes for Belfast, by two Government Ministers who had talks with him for fifty minutes. In Belfast the envoy had talks with the Northern Ireland

Secretary. That such courtesies should be extended to the Pope's representative is altogether wrong as it concedes to the Pope a political status in Northern Ireland. It belies the envoy's claim that it was the Pope's pastoral concern which had brought him to Northern Ireland.

The IRA, in the instance of the hunger strikers, have called the tune and the Media, and even the Government have danced to it. If the aim of the campaign has been to obtain maximum publicity for their aims and to attempt to stir up sectarian strife and bloodshed in Northern Ireland, then the IRA have been very successful. The atrocious murders perpetrated over the last number of years have almost sunk out of view and a wave of sympathy with those engaged in self-murder has overspread the whole scene.

It is good to remember at such a time that there is a God in heaven who views these things in a very different light and will by no means clear the guilty. It ought to be a reminder to us also, if we need any reminder, of our duty to pray for the maintenance of the Protestant Cause in Northern Ireland against all the machinations of its enemies.

The Pope's Proposed Visit to Britain

It has now been intimated that the Pope hopes to visit Britain from 28th May to 2nd June 1981. In England the Pope and Archbishop of Canterbury are likely to lead a joint act of worship when the Pope visits Canterbury Cathedral. He is also to visit other parts of England. The Archbishop of Canterbury expressed himself as delighted to know that the dates for the historic visit were now fixed and expressed the hope that Church leaders will be able to discuss with the Pope crucial issues which face all Christians.

In Scotland the Pope is expected to visit Edinburgh and Glasgow. The Inter-Church Relations Committee of the Church of Scotland say that the intended visit of the Pope carries inter-church potential. They state that if an exchange of courtesies between the Moderator and the Pope should prove possible it would express Christian charity and promote understanding. It is their view that the Moderator should be encouraged to initiate such an exchange should it prove appropriate.

How low has the Church of Scotland fallen in Protestant outlook when this is the attitude of one of its main Committees! It is also clear that elsewhere a very equivocal attitude is being adopted towards the Pope's visit, as though he were just any private individual and not the head of the most diabolical system that the world has ever witnessed. A blind eye is being turned too in many quarters to the blasphemous claims made by the

Pope of Rome which are derogatory of Christ's claims as head over his church. Let us be unequivocal in our opposition to the Pope's visit and pray earnestly that the Lord may be pleased to intervene so that the visit may never take place and our nation also be spared from the judgment that would inevitably follow such a visit. (The attempted assassination of the Pope since this was written may put in jeopardy the proposed visit.)

Inadequacy of the Westminster Confession

In a letter to *Life and Work*, the editor of the *Free Church Record* makes the following statement: "Our Confession is far from final and any new alignment of denominations in Scotland will require the formulation of a new doctrinal symbol." Accordingly we must assume that in the Free Church Editor's view the Westminster Confession is inadequate in its present form to set forth clearly the fundamental doctrines of historic Christianity. This seems to us a strange position to take up in view of the fact that the Westminster Confession is famed for its clarity and precision and its Scripturalness. As the Westminster Confession has been found adequate as a doctrinal symbol over so many centuries, what new light has the Church received in our day to render it obsolete? For our part, we have no reason to doubt that when the Lord revives His Cause in Scotland, Churches will find the Westminster Confession of Faith a suitable basis for union. May that time speedily come in the Lord's good providence!

A Warning to the Churches

Dr D. Lloyd Jones while visiting Scotland a short time before his death warned the Churches of a new development appearing in evangelical circles. There are people, he said, who seem to have come to the conclusion that what the modern man needs is entertainment and not preaching. What they are doing, he went on to say, is teaching the people to sing. There is a mania for singing. They have their troupes. They are teaching them how to act in dramas, how to mime the Scriptures. They are teaching them how to dance. Dr Lloyd Jones condemned this in the strongest terms declaring that this was doing violence to the Scriptures. We are not here, he said, to entertain or to be popular but to tell the people the naked truth and call on them to kiss the Son lest they perish from the way when His anger is kindled but a little.

We feel that this was a most timely warning from one whose work in this world was almost at an end. It would be well if the Churches of the land gave dire heed to his warning.

Church Notes

Presbytery Meetings (D.V.)

Australia and New Zealand: At Auckland on 12th June at 9.30 a.m.

Outer Isles: At Stornoway on 16th June at 11.30 a.m.

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

Skye: At Portree on 23rd June at 11 a.m.

Northern: At Dingwall on 23rd June at 2.30 p.m.

Western: At Laide on 30th June at 12 noon.

Proposed reprint of early Volumes of the Free Presbyterian Magazine

All who are fortunate enough to possess the early issues of the Free Presbyterian Magazine are well aware of their spiritual and historical value. These volumes breathe the spirit of the Church in the early days of its separate existence when it was so necessary to maintain a stand for the Word of God in its entirety: the worship of God in its purity: and the government and discipline of the church according to the mind of its glorious Head. The articles and sermons are also of a very high spiritual standard while the obituary notices of the godly are a source of enlightenment and encouragement to all who value the life of God in the soul of man.

These volumes are now very scarce and it is no easy task to obtain any of them. A scheme for reprinting volumes covering possibly a period of thirty years has been devised by Dr R. MacCuish and Mr Roy Middleton of our Barnoldswick congregation. The idea is that the printing of these magazines would be paid for by subscription. To make the reprinting as cheap as possible, the scheme would need about 500 subscribers. This would ensure that one volume could be reprinted at 2 or 3 monthly intervals. Each volume would contain the magazines for 2 years and would be neatly bound with hard covers.

The cost for the first 2 year volume would be around £7.50 according to estimates. This would represent very good value at present day prices.

A Questionnaire is being issued with the June Free Presbyterian Magazine and we hope many will take advantage of this splendid opportunity to procure volumes which will make edifying reading not only for this generation but for generations to come.

The Magazine Committee have given their approval to this proposal and the present writer hopes that the response will be of such a nature that we shall soon see an early reprint of these valuable volumes of the Free Presbyterian Magazine.

(Rev)Donald Maclean, Glasgow

Acknowledgment of Donations

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

Sustentation Fund: Anon. Ontario, \$20.00.

Foreign Mission Fund: Graham House, Dornie, £2.55.

The Treasurers of the following Congregations acknowledge with sincere thanks the following donations:—

Bracadale: In loving memory of my dear Husband, Alex. Beaton, Totardor, £70 for Home Mission and £30 for Communion Expenses per John Campbell, 3 Balgown.

Dunoon: Mrs E.L., £25, for Cong. Purposes.

Fort William: Envelope in plate, £5; C. MacPh., £10. both for Communion Expenses.

Glasgow: Anon, £6 for Underground Evangelism; a £5; M.J., £5; J.M.D., £5, all for Church Bus Expenses; In everloving memory of Hamish B. Grant; Mother, £100 for Church Bus Purchase Fund per Rev. D.M.; K. MacLennan, in loving memory of my beloved husband, £100, for Congr. Fund per W.D.F.

Kyle/Plockton: Envelope in Plate, £10; Envelope in Plate, £100; Envelope in Plate (Feb.), £10; Envelope in Plate (March), £10, all for Manse Building Fund; Graham House, Dornie, £2.55, for Foreign Mission Fund per Mr Van Woerden.

Lochcarron: In memory of a Loved One, £3, for Sustentation Fund, and £3 for Minister's Car; In memory of a Loved One, £3, for Sustentation Fund and £3 for Minister's Car; In memory of a Loved One, £3, for Sustentation Fund and £3 for Minister's Car; Anon, £5, for Minister's Car; Mrs Maggie MacLennan, £10, for Jewish and Foreign Missions Fund; Mrs MacLean, Ness, £5; Mrs MacDonald, Clisham, £12, for Sustentation Fund; Mrs M. Finlayson, £1, for Sustentation Fund; Home of Rest, £2; Anon, £10, for Church per Rev. J.W.R.; The Home of Rest, £2, in memory of M. MacRae, Applecross.

Oban: Envelope in Plate, £5 for Sust. Fund, and £5 for Church Fund; Mr J.H., Glasgow, £5, for Property Fund per Rev. J.M.

Perth: Friend, Glasgow, £5, for Car Expenses; Envelope in Plate, £5 for Church Extension Fund; Anon, Friend, £25, for Church Building.

Raasay: Raasay Friends, £10; M. Mach., Inverness, £5, both for Sust. Fund and both per J.H. Macleod; Envelope in Plate, £10, for Sust. Fund; Raasay Friends, £10, for Property Fund per J.M Macleod; A Friend of the Cause, £10, for Property Fund per M.D. MacKay; Raasay Friend, £20, for Aged and Infirm Ministers etc. Fund.

South Harris: Friend, per Rev. D. MacL., £50 for Northton Seat Expenses, £50, for Manse Expenses; Friend, South Harris, £20 per Rev. D. MacL. and Friend, Tarbert, "In loving memory", £50 per Norman MacKay, both for Congregational Fund.

Stornoway: Miss C.M., Dun Eisdan, Stornoway, £10, per N. Murray; Two Friends, Inverness, £15 per Rev. J. MacLeod; Anon, £5, all for Congr. Funds.

Strath: In memory of our beloved Father, Alexander MacKinnon, £110; Envelope in Plate, £2, both for Sust. Fund.