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IN THE MIDST

In looking back at the end of the year upon the state of the nation, the Lord's people have reasons to be sorrowful and yet to rejoice.

The Church — the Church devoted to Christ her Head and faithful to His Word — dwells in the midst of an evil generation. There are those who profess the name of the Lord Jesus and yet have openly and grievously departed from adherence to the precious doctrines of the gospel of salvation, with all the dishonour to God which this involves. Precious souls are being deceived and entertain the hope that they have peace with God, when there is no peace. The politicians have been engaged in a great debate during the year on the economic situation as applicable to our own nation in particular. In this debate the wisdom of man has been stretched to its limits to discover solutions to the problems which have arisen; yet one has to record the widespread and constant lack of any reference to God, as the God of providence who ruleth in the kingdom of men. What a striking evidence of a state of backsliding! Then, actual transgression of the divine law has increased on every hand. Adultery, murder, violence, robbery and an utter disregard for authority and many other evils have made themselves manifest as never before in our lifetime.

Yet the Word of God still speaks in such a situation thus: "I will leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord." Today, the true Church as resident in the midst of much evil on every hand, in our nation, possesses great and precious privileges from God. As individual believers they possess a living faith, hope and love toward God as revealed in His Son Jesus Christ, with all the spiritual blessings this brings according to the measure of grace given them in the sovereign kindness of God. The inspired Word of God is theirs

with its full revelation of the mind of God for every conceivable time of need. There are still men, called of God, who preach the whole counsel of God and the unsearchable riches of Christ to sinners and saints. And this gospel is preached without let or hindrance in our sin benighted land. The Church can rejoice in this surely, as the Lord's Word will not return unto Him void, but will accomplish that which He pleaseth. The Church enjoys also, in the midst of an evil world, the private and public worship of God and an edifying and comforting fellowship with one another. While thousands of men and women are roaring out protests against the Vietnam War, and in the process have no regard for God or His holy Sabbath Day — the day for their processions — the Church of Christ have "a throne of grace" to turn to at all times and under all circumstances, where they may quietly wait upon the Lord in believing prayer. And we may not omit reference to the strength given to many Christians to witness by personal example and precept to the grace of their Lord and Saviour and the power of His gospel, before and to their Christless and worldly fellow creatures. "Ye are my witnesses, saith the Lord." Here we have a privilege bestowed upon and a duty required of the Church in the midst of a backsliding and dark generation.

Now it can be said, after a wise and humble review of the state of our nation, that the Most High has left in our midst a god-fearing remnant according to the election of grace. What a divine mercy this has been and is now! Otherwise Britain would have been entirely like unto Sodom and fit for nothing but the **devastating** fire of His divine wrath. The remnant in the midst must not give way to despondency, but must seek God's help to hold fast to the faith once delivered to the saints, until He will arise and have mercy on Britain.

Now, the Lord Jesus Christ, the Redeemer of His people, and the alone Head over His Church, which is His body, is the appointed source of all the blessings she has enjoyed, does enjoy and shall enjoy. He is said to walk in the midst of the seven golden candlesticks, in reference to the seven churches addressed in the book of Revelation. Surely He has been dwelling in the midst of His Church in past generations and does so now. He declared: "Lo, I am with you alway, even unto the end of the world."

He dwells in the midst of **His** Church, although they may be few in number in many places throughout the land. They were few in Noah's day, in Jeremiah's sad time in Jerusalem and Judah, and when the Lord Himself was on the earth. And today, the

Lord's people are a little flock in many places. The Church is also treated with complete indifference, if not with positive hatred by the world; and are warned by their King, "Marvel not if the world hate you: for ye know that it hated me before it hated you." The public worship of God according to the rule of Scripture has been abandoned by the vast majority, and the precious gospel of Christ and Him crucified, as proclaimed by the Church for the salvation of sinners, is despised by the most. There are of course those who give their ear to a spurious gospel. The world have plenty of money to squander on the many pleasures of sin which are for a season; but have no money to support the Cause of Christ in the land.

Yet, Christ Jesus has been and still is in the midst of this Church. One precious promise, among others, He gives and fulfills, namely: "Where two or three are gathered together in my name, there am I in the midst of them." He is giving His servants grace and His Word to discharge their duty as ambassadors for Him. He is, by means of His Word and by the effectual working of His holy Spirit, calling sinners here and there, out of darkness into the light of the knowledge of the glory of God's salvation in Himself and by faith in Him; and has been thus adding to the Church such as have been saved. What a wonderful work this is, for which the Church has had reason to bless and praise Christ Jesus and the Father through Him. The Lord Jesus has proved again and again His presence with His people, even in the dark day, by granting them strong consolations in their times of affliction and trial, by giving them tastes of His Covenant love and strengthening them by the presence and upholding power of His Spirit. He has enabled the Church to overcome the attacks of Satan and to stand fast in the truth and in the liberty where-with He has made them free. The very existence of the Church in a Christ-hating generation, is a proof, if proof is required, of His presence in her midst. "God is in the midst of her: she shall not be moved."

Let the Church look back and recall how gracious and faithful her Saviour and Lord has been toward her; albeit her unprofitableness and unworthiness have been apparent time and again. Vexations and trials have been experienced and divine reproofs and corrections have been received; yet He abideth faithful and declares: "This is my rest, here still I'll stay; for I do like it well." And so, the Church in the midst of an evil world and Christ in the midst of His Church here, are outstanding matters for praise to the God and Father of our Lord and Saviour, Jesus Christ. The Church and the world will stand one day, before the Judgment seat of Christ.

A SERMON

Preached on Monday of Gairloch Communion, June, 1967,
by Rev. A. Macaskill, Lochinver

Isaiah 25, verse 10. "For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill."

We have brought before us in the chapter the Lord granting victory to His Church. It is evident from the experience of such as are the Lord's that such a time is a time of strengthening to the Church of God, and such a time is a time for glorying in her Lord as the One who has given her the victory. If the Lord is going to give us in any little measure to see and to hope for a victory over our enemies, in the very giving of that victory there is a humbling of those who receive it, before the Lord. And that is true here. The Church could say of this victory, "Thou" (speaking of her Lord and her God) "hast done wonderful things" — wonderful to her that the Lord was giving her the victory, and wonderful it will be to all those who will be given the victory, that the Lord has done that for them. We find there is a strengthening of all the graces at such a time as this. There is great encouragement given of the Lord when she could draw nigh to Him in holy boldness and say, "O Lord, Thou art my God, I will exalt Thee; I will praise Thy name." The Church, although she would desire to make this confession at all times, and although it is the confession of the true Church of God in the desire of her heart, may be often afraid to make such a confession. Now although it is such a very high profession, will anything short of this suffice? Surely the living God must be our God if we are to escape from our enemies. He must be our God and the Church is not built on anything lower than this. All the other hopes have been taken away. She found out that all the hope she had during the days of her ignorance was the hope built upon the sand and the Lord in His mercy revealed to her that the house built upon the sand could not stand. But God revealed to her Christ as the Crucified One — The Crucified Saviour — as the only foundation, and He made known that the gates of hell should not prevail against that.

In considering the passage before us then, we would desire to notice in the FIRST place the way that He speaks concerning His own Church — "This mountain". We find in the chapter the Church referred to a few times in this way. He speaks of her as the mountain where the feast is made of fat things full of marrow, and of the mountain where the Lord is at work in taking away the covering cast over the face of all people.

And SECONDLY the nearness of her Lord. We believe there is nearness in the natural ties of life. There was great nearness

we believe between Abraham and Sarah his beloved wife, but however near they were to one another they were not as near as the Lord is to His own people. However strong natural ties may be they are ties that are to be broken — they are not to continue — but here is nearness for evermore. Nothing will ever separate the love of God from His people, and that is a wonder to them here when they get a glimpse of it, but how much more wonderful will it be in heaven when they remember what they did against the Lord and that the Lord did not forsake them — did not leave them in the wilderness journey. And the THIRD matter is the Lord's promise to them concerning victory, "Moab shall be trodden down under him even as straw is trodden down for the dunghill." "And he shall spread forth his hands in the midst of them as he that swimmeth spreadeth forth his hands to swim. And he shall bring down their pride together with the spoils of their hands."

1. In regard to the first matter — the Church being brought before us as a mountain — that appears to us to bring before us the Church in the greatness that belongs to her. The Lord has raised her up as the highest part of His creation here in this world. But is it not true concerning mountains that they had a beginning in the creation of God? They did not exist always, and how true this is concerning the Church of God. She had a beginning. You can never separate that beginning from God himself as the Creator. Although He created this world there is another creation that is to be more lasting than the creation of this world. In the third chapter of the book of Revelation in connection with the letter to the Church of the Laodiceans He is called "The beginning of the creation of God". He has created for Himself a people who were to show forth His praise here on earth and to show forth His praise throughout the endless ages of eternity. Is it not also true concerning the Church of God that she is raised up by Him above all else in this world as a witness? "Ye are my witnesses, saith the Lord, that I am God", and we find the Saviour speaking to His own, saying, "a city built upon a hill cannot be hid". They were to show forth their light among men in this world; they were to show forth the name of the Lord, to make known His praise among their fellow creatures. They themselves are the glory of the Lord in this world. And "upon all the glory shall be a defence". (Is. 4, 5). Is it not also true concerning mountains that more can be seen from their top than from lower ground? Thus many are keen on climbing mountains to obtain a view — a view they would not get standing on lower ground. And when the Lord has raised up His own Church He gives to her to see these things that the world never see — heaven and hell — time and eternity — death and life — according to the revelation of God's Holy Word. Is it not also true that there is something

very majestic about a mountain and is not this true concerning the Church of God? You have only to read Psalm 48 and also Psalm 46 to see this. All this glory and excellency that belongs to her she has received from the God who created her and made her what she is. Mountains continue, as a rule, without any change. There is no change as far as the true Church of God is concerned. There are many changes as to her numbers at times but no change as far as her doctrine is concerned and as far as her faith is concerned; the faith Abel had is the faith that the Church of God has today — the faith that Noah had, the faith that Enoch had and so on. And that is true concerning the other graces of the Holy Spirit as well. Her God changes not but is to continue without any change down to the end of time as He has promised — even while sun and moon endure. And when they (that is the people of God) are not there we know what is going to happen. The creation of God will not be here. God will burn up all His creation, the work of His hands. It is for the sake of the Church that He has kept this world in being and He will keep it in being until He will gather the last of His jewels home to glory. Then there will be no further need of this world. The Lord will have fulfilled His purpose of gathering His Church from beneath to the mansions above.

2. The second matter is the Lord's nearness to His people. That is brought before us in this way, "The hand of the Lord shall rest" in this mountain. The hand of the Lord may be taken to mean the Lord Himself. You cannot separate the hand of the Lord from Himself. "God in the midst of her doth dwell." It is He who is going to work and He is going to make use of her. There can be no hindrance as far as the work of the Lord is concerned. "I will work and who shall let it?" Who will hinder the Lord in His work? Is not that cause for thankfulness not only for the work He is to perform within her but the work He is to perform outside connected with her to the glory of His great name. For the Lord is going to bless to the Church His dealings in providence as well as in grace. He is bringing before us how impossible it is to separate God from His people in connection with the work He has purposed to do. No doubt the aim of Satan is to separate God and His people from each other as he will try to separate the Lord's people from each other. Satan is the accuser of the brethren and we find that time over and over again in the Word of God — take, for example, Job. But God in the midst of His Church doth dwell and nothing shall her remove. If He were going to leave her what an easy prey she would be to the enemy, but He has come to dwell here and to rest here, which means that God is satisfied with His Church and the Church is satisfied with God. God is not looking for another Church and she

is not looking for another Saviour. Those who have found the living God as their God surely this is given to them, "This is our God and He is our God for ever and ever, the One that will guide us even unto death." The hand of the Lord is here with them and resting here to guide them. The Lord knows the need His people have of guidance and that there is in them that which is ever ready to go astray and unless He will keep them they cannot keep themselves. They have not the wisdom and knowledge necessary in connection with their own guidance. Although we should be thankful to the Lord for His people and His Church you are not going to leave your guidance in the hands of any creature but you need the Lord Himself. However great Moses was and however great Aaron was, the Lord did not leave the children of Israel with Moses or with Aaron to bring them out of the land of Goshen through the wilderness to the promised land. He was guiding them by the hand of Moses and by the hand of Aaron, but it was the Lord who was guiding and He was there manifesting His gracious countenance in the pillar of cloud and in the pillar of fire. God, in this way, was giving them a revelation concerning His own mind as to when they were to go forward and when they were to rest. God has given us His own Word and that is what we have to look to. He has as a special interest in His people connected with His own glory. You find Moses when He was interceding on behalf of the children of Israel using this plea with God — asking God what He was going to do with His own glory if the people were to be destroyed. What would the enemy have to say concerning that matter and concerning their God? There is no doubt that the enmity of the heart is against God more than against any creature. The enmity of hell is more against God than against you. Now have we not much in the Word of God making known to us His guidance? There is there what is far beyond man to understand until the light from heaven be given to know these things. You have Asaph in Psalm 77 speaking of the great trial he himself went through but he is brought to this at last even that he could not understand the ways of the Lord in guiding him. "Thy way is in the sea, and in the waters great Thy path; yet are Thy footsteps hid O Lord, none knowledge thereof hath." (v. 19). It required the light from heaven shining upon the work of the Lord that it might be known. It would be good to take notice of many things that are revealed in the Word of God. Take the case of Joseph himself and you have the Lord revealing to Joseph what He was going to do for him. Joseph was not asking great things for himself. It was the Lord in His sovereignty making this known to Joseph and when He is doing that He gives a humble spirit to such as know His secret. "The secret of the Lord is with such as do fear His name; and He His

Holy covenant will manifest to them." (Ps. 25, 14). The Lord made known to Joseph that He was going to raise him up above all his father's house. We are inclined to think that when the Lord makes anything known to us it is just at our door. It is going to be fulfilled almost at once, so we think. But that is not the wisdom of God. He could have raised Joseph up there and then as the ruler over his father's house but that was not according to His purpose and Joseph was to be sorely tried in connection with this matter and the trial is the trial of faith. The Word of the Lord tried Joseph. That was the greatest trial in the life of Joseph. This was true too in the case of Jacob the father of Joseph. He treasured up in his own soul what Joseph had said. Now if Jacob had a hope that Joseph was alive, whatever difficulties or mountains would appear, the trial would not be so great. But when his sons came home with Joseph's coat and Jacob concluded that Joseph was indeed dead, how great was the trial of his faith in connection with what he had stored up in his mind and in his heart. The Lord is working in this way as pleases Himself and as is good for His people. That is difficult to see when to our way of thinking the Word of God and His providential dealings are going right against each other. But that is the wisdom of God, that all our earthly wisdom may be taken away and that we might be emptied of ourselves, and that we might see that there is in Christ Jesus Himself the fulness that we stand in need of. "Who of God is made unto us wisdom, righteousness, sanctification and redemption." The hand of the Lord is resting for protection — to protect the worm Jacob who would be consumed in a moment although there would be no power at work but the power of the carnal mind within himself. But God is here to protect from what is within as well as from what is without. He has a special interest in His Church and He is not going to give her over to her enemies' desire. "Witnesses that lie rise up against her and there are many that say 'Where is your God now?'" Has God an interest in you? You thought that He had, but you are deceived. God will make known His wisdom by protecting her from all her enemies that rise up against her. Where would the protection be at the Red Sea with Pharaoh and all the power of Egypt coming on behind — the mountains on one side and the Red Sea on the other side — where was the protection of the Church of God unless God had been there in the midst of her, unless the hand of the Lord had been there to give protection? Pharaoh knew the wilderness better than they did but he did not know their God and that is where the mistake was on the part of Pharaoh. He was looking upon them in the light of nature and he knew by nature that no people would dare come to this part of the Red Sea unless they were lost in the wilderness. This is

what he says — “I will pursue, I will overtake, I will divide the spoils; my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.” (Exodus 15 : 9). But when I think of these things I think of the words “He that sitteth in the heavens shall laugh. The Lord shall have them in derision.” (Psalm 2 : 4). The Lord knew what He was doing and that He was to be glorified in giving protection to His Church. He is getting that glory from her; from this very Church here at this present time — the glory that it is the Lord that protects her from the power of the destroyer. But where is the power of the oppressor when God makes His power known? Christ is engaged to destroy the power of His and her enemies. He has engaged Himself to His own Father and to the Church that He will present her before the throne on high. Many a time some of us were thinking solely of the Lord bringing His people out of darkness to light — out of the spiritual bondage they were in to the liberty of the gospel, but we have come to see that Christ’s engagement is not only His bringing them out of that but in presenting them without fault before the throne on high — bringing them back to the Father. He received them from the Father in their lostness; they were to perish for ever and ever as the Father gave them to the Son but He has bought them by His own precious blood, He has set them free by His precious blood, He has cleansed them by His precious blood and He will present them at last to the glory of the One who gave them to Him. The hand of the Lord is in the midst of His people to feed them. How readily children are spoiled. A child may receive a piece of bread and instead of eating it he asks for another. God is not going to give us a piece of bread that we are going to throw away. “He to the hungry giveth food; God sets the prisoners free.” He gives according to their need. He gives in the right season. He gives them what will uphold them; that which will enable them to persevere and that which will strengthen them. We would take all the manna as sure as the children of Israel took of it and store it up for the morrow. But it was not there for the morrow, except on the day of preparation. How ready we are to take all the good things of God that we may have them for the morrow, but that is not going to be allowed, and you have found out by experience that God has given this petition in His prayer, “Give us this day our daily bread.” His people are to live by faith upon the Lord from day to day and there is enough in His storehouse. The hand of the Lord is not an empty hand but a hand that is always full and He will give that which will uphold them. They will have to say that He is the Wonderful One. How often when they thought that the hand of God was turned against them and that they would receive nothing more, God opened His hand liberally; — sometimes dreading the morrow and the morrow

was the very opposite of what they thought it was going to be. God is the all-wise God.

3. The promise of victory that the Lord was giving them. Moab here represents the enemies of the Church and the Lord is promising to His Church that He is going to get the victory over all her enemies. That is the future of the Church. She is receiving an earnest from Him of that now and again in the wilderness journey lest she should be weary and faint in her mind. But the day of final victory is going to come when the Lord will deliver them and their enemies will be trodden under their feet. "He shall spread forth his hands as he that swimmeth spreadeth forth his hands to swim." The one who is swimming does not with one stroke come to the end of the distance he is covering — it is stroke after stroke. Still the victory is there. The Lord is calling upon His people to be patient with regard to the victory, assuring them that the victory is sure and that He is in the midst to give the victory. The Lord has a wise purpose in the delay of it. The just shall live by faith. They are going to have a sure victory because it is the Lord who is here and it is He who is going to give them the victory and none else but the Lord. Pride is one thing that they will get the victory over. We have not a greater enemy than pride. The angels were cast down from glory because of pride. They would have everything in their own hands! They would rule over God! And is it not true of the fall of man himself in the garden of Eden?; he swallowed the poison of Satan; he came to be of the same mind as Satan with regard to this, even to be a god himself, to be above God. The mystery of the fall of man is not so great as the mystery of the fall of angels. In the fall of man you can see the work of the enemy, the temptation and all that, but in the fall of angels you cannot see anything of any outside force brought to bear on them. The fall is this that man rose up in his own opinion above God and would have God under foot. Is there not in us this hellish pride? Is your heart and my heart today altogether free from that? But we believe that the Lord is working in the souls of His own people and making this a grievous matter to them that they would take the place to themselves that does not belong to them, and not give to God the place that belongs to God. There is no such thing in heaven, but hell is full of pride and therefore hell is full of misery. In heaven, we say, there is no such thing as pride and that is because the Lord delivers every one of His children from it and the day they are delivered from pride they are not far from heaven. Although this deliverance began in the day of regeneration, it is not altogether overcome, and God has a very wise purpose for that. I have been thinking much of the trouble that pride brings. You can trace much of the trouble, whether in Church or in State,

as arising out of this one thing — pride! Pride is at the root of much trouble in this world. But the Lord is going to deliver His people, and His people alone are going to get deliverance from this monster that is in their hearts and that will be to the glory of His great name. May He bless His Word.

THE GENESIS FLOOD

by Rev. Donald MacLean, Glasgow

The conflict between Christianity and Science arises from the various interpretations which are based on Scripture, in the former case, and on the facts discovered by Science, in the latter. The interpretation of these facts is further coloured by the pre-suppositions which professing Christians and working Scientists may hold in their own spheres. When attempts are made to reconcile views based upon Scripture as a divine revelation with views bound up with a denial of this revelation, the result is the loss of the distinctive light of the Word of God, especially in the sphere of creation.

This interesting book is written by two Professors of acknowledged scholarship who hold very definite views on the inspiration, inerrancy, and infallibility of the Word of God. In seeking to ascertain exactly what the Scriptures say concerning the flood and related topics, they say "We do this from a perspective of full belief in the complete inspiration and perspicuity of Scripture, believing that a true exegesis thereof yields determinative truth in all matters with which it deals". They fully realise that modern scholarship will be impatient with such an approach but point out that certain of the assumptions implied in evolutionary theory, for instance, are much farther removed from scientific actuality than the premises founded upon Scripture.

The foreword to the book is written by Professor J. C. Campbell, Ph.D., Professor of Geology in the University of South Western Louisiana. He states that as a professional geologist, he finds it difficult to accept the explanations and contentions given in this book. "Nevertheless," he admits, "the authors have made a strong case and this volume offers a serious challenge to the uniformitarian position . . . In these days of intellectual and cultural conformity, real independent thinking seems to be becoming a lost art. A volume such as this offers us the challenge to begin to think carefully and creatively concerning the great issues with which it deals."

The authors disagree with the view held by many, that the flood in the days of Noah was of a local nature. They believe it to have

been universal and support with several convincing arguments the words of Peter, "Whereby the world that then was, being overflowed with water, perished". (2 Peter 3 : 6). They also produce a full reply to the various arguments against the flood being of a universal nature. The hostility of modern scientists to the event of the deluge having taken place arises from their acceptance of the theories of uniformitarianism and evolution. Uniformitarianism can be defined as the belief that existing physical processes acting essentially as at present are sufficient to account for all past changes and for the present state of the astronomic, geologic, and biologic universe. Evolution in its broadest sense is the "theory that all organisms, man included, have been derived by gradual diversification from common ancestral forms of life through innate processes of variation and selection, forms which in turn originally were derived by spontaneous generation from inanimate matter." It is obvious that those who adopt these theories must oppose the idea of such a universal catastrophe as the flood with its necessary attendant effects on the earth and its atmosphere. Consequently, geologic evidences for the flood are ignored and the possibility of such a cataclysm ruled out.

There is a sense, of course, in which the principle of uniformity in **present** processes is true and, apart from the flood, the principle has operated in the Universe since Creation. To use the principle to deny the possibility of **past** or **future** alterations of these processes by the Creator places such deniers in the category of the scoffers referred to by Peter, who said, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Here the conception of uniformity is used as an argument against the second coming of Christ. Peter's reply to this is remarkable for he points out that they willingly were ignorant of the flood which was a clear proof that all things did **not** continue as they were from Creation. Modern scientists who give the idea of uniformity an over-riding place are guilty of exactly the same fault.

After examining the various attempts to reconcile the Scripture with the various views of modern science on the subject of the flood, the authors reach this emphatic conclusion, "The Biblical doctrine of the Flood cannot be harmonised with the uniformitarian theory of geology". They are convinced that a true historical geology will never be formulated until the Genesis Flood is granted its rightful and vital place in the thinking of Christian men of science.

Throughout the eighteenth and well into the nineteenth century most theologians and scientists believed that the Flood was responsible for the major strata of fossils in the earth. In 1830, however, Charles Lyell sounded the first blast of the uniformitarian

trumpet and several geological theories began to be advanced through which scientists dismissed the Genesis Flood from their minds and began to interpret fossiliferous strata according to the uniformitarian principle.

By this means, rock systems of geology and the geological ages have been worked up in the form of a geological timetable which indicates a gradual progression of life from the simple to the complex, from lower to higher, and therefore implies organic evolution. The authors submit the outworking of these principles to a very critical examination and find that the geological time-scale is an extremely fragile foundation upon which to erect such a tremendous and unwieldy superstructure of interpretation. The book itself must be consulted to follow the scientific facts and discussion but there can be little doubt that to be speaking of the age of the earth in terms of four and a half to six **billion** years can receive little credit unless one is completely under the influence of the uniformity idea.

These calculations, the authors contend, ignore two factors. The first of these is Creation. The theories of "Theistic evolution" and "Continuous Creation" cannot be reconciled with the Biblical account of the Creation of this world. Those who attempt theories of evolution as an explanation of all things are exercising belief in an hypothesis which goes against all the evidence of the most basic and best-validated scientific laws and they are hardly in a position to sneer at such as believe the facts of Divine revelation.

In connection with Creation, the authors raise a point which does not receive nearly enough attention. They point out that Creation was **completed** at the end of six days. We are glad to see that they accept the six days as real days and neither "symbolic days" or "ages". At the end of six days the creation while "new" was completely "grown". It was complete and perfect: God pronounced it "very good". Thus it had an **appearance** of age, being fully grown, while yet **new** from the point of view of time. A simple explanation may help to set light on this immensely important idea of a "grown creation". When Adam was created he was created fully grown. In other words, when he was one minute old he had the **appearance** of a fully grown man of, say, 25/30 years of age. All that we would consider to be true of one who had been born and grown up through the space of 25 years or so was there at the moment of Adam's creation. This was true of the whole creation and those who ignore this fact when preparing the time-scale of the age of the world must certainly be far out in their calculations. Yet modern man is determined not to accept the truth of creation. Any other idea, however unverifiable and unscientific, is preferable. Thus, George Walde, described as a careful and brilliant scientist, when discussing the complexity

of even the simplest living organism, states, "One has only to contemplate the magnitude of this task to concede that the spontaneous generation of a living organism is impossible. Yet here we are — as a result, I believe, of spontaneous generation" and then goes on to say " . . . the only alternative to some form of spontaneous generation, is a belief in supernatural creation". This complete and absolute repudiation of the idea of creation certainly furnishes a solemn and new interpretation to the words of Scripture "professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things". (Rom. I : 22, 23). This is a true and devastatingly accurate description of those who put evolution in the place of the Creator.

The other event ignored by scientists is, of course, the Flood. The presence of a universal flood must undoubtedly have affected the atmospheric biologic, and geologic history of this earth. The strata claimed by uniformitarians and evolutionists to have been deposited over long ages of time were in fact laid down in the course of a year under the catastrophic conditions of the flood. Any scales which ignore this event and the results flowing from it obviously give a very inaccurate age to the earth. To ignore both the facts of creation and the flood only make the calculations so much the more inaccurate and untrustworthy. Once these two events are admitted there is no real conflict between the facts, as distinct from the theories, of science and the Word of God, as the authors show in a very full chapter entitled "Problems in Biblical Geology".

The purpose in this review has been to call the attention of those of our readers who meet with these problems in their studies and employments, to this book, which is one of the most satisfactory we have read on this subject. The general run of evangelical scholars are only too willing to compromise. This is a disappointing feature of Bernard Ramm's "The Christian View of Science and Scripture". While the book is a mine of information on the subject, Ramm's tendency to compromise makes many of his conclusions completely unacceptable. "The Genesis Flood" is in a different category and, in the words of another reviewer, a biologist, "This book clearly shows the fallacy of the uniformitarian interpretation of past history and in so doing strikes at the very heart of evolutionary thinking. In treating the various means of age-determination it seeks to find a solution in harmony with the Divine Word. It is a most valuable contribution at a time when uniformitarian interpretations of creation are generally accepted."

The book, at present, is not in our Bookroom but interested

enquirers should write Mr Mackintosh there, who will be able to help them, I have no doubt.

We live in the age of the scoffer who would like not only to deny the biblical facts of the past, but also the warnings concerning the future when the "day of the Lord will come as a thief in the night", when the heavens shall pass away and the earth will be burnt up, and the solemnities of the Judgment Day proceed. Many console themselves with the idea that so many "thinking men" treat such a revelation with intellectual ridicule. The Word of the Lord will endure and be fulfilled and all who die a Christless death are destined to know the tremendous meaning of His own words — "Except ye repent, ye shall all likewise perish". The great need of the scientific world today is not a mere advancement in scientific knowledge but the raising up of men, regenerated by the grace of God, who will interpret their discoveries in the light of Divine Revelation.

EFFECTIVE PRAYER

by C. H. Spurgeon

(continued from page 208)

There is no need for prayer at all as far as God is concerned, but what a need there is for it on our own account! If we were not constrained to pray I question whether we could even live as Christians. If God's mercies came to us unasked, they would not be half so useful as they now are, when they have to be sought for; for now we get a double blessing, a blessing in the obtaining, and a blessing in the seeking. The very act of prayer is a blessing. To pray is as it were to bathe oneself in a cool stream, and so to escape from the heats of earth's summer sun. To pray is to mount on eagle's wings above the clouds and get into the clear heaven where God dwells. To pray is to enter the treasure-house of God and to enrich oneself out of an inexhaustible storehouse. To pray is to grasp heaven in one's arms, to embrace the deity within one's soul, and to feel one's body made a temple of the Holy Ghost. Apart from the answer, prayer is in itself a benediction. To pray is to cast off your burdens, it is to tear away your rags, it is to shake off your diseases, it is to be filled with spiritual vigour, it is to reach the highest point of Christian health. God give us to be much in the holy art of arguing with God in prayer.

The most interesting part of our subject remains; it is a very rapid summary and catalogue of a few of the arguments which have been used with great success with God. I cannot give you a full list; that would require a treatise such as John Owen might produce.

1. God's attributes. Abraham pleaded this when he laid hold upon God's justice. Sodom was to be prayed for, and Abraham begins, "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee. Shall not the judge of all the earth do right?" Here the wrestlings begin. It was a powerful argument by which the patriarch grasped the Lord's left hand, and arrested it just when the thunderbolt was about to fall. But there came a reply to it. It was intimated to him that this would not save the city, and you notice how the good man, when sorely pressed, retreated by inches; and at last, when he could no longer lay hold upon justice, grasped God's right hand of mercy, and that gave him a wondrous hold when he asked that if there were but ten righteous there the city might be spared. So you and I may take hold at any time upon the justice, the mercy, the faithfulness, the wisdom, the long-suffering, the tenderness of God, and we shall find every attribute of the Most High to be, as it were, a great battering-ram, with which we may open the gates of heaven.

2. God's Promise. When Jacob was on the other side of the brook Jabbok, and his brother Esau was coming with armed men, he pleaded with God not to allow Esau to destroy the mother and the children, and as a master reason he pleaded, "And Thou saidst, surely I will do thee good." Oh the force of that plea! He was holding God to His word: "Thou saidst". The attribute is a splendid horn of the altar to lay hold upon; but the promise, which has in it the attribute and something more, is a yet mightier holdfast. "Thou saidst". Remember how David put it after Nathan had spoken the promise. David said at the close of his prayer, "Do as Thou hast said." That is a legitimate argument with every honest man, and has He said, and shall He not do it? "Let God be true, and every man a liar." Shall not He be true? Shall He not keep His word? Shall not every word that comes out of His lips stand fast and be fulfilled?

Solomon, at the opening of the temple, used the same mighty plea. He pleads with God to remember the word which He had spoken to his father David, and to bless that place. When a man gives a promissory note his honour is engaged. He signs his hand, and he must discharge it when the due time comes, or else he loses credit. It shall never be said that God dishonours His bills. The credit of the Most High never was impeached, and never shall be. He is punctual to the moment. He never is before His time, but He never is behind it. You shall search His Book through, and you shall compare it with the experience of God's

people and the two tally from the first to the last; and many a hoary patriarch has said with Joshua in his old age, "Not one good thing has failed of all that the Lord God had promised: all has come to pass." If you have a divine promise, you need not plead that with an "if" in it; you may plead with a certainty. If for the mercy which you are now asking you have God's solemnly pledged word, there will scarce be any room for the caution about submission to His will. You know His will. That will is in the promise; plead it. Do not give Him rest until He fulfil it. He meant to fulfil it, or else He would not have given it. God does not give His words merely to quiet our noise, and to keep us hopeful for a while, with the intention of putting us off at last; but when He speaks, He speaks because he means to act.

3. The Great Name of God. How mightily did Moses argue with God on one occasion upon this ground! "What wilt Thou do for Thy Great Name? The Egyptians will say, because the Lord could not bring them into the land, therefore He slew them in the wilderness." There are some occasions when the name of God is very closely tied up with the history of His people. Sometimes in reliance upon a divine promise, a believer will be led to take a certain course of action. Now, if the Lord should not be as good as His promise, not only is the believer deceived, but the wicked world looking on would say, Aha! Aha! where is your God? Take the case of our respected brother, Mr Müller, of Bristol. For many years he declared that God hears prayer, and firm in that conviction, he went on to build house after house for the maintenance of orphans. Now, I can very well conceive that, if he had been driven to a point of want of means for the maintenance of those thousand or two thousand children, he might very well have used the plea, "What wilt Thou do for Thy Great Name?" And you, in some severe trouble, when you have fairly received the promise, may say, "Lord, Thou hast said, 'In six troubles I will be with thee, and in seven I will not forsake thee'. I have told my friends and neighbours that I put my trust in Thee, and if Thou do not deliver me now, where is Thy Name? Arise, O God, and do this thing, lest Thy honour be cast into the dust."

Coupled with this, we may employ the further argument of the hard things said by the revilers. It was well done of Hezekiah when He took Rabshakeh's letter and spread it before the Lord. Will that help him? It is full of blasphemy, will that help him? Where are the gods of Arphad and Sepharvaim? Where are the gods of the cities which I have overthrown? Let not Hezekiah deceive you, saying that Jehovah will deliver you." Does that have any effect? Oh yes! It was a blessed thing that Rabshakeh wrote that letter, for it provoked the Lord to help His people.

Sometimes the child of God can rejoice when He sees his enemies get thoroughly out of temper and take to reviling. "Now," he says, "they have reviled the Lord Himself; not me alone have they assailed, but the Most High Himself." Now it is no longer the poor insignificant Hezekiah with his little band of soldiers, but it is Jehovah, the King of Angels, who has come to fight against Rabshakeh. Now what will you do, O boastful soldier of proud Sennacherib? Will you not be utterly destroyed, since Jehovah Himself has come into the fray? All the progress that is made by Popery, all the wrong things said by speculative atheists and so on, should be by Christians used as an argument with God, why He should help the gospel. Lord; see how they reproach the gospel of Jesus! Pluck Thy right hand out of Thy bosom! O God, they defy Thee! Anti-Christ thrusts itself into the place where Thy Son was once honoured, and from the very pulpits where the gospel was once preached, Popery is now declared. Arise, O God, wake up Thy zeal. Let Thy sacred passions burn! Thine ancient foe again prevails. Behold the harlot of Babylon once more upon her scarlet-coloured beast rides forth in triumph! Come Jehovah, come, Jehovah, and once again show what Thy bare arm can do! This is a legitimate mode of pleading with God, for His Great Name's sake.

THOUGHTS ON THE PSALMS

by Rev. Alex. McPherson

Psalm Two

This Psalm belongs to the class usually termed Messianic Psalms seeing that they take to do with the Deliverer who had been promised at the very beginning of the history of our sinful race. (See Gen. 3 : 15). It is doubtful whether David can be in any sense the subject of the Psalm because the King described here is surely too great to be a mere man, and this is confirmed by the application of the contents directly to Christ in several places in the New Testament. (Acts 4 : 25-28; 13 : 33; Heb. 1 : 5, and Rev. 19 : 15). The first of these passages informs us that David wrote the Psalm, but it is difficult to see where he figures in it. The first of the four sections pictures the ungodly world declaring their opposition to God and His Christ. An example of this is given in Acts 4 : 27.

Verse 1. "Why do the heathen rage, and the people imagine a vain thing?"

All men outside of the supernaturally-begotten family of God are here depicted in a rage against God and the King of his own appointment. To them it makes no difference that this King is also a Saviour. He saves from sin, and to the minds of those who

love sin that is bondage. This erroneous view of the liberty brought by the gospel is only one of the vain things which they imagine. It is because they hate God that their minds are biased to imagine all kinds of foolish things. So what we have in these words is the spectacle of men in their wickedness and spiritual ignorance showing their enmity when the claims of God's dear Son are set before them. Heathen and nominal Christians alike react adversely to the gospel, although perhaps in different ways.

Verses 2, 3. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

The rage of the people is now seen forming into planned action as their rulers take counsel how to be free of the restraints of God and his appointed Saviour. Rulers have done this in all ages. We hear Pharaoh saying, "Who is the Lord that I should obey his voice to let Israel go?" As we trace this antagonism down the centuries we see Amalek, and Moab, and Ammon, and Midian, and Philistia, and Edom, and Assyria, and Chaldea, to mention only some, rising against God. For it was really Him that they hated when they oppressed his people. In Christ's day it was no different, for Herod and Pilate and the Jewish rulers conspired against the Christ of God. Later still the Roman persecution of the early Church, the Papal persecution of Protestants, and the Stewart rage against the Covenanters and Puritans were forms of the same enmity. The enmity persists. What is it all for? Just that men may be free to sin and to live without the restraints which the gospel puts upon them.

The word "anointed" requires special consideration. Both the Hebrew word "Messiah" and the Greek word "Christ" signify "anointed", and the application of this title to the Saviour demands that we enquire into its origin. In Israel in Old Testament times, anointing with oil was employed to set apart an article or person as sacred. The anointing which was a symbol of the gift and grace of the Holy Spirit made an object used in worship fit for this holy purpose, and to a person it gave the spiritual qualifications necessary for the discharge of his office. In Exodus 30: 29, 30, we read that God commanded Moses to anoint both the furniture of the sanctuary and the priests who would minister there.

The significance of anointing with oil comes clearly to view in what we are told in 1 Samuel 10: 1, 6, regarding the appointment of Saul to be king of Israel. "Then Samuel took a vial of oil, and poured it upon his head, and kissed him and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? . . . And the Spirit of the Lord will come upon thee,

and thou shalt prophesy with them, and shalt be turned into another man." In the course of time Saul by his disobedience forfeited this anointing of the Spirit, and it was then transferred from him to David. "Then Samuel took the horn of oil and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward . . . But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." (1 Sam. 16 : 13, 14).

From David's time onwards, the promised Saviour began to be described as "God's anointed" and later still Daniel gave to Him the title "Messiah", and it was by this, which was taken to mean the King who would be a leader and commander to the people that the Jews, and even the Samaritans, looked for the coming Deliverer. "The woman saith unto Him, I know that Messiah cometh which is called Christ: when he is come, he will teach us all things." (John 4 : 25).

In his case we again see the connection between anointing and the bestowal of the Spirit. Isaiah, giving us in prophecy, the Saviour's declaration of his mission, says, "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek;" etc. Yet in his case the outward form, the symbol, fell into abeyance because Jesus was not anointed with oil into his mediatorial office of prophet, priest and king. Instead, at his baptism which was the occasion of his being formally and officially united to his sinful people as their Mediator, He received the Spirit without measure to fit Him for his work. Yet later, when the Church was celebrating a divine deliverance from the rage of rulers, they retained the language of Old Testament symbolism by quoting from this Psalm. "For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontias Pilate with the Gentiles, and the people of Israel were gathered together." (Acts 4 : 27). And it must also be noted that the same symbolical language is used to describe the sanctifying grace of the Holy Spirit given for Christ's sake to New Testament believers; "He who hath anointed us is God." (2 Cor. 1 : 21). "Ye have an unction from the Holy One, and ye know all things." (1 John 2 : 20).

A more particular examination of the sense in which Jesus is the anointed of God must be held over.

REPORT BY CANADIAN DEPUTY

Further Report from Rev. D. B. Macleod, Church Deputy
to U.S.A. and Canada

When I ended my last report I had reached Winnipeg. I remained in Winnipeg for the months of July and August, and

also for the first Sabbath of September, when the Sacrament of the Lord's Supper was observed in the congregation. A small company gathered around the Lord's Table on the Sabbath morning to keep in remembrance the dying love of the Lord Jesus. The Lord was graciously pleased to give needed strength for all the duties in connection with the communion season.

On the Wednesday evening before the communion Mr Thos. Macdonald, Eston, who is an elder in the Winnipeg congregation along with Mr Allan Macleod, arrived by air from Saskatoon. It was indeed a privilege to meet this aged (he is 94) follower of the Lord Jesus. Though now getting frail in body and requiring the use of crutches he is a bright witness on the Lord's side and is of a very lively disposition. He tells with evident joy of his experience, in the early years of this century, under the preaching of the late Rev. Neil Cameron, in St. Jude's, Glasgow, when he obtained the liberty of the gospel. In Mr Macdonald that word in Nehemiah's prophecy find fulfilment — "the joy of the Lord is your strength". It was very pleasant to have his company and fellowship over the communion season.

After the communion I left with Mr Thos. Macdonald by air for Saskatoon where his daughter met us and drove us 120 miles to Eston. At Eston I stayed the night with Mr Macdonald's son and his wife who entertained me very kindly in their comfortable home on the farm which Mr Macdonald himself formerly worked. The next day I regretfully parted with Mr Macdonald and his family at Eston and went on by bus to Calgary, about 200 miles distant, where I was to spend the weekend. Here I stayed in the very hospitable home of the Misses Beaton. They kindly received me when I arrived and had booked a very suitable hall nearby for the services on the Sabbath. The services were well attended considering that no regular services are held in the city. A number of Dutch friends attended.

The following Monday I left Calgary and set off by train for Vancouver, where I was to assist at the communion that week. The scenery on the 650 mile journey was very impressive. About 60 miles west of Calgary we began to climb into the mountains and, as range of mountain succeeds range as you go westward, we were in the midst of mountainous scenery almost all the way to Vancouver. The following day I had a good view of the noted Frazer River Canyon as the train travelled along a ledge cut out of its precipitous sides.

I reached Vancouver, and the utmost westward limit of my journey as the Church's Deputy, on Tuesday, 10th September, at 3 p.m. I was glad to meet my relations again and also the many friends whom it was my privilege to meet during the 16 days I was in the city. Some of them I had met before in the home

country, while others I met for the first time. It was a pleasant experience to meet with some there who are the salt of the earth. I was glad to meet the elders of the congregation, Mr Alex. Macleod (a brother of the late Rev. James Macleod) and Mr Farquhar Matheson, and others who have the true interests of Christ's Cause at heart.

The communion services began on the Thursday and the Lord granted a measure of His favour during the days of the communion. On the Sabbath it was pleasant to see a goodly number, including one new member, sit at the Lord's Table and commemorate that death which was accomplished outside the gates of Jerusalem when Christ suffered on the accursed tree of Calvary. What fruit there has been, and what fruit there will yet be, to the glory of God's grace from that one atoning sacrifice on Calvary, in the renewed lives of multitudes of this fallen race of ours.

In Canada the distances are so great (Winnipeg to Vancouver is 1,500 miles) that few can attend the communion seasons from outside the congregation. However, Mrs Fraser, with whom I stayed in Winnipeg, flew out to Vancouver to be there over the communion. Also, Mr John Maclean from San Francisco, who is a member in the Vancouver congregation, flew north on the Wednesday before the communion began and stayed for a fortnight in Vancouver. I had met Mr Maclean when he visited Scotland two or three years ago and I was glad to meet him and have his company again.

I was prevailed on to stay an extra week in Vancouver, which gave me an opportunity of visiting more of the people than would otherwise have been possible. All the friends in Vancouver showed me much kindness. Mrs MacKay, widow of the late Mr Hugh MacKay, Elder, very kindly gave me sleeping accommodation in her home. During the day I was at my uncle's (Mr Alastair Beaton) next door to Mrs MacKay's. My uncle took time off to show me some of the surrounding country, which I greatly appreciated. The situation of the city itself is striking, lying in the shadow of the high mountains to the north and between inlets of the sea and the Frazer river, while the surrounding country is full of attractive scenery. When the time came to leave Vancouver it was with regret that I parted with the many friends in that city.

Dr Macdonald, who showed me no end of kindness while in Vancouver, decided to travel with me as far as Calgary and Edmonton. It was very pleasant to have his company for another week. We travelled by train to Calgary where we were met by the Misses Beaton. They again showed me much kindness. On the Sabbath, Dr Macdonald and I shared the services in the same hall as I had preached in on my journey westwards. The services

were again well attended. On the Tuesday we left for Edmonton, situated 200 miles north of Calgary. On our way we passed Innisfail, a place known to many of the early deputies of the Church. It was there that the late Mr Angus MacKay, an elder of our Church in Rogart, settled with his family when he emigrated to Canada about sixty years ago.

At Edmonton we spent two nights with W/O and Mrs R. F. Hardy. Mrs Hardy is a daughter of Mr Alex. Macleod, Elder, Vancouver. I was glad to meet them and their family of four boys, and also the other friends whom I had the opportunity of visiting while at Edmonton. On Thursday, 3rd October, the time came to part from Dr Macdonald, he to return to Calgary for the weekend before going home while I entrained for Winnipeg, which I reached safely the next morning at 9 a.m.

Since I had left Winnipeg four weeks before I had travelled over 3,000 miles. How graciously the Lord dealt with me in carrying me in safety all the way and also in bestowing innumerable blessings on me. May the Lord abundantly bless the Word preached during those weeks to the good of never-dying souls. May the Lord's Zion in Canada be built up more and more through the ingathering of a seed to do Christ service. The promise of the Lord to His servants labouring amidst much discouragement and weakness is: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

LITERARY NOTICES

Everlasting Love: by Rev. Murdoch Campbell, M.A., Resolis, Ross-shire: price per copy 8/-; and to be had only from The Knox Press, 15 North Bank Street, The Mound, Edinburgh 1. This book consists of "devotional sermons" as described by the author. Our readers are familiar with former books from Mr Campbell's pen. There are here twelve sermons on varied and distinctive subjects, such as "The God of Bethel", "The Shepherd and His Flock", and "We shall be like Him". Each sermon is divided into a few helpful headings, and the Word of God is ably explained and applied primarily to believers and at times to the world. These sermons contain precious matter which is truly fitted to edify, instruct and comfort God's people. There is spiritual food for exercised and interested believers in this volume.

Sermons: by late J. C. Philpot, obtainable from Mr A. J. Watts, 67 Blenheim Crescent, Luton, Beds. These sermons have been printed separately with light but firm covers and the print is excellent. Sometime ago there was a series of 20 sermons, includ-

ing "The trial by fire of every man's work" and "A peculiar People", etc. Each sermon was 1/6 post free : 12 copies or more 1/3 each. Readers interested can, of course, write to above address for latest information about prices.

Sickness : by J. C. Ryle, D.D., issued by Evangelical Press, Fellowship House, 136 Rosendale Road, London, S.E. 21, price 1/- : 20 pages.

When God's Children Suffer : by Horatius Bonar, issued by Evangelical Press (address above) : price 3/6. This book was written to assist and comfort God's people in trouble.

Revivals — their Rise, Progress and Achievements : by E. Evans, B.D., Ph.D. This 28 page booklet costs 1/- and contains the Annual Lecture of "The Evangelical Library" of 1960. This lecture to be had from Evangelical Press, as above.

God's Way of Peace : by Horatius Bonar : 106 pages, issued by Evangelical Press (address above), price 4/6. This book is full of the Lord Jesus, as the sinners' Saviour, and relates man's need of Christ. It deals with believing to the saving of the soul and related gospel themes. It bears the characteristic gracious style and mind of the author.

Jesus, Human and Divine : by Rev. Dr H. D. Macdonald, one time Lecturer in Historical Theology at the London Bible College. This paperback is published by Pickering & Inglis Ltd., 26 Bothwell Street, Glasgow. No price is stated on this booklet of 140 pages, but we think it will be about 6/- per copy. The writer deals in detail, and with great clarity, with his twofold subject. Few technical theological terms are used, yet it is obvious the author possesses more than an ordinary grasp of every aspect of his subject. It is a booklet which not only divinity students may read with great interest and profit, but also other Christians who desire instruction on Scripture teaching regarding the humanity and divinity of Jesus.

The Shorter Catechism Illustrated : by John Whitecross; Banner of Truth Trust, price 12/6, postage 1/4. This book was first published in 1828 by John Whitecross, who was himself a teacher, and one who knew the value of anecdotes as a means of driving home to the mind the doctrines of God's Word which are so clearly and concisely set forth in the Shorter Catechism. Its origin was in the Sabbath School under the charge of the compiler, where he was in the habit of telling an anecdote or two in order to illustrate points of Christian doctrine, and through the experience gained in this field he decided to give the benefit of his labours to a wider public, bestowing on parents and Sabbath School teachers a boon, the fruits of which they had been reaping for many generations.

The book has been out of print for many years, and the Banner

of Truth Trust are to be congratulated on issuing this reprint in such a handsome format. It may be had at the Free Presbyterian Bookshop, 160 Pitt Street, Glasgow, C.2. Mr Whitecross issued two other books on similar lines. **Anecdotes of the New Testament** and **Moral and Religious Anecdotes**, both of which are out of print many years ago. — J.C.

Jesus Only : by C. H. Spurgeon : 1/4 per copy, post free. To be had from The Religious Bookroom, Inchvannie Court, Dingwall, Ross-shire; six copies 6/-. post free. This is a sermon by the celebrated Spurgeon, on the words, "They saw no man, save Jesus only", relative to the disciples on the mount when Jesus was transfigured. We read this sermon years ago with much pleasure. It runs to 12 pages, the pages containing more reading than a page of this Magazine. It will make a profitable gift to send to a friend.

POSADH AN ANAMA RI CRIOSD

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 217)

2. Thug E buaidh air an fhéin air an son. 'S e'n fhéin cho math ris a pheacadh ar nàmhaid mharbhtach. 'S e so, da-rìreadh, nàmhaid a tha ro-dhlùth, agus anabharrach duilich a marbhadh; 's e so nàmhaid a tha sinn tuilleadh 'us mall, iomadh uair, gu bhi marbhadh, agus gidheadh nàmhaid a nì call duilich oirne agus air ar sonas. Bithidh mì bitheanta a smuainteachadh air cainnte diadhair naomh agus foghlumaichte; "O," a deir e, "na'm bithinn am mhaighsteir air an iodhal tighe so mì féin, mo thoil féin, mo chuid féin, mo gheiread, mo chreideas, mo shocair, cia cho beannaichte 's a bhithinn! O tha sinn a cur feum air a bhi air ar saoradh bh'uainn féin, nì's motha na bho 'n an glaothaich a mach," O'n iodhal bhreun mì féin! cuin a chi mì thù gu h-iomlan air do thilgeadh a mach, agus Criosd gu h-iomlan diabhol agus bho'n t-saoghal! "Agus gu h-aithghearr tha e' air a chur 'n a t-àite!" Agus co aig am bheil eolas air bith orra féin nach faigh aobhar gu bhi glaothaich a mach air an dòigh cheudna? O an féin so, an fhéin bhreun so, cia cho mòr an nàmhaid i! Seadh, ach thug Criosd buaidh oirre: agus le bhi dùnadh a stigh Ris, gheibh thù a lion beag 'us beag i bàsachadh agus a tuiteam fodhad. Thuair Pol mar so e, "Tha mì air mo cheusadh maille ri Criosd: gidheadh tha mì beo; ach cha mhise, ach Criosd a tha beo annam: agus a' bheatha a tha mì nis a caitheamh 's an fheoil, tha mì g'a caitheamh tre chreidimh Mhic Dhé, a ghràdhaich mì, agus a thug e fein air mo shon."

Gal. ii. 20. Bha “mì” aige, an fhéin a bha riaghladh; ach tre Chrìosd bha i air a ceusadh agus air a marbhadh air a shon, agus 'n a fhear-buaidh thairis oirre.

3. Thug E buaidh air an t-saoghal air an son: gabh an saoghal fodh bheachd air bith a thogras thù, agus tha e anns an dòigh so, na anns an dòigh ud eile, na nàmhaid do na naomh; doine an t-saogail, na nithean an t-saoghail, gruaim an t-saoghail, brosgalan an t-saoghail, tha iad uile, air dòigh air chor-eigin, a cath 'n an aghaidh, agus 'n an naimhdean dhoibh. Tha'n saoghal, cho math ris a pheacadh agus an fhéin, 'n a nàmhaid dhoibh, ach cheamsaid Crìosd so mar an ceudna, agus thug E buaidh air dhoibh; dh'innis E'n uibhir so dhoibh a chùim an comhfhurtachd fodh'n a trioblaidean a tha iad ri bhi coinneachadh ris bh'uaith'. “Ach biodh deagh mhisneach agaibh, thug mise buaidh air an t-saoghal.” Eoin xvi. 33. Tha E'g ràdh, nì a tha gabhail a stigh ann, gu'm bheil an saoghal 'n a nàmhaid dhuibh, ach 's e nàmhaid air an deachaidh buaidh a thoirt a th'ann; nì e trioblaid dhuibh agus cuiridh e'n ar 'n aghaidh, ach cha bhi e comasach air bhur ciùradh, oir thug Mise buaidh air dhuibh. Agus mar a thug E buaidh air dhuinne mar sin nì E comasach sinne, air dhuinn dùnadh a stigh Ris tre chreidimh, buaidh a thoirt air an t-saoghal; mar sin tha I Eoin v. 4. “Agus is i so a bhuaidh a bhuadhaicheas air an t-saoghal, eadhon ar creidimh-ne.” Cha'n urrain an saoghal a ghnàth a bhi'n sàs anns na naomh.

4. Thug E buaidh air an diabhol, seadh air a h-uile diabhol ann an ifrinn air an son. 'S e nàmhaid nan naomh a th'anns an diabhol, agus da-rìreadh nàmhaid ro-chumhachdach; an nàmhaid a tha “mar leomhan beuchdach, ag imeachd mu'n cuairt a' sireadh co dh'fhaodas e shlugadh suas.” I Pead. v. 8. Tha e seolta, cumhachdach, gamhlasach, an-ìochdmhor, agus 'n a nàmhaid nach gabh a bhi air a sgitheachadh: ach cumhachdach 's mar a tha e, thug Crìosd buaidh air air an son; uime sin tha e air a ràdh gu'n do sgrios E'n diabhol; ghabh E co-roinn de dh'fheoil agus de dh'fhuil, “chùim tre'n a bhàs gu'n claidheadh e esan aig am cumhachd a bhàis, 's e sin, an diabhol.” Eabh. ii. 14, agus gu'n do chreach E uachdaranachdan agus cumsachdan, agus gu'n d'rinn E ball-sampuil dhiubh gu follaiseach air a chrann, a deanamh buaidh-chaitream os an ceann. Col. ii. 15, dha'n tarraig aig rothan a charbaid; mar a b'abhast a bhi air a dheanamh aig amaibh le luchd-buaidh ris a mhuinntir air an d'thug iad buaidh. 'S e suim so, gu'n d'thug E buaidh gu h-ìomlan agus gu glòrmhor thairis air uile dhiabhuil ifrinn air son nan creidmheach: thug E buaidh orra eadhon a dh'ionnsuidh buaidh-chaitream. Thug Crìosd buaidh air an diabhol air son a chéile uile, a thaobh a riaghladh, a rioghachadh, agus a chumhachd gu

bhi toirt òrdan, agus bheir E, agus tha E toirt buaidh air mu dheireadh, agus sin gu bràth, a thaobh a bhuaireadh, a shàruchadh, agus a chumhachd gu bhi mealladh. "Agus bruthaidh Dia na sìthe Satan fodh 'ur casan gu h-aithghearr." Rom. xvi. 20. An ùine ghoirid, anam, cha sàruich an diabhol thu nì's motha, cha chuir e dragh ort nì's, motha, cha chuir e campar ort nì's motha le a bhuaireidhean.

5. Tug E buaidh air a bhàs air an son. 'S e nàmhaid a th'anns a bhàs, agus is e a' nàmhaid dheireannach a tha gu bhi air a sgrios; Mar sin tha'n t-Abstol ag innse dhuinn, I. Cor. xv. 26, agus, ann fein, air a mheas 'n a nàmhaid eagalach, is e "rìgh nan uamhas," Iob xviii. 14. Ach thug Criosd buaidh air an nàmhaid sin air son a chuid fein uile; thug E air falbh a chumhachd uile gu bhi marbhadh, a ghath agus a mhallachd, ionnan 's gu'm faod iad buaidh-chaitheamh a thogail gu naomha thairis air, agus a dheanamh 'n a mhasladh. Rinn an t-Abstol so; "Shluigeadh suas," tha e'g ràdh, "am bàs le buaidh. O bhàis, c'ait am bheil do ghath? O uaigh, c'àite am bheil do bhuaidh? Is am peacadh gath a bhàis; agus is e neart a pheacaidh an lagh; ach buidheachas do Dhia, a tha toirt dhuinne na buadha, tre ar Tighearn Iosa Criosd." I. Cor. xv. 54-57. O ciod e'n iollach-bhuaidh a tha e deanamh an so thairis air a bhàs tre'n a bhuaidh a thuair Criosd thairis air dhà! Gu cinnteach tha'n nàmhaid so cho mòr air a bhuaidh fhaotainn thairis air Leis-san dhoibh, agus gu'm bheil e air tighinn da-rìreadh gu bhi 'n a charaid dhoibh; agus faodaidh iad, 'n uair a tha iad ann an spiorad ceart, a ghabhail 'n an glacaibh mar sin, agus fadachd a bhi orra air a shon. Thug Criosd le a bhàs an gath as a bhàs, agus air sheol eigin thug E air a bhàs sgar a bhi'n a bhàs. Mar so thug Criosd buaidh air uile nàimhdean a shluaigh, agus air dhoibh a bhi air an deanamh 'n an aon Ris ann an cùmhnanta pòsaidh, is e a bhuaidhean-san am buaidhean-san; agus tha iad 'n an luchd-buaidh thairis air na h-uile nì, Ann-san; agus O cia cho milis agus cho misneachail agus a tha so! agus cia mar a bu chòr dhà anamaibh a chosnadh gu bhi dùnadh a stigh Ris! Anam bhoichd, thà thù dha t-fhaicinn fein air do chuartachadh le nàimhdean, thà thu air do chruaidh-theannachadh air gach laimh; thà legionan do dh'anamiannaibh agus do dhiabhoil dlùth, maille ris an fhéin, am bàs, agus an saoghal, agus a seasamh a mach 'a d' aighaidh; agus thà thù bitheanta a glaothaich a mach, mar a bha Daibhidh ann an seadh eile, "Agus thà mise an diugh anmhunn ged a tha mì ùngta am rìgh; agus tha na daoine sin, mic Sheruah, ro chruaidh air mo shon." II. Sam. iii. 39. seadh, thà thù ullamh gu ràdh mu'n timchioll mar a thuirt esan aig amaibh, 'n a eas-creidimh, mu Shaul, "A nis tuitidh mi là éigin an laimh Shaul." I. Sam. xxvii. 1. Mo thruaighe cha'n eil annam

ach creutair lag gu'n seadh, agus thà mì eucomasach air a bhi greimeachadh ris an aon is lugha dhe mo nàimhdean uile; agus cia mar uime sin a sheasas mi an aghaidh mo nàimhdean uile? Gu cìnnteach theid mo sgrios leo mu dheireadh. Uime sin, anam, biodh fios agad air son do mhisneachaidh, gu'm bheil do nàimhdean uile air buaidh a thoirt orra le Criosd, agus ged a tha iad tuilleadh 'us làidir air do shonsa, gidheadh cha'n eil iad tuilleadh 'us làidir air son Chriosd gu greimeachadh riutha, agus dha do dheanamh-sa 'n a t-fhear-buaidh thairis orra. 'N uair a chunnaic òglach an fhàidh ciod e'n fheachd mhòr agus chumhachdach a chuartaich am baile, ghlaodh e mach, "Mo thruaigh, a mhaighsteir! cionnas a nì sinn?" agus ciod e freagradh a mhaighsteir dhà? "Na biodh eagal ort; oir is lionmhoire iad a thà leinne na iadsan a thà leo-san." II. Righ. vi. 15, 16. Uime sin, anam bhoichd, 'n uair a bheir thù fa'n ear ciod e na nàimhdean mòr agus cumhachdach a thà dha do chuartaichadh air gach laimh, thà thù glaodhaich a mach ri aon as deigh son; Mo thruaigh, a dhuine, ciod a nì mì? Ach theirinn riut mar a thuirt am fàidh r'a òglach; Na biodh eagal ort, thà barrachd maille riut-sa 's a tha leo-san; Thè Criosd maille riutsa, gu bhi cath agus a toirt buaidh air na h-uile air do shon-sa; uime sin, bì misneachail, thoir thù fein suas Dhà; agus tha bhuaidh leat-sa gu sìorruidh thairis air a pheacadh, an fhéin, an saoghal, am bàs, and diabol. O, co aige nach biodh a leithid so do dh'Fhear-pòsda?

(R'a leantuinn)

NOTES AND COMMENTS

Ulster Today

Captain Terence O'Neill, Prime Minister of Northern Ireland, recently visited Prime Minister Harold Wilson in London. This meeting followed upon public demonstrations and disturbances in Ulster. These disturbances have been originated by Roman Catholics, Republicans from the Irish Republic and some Communistic agitators. The British Government indicated that they might consider making some enquiries into the cause of these events. But the Prime Minister of Northern Ireland, while in London, gave a stern warning against any interference in Ulster. They would look after their own affairs. True Protestants in England, Scotland and Wales, with any knowledge of the history of how Ulster retained her allegiance to the British Protestant Throne and Constitution, must support Northern Ireland against any and every attempt to undermine her separate status in relation to the Irish Republic in the South. Whatever local griev-

ances exist among Roman Catholics in Ulster, these, one may be sure, are being exaggerated to induce a prejudice on every hand against Protestants and Protestantism. It is a known fact that Roman Catholics have been encouraged from Southern Ireland to move North into Ulster. And the aim has been to capture Ulster one day for the Roman Church. The South is priest-ridden. And what did the Republic of Ireland do for Britain faced with a German invasion in the last war? Nothing! The Germans found friendship there. For Ulster to be weakened by her enemies and false friends, and back-bench Labour M.P.s at Westminster, is an evil and deplorable work. Let any reader read the Life of Sir Edward Carson, later Lord Carson, and they will discover the noble stand which that great man made to keep Ulster and the people thereof united to Britain and the British Throne based on a Protestant Constitution. The present trouble in Ulster is part of a hidden scheme to separate Ulster from Britain and the British Throne. May God prevent these Jesuitical schemes succeeding now or in the future.

Trouble related to Communion Cards

In a Church of Scotland congregation, at Boat of Garten, Inverness-shire, the custom of sending out communion cards to members before the communion Sabbath was recently observed as usual. But the minister, Rev. Robert C. Alston, who was formerly in Golspie, Sutherland, did not send cards to members who had not been to the church for a long time. However much we disagree with some aspects of the procedure in The Church of Scotland as to the admittance of men and women to the Lord's Supper, we certainly agree with the Rev. R. C. Alston, as to his action, as minister of a congregation, in withholding cards from some who had been absenting themselves from the public worship of God for a long time. This situation has arisen in a few other Church of Scotland congregations where ministers thought it time to act against absent members in a similar manner. Of course, from our point of view, those who are permitted in a judgment of charity to partake of the Lord's Supper, are such as have given evidence of being truly converted persons and bear the fruits of a life of faith upon the Lord Jesus Christ. Now, when men and women who profess to be Christian believers absent themselves from the House of God and the public worship of God for prolonged periods, without any valid reason, such expose themselves to the criticism that they are mere professors of religion and not genuine Christians, and in a Church where Scriptural discipline is exercised, such will be dealt with by their Kirk Session for conduct inconsistent with their profession and

Church membership. In the aforesaid case Rev. R. C. Alston withheld communion cards from some and that was his form of discipline immediately before the celebration of the Lord's Supper. The report of this case states: "That some people were upset at not being sent a card; and things went from bad to worse." The minister left the congregation and some elders resigned and it was said that most of the members wholeheartedly supported Mr Alston. The defaulters were "upset". This reveals the spiritual ignorance of such. Worldly, careless, indifferent, non-church going professing Christians are such, with others, who bring Christianity into disrepute. Truly, as we hold, the Lord's Table is for God-fearing persons, whose life and conversation manifest that they are genuine followers of Christ Jesus. If Churches would debar others, they might expect to have fewer people, yet more expectation of a spiritual state of affairs in their midst.

Unbelievers in Pulpits

Rev. John MacNicol, founder of the National Association on Drug Addiction, speaking at a meeting of the Protestant Alliance, in London, declared that the pulpits were filled with unbelievers. He said: "It is time we had a 1662 ejection of modernists. It is these men who are going to cause the downfall of this country." He interviewed 100 students who were preparing for a life's work of preaching and 52 of them did not believe in the virgin birth of Christ, while 35 did not believe in a future judgment. Unbelievers in pulpits all over the country, have for years now been contributing to the religious and moral downfall of our nation. Dark as things are, many agree fully with Mr MacNicol's observations. But sad to say, the most of the people love to have it so.

A Fictitious Speech

Some time ago there appeared in the **English Churchman**, the report of a speech by the Archbishop of Canterbury which indicated a great change of mind toward the word of the truth of the gospel, and as to the need the nation had of this gospel. Only one sentence in the report hinted that the reported speech was only what the writer **wished** the Archbishop had said. The Editor of the **English Churchman** has written us to say that the article was fictitious and not a factual report. He regretted any misunderstanding this has caused. It was published during his absence from the editorial chair. We, on our part, consider the writer of the fictitious speech to be blameworthy in not making it crystal clear what his intentions were.

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