

THE
Free Presbyterian Magazine
and Monthly Record

Vol. 94

NOVEMBER 1989

No. 11

God's Love towards Lost Sinners

It is clear from the Word of God that the love of God went out to a number of Adam's race from eternity. Those embraced in that love were the whole election of grace. This is an unfathomable wonder that the love of God should ever have rested upon a people who in themselves were heirs of eternal death. It will be a wonder throughout eternity to the children of God that the Lord ever looked their way in mercy and purposed to redeem them from death. "Herein is love, not that we loved God, but that He loved us." God is worthy of being loved and it is the duty of everyone to love God with their whole heart and mind and strength. Because of what He is in Himself, He is worthy of the love of the hearts of men. That men do not love Him is no reflection on Him, but reflects man's sinful and depraved state in that he does not see the transcendent excellency and glory of God. We ought to love Him because of who He is and what He is and it is our sin if we do not.

God has provided an avenue for the outgoings of His love to sinners of mankind and that is in and through His beloved Son. The whole election of grace were chosen in Christ before the foundation of the world. Christ was set up from everlasting to be the Saviour and Deliverer of His people. "Herein is love . . . that God sent His Son to be the propitiation for our sins." God withheld not His own Son, even His Beloved Son. "God so loved the world that He gave his only Begotten Son that whosoever believeth in Him should not perish but have everlasting life." Here is love beyond compare — that the Father should give the Son in order that He would reconcile sinners unto God by the offering of Himself on Calvary's accursed tree. Christ Himself received those given to Him by the Father as the gift of His love. He received them in love knowing full well what was required of Him in order that He might make atonement for iniquity.

The love of God revealed in the salvation of sinners is Covenant love. The everlasting Covenant of grace contains in it the greatest display of divine love that ever shall be, apart from those ineffable outgoings of love which exist between the Persons of the Trinity. In this Covenant of grace which is ordered in all things and sure there is a revelation of the love of God, Father, Son and Holy Ghost. Here is revealed in the setting up of that covenant the electing love of the Father, in the working out of redemption, the redeeming love of the Son and in the application of redemption the sanctifying love of God, the Holy Ghost.

It will take untold ages of eternity to unveil before the eyes of the redeemed hosts in heaven, the ocean fulness of divine love which is in God. The redeemed upon Mount Zion above will be bathing in that love to all eternity. Yet God's love to them will ever be filling them with wonder. Nor will they ever come to an end of the enjoyment of it. It is infinite in its extent so it knows no end.

What is the effect of the making known of that love to sinners here in time? It has a saving and a sanctifying effect upon them, but also a melting effect. It is love — the love of God in Christ that melts the hardest heart. So that repentance flows from the love of God manifested in the heart of the sinner. This is repentance, not to be repented of, and is a sweet, sweet grace, pregnant with the love of God. What outgoings of love to God that love produces when it is shed abroad in the heart. "We love Him, because He first loved us," they have to say. In tasting of the love of God the soul is assured in his heart that he would take an eternity of it. And so it shall be, for in eternity the soul will be enjoying the sweetness and ravishing delights of that love for ever and ever.

Sermon

by Rev. Charles J. Brown

(The following sermon was preached before the General Assembly of the Free Church of Scotland of Tuesday, 21st May 1844, being the day appointed by the Assembly for solemn humiliation and prayer, in reference to the state of religion).

"I WILL STAND UPON MY WATCH, AND SET ME UPON THE TOWER, AND WILL WATCH TO SEE WHAT HE WILL SAY UNTO ME." — HABAKKUK 2: 1.

Fathers and Brethren,
In endeavouring to fulfil the duty which has been assigned to me, I would bear in mind that the object of our assembling today is not so much to

speaking to one another, as to speak unto the Lord our God, to pour out our hearts before him in sorrowful confession of our many, many shortcomings and sins; in order that, betaking ourselves to the fountain of Emmanuel's blood, and taking hold of the strength of the good and holy Spirit of Christ, we may humbly and heartily offer ourselves to the Lord, that if he have any delight in us, and if we have found grace in his sight, it may please him, in infinite mercy, to make some use of us as his instruments, as workers together with him, in the great work on which his own heart is set, and for which the Son of God died. And thus I think that I may best fall in with the character and design of this service, if I shall make it the simple object of these remarks, to suggest some things which may form the materials of our after devotions; and, specially, if I endeavour to mark, successively, some of the chief lines of our exceeding guilt and shortcoming before the Lord, first, in reference to the Ministry, and then, more briefly in reference to the Eldership, and the People.

I. I would first call upon myself, and every Minister present, every watchman on the walls of Zion, to take up the language of the text, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." "Speak, Lord; for thy servant heareth." I will watch to see what thou wilt say unto me of mine iniquities and sins, as one set by thee to "watch for souls as they that must give account."

1. And I feel constrained to begin, as the root and spring of all our sins as Ministers together, with *the low state of our souls as Christians, the low state of religion in our own hearts*. I assume in this, fathers and brethren, that we are Christians, that we are converted men; although the Lord is witness that I assume it not as thinking it a matter of course in reference to myself, at least: and I do believe that it were a very salutary thing this day, be our state and character before God what it may, if we were bearing solemnly in mind, that a man may preach the gospel to others, and be himself a castaway; that Ministers are in singular hazard of deceiving themselves in this matter; that many will say another day, Lord have we not prophesied in thy name, and in thy name cast out devils, to whom he will answer and say, I never knew you, depart from me; that Judas was the last of all the twelve, when the announcement was made "one of you shall betray me," to put the question, "Lord, is it I?" O it were well if we this day heard that great and gracious One addressing the inquiry to each of us, with which he thrice prefaced the command, "feed my sheep," "feed my lambs," "Simon, son of Jonas, lovest thou me?" Blessed, if we shall be able, with humble hope to answer, "Lord, thou knowest all things, thou knowest that I love thee."

As we ought not to be Ministers at all, however, if we be not Christians, regenerated men, so, assuming this, I believe that one of our chief sins, and the parent of all other evils in the really Christian Ministry together, is to be found in the low state of godliness, of the life of God, in our own souls. I am aware that this statement is liable to be misunderstood; and all I can afford time to say, to obviate misapprehension, is just this, that I am not here comparing us with our former selves. In this view, perhaps, we may have made some happy progress; and this, that we are not quite so far off as before, may just be the secret of our seeing more distinctly today our fearful distance from the mark. I am comparing our spiritual state with such words, such notes of a lively and prosperous Christian as the following: "Our conversation is in heaven — Thy word was found of me and I did eat it; and it was to me the joy and the rejoicing of my heart — To me to live is Christ — Enoch walked with God — I press towards the mark — My soul thirsteth for God, for the living God; when shall I come and appear before God?"

Now let me try if I can bring out, in a sentence or two, the vital connection between this state of soul, and the discharge of the whole work of the Ministry. See it, for instance, in that word of Paul, (2 Tim. 1: 12), "I suffer these things; nevertheless I am not ashamed, *for*" — mark the secret of his heroic bearing; we talk of the magnanimity, the heroism of Paul; but observe the secret of all his labours, and toils and sufferings — "for I know," says he, "whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Ah! that is what will make a man go through the flames for Christ, that element deep and strong in his soul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him." Or, see the same in the words of David we were just singing, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; *then* will I teach transgressors thy ways, and sinners shall be converted unto thee;" *then* — Lord, how shall I teach thy ways, unless I am seeking to walk close and straight in them myself — unless, restored and upheld by thy good Spirit, I am both discovering and loathing my own ways, and carefully and constantly seeking to tread in thine. Or, take it thus. Our themes, fathers and brethren, the hinges of the ministry, are Sin and Christ. Well; how shall a man discover the sins of others, solidly and tenderly, not harshly, but tenderly and lovingly, who is not seeing and weeping in secret places over his own iniquities? And as for Christ, the very idea of the Christ, the Beloved of the Father, his "elect, in whom his soul delighteth," is one of the heart and soul. It is not to be taken

up by mere intellectual apprehension. "The love of Christ constraineth us," says Paul, giving the spring of his whole labours. "Lovest thou me," Peter? then "feed my lambs," "feed my sheep," — thou can'st never feed them otherwise. "That which we have seen and heard declare we unto you." "Out of the abundance of the heart the mouth speaketh."

Or take this view of it. The Word is our instrument, our sword. But the way to get into the very heart of the Word, and to get the Word into our heart, so as to have it inwrought into our very being, is nothing else than our living on it in secret; praying over it, weeping, rejoicing over it. Thus it becomes our own, and we come to use and wield it with facility. Otherwise, the word is to a man what Saul's armour was to David, when he said, "I cannot go with these, for I have not proved them." It is a cumbersome, clumsy thing, hanging about a man, which he can make no use of. — The theme, in short, is endless. If we are not prospering in soul, living much in secret *prayer*, we are cut off from the fountain of all our strength for the Ministry together. What guilt lies on us in this whole matter! What mischief have we thus done to souls! What good have we not failed to do! What endless opportunities have we lost! We, who ought to have been "ensamples to the flock," — we, who have had so many and peculiar advantages for walking with God, (for I can never admit that our familiarity with divine things, often as we suffer it to become a snare to us, is not in itself a mighty privilege and advantage), alas, our distance from him has all but paralysed our Ministry! We have not dwelt in the secret place of the Most High. We have not lived under the powers of the world to come. We have not walked humbly, and softly, and mournfully before the Lord. We have not gloried in the cross of Christ. His Word has not dwelt richly in us. We have not "spoken *because* we believed." I have no doubt we have spoken *what* we believed, but too little *because* — because we "could not but speak the things which we had seen and heard." Thus have we been too much in our own work like some nervous, sickly man that must work, rather because he is yet upon his feet. But we have wanted the spring, and vigour, and elasticity of the ministry, which comes from a sound, healthy state of the soul before God. "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions."

2. If we have felt anything, beloved, of this parent guilt — this inner, central iniquity, I may mark more briefly a second line of ministerial sin, coming necessarily out from that centre. I refer to *very faint impressions of the character, and great objects and ends of our Ministry*. Take these, for brevity's sake, in that one word, "Come with me, and I will make

you fishers of men," — "from henceforth thou shalt catch men." Now, there is one simple way in which, I think, it may come out this day, by the Lord's blessing, to our painful and sorrowful apprehension, how faint have been our impressions of this the great character and end of our work. I allude to the little concern we have felt, comparatively, (and here I cannot speak without trembling and dismay), the little real hearty concern we have felt, provided we were carried in some comfortable manner through our work, about the spiritual fruits and results of it, — whether souls were verily saved by it or no. Ah! the truth here comes out too undeniably in such a contrast as that, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." "God is my record, how greatly I long after you all in the bowels of Jesus Christ." "My little children, for whom I travail in birth until Christ be formed in you." "Now we live if ye stand fast in the Lord." I would venture to ask Ministers who know what prayer about their work is, whether they are accustomed to pray much for the success of their sermons *after* they have been preached, when the work of the day is over, as we say. I fear the fact on this head will be found to disclose some painful things, evincing that, even when we have prayed, the object of concern with us has more been, at bottom, the assisting and carrying through of the messenger, than the saving success of the message.

Some one perhaps will say that issues are God's, and duty only ours. No doubt issues, issues from death, are God's to accomplish them: but O! they are ours, to long, and strive, and pray and pant after them. And, in truth, we never can do our *duty*, till we are in that spirit; till we feel, in some measure, about the souls of unconverted men, as we should about persons intoxicated and lying half asleep in a house in flames. "I became all things to all men," says Paul, "*that I might by all means save some.*" It was the intense desire of saving some, pulling them out of the fire, that impelled him to the using of all possible means, now this one, and now that — "to the Jews I became as a Jew, that I might gain the Jews; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." And, elsewhere, in his writings, (1 Thess. 2: 8), "Being affectionately *desirous of you*, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us;" — anything to save your souls, — "for ye remember," he adds, "our labour and travail; for labouring night and day, because we would not be chargeable unto any

of you, we preached unto you the gospel of God.” A few verses before he had said, “we were bold in our God to speak unto you the gospel of God with much contention;” again, immediately, “we were gentle among you, even as a nurse cherisheth her children.” But whether it were the boldness of the lion, or the gentleness of the mother and nurse, the secret of each lay there, “so being affectionately desirous of you,” &c. “I am made all things to all men, that I might by all means save some.” Look how it is in any other matter. If a man goes to negotiate some affair at a market, or with a mercantile house, it is little comfort to him that he has gone to the place, and made his proposals, if the bargain is not closed, — if the gain is not secured, the affair brought to a successful issue. Ah! souls are our gain, fathers and brethren, our hire and wages. “He that reapeth receiveth wages, and gathereth fruit unto life eternal.” Why are we so indifferent about our profits and gain? “My dearly beloved and longed for, my joy and crown” — “what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?” — “Compel them to come in,” says the Lord. The counterpart of that is not, “doing our duty,” in the ordinary sense of that word, but it is the giving men no rest, and “giving the Lord no rest,” — pleading with men for God, and with God for men, — longing, agonizing to pluck souls as brands from the burning, — labouring in the spirit of these words, “whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” “I acknowledge my transgressions, Lord, and my sin is ever before me — “God be merciful to me a sinner.”

3. Let me mark a third line of ministerial guilt, inseparably connected with these, in *our little, little realising of the exceeding weight and responsibility of the Ministry*. One verse here is a volume. “We are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to *the other the savour of death unto death*.” No wonder if Paul adds, “and who is sufficient for these things?” No wonder if he speaks elsewhere of being with the Corinthians “in weakness, and in fear, and in much trembling.” Alas, that there is so little of this trembling among us, — that we can enter our pulpits with so light a heart, especially when we have got our preparations pretty well completed. Ah! surely that were just the time, if we felt aright, to be most of all weighed down in spirit by the recollection “to the other the savour of death unto death.” No doubt we cannot make the word to be the savour of life unto life to any soul. But what if it fail of this through our fault, — what if, through our fault, it become the

“savour of death unto death?” Can we, indeed, deceive ourselves so far as to doubt that in many, many cases it actually has? “O Lord, have mercy upon me” — “deliver me from blood-guiltiness, and my tongue shall sing aloud of thy righteousness!” How lightly have we often spoken in the public prayers of the word not returning to God void! Doubtless it shall not. But what if it have found its issue and fruit, through our neglect, in the aggravated destruction of our hearers? I find Dr Kalley of Madeira, in a letter addressed a few weeks ago to a society in this country, speaking of the Word of God, under the figure of “a conductor for the galvanism of heaven.” “It stretches forth,” says he, “from God into our world, and when its point is directed to the soul of man, there is a transmission of power, compared with which that of all the batteries on earth is nothing. It may consume, — it may become the savour of death unto the soul, adding the most agonizing torments of the eternal misery of an immortal spirit. With what feelings, — with what care and prayer should we employ so tremendous an engine, lest through our fault it destroy.” That is in the spirit of the apostle, “who is sufficient for these things?”

4. This leads me to mark a fourth great line of ministerial guilt, in *our very faint impressions of where the strength and sufficiency of the Minister alone reside*. Ah! we are too little with thee, Lord, — too little in thy secret place, — too little conversant with the great end of our ministry — the quickening of the dead, raising souls from the grave of trespasses and sins, bringing sinners into vital union and communion with Jesus Christ — to enter much into that word, “the weapons of our warfare are mighty through God;” “our sufficiency is of God;” “when I am weak, then am I strong.” For the ends we are practically very much satisfied with, our own strength may well enough suffice. It may be enough for preparing a suitable sermon and preaching it; but it will not suffice to save lost souls: and what we need is to go to our sermon, and to our pulpit, feeling, Lord, I go, under thee to pluck men as brands from the burning, — to open their eyes, and turn them from darkness to light, — to espouse sinners, in an everlasting betrothment, to Jesus Christ, — to present every man perfect in Christ Jesus. Who is sufficient for these things? In such a work weakness is strength. Strength is but deep-felt weakness linking itself to the arm and word and love of Jehovah. Here, the little child is truly the “greatest in the kingdom of Heaven.” “My strength is made perfect in weakness.”

How little have we known of that baptism of suffering and humiliation, which Moses underwent, and Joseph, and David, and Paul, — Luther, also, and Zwingle, and all that have been greatly blessed of God

in my age! We have known little of the mystery of combining the careful use of all appointed preparations and means, with the renunciation of all, — of using them, and yet, in the very act, paradox though it may seem, renouncing them, — aye, and the more complete they are, the more renouncing them, and the more simply and singly looking to the Lord alone. “What was felt most,” (writes Dr. Duff in the account of his memorable shipwreck), “as being to him irreparable, was the entire loss of all his journals, notes, memorandums, essays, &c. &c., the fruits, such as they were, of the reflection and research of many years, when he possessed special opportunities which he could never expect again to realise. ‘But they are gone,’ was his own written declaration at the time, ‘they are gone’; and blessed be God I can say ‘gone’, without a murmur. So perish all earthly things; the treasure that is laid up in heaven alone is unassailable. The *only* article which was recovered, in a wholly undamaged state, was a quarto copy of Bagster’s Comprehensive Bible and Psalm Book. Ah! the lesson and the schooling of a mysterious Providence seemed now complete; and its designs and intentions perfectly developed. It seemed as if the heavens had suddenly opened, and a voice from the Holy One had sounded with resistless emphasis in his ears, saying, ‘Fool that you are, to have centred so unduly your cares and anxieties and affections on books and papers! So intense and devoted was the homage of your heart towards these in the eyes of the heart-searching God, that, as there seemed no other method of weaning you from them, your heavenly Father, to save you from the doom of an idolater, has in mercy to your soul removed the idols — sinking them all to the bottom of the deep, or scattering them in useless fragments on this desolate shore; — all, all save one, and that is, the ever-blessed Book of life. Here is the Bible for you, — grasp it as the richest treasure of infinite wisdom and infinite love — a treasure which, in the balance of heaven, would outweigh all the books and papers in the universe. Go, and prayerfully consult that unerring chart, — that infallible directory, — humbly trust to it, and to your God; and never, never will you have reason to regret that you have been violently severed from your idols, as thereby you become more firmly linked by the golden chain of grace of the throne of the Eternal.’” * How little, thus also, through ignorance of our own utter insufficiency, have we known of Prayer! As for Luther’s three hours of prayer, daily, it is now rather an anecdote we tell, than a thing at all approached to. And yet we fail less seriously in the time, than in the spirit of this exercise, — the spirit which would come out of the soul’s being intensely set on the end of the ministry, in the excellency of it, the exceeding difficulty of it, and the divine promise of it,

— the spirit of Jacob's wrestling with the Angel of the Covenant, and of Moses' strange unearthly pleading upon the Mount, — of Jacob's "I will not let thee go, except thou bless me," and Moses' answer to the Lord's, "let me alone" — "remember, Lord, Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self," &c., &c., (Exodus 32: 9-14). How little do we know of such pleading as that in Exodus 33: 12-15, divinely applicable to the ministry, throughout, "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence." How wanting have we been, alike, in pleading with God for our people, and with our people for God! "Hide thy face, Lord, from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me."

(To be continued)

*Duff on India and India Missions, pp. 492-4. I would add that the importance of anxious and careful preparations, both for the ministry in general, and for the pulpit, every Lord's day, in particular, is not to be over-estimated. Nothing can be more mistaken, however, than the sort of *antagonism* which we are apt to conceive of, and in our folly and carnality often to create, between such preparations, and a spirit of simple dependence upon God. Never, perhaps, on various accounts, has a Minister more cause to hang, with child-life simplicity, on the arm and promise of the living God, — in a sense, renouncing his whole preparations, in the very act of making the fullest use of them, than just when they are the most complete and satisfactory, *in their own place, and for their own ends.*

Make you a new heart

It is very true that the work of regeneration is not man's work but God's — the work of the Holy Spirit. But there is something which the Holy Spirit will not and cannot do for us. It is not the Holy Spirit that believes for the soul; it is the soul that believes for itself. And it is not the Holy Spirit, it is the sinner that turns from sin unto God. It is the Holy Spirit who inclines and enables him to believe and to turn; but it is his own act to believe on Christ, and to turn from sin unto God; and the Holy Spirit cannot do this for him; therefore it is said "Make you a new heart."

But it may again be thought and said, "Why does God command me

to make a new heart, when He knows that I am unable to do this — as unable as to create a world? Why? Because he is gracious; because it is possible to obtain a new heart; because the way of salvation and of life has been opened up through His dear Son; because there is hope in Him for the chief of sinners; because God makes use of the threatenings and the expostulations of His word in saving souls, in drawing them to Himself, and because He will have you to know as a truth that will meet you on the great day of account, that He has no pleasure in your death. — “As I live saith the Lord God I have no pleasure in the death of the wicked, but that the wicked turn from his way and life, turn ye, turn ye from your evil ways, for why will ye die?” As surely as ye are bound to believe that God is unchangeably just and good, and that He is infinitely gracious, we are bound to believe that He is sincere when He says to the sinner, “Why will ye die?”

But it may still be said, “What after all is the use of such a solemn call addressed to me, if my heart be really so evil, if my nature be really so corrupt? What is the use of it to me?” Fellow sinner, what if there should be this main use of it — that you should learn that very truth which you profess to believe, the truth that your heart is thus evil! Yes, that your heart is so evil that you can stand out against the goodness of your Maker against His continued kindness and forbearance from day to day, that you can stand out against the exhibition of His marvellous love in Christ, against the voice of a beseeching and expostulating God! What if there should be this lesson to learn, that your heart is indeed so evil, that it is no fancy, — it is a truth — that the love of God is not in you; and that if left to yourself, though followed by all the solemn threatenings that are written in the book, of the law, and all the melting invitations of the everlasting gospel, you will still post headlong to perdition. What I say if you should have this solemn use to make, and this solemn lesson to learn from these words “Make you a new heart!”

Yes: learn your obligations, learn your spiritual helplessness. Think you, when Christ said to the young man whom he loved, “If thou wilt enter into life, keep the commandments” that He encouraged this young man to expect life through his own obedience? No; that would surely be a dreadful thought. But He sent him, so to speak, to the school of the law; that coming to know what the commandments meant, he might try if he could keep one of them, and learn that he had ever been a breaker of the commandments, instead of one, who had always kept them, and thus the law might be his schoolmaster to lead him to Christ who came to seek and to save not those who had kept the law from their youth but those that

are lost. Oh! it is just in this way that one is prepared for estimating the preciousness of the promises of a new heart.

Let the authority of God and let the grace of God be recognised — let the heart, so to speak be cast into the very mould and fashion of God's call to the sinner in these words and then there is a true turning to the Lord.

Fragment from: Rev. Charles Calder Mackintosh of Tain and Dunoon

We Must Be Holy

by Bishop J. C. Ryle, D.D.

Reader,

We must be holy on earth before we die, if we desire to go to heaven after death. If we hope to dwell with God for ever in the life to come, we must endeavour to be like Him in the life that now is. We must not only admire holiness, and *wish* for holiness: *we must be holy*.

Holiness cannot justify and save us: holiness cannot cover our iniquities, make satisfaction for transgressions, pay our debts to God. Our best works are no better than filthy rags, when tried by the light of God's law. The righteousness which Jesus Christ brought in must be our only confidence, — the blood of atonement our only hope. All this is perfectly true, and yet *we must be holy*.

We must be holy, because God in the Bible plainly commands it. "As He which hath called you is holy, so be ye holy in all manner of conservation; because it is written, Be ye holy; for I am holy" (1 Peter 1: 15, 16).

We must be holy, because this is one great end for which Christ came into the world. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. 5: 15).

We must be holy, because this is the only sound evidence that we have a saving faith in Christ. "Faith, if it hath not works, is dead, being alone." "As the body without the spirit is dead, so faith without works is dead also" (James 2: 17, 26).

We must be holy, because this is the only proof that we love the Lord Jesus Christ in sincerity. What can be more plain than that our Lord's own words? "If ye love Me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth Me" (John 14: 15, 21).

We must be holy, because this is the only sound evidence that we are God's children. "As many as are led by the Spirit of God, they are the

sons of God.” “Whosoever doeth not righteousness is not of God” (Rom. 8: 14; 1 John 3: 10).

Lastly, we must be holy, because without holiness on earth we should never be prepared and meet for heaven. It is written of the heavenly glory, “There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie” (Rev. 21: 27). St. Paul says expressly, “Without holiness no man shall see the Lord” (Heb. 12: 14).

Ah, reader, the last text I have just quoted is very solemn. It ought to make you think. It was written by the hand of inspired man: it is not my private fancy. Its words are the words of the Bible: not of my own invention. God has said it, and God will stand to it: “Without holiness no man shall see the Lord.”

What tremendous words these are! What thoughts come across my mind as I write them down! I look at the world, and see the greater part of it lying in wickedness; I look at professing Christians, and see the vast majority having nothing of Christianity but the name; I turn to the Bible, and I hear the Spirit saying, “Without holiness no man shall see the Lord.”

Surely it is a text that ought to make you consider your ways, and search your hearts. Surely it should raise within you solemn thoughts, and send you to prayer.

You may try to put me off by saying you feel much, and think much about these things, — far more than many suppose. I answer, This is not the point. The poor lost souls in hell do as much as this. The great question is, not what you *think* and what you *feel*, but what you *DO*. *Are you holy?*

You may say, It was never meant that *all* Christians should be holy, and that holiness such as I have described is only for great saints, and people of uncommon gifts. I answer, I cannot see this in Scripture. I read that “*every man* who hath hope in Christ purifieth himself” (1 John 3: 3). “Without holiness *no man* shall see the Lord.”

You may say, It is impossible to be so holy and to do our duty in this life at the same time: the thing cannot be done. I answer, You are mistaken: it *can* be done. With God on your side, nothing is impossible. It *has* been done by many: Moses, and Obadiah, and Daniel, and the servants of Nero’s household, are all examples that go to prove it.

You may say, If you were so holy, you would be unlike other people. I answer, I know it well: it is just what I want you to be. Christ’s true servants always were unlike the world around them, — a separate nation, a peculiar people; and you must be so too, if you would be saved.

You may say, At this rate very few will be saved. I answer, I know it:

Jesus said so eighteen hundred years ago. Few will be saved, because few will take the trouble to seek salvation. Men will not deny themselves the pleasures of sin and their own way for a season; for this they turn their backs on an inheritance incorruptible, undefiled, and that fadeth not away. "Ye will not come to Me," says Jesus, "that ye might have life" (John 5: 40).

You may say, These are hard sayings: the way is very narrow. I answer, I know it: Jesus said so eighteen hundred years ago. He always said that men must take up the cross daily, that they must be ready to cut off hand or foot, if they would be His disciples. It is in religion as it is in other things, "There are no gains without pains." That which costs nothing is worth nothing.

Reader, whatever you may think fit to say, you *must* be holy if you would see the Lord. Where is your Christianity if you are not? Show it to me without holiness, if you can. You must not merely have a Christian name and Christian knowledge, you must have a Christian *character* also: you must be a saint on earth, if ever you mean to be a saint in heaven. God has said it, and He will not go back, — "Without holiness no man shall see the Lord." "The Pope's calendar," says Jenken, "only makes saints of the *dead*, but Scripture requires sanctity in the *living*." "Let not men deceive themselves," says Owen, "sanctification is a qualification indispensably necessary unto those who will be under the conduct of the Lord Jesus unto salvation: He leads none to heaven but whom He sanctifies on the earth. This living Head will not admit of dead members."

Surely you will not wonder what Scripture says, "Ye must be born again" (John 3: 7). Surely it is clear as noon-day that many of you need a complete change, — new hearts, new natures, — if ever you are to be saved. Old things must pass away, you must become new creatures. Without holiness, no man, be he who he may, — no man shall see the Lord.

Reader, consider well what I have said.

Do you feel any desire to be holy? Does your conscience whisper, "I am not holy yet, but I should like to become so"? Listen to the advice I am going to give you. The Lord grant you may take it and act upon it!

Would you be holy? Would you become a new creature? Then *begin with Christ*. You will do just nothing till you feel your sin and weakness, and flee to Him: He is the beginning of all holiness. He is not wisdom and righteousness only to His people, but sanctification also. Men sometimes try to make themselves holy first of all, and sad work they make of it: they toil, and labour, and turn over many new leaves, and make

many changes, and yet, like the woman with the issue of blood before she came to Christ, they feel nothing bettered, but rather worse. They run in vain, and labour in vain: and little wonder, for they are beginning at the wrong end. They are building up a wall of sand: their work runs down as fast as they throw it up. They are baling water out of a leaky vessel; the leak gains on them, not they on the leak. Other foundation of holiness can no man lay than that which Paul laid, even Christ Jesus. Without Christ we can do nothing. It is a strong but true saying of Traill's "Wisdom out of Christ is damning folly; righteousness out of Christ is guilt and condemnation; sanctification out of Christ is filth and sin; redemption out of Christ is bondage and slavery."

Would you be holy: Would you be partakers of the Divine nature? Then *go to Christ*. Wait for nothing: wait for nobody: linger not. Think not to make yourself ready: go, and say to him, in the words of that beautiful hymn,—

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, flee to Thee for dress;
Helpless, look to Thee for grace."

There is not a brick nor a stone laid in the work of our sanctification till we go to Christ. Holiness is His special gift to His believing people; holiness is the work He carries on in their hearts, by the Spirit whom He puts within them. He is appointed a Prince and a Saviour, to give repentance as well as remission of sins: to as many as receive Him He gives power to become sons of God. Holiness comes not of blood, — parents cannot give it to their children; nor yet of the will of the flesh, — man cannot produce it in himself; nor yet of the will of man, — ministers cannot give it you by baptism. Holiness comes from Christ. It is the result of vital union with Him: it is the fruit of being a living branch of the true vine. Go then to Christ, and say, "Lord, not only save me from the guilt of sin, but send the Spirit, whom Thou didst promise, and save me from its power. Make me holy. Teach me to do Thy will."

Would you continue holy, when you have once been made so? Then *abide in Christ*. He says Himself, "Abide in Me, and I in you. He that abideth in Me, and I in him, the same bringeth forth much fruit" (John 15: 4, 5).

He is the Physician to whom you must daily go, if you would keep well; He is the Manna which you must daily eat, and the Rock of which you must daily drink. His arm is the arm on which you must daily lean, as

you come up out of the wilderness of this world. You must not only be rooted, you must also be *built up* in Him.

Reader, may you and I know these things by experience, and not by hearsay only! May we all feel the importance of holiness, far more than we have ever done yet! May our years be *holy years* with our souls, and then I know they will be happy ones! But this I say once more, "*We must be holy*".

An Important Hint

Before the Lord Jesus Christ returned to His glory, He promised to send another COMFORTER to abide with His Church for ever. This Comforter is the Holy Spirit; the author and giver of life, light, holiness, and love. He convinces of sin, leads to the Saviour, sanctifies the soul, opens up the word to the understanding, and applies it to the heart. Our deadness, darkness, indifference, and carnality is from ourselves; our liveliness, joy, activity, and zeal is from Him. Without his presence and power in our congregations, sinners will remain unconverted, professors will be hardened in sin, and believers will backslide from God; there will be death, darkness, and dull formality in all our assemblies: but if He is present, souls will be regenerated, ordinances will be profitable, and Christians will grow in grace and in the knowledge of Jesus Christ. We shall joy in God, mourn over sin, and be zealous for good works. He is promised to all who ask for him. Luke 11: 13, Prov. 1: 23, Isaiah 45: 3. Have you ASKED God to give you His Holy spirit? Have you RECEIVED the Holy Ghost? Are you daily praying for this blessing? Will you agree to set apart FIVE MINUTES TWICE EVERY DAY to pray for the outpouring of the Spirit upon the Church, the congregation, the ministers of the Gospel, the world, and upon your own soul? Will you NOW lift up your heart to God for this blessing? God has positively promised Him, therefore you may confidently expect Him. God is faithful to His Word, but He will be enquired of. He says, "ASK and receive that your joy may be full." Others have obtained the blessing, why should not we? ASK, in your private prayers. ASK, in family devotions. ASK, in public ordinances, especially at prayer meetings. ASK, as you walk the street. For this pray everywhere with all prayer and supplication. God says, "PROVE ME NOW." The fervent effectual prayer of a righteous man availeth much.

If we realise our need of the Spirit, ardently desire Him, earnestly seek

Him, and believingly expect Him, our good and gracious God will certainly bestow Him. If, therefore, you would not see the church languish, the world hardened in sin, and your own soul in a barren state; set your heart upon obtaining the renewings of the Holy Spirit. We can find no substitute for the Holy Ghost; we must be filled with the Spirit, or we shall never be very holy, very happy, or very useful. This is the ONE THING which the Lord's people now need. This would revive their graces, strengthen their energies, consecrate their gifts, crown their efforts, and make them really useful. We must have more of the power and presence of the Holy Spirit, or we shall live in fear, be tormented with doubts, become worldly-minded, and be hardened through the deceitfulness of sin. Satan will be too strong for us, the world will overcome us, and error will bewilder us. If, therefore, we would escape the most fearful evils, if we would obtain the choicest blessings, if we would be happy in our souls, and if we would be useful in the church, let us seriously determine to give the Lord "no rest", until the Spirit be poured upon us from on high. Let us seek this blessing with all our hearts, by night and by day at home and abroad, in private and public, in all places, and at all times. Then shall we be preserved from evil, protected in danger, enjoy peace with God, adorn our profession, and bring a good report of the promised land. Then God will be glorified in us, Jesus will be exalted by us, the Holy Spirit will seal us, the world will be the better for us, and the church will prize and value us. O that the Lord's people would unite, one and all, with full purpose of heart, to seek until they obtain this blessing!

— *From the writings of an old divine*

A Brief Prayer

On one occasion during a Communion Season in Dornoch, the late Mr James Matheson was asked to pray at the conclusion of a prayer meeting. He prayed briefly in Gaelic as follows:-

"Glory be to Thee for what Thou hast been.
Glory be to Thee for what Thou art,
Glory be to Thee for what Thou shalt be,
And may Thy glory fill every land. Amen"

Revivals in Strathnaver and Tongue

by Rev. Angus MacGillivray

STRATHNAVER

In the north of Sutherland there is a magnificent strath, thirty miles long. Passing up from the ocean, you wind along by the side of a noble river, its banks richly clothed with the native birch, till you reach Loch Naver, from which it flows. At the upper end of the loch, rising up almost perpendicularly, as if presiding over the scene and protecting it, stands Ben-chlibrig, more than 3000 feet high. Strathnaver is part of the parish of Farr, and, in 1728, Mr Andrew Robertson was settled minister of that parish. The parish church stood at the foot of the strath, and, as the population of the whole parish must, in those days, have exceeded 3000, Mr Robertson's work was a very arduous one. But his heart was in the work; he laboured in season and out of season, and there was a general awakening souls extending over the parish. When matters were in this state, the people of Kiltarn, in Ross-shire, gave Mr Robertson a call. The case came before the Courts, and, though the Earl of Sutherland appeared at the bar of the Assembly resisting the translation, the Assembly were so impressed with the importance of Kiltarn, — once the parish of Mr Thomas Hogg, — that Mr Robertson was translated. The people of Farr felt this to be a fearful trial; and they felt it all the more that Mr Robertson's successor was not a man of the same spirit. The feeling of the people is brought out by a simple anecdote. A few years after the translation, some godly people from Farr came across the country to attend a communion in Ross-shire. Mr Robertson was one of the assistants, and on Monday preached at the tent one of his rich gospel sermons. During the sermon, one of the Farr men became much excited, and at last, commenced sobbing aloud. Some fellow Christians, disturbed by the man's sobs, turned to him and entreated him to be silent; and his answer was, "How can I be silent, how can I but sob, when I see the precious food that was rightfully mine richly dispensed to others, whilst my own soul is starving at home?" But even during this "moderate" incumbency, which did not last long, God did not forget His people or His work in Strathnaver. In 1745, the rebellion broke out, and Mr Porteous, of Kilmuir, being threatened by the rebels, took refuge in a glen which lies at the head of the strath and at the base of the mountain. He lived there for months, preaching the gospel of peace as few could preach it; and during that short period his labours were manifestly blessed in turning sinners to God. At last, the "moderate" minister was removed, and Mr George Munro was settled,

and was for many years minister at Farr. He was a man very eminent for piety, and zeal, and boldness. I have seen the eyes of old Christians kindle when they spoke of him, and the fruits of his ministry were great and permanent. He had a special love for Strathnaver, and mainly through his efforts a church was built in the strath, about the middle of last century; and the Committee for the Royal Bounty provided it with a minister. I may here record the testimony of one, given in his old age, who commenced his ministry among this people, my late venerated father:- "I was well acquainted," said he, "with the Highlands of Scotland, and I knew the state of religion in the Highlands, in Inverness-shire, Ross-shire, and Sutherland; but whether, as regards the number of decidedly converted people, or the character of their religion, I never knew any place where the religion of Christ so shone, and flourished, and pervaded the community as it did in Strathnaver.

TONGUE

North and west of Strathnaver is the parish of Tongue. Its church and manse lie on the bank of a beautiful arm of the sea, Ben Loyal, with its rugged peaks, looking down on them at the distance of five miles. The parish contains the mansion-house of what was once the Reay family, — a family noted, in days gone by, for its piety and its kindness to the poor. Mr William M'Kenzie was its minister for sixty-five years. After being, for three years, missionary at Strathnaver, he was, in 1769, settled at Tongue, on the call of the people. He found them disposed to be kind to himself personally; but he found them also careless, and ignorant, and worldly. For four years after his induction, his preaching produced no impression; carelessness seemed to increase, and he began to lose heart. The practice was, on the Lord's day, to have three services consecutively, — first Gaelic, then English, and then Gaelic again, all without an interval. He was distressed to see that, when the few English people retired, most of the young people, who, of course, understood nothing but Gaelic, instead of remaining for the afternoon service, left the church. A Christian friend had come to visit him, and, anxious to know how those were employed who thus deserted the afternoon service, he asked his friend to slip out along with them, and, as a stranger, to watch them; and his friend's report was, that whilst standing in the churchyard, they indulged in all manner of worldly conversation and frivolity, and that on the very day a horse had been sold and bought. The minister's mind was deeply wounded, almost overwhelmed, and he resolved to make his feelings known. Next Lord's day, therefore, when the usual rush took place, he

addressed them in a voice of authority, and told all who had Gaelic to resume their seats, as he had something to say to them. All of them obeyed at once; they were, for the moment, awed, and amid breathless silence, he addressed them as follows:- "I came to this parish four years ago, on your unanimous call, and I had then the impression that I had God's call too. But, I fear, I have been mistaken. I am doing no good among you; the gospel is making no impression on you. What is worse, you are hardening under it; instead of receiving it, you flee from it, and leave God's house on his own day to buy and sell in the churchyard. I trust the Lord will remove me to some other place, where I shall not be utterly useless, as I am here. 'Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar'." And then he burst into tears, and sat down in the pulpit, and for the next five minutes wept and sobbed, — his feelings too strong for utterance. Having at last mastered his feelings, he rose to preach and with a power and a pathos which were peculiar to himself, he proclaimed to his people the unsearchable riches of Christ. It was the day of the Lord's visitation; the turning point in the history of that people. From that day forward there was a blessed outpouring of the Spirit of God. He told me himself, and he was a man incapable of vain boasting, that for years afterwards he never preached on the Lord's day but some of his people on the ensuing week, at times as many as six or eight, came to him under conviction of sin, "asking the way to Jesus". I knew him intimately, and I remember asking him what were the truths in his preaching which seemed to have been specially blessed for producing this awakening, and I never could forget his answer. He was not, as I well knew, one who harped on one string; he was a comprehensive divine, deeply read in the English and Dutch theology; but he told me, that the truth which seemed, above all others, to impress and awaken his people, was the dying love of Christ. It was the sin of despising and rejecting this love that made them restless, and wretched, and self-condemned, till they found, in the love itself, the appointed remedy. Through the blessing of the Spirit, the work was an extensive and permanent one, and what he found a desolate wilderness, became as the garden of the Lord.

Obituary

Mrs Mary Simpson, Fort William

When news of the death of this gracious lady was conveyed to me my mind was drawn to the words of Scripture: "Arise my fair one and come away." It is God's prerogative to call us thus, when His appointed time

for our departure has come. Happy, happy for eternity are such as have come through severe tribulations, and have washed their robes, and made them white in the blood of the Lamb.

Mrs Simpson made her first profession of godliness in the Free Church at a comparatively young age. She was a highly intelligent person with an alert mind and was appointed to the post of school teacher in her home district. In the good providence of God she married Allan Simpson who was at that time a postman in the town of Fort William. Here they made their home, attending the services of the Free Church.

When our friends the Simpsons could no longer remain in that church because of what was going on there, they cast in their lot with the Free Presbyterian Church at Fort William and settled there. Through time Mary Simpson was led by the Lord to seek the privilege of sitting at the Lord's table in the church of her adoption which she loved. In seeking the necessary disjunction certificates from the Free Church she met with a rebuff so she presented herself for examination by the Kirk Session. Better than any certificate from an earthly church, it was clear to the session that Mary, like her namesake of old, had chosen "the one thing needful" and her walk and conversation in the world gave evidence that she had passed from death to life. She was an example to all in her consistent attendance upon the means of grace in all weathers both on Sabbath and weekday.

Mrs Simpson was heart-broken when her husband died but with fortitude and courage bore her loneliness in this world, having also to cope with what was fast becoming a severe physical handicap. The death of her only son, Ian, after a long and progressive illness about a year before herself, was a severe blow but in her troubles she looked to the Lord who sustained her to the end.

At one time she had a slight accident in her home, which required her to be hospitalised for a time. It was during this trial that she realised the significance of the words which had for some time been in her mind in Psalm 18: 43, "A people whom I have not known shall service do to me". (*Na daoine riamh nach b' aithne dhomh, Ri seirbhis dhomh do chim*).

At the ripe age of 86 years she passed away to her eternal rest, never regretting having cast in her lot with the Free Presbyterian Church which she loved and supported well. Were she still alive today to read the Record of her former Church and note the declension evident in their leanings towards ecumenism, and the softening of attitude to the Harlot of Rome, together with their expressed opposition to the standards being maintained by the Free Presbyterian Church against that wicked God dishonour-

ing system, she would be more thankful to the Lord for delivering her from that Church. Oh, how we miss her!

To all her sorrowing relatives we can say that we share their loss but we especially think of her grandchildren who were so kind to her, and over whom she rejoiced when she saw them being baptised in the Free Presbyterian Church. It is our prayer that the Lord would bless them and bring them to know the Lord Jesus Christ as their Saviour. We know that this was the constant prayer of their grandmother.

(Rev.) J. A. Macdonald

Sinfulness of being present at Popish Ceremonies

Surely no inconsistency can be more glaring than that of which persons calling themselves Protestants are guilty, when they attend as spectators or hearers, the idolatrous services of Popery. To any one taking a plain scriptural view of the matter, such conduct will hardly appear credible. For what is it against which Protestants more decidedly protest than the idolatry of Romish worship? When we are present only as bystanders, during the celebration of Romish rites, we tacitly countenance what in Scripture is everywhere described as a fearful outrage on him whom we profess to honour. The command to "flee from idolatry" is one of the plainest in the whole book of God. In the law of the Ten Commandments, it follows immediately the declaration, "I am the Lord thy God, thou shalt have none other gods but me." The bowing down to any image, or the likeness of any thing in heaven or earth, is pronounced by the Almighty to be an act of which he is especially jealous, and for which he will avenge himself on the guilty unto the third and fourth generation. If the Church of Rome were not conscious of her own guilt in this respect, why in her formularies for the instruction of her laity should she omit the second commandment altogether? What reason can be given for this, or for her refusal of the Bible to her people, but an apprehension that a comparison of her conduct and practice with the express command of God, and the injunctions of his holy Scripture, would lead her members to convictions inconsistent with the arbitrary authority which she seeks to exercise over their minds and consciences? Again, is this not Jesus, our adorable Redeemer, "King of kings, and Lord of lords;" do we not worship him as such? Do we not ascribe to him power and glory, and dominion for ever and ever? and yet, if you go to mass in a Popish chapel, you will see a man who pro-

fesses to be a priest of the most High God, holding between his finger and thumb a lump of paste, a piece of senseless matter, which, after having sprung up out of the earth, was first ground by the miller, then kneaded by the baker, and lastly stamped in a mould with some fanciful figure; and this worthless trumpery he announces to the prostrate crowd to be Jesus, to be "the body, blood, soul, and divinity", as their blasphemous devices have it, of Jesus Christ; to be that identical body whole and entire, which was born of the Virgin Mary, suffered under Pilate on the cross, and afterwards ascended to the right hand of the Father in heaven! The Protestant bystander may not himself kneel to this fearful mockery of Christ, but he looks on at this gross violation of the commandment of his God, this outrage on his Redeemer, and treats with decent and decorous respect the exhibitors of such mummery, and would by no means let the dupes of it perceive that he is shocked, as he must be, if indeed we can suppose his feelings to be such as they ought to be. Moreover, do not they who maintain that the natural and very body of Christ is substantially there present (and of course in every other place through the world where the same exhibition is made, and at the same time), manifestly contradict the Holy Ghost, who declares that body to be in heaven, there to remain till his second coming with power and great glory? Must not those who hold that the same material body shall be in two, not to say ten thousand, different places at one and the same time, be under a "strong delusion that they should believe a lie?" (2 Thess. 2: 11). In such a frightful maze of impiety do the frequenters of the mass-house involve themselves; and can any Protestant for the sake of witnessing a pompous ceremony, or listening to sweet sounds of music, deliberately present himself as an apparent partaker in these sins, who would not for all the world be seduced by such allurements to enter the resorts of gamblers and drunkards, or obscene profligates? Would he, to indulge their curiosity, take his wife and daughters to such places, and thus sanction by their presence the wretched victims who frequent them? And is an offence against the holiness and majesty of God, less flagitious than any outrage against public morality and private decency? The lust of the eye is a snare which Satan well knows how to employ, in order to deaden the souls of God's children to the errors of Popery, by accustoming their eyes to its outward embellishments. This is no light matter, the increase of mass-houses is greatly owing to the countenance given by nominal Protestants to the work, and do the frequenters of these places never reflect that the Lord may in anger allow them to be tempted to believe a lie? Oh! if the time thus presumptuously perverted were occupied in endeavours to circulate the doctrine of salva-

tion among the poor ignorant worshippers, instead of strengthening their delusion by seeing Protestants present at their rites, what results might we not expect to rebound to the glory of God? In the meantime let all sincere Protestants adopt the language of dying Israel to his sons Simeon and Levi, "O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united. (Gen. 49: 6).

A Protestant Association pamphlet printed in 1842

Book Reviews

HELPS TO DEVOTION by Robert M. MacCheyne. Free Presbyterian Publications. £3.

The origin and aim of these 28 meditations is explained in the Foreword by Rev. Alex McPherson. The tempo and pressure of modern life are all too often made an excuse for the reduction of total absence of devotional reading today. The pragmatic has become, not the fruit of, but the alternative to the devotional. Our fathers had a better grip of things spiritually; hence their emphasis on devotional exercises. We were in some degree solemnised, impressed and edified by the perusal of this attractive paperback. One or two features of MacCheyne's style merit special mention. He was a master in the use of illustration. His similitudes were never light or vulgar, but always in harmony with the solemnity of his subject. Brevity is another pleasing feature. Even the sentences are rendered more effective by their sheer brevity. Again, his thoughts are literally bathed in Scripture quotation. Last, but not least, is the sound searching ring of a preacher suitably impressed with the immensity of eternity, and the unspeakable value of precious immortal souls. We wish this hitherto relatively unknown "work" a wide circulation.

F. M.

JUDE by Thomas Manton. Banner of Truth Trust. £6.50.

It is gratifying to see a reprint of this exposition of the Epistle to Jude. The very fact that there is a market for productions of the 17th Century divines should afford us some degree of encouragement. The principle that occurred to us in again reading this volume was, "Neither will I offer unto the Lord my God that which doth cost me nothing". An echo of this devout determination pervades every page of this book. Zeal for the sovereignty of God mingles with ardent desires for the awakening and

salvation of sinners. This man would evidently have the children of God edified and established in the Truth. Those who are plagued with doubts and fears of miscarriage in the great issue of their salvation will find much help in these pages. The Puritans once recognised as spiritual masters in Israel, have been denigrated for verbosity by a light hearted generation of religious professors. The reflection in reality lies upon their detractors.

Manton's exposition of Jude is characterised by thoroughness, great plainness of speech, affecting tenderness and fidelity to the Word of God.

Let this one sentence suffice to whet your appetite for Manton: "The first rise and spring of many was at election, which breaketh out by effectual calling, and so flourisheth down in the channels of faith and holiness, till it lose itself in the ocean of everlasting glory."

F. M.

THE INCOMPARABLE BOOK by W. J. McDowell. Banner of Truth Trust. 50p.

The Bible has withstood the onslaughts of past infidelity, sceptics, atheists and Higher Critics within the Church. It will also survive the leering jibes of modernity and the pseudo-scholarship of its present presumptuous critics.

This interesting little pamphlet contains a concentration of information in a simple form. Readers will be familiar with the names of the orthodox theologians and preachers from which the author quotes. The subject is one that commends itself to the godly, and the style of writing indicates a good degree of skill and devotion on the writer's part. This scientific age calls for more literature of this kind.

F. M.

GRACE IN WINTER (Rutherford in Verse) by Faith Cook. Banner of Truth Trust. £4.95. 99pp.

The poem "The Sands of Time" is well known to readers. In it an attempt is made to put into verse the last words of Samuel Rutherford. In this Banner of Truth hardback Faith Cook has attempted to do the same with parts of some of Samuel Rutherford's letters. In our judgment these have been well done and have not lost their high and heavenly tone by being translated into verse. The book contains a brief outline of Rutherford's life and of that of some of his correspondents and of the circumstances in which some of the letters were written. The book is tastefully produced and illustrated, making it a very suitable gift for a friend. Only once did we notice the term 'you' used in address to God and that in the first poem. Its use is to be regretted.

D. B. M.

Notes and Comments

Archbishop Runcie's Visit to the Vatican

We have become accustomed to the fact that national and religious leaders deem it in their interest to visit Rome and pay their courtesies to the Pope in the Vatican. It can truly be said in our day that "all roads lead to Rome." This suits the aspirations of the incumbent at the Vatican very well who considers himself the Prince of the Kings of the Earth, as well as the Vicar of Christ on earth. The Bible has other titles which it applies to him and which accurately describe his true standing as before the God of heaven. He is called that man of sin, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshipped, so that he as God sits in the temple of God, showing himself that he is God (1 Thess 2: 3 and 4). Why then should national and religious leaders pay homage to the antichrist which Christ is to destroy with the brightness of His Coming? It can only be that they are utterly deceived by the crafty and blasphemous claims of that wicked system and of its head, the Pope of Rome, and recognise the hold it has over millions of souls, also deluded by it.

What is the Archbishop of Canterbury doing at the Vatican? If he claims to be the leading cleric of a Protestant denomination then what fellowship has righteousness with unrighteousness? and what communion has light with darkness? Sad to say, the denomination which the Archbishop leads is one which to a large extent has departed from the faith once delivered to the saints. It is not new light from heaven then that has made him retrace his steps to do homage to the harlot of Rome, but a backsliding course in which there is a failure to distinguish between light and darkness.

But some may say that the Archbishop is only following in the steps of his predecessors at Canterbury who have also taken the journey to Rome. That may be so to a certain extent but Runcie's action goes further than their's did. From Rome he calls on the Churches of the world to recognise Rome's primacy and concede to the Pope at least a nominal headship over the Churches of Christendom. What brazen effrontery this is from the leader of a Protestant denomination! Recognise a deceiver and an antichrist, like the Pope, as one worthy of the respect and of recognition of Protestant denominations? What folly! What tragic blindness — spiritual blindness — marks out the leader of the Anglican Church! What betrayal of the Protestant faith! It was once said — "May the Lord open the King of England's eyes!" We say — "May the Lord be pleased to open the Archbishop of Canterbury's eyes!"

President Moi of Kenya and Christianity

The President of Kenya, Daniel Moi, in a speech to the Family Life Promotion Congress gave expression to views which we would be glad to hear from our own national leaders. His remarks put our own leaders to shame in that they will scarcely take the name of God on their lips except it be to take His name in vain.

Of Europeans, President Moi said, that they "have followed democracy even to the extent of saying that what your conscience dictates, follow it." The President then asked pertinently: "If your conscience says 'sin', do you Christians accept this?" "God," the President said, "has given us knowledge to distinguish between bad and good, and we cannot just do what we want in the name of democracy because our conscience tells us so." He went on to say that "Christians ought to be guiding stars regardless of Government." He advised Christians to put their faith not in the wisdom of man but in the power of God. "The power of God should be guiding Christians to know how they should guide their lives," he said, and went on to recommend the Bible as a guide for Christian lives.

Illegitimacy in Britain

It is estimated that in Britain one child in four is now born out of wedlock. This reflects the moral condition of the nation — a nation that tramples the holy law of God under its feet. That law remains the same from generation to generation as it is a transcript of the divine nature. Men may seek to be wiser than God, and throw aside the restraints that the law of God places on them but for all this God will bring men into judgment. Even natural wisdom ought to tell men of the effect that their immoral actions must have on the stability of family life in the nation. Only a return to the Word of God will bring a change in the deplorable state of the nation at present. Without this the nation is daily ripening for the judgments of God.

The Pope and Peace

Pope John Paul II sent out what he called an Apostolic Letter to mark the fiftieth anniversary of the outbreak of the Second World War. In it he deplored the evils that were perpetrated in the war, including the attempt to exterminate the Jews. He refers to Nazi paganism and Marxist dogma as both basically totalitarian ideologies, but makes no reference to the infamous part played by the Papacy in the War. The Pope blessed both the armies of Hitler and Mussolini. Nothing is said of the dastardly acts perpetrated by the Ustashi, dedicated Romanists, in Croatia. Nor does

he confess that without the support of the Papacy, Hitler and the Nazis would never have risen to the place they did in Germany. The present Pope, like his predecessors, masquerades as a lover of peace. We reply to his message of peace in the words of Jehu to Jezebel — “What hast thou to do with peace?”

Inverness Crematorium plans abandoned

Plans to build a crematorium in Inverness have been abandoned. It was reported in *The Times* that “interest rates, building costs, and local views on cremation meant that the project would ‘not necessarily be a viable option’.” The Free Presbyterian Church was foremost in drawing attention to the unscriptural nature of cremation. We should be thankful that this further evidence of the paganizing of our society was frustrated in the providence of the Most High. One Councillor commented, “Reading between the lines, it certainly seemed to me they had done their sums and concluded the profit level would be quite small, and they view it purely as a commercial thing,” (*Inverness Courier*, 15 Sept 1989). This is implied by the company’s managing director who is quoted in the *Glasgow Herald* as saying, “We have abandoned the project for three good reasons . . . Secondly, the marginal nature of the operation. Because of local views on cremation, we know it will not necessarily be a viable operation.” Opposition to crematoria is not confined to the Highlands, nor the Free Presbyterian Church, but it is disorganised and not to be compared to the organisation and resolve of the Cremation Society. It is hoped that more information will be made available on this subject. The Synod recently passed a Resolution on Cremation (July *Free Presbyterian Magazine*, p210).

D. M. B.

Quotations

“Many sincere Christians dislike controversy, and so far from engaging in it themselves can scarcely allow that others should. An enlarged view of the history of the Christian Church might serve to convince such persons that all along it has been like a beleaguered city, sometimes in danger from the assaults of its enemies without, still more frequently perhaps from carelessness or treachery within; and that at no era has the truth been more gloriously displayed, or achieved nobler triumphs, than when dangers have called forth a vigorous and manly defence. From the militant state of the Church as a public witness-bearer for God and

His truth, in a world which revolts from both, the continuance of controversy might have been expected; but that it is appointed, and that, too, within the visible Church itself, for wise reasons, we have the highest authority for believing. There 'must be heresies' or divisions among you, that they who are approved may be made manifest." **Dr James Buchanan**

"We may be in the way of our duty and yet may meet with troubles and distress in that way. As prosperity will not prove us in the right, so cross events will not prove us in the wrong: we may be going whither God calls us, and we may think our way hedged up with thorns. We may comfortably trust God with our safety while we keep to our duty. If God will be our guide He will be our guard." **Matthew Henry**

"Peace is such a precious jewel that I would give anything for it but truth." **Matthew Henry**

Church Notes

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on 13th February, 1990 at 12 noon.

Zimbabwe: At Bulawayo on 13th March, 1990 at 2 p.m.

Theological Conference

The Theological Conference will be held (D.V.) in St. Jude's Church Hall, Glasgow on Tuesday 5th December and Wednesday 6th December.

The following papers will be read:-

Tuesday, 2 p.m. Rev. A. MacPherson,
"Repentance"

Tuesday, 7 p.m. Rev. G. Hutton
1689 in Ulster

Wednesday, 10 a.m. Rev. D. Boyd
Bounds of Christian Liberty of Conscience

Wednesday, 2 p.m. General Discussion

Wednesday, 7 p.m. Rev. D. B. MacLeod
The Ruling Elder

Chairman: Rev. F. MacDonald

Induction of the Rev. D. J. Macdonald, M.A., to the Uig Congregation.

The Induction, by the Outer Isles Presbytery, of the Rev. D. J. Mac-

Donald, M.A., to the Uig Congregation took place on the evening of Wednesday, 13th September. The Church at Miavaig was almost full when, at the time appointed, the Moderator, the Rev. J. MacDonald, constituted the court. The Rev. Angus MacKay, Lochcarron, and the Rev. Donald B. Macleod, Dingwall, being present were associated with the Presbytery.

The Minute calling the meeting was read by the clerk and the edict was returned endorsed as having been duly served. Thereafter, the Officer of Court, Dr. Robert J. Dickie, was instructed to proceed to the main door of the Church and make proclamation there three times that if any person, or persons present had any objections to the life or doctrine of the Rev. D. J. MacDonald, an opportunity was given to them to substantiate the same before the Presbytery. This being done and the officer of court having reported that there were no objections, the Rev. K. D. MacLeod went to the pulpit and preached an appropriate discourse from the words of Ecclesiastes 11: 6.

The sermon being ended, the Moderator then asked the pastor elect to stand and the questions usually put to ministers on their induction to a pastoral charge were put to him. These being satisfactorily answered and the formula having been signed in the presence of the Congregation, the Moderator did, after prayer, admit Mr MacDonald to the pastoral charge of the Uig Congregation and gave to him the right of fellowship. Other members of Presbytery did likewise.

The Congregation was then suitably addressed by the Rev. J. MacLeod and the newly-inducted minister by the Rev. A. Morrison.

After some verses of a psalm were sung, the proceedings came to an end. The Congregation was given the opportunity of welcoming and shaking hands with their new minister on retiring from the Church.

All present were invited to make their way to the Timsgarry School canteen where the ladies of the Uig Congregation had laid on tea etc in abundance. We hereby express our gratitude to them for their labour.

The settlement was a most harmonious one and it is the earnest desire and prayer of the Presbytery that the ministry now begun will be fruitful in conversions. The parish of Uig occupies an honoured place in Island Church history and not least on account of the wonderful revival experienced at the beginning of the 19th Century under the ministry of the Rev. Alexander Macleod. Among those who sent messages wishing the Uig minister and people well were three former ministers of the Congregation, the Rev. J. A. MacDonald, the Rev. L. Macleod and the Rev. D. J. MacAskill, M.A.

John Macleod, Clerk of Presbytery

Foreign Mission Appeal for Staff

The Foreign Mission Committee would be pleased to hear from anyone willing to work:-

(a) as a doctor or nurse in a recently built hospital in Kenya;
or (b) as a mathematics teacher in Ingwenya Secondary school, Zimbabwe.

Please contact the Clerk, Rev. J. R. Tallach, Free Presbyterian Manse, Raasay, Kyle IV40 8PB.

Letter from the Protestant Alliance

The Free Presbyterian Church of Scotland
133 Woodlands Road
Glasgow
G3 6LE

28th August 1989

Dear Friends

We were saddened by the fact that the Lord Chancellor, Lord Mackay of Clashfern, supported the Mass by attending it.

We understood how he was implicated in it by his being so important a lawyer but we regretted his actions. We are also grieved by the division it has caused in what we regard as one of the most Protestant and effectual bodies standing against the errors of Rome in our time.

Yours sincerely
(Rev.) A. G. Ashdown
General Secretary

Tain Communion

The Tain Communion will be held as usual on the second Sabbath of November, D.V. Communion services will be held in the Knockbreck School, Ankerville Street, Tain, as follows.

Thursday 7.30 p.m.; Friday 7.30 p.m.; Saturday 3 p.m.; Sabbath 11 a.m. and 6.30 p.m.; Monday 7.30 p.m.

Rev. D. M. Boyd, Interim Moderator

Dornoch Communion

The Kirk Session has decided that there will be no Communion at Dornoch on the third Sabbath of November. On the second Sabbath of November the Dornoch, Bonar and Lairg Churches will be closed for the Tain Communion.

Acknowledgment of Donations

The General Treasurer, Room 7, Seafield House, Seafield Road, Inverness, IV1 1SJ, acknowledges the following donations with sincere thanks:-

Sustentation Fund: A. McG., £50.

Home Mission Fund: A. McG., £25.

Foreign Mission Fund: A. McG., £25; Correction of acknowledgment in September issue — Legacy, Mrs J. S., Wick should have read £100, not £1000.

Centenary Fund: K. Clark, Cheadle Hulme, £25.

Bookroom Fund: Mr N. MacLean acknowledges with sincere thanks the following donation:- Psalm 115: 12 £10 for Bookroom Fund per Rev. D. M.

Sydney, Australia: The Treasurer acknowledges with sincere thanks the following donation:- Auckland Friend, "for cooling and heating the mothers' room", \$740.

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

Breasclete: Anon., £40 for Sust. Fund and £20 for Door Coll.; Anon., £10 for Door Coll.; Anon., £10 for Comm. Exps., £5 for Door Coll. and £5 for Sust. Fund.

Dumbarton: Anon., £20 (in plate); Anon., £50 (in plate) both for Sust. Fund; I.C., Glasgow £20; Mrs MacC. £4; Glasgow Friend £10, last three per M.H.; Miss J. MacD. £20 (in plate); Anon., £40 all for Congr. Fund.

Flashadder: Anon., Edinbane £30 for Church Bdg. Fund.

Glasgow: Anon., £5; Anon., £5, Anon., £10; Anon., £50 all for Sust. Fund; Anon., £140 for Jewish and Foreign Mission Fd; A. C. £5; Matth. 6: 3 £10; Anon., £10; Harris Friend £20 per Rev. D. M. all for Bus. Fund; Anon., £300 "Where most needed"; Anon., £100 — Sponsor a blind child; Anon., £10 for Edinburgh Congr.

Lochbroom: Anon., £6.50 for Trinitarian Bible Society; Mrs M. R. £20; Mrs N. MacK. £10; Mr R. B., Aberdeen £6, all for Tape Library and all per Rev. N. M. R.

North Harris: M. B. MacD., Stockinish £10 for Church Door Coll. per M. McC.; K. M., Harris House £2 for Church Door Coll. per J. McL.; J. F. M. £76 for Congr. Fund per Gen. Treasurer.

Perth: Mrs McC., Inverness £5; Mrs B., Ballinluig £5; Mrs M., Chequers £2, all for Perth Congr. and all per Rev. D. J. MacD.; Envelope in plate £100 for Perth Congr.

Portree: Friend £10; Lewis Friend £5, both for Sust. Fund and both per F. M.; Friend £10 for Church Door Coll. per S. M.; M. M. £10 where most needed (envelope in plate).

Shieldaig: Miss C. F. £30 for Comm. Exps. per Rev. D. A. R.

South Harris: Friend, Collain £10; Friend, Stornoway £5, both per D. MacKenzie; Friend, Tolsta £10; Friend; Stockinish £10, both per Rev. K. MacLeod, all for Manse Fund; Friend, Stockinish £5 for Car Fund per Rev. K. MacLeod; K. M., Inverness £50 for Manse Painting.

Stornoway: Miss K. A. MacLeod, The Cottage, Callinish £80 for Sust. Fund per Rev. J. MacLeod; Tolsta Friend £5; Anon., £5; Anon., £10, all for Comm. Exps., all in church plate.