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Mission Address

by Rev. Petros Mzamo

(This address was given by Rev. Petros Mzamo, Mbumba Mission, Rhodesia, in St Jude's Church Hall, Glasgow, on Monday, 21st. June 1971).

I am pleased to meet you again after a period of eight years. Eight years have passed since I last spoke here on the work of the Mission. With me here then was my elder, Mr Alexander Mpofu, who is now, we hope, in a better world. He did not live long after returning home.

It gives me great pleasure to address you on the work of your Mission. I would like to stress that the Mission in Rhodesia is your Mission. It belongs to everyone who belongs to the Free Presbyterian Church of Scotland. You have a Mission across the ocean. It is your Mission.

Next, I would like to mention the purpose of a Mission. It is not an invention of man. It is in accordance with the will of the Most High. We read of the missionary in the Word of God. The Apostle Paul was set aside to take the everlasting Gospel to the Gentiles. He performed the work of a missionary. The church of Christ has the Spirit of Christ, and the mind of Christ. This is something which can only be found in the true church of Christ. Any soul that has found the Saviour does not want to keep the Saviour to himself alone, but would like the whole world to embrace the Saviour. That is the spirit of the church. There are several examples of this in the Word of God. You remember when Philip found the Messiah Whom the prophets had spoken of, and embraced Him as his personal Saviour, he did not keep the Saviour to himself. He thought

of Nathanael, and desired that Nathanael also would embrace the Saviour. He went out to look for Nathanael, and when he found him, he told him that he had seen the Messiah. That was the desire of Philip; and it is the desire of everyone in the church of God that the Gospel would cover the whole earth, and that all nations would embrace the Lord Jesus Christ. When the church sends out people as missionaries to foreign lands, it is in accordance with the Word of God. We read in the last chapter of Luke's Gospel that Christ commanded His disciples to preach "repentance and remission of sins" in His Name. He told them to begin at Jerusalem, and from there to spread the Gospel to the ends of the earth.

The Free Presbyterian Church of Scotland had the mind of the Lord from the very beginning. There came a time when it looked out beyond its boundaries to have a Mission in a foreign land. I'm not going into the details of the history of the Rhodesian Mission, for I hope that we are all familiar with that. There was a desire in the mind of the late Rev. Neil Cameron that the Gospel would go forth in its purity from Scotland to heathen lands. That was his prayer. You remember what happened. John Radasi was seen stranded on a street in a town in this land. He did not know where he could get a meal or stay for the night. A Godly woman saw him, and took him to her home and prepared a meal for him. Before John Radasi took the meal set before him, he asked a blessing on the food. The woman said that he must be the missionary her minister had been looking for. She made the matter known to the late Rev. Neil Cameron, and Mr Radasi was educated here, ordained here, and sent out as a missionary to Rhodesia. He opened a Mission, and that is your Mission, the only Mission that the Free Presbyterian Church of Scotland has in the whole of the continent of Africa. After Rev. John Radasi there came to the Mission Rev. John Tallach, Dr MacDonald, Miss Nicolson, and many others, among them Rev. James Fraser. Those were the worthies who laboured in your Mission. Some of them are at their rest, and some are among you. They spent their strength and their youth in your Mission in Rhodesia.

The purpose of the Mission was to spread the Gospel. It was to take the everlasting Gospel to heathen lands, because it is only through the power of God that heathenism can be uprooted in any nation. The purpose of your Mission in Rhodesia, I can assure you, is still the same, and I hope it will be the same to the end of the world. As long as the Lord will bless it, there will be people here who will go out and take the Gospel with them. All nations of the world need food, medicine, and clothing, but the most important

need common to all is a spiritual one. It is not enough to have food and medicine for our bodies. We need a cure for our souls. That is the purpose of your Mission in Rhodesia.

Now the first Mission of which I shall speak is Ingwenya, because it was the first Mission. It was started in 1904, and it has grown to be one of the biggest missions in Rhodesia. It is also one of the well known Missions, well known because of its education, well known because of its people, and well known as a Mission that keeps to the Word of God. I can tell you this. The School Inspectors go out to visit schools, and the Government has a mobile cinema that goes to schools to show educational pictures. They know very well that they cannot arrive at any of our schools on a Sabbath. That is known throughout Rhodesia. The same thing is true with regard to the District Commissioner who goes to districts where we have schools. He is told by the Provincial District Commissioner not to call the Free Presbyterian people to his court as witnesses on the Lord's Day.

I should now like to tell you of the staff at Ingwenya. There is Rev. Aaron Ndebele who is known to most of you. He is the minister of the Gospel there, and he has elders and deacons. There are four preaching stations apart from Ingwenya, so he is kept very busy. Both his hands are full. He has also opened a preaching station in Bulawayo. This is a big town, thirty miles from Ingwenya. It is modern and very progressive, so it is necessary that there should be a place of worship there. Why? When our young people leave school, they go to this town to work. Some may get married, and decide to settle in this town. We are following the young with the Gospel, so there is a place of worship there. The services are conducted by Rev. Aaron Ndebele, helped by his elders and deacons.

Now we come to the School. You have a School in Ingwenya, the Secondary School. The Primary School from Grade One to Grade Seven is staffed by African teachers, and all these teachers are qualified, certificated teachers. We used to employ untrained teachers, but now we have only trained teachers. In the Secondary School we have Miss MacCuish, who comes from Inverness. During my travels among our people in this country many people asked me where our staff came from, so I am going to tell you where each of them comes from. Miss MacCuish is from Inverness, and Miss MacAulay is from Lewis. We also have Miss Graham from Beaulay, and Miss Mackay from Kinlochbervie, and Miss MacLeod from Edinburgh. There are four ladies teaching in your Secondary School and they are doing good work. Rhodesia is divided into two lands. Here you have England and Scotland. There we have

Mashonaland and Matabeleland according to the main tribe in each country. Your Mission is in Matabeleland. Matabeleland itself is divided into two provinces educationally, the Southern Province, and the Northern Province. All the schools of your Mission are in the Northern Province. At the end of last year (our school year ends in December) the children were given examinations. There are several Secondary Schools in that Province, but your School had the best results at the end of last year. How did the School get the best results? Those who are teachers know very well that the teacher must work hard, and give himself over to his work, and also that the students must be willing to learn. The two must go together. It is possible for the teacher to work hard, yet if the children are not interested, then the teacher cannot succeed. The fact that the results in your Secondary School at Ingwenya were the best is something that you should be proud of. It is a credit to your Mission. The girls are also taught sewing and cookery, things that will help them in life, and the boys are taught woodwork or carpentry.

One may ask what is the need for Secondary Education in a Mission School. Is it not enough to teach children to read the Word of God, and then let them go? I say, No. That is not enough. Why? You know how valuable good literature is. We do not have good religious books in our language. I go to many houses here. From the top of a wall to the bottom, I see volumes and volumes of books. We need Secondary Education so that we will be able to peep into these books in the language in which they are written. In our language there is only the Bible (and we should be very thankful that we have it in our own language) and the Psalms, and the Shorter Catechism. The children therefore need education in order to read and get information from different volumes.

The other work at Ingwenya is that of Miss MacLeod, who was sent out there to look after your money. Is there need for a Treasurer, for such a qualified person, to look after money in a Mission? Yes. The bigger the Mission becomes, the more money is needed, and the more a qualified person is required to look after that department. Miss MacLeod has been out there looking after the books, and looking after the Mission Funds that are necessary for the support of the Mission.

Another person in Ingwenya is Mr Tallach. We need buildings. There can be no Mission, as there can be no home, without building. Mr Tallach is there building church buildings, classrooms and dwelling houses. Just now he is building the extension to the hospital at Mbumba for the X-ray and theatre, so he is fully occupied in that department of the work at your Mission.

I pass on now to another Mission—Zenka Mission. Zenka is 75 miles north of Ingwenya Mission. Zenka was started as a Mission in 1947 by the late Rev. James Fraser. He laboured at Zenka until he moved on to Mbuma. Zenka is in a very thickly populated area. Rev. Donald Campbell is there now with his wife and family. He has eleven schools to supervise. He has his elders and deacons to help him in his church work. Some of them are old. The name of one of them is in Mr Fraser's book. If you look up that book to-night, you will see him holding a bicycle. He was a strong man in those days, but now he is frail, although he is still able to go out and declare the Truth to the people.

When Dr Tallach went out to the Mission, he opened a Clinic at Zenka, Miss Carmichael worked in that Clinic, not only healing and giving tablets and injections, but telling the people that they needed a greater Cure for their souls.

I believe that there is a great opportunity for Christian people to work among heathen people as builders, as ministers of the Gospel, as teachers, as doctors, as nurses. There is a great opportunity to spread the Word of God, to obey the command which the Lord gave to His disciples at the marriage in Cana of Galilee. When Mary told the Lord that there was no wine, the Lord said to His disciples, "Fill the waterpots with water." The disciples obeyed that command. "And they filled them up to the brim." The Lord blessed that water, and turned it into wine, and it was the sweetest wine they had ever tasted. There is the command to the church. What have we to do, you and I? We have to teach, to fill up the minds of the young and the old with the Truth, looking for the blessing of the Lord on the Word.

Miss Carmichael came home towards the end of last year, and then there was no one to take her place at the Clinic at Zenka, so it had to be closed. Later on, I will speak on the need of nurses at the Mission.

I now pass on to your third Mission—Mbuma Mission, Mbuma is 30 miles from Zenka. It was started by the late Rev. James Fraser, and then it was an open place with no villages near it at all. The nearest village was about five miles away then, but now it is crowded with villages in every direction, as people have come to settle around Mbuma. I am the minister there, and I have elders and deacons who help me in spreading the Word of God. There is also Dr Tallach, a Christian doctor. He is also very useful in spreading the Gospel, and holds a service every Sabbath. After the prayer-meeting on Thursday, when duties are allocated for the Sabbath, we usually say that we hope that there will be no emergency cases in the hospital on the Lord's Day.

We have twelve schools, and in each school a service is held every Sabbath, and there is a Sabbath School for the children. Teachers and preachers help in taking the Sabbath School. I think that is work that is worth doing—spreading the Word of God to all. At Mbuma we have two Communions each year, one at the end of April, and the other one at the end of October. Across the river, we started a Communion at Somokantana in the middle of heathen people. It is a witness to the Truth in that part.

Now I must come on to the work of the Hospital. I have already mentioned Dr Tallach to you. He comes from Dingwall. His father was a minister in Kames, and from Kames went on to Stornoway. When he died, they moved to Dingwall. You know him very well, and I can assure you that he is a real missionary. He is like his uncles, John Tallach and James Fraser. He has their qualities, and he is doing good work. He is now able to read the Word of God in Sindebele. He is able to pray in Sindebele, and give an address to his patients in Sindebele. It is a great thing to know the language of the people, because, as you all know language is a barrier that keeps people far apart. If one knows the language of the people, one draws them to him, and one is drawn to them.

Before the work of the hospital starts each morning, and also every night, worship is held. Dr Tallach has therefore a big family. At times there are one hundred and ten or one hundred and twenty people living in the Hospital, and sometimes there are one hundred and fifty. Dr Tallach gathers them on the long verandah before the Hospital. They sit there in lines on benches, and he takes worship with them, just as heads of families do with their families in their homes. Some of the people there are forty, fifty or sixty years of age, and some are just children. The Word is read, a Psalm is sung, and he prays. That is what the Apostle Paul did when he went out as a missionary. He taught the people, and prayed with them.

The patients are attended to throughout the day, not only at Mbuma Hospital. There is a Clinic at Donsa, which is 60 miles from Mbuma. They go there every Friday. They start there at 8 o'clock at night. This is not only because of the distance, but because Donsa is thickly populated, and there is no other Clinic near. When there is a Clinic there on Fridays, there are over one hundred patients to be attended to. Before they start their work, the Word of God is read, and Gospels and tracts are given to those who can read. That is a missionary's work. There are Clinics held also at Somokantana and Gampakalale, and these places are at a distance from Mbuma. They go to these places on Wednesdays each week. There is plenty of work for them as well as the work of the Hos-

pital. Dr Tallach has two nurses working with him, Miss Turner who comes from Edinburgh, and Miss Coote who comes from Inverness.

My next point is this. Is the Mission of your Church well staffed out there in Rhodesia? Now in answering that question I shall begin with the church side of the work. We need a minister of the Gospel for Bulawayo. Mr Ndebele goes to Bulawayo, but if a congregation is to be built in that town, there should be a minister residing there. You may say that you have heard of our students, and what is the need for a missionary from home? My answer is that the two students are already earmarked for other places. One is to go to Donsa, which I have mentioned, and one is to go to Somokantana. That is a place which needs one to labour in it, so looking to the time when these two young men are ordained ministers, they will go to these places, and we will still need an ordained minister of the Gospel from home. There is plenty of work for an ordained minister there. There are places which have no Gospel at all.

Now, we will look at the school side of the work. Is your School in your Mission in Rhodesia well staffed? The Secondary School is well staffed for this year, but next year (D.V.) they will have Form III, and then they will need another teacher. We have that teacher, Miss MacKenzie, who is now at home on holiday. We hope she will be ready (I know she is willing) to go out at the beginning of next year.

Now what about your Hospital? Is your Hospital well staffed? My answer is No. It is understaffed. There is one doctor and two nurses. We also need a nurse at Zenka. Sister Carmichael came home, and we need a nurse to go to work in the Clinic there, who will not only heal the sick, but who will speak to them about the needs of their souls. At Mbuma we need two nurses. There is a nurse from New Zealand going to Mbuma soon to work in the Hospital. We need another two nurses there, because when that nurse goes there, she will relieve Miss Turner, who is overdue a holiday. If the Hospital is to be at all well staffed, there must be four nurses. So I appeal to you. There is nowhere else I can go to, but I come to you and I ask those who have such qualifications to go out and work there, not only to heal, but to speak to the people about their souls. Giving them the Gospel to read, opening the Gospel and reading to them, is the work of a missionary. The Hospital is understaffed. If one should ask when do we need these nurses, my answer is that we need them now. If there is one such here, I should be quite willing for her to travel back with me to the Mission next week (D.V.). The Hospital is not like the School,

where teachers have to wait for the beginning of the new school year. Nurses are needed now. If one went today or tomorrow, she could start work, as there is plenty work out there, so I appeal to you.

Another person needed in the Hospital is a man with a knowledge of medicine and a knowledge of engines. If Dr Tallach is to do his work thoroughly when the X-ray is working, and the theatre is working, he will need somebody to take over some of his work, someone who has a knowledge of medicine, and who could also help in attending to the engines. Where there is X-ray work to be done, the engine needs to be attended to. I am appealing to such a man to go out and help. If you know of such in your congregation here in Scotland, I would be willing to contact that man myself.

Now before I finish, what are the difficulties which face missionaries when they go out? I must make it clear that it is not as it was a long time ago. I remember when I was teaching in Ingwenya, Mr Fraser went to Zenka, and I was to follow him there. He wrote me a letter, and told me to come at the beginning of 1948, but he said that Zenka was not a bed of roses like Ingwenya. Ingwenya was well developed, but at Zenka the spadework had still to be done. There is not much of that now. The roads have been improved, so there is not the same difficulty.

There is difficulty, however, of understanding the people among whom the missionary has to work. Our way of thinking is different to your way of thinking. I have experienced that myself. An African may speak to a European with all great respect and sincerity, but it may appear to that European that that African is cheeky. That is because of his way of thinking. That is a difficulty which one gets over easily.

What are the encouragements in your Mission? There are things of which I could tell you that are encouraging. One of them I have already mentioned—the two students who are studying for the ministry. That is an encouragement indeed. Another encouragement is this. At Mbuma, a backward place, there are two young men who are Christians. Now, when sons there get married, they stay in the father's house, and the word of the father is final. When these two young men were converted, they could not get freedom to practise their worship in their homes, or freedom to teach their children in the fear of the Lord. It was not easy for them to break away from their parents, but by the grace of the Lord they have broken away. They have left their father's homes, and built their own homes. That is not a small thing. They are looked on as bad and disobedient. It is an encouragement.

We also get encouragements when students who are taught the

Word of God ask encouraging questions like this one: "What must I do to be saved?" Now truly, if your son or daughter would come asking you the question, "Father (or Mother) what can I do in order to be saved?" you would be encouraged. You would be interested in that child, and praying that the Lord would reveal Himself to that child as the Saviour. That is an encouragement which we get from time to time. We would appeal to you to pray for the young people out there.

Now in closing this address, I sincerely on behalf of the staff of your Mission out there, thank you all for the support you have given to the Mission over the past years, not only in money and clothes. I also know that you have been remembering us at a "throne of grace," and there is nothing that encourages one as much as knowing that there are those who are praying for him. There is nothing that strengthens the missionary in a heathen land more than knowing this. I remember reading a booklet about a missionary who was sent out from this country to central Africa. After being out there, he came back to his own land. When he arrived, he went to the prayer meeting unknown to the people, and sat at the back. Men were asked to pray, and they prayed one after the other. The missionary was unknown to them. At the end the missionary was very distressed, and was asked the reason. He said, "I have been wondering why my work has not been progressing. Now I know. Not one of you made mention in your prayers of your missionary." That was the answer the missionary gave. But I know that you do pray for us. Pray that the Word of God will have free course in your Mission in Rhodesia, as it was here at home.

Studies in the Life of the Apostle Paul

Rev. A.M. Cattanach, M.A.

Second Series—X. The Isle that is called Cyprus

Our last study concluded with the thought-picture of two obscure and relatively unknown men, in the estimation of the world perhaps, Barnabas and Saul, setting sail from Antioch's port for the island of Cyprus, carrying with them the message of the Everlasting Gospel of God's sovereign grace to their fellow-sinners, as ambassadors for Christ. Humble disciples they might both be; yet both were true heralds of the Cross, and ambassadors of the King of Kings, and one, at least, was destined to become one of the greatest men that ever lived, even though he continued to regard himself, to the very end of his life, as the chief of sinners and

less than the least of all saints. How little the men aboard that ship realised the importance of their voyage that day, from Seleucia to Cyprus, for the two strangers from Antioch, who had come aboard on the first stage of a journey that was to take one of them at least, all round the Roman world, and write a chapter in the history of the world that all must admit to be one of the most momentous for the destiny of mankind! Yet the Lord on high knew; perhaps the brethren who released them for that work knew in measure, while they themselves would probably never consider the true significance of it all, at the time. Just so, is it often in the history of the Church of Christ and of the individual believer. How much is often wrought by God, through human instrumentality, from small beginnings.

We have had a practical illustration and example of the teaching of the Redeemer in the Parable of the Grain of Mustard Seed. Here begins the evangelisation of the world—the carrying of the torch of the Gospel to all lands, the planting of the mustard seed; two men on board a ship for Cyprus.

“So they, being sent forth by the Holy Ghost, departed unto Selencia: and from thence they sailed to Cyprus.” Acts XIII, 4.

Thus began what we conveniently call, Paul’s first missionary journey. The choice of Cyprus as the sphere of operations in the first stages of that famous journey, probably lay with Barnabas, for this was his native place. For Saul it might be in the nature of a new venture, yet he went out, we know, by Divine command and was led by Divine guidance; for Barnabas it was a journey taken at the same command, and following the same guidance, but for him it was not a venture into new country, but rather a return to his native isle in a different role from that in which he had left it. In both cases, these were men whose goings were determined from all eternity and of them we may truly say,

“A good man’s footsteps by the Lord
are ordered aright;

And in the way wherein he walks

he greatly doth delight.” Psalm XXXVII, 23.

May each of us desire this blessing for himself or for herself.

The work to which the two brethren were called was centred round two cities in the island—Salamis and Paphos. We shall look together at a few of the things that were done in each place, and seek to learn some lessons, appropriate for all ages.

(a) *The work at Salamis*

(b) *The solemn encounter at Paphos*

(a) *The work at Salamis—*

We read in verse 5 of the thirteenth chapter of Acts, “And when

they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

This, then was their work—in a sense, their life-work; preaching the word of God to their fellow sinners. It was for this reason that they had set foot on the island and it was to be for the self-same reason that they were to take their journey thereafter to each and every place they were to visit in the Providence of God. It was a noble work and work which, when done in the strength of the Lord, brought its own reward. There were many discouragements too; many disappointments; many fears and often much opposition. Yet, all told, it was work nobly done and would that many would follow in their steps today, in our own generation!

It is interesting to note in passing, that this verse speaks of them as preaching the word of God. The same work, above referred to, is described elsewhere in Scripture, and in the Acts in particular, in terms such as these: They preached Christ: They preached that Jesus is the Christ; preached Jesus; preached the Word; preaching the Kingdom; preaching the Lord Jesus, etc. All of these phrases convey the same general message, and bear the same general meaning, but each different one seems to suggest also a difference of emphasis or aspect, according to the context. The phrase, par excellence, which is used more than any, to convey the message across the centuries to us today, is, of course, 'preach the Gospel.' In this passage alone, it would appear, is the phrase used, '*the word of God*'—whether we attach any significance to this or not, it is indeed interesting to observe that when they were sent forth by the Holy Ghost, in the first city in which they stood up to declare the glad tidings of great joy to their fellows, it is said of them '*they preached the word of God.*' There are two points worthy of note in the use of the phrase by the inspired historian:

(i) *They preached*

(ii) *They preached the Word of God*

(i) The Greek word used here is not the one which is most commonly used in the New Testament for 'preaching,' namely, that which is translated literally, '*heralded*,' the root meaning of the verb being the word long associated with the announcement of important news in the King's court or the market place, by means of a special messenger called a herald. In terms of the Gospel, when men went forth to preach the good news of the Kingdom, they went forth as heralds of the Cross. Saul and Barnabas here, however, are described in a different way as messengers or servants used to '*spread abroad*' the good news from their Master—the root meaning of the verb used to describe their actions is that of a '*messenger*' or '*angel*.' They are God's messenger to Cyprus—they

are to declare abroad the wonders of His grace to fallen men—in a sense similar to that in which the good news was first communicated to the shepherds at the time of the Saviour's birth, "Fear not: for, behold, I bring you glad tidings of great joy, which shall be to all people." Luke II, 10.

May those who follow in their steps be conscious always of the great honour bestowed upon unworthy men, that they should be entrusted with the great responsibility of being, not only heralds of the Cross, but also humble messengers of the great God, to declare abroad, among their fellows, the glories of the Divine Word.

(ii) This is the truth which is pre-eminently revealed here—they preached *the Word of God*.

The *Word of God* as distinct from the *word of man*—as Paul was later to write to the Church at Thessalonica: "... ye received it not as the word of men, but as it is in truth, the Word of God ..." 2 Thess. II, 13. They arrived in Cyprus as the messengers of the Most High God, carrying with them a message based upon, and enshrined within, the Word of God, contained in the writings of Moses, the Psalms and the Prophets pre-eminently. It was out of these very Scriptures that they were to preach the Word of God—a Divine Word, an infallible Word, an Eternal Word. How good it would be for us all to value the Scriptures, both Old and New Testaments, as the Word of God indeed—God's Word to sinful men; His words of grace and mercy to fallen sinners.

With such weapons in their armoury, Barnabas and Saul had no need to fear the outcome of their warfare—they were soon to be put to the test, a severe one indeed, on that very ground. Let us remember, then, that while it is good to know that men are sent forth to preach unto their fellow sinners the unsearchable riches of Christ, the glories of the Gospel of God's grace, etc., it is pre-eminently wonderful to know that in it all and through it all, they preach the Word of God—the Living Word of the Living God! This is the Word that brings life from the dead to poor perishing sinners of Adam's race.

We are also told here that they preached the Word of God "*in the synagogues of the Jews*." Salamis was a large, busy and thriving seaport on the eastern side of the island, the commercial or Grecian capital of Cyprus. Large numbers of Jews of the Dispersion were congregated there, as in other places throughout the Empire, for commercial reasons. The size of the seaport, and the size of the Jewish community, are both confirmed for us in this statement in verse 5—'synagogues of the Jews.' In many places one synagogue would suffice to accommodate the Jewish community—not so at Salamis. There were more than one. In other words, here was a

great field—a field white unto harvest, and Barnabas and Saul enter in as labourers for the Lord. Strange to say, however, the Holy Ghost is silent on the measure of their success there. No further mention is made of the work—we are left to meditate and wonder.

Some have argued, from the silence, that their work ended with no success; this may or may not be a defensible argument. At any rate, the facts are not recorded and the day alone will decide. The next verse changes the scene from the eastern to the western end of the isle; how long they remained at Salamis is also unrecorded. Only one more point is left on record for us—"and they had also John to their minister."

These words refer to one who is introduced to us in the previous chapter, on two occasions: firstly, in connection with Peter when he escaped so miraculously from prison—"he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." Chap. 12 v. 12. He was a young man, whose mother's house was a centre in the city of Jerusalem for the disciples. The second reference to John is in the last verse of the same chapter, "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark." Chap. 12 v. 25. The ministry to which reference is made, is that of bearing to the saints, at Jerusalem, in time of famine, the relief which was willingly gathered on their behalf, by the brethren at Antioch. Barnabas and Saul then returned to Antioch, taking John Mark with them. From this it would appear, then, that he also left Antioch with them, and sailed to Cyprus with them and is now introduced again at Salamis as their minister or assistant. The word originally referred to a type of rower in a boat, then gradually came to be used of an attendant on others in official circles, both secular and clerical and is here clearly used in the sense of a "subordinate." His duties are not defined: his status however is clearly marked off—not on a level (as to office and authority) with Barnabas or Saul. The fact that he was closely related to Barnabas (his mother was Barnabas' sister) and that much grief and dissension was later to arise over him, should always be viewed in the light thrown upon his status here, as minister or assistant to the two apostles. They received a Divine Call to go forth—no mention is made of John in that call. Evidently the matter was settled privately between Barnabas and Saul themselves. They had taken him to Antioch and now they were happy to take him also to Cyprus. How careful, however, we should be in the choice of companions, even in such solemn relationships as ministering to the Lord! John Mark was to prove the excuse or occasion of parting these two devoted servants of Christ—Barnabas

and Saul, no matter what may be said as to the healing of the breach in later years and the usefulness of Mark, both to Paul personally, and to the world at large, through his unique Gospel, in the years to come.

(b) *The solemn encounter at Paphos*

The scene now changes from the eastern to the western end of the isle, from the Grecian capital of Salamis to the Roman capital of Paphos. The distance between the two cities was about 100 miles. We read in verse 6, "And when they had gone through the isle unto Paphos, they found" What were they to find there but one of a class, which had become a familiar sight in high official circles throughout the Roman Empire at that time, "a certain sorcerer, a false prophet, a Jew whose name was Bar-jesus," ready to resist them in their efforts to declare the wonderful Gospel of salvation unto their fellow-men? This is the first account, on these famous journeys, of the battle which was to be fought over and over again, between light and darkness, good and evil, truth and falsehood, and the Kingdom of the Lord Jesus Christ and that of the arch-enemy of precious souls, Satan himself.

The circumstances of the confrontation between this evil man and the two honoured servants of the Lord Jesus are interesting and noteworthy. They met in the residence of the Roman "deputy of the country." Sergius Paulus, who is described as a "prudent man," and one who called for Barnabas and Saul, and desired to hear the Word of God." How encouraging it must have been for Barnabas and Saul to have received such an invitation from the chief Roman official in the island! To be called for an interview would itself have been a great favour, but to be called to preach the Word of God in the governor's palace was indeed a great privilege for such humble men as Barnabas and Saul. On the other hand, what an insight this account gives, of the Roman pro-consul himself—"a prudent man," that is, intelligent, well-read, wise after the wisdom of this world; these qualities were his by nature and such as fitted him for the high secular office which he held. Over and above all this, however, he was a man who now called these servants of Christ to come to his residence, because he desired to hear from them the Word of God. This is the very expression used by the Holy Ghost to describe the labours of Barnabas and Saul at Salamis. There they had 'announced on every side' the wonders of the grace of God from the 'Word of God,' now at Paphos we meet one who desires to hear from these same dedicated men, the Word of God.

Let us pause for a moment, and ask ourselves these pertinent questions. As preachers, is this our honest desire before God, at all

times, in our feeble endeavours to stand before our fellow sinners, to preach unto them this only—the Word of God? As hearers, is this also our honest desire in going out to the means of grace, at all times, “to hear the Word of God?” How much more blessing might be ours, if only we could be thus truly exercised, at all times, relative to the worship of God!

When they arrived at the governor's residence, Barnabas and Saul found that they had more than Sergius Paulus to deal with. Along with the Roman pro-consul they found this false prophet, who had evidently been using his own influence and position heretofore, to good advantage, for as soon as he saw them, he rose up to oppose them. His actions remind one of the reaction of the unclean spirits in men possessed of the devil, when those were faced with the Lord of Glory on earth, in the person of Jesus of Nazareth, the Son of David. “He withstood them”—he stood not on the Lord's side, but on the devil's and so he realised that if Sergius Paulus, who had desired to hear the Word of God, (and the word used in the original signifies “greatly desired”) found a blessing through it, then he would stand to lose his place and power in that official residence in Paphos, and this was something he was not prepared to accept without a fight. The destiny of a human soul hung in the balance—the battle was to be fought and either lost or won. His aim is declared in verse 8 in the following words—“seeking to turn away the deputy from the faith.” There is here an acknowledgment, albeit silently, of the power of the Gospel and the glory of the faith—the true faith once delivered unto the Saints. Like his master, this man recognised the power which was inherent in the faith, and especially in Him who is the Alpha and the Omega of it. Little did he realise, however, that in one of his two opponents that day, he was to find more than his match, and to be put to flight, once and for all.

The man who was to answer the challenge was the younger of the two missionaries, whom hitherto we have known as Saul, his Hebrew name, but when, from now on, in the Divine Record, we are to meet, almost exclusively, as Paul, which was his Roman name. The change occurs at this very important point—the first real challenge from the powers of evil (in the person of a Jew, Barjesus, which means the son of Jesus in Aramaic; one who was also called Elymas, an Arabic word meaning ‘wise’—hence, by interpretation, a sorcerer or magician, using skill or wisdom of a devilish sort). The Jew from Tarsus, who was also a Roman citizen, had two names also, and so we read—“Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes upon him”

The Spirit was poured upon Saul and in the Spirit he withstood this man, who was possessed of another spirit, and by the power of that blessed Spirit, he exposed him for what he was, and as his solemn words were followed by appropriate signs and wonders, the battle was fought and won by the servant of the Lord.

The terrible denunciation and the solemn judgment which followed, we feel ought to be left to each one to ponder over secretly, in the depths of his or her own heart. Suffice to say, they are calculated to strike terror into the heart of the most sin-hardened and Gospel hardened sinner, and also search the depths of the heart of those whose hope is in the Lord, lest any such be found to walk in these same paths. As we read them over here, let them sink into our hearts, with the prayer of the Psalmist inscribed in our heart.

“Search me, O God, and know my heart,

Try me, my thoughts unfold. Psalm CXXXIX, 23

“Then Saul . . . said, ‘O full of all subtilty and all mischief, thou child of the devil, thou enemy of all unrighteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness; and he went about seeking some to lead him by the hand.’” (Acts XIII, 10, 11).

With the sudden blindness of Elymas, and his subsequent darkness, surely symbolical, in its own way, of the spiritual blindness and darkness, which characterised him, the solemn encounter at Paphos came to a close. One significant result followed, as we now read in verse 12, “Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.”

The significance of the conversion of Sergius Paulus is self-evident in the circumstances, since he was a man in high position in the isle, and the news of this event is bound to have spread far and wide, and to have exercised some considerable influence, under God, upon others. Yet this is all that we ever hear of Sergius Paulus—he disappears from the pages of the Scripture completely. We are left to wonder how he fared, what life he afterward led and whether or not, he was a faithful follower of that Lord in whom, we read, “he believed.” Many have argued, again from the silence of scripture about him, that he did not continue in the faith and consequently turned back ‘unto perdition.’ (Hebrews X, 3). This argument, however, is really inconclusive and therefore unconvincing. The fact that no more is said of him is quite in keeping with the purpose of this book of Acts, whose prime aim is to relate the history of the progress of the Gospel from Jerusalem unto the

uttermost part of the earth. The main characters occur again and again: the minor ones only appear to have something recorded concerning them (good or bad as the case may be) and then to disappear from the scene again. Secular sources can provide little or nothing by way of elucidating this point and so we can only receive the testimony, as given in the above verse, with a sense of gratitude and wonder at the Lord's goodness, and leave the issue with Himself.

The words which describe the event are simple yet majestic. They inform us *firstly*, of the sight which convinced him of the power of the Lord: "he saw what was done." *Secondly*, we are told of the effect of this upon him: "he believed"—this is the normal expression in the Acts for what we would call 'saving faith.' *Thirdly*, we have the record of the deep impression made upon him by the fact that the doctrine of the Lord was so accompanied with power—power not only, as it was apparent, to overcome the power of evil in Elymas, but also power, which could affect his own soul. To him this was his day of power. The soul of Sergius was saved that day from the power of the strong man armed, by Him who was indeed stronger than that strong man. The root meaning of the Greek word used to describe his reaction—"being astonished"—is 'to strike out:' he was struck with panic or amazement (of a holy sort) and with blessed results. How different Elymas!

The record of the Apostles' labours in the isle that is called Cyprus comes abruptly to a close with the words of verse 13. "Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem."

How long their visit lasted is not revealed: the one great triumph of the Gospel at Paphos is told us in great detail but little else is left on record, save the change in the manner in which the Apostles are to be referred to hereafter in the Book of Acts. 'Barnabas and Saul' has been the order of reference so far—becoming indeed since Barnabas was older and longer a disciple; now, however, we read of 'Paul and his company' and hereafter Paul will take precedence over Barnabas and ultimately Barnabas will drop out of sight. The powerful character of Paul, as displayed at Paphos in his encounter with Elymas, asserts itself more and more. He takes on the role of commander—in the strength of Divine grace indeed, but also with natural gifts, sanctified and annointed for the use of the Lord in Gospel service—and Barnabas graciously concedes to him the place ordained for him by God Himself—Paul, the Apostle of the Gentiles.

We may learn from this to accept the place which God has set out for us, in His service, if we are among His servants or people, and to receive it as from His hand, whether that position be to lead or to follow the lead of others. Each has his own particular gift and each should learn to appreciate that of others, and endeavour to use his own, in dependence upon the help of the Holy Spirit, however poor it may seem in his own estimation, for the glory of God and the good of His cause on earth.

The first stage of this missionary journey now comes to a close and the scene of their labours changes from Cyprus to Asia Minor. By going to Cyprus first, they had gone to Barnabas' native isle; now, in turn, they put out to sea again (loosed from Paphos—set sail or slipped anchor) this time en route for Asia Minor, to a district bordering upon the province in which Paul had been born and brought up. "They came to Perga in Pamphylia" and there John left them and returned to Jerusalem. As this will be referred to again, the Lord willing, in another article, since it formed the main cause of the contention which was to separate these brethren. Barnabas and Saul, we will leave it here simple as it stands. John crossed over to Asia Minor and there parted company from Paul and Barnabas, leaving them to go forward to the next stage alone.

The work in Cyprus affords us much food for thought, both as to the manner in which the brethren presented the Gospel in the two centres to which reference is made in the Divine Record—Salamis and Paphos; and also as to the contest in which they had to engage over the soul of Sergius Paulus. Let us seek to follow them in spirit, and to realise that the power of Satan and sin in the human heart is very real and often very strong; yet let us not be despondent—there is One whose power is infinitely greater. May He go forth with His servants today, for whom the struggle is no less real than then, and may those still under the power of sin and Satan be speedily delivered in mercy and by the grace of God, so that they might stand forth as trophies of free and sovereign grace.

"Put on the whole armour of God for we wrestle not against flesh and blood, but against principalities, against powers" Ephesians VI, 11, 12.

The Head in heaven cries out, "Saul, Saul, why persecutest thou Me?" when the toe was trod upon on earth.

John Flavel.

The Kilsyth Revival (1742)

(Continued from page 239).

It is delightful to contemplate the solid nature of this work of revival. It was far removed from enthusiastic fanaticism on the one hand, and presumptuous Antinomianism on the other. Although some who seemed to be awakened ultimately fell away, yet the experience of many made it unequivocally manifest that "the Lord Himself had given the word." Deep humility, hatred of all sin, love of holiness, aspirations after conformity to the image of God, fervent prayers and endeavours that others might be brought of the same views and the same enjoyments, characterised the greater numbers of the individuals with whom Mr Robe was called to converse. Indeed, the views of sin, and of the way of salvation, entertained by the individuals brought under the power of this blessed work of the Spirit, were, generally speaking, of the most Scriptural and enlightened description. One man being asked "what he took closing with Christ to be," made this most intelligent reply:— "I take closing with Christ to be, a receiving of Him as a Prophet, to teach me the way of salvation; as a Priest to atone for me, and to be my righteousness in the sight of God; and, as a King, to rule over me, and to subdue sin and corruption in me: and that without Christ's righteousness imputed, I can never be accepted in the sight of God." One woman, after she was brought distinctly to receive, and rest alone upon Christ for salvation, thus expressed herself:— "Worldly thoughts are away from me now, and oh! that they would never return again. Ten thousand worlds could not give me the love and joy with which Christ now fills me." When asked some questions by Mr Robe, she said, "Sir, though you put questions to me as was done to Peter, Christ, who knoweth all things, and who knows my heart, knows that I do love Him, and I am resolved, in the strength of imparted promised grace, to show my love to Him by keeping His commandments." She sometimes gave utterance to such words as these—"He is my sure portion, whom I have chosen for ever. O, what hath He done for me! I desire to have all the world brought to Him, that they too may partake of His rich and sovereign grace."

Although the greater number, like the awakened at the day of Pentecost, or like the convicted jailer at Philippi, were made to cry out, under a sense of sin and apprehension of coming wrath, and could not conceal their distress, yet many were brought to Jesus in a more gentle and silent manner, whose cases were not

made known to Mr Robe till they had obtained peace in believing. One or two instances of this kind may be given, nearly in Mr Robe's own words, from among the many that might be quoted:—A woman who was brought to concern on 16th May, waited upon Mr Robe the following week, manifesting great anxiety for the salvation of her soul, "I was," says he, "much pleased with the character of her convictions, with her knowledge, and the longing desires she expressed after Jesus Christ. I said to her, 'essay to accept of Christ, bestir yourself, rise up at His call, and invite Him to enter into your heart, into your soul.' Without intending or meaning what she did, she arose with great composure, stood and prayed in a most Scriptural style. She acknowledged sin original and actual, her utter want of righteousness, the wonderfulness of God's patience to her. She prayed for mercy to be drawn to Jesus Christ and that she might be clothed with His white raiment. Sometimes in her address, she would say—'Sweet Jesus:' 'He is precious:' 'He is altogether lovely.' She first came to sensible relief from a sermon I preached on John xvi, 10, 'Of righteousness, because I go to my father, and ye see me no more.' In her return home that day, these words were strongly impressed on her mind—'My heart is fixed, O God, my heart is fixed; I will sing and give praise.' She fell down upon her knees; her heart being filled with joy in the Lord, and her mouth with His praise."

"C.D. came first under convictions by hearing the doctrine of regeneration stated, as it is the writing of God's law upon the sinner's heart, from Hebrews viii, 10. He was made distinctly to see that it was not as yet written upon his heart, and that if he would be happy hereafter, it was indispensably necessary that it should be so. Upon the evening of the day when he received his first impressions, he conversed with a friend concerning the resurrection, the general judgment, and the sad state in which impenitent sinners must be throughout eternity. By such converse his impressions were deepened. Every sermon and every awakening experienced by his neighbours, was blessed for the same end. He told me that he could apply to himself the greater part of a sermon he heard from me concerning the Spirit's convincing the world of sin; such as, that he usually begins with one sin, and after that proceeds to convince of particular sins. He was convinced of the sins of his heart, and of the evil nature of sin. He was not so much distressed about sin, as exposing him to hell, but he felt particularly grieved as it was an insult offered to a holy God. He got such a sight of the filthiness of sin, as to loathe himself on account of it. He was also convinced of the great sin of unbelief, of the sinfulness of the least thought of iniquity, though not consented thereto; of the

evil of self-conceit, a sense of the sinfulness of which stuck as long with him, as he termed it, as anything else. He was also sensible of his inability to help himself, of his own want of righteousness and that he could not work out a righteousness, and that He, to use his own words, was always ready, if he would but trust in Him. Seeing that he had not informed anyone of his spiritual distress till he got relief by believing in Christ, I asked what it was that kept up his spirit under fear and trouble of mind, continuing so long? He told me that when his heart was like to burst in prayer, that word came constantly to his mind, and encouraged him to wait for the Lord with patience and hope:— 'I waited patiently for the Lord, and He inclined unto me, and heard my cry.' His first relief came in this manner. In the Society for Prayer of which he had become a member, he enquired, 'What was the most proper exercise for a person under conviction?' to which it was replied by a very judicious Christian, 'That it was to behold the Lamb of God,' which he essayed to do. When I gave, in a public discourse, the marks of those who had Christ formed in them, he said, that by the help of the Spirit he could apply them all to himself, and that during prayer and after sermon he was in a frame surprising to himself, that his whole heart and affections went out in closing with Jesus Christ, and that he was filled with rejoicing and wonder at His love."

It is emphatically said by an inspired writer, that "the grace of God which bringeth salvation, teaches to deny ungodliness and wordly lusts, and to live soberly, righteously, and godly in this present evil world." This declaration of Holy Scripture received remarkable illustration at Kilsyth. The number of individuals who were awakened and who afterwards publicly professed the faith of Christ, was about three hundred, and by various authentic documents recorded in Mr Robe's narrative, it is ascertained that the conversation of all these was such as became the Gospel. The moral influence on the parish generally was remarkable.

Mr Robe thus writes—"Among the instances of the good fruits of this work upon the people, may be mentioned visible reformation from many open sins, particularly cursing, swearing, and drinking. In social meetings, edifying conversation has taken place of what was frothy, foolish, or censorious. Instead of wordly and common discourse on the Lord's day, there is that which is spiritual and good to the use of edifying. There is little of what was formerly common, strolling about the fields, or sitting idle at the doors of their house on that holy day. There is a general desire after public ordinances. Before this, I could never prevail with the best to attend the preaching of the Word during the week, and

therefore could have no stated weekly meeting for expounding; now, however, they desire it, and the generality of the people attend as regularly as upon the Lord's day. The worship of God is set up and maintained in many families who formerly neglected it. There are many new societies for prayer, composed of individuals of all ages, and not only of those who have been lately awakened, but of those who before had a character for seriousness. Former feuds and animosities are, in a great measure, laid aside and forgot, and this hath been the most peaceable summer amongst neighbours that was ever known in this parish. I have heard little or nothing of that pilfering and stealing that was so frequent before this work began. Yea, there have been several instances of restitution, and some of these shewing consciences of more than ordinary tenderness. The change of the face of our public meetings for worship is visible; there was never such attention and seriousness seen in them as now. The change is observed by every one who formerly knew the parish. One observing person said to me, that if there was no more gained by this wonderful work of the Spirit, there was at least a great increase of morality."

Such is a short sketch of the remarkable outpouring of the Spirit of God at Kilsyth during the year 1742-3. It furnishes one among the many emblems of that more "plentiful rain" with which the millennial glory shall be ushered in. When the past history of the world and of the Church is contemplated, it is refreshing to find such verdant spots amidst the spiritual sterility that everywhere abounds. And when viewing the present aspect of society, so lukewarm and so secure, it is delightful to anticipate with certainty the predicted period, when, in the metaphoric language of Scripture, "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." The outpouring of the Holy Spirit is matter of promise and matter of prophecy. The prayer of faith works wonders. The plea of the finished work of Emmanuel is irresistible. Encouraged then, by the promises, the predictions, and the arguments of Scripture, let every true wrestler at the throne of grace, adopt the resolution of the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Christ is a well of life, but who knoweth how deep it is to the bottom.

Samuel Rutherford.

Noted English Preachers of the 18th Century

by Rev. H.R. Moshe Radcliff, Th.L.

4. Samuel Walker, 1714-1761

Samuel Walker was born on the same day as George Whitefield, December the 16th, in Exeter. On his mother's side he was descended from the godly Bishop Hall, sometime Bishop of Exeter. Not much is known of his early years except that he was educated in Exeter Grammar School; from there he went to Exeter College, Oxford, where he graduated with his B.A. in 1732.

These dates show that he was at Oxford contemporaneously with the Wesleys, Whitefield, Romaine and other members of the Holy Club, but there is not the slightest evidence that he was at all acquainted with them. At that time his eyes were still veiled from the glories of the Gospel of God's grace. Instead he was known for his gaiety. This did not mean that he wasted his time at Oxford; he applied himself diligently to his studies, which were to stand him in good stead in later years.

Samuel Walker was ordained in the Church of England in 1737, but like hundreds of others at that time, without being moved by the Holy Spirit to that office, and without being converted. He served in various parishes, and, although diligent in his ministrations and labours, he was actuated by a desire for reputation and by his love of gaiety, music and dancing. It was still in that frame of mind that he accepted the office of Curate of Truro. The minister of the parish, the Rev. St. John Eliot, like many others held this parish in plurality with other parishes and employed curates to fulfil the ministerial duties. Usually curates were not well paid; Samuel Walker was no exception.

The time had come, however, when according to the eternal purposes of God, Samuel Walker was to become a new man in Christ. This came about as one of his biographers describes: "He had been at least one year in his curacy at Truro before he fell under any suspicion of uneasiness about himself or his preaching. The first impression that he was in error arose from a conversation between himself and a few of his parishioners on the subject of justifying and saving faith, to which he was judiciously led by a pious individual. This was Mr Conon, master of the Grammar School at Truro, who, he said, was the first person he had ever met who truly possessed the mind of Christ, and by whose means he became sen-

sible that all was wrong within and without . . . Intercourse between this good man and the curate of Truro ripened into intimacy; and the result was the conversion of the minister through the pious instrumentality of one of his hearers."

The change in Samuel Walker was immediate and apparent to all around him, and it is not surprising that this should arouse much hostility. The minister, who only a few days earlier had joined his people in their vain pleasures, now gave himself wholly to the work of the ministry. His preaching also assumed a new note. He now preached repentance, faith and the new birth. Indeed he had to preach against the very pleasures in which he himself had indulged. Sabbath loiterers particularly feared him: "Let us go, here comes Walker!" It has been said that one could fire a cannon down any street of Truro at church time without the fear of killing any one. Now vast crowds attend his preachings, so that cockpit and playhouse were alike deserted. Walker himself had reason to judge that at one time or another all of them had been awakened, although to his great sorrow many had rejected the counsel of God against themselves.

The first person to be brought under the power of the Gospel as he preached was a soldier who walked consistently with his profession amidst much persecution. When this man died two years later, Samuel Walker's funeral sermon made such an impression on the regiment that many others declared that they would like a similar change for themselves.

The opposition and persecution that Mr Walker had to endure now took a new turn, when the appeal to the Bishop of the Diocese to have him removed came to nothing. Some of the wealthiest inhabitants of the town now applied to the Rector to dismiss Walker from his post. The Rev. St. J. Eliot agreed, and with that in view called upon his curate; but the latter received Mr Eliot with such courtesy, and so talked to him about the solemnity of their office, that the Rector to his great embarrassment was unable to refer to the real reason for his visit, and had to retire abashed. The people reproached him for his failure, and Eliot tried a second time but failed again. After the third failure he told the people, "Do you go and dismiss him if you can, I cannot. I feel in his presence as if he were a being of a superior order, and I am so abashed that I am uneasy till I can retire." It is obvious that he appreciated the spiritual gifts of his curate, for during his severe illness he asked him to pray for his recovery, promising his support if he should regain health.

Whatever his enemies might be able to say about his preaching, they could not gainsay his holy and consistent and self-denying

life. He leaves two particular incidents in proof of it. First he resigned from the charge of the Parish of Talland, which he held in conjunction with his curacy of Truro. After his conversion he realised that he could not fulfil his ministry to both places, although the Parish of Talland was more lucrative than that of Truro. Thus he was obliged to move into very humble lodgings. The second occasion was his refusal to marry a wealthy lady, lest he be accused of preaching heavenly-mindedness and self-denial having first made sure of his own comforts.

A remarkable effect of his ministry was the work of God wrought among a regiment of soldiers that were temporarily quartered there for a few weeks in 1756. As soon as they arrived Mr Walker started what became known as the "soldiers' sermon" on Sabbath afternoon. Although attendance was voluntary after a little while the numbers that listened were very large; and so many came to see him privately that he had to rent rooms near them. This provoked opposition from the commanding officer, who forbade his men to visit the minister. But even this did not restrain them. While it is true that many who came to seek his counsel later fell back into their old ways, there were those who gave evidence of the grace of God in their hearts by their changed lives. Those who were converted were often derided by their comrades, but grace enabled them to stand. There was also a change in another respect: discipline increased, crime decreased and punishment diminished. When at the end of nine weeks the regiment was about to leave, the commander and officers waited on Samuel Walker to express to him their thanks for his labours.

One feature of Walker's ministry was the organisation of private meetings for the mutual edification of believers. He drew up strict rules for the governing of these societies; and thus where others had failed in a similar attempt Mr Walker was singularly successful. He also organised the Clerical Club, a gathering of ministers once a month. They took it in turns to be the host at the meeting, and the host was responsible for the selection of the topic for discussion. To guard against criticism the fare was simple; and, to prevent any one monopolising discussion, each member had to bring his contribution in writing.

Walker was faithful in his personal ministration. He took great care in catechising the young; he taught the serious nature of partaking of the Lord's Supper; he visited the sick; and always used opportunities at weddings and funerals. On one occasion when conducting a funeral of a young man who was drowned while bathing on a Sabbath he took as his text: "There is but a step between me and death" (1 Sam. 20, 3). The extent of his labours can

be gathered from a letter he wrote to a friend: "My stated business (beside 'Sunday' duty, prayers Wednesday and Fridays, burials, baptisms and attendance on sick) is, on Monday and Wednesday, to talk to such as apply to me in private from six to ten in the evening; Tuesday, to attend the society; and Thursday, a lecture in the church in the evening. Saturday, and as much of Friday as I can give, is preparing the Sunday's sermons. To all this must be added what I may well call the care of the church, that is, of above a hundred people, who, on one account or another, continually need my direction. You will not wonder if my strength proves unequal to my labour, and I find myself debilitated, and under necessity of making my time shorter by lying in bed longer than formerly. In short, what I am going through seems evidently to be hastening my end, though there be no immediate danger."

His theology and preaching was thoroughly Calvinistic. Charles Pye, who followed Samuel Walker, is reported to have said, "My pulpit so stinks of Calvinism that not a century will purge it." Walker did not hold to Wesley's doctrine of Entire Sanctification, that is, that instantly by an act of faith 'perfect righteousness is wrought in the soul.' This, claimed Wesley, was the second stage of Christian experience. Mr Walker, in denying this, said: "Perfect holiness is absolutely necessary to perfect happiness in God. And for this the Christian believer waits for Jesus, and the operation of his mighty grace. He cannot effect it himself It is a divine work beginning in regeneration grows up toward that perfect state to which all shall be advanced in the future world . . ."

He did not leave us much in writing except a series of sermons, the most famous being eleven sermons entitled, 'The Christian.' These reveal that his style was blunt and straight to the point, making quite clear the issue before his hearers and what was required of them.

Samuel Walker died in 1761 at the early age of 46 in Blackheath, London, of pulmonary consumption from which he suffered for about one year prior to his death. His last days were passed in the enjoyment of the peace and joy which he so often preached to others.

How little of the sea can a child carry in his hand; as little do I
take away of my great sea, my boundless and running-over Christ
Jesus.

Samuel Rutherford.

Book Review

The Beatitudes, by Thomas Watson

Thomas Watson was a learned, orthodox, powerful preacher of the 17th century. He was one of the eminent Puritan ministers who possessed the ability and gift of preaching and writing profound truths in simple terms and language. His style was lucid, beautiful and arresting.

"The Beatitudes" is one of the most precious books of Watson. He shows in this book, sparkling with gems of illustrations and anecdotes, what real, vital, saving Christianity is. Here we have sound doctrine and heart-searching application of the Truth.

He writes, "Perhaps this is one reason why the Word preached does not profit more, because people do not pray more. Perhaps you complain the tool is dull, the minister is dead and cold. You should have whetted and sharpened him by your prayer. If you would have the door of a blessing opened to you through our ministry, you must unlock it by the key of prayer."

With regard to the "poor in spirit" he writes, "See the difference between a wicked man and a godly. Let a wicked man have never so many comforts, still he is cursed; let a godly man have never so many crosses, still he is blessed."

He lays great emphasis on Meekness. "A meek man," he says "is a valorous man. He gets victory over himself. Passion arises from imbecility and weakness." Then he goes on to say, "Mildness prevails more than fierceness. Passion makes an enemy of a friend. Meekness makes a friend of an enemy." Quoting from Seneca he writes, "Anger is a short fit of madness." Thomas Watson had real meekness while he was bold as a lion in contending for the Truth. He would not allow the proud and arrogant to trample him under their feet. He writes, "Meekness is opposed to malice. Malice is the devil's picture (John 8: 44). Malice is mental murder (I John 3: 15). He puts the question, "Is it your nature to be fierce and angry?" This is so far from being an excuse," he answers "that it makes it so much the worse." "If a man were indicted for stealing, and he would say to the judge, 'Spare me; it is my nature to steal,' were this an excuse? The judge would say, 'You deserve rather to die,' Sinner, get a new nature."

Giving a description of "the pure in heart," Watson says, "Where there is a study of purity and a loathing of ourselves for our impurity, this is to be 'pure in heart'." And again, "the heart is

impure which sees no need of purity." Not to be sensible of a disease is worse than the disease."

On mercifulness, he writes that one can murder another in his good name and reputation and that a man by his unbridled tongue in defaming the good name and reputation of another can leave a scar on him for life. He warns seriously against the sins of an unbridled tongue.

"The Beatitudes" is an excellent book for our day and generation. The price is £1.20, and can be bought from The Banner of Truth Trust, 78b Chilton Street, London; the Religious Bookshop, High Street, Dingwall; the Religious Bookshop, Stornoway, and other Religious Bookshops.

The Banner of Truth Trust has done excellent work in republishing this instructive edifying book.

Angus MacKay (Tarbert).

Notes and Comments

The Northern Ireland Problem

As the Army seeks to contain the situation, and politicians try to find a solution to the present unrest in Northern Ireland, it is well to remind ourselves how the Northern Ireland problem arose. At the end of World War I loyalist Ulstermen rejected outright the idea of a Romanist dominated all-Ireland Parliament and chose to remain Protestant and British. Because of this, Protestant Ulstermen have earned the undying hatred of the R.C. Church and the unrelenting opposition of the murderous I.R.A. organisation.

How incongruous in the light of this is the call by Mr Callaghan (Shadow Home Secretary) for the formation of a Council of All-Ireland, and the assertion by Mr Stewart (a former Foreign Secretary) that there could be no solution, except in the context of a united Ireland. Equally inappropriate is Mr Callaghan's suggestion for a meeting in London between Mr Faulkner, Ulster Prime Minister, and Mr Lynch, Eire Prime Minister, to discuss problems of mutual concern to both North and South. What help in resolving the present situation can Northern Ireland expect to receive from Mr Lynch when his main concern is to see an end to Northern Ireland and a United Ireland established under Rome rule. If our politicians would only realise that it is the civil and religious liberties of the Protestants of Northern Ireland that are at stake they would cease to play into the hands of the enemies of that country.

'Oz' Editors Sentenced

The three defendants in the 'Oz' obscenity trial, Richard Neville, James Anderson and Felix Dennis were found guilty and sentenced to 15, 12 and 9 months in jail, respectively. Neville, an Australian, was also recommended for deportation. They are to appeal against their sentences and have been released on bail.

It is welcome news to hear of salutary sentences in a case like this, particularly at a time when a flood of filthy literature is finding its way on to the shelves of bookshops, threatening to corrupt and debase the minds of those into whose hands it falls. There will be those who will plead for more licence and regard the sentences as excessive but if any fault is to be found with the law on this question it is that it errs on the side of laxity rather than on the side of strictness and severity. It may be too much to hope that this trial will herald a cleaner and healthier era in British literature, but the day is coming when the Lord will fulfil His promise—"Then will I turn to the people a pure language."

Church Notes

Rev. John Colquhoun's Illness

Many readers will know that Mr Colquhoun has been very ill. We are glad to hear that he is much improved and trust that the Lord will restore him to a measure of health and strength, if that is His holy will, and to continued usefulness in His Cause and Vineyard.

Aberdeen Church Appeal

The Kirk Session would respectfully bring the Aberdeen Congregation to the attention of the whole Church for their earnest consideration of its needs both spiritually and financially. They do this the more especially as it is a new congregation, and also because so many of our young people are now going to Aberdeen. At the last Synod it was agreed that the status of the congregation should be raised from that of a Mission Station to that of a sanctioned charge.

A Church, St George's in the West, situated in John Street, has recently been purchased by the congregation. The purchase price is £3,650 and the cost of installing heating, lighting and other

repairs will require in the region of £2,250. Financial help in meeting this cost will be greatly appreciated and will be a source of much encouragement to this congregation and to all interested. The Aberdeen Kirk Session therefore appeal to the people throughout the Church to give help as they are able.

Contributions should be sent to:—

Mr Wm. MacKenzie, 7 Crown Drive, Inverness, or
Dr Cameron Tallach, 25 Balgownie Road, Bridge of Don,
Aberdeen.

D.B. MacLeod, *Moderator*.

D.M. Campbell, *Clerk*.

This Appeal has been approved by the Northern Presbytery.

D.B. MacLeod, *Moderator of
Presbytery*.

Tain and Fearn Manse Purchase Appeal

Before this appears in print it is expected that the Rev. John Nicolson will have been inducted to the Tain and Fearn congregation and that after 60 years a minister will again labour among the people of the district. It is generally known that they did not have a manse, and that about two years ago a fund was started to purchase one.

We are happy to say that in the kind providence of the Lord a manse has now been bought. It is an almost new, modern bungalow with garage attached, and is pleasantly situated quite near the church in Tain.

A debt of £4,400 still attaches to the house, and it is hoped that the congregation's own efforts to clear this off may be augmented by such gifts as friends interested in the cause in these parts of Easter Ross may feel inclined to give. Interest-free loans would also be most gratefully received, whether offered by individuals or congregations.

Contributions should be sent to either of the congregational treasurers: Mr Kenneth Robertson, 23 Moss Road, Tain, Ross-shire, or Mr Wm. MacDonald, 3 Shore Street, Balintore, Ross-shire.

Alex. McPherson, *Interim Moderator*.

This appeal has been cordially endorsed by the Northern Presbytery.

Donald B. MacLeod, *Moderator*.
Angus F. Mackay, *Clerk*.

East Pakistan Flood Relief

In November last year East Pakistan came through a time of terrible devastation, which followed in the wake of one of the most destructive cyclones in the nation's history. At that time the death roll stood at over 200,000 and help of every kind was urgently required. It may be of interest to record that in that time of crisis the Northern Presbytery organised a collection to relieve sufferings in East Pakistan among the congregations under the Presbytery and the sum of over £394 was sent as a result to the Pakistan High Commissioner, London. It was gratifying to read the words of appreciation from the Pakistan High Commission Office, London, in acknowledging this sum: "Please convey our most grateful thanks to the donors. We have been deeply touched by your kind words of sympathy." The Lord bring peace and a cessation of warfare to that troubled country.

MISSION IN RHODESIA—STAFF REQUIREMENTS

Miss Sheila MacLeod, C.A., has fulfilled the time she promised to assist the Committee as the Treasurer of the Mission and Clerk to the Field Committee. She has kindly agreed to carry on in the hope that the Committee will be able to find some person to take her place. Although Miss MacLeod possesses highly skilled qualifications for this particular work, the Committee would emphasise that they are not looking for another C.A. to take her place. The post advertised in this notice requires a reasonable knowledge of book-keeping and some experience in business administration and the Committee will be very pleased to hear from anyone who has a mind to labour in this way in our Mission in Rhodesia.

Another possible solution would be if a male teacher would consider going to the Mission as head teacher in Ingwenya Secondary School, not to teach, but to do the administrative side of the School work. Such a person could combine this with the post advertised above. The Committee would be very pleased to hear from any teacher to whom such work would appeal.

Miss J. Cox from New Zealand is due to arrive in Rhodesia as a nursing sister in August to relieve Miss Turner who is due home. There are still at least two vacancies for nurses and the Committee hope the Lord will move some to come forward.

The Committee would ask all our young people who have the interests of Christ's Cause at heart to give careful and serious prayerful consideration to the address given by Rev. P. Mzamo in St Jude's Congregation and recorded in this issue of the Free Presbyterian Magazine.

(Rev.) Donald MacLean, *Clerk to the Committee*,
13 Kingsborough Gardens, Glasgow W.2.

Acknowledgment of Donations

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

Sustentation Fund: Mrs Livingston, Dunoon, £5.

Home Mission Fund: Mrs Livingston, Dunoon, £5.

Jewish & Foreign Mission Fund: Mrs Muirhead, Edinburgh, £200 per Rev. D. MacLean; "Psalm 5 v. 7", \$50.

Aged & Infirm Ministers', etc. Fund: "James," £70.

College & Library Fund: Mr E. Fuller, Richmond, £1.

Organisation Fund: "Psalm 5 v. 7," \$50.

Dominions & Overseas Fund: Spanish Evangelical Mission, Holland, £145 for Mission work in Fornaci de Borga.

Home of Rest Fund: Miss J. MacKay, Staffin, £5; "Psalm 5 v. 7," \$50

On behalf of the Trinitarian Bible Society: Anon., Argyll, £10.

The Publications Treasurer, Mr R.W.M. MacKenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:—

Free Distribution Magazine Fund, September 1971: Mrs C. MacKenzie, Ullapool, £1.10; Mr D. MacKenzie, Laide, £1.50.

Publications Fund: Miss MacKenzie, Manurewa, N.Z., £2.72.

The Treasurers of the following Congregations acknowledge with sincere thanks:—

Gairloch: Opinan Mission Hall, £10 from Mrs MacDonald, Port Henderson, per A. Maclean.

Lochinver: Mrs Adams, Glasgow, £4 for Sustentation Fund.

North Uist: Mrs C. MacLeod, Grimsay, £10; Mr MacLeod, 7 Kallin, £6; Mr MacLennan, 2 Lochportan, £2; Mr and Mrs D.J. MacIver, Bayhead, £5; all for Sustentation Fund.

Mr MacLeod, 7 Kallin, £2 for General Building Fund; Two Skye Friends, £5; Friend, £5, both for Congregational purposes; Mrs MacAskill, Stornoway, £10 for Communion expenses; Two Skye Friends, £5; Two Friends, £20; Friend, Staffin, £5; Two Uist Friends, £10, all for Car Fund; Friend, £1 for Car Maintenance.

Portree: Miss K. Gillies, Park House, Portree, £5 for Door Collection; Envelope in Church Plate £5 enclosed.

Raasay: Friend at Communion per R. MacLeod, £2; J. & K. MacLeod, Portree, £5; Friends, Paisley, £3; Friends, Glasgow, £2; Friends, Broadford, £3 per J.M. MacLeod; Mrs Hardy, Ottawa, £10; Mrs MacDonald, Shieldaig, £3; Two Friends, £4, all for Manse Extension.

Shieldaig: Miss MacKenzie, Home of Rest, £5 for Congregational purposes per Rev. A.F. MacKay, M.A.

Staffin: Johann Ross, Portree, £2 for Communion Expenses, per M. MacRaid; Anon., £5 per M. MacRaid, for Car Park Fund; Miss A. MacPherson, Portree, £1 for Church Door Collection; "Interested," £5 for Sustentation Fund; Friend, £2 for Congregational purposes.

London Church and Manse Building Fund: Legacy per John MacDonald, £30; Sustentation Fund—Legacy per John MacDonald, £20; Congregational Funds A/c Survey Fees—Anon., £50; Anon., £30; Anon., £10.

Aberdeen Church Fund: In Aberdeen Plate, £5; In Aberdeen Plate, £5, per W. MacKenzie; Miss J. McKay, "Ingwenya," Staffin, £5; Friend, Shieldaig, £1; "Interested," £5. M. Livingstone, Lochcarron, £5 per R.W.M.M.; L. Gillanders, N.Z., £8.60 per R.W.M.M.; In Aberdeen Plate, £5; In Aberdeen Plate, £5; Friend, Scourie, £1; Friend, Lairg, £2; John Chisholm, £5 per Rev. A.E.McD.; R.R.S., £10; I. McA., £2.50.

Beaully Church Building Fund: Caithness Friend per Rev. D.A. MacFarlane, £5; "In loving Memory of my Parents," £100; Friend, Kishorn, £2 and Friend, Lochcarron, £5, per Mr A. MacLennan; Mr J. Stewart, Fortrose, £5; Envelope in Plate, £1.

Home of Rest Fund: Aberdeen Friends, £10; London Friends, £5; Resident, £3; D. Campbell, £5.

North Harris: The late Mr John MacAskill, Lyle, Scalpay, £15 for minister's car maintenance, £15 for manse central heating, £10 for Church and manse property maintenance, per Rev. A. MacKay; Mary Ann MacAskill, Kyles, £2 for Sustentation Fund per Neil Shaw; Mary A. MacKenzie, 17 Leachan, £3 for Sustentation Fund.

Tain and Fearn Manse Fund: Mr MacPherson, Glasgow, £3.