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THE MINISTRY

It is clear from the Writings of the Apostle Paul, that he had high and solemn views of the office of the Minister of Jesus Christ, in which a man was ordained and dedicated to the great work of serving Christ in the Gospel and all other duties and responsibilities relative there to. And all those who hold the office of the Gospel Ministry and those who contemplate entering upon this great work should read and think much upon all that is written in the New Testament and indeed in the Old also, which has any application to this matter.

At the very outset in this matter, a man must assuredly possess a spiritual and saving knowledge of the Lord Jesus Christ as his Redeemer from sin and as his Lord and Master; otherwise how can he possibly instruct others in the things which concern the Lord Jesus Christ and the salvation of the soul? It seems to us, that in this, in particular, there is necessary for such a one the clear evidences of a true and vital conversion by the Spirit of God. We do not now take to do with doubts and fears which may indeed assail the true Minister of Christ during his Ministry for one reason or another. Paul the blasphemer and persecutor, was graciously and powerfully dealt with by Christ and had the living experience of the "good work" begun in his heart, and he was, as others, brought to live a life of faith upon The Son of God and to bring forth the fruits of such a life. One of the darkest signs of our day religiously, is the large number of men who exercise the *office* of the Christian Ministry and are yet obviously unconverted men who know not the Lord nor His saving power.

Another essential to the right discharge of the gospel Ministry is the bestowal upon a man, by the Lord Jesus Christ, the Head of the Church, of the graces and gifts required to serve Him in this capacity in His Church in the world. It is quite proper here to mention that in the society of men and the world, requisite fitness for varied callings is called for and required if

men are to carry out their duties and responsibilities to the benefit of others whom they profess to serve with reasonable acceptance and success. Those who are to be ambassadors for Christ and to be engaged in speaking and acting for Him by way of handling the truths of the Gospel and instructing sinners and saints in doctrine, spiritual experience and Christian practice, will surely need much grace and spiritual and natural gifts from the Lord Himself. In this connection, we find Paul in writing to Timothy, exhorting and advising him as follows: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also": (2nd Timothy, Chapter 2, Verse 2). These men were not only to be faithful but able men.

The next consideration we consider absolutely vital is a special call from the Lord to enter upon the solemn and blessed work of the Gospel Ministry. Let it be said at once, that a man may have grace and yet be lacking in the necessary gifts for this Office; and again a man may be an outstanding believer and also have certain gifts; and yet such men without the guidance and call of God have no authority to take unto themselves the Office of the Gospel Ministry. Under the Old Testament economy, Aaron was called of God to exercise the priest's office. And Paul declares that the Lord Jesus Christ put him into the Ministry: "And I thank Christ Jesus Our Lord, who hath enabled me, for that he counted me faithful, putting me into the Ministry": (1st Timothy, Chapter 1, Verse 12). Undoubtedly these were particular and outstanding cases; but it will be always highly desirable for a man to have good, solid and Scriptural reasons for contemplating the Gospel Ministry as his life's work. There are difficulties, discouragements, trials and temptations, burdens and anxieties oftentimes to be met with in the Ministry, as well as consolations; and a man would need to have the strengthening influence of a heart and secret conviction that he is labouring in that sphere appointed unto him by the Lord. And another consideration which is indeed important is that he have a good report of the godly and discerning of the Church. Timothy is said to have professed a good profession before many witnesses and was obviously acceptable to the pious and discerning of the Church in his day, as one fitted by the Lord Jesus to be His servant in the Gospel.

Again, the Word of God lays down that those in the Ministry are to be an example of what a believer should be, and an example to other believers in all departments of the Christian life—" . . . in word, in conversation, in charity, in

spirit, in faith, in purity": (1st Timothy, Chapter 4, Verse 12). On the other hand, how dishonouring it is to Christ, injurious to the cause of true religion, and incompatible with the office of the Ministry, when men speak and act contrary to the precepts of the Word of God and the mind of Christ, and bring themselves and their office into disrepute before the godly and even in the eyes of the world. We mean here, in their life and conversation. As to omit promulgating false doctrine—that is of course, most heinous iniquity in the perverting of this holy office to wicked ends and such reveal themselves as false prophets. The most worldly persons can and do take stock of Ministers of the Gospel as to what they say and do, and they have daily need of divine grace, strength and wisdom and of being kept watching and praying that they might consistently shine as witnesses of the Lord Jesus Christ, in the midst of an evil generation.

Then further, one express injunction to ministers is to study to show themselves approved unto God as workmen who need not be ashamed, rightly dividing the Word of truth. (See 2nd Timothy, Chapter 2, Verse 15). To suggest that ministers should not lay too much emphasis upon the study of God's Word for their ministrations in the pulpit, is to suggest something which is quite contrary to the mind of the Holy Spirit in the Scriptures. And however imperfect and unsatisfactory the work of a Minister of Christ may be in his own eyes, yet let it not be the result of positive and wilful sloth as to study and meditation. There are always hearers who will be quick to discern in such matters. But principally the Most High takes notice of the work of His professed servants. Paul writes to Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom; preach the Word." These are weighty words and should be pondered again and again by ministers of the Gospel, and are, we believe, solemn words indeed to every exercised Christian Minister.

And now a final word about prayer and power in connection with the onerous duty of the Ministry in preaching the Word of the Truth of the Gospel. There is the continual need that God in His Sovereign grace and mercy would pour upon His servants the Spirit of grace and supplications and that He would keep them needy and importunate at the throne of grace in secret. A prayerless ministry must of necessity be a dry and formal ministry. But God hears prayer for the spirit of meditation, for light upon the truth, for strength of mind and heart, for faithfulness in declaring the whole counsel of God, and for guidance

in the discharge of all duties. He answers according to His will and for the sake of His Son Jesus Christ. In desiring the conversion of sinners and the edification of believers, the minister must depend unreservedly and prayerfully upon the Person of the Holy Spirit to work mightily through the truth in the souls of those under his ministry. The Holy Spirit alone, as He comes forth from the Father through the Son, to whom He pleases and when He pleases, can make a ministry beneficial and profitable to precious souls going to eternity. "Not by might, nor by power; but by My Spirit, saith the Lord." And when the power and work of the Spirit are withheld, as is largely true today, then the Lord knows the reason or reasons why. But let ministers of the Gospel wrestle humbly and fervently for the presence, power and assistance of the Spirit of truth at all times, that their labours be not only a witness in the consciences of men, but the means of bringing wretched and miserable sinners to Jesus and His blood, and of enlightening the minds of God's people increasingly in the benefits of the Covenant of Grace to the comfort of their hearts. Whatever success or apparent lack of success attends a faithful Gospel Ministry, the promise of Christ Jesus, the Head of the Church, remains: "Lo, I am with you alway, even unto the end of the world. Amen." (Matthew, Chapter 28, Verse 20).

THE MILLENIUM

by Jonathan Edwards, and from his *History of Redemption*
(Continued from Page 171)

I would show wherein this overthrow of Satan's kingdom will chiefly consist. I shall mention the particular things in which it will consist, without pretending to determine in what order they shall come to pass, or which shall be accomplished first, or whether they shall be accomplished together.

(1) *Heresies, infidelity, and superstition*, among those who have been brought up under the light of the gospel, will then be abolished; and particularly deism, which is now so bold and *confident in infidelity*, shall be driven away, and vanish to nothing. All shall agree in the same great and important doctrines of the gospel; Zech. xiv, 9. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one." Then shall be abolished all superstitious modes of worship, and all shall cordially agree in worshipping God in his own way: Jer., xxxii 39. "And I will give them one heart, and one way,

that they may fear Me for ever, for the good of them, and of their children after them."

(2) The kingdom of *Antichrist* shall be utterly over-thrown. His dominion has been much brought down already by the vial poured out on his throne in the Reformation; but then it shall be utterly destroyed. Then shall be proclaimed, "Babylon is fallen, is fallen." When the seventh angel sounds, "the time, times, and half a time, shall be out; and the time shall no longer." Then shall be accomplished concerning Antichrist the things which are written (Rev., xviii) of the spiritual Babylon, the idolatrous Roman government, that has for so many ages been the great enemy of the Christian Church, first under heathenism, then under popery.—That proud city which lifted herself up to heaven, in her pride and haughtiness; that cruel, bloody city, shall come down to the ground. Then shall that be fulfilled, Isa., xxvi 5. "For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust." She shall be thrown down with violence, like a great millstone cast into the sea, and shall be found no more at all, and shall become a habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Now shall she be stripped of all her glory, and riches, and ornaments, and shall be cast out as an abominable branch, and shall be trodden down as the mire of the streets. All her policy and craft, in which she so abounded, shall not save her. All the strength and wisdom of this great whore shall fail her, and there shall be none to help her. The kings of the earth, who before gave their power and strength to the beast, shall now hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, Rev., xvii, 16.

(3) Satan's *Mahometan* kingdom shall be utterly overthrown. The locusts and horsemen in the 9th of Revelation, have their appointed and limited time set them there, and the false prophet shall be taken and destroyed. And then—though Mahometanism has been so vastly propagated in the world, and is upheld by such a great empire—this smoke, which has ascended out of the bottomless pit, shall be utterly scattered before the light of that glorious day, and the Mahometan empire shall fall at the sound of the great trumpet which shall then be blown.

(4) *Jewish infidelity* shall then be overthrown. However obstinate they have been now for above seventeen hundred years in their rejection of Christ, and however rare have been the

instances of individual conversions, ever since the destruction of Jerusalem—but they have, against the plain teachings of their own prophets, continued to approve of the cruelty of their forefathers in crucifying Christ—yet, when this day comes, the thick veil that blinds their eyes shall be removed, 2nd Cor., iii, 16, and divine grace shall melt and renew their hard hearts, “and they shall look on Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first-born.” Zech., xii, 10, etc. And then shall the house of Israel be saved: the Jews in all their dispersions shall cast away their old infidelity, and shall have their hearts wonderfully changed, and abhor themselves for their past unbelief and obstinacy. They shall flow together to the blessed Jesus, penitently, humbly, and joyfully owning Him as their glorious King and only Saviour, and shall with all their hearts, as with one heart and voice, declare His praises unto other nations.

Nothing is more certainly foretold than this national conversion of the Jews, in Rom. xi. There are also many passages of the Old Testament which cannot be interpreted in any other sense, which I cannot now stand to mention. Besides the prophecies of the calling of the Jews, we have a remarkable providential seal of the fulfilment of this great event by a kind of continual miracle, *viz.* their being preserved a distinct nation in such a dispersed condition for above sixteen hundred years. The world affords nothing else like it. There is undoubtedly a remarkable hand of providence in it. When they shall be called, that ancient people, who alone were God’s people for so long a time, shall be His people again, never to be rejected more. They shall then be gathered into one fold together with the Gentiles; and so also shall the remains of the 10 tribes, wherever they be, and though they have been rejected much longer than the Jews, be brought in with their brethren. The prophecies of Hosea especially seem to hold this forth, that in the future glorious times of the Church, both Judah and Ephraim, or Judah and the 10 tribes, shall be brought in together, and shall be united as one people, as they formerly were under David and Solomon; (Hos. i, 11, etc.)—Though we do not know the time in which this conversion of Israel will come to pass; yet thus much we may determine by Scripture, that it will be before the glory of the Gentile part of the Church shall be fully accomplished; because it is said, that their coming in shall be life from the dead to the Gentiles, (Rom. xi, 112, 15).

(5) Then shall also Satan's *heathenish* kingdom be overthrown. Gross heathenism now possesses a great part of the earth, and there are supposed to be more heathens now in the world, than of all other professions taken together. But then the heathen nations shall be enlightened with the glorious gospel. There will be a wonderful spirit of pity towards them, and zeal for their instruction and conversion put into multitudes, and many shall go forth and carry the gospel unto them. Then shall the joyful sound be heard among them, and the Sun of righteousness shall arise with His glorious light shining on those vast regions of the earth that have been covered with heathenish darkness for many thousand years. Many of them doubtless ever since the times of Moses and Abraham, have lain thus in a miserable condition, under the cruel tyranny of the devil, who has all this while blinded and befooled them, domineered over them, and made a prey of them. Now the glad tidings of the gospel shall sound there, and they shall be brought out of darkness into marvellous light.

It is promised, that heathenism shall thus be destroyed in many places. God has said, That the gods that have not made these heavens and this earth, shall perish from the earth, and from under these heavens, Jer. x, 11, and that He will utterly abolish idols, Isa. ii, 18.—Then shall the many nations of Africa, who now seem to be in a state but little above the beasts, and in many respects much below them, be visited with glorious light, and delivered from all their darkness, and shall become a civil, Christian, understanding, and holy people—Then shall the vast continent of America, which now in great part is covered with barbarous ignorance and cruelty, be everywhere covered with glorious gospel-light and Christian love; and instead of worshipping the devil as now they do, they shall serve God, and praises shall be sung everywhere to the Lord Jesus Christ, the blessed Saviour of the world. So we may expect it will be in that great and populous part of the world, the East Indies, which are now mostly inhabited by the worshippers of the devil. Then the kingdom of Christ will be established in those continents which have been more lately discovered towards the north and south poles, where men differ very little from the wild beasts, except in impiety. The same will be the case with respect to those countries which have never yet been discovered. Thus will be gloriously fulfilled Isa. xxxv, 1. "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose." (See also Verses 6, 7).

Having thus shown wherein this overthrow of Satan's kingdom will consist, I come now to observe its *universal extent*. The visible kingdom of Satan shall be overthrown, and the kingdom of Christ set up on the ruins of it, everywhere throughout the whole habitable globe. Now shall the promise made to Abraham be fulfilled, That in him and in his seed *all the families of the earth shall be blessed*; and Christ now shall become *the desire of all nations*, agreeable to Haggai ii, 7—Now the kingdom of Christ shall in the most strict and literal sense be extended to all nations, and the whole earth. There are many passages of Scripture that can be understood in no other sense. What can be more universal than Isa. xi, 9. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." As much as to say, As there is no part of the channel or cavity of the sea, but what is covered with water; so there shall be no part of the world of mankind but what shall be covered with the knowledge of God. So it is foretold in Isa. xlv, 22, that *all the ends of the earth* shall look to Christ, and be saved. And to show that the words are to be understood in the most universal sense, it is said in the next verse, "I have sworn myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."—So the most universal expression is used, Dan. vii, 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high God."

When the devil was cast out of the Roman empire, because that was the highest and principal part of the world, and the other nations that were left were low and mean in comparison, it was represented as Satan's being cast out of heaven to the earth, Rev. xii, 9; but it is represented that he shall be cast out of the earth too, and shut up in hell, Rev. xx, 1, 2, 3—This is the greatest revolution by far that ever came to pass; therefore it is said in Rev. xvi, 17, 18, that on the pouring out of the seventh vial, "there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake and so great." And this is the third great dispensation of Providence which is in Scripture compared to Christ's coming to judgment, Rev. xvi, 15. There, after the sixth vial, and after the devil's armies were gathered together to their great battle, and just before Christ's glorious victory over them, it is said, "Behold, I come quickly; blessed is he that watcheth, and keepeth his garments." So it is called *Christ's coming*, 2nd Thess. ii, 8. Speaking of Antichrist

it is said, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." See also Dan. vii, 13, 14, where Christ's coming to set up His kingdom on earth, and to destroy Antichrist, is called *coming with clouds of heaven*. And this is more like Christ's last coming to judgment, than any of the preceding dispensations which are so called. The dispensation is so much greater and more universal, and so more like the day of judgment, which respects the whole world. The great spiritual resurrection of the Church of God accompanying it, resembles the general resurrection at the end of the world more than any other (See Rev. xx, 4).

Terrible judgments and fearful destruction shall now be executed on God's enemies. There will doubtless at the introducing of this dispensation be a visible and awful hand of God against blasphemers, deists, obstinate heretics, and other enemies of Christ, terribly destroying them, with remarkable tokens of wrath and vengeance. More especially will this dispensation be attended with terrible judgments on Antichrist; the cruel persecutors who belong to the Church of Rome, shall in a most awful manner be destroyed; which is compared to a casting of Antichrist into the burning flame, Dan. vii, 11, and to casting him alive into the lake that burns with fire and brimstone, Rev. xix, 20.

Then shall this cruel persecuting Church suffer those judgments from God, which shall be far more dreadful than her persecutions of the saints, agreeable to Rev. xviii, 6, 7,—The judgments which God shall execute on the enemies of the Church, are so great, that they are compared to God's sending great hailstones from heaven upon them, every one of the weight of a talent, as it is said on the pouring out of the seventh vial, Rev. xvi, 21. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God, because of the plague of hail; for the plague thereof was exceeding great." And now shall be that treading of the wine-press spoken of, Rev. xiv, 19, 20.

This shall put an end to the Church's suffering state, and shall be attended with their glorious and joyful praises. The Church's afflicted state has been continued, excepting some short intermissions, from the resurrection of Christ to this time; but now shall a final end be put to her suffering state. Indeed after this, near the end of the world, the Church shall be greatly threatened; but it is said, it shall be but for *a little season*, Rev. xx, 3, for as

the times of the Church's rest have been but short, before the long day of her afflictions are at an end; so whatever affliction she may suffer after this, will be very short. In every other respect, the day of the Church's afflictions and persecution shall now come to a final end. The Scriptures, in many places, speak of this time as the end of the suffering state of the Church. So Isa. li, 22. "Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury, thou shalt no more drink it again." Then shall be proclaimed to the Church, Isa. xl, 1, 2, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Also Isa. liv, 8, 9, and lx, 20, belong to this time. "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." And so Zeph. iii, 15, "The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."

The time before this, had been the Church's sowing-time, wherein she sowed in tears and in blood; but now is her harvest, wherein she will come again rejoicing, bringing her sheaves with her. Now the time of travail of the woman clothed with the sun is at an end; now she hath brought forth her son: for this glorious setting up of the kingdom of Christ through the world, is what the Church had been in travail for, with such terrible pangs, for so many ages: Isa. xxvi 17—"Like as a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in Thy sight, O Lord." (See Isa. lx, 20 and lxi, 10, 11). And now the Church shall forget her sorrow, since a man-child is born into the world: now succeed her joyful praise and triumph. Her praises shall then go up to God from all parts of the earth; (as Isa. xlii, 10-12) and praise shall not only fill the earth, but also heaven. The Church on earth, and the Church in heaven, shall both gloriously rejoice and praise God, as with one heart, on that occasion. Without doubt it will be a time of very distinguished joy and praise among the holy prophets and apostles, and the other saints in heaven: Rev. xviii, 20. "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." See how universal these praises will be in Isa. xlv, 23. "Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and

glorified Himself in Israel." See what joyful praises are sung to God on this occasion by the universal Church in heaven and earth, in the beginning of the 19th chapter of Revelation.

(To be Continued).

SERMON

by Rev. Fraser MacDonald, M.A., N. Tolsta.

"Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God." Psalm 84, Verses 5, 6, 7.

The Psalmist evidently composed this sweet Psalm at a time when he was denied the soul satisfying enjoyments associated with the public worship of God in the sanctuary. In his privation he could not but think of Zion, and those who were privileged to gather there. From his exercises in his solitary retreat we may judge the holy intensity of his love for the public means of grace. No spot on earth was dearer to his heart than the place where the godly met together to worship God. As he thought of Zion the fire did burn and he exclaimed in the words of the opening verses "How amiable are thy tabernacles 'O Lord of hosts' my soul longeth yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" It is, however, upon the words in verses 5, 6, and 7 that we desire to meditate for a little. May the Spirit of Truth be our guide as we invite your attention to three things.

1. The twofold designation of those who are truly blessed.
2. Their exercise.
3. Their destination.

(1) In verse five we are presented with a twofold description of the blessed man. Firstly, we are told that his strength is in God: secondly that the ways of God or Zion are in his heart. Let us examine each in turn. Regarding the first statement, we are not only informed that this man is strong, but we are told perhaps what is more important, namely where his strength lies. Now, it goes without saying that the physical strength with which men are endowed is altogether from God. The measure of that strength is given according to the will and purpose of a sovereign God, and not according to the merits or demerits of any creature. It is therefore the duty of all to use what God has given them

in His service. The fact, however, is that this God given strength of body is abused and prostituted in the service of self and Satan. Men go so far as to boast in their strength, as though they deserved credit for. Is it not as common as it is wicked to hear, especially the old, glorying in the power of their might? As man then in a state of nature spends his bodily energy in the service of sin, he also prostrates the strength of his mental powers at the feet of the same idol. In this way he incurs the wrath of that glorious Being who bestowed upon him these gifts. Now, if mental and physical strength are the gifts of God, how much more, spiritual strength. Man has no spiritual strength. All that he has is carnal and defiled, the strength of the horse in which God has no pleasure. Because of this the sinner cannot take one step towards God in his own strength. In his so called approaches to God, he but carries himself further and further from God. The example of the Pharisee's endeavour in the Temple is sufficient to illustrate, and prove what we have said. This blessed man, on the other hand, has his strength in God.

Let us observe then that three kinds of strength are more or less necessary if we are to serve God. Firstly there are certain duties relative to God's sanctuary and worship which cannot be discharged without a measure of physical strength. Yet, we dare not say that a man cannot serve God, or his generation without physical strength. We have known many whose lot it was to suffer in weakness almost all their days, and yet they were a tower of strength to the Cause, and ministers of Christ. Who can estimate the strength afforded to these by the continual and fervent prayers of some who were confined to the sick chamber for years on end? The same may be asserted regarding those afflicted with mental weakness. Not all are blessed with the same mental powers and faculties, which are necessary for certain duties pertaining to the Cause of Christ, and the spread of the everlasting Gospel. Some who were mentally weak rendered great service to Christ's kingdom in the world. They were hardly fit to be preachers and teachers, but who would deny their usefulness in their own sphere? What then—both physical and mental strength are necessary for certain labours in the Gospel, yet what all must possess is a measure of spiritual strength. Now it is not always an easy matter to discern the Lord's strength. Many a sincere believer is sorely tried on this point. The difficulty arises from the fact that God does not take away the physical or mental strength of a sinner, but uses and sanctifies it by the power of grace. The robust frame with which we serve the enemies of

Christ; the powerful intellect which was devoted to the service of Satan, is now to be used by God. Again, the deceitfulness of man's heart and the subtlety of the Devil, especially as an angel of light, render it at times difficult to know whether one is strong in the Lord, or in himself. The believer is afraid of his own strength, and in the performance of every duty he asks himself "Have I performed this duty in the strength of grace, and how do I know that this is so?" The subject is not an easy one, but we desire to offer one or two suggestions on this point.

1. Generally speaking, we would say that the person whose strength is really in God, does not feel strong and self sufficient. Indeed if he does, he may suspect himself. The history of Peter provides a good commentary, and solemn warning in this connection. He undoubtedly felt strong enough to go to prison and death, with, and for, his Master, but the first little breath of temptation revealed only too clearly the folly of his boast. The casual remark of a maid was enough to lay him low. No, it is not when we feel strong that we are strong in God: it is rather as Paul states elsewhere "When I am weak, then am I strong." What does Paul mean? Does he not indicate that when he felt keenly his own weakness, and was so convinced of it, that he dare not trust in himself, that then he was strong in the Lord.
2. Take again the case of Goliath and David. We have there a striking instance of one who was strong in himself and another who was strong in the Lord. We have only to look at Goliath to see where his strength lies. His words we need not consider at all; his defiant posture, his armour, his scornful look at the stripling, who was soon to bring him down, all betray where his strength lay. With his opponent it is altogether different. Take one glance at the brave, but humble warrior; we see no coat of mail, no man of great stature, but a lowly shepherd lad with a sling and a few stones. How evident that David's strength is certainly not his own. Some there are who profess that their strength is in God but the carnal weapons which they too readily use, belie their profession. The massed choir, the use of instrumental music, and the appeal to the aesthetic are, after all, carnal weapons.
3. Further, it may help us to ask, how does the believer secure the strength of God? in one sense every believer is a Samson. The supernatural strength of grace is vouchsafed to him by the power and working of the Holy Spirit, yet, he dare not

presume any more than Samson. As far as Samson was concerned his great strength depended upon fidelity to his Nazarine vow. As long as he was faithful to his vows and his God, all is well, but let him break his pledge and his strength is gone. So it is with the child of God. He must be more than careful to fulfil his vows, an exercise which calls for that faith which is the operation of the Spirit of God, worketh by love, purifieth the heart, and overcometh the world.

Let me ask you then, dear reader, is your strength in God? Is omnipotence on your side? Are you of those who are strong because they know the Lord, or are you strong in yourself? These are no trifling questions, and should lead to a careful examination of our state before God.

Let us now consider the second part of the blessed man's designation. We make 'the ways of them' to mean God's ways, or the ways of Zion. The paths of God which are paths of Truth, and righteousness are inscribed by the Holy Spirit in the hearts of all true believers. Being thus blessed, they will assuredly walk in the ways of truth and equity. This blessing is theirs as a result of God's covenant, wherein he promises to put his laws into their mind, and to write them in their hearts. Such a favour cannot be separated from that great promise of the new covenant, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." The law of God which is the rule of faith, and conduct thus directs them to walk in the narrow way of His commandments. This they do with heart sincerity, and have respect to every statute of God's law. It is one thing to have God's law written in a book, it is another thing to have it engraved upon the fleshy tables of the heart by the Holy Spirit. The first privilege is granted to many, the second to few. Let us ask ourselves if we have heart love to God's law.

If we take the phrase to mean 'the ways of Zion' we have here again an infallible mark of the children of God. They may be fools, but because wayfaring men they shall not err in the way of holiness. They have in other words a heart for the ways of Zion, and when bodily weakness prevents them from accompanying others to the literal Zion, they are nevertheless present by way of prayerful desire. Such was the exercise of the Psalmist when he gave expression to the words of this Psalm.

(2) We may now turn to look at the exercise of this people. The first thing we observe regarding their exercise is that they are 'passing through.' The valley of Baca is not their rest, but it lies on the way to Zion. It is commonly acknowledged to be a place

of drought, darkness, and thorny shrubs, a place therefore which caused the pilgrims to mourn and dig. To turn back because they had reached the valley of weeping, would be fatal: to conclude that such a path could not possibly lead to Zion, would offend the generation of His children. It was the drought and the thorns that gave rise to the mourning and digging. A due sense of our own poverty and barrenness together with the entangling power of the cares of this life cause the believer to weep, and while he mourns, he digs, expecting the rain. At first the only water in the well is that supplied by his own tears of penitence and shame, on account of his unfruitfulness and carnality, but "the rain also filleth the pools." The means for securing the blessed rain must be used in spite of the dearth and the briers. It is in the wake of such penitent but humble and diligent use of the means at our disposal that the refreshing showers from above fall. The comfort and power of the Holy Spirit descends like rain, to relieve, refresh and strengthen the travellers on their way. "Blessed are they that mourn, for they shall be comforted." The Lord comes to their rescue. They are not left to mourn and dig in vain. The pools are filled with water from which they drink in the way. Once refreshed by the secret power and blessing from Heaven their strength is renewed and they go from strength to strength.

The marginal rendering of the words 'from strength to strength' deserves our notice. There the phrase is rendered 'From company to company' that is, from one company to another. How true it is of Zion's pilgrims that they go from company to company. At communion seasons for example, how seldom do we find ourselves year after year in the same company. Time makes many changes. Some of last year's company are gone but their place is taken by others. How keenly we feel the absence of some old Mnason who used to be a regular visitor at the feast, yet how refreshing, how comforting, to meet for the first time the young convert, so recently brought from following the world, and from the ways of sin and death. What a strength the presence of such youthful pilgrims is to the whole company.

Again these words may be taken to mean from one source of strength to another. And will you deny that these wells of salvation, these sweet ordinances of God's house have often been to you, a source of great comfort and blessing? You have joy in looking forward to the communion season and to the gatherings of the godly: you have great pleasure in meeting, communing, and discoursing with them, and in the retrospect how pleasing it is to recall those blessed days. Even apart from the preaching of

the Word you have had rich experiences in fellowship with your fellow pilgrims. Knots were untied, snares broken, fears disappointed, and bonds formed that you will never forget. Yes, the free and spiritual intercourse afforded believers on such memorable occasions is not least among the blessings of a communion season. Let even the weary disconsolate disciples speak at such times of their common fears, hopes, and aspirations, and the presence of the great Stranger will soon be realised.

Indeed may we not say of such conversation that it is like the best wine for the Beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

Yet a third idea contained in these words is that of progression. The child of God may feel and fear that he goes from strength to weakness, but the fact is that he goes 'from strength to strength.' No doubt David felt and thought many a time that his house was getting weaker and weaker, while that of Saul's was becoming stronger and stronger. The infallible verdict of 'Truth however was that David's house waxed stronger and stronger, while that of his enemy grew weaker and weaker. Grace will increase in strength as the years go by. The more diligently the means are used, and the more the graces of the Holy Spirit are tried, and called into exercise, the stronger the child of God becomes. The work of grace is God's, and He will not fail nor be discouraged. This assurance we have, that He which hath begun a good work in us will carry it forward to completion. Grace must be victorious.

(3) Finally, let us consider 'their destination.' The Psalmist tells us that "every one of them appeareth before God in Zion." The first point emphasised is the certainty of their arrival in Zion. Other travellers may never reach their destination: they may be lost, they may faint in the way, the storm may overtake them, or they may turn aside, but not so with these blessed sojourners. They shall most certainly reach their destination haven. Persevering grace as well as preserving grace is theirs. With their faces Zionwards, weeping and supplicating as they journey on, they are even now, assured of a safe and glorious arrival in Zion. This is so because of the Lord's power, as the prophet Isaiah writes "Art thou not it that hath cut Rahab and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep: that hath made the depth of the sea a way for the ransomed to pass over, therefore the redeemed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their heads: they shall obtain gladness and joy:

and sorrow and mourning shall flee away." The second point to be noticed is the place of their arrival. We find it easier to speak about the certainty of their arrival than of the place to which they will come. To describe the glory of Zion is altogether beyond our power. Suffice it to say that if they could say of the earthly Zion, that a day in her courts was better than a thousand, what shall they say of a day in the celestial Zion? O, the glory of that land where sin enters not, where love reigns, where sinless worship prevails, and where the atmosphere is one of Eternal praise and adoration.

A GREATER THAN JONAS IS HERE

by Dr Hugh Martin, D.D. (1822-1885)

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here". (Matt. 12:41)

Wherever the Scriptures are read or preached, "The word of the Lord" is come to every one who hears them. And it remains that every such one consider what reception he has given to "the word of the Lord." There is something exceedingly alarming in the idea of giving a slighting reception to the word of the Lord—of treating it, when "it comes," as if it were unwelcome, undesirable, weak, and despicable; as if it were unworthy of being honourably received, or incapable of avenging the insult. The whole character of man, in the light of eternity, depends on the reception that he has given to the word of God. The unconverted have rejected and despised it. If it were not so, it would have been arrested, alarmed, humbled, and abased them, and made them turn from idols to serve the living God. Believers, on the contrary, have received it "in power, and in the Holy Ghost, and in much assurance";—they have "received it not as the word of man, but as it is indeed and in truth, the word of God, which worketh effectually in them that believe." And do not think that this word is ever empty, solitary, and dead. The Spirit of Christ abides always by His word. Where that word is lightly esteemed and not admitted to judge, to rule, and regulate the soul, the Great Prophet, in the person of His Eternal Spirit, and in the exhibition of His own and His Father's will, is despised.

Are men aware of the guilt that they contract in refusing that reverence, faith and obedience to the Word of God, which

believers in a measure alone truly render it? Are they awake to the alarming thought that the King of glory has paid them a visit in the declaration of His word, and in the strivings of His Holy Spirit; that they have had an opportunity of receiving and entertaining suitably the eternal Word or Son of the Most High God, or of rejecting, slighting and despising Him? Yet this is the alternative when the Word of God has come, even as it has to all of us, "For the word is nigh thee" (Rom. x, 8).

The gospel, that is statedly preached to you, if in any measure faithfully preached, is the word of the unseen God,—the thoughts and will of the King Eternal, Immortal, and Invisible. They come forth through His own Son as the original, the one only authoritative, the perfect Prophet. They are now delivered—the message is handed on and handed round—from Him to the assemblies of His professing, worshipping people, by the lips of men, chosen from among themselves, and chosen by themselves. This is the singular and glorious treasure, that is deposited in earthen vessels; the word of the only wise God. Unless unfaithful to our office, we preach the preaching that the living God hath bidden us.

But if this be true, mark the deplorable position in which unbelievers must find themselves placed; and every one must be called an unbeliever who does not so embrace the message of alarm and of mercy as to flee from the wrath to come, repenting of his iniquity and turning to the Lord in newness of obedience.

Mark the position in which they are placed. By refusing to believe the preaching that we preach, they are either accusing Almighty God of sending them by our mouth a message utterly useless and trifling; very solemn and awful in its terms, but very senseless in its import; not worthy to be allowed to work effectually in them or produce any change upon their purposes or course; or, they are bringing against us the unparalleled accusation of falsifying the commission given us, and not preaching the preaching that God hath bidden; or, they are laying themselves open to the accusation of making God a liar; of making His word void, so far as their testimony can go; and of giving no more weight to a communication from Heaven than to one from some fellow-creature who holds a low place in their esteem, and by whom they would remain unmoved, say to them what he might. Oh! is it not very obvious that the simple possibility of being capable of treating in this manner a communication of the wisdom and will of the Most High God, indicates a depth and entireness of depravity, such as verifies at once the solemn declara-

tion, "Verily, verily, except a man be born again, he cannot see the kingdom of God"? Were careless and unbelieving hearers of the gospel to rise up in a body, and denounce the exhortations delivered to them by their pastor as a mass of his own-self-originated and fraudulent imaginations, there would be infinitely less to wonder at in their refusal to submit themselves to the moulding influence of the doctrines to which they habitually listen. But actually to admit that the sum and substance of the instruction delivered to them is a message of truth coming truly and authoritatively from God, and to live precisely as if such truth were merely fancy, is of all things an exhibition of absurdity and contradiction that exhibits human nature in an aspect most humiliating. But the absurdity and infatuation are equalled by the guilt; for great must be the guilt of men by whom their Lord's word of salvation when it comes to them is rejected and despised. "I am come a light unto the world, that whosoever believeth on me should not walk in darkness. And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me he gave be a commandment what I should say and what I should speak." (John xii, 46-49).

The principle of self-preservation—the combined desire of happiness and dread of evil—is a principle to which Scripture frequently appeals, which it seeks to awaken and to enlist. The rightness and reasonableness of repentance are to be preached; but the plainer and more commonplace theme is also to be preached; namely, the danger to yourself of continuing impenitent. The high spirituality which would press only the loftier and purer class of motives, omitting all reference to those that seem allied to self-love, is not countenanced in Scripture. In dealing with the impenitent, the Lord speaks copiously of the bearing of their impenitence upon themselves; and seeks to awaken and alarm by the threats of terrible destruction from the presence of the Lord. "Except ye repent, ye shall all likewise perish." "Turn ye, turn ye, why will ye die?" "Fear Him that is able to destroy both body and soul in hell." A slavish fear of God, or a mere physical terror or dread of evil, have little in them to evidence a state of grace. But in the first awakenings of the careless transgressor, they may oftentimes serve no small beneficial purpose. Anything is better than the listlessness, the

indifference, the deep slumber, in which multitudes of sinners are steeped. Insensible to the finer motives which might lead them to be ashamed of their ingratitude to God, it were well if the threatenings of God's wrath would sting them out of their unfeeling and hardened condition. "Can thine hands be strong, can thine heart endure, in the day that I will deal with thee, saith the Lord?" "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and reward them that hate me."

What is it that can account for the careless sinner living unmoved under threatenings and warnings such as these? It is a very sad conclusion to come to, but it is inevitable. He does not believe God. He does not give God and God's Word the credit which he would give to a fellow-creature and his word. Practically, he treats the threatenings of God as if there were no meaning, no truth, no reality in them. He doth not know; he doth not consider; he doth not believe, God has threatened to cast him into hell-fire, prepared for the devil and his angels; to laugh at his calamity, and mock when his fear cometh; to abandon him throughout all eternity to the unmitigated effects of his wickedness, and to his own depraved desires, to the companionship of those who have ruined themselves along with him, and to the retribution of His wrath and curse without relief and without end. God hath further assured him that as the tree falls so it must lie; and that He may, at any moment, without warning, call him to His judgment-seat, and assign him his portion of intolerable and unending ruin. And yet, in the face of all this, the careless sinner can eat, drink, and be merry; can buy and sell and get gain; can pursue his wordly objects of ambition and desire, with the whole unbroken strength and vigour of his mind. Can it then be thought that he believes the Lord? Impossible. However sad the conclusion, it is obvious that the negligent and prayerless sinner is, to all practical ends, an atheist; he is practically living in a state of infidelity and atheism; and however much he may revolt from admitting this, it is impossible for him by an appeal to his conduct to refute it. So thorough and intense is the depravity of human nature! And so true is the inspired declaration that we are by nature "without God in the world"!

It is the quickening and wakening up of a new sense, or feeling, or sensibility, when the sinner begins to take the word of God, concerning his state and danger, for real and true; and acts upon the supposition of its truth, exactly as he would act on the supposition of the truth of some statement affecting his

temporal affairs. Apply to your eternal concerns and to what affects them—we might say to him—apply to them the same line of thought and action that you apply to temporal interests; and, on the supposition that what God says to you is true, and is by you dealt with as true, you will become altogether another creature. If the prospect of a temporal calamity bestirs you to escape it, you will not fold your hands in the prospect of eternal perdition. If the displeasure of a superior troubles you, you will not sit at ease under the wrath of the Supreme. Believing the truth as to your condition and prospects will work a mighty change in your feelings and procedure. What will you then give in exchange for your soul?

Can anything more clearly prove the necessity of our being born again, than this amazing infatuation that leads us to deal with God's words as if they were empty wind? Must we not be corrupt in the whole man, in very truth spiritually dead, ere we could be capable of anything so marvellously wicked? The Ninevites will rise in judgment against us, for "they believed God" and "repented at the preaching of Jonah."

The Ninevites, though few of them probably were savingly converted, were sincerely alarmed; they were convinced of their wickedness, and they turned from the evil of their doings. Their daring neglect and contempt of God were abandoned, and they cried mightily to Him. Their unrighteous and unjust actions towards man also were abandoned, and they began to deal in rectitude among themselves. They laid aside, in short, the eminence and distinction in wickedness to which they had attained. And the features of their case that had provoked the Divine indignation being gone, the Divine pity, as we shall see, returned, and a forbearing Providence flowed towards them again in its wonted channels.

But what an evidence does this afford of the unspeakable goodness of God! If even their very imperfect repentance—their turning from their evil ways, though alas! it fell short of turning truly to the Lord—was, nevertheless, regarded by the Lord, how open must His ear ever be to the poor afflicted soul that turns truly to Himself! We have an instance of God's extreme readiness to be reconciled to us on our repentance in the merciful manner in which He dealt with Ahab. We are told concerning that wicked monarch that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." Yet when Elijah was sent to denounce the most dreadful judgments on his house, the wretched king, stung with

alarm and remorse, "rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." There is not the slightest evidence, but the contrary, that this was a vital change of heart. But there was in it true regret; a sincere owning of God's power, and hand, and righteousness; a justification, in so far, of the justice of God's threatening; and a public testimony to the supremacy and government of God. And though not accompanied by a renewal of nature and a repentance unto life, it was pleasing in the sight of God in so far as it went. "And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house" (1st Kings, xxi, 25-29). He procured a delay of the threatened temporal judgment all the days of his own life. So decided was the regard which the Lord had to Ahab's meek and humble reception of His awful word.

And how very great is the encouragement which this holds out to sinners to repent and return unto the Lord with all their heart and with all their soul! A repentance arising only from a regret, however deep, and producing an outward reformation, however valuable, but without a change of heart, will assuredly avail but little. God may not count it utterly of no value in the light or on the platform of time. But in the light of eternity and of the spiritual world, it can profit you nothing. We must all appear before the judgment-seat of Christ. And anticipating that most awful event, it is ours to rend our hearts and not our garments—to seek grace that the tree may be made good—that we may be actually renewed in the spirit of our minds, transformed in the renewing of our minds, renouncing ourselves, and putting on Christ Jesus, and living in the Spirit. But how great is the encouragement to turn to God and seek the grace which a risen Saviour is exalted to bestow, and which He proves His readiness to give by the record of His merciful and pitiful procedure even to those who fell far short of sorrowing after a godly sort! Be persuaded, then, to lay deeply to heart, on the one hand, the terrible wrath of Almighty God against the unconverted, and the terrible ruin of an unsaved soul. And lay equally to heart, on the other, the great and sure mercy and acceptance in Christ open to all who turn from their evil ways and come unto God by Him. And seeing that God, who at sundry times and in divers manners, spake of old by the prophets, hath in these last days spoken to us by His Son, let us bear in mind

that if we are not found among God's penitent, believing, renewed, and redeemed children, the men of Nineveh will rise against us in the judgment; "For they repented at the preaching of Jonas; and behold, a greater than Jonas is here."—Extracts from "The Prophet Jonah"—Obtainable from: Westminster Standard Bookcentre-Publications, 183 Rutene Road, Gisborne, New Zealand.

EARAIL

Le Ioseph Alleine

Hò. gach fear aidmheil fuar agus saobh-chràbhach, thusa nach eil ach a'd Chrìosduidh meadh-bhlàth agus leth-bhruich, agus a tha stad ann an coslas na diadhachd, thoir thairis do bhacaiche agus do leth-dheanadas, bi ann ad Chrìosduidh gu h-iomlan, bi eudmhor agus dean aithreachas; agus an sin cia gràineil air bith a bha thu le Crìosd roimhe so, bithidh tu nis ann a'd thoil-inntinn da chridhe, *Taisb. vii. 16, 19, 20.*

A nis thugaibh fianuis gu'n deachaidh tròcair a thairgse dhuibh. "Tha mi gairm neamh agus talamh gu fianuis a thogail 'n ar n-aghaidh air an la'n diugh, gu'n do chuir mi mu'r coinneamh beatha agus bàs, beannachadh agus mallachadh; uime sin roghnaichibh beatha, chùm 'us gu'm mair sibh beo. *Deut. xxx. 19.* Cha'n urrain mise ach cuireadh a thoirt dhuibh agus rabhadh; Cha'n urrain mi 'ur n-éigneachadh gu bhi sona, na'm b'urraing dheanain e. Ciod mata am freagradh a chuireas sibh leamsa a dh'ionnsuidh mo mhaighsteir? Leigibh dhomh labhairt ribh ann am briathrabh seirbhiseach math Abraham. "Agus a nis ma bhuineas sibh gu coimhneil agus gu firinneach ri m' mhaighsteir, innsibh dhomh. *Gen. xxiv. 49.*—O gu freagradh sibhse a nis cho taitneach agus a rinn Rebecca, caib. xxiv. rann 57, 58. "Agus thubhairt iad gairmidh sinn a mhaighdean, agus feoraichidh sinn da beul fein. Agus ghairm iad Rebecca, 's thubhairt iad rithe, An teid thu leis an duine so? agus thubhairt ise, Theid mi leis." O gu'm faighinn-sa am freagradh ceudna bh'uabh-se. C'ar son is eigin dhomhsa 'ur dìteadh. *Mat. x. 14, 15.* 'n uair a tha mi'n tì cho mòr air 'ur sàbhaladh? C'ar son a bhitheas gach cuireadh 's gach strì a tha tròcair a deanamh ribh, air an tionndadh gu bhi 'n an an-tromachadh d'ur cionnta 's 'n an co-chuideachadh d'ur truaighe? Thugaibh fein breith: an saoil sibh nach bi dìteadh na muinntir sin anabharach eagalach, a theid air an aghaidh 'n am peacaidh, an deigh na h-uile meadhom agus dìchioll a bhi air an gnàthachadh chùm am pilleadh? Cha'n

eil teagamh air bith nach bi e nì's "so-iomchaire do Thirus agus do Shidon, seadh, do Shodom agus do Ghomorrha, ann an latha bhreitheanaidh, na dhuibhse." Mat. xi. 22, 24.

A mhuinntir mo ghràidh, ma tha iochd air bith agaibh air 'ur n-anamaibh truagha, grad dheanamh greim air an tròcair sin a tha 'n ar tairgse: na cuiribh sibh fein ann an tuilleadh cunnart, agus na tugaibh dhuine tuilleadh pian. Ma tha ùghdaras air bith aig an Dia a chruthaich sibh os 'ur ceann, thugaibh géill dha àithne, 's thigibh a steach: Mur a b'àill leibh tarhuis a dheanamh air gràs, agus dorus na tròcair a dhruideadh oirbh fein, grad dheanamh aithreachas agus bithibh air bhur n-iompachadh. Na leigibh le neamh seasamh fosgailte air 'ur son gu diomhain: na leigibh leis an Tighearn losa gach seud phriseil a tha aige a chur m'ur coinneamh, agus iarruidh oirbh ceannach gun airgiod agus gun luach, gu diomhain; na leigibh le ministeirean agus le a Spiorad strì a dheanamh ribh gu diomhain; agus bhur fagail mu dheireadh gun iompachadh; air eagal gu'n tig a bhinn so a mach 'n ar n-aghaidh, "Tha na builg air an losgadh, tha'n luaithe air a caitheamh leis an teine, tha'm fear-leaghaidh a leaghadh gu diomhain, oir cha'n eil na h-aingidh air an taruinn as: droch airgiod goiridh daoine riutha, do bhrìgh gu'n do dhiult an Tighearn iad." *Ier. vi. 29, 30.*

O Athair nan uile spiorad, gabh thusa a' d'laimh fein an cridhe sin a tha tuilleadh 's cruaidh air mo shonsa, creutair lag agus seacharanach. Na sguir thusa ged a sguir mise: nì an lideadh is lugha bh'uatsa an gnothuch; oir cha'n eil nì air bith cruaidh air do chumhachd. O thusa aig am bheil iuchair Dhaibhidh; a dh'fhosglas agus cha'n urrain neach air bith druideadh, fosgail thusa an cridhe so mar a rinn thu cridhe Lidia, 's leig le Rìgh na Glòir dol a steach, chum gu'n gabhadh E seilbh air an anam. Na leig leis a bhuaireadair a mhealladh le neo-chùram, na le dàil; na leig dha foisneachadh anns an àite so, na shùil a thoirt far na'm briathran so, gus an gabh e rùn suidhichte gu'n treig e a pheacaidhean, 's an dean e greim air beatha, air na cùmhachan sin air am bheil thusa ga tairgsinn. Ann a t-ainm-sa, O Thighearna Dhé, thionnsgain mise 's an t-saothair so, agus ann a t-ainm tha mi nis ga co-dhùnadh. Na leig do'n ùine sin a bhuilich mi ma thimchioll a bhi gu buileach air a call; na leig do gach smuainte, do gach cùram, is do gach saothair a ghabh mi, a bhi air fad gu diomhain. A Thighearna cuir do làmh a steach agus bean ri cridhe an tì a tha leughadh so, no ga eisdeachd, agus cuir dha ionnsuidh do Spiorad, mar a chuir thu Philip a dh'ionnsuidh a chaillteanaich 'n uair a bha e'n

a charbad a leughadh an Fhocail; agus ged nach bi fios agamsa gu bràth air am fad 's is beo mi, gidheadh guidheam ort, O Thighearna Dhé, faicear air an latha sin, anns an gairmear sinn uile gu cùnnatas, gu'n robh cuid de dh'anamaibh air an iompachadh leis an obair so, agus deoinich gu'm faod cuid seasamh suas an sin, agus a ràdh gu'n do chuir na h-argumaidean so impidh orra gu pilleadh riutsa. Amen, Amen.

NOTES AND COMMENTS

President Eisenhower and Peace

The United Nations Assembly in New York, began discussions on international questions and problems in the latter part of September, and at the time of writing, President Eisenhower had delivered a speech before the Assembly. Well-known rulers and personalities from all over the world were present, such as Krushchev of Russia, Tito of Yugoslavia and many others. President Eisenhower, of course, dealt with outstanding questions such as disarmament. He expressed genuine humanitarian views when he declared that there were hundreds of millions of people in the world suffering from hunger and malnutrition, although his own and other countries were producing food in surplus. He said: "This paradox should not continue. The United States is already carrying out substantial programmes to make its surpluses available to countries of greatest need." He stated that his country was ready to join with other members of the United Nations in a scheme to provide food to member States. These are most commendable statements. But the part of his speech which referred to peace was similar to the speeches of politicians in general. He said: "Only through the United Nations can humanity make real and universal progress toward the goal of peace with justice." This expression of opinion, devoid of any reference to God, the moral law, or the Lord Jesus Christ, the Prince of Peace, is in the view of all intelligent Christians, just empty words. The next day Krushchev of Russia, delivered a lengthy speech, described as an angry speech, which was anything but a contribution to even an atmosphere of ordinary peace in the Assembly. The United Nations is composed of men, who are atheists, idolaters, pagans; and many steeped in superstition, and others professing Christianity. And, the professing Christians, as far as we know, leave the God of the Bible and Christ, the Prince of Peace, outside the deliberations of the United Nations. Even national, international, social, superficial peace is not to be attained for humanity through a man contrived organisation and

without reference to Christ, His gospel, His claims upon men and nations and His divine power. The wonderful words uttered at the time of the Saviour's birth with regard to the blessings He alone could bring to the earth, need to be recalled by President Eisenhower, Prime Minister MacMillan and all the leaders of the nations viz., "Glory to God in the highest, peace on earth, and goodwill toward men."

Mr MacMillan to Travel on Lord's Day to America

As we write, it has been announced that the Prime Minister, Mr MacMillan, is to fly to America on the Lord's Day, 25th September, to speak to the United Nations Assembly, a week later. How much better it would be for Mr MacMillan to spend the Lord's Day, before leaving for momentous political meetings, in acknowledging and worshipping God, consulting the Bible and praying for divine guidance. He thinks to save time for talks and consultations during week-days by unnecessary travel on God's Day. No Christian Sabbath, no Christian example, no Christian witness! This does not promise well for progress in the cause of peace in these times of conflict, tension and confusion in many parts of the world, as far as Mr MacMillan's contribution is concerned.

Armorial Bearings for Moderator

In a recent issue, we referred to the provision of new armorial bearings for use by the Moderator of the General Assembly of the Church of Scotland. We published a letter from "The Scotsman," by Rev Dr Whiteley of St. Giles, in which he severely criticised the use of such bearings. Now we find that in an article in a recent issue of the "Heraldry Gazette," the Moderator's new armorial bearings are said to include symbols "inseparably connected with the heraldry of the Roman Church." The article further states "Nobody would think twice before identifying the arms as those of a Roman Catholic Archbishop." Yet the Lord Lyon, King of Arms, said in Edinburgh sometime ago, "The hat in the bearings is just an ordinary minister's hat with a shepherd's crook." But apparently his disarming words are now exposed as a most unsatisfactory explanation of these emblems which he himself included in these armorial bearings. The whole matter savours strongly of another move by pro-Anglicans or even Anglo-Catholics within the Church of Scotland, to introduce anything they possibly can which is aimed at undermining Presbyterianism in Scotland. The article referred to, also states that the shepherd's crook incorporated in the design on the

ecclesiastical hat has become a "universally accepted symbol of abbot or bishop." And all this has been produced at the request of a special committee of the Assembly—an assembly specially celebrating this year, the Quater-Centenary of the Scottish Reformation of 1560. The enemy is working within the gates, as these trifles and toys have nothing to do with Jesus Christ and His gospel.

Report on Artificial Insemination

A Government Commission of Enquiry into A.I.D. has reported to the Government, and recommends that artificial insemination by donor should be strongly discouraged but not made a crime. One thing is suggested that A.I.D. without the husband's consent should become a new ground of divorce—or judicial separation in England. This deplorable evil has been dealt with and exposed in a Memorandum by a Committee of the Synod of the Free Presbyterian Church and printed in the Synod Proceedings of 1959. This Memorandum was sent to the Government Commission on the subject. It seems that it is becoming almost impossible to expect a Government Commission nowadays to come clearly out against what is immoral and a social and deadly evil and condemn it out and out. Thus this modern invention of the devil will continue to be practised unhindered. Our view is that in the course of time this evil practice will have some serious effects in the case of those born after this manner or in the persons of their children, that is, mentally and physically. We may be entirely wrong and laughed at by medical and scientific opinion. But from the moral point of view, other sins are known to have serious physical consequences in the children of sinning parents. "Be sure your sin will find you out," applies not only to individuals, but also to society. Whatsoever men sow that shall they also reap, because God is not mocked.

CHURCH NOTES

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Stoer, Achmore, Portnalong and Fort William; third, Greenock and London; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth,

Vatten, Thurso and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

London Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place (opposite Victoria Coach Station), Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper, on Sabbath, 4th December, 1960, the following services have been arranged (D.V.), to be conducted by the Rev. A. F. Mackay, M.A., Inverness, and the Rev. D. A. MacLean, M.A., Portnalong, Skye:—Thursday, 1st December, 7 p.m.; Friday, 2nd December, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 3rd December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 4th December, 11 a.m. and 3.30 p.m. (Gaelic) (with an English service simultaneously in Bridewell Hall, London City Mission, Eccleston Place) and 7 p.m.; Monday, 5th December, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those residing in the outlying country districts we may state that all the week-day services will (D.V.) be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m. The weekly prayer meeting is held every Wednesday at 7 p.m., in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1.

Papers on the Reformation — Their Publication

At the Synod of the Free Presbyterian Church of Scotland, in May, of this year, eight Papers were read by ministers of the Church on different aspects of and subjects relating to, the Scottish Reformation of 1560. These Papers are being published in book form and copies will be sent out to Congregations, etc., before the end of the year. Copies may also be had from Mr John Grant, Hon. Publications' Treasurer, 4 Millburn Road, Inverness. Price 6/- per copy.

Robert R. Sinclair, Clerk of Synod.

Publications

Attention is drawn to the list given inside this magazine cover of our Church publications (obtainable from Mr Grant, 4 Millburn Road, Inverness).

They make excellent New Year gifts for friends overseas and at home. In addition to this list, copies can be had of a reprint just out, of *Dr McCrie's Life of John Knox* (price 8/-, postage 9d).

This as a "Fourth Centenary of Reformation" publication is very valuable and should be widely circulated.

Further new Church publications may be added to the list in December Magazine.

W. GRANT, Convener.

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The General Treasurer acknowledges with grateful thanks the following:—

Sustentation Fund.—Anon. Friend, Ullapool postmark (Total £130), £30; A. M. L., Cheesbay, £2; Mr Gantlett, Faringdon, o/a Lochcarron per Rev D. J. McAskill, £1.

Home Mission Fund.—Anon. Friend, Ullapool postmark, £20; Gisborne, N.Z. Cong., per Mr Jas. McPherson, Treasurer, £50; A Friend, Oban, £3; Wellwisher, Fearn, 10/-; Anon., Helmsdale postmark, £5.

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Publication Fund.—Miss I. C. Drimnin, 10/-; Mrs Macdonald, 6 Balmeanach, by Dunvegan, Skye, in appreciation of Books published, £20; A Friend, Ness, per Rev Wm. McLean, £1; Mr E. Munro, Glenmoriston, 10/6; Friend, Ullapool postmark, £10.

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Synod Proceedings Fund.—Mr C. McL., Cruimer, Lochinver, per Rev A. McAskill, 7/-.

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Dingwall New Church Building Fund.—Mr D. S. Kelly, Treasurer, gratefully acknowledges £15 in memory of a beloved mother; £2, from an Edinburgh Friend; £10 from Col. 3, 11, U.S.A., per J. Grant.

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