

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXXI

August, 1966

No. 4

SYNOD SERMON

(Preached by the Rev. D. M. Macleod, Stornoway, Retiring Moderator, at the opening of Synod in Glasgow on 17th May, 1966.)

Text: "For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands." (Nehemiah vi, 9.)

In the first chapter of this book we notice that Nehemiah says, 'Hanani, one of my brethren came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.' (i, 2, 3.) And we find the effect these words had on him: "I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, the great and terrible God that keepeth covenant and mercy for them that love Him and observe His commandments . . . let now Thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear Thy name: and prosper, I pray Thee, thy servant this day, and grant him mercy in the sight of this man" (i, 4, 5, 11) Nehemiah was, of course, cup-bearer to "this man"—the king of Persia, and moreover, from what we have quoted, we see that Nehemiah was also a God-fearing man, who sought the good of Jerusalem.

In thinking more particularly of the text before us, we shall discuss as enabled

1. The work alluded to
2. The efforts made to stop that work
3. Nehemiah's exercise in the circumstances.

1. We learn from the narrative that work referred to is that of rebuilding the walls of Jerusalem. The walls of Jerusalem had been broken down, the temple burnt, and the goodly vessels removed by Nebuchadnezzar because the Lord's anger had been

kindled against his people on account of their great wickedness. Now, the temple had been rebuilt, but the walls were still in ruins, and Nehemiah was greatly afflicted on account of the conditions prevailing in Jerusalem. He prayed to God concerning the matter, and we notice that he was greatly humbled in the presence of the Lord, which we believe was a preparation for the work in which he was to engage. He confessed, not only the sins of his nation, but also, his own personal responsibility in the matter. He was prepared to accept his own guilt in that conditions were as they were in Jerusalem, and as we stated, we feel that he was thus being prepared by the Lord for the work to which he was clearly being called. The work was most honourable and he greatly desired to see the prosperity of Jerusalem, but nevertheless he did not *take this honour to himself*—he was called by the Lord to it.

Why was he so concerned, so afflicted on account of the state of Jerusalem? Because he knew something of the value of the Truth of God and of the revelation that God had given of Himself. It pleased God, in His love, mercy, His infinite condescension and grace, to reveal Himself to poor sinners of Adam's lost and ruined race. This was of unspeakable value to Nehemiah. He had come to know the mercy of God and the sweetness of communion with the Lord. He was a man of prayer and a man who believed the Word of God. We find him pleading the promises and thus, while accepting that the Lord was just and holy in visiting Jerusalem and all Judah for their sins—the broken-down condition of the walls was, as we find him saying, a reproach—yet he believed also that the Lord had good things in store for Jerusalem. Although others might be quite unconcerned about the state of Jerusalem, Nehemiah desired to rebuild the walls of Jerusalem, to take away the reproach. He fully believed that in undertaking this work, he was undertaking a work for the Lord, and a work to which he was called by the Lord. It was the will of the Lord that the walls of Jerusalem should be rebuilt in order to defend Zion—to defend the temple of the Lord and the ordinances of God's own appointment—to defend that which pertained to the glory of God in the world. The Lord Himself dwelt there: "For the Lord hath chosen Zion; He hath desired it for His habitation." (Psalm cxxxii, 13). Here He revealed His goodness and His truth and His saving power, here He showed forth His love and His kindness; here the beauty of the Lord could be seen, here poor sinners would understand the love and kindness of the Lord, as we find the believing Jews remembering His loving-kindness in the temple. Surely then those things that pertained, in a very particular manner, to God's glory in the world were worth defending and preserving, not only for present good but also for the good of generations yet unborn. It

had pleased the Lord to return to Zion, according to His promise—the temple had been re-built—it was the city of the Great King, Zion, God's own holy hill, vested with peculiar glory, and there God was to be worshipped according to His own appointment, and surely Nehemiah was engaged in a great and good work in seeking to defend the place where God desired to dwell. Similarly, the Church of God to-day is called upon not only to declare the whole counsel of God to a lost world but also to defend the truth of God against all opposition. The Apostle Paul speaks of being set for the defence of the Gospel and thus the Church of God at the present time, as in every age, must assert, maintain and defend the whole counsel of God. She is not to propound her own theories nor do what she thinks fit but rather she is to make known the Truth of God. This grace was given to the Apostle Paul—to preach among the Gentiles the unsearchable riches of Christ—and our duty as a Church, at home and abroad, is to show forth the praises of the Redeemer, to declare that His Name is glorious, to make known that He is “alive and alive for evermore”, that He obtained eternal redemption for His people, and that He is at the right hand of God, exalted a Prince and a Saviour, to give repentance unto Israel and the remission of their sins. All the doctrines of grace are to be proclaimed so that God may be glorified thereby and so that, in accordance with His eternal purpose, poor sinners may be born again, brought into saving union with the Lord and prepared in this world by the Word and Spirit of God, for eternal glory. What words can express the wonder of this!

In the case of Nehemiah, we believe that he was greatly humbled in the presence of the Lord because the Lord had been pleased, in His infinite love and compassion, to reveal Himself and because the Lord had called upon *him* to engage in this work. This evening, *we* are assembled to worship the Lord, to make known that His Name is great and to declare His Word. We ought to acknowledge and we are to acknowledge to the glory of God, that it pleased God in the exercise of His sovereign love and mercy to reveal Himself to poor sinners in this world, instead of passing them by and leaving them to perish in their sins, as He did with the angels that kept not their first estate. “O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever.” (Romans xi, 33-36). Such a work will be engaged in by the servants of the Lord, willingly and lovingly, with zeal and devotion because the Lord Himself has

given them a heart for the work, as He gave to Nehemiah at this time: "what my God had put in my heart to do at Jerusalem." (Nehemiah ii, 12). The Lord had given Nehemiah His Word, and required of him the performing of a great work for the good of His own cause, the furthering of His kingdom and glory in the world, and preservation of truth. Whatever opinions others might have regarding the work, Nehemiah well knew that it was in accordance with the good pleasure and sovereign will of God, and therefore it was to him a great work, a work in which he was honoured to be engaged. However small and unimportant worldly men would consider such a work, to Nehemiah it was *a great work*. He would not say, "Let others engage in it; I prefer not to have to bear the burden and heat of the day; I prefer ease." On the contrary we may well believe from the narrative that his mind would be exercised in this way: "I am being called by the Lord to engage in this work in *His* name, and in *His* fear, and by *His* grace, and I am to serve the Lord, being not weary, as one who loves the Lord and who seeks the prosperity of Zion, and as one who would desire to hand down intact to coming generations the Word of God and the ordinances of His own appointment.

With regard to ourselves, who can estimate the honour which God confers upon sinners, in calling them by His grace, and equipping them to assert, maintain and defend the Word of God. If the grace of God is in living exercise in your soul here this evening, *you* are concerned on account of the solemn conditions prevailing in our own day. Is it not a matter of great concern to you that the cause of Christ is so low in the land, and that there are so few who are *genuinely* interested in preserving truth and righteousness? Are we willing to *engage* in the defence of the Gospel of Christ? We know that in former times there were those who were prepared to die and many did die, in defence of the crown rights of Christ. *They* were not ashamed of the Gospel of Christ but could say with Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." (Galations vi, 14). Is it not a cause of anxiety to you, that there are so few who are really concerned about the preservation of the Word of God, so few who care for the glory of God the Father in His electing love and in His giving His only begotten Son a ransom for many, for the glory of God the Son as the Mediator, the glorified Head of the Church, who ever liveth to make intercession for His people, and for the glory of God the Holy Spirit as the author of the new birth and as He who sanctifies the elect? How few there are who know in their own souls' experience what it is to have communion with God, what it is to drink out of the wells of salvation, and to have their souls

satisfied through union and communion with the Lord and Saviour Jesus Christ. How few have the fear of God implanted in their souls! No wonder that there are such tokens and signs of the righteous judgment of the Lord upon our land and upon our generation. Does it not behove us to cry with the prophet: "To these long desolations thy feet lift, do not tarry; For all the ills thy foes have done within thy sanctuary." (Metrical Psalm lxxiv, 3).

Nehemiah and his friends had their work to do and it is the duty of all who love the Lord and who have tasted that the Lord is gracious to serve the Lord in their own station and in the sphere in which they are placed in providence. In the desire to rebuild the walls, there was evidenced a desire to maintain order so that, according to the Word of God, the friends of Jerusalem could "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces." (Psalm xlviii, 12 13). They would tell posterity that this God is our God for ever and ever, that the God who made choice of Zion dwells there, and manifests His glory there. What although all the cities in the world would be in ruins, and their walls broken down, if Jerusalem were preserved! Its preservation would mean that streams of the river of life, streams from the City of God, would yet flow out for the benefit of the nations. The Lord would yet shine forth gloriously and poor sinners would be saved. (Psalm lxxx).

2. We must now go on to consider the efforts that were made to stop the work. The work of Nehemiah and his friends became the object of ridicule: "It came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews . . . and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish which are burned?" (Nehemiah iv, 1 2). It was even said to them that if a fox would go up on their wall, the wall would fall down. Their work was despised by the enemies of God's glory—it was worthless. They laughed it to scorn. How poor and weak Nehemiah and his companions appeared! Indeed if they *could* build a proper wall then they might expect it to serve the end they had in view, but this poor, despicable effort would never be of any value. The spirit of the world is the same still, "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God . . . hath not God made foolish the wisdom of this world?" (1 Corinthians i, 18, 20). What do the wordly-wise know of the power that is in the Gospel in the hand of the Holy Spirit? What, for example, did the Philippian jailor know of this power prior to his conversion?

How weak Paul and Silas would have appeared to him, with their feet fast in the stocks, but yet what great treasure was in these "earthen vessels." When the Holy Spirit is pleased to do a work among men, what a glorious work He does perform through the weak instrumentality of men. How weak to worldly eyes the infant wrapped in swaddling clothes and lying in a manger, would have seemed. Not only so but He must flee to Egypt. Is this the everlasting God, is this the mighty God of Jacob, is this the Wonderful, Counsellor, the everlasting Father, the Prince of Peace? Is this the great God and our Saviour? But let God be true and every man a liar. The glory and infinite condescension of Christ will last through ages all, even to Eternity. The efficacy of the blood shed for the remission of sin will continue; the songs of the redeemed will resound for evermore. "Worthy is the Lamb that was slain."

You are here, who are oftentimes tempted because sinners fail to value the Word of God, which you are preaching to them, in season and out of season. But your labour shall not be in vain in the Lord! You are handling the things that pertain to the glory of God and you have been honoured by the Lord in that you have been called to engage in this work for Him. The fruits of the labour shall remain to Eternity, to the praise of God's glorious grace.

Nehemiah's enemies were prepared to use not only ridicule against him, but also deceit and violence. They proposed to confer with him: "Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono." Being unsuccessful in arranging such a meeting, they approached him a further four times in the same vein, and a fifth time they sent an open letter to him, which said: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. Come now therefore and let us take counsel together." (Nehemiah vi, 6). Here was strategy in a very subtle form! One would be almost ready to say that they were extending the hand of friendship to Nehemiah, and unless Nehemiah would grasp the hand that was extended, then he would show himself unworthy of the service in which he professed to be engaged. How unchristian to suspect the motives of others! Surely Nehemiah would have to acknowledge that they were just as desirous of the welfare of their fellows as he was! Why should he remain aloof when they were so friendly disposed towards him: "Let us meet together." Brethren, have you not met with similar temptations? How ready

Satan is to insinuate that they are merely showing carnal zeal in your defence of the Gospel. How churlish it is on your part not to welcome overtures extended to you by other denominations. Your contention for the faith will be represented as a spirit of sanctimoniousness, a spirit which says, "We are holier than thou."

3. Nehemiah was attacked with the aim of causing the work to cease. They tried to intimidate him. He was charged with rebellion. But Nehemiah knew full well that he was constrained by the love of God to engage in this work, and that what *he* had in view was the advancement of the Lord's cause, and he says plainly to them, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." (chapter vi, 8). We too are to be on our guard against the insinuations of Satan and an ungodly world. How wise the world appears, and how eager to dictate to the Church of Christ! Here, however, we find Nehemiah, by the grace of God being sober and vigilant, and watching unto prayer. What a wonderful measure of grace was bestowed upon him, what gracious discernment he possessed! All efforts to cause the work to cease were unsuccessful because he trusted in the Lord. His eyes were towards the Lord as ours must be also. We do not know where the next attack will come from. Some proposition may appear very plausible; you may feel that perhaps there is something in it after all, and before you know where you are, you will find your mind being carried away. Surely there is need of following Christ in obedience to the command: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Corinthians xv, 58). We know but little of the power of the Evil One, and of the power of sin in our own souls. Satan goes about as a roaring lion seeking whom he may devour, and he also goes about as "an angel of light." He desires the cessation of the work of the Lord. We are called upon to be sober and vigilant, to watch unto prayer and to seek to put on the whole armour of God, that we may be able to stand.

Nehemiah cried to the Lord to strengthen his hands: "Now, therefore, O God, strengthen my hands." The Lord had encouraged him, the Lord had been with him, the Lord had blessed him, hitherto. He could say in all sincerity: "The Lord has been mindful of us; He has helped us hitherto; He hath kept us by His power. In season and out of season, I have been kept, but I have need of strength and grace to continue in the work of the Lord. In his felt weakness he appeals to heaven, he cries to the Lord in prayer. "The Lord hear thee in the day of trouble; the name of

the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion." (Psalm xx, 1, 2). His prayer is not for personal glory and advantage, but for the furtherance of the work of the Lord—"Strengthen my hands to work for the Lord"—as one deeply conscious of his need of the Lord and of the Spirit of grace. Oftentimes the servants of Christ feel weak and very much cast down. In like circumstances, Elijah asked the Lord to take him away but the Lord blessed him and he was enabled to carry on. We, as a branch of Christ's Church on earth, are called to similar duties. The Free Presbyterian Church of Scotland has been attacked in the past, and is still being attacked, but our duty is clear. We are to seek grace to serve Christ, to remain faithful to Him and to seek that in all things He would have the pre-eminence, and we are to seek that sinners everywhere would hear the glad tidings of great joy to their everlasting good.

We are here but for a short time; soon the place that knows us now, will know us no more for ever, and although the day is dark and gloomy, Christ is at the right hand of God and He has said and says still: "All power is given unto me, in heaven and in earth." As Nehemiah prayed here, "O God, strengthen mine hands," so the true Church of God desires to be strengthened inwardly and to be assured of the presence of the Lord. She desires to be guided by the Word and Spirit of God and kept by the power of God through faith unto salvation. "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God."

May the Lord bless His Word to us.

CHRIST LIFTED UP FROM THE EARTH

By John Willison, Dundee

"And I, if I be lifted up from the earth, will draw all men unto Me."—*John xii, 32.*

As the sacrifices under the law were heaved and lifted up before the Lord, so Christ the anti-type must be lifted up on the Cross as the atoning sacrifice for our sins. The Jews were not more willing to lift Him up, than He was to lift Himself, He readily undertook to be lifted up, "Lo, I come," said He, He willingly carried His Cross to the place, that He might be lifted up on it. He dissuades the woman to weep for Him. Why? because I am going to be lifted up a sacrifice to justice for your sins, and to draw your souls unto Me.

Quest.—But how doth He draw all men, when Satan keeps many still fast in his toils? *Ans.*—Christ was lifted up to obtain

drawing offers and invitations to all men without exception, and accordingly gives drawing calls to all men in His Word; and if they be not drawn to Him it is their own fault. But though many be called, and multitudes flock to the Word; yet there are none effectually drawn to Christ but the elect; and these may be called all men, as they are gathered out of all nations, kindreds, and languages, ages, sexes, and qualities. All men, Gentiles as well as Jews. All sorts of men, sinners of all sizes, greater as well as lesser. *Quest.*—But how doth the lifting up of Christ draw sinners effectually to Him? *Ans.*—By the merit of His lifted up sacrifice, He obtained the removal of all hindrances of their coming to Him, such as the guilt of their sins, the enmity of their natures, the power of their corruptions, their unbelief, hardness, blindness, and discouraging fears. And likewise by it He purchased all the means requisite for drawing men to Him, such as the preaching of the gospel, sanctified rod, the grace of faith, and, above all, the powerful influences of the Holy Spirit. As Christ was lifted up on the Cross, so He must also be lifted up on the pole of the gospel, for drawing sinners to Him. Thus, the brazen serpent was lifted up in the wilderness, for drawing the stung Israelites about it, and it proved most effectual to that end; so a crucified Jesus held out and evidently set forth in the gospel, as He was lifted up on a bloody cross, with His pierced hands stretched out to embrace lost sinners, is surely the most attractive and drawing sight in the world. This wonderful Loadstone hath drawn thousands of hard “iron hearts” to it at once. A natural loadstone, though it draw iron to it; yet it may be drawn away from it again. But a crucified Christ draws the heart so powerfully and closely to Him, that they can never be separated again. Never was there such a drawing engine in the world as this! A lifted up standard or ensign draws numbers of scattered soldiers unto it, but it is seen by few. But a crucified Jesus, lifted up in the gospel, is an ensign to draw great multitudes in different nations under the banner of love (Isa. xi., 10). The first experiment that was made of its virtue in Jerusalem by the Apostle Peter, three thousand souls were drawn to Christ at once, and after that many nations that knew Him not did run unto Him. Come then, O sinners, admire and experience the power of this lifted up Ensign; let your iron hearts be drawn by this Loadstone; it hath lost nothing of its virtue to this day. Thousands of hearts in other places still feel its power; we are sometimes refreshed with the welcome news of their being drawn off from the vanities of time, and the love of sin, to glorious Christ. Why then do not your hearts also yield to the power of this blessed Loadstone, Christ

crucified lifted up in the Word and sacrament? It hath the same virtue here as elsewhere, were but the eyes of faith opened to behold it, according to that alluring call (Isa. xiv, 22).

When Christ was lifted up on the Cross, His face was turned to the Gentiles, for the Jews, out of malice, as several write, would have Him crucified with His face toward the west, as reckoning Him unworthy to look to the temple and holy city that stood on the east side of Mount Calvary; but Christ had a loving design in it to us Gentiles, and to accomplish that word (Ps. lxvi, 7) "His eyes behold the nations." Behold, O sinners, Christ turned His face to you on the Cross to draw you unto Him; there He turned His head toward you to draw you; there He opened a cleft in His side to draw you; there blood and water flowed from His heart to draw you to Him! And now He hath sent His Word and Spirit to draw you; now He displays His blood and wounds in the sacrament to draw you; now He is casting His cords of love about your hearts to draw you to Him; now the devil is holding, and Christ drawing; Christ and the devil are now struggling for your hearts; the eyes of many are on you, the eyes of the glorious Trinity, the eyes of angels, the eyes of ministers and saints are on you, to see what the issue of the combat shall be, which of them shall gain the prize. Satan indeed is the strong man, but, glory to God, Christ is stronger than he. O that He may prevail, the heart is His by right, surrender it to Him without delay. He will not enter without your consent; His people must all be "made willing in the day of His power." O if the will were once conquered, the day were Christ's, and the field were won for ever.

Would you then have Satan defeated, your biassed will overcome, and your souls savingly brought to Christ, O look up and cry for a draught of Christ's power. You have neither strength nor will to come to a crucified Christ, unless He draw you. Ordinances or providences cannot draw you, the Word or sacraments cannot draw you, judgments or mercies cannot do it; yea, neither ministers nor angels can draw your dead and heavy hearts. O then, look beyond them all to a lifted-up Immanuel, "Draw me, Lord, and I will run after Thee." The ordinance you have in view can never be a drawing ordinance, if Christ put not forth His virtue with it; the sacrament will be lifeless, and the administrator's lifeless, if Christ draw you not. The most powerful sermons, the most alluring calls, will all be lost, if He draw not. You will sit still in the Sodom of a natural and wrathful state, if He draw not; you will die in your sins, if He draw not; you will be eternally damned, if Christ draw you not to Him. You can never overcome the strong and subtle temptations Satan casts in

your way ; you can never deny self, forsake beloved lusts, renounce justification by works, quit all confidence in your own doings, go naked and empty to Christ, be content to live wholly upon His righteousness, and receive grace, life, strength, and glory, as a free gift from Christ, without the drawing influence of a lifted-up Saviour. O if you were once acquainted with this drawing power, you might go with comfort to His Table, and feed upon His purchase.

Quest.—How shall I know, if I have yet been drawn effectually to a lifted-up Christ?

Ans.—Try it by these marks. Have you discovered His matchless excellency, so as to draw off your hearts from sin and the perishing things of the world? Have you felt the chords of His love about your heart and will, constraining you to yield yourself wholly to Him? Is your heart drawn out in love and affection to a crucified Christ above all things, so that the desire of your soul is to Him and the remembrance of His Name? Are you growing still liker to Him, more holy, more humble, meek, and heavenly-minded? Nearness will breed likeness. Are you troubled for distance from Christ, when at any time you are drawn off Him by sin, Satan, or the world's allurements? Are you drawn to the duty with a view of enjoying His presence therein? In the meantime, are you drawn off from resting on duties, or putting any attainments in Christ's room? Then you may conclude your heart is effectually drawn by a lifted-up Saviour ; and so may, with holy confidence and joy, draw near to Him in the sacramental meeting-place, and hold communion with Him there.

HONOUR DUE TO CHRIST

It was during the reign of Theodosius the Great, in the 4th century, that the Arians, through the laxity of the emperor, made their most vigorous attempts to undermine the doctrine of the Divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself on his throne, was happily overruled to his suing the God-dishonouring character of their creed. Among the bishops who came to congratulate him on the occasion was the famous and esteemed Amphilocho, who, it is said, had suffered much under the Arian persecution.

He approached the emperor, and, making a very handsome and dutiful address, was going to take his leave. "What," said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?"

Upon this, the good old bishop went to young Arcadius, then about sixteen years of age, and putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back.

Even this did not satisfy the emperor. "What," said he, "is this all the respect you pay to a prince, that I have made of equal dignity with myself?" Upon this, the bishop arose, and looking the emperor in the face, with a tone of voice solemnly indignant, said, "Sire, do you so highly resent my apparent neglect of your son because I do not give him equal honour with yourself? What must the eternal God think of you, who have allowed His co-equal and co-eternal Son to be degraded in His proper Divinity in every part of your empire?" This was a two-edged sword in the heart of the emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed which did not secure Divine glory to the "Prince of Peace" (From *Biblical Museum* by James C. Gray, 1887).

Charles Hodge, D.D., in referring to Arianism, states: that although Origen had insisted on the distinct personality of the Son, and upon His eternal generation, and although he freely called him God, nevertheless he would not admit his equality with God. Origen taught that the Son was of a different essence from the Father, and owed His existence to the will of the Father. His disciples carried out his doctrine and made Christ a creature. Dionysius of Alexandria spoke of the Son as a mode of representation, which he subsequently retracted. But the principles of Origen were inconsistent with the true Divinity of Christ. It was not long after this, before Arius, another presbyter of Alexandria, openly maintained that the Son was not eternal, but was posterior to the Father. Although he admitted that the Son existed before any other creature, and that it was by Him God created the world. In *The Confession of Faith*, Chapter ii: Section III, we read: "In the unity of the Godhead there be three Persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." Robert Shaw, D.D., in his exposition of the Westminster *Confession of Faith*, gives the following leading points in the aforesaid Section, viz., "First: That in the one Godhead there are three Persons, the Father, the Son, and the Holy Ghost; Secondly: That these three are distinguished by their personal properties; Thirdly: That each of these Persons is truly God."

THE MORMONS—THEIR LIES EXPOSED*

(A Westminster Standard Publication, New Zealand)

i. "A Notorious Liar"

Do you know?

1. That Joseph Smith, the founder of this sect, was a "NOTORIOUS LIAR," and that the Book of Mormon is a colossal HOAX.

Dr. Edmund B. Fairfield, late President of Michigan College, wrote that in August 1850 he was spending a week in Palmyra, N.Y., and that while there he met three men who had been intimately acquainted with Joseph Smith. The testimony of these men was given under no stress of any kind. It was clear, decided, unequivocal testimony, in which they all agreed, "Joseph Smith is simply a notorious liar." "We never knew another person so utterly destitute of conscience as he was." "The thing for which Joseph was most notorious was his vulgar speech and his life of unspeakable lewdness." (The Mormons or Latter Day Saints, by Rev. D. H. C. Bartlett, M.A.).

2. That Joseph Smith tells that on the night of September 23rd, 1823, he had a vision in which he said an angel, Moroni to name, appeared to him, and told him that hidden in the Hill Comorah, near Palmyra, N.Y., was a book written on golden plates, giving an account of the Nephites who came to America from Jerusalem in 600 B.C., and that the fulness of the everlasting gospel was also contained in it, as delivered by the Saviour. Along with the golden plates were the Urim and Thummim, a sort of wonderful pair of spectacles, through which he could read the hieroglyphics inscribed on the plates. These hieroglyphics were supposed to be "Reformed Egyptian." Joseph Smith tells the story of his finding the plates, and by means of the Urim and Thummim translated this supposed revelation from God, which he called the Book of Mormon.

3. That the Book of Mormon is not based on the "golden plates," but on a *religious novel with no foundation in fact* written by the Rev. S. Spalding, a retired Presbyterian minister, and which he called "*Manuscript Found.*" The plot of the novel centred round a colony of the Lost Tribes called the Nephites who travelled from Jerusalem and landed in America in 600 B.C., and that the origin and history of the Red Indians is to be traced to

* This article on the Mormons has appeared in a recent issue of the Young People's Magazine. We think it worthwhile to print it here again as some readers may not see the Y.P. Magazine. The Mormons are becoming a subtle and evil danger in our Country.—Editor.

them. Mr Spaulding died of consumption at Connaut, Ohio, in 1816, before his novel could be published. "Manuscript Found" remained in the custody of Messrs Patterson & Lamdin, printers, Pittsburgh, until it was given by Mr Lamdin to his friend, the Rev. Sidney Rigdon, an unfrocked Baptist minister, notorious for his giving out eccentric and strange notions. Rigdon joined the Campbellites, until he fell foul of Campbell. He then conceived the idea, that if Campbell could secure such a following, he could become still more famous by going beyond the Bible, and giving the world a totally new revelation. He edited "Manuscript Found," adding liberally what he imagined were suitable texts and portions of Scripture, and even whole chapters to give it a more religious tone. In Joseph Smith he found a ready instrument and willing collaborator. With "Manuscript Found" as a basis, he compiled the *Book of Mormon*, and with the help of Joseph Smith and Parley P. Pratt perpetrated one of the greatest religious hoaxes of the century. (Heresies Ancient and Modern, pp. 106, 107, by O. Sanders, and Mormonism: A Great Delusion, by A. J. Pollock).

4. That the true origin of the plates (not gold, but copper) was told by W. Fulgate of Mount Station, Brown County, Illinois. On June 30th, 1879, he swore an affidavit before J. Brown, Justice of the Peace, that the plates were all humbug, that they were got up by Robert Wiley, Bridge Whitton and himself. Whitton was a blacksmith who cut the plates out of pieces of copper. Wiley and Fulgate made the hieroglyphics on beeswax, filling the impressions with acid. Fulgate also described the burial of the plates. Joseph Smith needed no angel to tell him where the plates were buried. (Mormonism: A Great Delusion, by A. J. Pollock).

5. That Joseph Smith made an exceptionally bad move by producing what purported to be a copy of the gold plate hieroglyphics, claimed to be "Reformed Egyptian." Mr Wm. Brady in his book, "The Mormon Hoax," gives a lengthy extract of the "Reformed Egyptian" supplied by Smith and conclusively proves it to be a fabrication. "In spite of all investigations," writes Mr Brady, "no Egyptian writings have been discovered which bear resemblance to the 'prophet's' production. If Smith's were a true language, why has it not been possible to discover other specimens?—especially as the hieroglyphics pre-date the gold plate arrangement by thousands of years and are in existence to-day."

6. That Professor Charles Anthon, a noted linguist, made the following comment on Joseph Smith's "Reformed Egyptian" hieroglyphics: "A very brief investigation convinced me that it was a mere hoax, and a very clumsy one, too."

7. That the *Three Witnesses*, Oliver Cowdery, David Whitmer, Martin Harris, in their testimony to the Book of Mormon, said: “. . . And we also know that they (the plates) have been translated by the gift and power of God for his voice hath declared it unto us, wherefore we know of a surety that the work is true.” All three apostatised from the Mormon Church (*The Book of Mormon Examined*, by A. Budvarson).

8. That another condemning fact of the Book of Mormon is that hundreds of direct quotations from the Old and New Testaments are *all* from the Authorised Version, though the golden plates were supposed to be written twelve hundred years before the Authorised Version was printed. It abounds in modern words, expressions and discoveries. Shakespeare’s well-known phrase, “The undiscovered country from which bourne no traveller returns,” was used in Nephi. 1, 14, two thousand years before Shakespeare’s birth! (*The Menace of Mormonism*, by O. Sanders).

9. That this colossal imposture was palmed off by Joseph Smith upon the public as the very “oracle of God,” and that Brigham Young who succeeded him declared: “Every spirit that confesseth that Joseph is a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of Antichrist.”

ii. “Strong Delusion”

Do you know?

Why people believe the *Book of Mormon* as a true and a new revelation from God? The Word of God gives the answer. “Because they received not the love of the truth . . . God sent them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thessalonians II: 11, 12). Nothing but a complete renunciation and a penitent return to God in His Word can save any Mormon from eternal damnation.

iii. Polygamy

Do you know?

1. That Joseph Smith on July 12, 1843, issued his famous revelation entitled, “Revelation of the Eternity of the Marriage Covenant, including the Plurality of Wives,” authorising polygamy as the commandment of God. This revelation consisted of sixty-six paragraphs, ending with the words, “Behold, I am Alpha and Omega.” Less than a year after these blasphemous words were written, Joseph Smith died at the hands of men infuriated by his wickedness and that of his followers. It was

his "unspeakable lewdness" that procured his death. Smith's collaborator Parley J. Pratt also came to an untimely end through being shot by an enraged husband whose wife Pratt had seduced and taken to Utah as one of his wives.

2. That when Brigham Young, one of the leading Mormon apostles, died in Salt Lake City in 1877, he left a fortune of £400,000, seventeen wives and fifty-six children (*Heresies Exposed*, p. 131, by Irvine).

3. That although the United States Congress in 1890 put a stop to polygamy among the Mormons they practise instead what they term "Celestial Marriage."

iv. Protect Your Daughters

Do you know?

1. That Freda Stirling in "Freed from the Mormon Clutch," writes, "Investigation of this doctrine (celestial marriage) led me to discover that our family was to be part and parcel of Mormon extravagancies. The Temple Rites by which we were to be sealed meant for myself and my daughters that we would be placed on the polygamous list and we could be named by any elder who claimed us as his common property. Common, because not only we, but others he could care to name for his harem. This is the stark reality of things! . . . To the right-thinking person this is a low grade of adultery."

2. That Mr H. A. McGimsey, Evangelist to the Mormons, tells that he knows of mothers and fathers heartbroken because their daughters have been ensnared in Mormonism. One mother said she would spend the rest of her life warning others so that they would not be heartbroken as she was. (Tract, March, 1960).

v. Vile and Revolting Ceremonies

Do you know?

That the Rev. J. Utting, Cleveland, Ohio, U.S.A., in *Some Extracts from the Secret Oaths and Ceremonies of the Mormon Church*, gives authentic accounts of the awful oaths and the vile and revolting ceremonies in connection with the "sealing to the Priesthood." These oaths and ceremonies alone would prove Mormonism to be Satanic through and through.

vi. "Mean Devils, Adroit Thieves, Smoothest Liars"

Do you know?

1. That Article 13 of the Mormon Articles of Faith states: "We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men, etc." "But of what value is a

theory," asks Brady in 'The Mormon Hoax,' "if it does not work. Why speak of chastity and virtue when the author of this article wallowed in lust? And what of Brigham Young's commentary on his followers: 'I have many a time in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.' And Young goes on to give the reason for this success in evil: 'We can beat them because we have the men here that live in the light of the Lord, that have the holy priesthood and hold the keys of the kingdom of God.' " (Des. News, Vol. 6, p. 291; Journal of Discourses, IV, p. 77).

2. That the Word of God declares: "Such men are false apostles, deceitful workers, fashioning themselves into the apostles of Christ." (2 Cor. xi, 13).

3. That by paying Mormon Tithing you support this satanic system. Is it any wonder Mormon leaders live in luxury? Put your tithes to better use.

vii. Blasphemous and Fantastic Beliefs

Do you know?

1. That Brigham Young, the great Mormon prophet, wrote, "Adam is God, the supreme God, the Creator of the world, our God, and the only God with whom we have to do. He is our Father and our God. Who is the Father? The first of the human family." (Journal of Discourses, Vol. I, p. 50).

He also wrote, "When our Father Adam came into the garden of Eden, he came into it with a 'celestial body,' and brought Eve, one of his wives, with him." (Heresies Exposed, p. 134).

2. That Mormonism does not hesitate to besmirch the life and character of the Lord Jesus Christ. "We say," writes Apostle O'Hyde, "that it was Jesus Christ who was married at Cana to the Marys and Martha, whereby He could see His seed before He was crucified." Could blasphemy go further?

3. That Mormonism teaches that every person who is not of their persuasion is outside the pale of God's grace. Here is an extract from their Catechism: Q. Will all people be damned, who are not Latter Day Saints? A. Yes, and a great many of them

(Latter Day Saints) except they repent speedily. (Journal of Discourses, Vol. I, p. 339).

4. That Article 8 of the Mormon Summary of Faith reads thus: "We believe the Bible to be the Word of God, so far as it is rightly translated. *We also believe the Book of Mormon to be the Word of God.*"

5. That Apostle T. W. Taylor, Conference, Salt Lake, April 5, 1897, said: "Wilford Woodruff (the 4th President), is a prophet. . . . He can make Scriptures as good as those in the Bible." (Mormonism: A Great Delusion).

6. That Parley P. Pratt wrote in his Key to Theology, "Joseph Smith, the first Mormon prophet, stands next to Christ, and Christ stands next to Adam."

Much more of this senseless, blasphemous stuff could be written but we forbear.

viii. A Flood From Hell

Mormonism is based on a LIE. Its founder was a "notorious LIAR," of a sordid adulterous life. Its doctrines are doctrines of devils. It is a flood from hell, a tissue of falsehood and blasphemy, engulfing thousands in eternal perdition.

Its God is not the God of Truth but a creature. "Adam was God." What a blasphemous denial of what is written: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. II: 7).

The Mormon Christ is not the true Christ but a false Christ. "The fleshly blood of Jesus required a mother as well as a father. Therefore the father and mother of Jesus according to the flesh must have been associated together in the capacity of husband and wife; hence the Virgin Mary must have been for the time being the lawful wife of God the Father." (The Seer, p. 159). "He was not begotten of the Holy Ghost." (Journal of Discourses, Vol. I, p. 50). What a glaring falsehood! How completely contrary to the Word of God! "Then said Mary unto the angel, How shall this be, seeing I know not a man, And the angel answered and said unto her, The Holy Ghost shall come upon Thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke I: 34, 35).

The Mormon Bible is a LIE, a colossal hoax: the Mormon Church is a synagogue of Satan, the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful

bird. From the MORMON ABOMINATION may the Lord in His mercy deliver our land.

ix. Their Doom Foretold

“ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers (spiritualists) and idolators and all LIARS shall have their part in the lake which burneth with fire and brimstone which is the second death.” (Revelation XXI: 8).

x. False Christs and False Prophets

We live in a day when false sects abound. Most of them are of American origin, and appeared in the course of the last century. Other cults had their day, and now lie buried in the dust of oblivion. Those of the present day are: Mormons, Modernists, Jehovah's Witnesses, Christian Scientists, Theosophists, Seventh Day Adventists, Pentecostalists, Christadelphians, Swedenborgianites, Buchmanites (Moral Re-Armament), Cooneyites, etc.—all of them of Satanic origin, evil spirits appearing as angels of light.

That such should arise in the latter days the Word of God clearly teaches. “ For there shall arise false Christs and false prophets and shall shew great signs and wonders insomuch that, if it were possible they shall deceive the very elect. (Matt. XXIV: 24). “ Now the Spirit speaketh expressly that in the latter times some shall depart from THE FAITH giving heed to seducing spirits and doctrines of devils.” (I Timothy IV: 1).

xi. Our Scriptural Duty

1. If you have been ensnared in the Mormon delusion act now on the exhortation given by God in His Word, “ Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. (2 Cor. VI: 17, 18).

2. Not to receive Mormons or the teachers of any of the false sects mentioned in your houses. “ If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds.” (2 John 10, 11).

3. “ Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” (Isaiah 55, 6, 7).

ERGATEES.

A LETTER FROM THE MISSION

Zenka Mission,

P.B. T198,

Bulawayo,

th May, 1966.

Dear Mr Sinclair,

I am sorry to have taken so long to write you informing you that I arrived home safely and found my wife, family, relations and friends all well.

I would like in this letter to express my sincere thanks to all the Free Presbyterians in Scotland who made my stay in their country one of the happiest episodes in my life's history. I hope I will long remember the kindness and hospitality of the Lord's people in Scotland. May the Lord get all the glory for all the fellowship we experienced among the church people over there.

It is very remarkable that in the midst of political disagreement between the Rhodesian and Britain Governments the church work in this country goes on as if nothing had happened. Beginning on the 28th April was Communion weekend at Mbuma. It was amazing to me to see the crowds of people that attended the services. On Sabbath, there must have been well over three hundred souls that heard the Word and saw the symbols of the broken body and shed blood of the Saviour. Many of the Lord's people thought it was one of the happiest communions they had attended for many years. The congregation sat quietly, and the attention given to the preaching of the Word was remarkable. I feel it so proper that we should acknowledge these mercies shown us by the Lord. No doubt, the spirit of grace and supplication was permitted us in a small measure. We would desire that not only on that occasion at Mbuma but that the whole of our Mission would be blessed with the Lord's presence in the preaching of the Word.

There is much work for the Lord in this country yet, and those of the Church, especially young men and women who would like to serve their Lord by helping in the work of the Mission, should consider this question very seriously indeed. There is plenty work in the schools, hospitals and, of course, the preaching of the Word is the greatest need. We should be appealing more and more to the Lord of the harvest to send labourers into his vineyard.

Again I thank the church people in Scotland and the Lord's people in Holland for their hospitality to me and their goodness to the Cause in Rhodesia.

Yours sincerely,

A. B. Ndebele.

REV. ALEXANDER MACLEOD AND UIG PARISH

(The following is an extract from Rev. Alex. Macleod's Diary: 1824-25).

UIG, June 2nd, 1824.—Having been inducted as minister of this parish on the 28th day of April last, I now, in humble dependence on the grace of God, commence to give some account of the moral and religious state of my people at the time of my induction, and of the particulars that occurred among them since that period. The first month that I laboured amongst this people I observed that they were extremely attentive to the preaching of the Word. But the truth made no visible impression on them. They seemed to be much afraid and astonished at the truths delivered. You would at the same time read in their appearance that they were at a loss to understand the meaning of what they were hearing. Having commenced to examine several of the parents previous to my dispensing the ordinance of baptism to them, I found that they (with very few exceptions) were grossly ignorant of the truths of Christianity as revealed in God's Word. In questioning them respecting the covenants of work and grace, they acknowledged that they were perfectly ignorant of the origin, nature, and systems of both. They were but few among them that could tell me the names of our first parents, of Noah, or of any of the patriarchs and prophets, and but few could tell of the nature of our Lord's mission and the names of His disciples and their history. In asking how many sacraments Christ appointed, the answer in general was that He instituted seven. When I enquired their hope of salvation as to its grounds and foundation, good conduct and doing the best we could was the answer, and with regard to their expectation of heaven, they said it would be a wonderful favour to be somewhere else upon the borders of that happy place, though not admitted to the society of the holy. By such interviews I have at once discerned their consummate ignorance of true religion, and that the polluted remains of Popery, since it was the religion in this place, was the only notion they had of Christianity. Swearing, lies, and stealing were very common vices in the land, notwithstanding they were in general kind and obliging, and but few instances of drunkenness and uncleanness among them. After discovering the gross ignorance that universally prevailed in the parish, I found that I would require to begin the very first principles of Christianity with them, and to make it my great care and study how to come to a level with their untutored capacities, so as to render the truths delivered intelligible to them.

July 5th.—From 2nd June to this period, many people from the

neighbouring parishes attend divine service regularly, and many, young and old, seem to be under serious impressions. They now give close attention to what is spoken. Many young and old are in tears every Lord's Day, and several are so affected as not to be able to contain themselves or to retire.

August 10th.—The same appearances are still increasing in our congregation every Sabbath Day. A considerable number are so affected that it is with difficulty that I can go on sometimes with the sermon. Others are much afraid that such impressions may come their way, and there were instances of several for two Sabbaths that retired from the congregation when some were thus affected, from the apprehension that they would be the next that would become subjects of similar impressions. After having reprimanded them for so doing, they never behaved disorderly afterwards. May the Lord grant that these impressions be of a saving kind, that God may be glorified and sinners saved!

December 24th, 1825.—O how much have I to praise the Lord for his goodness to my people, since I came among them, especially of late! They now come to me from every corner, crying, "What shall we do to be saved?" It is manifest that many of them are the subjects of deep conviction, and others enjoy more of the consolations of the Gospel by faith. In April, 1824, I could get none in the parish that I could call upon to pray at our prayer meeting, but now I have more than twelve I can call upon with liberty and pleasure to that duty in public. Glory to God for this wonderful change! May I never forget His benefits! Blessed be God for His unspeakable gift!

LITERARY NOTICES

The Word of God: by G. E. Lane, M.A., published by the Sovereign Grace Union, 6-8 Linkfield Corner, Redhill, Surrey, price 9d. This booklet of 16 pages is one of a series on the Foundations of the Faith and consists principally of a clear and edifying exposition of the words in II Timothy iii: v. 15-17, viz., ". . . All Scripture is given by inspiration of God and is profitable. . . ." Copies will be most suitable for handing on to others.

Sermons by the late J. C. Philpot, M.A.—Sermons by Philpot are to be had in separate booklets with clear type in stiff paper covers, 1/6d each (12 or more copies, 1/3d each). These may be had post free from Mr A. J. Watts, 67 Blenheim Crescent, Luton, Beds. Titles include "Balm in Gilead," "Winter Afore Harvest," etc. These sermons vary in length from 16 pages

to 52 pages, but all are the same price. Readers interested should write to Mr Watts.

A Sermon by William Tiptaft (1803-1864).—Mr Tiptaft was a friend of Mr J. C. Philpot. The sermon available is upon the text “. . . and thou shalt call His name Jesus; for He shall save His people from their sins” (Matthew i: 21). The sermon extends to 19 pages and there are 7 pages of Mr Tiptaft’s spiritual sayings. Price 2/6d, and obtainable from Mr J. S. Green, 63 Hampden Way, Southgate, London, N.14.

Approaches to the Reformation of the Church : price 4/- (4/6d post paid) from *The Evangelical Magazine*, Providence House, 3 Speke Road, Battersea, S.W.11. This booklet of 72 pages, in excellent type, contains the substance of six papers given at the Puritan and Reformed Studies Conference, in December, 1965. “The papers discuss the principles underlying approaches to Reformation in the history of the Church, and, in particular, in the sixteenth century. . . . They raise important questions as to the present significance of these principles. . . .”

Statement on Crathorne Report : By Mr H. J. W. Ligerton, Secretary of The Lord’s Day Observance Society. This statement deals in detail with the Report of the Government Departmental Committee on the Law on Sabbath Observance. It will undoubtedly interest all lovers of the Lord’s Day and stir them up to pray that worldly-wise men in Parliament will not be permitted to cast out legislation fitted to restrain Sabbath-haters. The statement runs to 14 pages and is most informative. No price is stated for a copy; but readers who send for it to The Lord’s Day Observance Society, 55 Fleet Street, London, E.C.4, can forward a sum to defray postage, etc.

Banner of Truth Trust Books : We are informed that B. McCall Barbour, Publishers of Christian Literature, 28 George IV Bridge Edinburgh 1, stock all the books issued by the Banner of Truth Trust, and can supply them on application. This firm can obtain any religious book in print and available. They have at present an American edition of *Foxe’s Book of Martyrs*, at 22/6d per copy.

The Holy War: by John Bunyan, price 8/6d per copy. This is a new issue, published by The Sovereign Grace Union, Linkfield Corner, Redhill, Surrey. The book is presented in a glossy paperback, the type is good, and it runs to over 300 pages. Those who are familiar with Bunyan’s “Pilgrim’s Progress” will find “The Holy War” another allegory of the spiritual history of the Soul of Man; beginning with the first state of the town of

Mansoul. Then later on there is an account of the assault upon the town of Mansoul by Diabolus. Again there is an account of the overthrow of Diabolus and rejoicing in Mansoul; Emmanuel having the great part in this. A great variety of personalities, good, bad and indifferent, appear and are fittingly described in this extraordinary allegory as to their characters and conduct. For example, Mr Haughty is accused of being an intruder upon the town of Mansoul and of teaching "the town of Mansoul to carry it loftily and stoutly against the summons that was given them by the captains of the King Shaddai." Readers who have not as yet read *The Holy War*, should purchase this edition.

The Mercies of a Covenant God: An account of the Lord's wonderful dealings with John Warburton, Minister of the Gospel, Trowbridge. Price 19/6d, available from The Evangelical Library, 78a Chiltern Street, London, W.1, on behalf of the Publishers in U.S.A. This is indeed a special book of its kind and has been read and enjoyed by the Lord's people in Scotland of past generations. John Warburton was born in 1776 and died in the year 1857. He was a man who had a deep and varied experience of the work of the spirit of grace in his heart and this he could express vividly in gospel language. He had a large family, many trials spiritually and in providence, and experienced precious deliverances at the hand of the Lord and Saviour Jesus Christ. With the addition of notes on other worthy Pastors of Warburton's time, the book extends to 280 pages.

The Dairyman's Daughter: by Legh Richmond (1772-1827): vest pocket edition: 52 pages: 1/9d per copy. Available from The Evangelical Library, the address as above. It is said that many have been brought to the Knowledge of the Lord by means of this authentic narrative of the life, conversion and death of *The Dairyman's Daughter*.

CUNNTAS MU DHITHIS SHEANN DAOINE

(Air a leantuinn bho t.d. 91)

Seann duine.—Seadh, beannaichte gu'n robh ainm gu bràth. oir tha E gach àm 'n a Athair dhuinn, ar deadh Athair caoimhneil.

Ministeir.—Cia aoibhneach a ta mise gu'm bheil an Tighearna mar so a cur onair air bhur seann aois; agus gu'm bheil 'ur creidimh air a neartachadh mar tha 'ur crìoch a teachd dlùth. Oh! cia sona 's a tha 'ur crannachur.

S. duine.—Tha mo chrannachur-sa da rìreadh ro thaitneach; tha bheatha is ro shona agam; tha'n Tighearna ga'm chrùnadh le a thròcairibh.

Min.—Uime sin, cha'n eil 'ur doilgheasan ni's fhaide ro shearbh da 'ur n-anam; cha'n eil sibh a faotainn laigse agus fulungas na seann aois ro thròm d' ur neart a ghiùlain.

S. duine.—Oh! a mhaighstir, tha fios agaibh fein mòran ni's fearr na th'agamsa, mar a tha neart Chrìosd air a dheanamh foirfe ann ar laigse, agus a chumhachd 'n ar n-anmhuinneachd. Cha robh mise a ghnàth a saolsinn sin; an làthair Dhé tha mi ga aideachadh. Bha cùisean ann am bheatha bhochd-sa a chuir uamhas orm, agus ni's tric na aon uair (an creutair truagh a bha annam, gun dòchas 's an Ti a chruthaich mi) bha teagamhan agam—teagamhan eagalach. Is cuimhne leam, a' measg chàich, aon bhuaireadh fodh'n a theab mi geilleadh, ach bha Iosa ni bu dìlse na mise; bha Esan fìrinneach dhomhsa 's a cheart mhionaid 's an robh mise ga àicheadh. Chaidh mo Shùsain gràdhach a thoirt uam; bhàsaich ise mar aon de chloinn Dhé ri gàirdeachas. Feudaidh mi ràdh, mar Stephan, fianuis do'n t-soisgeul, gu'm facaidh i glòr an Fhir-shaoraidh bho shaoghal so a pheacaidh. Gidheadh lion an deuchain so mo chridhe aingidh le uamhan agus buaireas; cha d'thugadh an iobairt gu toileach agus gu h-oibhneach; is cinnteach gu'n gheill mi, ach b'e sin uile e. Cha b'urrain mi ràdh, " Is e'n Tighearna a th'ann, deanadh e an nì sin a tha maith 'n a shuilibh," I. Sam. iii: 18. Ach an Tighearna a ghràdhaich sinn le gràdh sìorruidh, ghràdhaich E mise ionnas gu'n do smachdaich E mì. Bha mi tighinn dachaidh aon là bho'n fhrith-bhaile a tha 's an choimhearsnachd, far an robh mi suidheachadh beagan do phreasaibh air uaigh mo mhnatha bhochd. Bha mi gul mar a bha mi'g imeachd, ach bu deuraibh cheannairceach shaoghalta a bh'annta. 'N uair a thàinig mì gu taobh na coille, b'e cheud nì a ghlac mo shealladh, tiugh dheataich ag eirigh bho losgadh m'aitreamh. Feudaidh sibh an làrach fhaicinn fathasd. Chaidh mo thaisg-thigh a losgadh, maille ri uile thoradh mo bheagan fogharaidh, aon chul-taic mo theaghlaich. Thug Thù maitheanas dhomh. Oh! mo Dhia. ach tha fhios agad gur e cheud fhaireachadh a bh'aig a chridhe chloiche so a tha fathasd a chòmhnuidh annam, bhi faighneachd, " Ciod a tha thù deanamh? " Chaidh mi dhachaidh ionnan 's air mhi-cheill. Och! Daneil, mo mhac bu shine, earbsa, taic, agus eiseimpleir mo theaghlaich, bha e ri uchd bàis. Thuair mise e suainte ann an lomraidh smùidreach nan caorach; bha cheann 'n a mheadh gun dealbh, agus a shùilean 'us aogais air a milleadh leis an teine. An leanabh gaoil misneachail so, thug e oidheirp air an teine chuir as, agus leum e 'n a mheadhon, a thearnadh a pheathar a b'òige, a bha 's an am 'n a h-aonar san tigh-thasgaidh. Agus ghabh an Tighearna an dearbh obair ghaoil so mar mheadhon a chum a thoirt da ionnsuidh Fein. Oh! a Mhaighstir, cha'n

urraim mi cuimhneachadh air an là sin gun bhròn searbh; cha'n ann Oh! Thighearna, air son m'àmhgharan, ach air son mo cheannairc a' t-agaidh-sa. Mo leanabh beannaichte, am meadhon uamhasan dorch, bàs oilteil—thuir e briathraibh comhfhurtachaidh, seadh briathraibh nàrachaidh da athair truagh. “Cha'n urraim mi 'ur faicinn ni's fhaide, athair ghràdhaich,” ars esan, “ach tha mi g'ur cluinntinn, agus tha sibh a cràdh m'anam. Oh! athair, tha 'ur borbhanaich a cur diombadh air Dia.” “Ach, a Dhaneil, a Dhaneil,” arsa mise, “tha bhuile so ro thròm air mo shonsa,” “Tha, athair, na'm biodh sibh leibh fein, gun chul-taic; ach tha mise a faireachadh Iosa an so—is Esan a dh'òrduich an deuchainn so. Bithidh mise an ùine aithghearr maille Ris gu bràth.” “Bithidh, a Dhaneil,” thuirt mise, “ach ged a b'ann beagan bhliadhnachan an deigh so, bu Leis-san thù mar an ceudna.” Fhreagair mo mhac le osna a mhàin; agus thuirt e, le guth annhuinn, “Thig gu grad, Amen.” Beagan an deigh so, ghairm e bhean, agus Benjamin beag, d'a ionnsuidh, agus dh'earb e iad ris an Tì sin, mar a thuirt esan, “a tha beathachadh eunlaith an adhair, agus a sgeadachadh lilighean na machrach.” “Agus Elisabeth,” ars esan, “cuimhnich an còmhnuidh gu'm bheil Daneil ann an uchd Iosa; agus cho luath 's a ghabhas e deanamh, teagaisg do Bheniamin gu'm bheil Slànuighear ann d'a anam. B'iad sin a bhriathran deireannach, agus a nis tha Elisabeth air dol d'a ionnsuidh. Ach bha mise neo-fhìrinneach, Oh! Thighearna. Bha mi gearain, bha mi ceannairceach, agus thuirt mi a'm mhi-cheill, “C'ar son a thug E do'n truagh solus, agus beatha dhoibh-san a ta ann an searbhas anama?” (Iob iii: 20).

Min.—Ach a nis, mo dheadh charaid, tha 'ur n-inntinn sìochail, agus tha sibh a mothachadh, ged nach “measar smachdachadh air bith am feadh 's a ta e lathair sòlasach, ach doilgheasach: gidheadh 'n a dheigh sin bheir e mach toradh sìochail na fireantachd, do'n dream a ta gu dligheach air an cleachdadh ris.”

S. duine.—O thà, thà a Mhaighstir; is math dhomhsa gu'n robh mi ann an àmhghair. Tha mi'n duigh a faireachadh ciod a bha tròcairean an Tighearns do m'anam; agus tha mi'g aideachadh gu'm bheil an ceum anns an do threoirich E mi, nach b'aithne dhomh, mòran ni's fearr, na sin do'n deanain-sa roghainn. Bhà Dia an toiseach cosmhuil ri bhi buntainn cruaidh rium ann 'a fhreasdal. Chuir na trioblaidean agus na fullangasaibh a thug E dhòmhsa, uamhann agus buaireadh air a mhuinntir shaoghalta sin a bha sealltuinn orra mar thoradh feirge breitheamh brosnachta. Ach tha fhios agamsa leigheas iongantach a bha dh'fheum ormsa chum mo chridhe agus m'anam aiseag gu

slàinte. Seadh, a Thighearna; tha Thù uile a' d' ghaol dhomh, am peacach bochd saorta a tà mi ann.

Min.—Agus an ùine aithghearr, mo dheadh sheana charaid, bithidh sibh maille ris an Tì sin a ghràdhaich sibh le gràdh siorruidh; (Ier. xxxi: 3) agus a thugadh thairis air 'ur son. (Rom. viii: 32).

“ Bithidh glé aithghearr,” arsa La Roche, a togail a shùilean gu na neamhan, le leithid de choslas aoibhneis nach urrainn mi chur an ceill, agus nach faca mi riamh ann an Criosduidhibh eile. Thug mi'n aire do chiùin fheith-ghàire 'n a shealladh, ni a chì sinn gu'n amharus an gnùis iomagainneach na dream a ghramaicheas ris an t-saoghal gu ruig an uair dheireannach; ach cha'n fhaca mi riamh buaidh “ an dòchais nach nàraich,” cho soilleir 's an taobh a mach 's a chunnaic mi ann an La Roche urramach. Is cinnteach nach d'thuair mi riamh colas air aon air bith aig an robh cridhe cho fìor cheangailte ri Criosd, na inntinn cho beo mhothachail air a bhi 'n a “ choigreach agus na oilthireach air thalamh,” agus a bhi luathachadh chum an “ tigh shiorruidh nach d'rinneadh le làmhnan ” (II. Cor. v: 1) agus tha mi saòilsinn gu'r a puing so nach eil a mhuinntir aosmhor a toirt fa'n ear mar bu chòir. Tha iad gu'n amharus gu tric a smuainteachadh air nithibh an t-saoghail eile; oir cò is urrainn dlùthachadh ri dearbh dhorus na siorruidheachd uamhasaich gu neo-chùramach? 'N uair a ta anmhuinneachd a chuirp lag a cur a shealbhadair an cuimhne anns gach gluasad, gur eiginn a chur sìos gu h-aithghearr 's a chlais chumhang ri'n taobh-san a tha cheana nan smùir.

An neach a ràinig trì fichead bliadhna 's a deich, a chrìoch a tha nis air a suidheachadh do bheatha chloinn Adhamh, mar eil e air a mhealladh le mìodal a chridhe fein agus a chàirdean, their e ris fein, “ Chrìochnaicheadh mo bheatha; is eiginn domh a bhi dol, a bhi'g imeachd do'n t-siorruidheachd;” agus an sin, mur a b' àill leis a bhi cailte gu bràth, seallaidh e ri Iosa, an Tì 'n a aonar is urrainn a shàbhaladh; (Gnìomh. iv: 12) agus carbaidh e anam gu h-iomlan ris an Tighearna. Agus gidheadh cia tearc Criosduidh, eadhon 's an gruaig air glasadh a tha miannachadh dol as so, agus a bhi maille ri Criosd? (Phil. i: 23) cia ro thearc iadsan a thug an cridhe, cosmhuil ri La Roche cràbhach, gu h-iomlan do Iosa Criosd.—“ Tha mi'n dòchas ma ta,” thuirt mi ris, “ gu bheil sibh a seilbheachadh sìth Dhé; an t-sìth sin a chaidh thar gach uile thuigse; (Phil. iv: 7) tha fios agaibh gu'm bheil bhuir Fear-saoraidh beo, agus cha'n eil teagamh air bith agaibh mu thimchioll 'ur slàinte shiorruidh.”

(R'a leantuinn)

NOTES AND COMMENTS

The Seamen's Strike

It is legal for men in an industry to join together and withhold their labour, that is to strike, and bring the industry to a standstill. The seamen of Britain have done just this recently as readers know. Many conferences and discussions took place between all parties concerned in this serious dispute. It is common knowledge that this strike will injure the nation severely and economically, although it has now been called off. Before the strike, and for a long period, the predominant talk of those in places of Government and industry was of the Balance of Payments and Exports and Imports. These were the matters that appeared to be essential to the very 'life' of the nation. But there was never any reference to God and the government of God in providence. The Most High has been almost completely ignored by British Governments for many years now, in the omission of any Scriptural reference to His Name and the honour and place due to Him who ruleth in the kingdom of men. This strike, apart from the merits on one side or the other, reveals what the Lord can permit as a rod upon the back of our backsliding nation. In the days of Habakkuk, the prophet, the Lord raised up the heathen and mighty Chaldeans as a rod upon backsliding Israel. The prophet said: "O Lord, thou hast ordained them for judgment." Many and varied are the means that the Lord may use to punish Britain for our materialism and transgressions and forgetfulness of His name and claims. Will we hear the rod and who hath appointed it?

Disturbances in Belfast

In the latter part of the month of June, serious disturbances took place in Belfast, Ulster, involving Protestants and Roman Catholics. A man and a woman lost their lives by shooting and a petrol-bomb respectively. This constituted a serious state of affairs for the Government of Northern Ireland. We are familiar with the distinctive attitudes which Protestants and Roman Catholics hold to one another in Ulster. It must be said that only sections of the people are involved in open and active opposition to one another which at times has resulted in processions and rioting. Of course, ever since Sir Edward Carson (later Lord Carson) was the strong and devoted protagonist of No Home Rule for Ulster, and whose activities kept Ulster within

the British Realm and in allegiance to the Protestant Throne of Britain, there has been bitter feelings entertained against Ulster by Roman Catholic Eire and by Roman Catholics in Ulster. We read years ago of a scheme by Roman Catholics to buy land in Ulster at every opportunity to strengthen their cause there. We do not note these things to excuse Protestants involved in open strife and rioting with Roman Catholics. True Christians are to walk worthy of the vocation wherewith they are called and not to lend their zeal for Protestant truth to unseemly conduct contrary to the practice which is according to godliness. At the same time we would carefully weigh any attempts to lay all the responsibility for the "religious" disturbances in Belfast wholly upon the shoulders of professed Protestants. As far as we know as yet; they *might* have been largely responsible. But we need not forget that Roman Catholics have a dogma that heretics—Protestants—should be eliminated; and that the conduct of the Roman Catholic Church in Spain and South America in recent years has been, at times, anything but Christian and tolerant towards Protestant minorities. True, Biblical Protestantism is very unpopular throughout large sections of even the professed Protestant Church in Britain and elsewhere today. The movement toward Rome and the propaganda for Rome would quench and silence any faithful and vigorous testimony for the Reformed faith, if at all possible. And maybe some sincere Protestants are reacting to this state of affairs by going to extremes in the methods they adopt to make their protest against Rome to be heard and felt in the consciences of their fellow-men. But all who fear the Lord will desire that law and order will prevail in Belfast and Northern Ireland.

Moderator to Visit Distillery

The Moderator of the General Assembly of the Church of Scotland, the Rev. Dr. Leonard Small, of Edinburgh, while making an official visit to the Elgin area in July, had included in his visits one to a distillery. The press note said: "One official visit the Moderator will make is a tour of Cardow Distillery, Knockando." This is a visit we thought the Moderator would surely decline to make. There are serious reasons which could be given why the Moderator should avoid such a visit. Some of these reasons will be obvious to many who are seriously disturbed by the drinking habits even of many young people today.

Archbishop for and Laymen against Sexual Offences Bill

In the House of Lords in June, to us the notorious, Sexual Offences Bill came up for final debate when it was passed by its

smallest majority, 18. In the debate, the Archbishop of Canterbury, Dr. Ramsey, said: "It would seem to be a lamentable pity if difficulties of time and procedure made it impossible to give legislative effect to what appears to be the judgment of both Houses and I join with Lord Arran in begging the Government to facilitate the passage of this Bill by accepting it as its own."

But the Earl of Kilmuir, a former Tory Lord Chancellor, said: "I am not only unconvinced that this Bill is necessary or desirable. I am convinced that it represents one of the most serious blows at our moral standards which could have taken place in the whole of this century."

Then another layman, the Earl of Dudley, spoke sternly and strongly against the Bill and the corrupt conduct which it will permit. It seems to us almost unbelievable that the ecclesiastical head of the Church of England, who should be out and out for morality in our national life, supported this evil Bill condoning the sin of Sodom. The Archbishop should be ashamed of his part in this debate. What scant respect Dr. Ramsey gives to the Word of God and the moral law. How can he preach and teach regarding the fact and danger of sin? We have to look to laymen like Lord Kilmuir to take a stand against such an evil Bill and to speak consistently with the Word of God in the matter. The nation and some sections of the Church have fallen very low as to views about Christian and moral standards. Are there no clergymen in the Church of England capable of making their voices heard against this deplorable attitude of the Archbishop?

CHURCH NOTES

Communion

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

Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Grafton Communion

We have been asked to state here that in Brushgrove Grafton Congregation, New South Wales, the Lord's Supper will be dispensed, the Lord willing, on the *Second Sabbath* of August.

The Publication of Synod Proceedings

The Synod Proceedings issued annually, giving an account of the meeting of the Annual Synod, will be published as usual. We regret that it will be available somewhat later than we would wish. The printers are not concerned in this delay.—Robert R. Sinclair, Clerk of Synod.

Day Of Prayer

The Synod decided at its meeting in May, last, that a Day of Humiliation and Prayer be held throughout the Congregations of the Church on Wednesday, the 12th of October, or Thursday, 13th day of October, 1966 (D.V.), for an outpouring of the Holy Spirit and on account of the continuing backsliding state of the nation and generation.—Robert R. Sinclair, Clerk of Synod.

Jewish and Foreign Mission Fund Collection

The Synod appointed this Collection to be taken by book in August, and we once again approach our loyal people for their contributions. The work in Rhodesia is most worthy of support, and the Lord has countenanced it in turning many from darkness unto light. It cannot be expected that this work should go on without opposition from the kingdom of Satan, and the result is that there are many trials to counter-balance our blessings, yet the work goes on, manifesting that it is of the Lord, who is the Almighty. We appeal to our people for their support, and as the work is of Him, we have confidence in asking them to contribute as liberally as the Lord will lay to their hands, for He bestows liberally on us, and His Cause ought to have the first claim upon us. Thus we could say with the Apostle, "For we are labourers together with God." I. Cor. iii. 9.

John Colquhoun, Convener.

The Editor's Request

We need and request copy for both Church Magazines. Will ministers, especially, send in original articles, and (D.V.) edifying and interesting extracts from Church History, Biography or Works of the divines, etc.

ACKNOWLEDGMENT OF DONATIONS

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

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The Publications Treasurer, Mr J. Grant, Palmerston Villa, 4 Millburn Road, Inverness, acknowledges with sincere thanks:—

Publications Fund.—Miss R. M., Northton, 10/-; Mr J. M., Glendale, 14/10; the following for books to hostels, etc.: Miss K. M., Stratherrick, 15/6; Mr G. M., Walton-on-Thames, £2 12/-; Miss F., London, 4/1; Mr J. T., Edinburgh, 18/-; Mrs A. M., Ardmail, 8/-.

On behalf of the Trinitarian Bible Society.—Friend, North Tolsta, £1; Mr A. C., Tomatin, 12/6; Mr R. D. N., Penfiler, £1.

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Free Distribution Magazine Fund.—Interested, £2 2/-; Mr G. M., Walton, £2 12/-; Mr I. M., Strathcroy, 8/-; Anon, 4/10; Mr N. M., Lochmaddy, 11/4; Miss A. M., Dunvegan, £1.

The following lists sent in for publication:—

Dunoon Church Building Fund.—Mr H. MacPherson acknowledges with thanks the following: Friend, Glendale, £2; In memory of N. Shaw, £5; Well-wisher, Kyle, £5; Anon, Inverness, £5; Friend, Edinburgh, £3; Well-wisher, Harris, £1.

Raasay Congregation.—Mr N. MacLeod thankfully acknowledges £5 from Anon, Portree, for Sustentation Fund.

Inverness Ladies Rhodesian Mission Fund.—Mrs MacKay, F.P. Manse, Inverness, acknowledges with sincere thanks the following: £5 from Ross-shire Friends; £72 6s 6d, Ladies Mission Meeting; £1 from Friend; £1 from "M. S." Inverness.

Bonar Bridge Congregation.—The Treasurer gratefully acknowledges a donation of £50 from "Well-wisher" for repairs of Church, per Mr B. Lobban, Smithy House.

Greenock Manse Purchase Fund.—Mr A. Y. Cameron acknowledges with sincere thanks: Retiring Collection, St. Jude's congregation, £91 1s 6d; Anon, Glasgow postmark, £1; for Foreign Mission Fund, £1 from N. C. Applecross, all per Rev. L. MacLeod.

Plockton Congregation.—The Treasurer gratefully acknowledges receipt of £25 from the estate of the late Mr Donald Edmiston, Paisley; for Building Fund, 6/- from Plockton Friend.

Fearn Congregation.—The Treasurer acknowledges with thanks £5 for Congregational Funds from Mr R. Mackenzie, Ballifeary Home, Inverness.

Uig Congregation.—The Treasurer acknowledges with sincere thanks: A Friend, £30, and £5 from Mrs MacAskill, Garden Road, Sornoway.

London Church Building and Manse Purchase Fund.—The Treasurer acknowledges with grateful thanks £9 17s 5d in memory of Rev. Finlay MacLeod.

Staffin Congregation.—The Treasurer acknowledges with thanks: £10 for Sustentation Fund and £10 for congregational expenses; £5 for Sustentation Fund from Mr R. MacDonald, Grantown-on-Spey, in memory of dear friends; £5 for Sustentation Fund from Misses Mackenzie, Union Road, Inverness.