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JEREMIAH THE PROPHET

The Book of the Prophet Jeremiah is indeed a book in which Jeremiah is an outstanding figure from beginning to end. And no one with any spiritual appreciation of the Scriptures can read this Book without having a definite impression regarding the eminent piety and outstanding faithfulness of Jeremiah as a prophet of the Lord in the midst of an adulterous and wicked generation of Jews in Jerusalem and Judah. He served the Lord during a part of the reign of godly king Josiah and thereafter during the reign of Josiah's two sons Jehoiakim and then Zedekiah who were not like their father, and until the Jews were carried away captive into Babylon. He was a man sent from God and ordained a prophet to render a special, albeit a solemn, service for the Lord in connection with a favoured yet backsliding people and nation.

He was fitted for his heavy task by the Lord as we read in the first chapter of the Book. He was sanctified, ordained and authorised by the Lord Himself to undertake the office of a prophet. A clear call and directive from the Lord is a great source of strength and encouragement to the servants of the Lord when trials and temptations and discouragements are met with. Such have the promise from the Lord, even as Jeremiah did, that He will be with them. To Jeremiah He said: "Be not afraid of their faces; for I am with thee to deliver thee" (Jeremiah, chapter I, verse 8).

We would refer now briefly to several of the prominent particulars relating to Jeremiah as he sought to serve the Lord in the office to which he was divinely called.

He declared the word of the Lord faithfully to the people, holding back nothing of that word which was given to him again and again. "The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord" (Chapter vii, v. 1, 2). He called them to amend their ways and

not to trust in lying words and charged them with stealing, murder and adultery and with the grievous sin of burning incense to Baal and walking after other gods. Much of his preaching took to do with the exposure and condemnation of their sins, and he did not spare the people nor flatter them as the false prophets in his day sought to do. Many a time they heard from the lips of the prophet of their great need of repentance toward God if they were to escape His righteous judgments. In our own time and as ungodliness abounds, a faithful and constant declaration of the Word of God is called for from the Church of Christ and His true servants.

The prophet was deeply affected in his mind and heart over the backslidings of the people and has been called "The weeping prophet." On one occasion he gives expression to the rather unusual desire: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Chapter ix, v. 1). He undoubtedly was thus exercised as a gracious man because he felt keenly the great dishonour that was being done to the Most High in His Word and holy law being utterly disregarded, and also on account of the fact that the people were exposing themselves to the holy anger of God. We read of Paul also weeping over many in his own day who were enemies to the Cross of Christ and the blessed gospel which held forth to them a wonderful Saviour. Indeed, no godfearing person today can be strangers to heartfelt grief because of how God, His Word and gospel and dear Son are despised and rejected.

Again, Jeremiah was given much to prayer to the Lord in the behalf of a sinning people having a real concern for their spiritual welfare. This is to be seen in his prayer recorded in chapter xiv. Here he confesses the sins of the people and pleads with God as "The hope of Israel, the Saviour thereof in the time of trouble" in the following words: "Yet thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not." And however dark the day may be morally and spiritually, and however set on sin the people may be, yet the Lord's people are obliged to pray earnestly for their fellow-sinners and the backsliding nation that the Lord will not forsake us altogether. And ministers of Christ are not only to preach the Word faithfully but to pray much and earnestly for the people. Jeremiah is a great example regarding this and probably attained some relief to his own burdened heart at the throne of grace.

This servant of the Lord was much hated and even persecuted by the princes and people in Judah and Jerusalem. The Word of the Lord which he declared to them was unpalatable in that it

accused them of much evil, disturbed their carnal and miserable peace and satisfaction in a backsliding condition; and therefore the man who was instrumental in exposing and condemning them must not be allowed even to live. We get here an insight into the depravity and wickedness of man's heart when we read of the treatment meted out to this blessed prophet, viz., "Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in the city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt" (Chapter xxxviii, v. 4). The very opposite, of course, was the case. Jeremiah sought the welfare and not the hurt of the people. Yet he was cast into a dungeon. "And in the dungeon there was no water, but mire: so Jeremiah sank in the mire" (Chapter xxxviii, v. 6). Think it terrible but not strange, as Jesus said, "Marvel not if the world hate you: for ye know that it hated me before it hated you." Jeremiah tells of his spiritual experience in the dungeon in the 3rd chapter of Lamentations, and how the Lord heard his voice and drew near to him and said to him, "Fear not." The Lord will not forsake His people at any time, and when hated and persecuted by the ungodly world and religious enemies He will be with them to sustain and comfort them. The Lord's eyes are upon His servants and people and His ears are open to their cry under all their circumstances.

Jeremiah had few friends among the inhabitants of the land, as far as we can see in reading his Book. He was very much alone as far as men were concerned. Although we find that when he was in the low dungeon, he was befriended by Ebed-Melech, the Ethiopian, who entreated the king for him and related the evil that was done to the prophet. By Ebed-Melech's activities he was taken out of the dungeon in the kindness and mercy of God; and this friend was later remembered and preserved by the Lord in time of trouble. The prophet relates that he sat alone: "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand . . ." (Chapter xv, v. 17). He was separated from the evil men of his time who were given to mockery, and likely regarding the character and work of Jeremiah and what they heard of the Word of the Lord. It appears that he had no intimate companions as far as the office of prophet was concerned. There were prophets, liars and deceivers whom the Lord had not sent, and he would be shunned by them as he himself would keep apart from them. It does frequently fall out that the servants of the Lord find themselves very much alone in evil times when the wicked walk on every

side and when truth is rejected and false religion and idolatry abound. Separate from the backsliders and the false prophets, Jeremiah, although a lonely man, kept in the grace of God a good conscience and enjoyed the peace which accompanies this. And when the time came that the Word of the Lord was fulfilled in the Jews being carried away to Babylon, Jeremiah himself was well treated by the Chaldeans who were employed by God to punish the Jews thus. "Them that honour Me, I will honour," saith the Lord; and that promise was fulfilled to Jeremiah when his fellow-countrymen were being taken captive by the king of Babylon's army. The Lord can and does raise up friends for His people in time of need and from unexpected quarters and manifests to them in this and other ways His divine favour. There are times when the Lord's servants, people and cause of truth are despised by the backsliding multitude, but there will be a time and especially and ultimately at the day of Judgment, when the Lord will own His people to their unspeakable comfort and to the shame and dismay of their enemies.

POINTS FROM THEOLOGY

No. 5—Common grace and Saving grace differ not only in degree but in nature

The differences between Common grace and Saving grace is a subject only too seldom handled either in the pulpit or the religious press of the present day. Yet it is a very necessary subject lest sinners deceive themselves into thinking that they are the same thing. By common grace we mean those influences of the Holy Spirit common to the elect and non-elect by which sin is restrained and certain moral and religious attainments made. Saving grace on the other hand means those influences of the Holy Spirit which are peculiar to the elect alone and which secure a change of nature and saving assistance to carry out the exercises of this new nature. The important point is that common grace is not a mere degree of saving grace and can thus be expected to grow up to saving grace. Saving grace is entirely different in its *nature*. But let us listen to the eminent Jonathan Edwards on this subject in his *Treatise on Grace* in his *Unpublished Writings*:—

"That special or saving grace is not only different from common grace in degree, but entirely diverse in nature and kind, and that natural men not only have not a sufficient degree of virtue to be saints, but that they have no degree of that grace that is in godly men, is what I have now to shew.

1. This is evident by what Christ says in John iii 6, where Christ, speaking of Regeneration, says—'That which is born of the flesh

is flesh, and that which is born of the Spirit is spirit.' Now, whatever Christ intends by the terms flesh and spirit in the words, yet this much is manifested and undeniable, that Christ here intends to shew Nicodemus the necessity of a new birth, or another birth than his natural birth, and that, from argument, that a man that has been the subject only of the first birth, has nothing of that in his heart which he must have in order to enter into the kingdom. He has nothing at all of that which Christ calls spirit, whatever that be. All that a man (has) that has been the subject only of a natural birth don't go beyond that which Christ calls flesh, for however it may be refined and exalted, yet it cannot be raised above flesh. 'Tis plain, that by flesh and spirit, Christ here intends two things entirely different in nature, which cannot be one from the other. A man cannot have anything of a nature superior to flesh that is not born again, and therefore we must be 'born again.' That by flesh and spirit are intended certain moral principles, natures, or qualities, entirely different and opposite in their nature one to another, is manifest from other texts, as particularly: Gal. v 17—'For the flesh lusteth against the spirit, and the spirit against the flesh: and they are contrary the one to the other; so that ye cannot do the things which ye would'; ver. 19, 'Now the works of the flesh are manifest, which are these: Adultery, fornication,' etc., ver. 22—'But the fruit of the Spirit is love, joy, peace,' etc.; and by Gal. vi 8—'For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Rom. viii 6-9—'For to be carnally minded is death, but to be spiritually minded is life and peace,' etc., I Cor. iii 1—'And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.' So that it is manifest by this, that men that have been the subjects only of the first birth, have no degree of that moral principle or quality that those that are new born have, whereby they have a title to the kingdom of heaven. This principle or quality comes out then no otherwise than by birth, and the birth that it must come by is not, cannot be, the first birth, but it must be a new birth. If men that have no title to the kingdom of heaven, could have something of the Spirit, as well as flesh, then Christ's argument would be false. It is plain, by Christ's reasoning, that those who are not in a state of salvation cannot have these two opposite principles in their hearts together, some flesh and some spirit, lusting one against the other as the godly have, but that they have flesh only.

2. That the only principle in those that are savingly converted, whence gracious acts flow, which in the language of Scripture is called the Spirit, and set in opposition to the flesh, is that which

others not only have not a sufficient degree of, but have nothing at all of, is further manifest, because the Scripture asserts both negatively, that those that have not the Spirit are not Christ's. Rom. viii 9—' But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His'; and also (positively) that those that have the Spirit are His. I John iii 24—' Hereby we know that he abideth in us by the Spirit which he hath given us.' And our having the Spirit of God dwelling in our hearts is mentioned as a certain sign that persons are entitled to heaven, and is called the earnest of the future inheritance, (II Cor. i 22, and v 5, Eph. i 14) which it would not be if others that had no title to the inheritance might have some of it dwelling in them.

Yea, that those that are not true saints have nothing of the Spirit, no part or portion of it, is still more evident, because not only a having any particular motion of the Spirit, but a being of the spirit is given as a sure sign of being in Christ. I John iv 13—' Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.' If those that are not true saints have any degree of that spiritual principle, then though they have not so much, yet they have of it, and so that would be no sign that a person is in Christ. If those that have not a saving interest in Christ have nothing of the Spirit, then they have nothing; no degree of those graces that are the fruits of the Spirit, mentioned in Gal. v 22—' But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Those fruits are here mentioned with that very design, that we may know whether we have the Spirit or no.

3. Those that are not true saints, and in a state of salvation, not only have not so much of that holy nature and Divine principle that is in the hearts of the saints, but they do not partake of it, because a being ' partakers of the Divine nature ' is spoken of as the peculiar privilege of true saints. (II Pet. i 4). It is evident that it is the true saints that the Apostle is there speaking of. The words in this verse with the foregoing are these: 'According as his Divine power hath given to us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given to us exceeding great and precious promises; that by these ye might be partakers of the Divine nature; having escaped the corruption that is in the world through lust.' The 'Divine nature' and 'lust' are evidently here spoken of as two opposite principles in man. Those that are in the world, and that are the men of the world, have only the latter principle; but to be partakers of the Divine nature is spoken of as peculiar to them that are distinguished and separated from the world, by the free

and sovereign grace of God giving them all things that pertain to life and godliness, giving the knowledge of Him and calling them to glory and virtue, and giving them the exceeding great and precious promises of the gospel, and that have escaped the corruption of the world of wicked men. And a being partakers of the Divine nature is spoken of, not only as peculiar to saints, but as one of the highest privileges of the saints.

4. That those that have not a saving interest in Christ have no degree of that relish and sense of spiritual things or things of the Spirit, of their Divine truth and excellency, which a true saint has, is evident by I Cor. ii 14—'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' A natural man is here set in opposition to a spiritual one, or one that has the Spirit, as appears by the foregoing and following verses. Such we have shewn already the Scripture declares all true saints to be, and no other. Therefore by natural men are meant those that have no other than the natural birth. But here we are plainly taught that a natural man is perfectly destitute of any sense, perception, or discerning of those things of the Spirit. We are taught that by the words 'he neither does nor can know them, or discern them,' so far from this they are 'foolishness unto him'; he is a perfect stranger, so that he does not know what the talk of such things means; they are words without a meaning to him; he knows nothing of the matter any more than a blind man of colours.

Hence it will follow, that the sense of things of religion that a natural man has, is not only not to the same degree, but nothing of the same nature with that which a true saint has. And besides, if a natural person has the fruit of the Spirit, which is of the same kind with what a spiritual person has, then he experiences within himself the things of the Spirit of God; and how then can he be said to be such a stranger to them, and have no perception or discerning of them.

THE CHRISTIAN AND TELEVISION*

By Rev. Alex. MacPherson, Dornoch

Although television was operated on a small scale in the London area prior to the last war, only after the war ended did it develop into the mass-entertainment medium which it is today. Only a few areas in Britain now lie outwith its coverage. We refer to it as an entertainment medium because that is its primary function, and so successful has it been that some of its older competitors have been badly hit. All over the country, cinemas

* Rev. Mr MacPherson expresses his own views on TV frankly and ably in this article. But we would note that there is no official Church prohibition applying to church members as to *possessing* a television set or a sound radio set.—Editor.

and theatres have had to close down. Unhappily these closures do not afford God-fearing people as much satisfaction as they might, for we know that their clientele has not diminished but only retired to the privacy of their homes, where with less cost and effort they can see and hear the same entertainments on the television.

It is true that television does more than provide light entertainment. It gives the news, weather reports, political talks and discussions, popular science and informative programmes dealing with a great variety of subjects. It covers much the same ground as sound radio but in a manner which the average person would admit to be more exciting and more easily digested than by the older form of broadcasting. Dramatic effect is aimed at everywhere and is usually achieved because the visual element greatly increases the range of techniques available to the producers.

Programmes commence daily around 10 a.m. and, with intervals, run on to 11.10 p.m. or later. Examination of B.B.C. programmes for five consecutive days revealed a daily average of ten hours' televising. Of this amount we thought that serious programmes which a Christian might view varied from two hours on certain days to five hours on others. During the evenings, when most people are freest to view television, serious programmes occupied from one and a half to two and a half hours. It will be seen from these figures that the greater part of the material provided for viewers is pure entertainment, but it must be said that the remaining factual, informative and educative matter is presented in such a dramatic manner as also to be classifiable as entertainment. So much so, that no Christian with a tender conscience could watch all the serious programmes presented most evenings without feeling that the little knowledge gained was more than offset by the dulling effect on the spirit of so much that smacked of worldliness.

Television sets are expensive articles but the hire purchase method and the rental system have brought them within the reach of most people. Even those poor homes where food and clothing are in short supply, often contain a TV set and the viewing habit has spread like a forest fire. Until a few years ago the people of our church kept aloof from the trend, realising that television was predominantly a form of entertainment whose appeal was so great that few of its users could escape its enticements to enter fields detrimental to the souls of men.

Today there are among us those who possess television sets, and others, encouraged by their example, are acquiring them also. Most of those who initiated the movement give as their

reason for buying a television set the view that there is no difference in principle between owning a TV set and owning a radio set. It is easy to switch off when offensive matter appears. That is the argument. Is it sound?

I am now sure that it is not. I have had opportunity to think the matter over and to observe the effects where television was used by several kinds of viewers. It is now my opinion that no true believer in Christ can make a regular use of television without harming his own soul and encouraging others to take up with the same harmful influence. I would now like to put forward some thoughts on this subject for the consideration of any Christian who uses a television set, and, in addition, I address the unsaved person who possesses a TV set or contemplates doing so.

Firstly, the cases of television and wireless are not identical. The latter reaches the mind through the ear only and demands much more effort and concentration than television, which uses the eye also in conveying its message. The sight affects the mind much more powerfully than the hearing. We read of "the lust of the flesh and the lust of the eyes, and the pride of life." Therefore that which makes so much stronger appeal to the corrupt propensities of the mind by its additional use of the visual faculty, is more difficult to abstain from than that which appeals through the hearing only. It does not follow that because a person can easily restrict his listening in, that he can as easily restrict his viewing. In practice it is found to be quite different, and those who with good intentions begin to use a TV set often find that eventually they are looking at programmes which originally they would not have considered suitable. I mentioned the television producers' habit of dramatising factual material. Applied to serious subjects this dramatising process is designed to make the bare facts more attractive and digestible, but it also has the effect of preparing the mind to accept dramatised fictional material too. It is an easy step from the dramatised surgical operation to the criminal law case and thence to the half-true detective story and further still by a steady slide into pure fiction containing violence, bad language, drinking and lewdness. These dramatisations of a fictional sort are identical with the plays and films shown in places of public entertainment. As the viewing habit grows it extends to competitions, quizzes and parlour games, all conducted in a vain worldly fashion to the accompaniment of special musical effects including jazz. The little curious information gained is paid for at too high a price.

Secondly, there are sometimes younger members of the family to be considered. If they are still Christless, their tastes are not

likely to be as limited as your own. If they view in your absence are you certain that they are wise in their choice of programmes? Or is it the case that the children you have trained to avoid places of worldly amusement are using the television to look in upon the football match, the screen play, the dance band, ceilidh, boxing match, etc., the sound volume turned down perhaps but the screen picture bright and clear? Where there are children or young people, a television set constitutes a terrible moral and spiritual danger.

Thirdly, you have also to consider that your ownership of a television set has probably influenced others to follow your example. If these are natural, unsaved men and women, they will not have as much will or ability to discriminate between programmes as you yourself possess. If you have gone further with your viewing than once you thought you would, how far will they go? In their case the television screen is a door into many new forms of frivolity, worldliness and sin, and as their appetite for these things grow, so will increase their distaste of the Gospel. Their use of television entails a further departure from Christ. And as viewing is not actually cheap, so they will tend to seek their money's worth outside of the range of more serious programmes.

Fourthly, consider what effect television is having upon your spiritual life. As the Lord's people grow in grace and in their knowledge of their Lord and Saviour, time becomes more precious. It seems to pass more quickly and has therefore to be laid out more carefully. When all proper duties of a secular sort have been given their allocation, how little time remains for the great task of furthering the life and sanctification of the soul. As Paul said: "and that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed." It is often found desirable to curtail reading which has no practical bearing on the soul's interests. Newspapers are scanned where once they were fully read. The choice of good books is limited to the best only, and the best Book of all, the Bible, is read and studied more than ever before. Time must be found for prayer and meditation. Where now in all this effort to redeem the time does television viewing come in? Have you not found that at the least it is time-wasting, and that almost certainly it is spirit-deadening? It conduces neither to a good conscience nor to a spiritual frame of mind. It is dangerous to indiscriminating users in your own home perhaps, and it can also endanger the souls of those who are led to follow your example. There appears to us a clear case for applying to the use of television, the principle stated by Paul in 1 Cor. Ch. 6 v. 12, and

Ch. 10 v. 23, 'All things are lawful unto me but all things are not expedient.' It may fall upon some as a duty to observe for themselves certain matters shown on television, but as far as the believer with no such obligations is concerned, I feel strongly that it would be in his own and other's best interests to abstain from television viewing.

Lastly, addressing now those who are still Christless, yet have or aspire to have a television set. If it is the example of a professing Christian that you are following, ponder what we have said about the power to resist the attractions of unsuitable programmes. An unconverted person lacks the guidance and power of God's Spirit. All he has is the light of his own carnal reason and the power of his own depraved will, and those will be cast on the side of the world, the flesh and the devil. If restraining grace be withdrawn you will be left to follow the lusts of your own heart in an increasing enjoyment and use of TV entertainment. Christ will be receded from more and more and your eternal ruin will become imminent. It is not television you have need of to help you pass the time, but the Word and Spirit of God to save your soul and to set you upon the God glorifying task of redeeming the time. The days are indeed evil.

A SERMON

By Rev. John Colquhoun, Glendale, Skye

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah xlii:16.

In the Prophecy of Isaiah the Lord gives us a very clear picture of the ingratitude and rebelliousness of the children of Israel. The Lord had done much for them in bringing them out of the land of Egypt and the house of bondage, providing a way of escape through the Red Sea and drowning their pursuers, feeding them miraculously with manna, "angels food" and "corn from heaven," in the wilderness, and settling them in the Land of Caanan which was so rich that it is described as "flowing with milk and honey." Yet, after all this they "were mingled among the heathen, and learned their works," and forgot the God who dealt so kindly with them. God, however, did not cast them off as they deserved but showed much of His mercy, not only in sparing them, but giving them intimations in various ways of the coming of the Messiah. We have one of these intimations at the beginning of the chapter which has just been read in your hearing. "Behold

my servant, whom I uphold, mine elect in whom my soul delighteth." Along with this intimation of the coming of the Messiah, there is also a clear statement of the work He was to do. In this work His enemies were to be scattered and put to confusion. Thrones and dominions which were to range their forces against the Gospel were to be utterly destroyed, for He says, "I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools," verse 15. However, He promises to show the most tender regard for His own who wait upon Him, as is very clearly revealed in the words of our text. From these words I shall endeavour to notice at this time, as enabled, two things in particular. I, Those spoken of in the text. II, What the Lord promises to do for them.

I. Those spoken of in the text—the blind.

It is true that all are blind as they are by nature for we came into this world so darkened in our understanding that there is not the least glimmer of spiritual light in us. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I.Cor.ii:14. Along with this natural blindness there is blindness arising from the power of the devil over unbelievers. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believeth not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." II.Cor.4:3,4. This blindness is of such a nature that those who are under its power imagine that they have light and can see very well, and in this lies their sin, as we read in what took place between Christ and the Pharisees when He opened the eyes of the man who had been born blind. He announced to them that for judgment was He come into this world "that they which see not might see; and that they which see might be made blind." They said unto Him, "Are we blind also?" Jesus said unto them, "If ye were blind, ye should have no sin: but now ye say, We see: therefore your sin remaineth." However, "the Lord openeth the eyes of the blind," and when He does that in a spiritual sense, no doubt if His people were to speak out of their own experience they would have to say, "One thing I know; that whereas I was blind, now I see."

This people, though they are perfect as regards their justification, are not perfect as regards their sanctification, and the result is that they often question if they are in a state of grace. This sets them searching for marks of grace on themselves, and though these marks are there, very often they themselves do not see them. Not only so, but the very things which they would take as marks of

grace on others, they refuse to take them as marks of grace on themselves. This causes them to fear that they have no real saving interest in Christ. In this condition they will be harassed because of various matters.

They hear others speaking of a strong assurance that they are in Christ, and even when they read the lives of some of the Lord's people who have gone home, they find passages in their lives which indicate a strong assurance. The Apostle could say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." II.Tim.iv:7,8. Satan and unbelief in themselves raises, at times, such a dust in their souls that they fail to see that the very people who had, at times, such a strong assurance were at other times brought to such a miserable condition as they themselves are in. The Psalmist had a strong assurance when he could say, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Ps.xviii:2. He also had to say, "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? how long shall mine enemy be exalted over me." Ps.xiii:1. His blindness shut out from him the Scripture revelation of God's unchangeableness, and its connection with the preservation of His people. Malachi iii:6.

Their blindness often causes them to be afraid that it is not the real Christ they have. None will do for them but the Christ of the Scriptures, and previous experience has taught them that fallen nature is only too prone to rest short of Him. They know also that Christ Himself has forewarned His people of the danger of being deceived. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew xxiv:24. The true Christ can only be revealed by the Father through the Spirit, as Christ Himself says to Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The very fact that they have no wish to have another, and that none but the Christ of the Scriptures will satisfy their souls, is, in itself, an evidence that they have Him already, and that they shall live with Him for ever. "And your heart shall live that seek God." Ps.lxix:32.

They go back to the experience through which they passed at the time they thought they believed, and recollect that they had joy but now they question if it was a real joy. They remember

that in the parable the stony-ground hearers are brought before us as having received the Word with gladness, and question if they are better than these. They are very blind to the fact that it is not in this world that the child of God has continuous joy, and that his lot in this world is to have "tears of sorrow" more often than joy, and that those who have the Spirit of Christ dwelling in them have no right to expect better treatment in the world than Christ received. They are often blind to the fact that the absence of that joy is among the "all things" that work together for their good, for, were it not for the loss of joy which they experience they would not so often go to a Throne of Grace.

In their experience they must know much of the corruptions of the old nature; so much so, that, at times, they will be concluding that they have no grace, and that the old nature holds undisputed sway. This condition at times leaves them blind to the fact that it is the struggling of grace for the mastery which makes the working of the old nature so apparent. Blind as they may be to the real nature of this struggle they derive benefits from it. It sends them to enquire of the Lord, with the enquiry of Rebekah, "If it be so, why am I thus?" As she got light on her particular condition so will they, and learn of the struggle of grace and corruption, and what the ultimate result shall be.

The Lord's true people are often blind as to His dealings with them in providence. In their lot in the world they are set down among the ungodly. It is a very clear likeness which Christ draws of the Church and her condition when He says, "As the lily among thorns, so is my love among the daughters." Song ii:2. The ungodly never took a step in the way of holiness themselves yet they are quite confident that they are in a position to tell the child of God how he, or she, should walk, and yet, in mapping out the way they never consult the Scriptures in a proper manner. The one who would walk in accordance with God's revealed mind cannot walk in the way of the world, with the inevitable result that he has to say with the Psalmist, "They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Ps.lvi:6. This leads him to ask, Why should the Lord, if I am one of His, cast my lot in the midst of such uncongenial surroundings? His blindness, for a time, does not permit him to see that the Scriptures cannot be broken which say, "All that will live godly in Christ Jesus shall suffer persecution."

Another trying providence comes the way of the Lord's blind when they see the prosperity of the ungodly. "Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children

dance." Under these circumstances Asaph had to confess, "But as for me, my feet were almost gone; my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." Strangely blinded are the Lord's people in face of these things not to know that "the wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath."

Part of the trying lot of these people in providence is that they find themselves so isolated from Christian friends. There was a day in Scotland when the Lord's people were very numerous, and one such would not need to go very far to meet with one with whom he could feel a union in the Lord. Nowadays, a gracious soul has to travel far before he meets with one with whom he can have fellowship, and thus he can apply to himself the words of the Psalmist, "I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top." This is one result of the fact that the public means of grace are not to be found in our land as in former days. There are many churches scattered throughout the country, but a gracious soul, seeking the bread of life, would find out that the Lord's threatening has been fulfilled, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii:11,12.

These are also blind in connection with His dealings with them in grace. Too well they manifested their blindness and lack of understanding of His dealings with them in their effectual calling and bringing them to the liberty of the Gospel. In these matters they could not see a step in front of them except as He revealed His ways and purposes to them, and since then they have seen much to convince them of their blindness. In the day when they got the liberty of the Gospel they thought they would always have the pleasant feelings which were associated with it, and they could not see how they were to lose these pleasant feelings. As proof of their blindness and their inexperience they did not take into account the fact that they were in a world which was hostile to Christ and to His people. They were, as yet, to a large extent, unacquainted with the wiles of Satan, with the determination of the world to blot out the name of Christ, and with the deadness, enmity, and rebellion of the carnal mind within themselves against God. Through the combined efforts of these forces an unguarded

step is taken by the soul with the result that instead of the liberty which he formerly felt the soul now experiences bondage and darkness, causing it to come to the conclusion that the Lord has forgotten and forsaken him.

In His dealings with them in grace a further result of their blindness is that they conclude that they have not the spirit of adoption, and you may be here on the Saturday of a Communion, and the enemy is harrowing your soul because you cannot address the Lord in prayer as "Heavenly Father," as you often hear ministers nowadays, in a very glib manner, doing at funerals. Perhaps you are here and you were never able to call God your Father, but nevertheless, it may be true concerning you that you have the spirit of adoption. Did you ever see a child pouring out his little troubles into the ears of his parents? Why should he not go to the neighbours instead? It is because there is a bond between him and his parents which is not between him and the neighbours, and further, he can count upon their sympathy. This bond may be taken as an emblem of the bond there is between the Lord and your soul, and the Lord Himself has condescended to use a father's pity as an illustration of His own pity for His children. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

They are blind also as to their profiting in the means of grace. These are distinguished from the world in that they make use of the means of grace. They worship God in secret, at the family altar, and in the public means, as far as bodily health and strength will permit them, and, in fact, often go beyond their strength in their endeavours to be in the House of God. Rev. John MacRae, popularly known as "Big MacRae," used to say that Satan had cripples in the world and that the Holy Ghost had cripples also. The Devil's cripples work in the world during the whole week and when Sabbath comes they are sick and feeling not able to go to the House of God, and, therefore, they keep their beds the whole day till Monday, when they are ready again for another week in the world. The cripples of the Holy Ghost are often frail in body, and it is sometimes with difficulty that they go about their lawful calling, and those of them who are their own masters have often, during the week, to take care of their bodies in order that they will be able to go to the public means of grace on the Sabbath, where their place is never empty if they get bodily strength to bring them there. In this they manifest that they have the same spirit as the Psalmist when he said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps.xxvii:4. They may often

complain that that they got nothing there, but it is their blindness which prevents them seeing that they got something there when they desire to hear the Word preached again in the hope that they may profit more by it than they have already done.

(To be continued).

OBITUARY

The late Miss A. MacLennan, Dingwall

The late Miss A. MacLennan, Greenhill Terrace, Dingwall, died in the R.N. Infirmary, Inverness, on the 22nd of August. She was born in the parish of Lochs, Lewis, in 1889. Her father was Roderick MacLennan, who was a gamekeeper there, and her mother's name was Christina Mackenzie. There is no information available as to how she was led by the Holy Spirit to the Saviour. That she was so led was evident by her life and conversation. She became a member in St. Jude's congregation in 1928, and spent much of her life as a teacher in Glasgow, in the Dovehill School, Townhead. On retiring, she came some years ago to Dingwall, but was not in a robust state of health. She most diligently attended church services as long as she was able. She was pre-deceased by a sister last March, and this bereavement she must have felt very keenly. She herself required to be removed for treatment to the R.N. Infirmary about twelve days before the end came. One of the staff of the Dovehill School wrote of her as follows:—"As a member of the staff of Dovehill School, I knew her well, and admired her so much. Her great personal integrity was an influence for good to all with whom she came in contact, and hundreds of children received from her christian teaching, strengthened by the power of her never-failing example. . . She will be deeply mourned and missed, but her works and memory will live in the hearts of all who know her." She remarked, not long before her final illness, to a friend who visited her, that, whatever her fears or difficulties might be, she expected to "see the King in His beauty, and the land which is very far off." We believe that the Lord sealed upon her spirit that this would be so.

Reference was already made in our Church Magazine to her giving very substantial help after the death of her sister in March, for the final clearing of the debt on the new church building in Dingwall, and also for the re-surfacing of the ground in front of the church. The Deacons' Court thanked her cordially for her goodwill shown in this way. We desire respectfully to express our sympathy with her two cousins whom we frequently met in her home. "Dear in God's sight is His saints' death."—D. A. Macf.

LEABHAR CHEISD MU SHUIPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Lte

(Air a leantuinn bho t.d. 187)

C. Am feud gràsan an Spioraid ann an anam a bhi air an sgaradh bho cheile? F. Cha'n fheud; cha mhotha a dh'fheudair an sgaradh bho cheile na dh'fheudair an sgaradh bho chridhe a chreidmhidh anns am bheil iad; ma tha sinn a faicinn *aon ghràs* 'n ar cridheachaibh, feudaidh sinn a bhi cinnteach gu'm bheil iad uile an sin.

C. C'ar son a tha *nuadh ùmhlachd* feumail a chùm suidhe aig bòrd an Tighearn? F. Do bhrìgh a dh'easbhuidh sin, gu'm bheil sinn 'n ar naimhdean do Dhia 'n ar cridheachaibh, agus gu'm bheil ar 'n iobairtean 'n an gràinealachd Dhà.

C. C'ar son a theireir nuadh ùmhlachd ri deagh oibre nan naomh? F. A chionn gu'm bheil i ag eirigh a mach bho *ghrùnd* nuadh mar a tha aonadh ri Crìosd, creidimh agus gràdh; gu'm bheil i air a *beathachadh* le aobharan nuadh mar a tha gràs Dhé, agus gràdh Chrìosd; Gu'm bheil i air a deanamh air *mhodh* nuadh tre ghràs Chrìosd, agus a reir an lagha mar riaghailt 'n a laimh, agus gu'm bheil i sealltuinn ri *criochan* nuadh, mar a tha glòir Dhé, agus sonas dhaoine.

C. Cia mar a dh'fheudas fios a bhi againn gu'm bheil ar 'n ùmhlachd nuadh? F. Ma tha sinn le deagh choguis a toirt ùmhlachd do uile àitheantaibh Dhé, agus ag àicheadh ar deagh ghnìomharan fein mar bhonn fìreanachaidh an làthair Dhé.

C. Am bheil maitheanas do chach a cheile feumail a chùm suidhe aig bòrd an Tighearn? F. Tha gu'n teagamh; cha'n fheud sinn an fheisd so a choimhead le taois ghoirt a mhi-rùn agus an uile, na le spiorad gamhlasach; oir thubhairt an Tighearn, "ma mhaitheas sibh an cionta do dhaoineibh maithidh bhur 'n Athair neamhaidh dhuibhse mar an ceudna."

C. Am bheil e feumail gu'n innseadh-mid do ar bràthair gu'n d'thug sinn maitheanas dhà? F. Thà; Ma thig e air tùs agus ma their e gu'm bheil bròn air gu'n d'rinn e coire oirne. "Ma pheacaicheas e 'n a d'aghaidh seachd uairean 's an latha, agus gu'm pill e riut seachd uairean 's an latha, ag ràdh, tha aithreachas orm, thoir maitheanas dhà.

C. Ach ciod a thigeadh do'n a chreidmheach a dheanamh mur pill a bhrathair ciontach agus mur abair e, tha aithreachas orm? F. Bu chòir dha maitheanas a thoirt dha 'n a leithid do rathad agus gur urrainn e ràdh am fianuis Dhé nach eil droch rùn aige 'n a aghaidh.

C. Cuin a dh'fheudas làn dearbhadh a bhi againn gu'n d'thug sinn maitheanas do gach neach a rinn cron oirnn? F. 'N uair

air dhuinn sùil a bhi againn ri maitheanas bho Dhia, a tha sinn ag oidheirpeachadh cha'n e mhàinn a choire a *mhaitheadh*, ach mar an ceudna a *dichuimhneachadh*; 'n uair a tha sinn a dioladh maith an àite uile; agus 'n uair a tha leithid do ghràdh againn dhà, agus gu'm bheil sinn ag iarraidh agus a tagradh ri Dia gu'm biodh anam air a thearnadh.

C. Am feud neach a thà, 'n deigh dhà e fein a cheasnachadh, fathasd ann an amharus a thaobh a *staid* fein suidhe aig bòrd an Tighearn? F. Feudaidd; ma tha e'g iarraidh gu treibh-dhireach gu'm biodh e air fhaotainn ann an Crìosd; agus ma's àill leis gach uile pheacadh a sheachnadh.

C. Ciod iad na nithean air am bu chòir dhuinn *beachd-smuainteachadh* a chùim suidhe gu h-ìomchuidh aig bòrd an Tighearn? F. Air mòrachd agus glòir neo-chrìochnach Dhé, agus ar cionta agus ar neo-airidheachd fein; air lànachd, dìongmhaltachd agus saorsa cùmhnant nan gràs; agus, gu h-araidh air gràdh Chrìosd, olcas a pheacaidh, agus air an àrd fhoillseachadh a tha air a thoirt dhuinn ann an fulungasaibh Chrìosd air ceartas *do-lùbta* Dhé.

C. Cia mar a tha gràdh Chrìosd air fhoillseachadh 's an òrdugh so? F. Tha e air fhoillseachadh ann an rathad ro mhiorbhuileach b'e gràdh, gu'n iarraidh, agus gu'n a thoilltinn, a thug Crìos a nuas bho rìgh-chathair a ghloire; b'e *gràdh* a sgeaduich E an an nàdur diblidh an duine; b'e *gràdh* a bhrosnuich air adhart l tre gach ceum d'a bheatha thrioblaidich; cha b'urrainn uisgeachan trioblaid, gràdh Chrìosd a mhùchadh, agus cha mhotha a b'urrainn tuithean geur-leanmhuinn a bhàthadh. B'e gràdh a chuir cupan corruich Dhé 'n a lamhaibh, agus a thug Air òl do gach deisginn shearbh a bh'ann: bhuanaich a ghràdh gus an do ghlaodh E mach, "Tha e crìochnaichte." 'N uair a dh'eirich E bho'n a marbhaibh, b'e gràdh a cheud fhocal a bha'n a bheul. B'e gràdh a thug suas E gu deas laimh Dhé, agus 's an ionad sin tha E fathasd a nochdadh gu'm bheil a ghràdh gu'n chaochladh, le bhi deanamh eadar-ghuidhe gu bràth air ar son; agus bheir an gràdh ceudna Air tighinn an dara uair, a chùim slàinte shiorruiddh a thoirt dhuinn.

C. Cia mar a tha *peacadh* air a thaisbeanadh dhuinn aig bòrd an Tighearn? F. Mar nì a tha anabarrach peacach, agus gràineil ann an tomhas do-Iabhairt. Chuir e anam an t-Slanuighear gu cruaidh ghleachd; gu uamh-chrith, agus gu anabarra bròin, eadhon gu bàs. Nach mòr an t-aobhar a th'againn, ma tà, fuath a bhi againn do gach peacadh, agus gràinn a bhi againn duinn fein air a shon.

C. Nach eil àrd *cheartas* Dhé air a thaisbeanadh dhuinn gu soilleir aig bòrd an Tighearn? F. Thà: oir bha gràdh Dhé d'a

cheartas cho mòr agus nach do chaomhain E a Mhac Fein 'n uair a leagadh aingidheachd an duine air; ach an àite sin, 's ann a rinn Dia a bhruthadh, 's ann a chuir E gu bròn E, agus 's ann a thug Se E gu duslach a bhàis. Nach uamhasach a bhi toirt fa'n ear nach b'urrainn ni air bith ach fuil *Dhé Fein* reite a dheanamh air son ar peacaidhibh.

C. Ciod iad 'n a beannachdan a thigeadh dhuinn gu h'àraidh a bhi'g iarruidh bho Dhia 'n uair a tha sinn gu suidhe aig bòrd an Tighearn? F. Gu'm biodh neart agus fàs air a thoirt do ar grasaibh; gu'm biodh iad air an ath-bheothachadh leis an Spiorad Naomh a chùm cleachdaidhibh spioradail; gu'm biodh làthaireachd ghràsmhor an Tighearn Iosa maille ri ministearibh agus ri pobull; gu'm biodh làthaireachd agus gràs Spiorad Chrìosd maille ruinn a chùm ullachaidh, agus a chùm suidhe aig bòrd an Tighearn, gu'm biodh comunn spioradail againn maille ri Crìosd Fein, agus maille ri Dia ann an Crìosd, aig a bhòrd; gu'm biodh ar 'n eugmhailean uile air an leigheas, agus ar peacaidh uile air a maitheadh; agus gu'n gabhadh Dia gu gràsmhor bh'uainn air seirbhis naomh aig a bhòrd Fein.

C. Ciod an rathad 's an tigeadh dhuinn a bhi' guidhe air son nam beannachdan sin, agus gach beannachd eile a gheall Dia? F. Le tuigse, le ioraslachd, le eud, agus le creidimh. Is ann a mhàinn a reir agus mar a tha air 'n ùrnuighean a tighinn bho chreidimh, a tha eisdeachd na freagradh air a thoirt dhoibh.

C. C'ar son a thigeadh dhuinn ullachadh a dheanamh a chùm teachd gu bòrd an Tighearn? F. Air eagal, air dhuinn tighinn gu neo-iomchuidh gu'n ith agus gu'n òl sinn breitheanas dhuinn fein.

C. Ciod a tha thu tuigsinn le bhi tighinn gu neo-iomchuidh a dh'ionnsuidh bòrd an Tighearn? F. A bhi tighinn a dh'easbhuidh ullachaidh *nàduir*, agus gu h'àraidh a dh'easbhuidh ullachadh *cleachdaibh*.

C. Nach eil e 'n a chionta an-tromaichte suidhe aig bòrd an Tighearn gu neo-iomchuidh? F. Thà, oir tha leithid sin do neach a mi-naomhachadh agus a deanamh di-meas air corp agus air fuil an Tighearn, agus mar gu'm b'ann dha cheusadh as ùr.

C. Ciod iad na breitheanais d'a 'm bheil luchd-comanachaidh neo-iomchuidh ga'n deanamh fein buailteach? F. Do iomadh breitheanas aimsireil, a mach agus a steach; agus mar a faigh iad tròcair, do dhiteadh sìorruidh.

C. Am bheil luchd-comanachaidh neo-iomchuidh a *salach* an òrdugh so do mhuinntir eile? F. Cha'n eil; tha'n tì a dh'itheas agus a dh'olas gu neo-iomchuidh, ag itheadh agus ag òl breitheanais *dha fein a mhàin*.

(R'a leantuinn)

NOTES FROM DIVINES

"Let men be ever so great enemies to Christ, yet as soon as He sets Himself in their hearts they will love Him, own, serve and suffer for Him."—*Dyer*.

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"Do not legalise the gospel; as if part remained for you to do and suffer; and Christ were but half-mediator; or as if you were to bear part of your own sin, and make satisfaction. Let sin break thy heart, but not thy hope."—*Wilcox*.

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"If a dog bark at a sheep, the sheep will not bark again at the dog."—*Dodd*.

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"In its best estate free-will was but a weather-cock which turned at the breath of a serpent's tongue. It made a bankrupt of our father Adam; it pulled down the house and sold the land, and sent all the children to beg their bread."—*Rutherford*.

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"The minister is worth nothing who cannot make the devil roar."—*Ryland*.

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"A good man was observing to me today, that, 'many ministers speak so sparingly and so coldly of the gospel privileges of the saints, that one would imagine they thought themselves no more than scarecrows, set up on purpose to frighten God's people from the corn.'"—*7th May, 1770*.

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"What recompense did the prophets receive (from the world) for all their labours and expense of spirits (in preaching) but saws, swords, and dungeons? It is almost as much the character of a minister to be much in affliction; as to be much in spirit, and much in labour, 'To preach,' said Luther, 'is only another name for deriving and entailing the world's hatred upon ourselves.' But we may justly suspect that we are not true to our master when we are dandled on the world's knees."—*Manton*.

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"Too many modern preachers resemble auctioneers, who put up heaven to the highest bidder."—*Serle*.

LITERARY NOTICES

"Gospel Gleanings for Young People"

This book is now in circulation and provides very interesting and profitable reading. As much of to-day's literature caters disastrously for corrupt nature, we desire to warn our young friends

to take heed as to what they read. "Gospel Gleanings for Young People" gives, in large print and clear language, valuable and instructive accounts of events in the lives of young and old in the past, including "The Adventures of a Bible," Poor Joseph, The Wigtown Martyrs, Narratives from our African Mission and mention of the blind girl, who, when she lost the sense of touch in her fingers through paralysis, began to read her Bible with her lips. We anticipate a demand for this book and hope all interested in the welfare of their young friends will encourage a wide circulation. The price is 5/- per copy and 7d postage, (4 or more copies postage free), and is obtainable from the Publications Treasurer, 4 Millburn Road, Inverness.—W. Grant.

NOTES AND COMMENTS

Secretary of State Wants Night Life for Scotland

Mr Michael Noble, Secretary of State for Scotland, in a speech in Edinburgh, at the end of September last, on Tourist plans for Scotland, stated that the cities in Scotland are "dead" after 10 p.m., and that after that hour hotels and restaurants should provide some sort of entertainment for tourists. He doesn't want this new "night-life" to be like Paris, but suggests entertainment on a modified scale. He also said: "People on holiday don't want to go to bed at 10 o'clock." Surely people who come to Scotland for the sake of seeing Scotland and to enjoy its characteristic attractiveness, do not wish the continental atmosphere to be introduced here. We are indeed a pleasure loving generation — and the pleasures desired are such as are a real danger to the spiritual and moral welfare of all classes. How restless and dissatisfied people must be in Mr Noble's opinion when they do not wish to relax after 10 o'clock at night! The fact is that official Tourist organisations are out to make as much as possible of the financial aspect of Tourism in Scotland irrespective of the means and methods adopted to bring money to Scotland. The Tourist trade has little or no regard for the Lord's Day but is indeed a modern instrument for the eliminating of Sabbath observance fast disappearing already even in the Highlands. And now it seems that the idea of a modified "night life" is to be encouraged at Government level for the cities of Scotland. As a medical man once wrote in connection with the Sabbath, that the period of the night as an essential rest period was the "Sabbath" of the day, as the weekly Sabbath was of course the fundamental Sabbath and the rest period for the week, from the mental and physical point of view. But now Tourism is to encourage people seeking an annual

or yearly period of relaxation, to break into the hours of the night and of the Lord's Day. What a restless generation we are! And no wonder when the Word of God and the Prince of Peace and the Worship of God are completely ignored by multitudes.

Apathy in Church of Scotland Congregations

A letter in "The Scotsman" of 18th September, by a Mr D. G. Ross, Session Clerk of a church of Scotland congregation in Lockerbie, offers plain criticism of a Church of Scotland booklet entitled, "The Time is Ripe," issued by the Stewardship and Budget Committee. In the course of his letter Mr Ross refers to a statement by four editors of Scottish daily papers viz., "The spiritual impact of the Church of Scotland upon the average man in the street is negligible," and stated that "this is no caricature of the Kirk. It is the plain truth, but the position is much worse than that: The spiritual impact of the Kirk upon the man in the pew (who seldom occupies his pew) is indeed negligible." He cites the Presbytery area of Annandale and asserts that to church members in the said area, the Church means nothing except when there is to be a wedding, a baptism or a funeral. We would comment here that we have been aware of this state of affairs in the Church of Scotland for many years now. Further, Mr Ross related what a minister of his Presbytery recently said to his congregation when leaving them. He told them that only 10 per cent. of his congregation ever attended Divine Worship. This minister had visited his people regularly and engaged in prayer on every visit but the people were "not interested." In Mr Ross's own congregation, nine members out of a roll of 185 turned up to a meeting to appoint a vacancy committee. Again he related in his letter that in the town of Lockerbie there are three Church of Scotland congregations who have a unified evening service once in three weeks, and the numbers attending these services vary from as low as 7 to 20 or 30 out of a total membership of 1,548. He adds that the same lack of interest in spiritual things applies to congregations in other parts of rural Scotland. We were glad to read before the end of Mr Ross's letter that he is of the opinion that "nothing short of a spiritual revival, a second Pentecost, will save the day." We could not agree more with Mr Ross. The apathy and spiritual death to which he referred obtains not only in the Church of Scotland but elsewhere even where the pure gospel is preached. Our interest in Mr Ross's revelations, is not because they are a surprise to us (they are not), but because he tells the plain truth about the spiritual state of affairs in his Church, which is to a large extent covered up and accepted by Church leaders, many ministers and a great multitude of members. What spiritual

havoc the doctrine of the universal Fatherhood of God has wrought in Scotland! No wonder only 7 out of 1,548 turn up at a united service on God's holy day when they are all without exception in a Church where they are encouraged to believe that they are all God's children and that all is well with them, albeit they carry about with them an unregenerate heart, a heart with no interest in God but which is full of enmity to God and divine things. The denomination for which we write is not by any means free of spiritual apathy and spiritual death among adherents, the members in full communion being required to profess a living hope of salvation in Christ Jesus out of a spiritual and saving experience of The Work of the Holy Spirit. There are those among us who neglect the public worship of God on the Sabbath and week-day, and half-day hearers are all too common. This neglect is pointed out to them from the pulpits as a sin, and as to members in full communion better things are expected of them and required of them by the doctrine preached and by the Courts of the Church. Mr Ross in his letter has just touched the fringe of the fundamental plague of an unconverted membership throughout the Church of Scotland. The need for a return to all the doctrines of the gospel of Christ and the doctrines of the Person and Work of the Holy Spirit is more than ever evident. May the Lord soon bring this about in Scotland in His sovereign mercy.

The Political Situation in Southern Rhodesia

As readers are aware, our African Mission is situated in Southern Rhodesia north of the town of Bulawayo. At the time of writing the political situation and atmosphere throughout S. Rhodesia are tense and serious. Sir Edgar Whitehead, the Premier, has taken somewhat extreme measures, in the view of some, in banning the Zimbabwe African People's Union. The police have arrested over 1,000 Africans on criminal charges and restriction orders have been served on nearly 200 former members of the aforesaid Union. Mr Garfield Todd, a former Prime Minister of Southern Rhodesia, and a missionary, who was known personally to our Church missionary, the late Rev. James Fraser, has criticised Sir Edgar Whitehead's present actions. There have been many disturbances in townships and throughout the country. Schools and other buildings have been set on fire and clashes with the police have been frequent. We are aware of the difficulties arising from the outlook of some Europeans who have spent their whole lives in S. Rhodesia, and also from the aspirations and demands of African leaders. At present our principal anxiety is that our mission staff and the gospel activities carried on by them, be kept and preserved in the midst of troublous times by the hand of the Lord who ruleth ever by His

power. Our praying people at home should remember constantly the mission at Ingwenya, Zenka and Mbuma, at the Throne of grace.

The European Common Market

Before and after the Commonwealth Prime Ministers' Conference in London during last September, it was made clear that the British Prime Minister is determined to obtain entry into the European Common Market for Britain. Apart from and in addition to the economics of the matter, there is the political unity which is envisaged to take place between all the countries involved. We fear such a political unity between Britain and such nations as Italy, West Germany and France. As has been said repeatedly, these countries and Belgium also are principally Roman Catholic as to religion; and for us to be bound intimately to them will without doubt expose us more than ever to religious intrigues. One thing however which has come to the surface at this time is that Dr. Adenauer of West Germany, does not appear to be enthusiastic about Britain's entry into the Common Market, at least on favourable terms. He is reported as saying that he intends to put German and Common Market interests before those of Britain. It is also reported that Adenauer is likely to demand far-reaching modifications regarding voting powers in order that he and France will never be outvoted by any other group led by Britain. In other words, Britain must not be influential but be kept in a minor role if accepted into Europe. People say they do not know enough of the facts regarding this business to hold and express a firm opinion. But we know enough about the religion, morals and politics of Italy, and we know somewhat of the Germans and also of France to be afraid of an intimate political union with them. It does seem strange to many that Britain should be "begging" at the door of Italy, our enemy in the last war and whose people in the South of Italy are poverty-stricken, and at the door of West Germany, whom Britain, France and America have been protecting since the War from the inroads of Russia, and at the door of France whom Britain helped to save from utter ruin at the hands of Hitler. It is all very peculiar, but we must after all, not forget but remember that the Lord reigneth and that the counsels of His heart shall stand with regard to men and nations.

CHURCH NOTES

Communions

January—Fourth Sabbath. Inverness. *February*—First Sabbath. Dingwall; third. Stornoway; fourth. North Uist. Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay;

fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort William and Stoer; third, Greenock; fourth, London, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore, Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finshay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

London Communion

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, 2nd December, 1962, the following services have been arranged (D.V.) to be conducted by the Rev. Robert R. Sinclair, Wick, and the Rev. F. MacDonald, M.A., North Tolsta, Isle of Lewis: Thursday, 29th November, 7 p.m.; Friday, 30th November, 3.30 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 1st December, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 2nd 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, 3rd December, 3.30 p.m. (Gaelic), and 7 p.m. For the benefit of those residing in 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.

Rev. W. MacLean's Departure for New Zealand

Rev. William MacLean, M.A., who recently accepted a Call from the Free Presbyterian Church of Scotland Congregation in Gisborne, New Zealand, sails for New Zealand from England aboard the "Fairsky" on the 8th of December. He may be on the high-seas before some of our readers obtain this issue of the Magazine. An account of his Induction to his New Zealand congregation by the Southern Presbytery on Wednesday, the 7th November, will appear later. On behalf of Church friends with an interest in the Cause of Christ abroad as well as at home, we extend to Mr MacLean our prayerful good wishes that he will be abundantly anointed by the Holy Spirit and fitted in every way for his new sphere of labour in the gospel of his divine Master. We

also feel much sympathy for the congregation in Ness, Lewis, which he leaves behind, and who were so deeply attached to Mr MacLean and his ministry among them. Along with others, his brother ministers at home will miss his friendship, fellowship and help, very much indeed. May many needy souls benefit greatly by his ministry in New Zealand and Australia, according to the good pleasure of the Lord.

Rev. D. B. MacLeod Inducted in London

Rev. Donald B. MacLeod, M.A., formerly minister of Scourie and Kinlochbervie, Sutherland, accepted a call from the London congregation at a meeting of the Northern Presbytery on 18th September, 1962. There will be a report later of his induction to the London congregation which took place on the 23rd October, 1962.

Kinlochbervie Manse—Appeal

The joint congregation of Kinlochbervie and Scourie have failed in their efforts to obtain a building in either district, which might be suitable for a manse, and are therefore compelled to build a new manse, which will be erected at Kinlochbervie. The congregation is numerically weak, and as they feel the heavy financial burden of such an undertaking, accordingly appeal to friends throughout the church to give such financial aid as may lie, in the Lord's providence, in their power. Donations of any amount will be gratefully acknowledged, and may be sent to the treasurers, Mr Don. N. MacLeod, Inchegra, Achriesgill, by Lairg, or Mr Chris Munro, Bungalow, Scourie.

The Northern Presbytery heartily endorse this appeal, in recognition of the long and tried loyalty of our Kinlochbervie and Scourie people to the Cause of Christ and the testimony of the Free Presbyterian Church.

A. McPHERSON, Moderator,

A. F. MACKAY, Clerk.

Hilton Church—Appeal

Our congregation at Hilton, Fearn have at last obtained a suitable site near Hilton, and preparations are far advanced for the erection of a new church to replace the former building, now fallen into decay and unfit for use. The congregation is small and considering the great expense incurred in providing the necessary work and materials for even a modest building, the congregation desire to make this appeal to friends of the Cause throughout the church to assist them, as the Lord may prosper and direct them. Any donations will be gratefully acknowledged, and may be sent to

the congregational treasurer, Mr Wm. MacDonald, Balintore, Fearn.

The Northern Presbytery gladly endorse this appeal on behalf of our warm-hearted and loyal people of Fearn.

A. McPHERSON, Moderator,
A. F. MACKAY, Clerk.

New Price of F.P. and Y.P. Magazines

Owing to the increased cost of printing the Magazines during the past two years the income has not been sufficient to meet all expenses. It is now necessary to raise the price of the Magazines as follows:—

Free Presbyterian Magazine: 9d per copy. Annual subscription 11/6d post paid.

Young People's Magazine: 6d per copy. Annual subscription 8/6d post paid.

If both magazines are posted together the subscription is 17/6d.

This increase takes effect from January, 1963.

New Church Library

At the present moment, the books belonging to the Church Library are lodged in the Inverness Church. Several attempts have been made by the Library Committee to obtain premises in Inverness to serve as a Church Library but with no success.

The Deacons' Court of St. Jude's Congregation offered to the Committee a free site on the vacant piece of ground beside their Church for the purposes of building a Library, and the Committee accepted this offer and recommended it to the Synod. At the last Synod, the Committee were instructed to proceed with this project and the necessary plans were drawn up. These have been presented to the proper authorities and passed by them and planning permission obtained, so that the Committee is now in a position to proceed with the building.

Another factor has been kept in mind by the Committee in preparing these plans. It is well known now that non-graduating students cannot obtain places in the Universities, and the Church has decided to offer a General Arts Course to those of our divinity students who are not going on to take a University degree. This course will be run in Glasgow, and the Library has been planned so that there will be two rooms which can be used as class-rooms in the running of this course. This factor makes the building of a Library all the more attractive.

The cost of this project will be in the region of £3,000 to £4,000, and the Committee have been authorised by the Synod to appeal for funds so that the building can be soon completed

in the good providence of the Lord. Donations should be sent to the General Treasurer, Mr W. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, and will be acknowledged in the *Free Presbyterian Magazine*.

Robert R. Sinclair, *Convener*,
Library Committee.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges with sincere thanks:—

Sustentation Fund.—Anon, Broadford, £5; 1 Kings 19, v. 8, £8 17s 4d; K. Gillies, 19 Inverarish, Raasay, £1.

Home Mission Fund.—K. Gillies, 19 Inverarish, Raasay, £1.

Foreign Mission Fund.—Anon, Inverness postmark, £100; 1 Kings 19, v. 8, £8 17s 4d; K. Gillies, 19 Inverarish, Raasay, £1; Well-wisher, Ullapool, £4; K. Huibregtse, £12; Friend, Ullapool, for Zenka, £1 10/-, and Ingwenya, £1 5/-; Miss M. Nicolson, Portree, 10/-; Lover of the Cause, Canada, £8 4s 7d; Mrs MacLean, Leurbost, Lewis, £3; Mrs Canty, Auckland, £20; Miss J. MacKay, Toronto, £1 2s 6d, last eight per Mr J. Grant.

The following donations for Mbuma Mission Hospital.—J. and R. MacDonald, Ardheslaig, £2; 1 Kings 19, v. 8, £8 17s 4d; Miss A. Buchanan, Oban, per Mr J. Grant, £4 2s 6d, for Children's Ward.

Aged and Infirm Ministers', etc., Fund.—A. Forgie, Redding, £5.

Home of Rest Fund.—Friend, Lochinver, per Mr J. Grant, £2.

Mission to the Jews Fund.—1 Kings 19, v. 8, £8 17s 3d; Well-wisher, Ullapool, £1; Lover of the Cause, Canada, £8 4s 7d; Friend, Lochinver, £2, last three per Mr J. Grant.

Legacy.—From the estate of the late Miss A. MacNair, 37 Crown Drive, Inverness, per Messrs Brodie, Cuthbertson & Watson, W.S., the sum of £271 16s 7d, for the Jewish and Foreign Mission Fund.

Mr J. Grant, Publications Treasurer, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—1 Kings 19, v. 8, £5 15/-; Friend, Ross-shire, 8/6 for sending books to hospitals.

On behalf of the Trinitarian Bible Society.—Wellwisher, Ullapool, £1; Mrs I. M., Dalchreichart, £1; Friend, Ullapool, £1.

Welfare of Youth Fund.—Friend, Inverness-shire, 7/-; 1 Kings 19, v. 8, £5 15/-; Wellwisher, Ullapool, £1.

Free Distribution and Magazine Fund.—Friend, Lochinver, £1; 1 Kings 19, v. 8, £6 14s 3d; Mr J. McA., Inverness, £1; Miss P. M. MacD., Ardrossan, £1 7/-; M. McD., Culag, per Rev. A. MacA., 17/-

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Lochcarron Congregation.—Mr R. MacRae, Treasurer, acknowledges with sincere thanks: Friend, £2, per D. MacRae, for Foreign Mission Fund; Miss K. M., £2 for Sustentation Fund. Correction: In Sept. Magazine, Miss C. MacKenzie, Balmacarra, should have read Miss C. MacKenzie, Balnacra.

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Portree Congregation.—The Treasurer acknowledges with grateful thanks, £5 for the Home of Rest Fund from a Friend.

Oban Congregation.—Mr J. Martin, Treasurer, acknowledges with sincere thanks: Friend, per Miss MacGilvray, £2 for Sustentation Fund, and Matthew, Chap. 6, v. 3, £3 for Congregational Funds, per Rev. M. MacSween.

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St. Jude's Congregation.—Mr D. MacPhail, Treasurer, acknowledges with sincere thanks: £1 from N. MacDonald, and Anon £2, both for Home Mission Fund; Anon, £5 for Foreign Mission Fund; Anon, £1 for Home of Rest Fund; Anon, £1, and Mrs Wallace, Bearsden, £2, both for Trinitarian Bible Society.

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