

The
Free Presbyterian Magazine
and Monthly Record

Volume 78

January 1973

No. 1

Until the Day Break

"Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether." Song of Solomon 2:17.

The present life is a time of shadows in comparison with that which the people of God will enjoy in eternity. It is true that the Lord is pleased to give His people from time to time in this world glimpses of His glory and of the land that is very far off, as tokens of encouragement on their way to the heavenly country. Yet at best it is but seeing through a glass darkly. The unveiled sight of the splendour of the heavenly Jerusalem — the beautiful vision — must await their actual entrance into the eternal world. Who can adequately visualise what an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will mean for the redeemed. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Is. 35:10. Then shall that promise be fulfilled to its fullest extent: "Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Is. 60:20.

Christ is all the glory of Immanuel's land, as Samuel Rutherford declared. Heaven would not be heaven to the believing people of God were it not for Christ's Presence there. He is the Lamb in the midst of the throne who shall feed His people and lead them into living fountains of water. It was the presence of the Lord in glory that made heaven attractive to the Apostle Paul — "having a desire to depart, and to be with Christ; which is far better." Phil. 1:23.

The fellowship of the saints in glory will exceed anything they have known here below. How precious is the communion of saints in this

world — those occasions when the hearts of believers are knit together and drawn out after Christ — occasions of which they have to say afterwards, like the two disciples on the way to Emmaus, "Did not our hearts burn together while He talked with us by the way?" If such times are so precious on earth, how much more precious will they be in heaven. The entrance of the believer into heaven and his joy in beholding in glory someone with whom he had fellowship on earth is movingly described by Dr Love in his sermon on the death of Dr Balfour. "Blessed Saint! I shall think the more frequently of heaven that thou art there. I shall look more steadily toward the multitude of spirits of the righteous made perfect because thou art one of them. And when, by the blood and righteousness of the Son of God, and by that mercy which is above the heavens and which delivers from the lowest hell, the hour shall arrive of entrance into the high and holy place, amidst the astonishing solemnities and delights of that new situation, I shall look round to recognise thee and to meet the sweetness of thy triumphant embrace."

Believers are represented in the Word of God as looking and waiting for the coming of the Lord. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. But while they are here below waiting for the fulfilment of Christ's petition to the Father — "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" John 17:24 — their chief desire is for fellowship and communion with the Saviour. They wish to experience more of His Presence than they enjoy at present. They are conscious however that there are mountains of separation which He must cross to come to them. How much there is in their own hearts and lives which would keep Him at a distance. Yet they plead with Him to come over the mountains of separation. "Turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel."

How tried the gracious soul may be even about his interest in the Saviour and his heirship to everlasting glory. When he loses sight of Christ he loses sight of glory. Conversely, when he loses sight of glory he loses sight of Christ. The Lord, however is gracious in His dealings with His own and will revive their drooping spirits by dropping down into their hearts a little of His love. This is just to drop into their hearts a little of heaven. It is a foretaste of the inheritance which is laid up in store for them. Its effect is to draw them out in their souls after holiness — for without holiness no man shall see the Lord.

As a New Year opens let us put this question to ourselves and let us

answer it honestly as before the Lord — Am I an heir of heaven or am I still on the broad way that leadeth to destruction? Let us see to it that we have a well grounded hope for eternity. It is only in Christ that we can have a hope that shall never be put to shame. If indeed we have a good hope through grace then though we should never see the close of the year which has just opened it will prove a year of jubilee to us, the year of our release. The day will have broken upon our souls upon which the sun shall never set and we will be blessed eternally. "Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

Synod Sermon

by Rev. Alexander Morrison, North Uist

Sermon preached by Rev. Alexander Morrison, retiring Moderator of Synod, at the meeting of the Synod of the Free Presbyterian Church of Scotland in St Jude's Church, Glasgow, on 23rd May, 1972.

"Endeavouring to keep the unity of the Spirit in the bond of peace." (Ephesians 4:3).

In the Acts of the Apostles we have an account of the labour of the Apostle in this city. At his first entry there it was a stronghold of Satan, "the god of this world." It was wholly given over to idolatry. That is how the city is described by the town clerk. "The city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter." However, the Lord had a purpose of mercy toward many in this city, and the time had come when the means of their salvation, "the Gospel of the grace of God," was to be declared to them. The Gospel "is the power of God unto salvation to every one that believeth," and the Gospel is also, of course, a power which can pull down strong holds "and every high thing that exalteth itself against the knowledge of God," and the Gospel did so in Ephesus. A church was planted there. Just now, as the Lord may be pleased to help me, I shall endeavour to notice three things from this verse that has been read, "Endeavouring to keep the unity of the Spirit in the bond of peace."

First of all, we might consider the people addressed, secondly, the exhortation we have in this verse, and thirdly, offer a few reasons for the exhortation.

Now this epistle, of course, was primarily to the saints at Ephesus. The doctrines and the exhortations contained in this epistle are not, however, for the Lord's saints in one place, but are for saints in all places, and at all times. In this precious portion of the Word of the Lord, there is brought before us the union of believers to the Lord and Saviour Jesus Christ. The church is compared to a body, and Christ is the Head of the body. The one is a gift to the other, that is to say, God the Father "gave His only begotten Son" to the church to be her Head, and also God the Father gave the church to His beloved Son to be His body. We read this often in the Gospel — the blessed Saviour acknowledging this gift from the Father. Just to quote one Scripture just now: "Thine," says the Redeemer to the Father, "they were, and Thou gavest them Me."

Now the church, which is the body of Christ, was made up of those who were far off and those who were nigh, that is to say, Jews and Gentiles. The Jews were nigh in the sense that the Lord had given them privileges over the Gentiles. He gave them His Word, He gave them His worship, He gave them the promises, He gave them the fathers and so on. We also read of the Jews that they were Christ's own people, but notwithstanding that they were nigh in that sense, they were still afar off, for with or without privileges the sinful nature of man is the same. "The Scripture hath concluded all under sin," Jew as well as Gentile. "In Adam," we read, "all die," and from this lost and ruined race the Father gave a people to His Son to be His body. The church is a body prepared. As it was true of the body which the Son of God took into union with His Divine Nature that it was prepared for Him by the everlasting Father, so it is true regarding the church that it is a body prepared for Him by the power of the Holy Ghost. The Holy Ghost comes on every member of Christ's body. He comes first of all to quicken, and we have that in the context: "You hath He quickened, who were dead in trespasses and sins." Not only does He come to quicken, but He comes also to bring nigh, to draw sinners nigh unto God. As we have it there in the second chapter, "Ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man so making

peace; And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them which were nigh. For through Him we both" (that is to say, Jews and Gentiles) "have access by one Spirit unto the Father." The enmity between Jews and Gentiles is abolished, and both are reconciled to God by the cross of Christ. The Apostle says of Christ, "He is our peace." "He is our peace" as the crucified One, and the One Who bled on the cross, and the cross of Christ is the alpha and the omega of the Gospel. Therefore, we have to notice here that when we speak of peace, when we speak of the peace of God, when we speak of the love of Christ, when we speak of "the unity of the Spirit in the bond of peace," we cannot speak of those without the Gospel. For it is in the Gospel we have the peace of God, and it does not come to men apart from the Gospel. The love of Christ does not come to sinners apart from the Gospel, and "the unity of the Spirit in the bond of peace" does not come to sinners apart from the everlasting Gospel. Therefore, friends, the unity that is so much spoken of and written about in this day and generation is just a delusion in the light of the writings of the Apostle Paul.

That leads me in the second place to the exhortation. There seem to be four matters implied in this exhortation. The first thing we notice is that the church in Ephesus enjoyed the blessing of "the unity of the Spirit," because here they are exhorted to keep this unity. What is not present cannot be kept. We find the Saviour from His exalted glory addressing others, "Hold that fast which thou hast, that no man take thy crown."

Secondly, the unity of the Spirit is precious. It is something essential if not indispensable to the body of Christ. Thirdly, we have the great danger of losing "the unity of the Spirit." Satan of course, is determined to rob the church of God of every blessing that the Saviour bestows upon her, this blessing among others.

Again, we have in this exhortation a caution. We read in the Gospels, "If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand." Now, the question arises. How is "the unity of the Spirit in the bond of peace" to be kept? Here, friend, as in other matters which belong to our own peace and belong to the glory of the blessed Redeemer, let us "hear what the Spirit saith unto the churches." How is "the unity of the Spirit in the bond of peace" to be kept? In the immediate context here, you will notice that the Apostle is beseeching them: "I therefore . . . beseech you that ye walk worthy" (or worthily),

that is to say, that the walk of believers is very important. "If we walk in the light, as He is in the light, we have fellowship one with another." Then again, if we turn to Philippians, chapter three, believers are there enjoined to walk by the same rule. That exhortation in Philippians, as we understand it, refers first of all to the worship of God, and secondly, to one of the doctrines of the faith. We find the Apostle warning the believers, the body of Christ in Philippi, "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." In another place he says, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Now that is the rule: the doctrine of the new birth. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Now as you know, friends, from the portions I quoted, the Apostle there in warning them on the one hand, makes it abundantly clear that there were many in his day who walked contrary to this rule. They are described in the Truth as "the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Therefore, friends, those who deny the doctrine of the new birth and those who do not walk according to this rule are described in the Bible as the enemies of Christ, as "the enemies of the cross," and friend, if they are described as "the enemies of the cross" in the Bible, that is how they stand before the Throne of Heaven. The Apostle was assured, being the servant of Jesus Christ, that "Except a man be born again, he cannot see the kingdom of God." Therefore he says, "Let us walk by the same rule."

Then again there is the conversation of believers. That goes a long way in maintaining "the unity of the Spirit in the bond of peace." Now we have brought before us in the Word of the Lord the case of the church of Corinth. We find there that envying, strife, divisions and carnality set in among them. All that was due to what they said: one said, "I am of Paul," and another said, "I am of Apollos." Now we find the Apostle dealing with this very serious situation in the church in Corinth saying, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Now of course, Paul and Apollos were worthy of the love and esteem of the Corinthians, and

that for their works' sake, but you see friend, Paul himself gloried only in the cross of Christ. "God forbid," he says, "that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world." The Corinthians were glorying in men, and men, friends, are not to be gloried in. Glory given, and glory desired, can only lead to strife and envy and division. We have a very clear example of that in the case of the church at Corinth, and it is reproved by the servant of the Lord. You see, friend, "speaking the truth in love" is the character of the Christian, for without truth and love there cannot be real unity.

That leads me to consider the third thing — to offer a few reasons for this exhortation, "endeavouring to keep the unity of the Spirit in the bond of peace." The first reason we would offer is this, that "the unity of the Spirit" is according to the mind of Christ. It is that which He prayed for. He prayed to the Father for this when He said, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father art in Me, and I in Thee, that they also may be one in Us."

The second reason is that the unity of believers is instrumental towards the world's recognition of the Divine mission of Christ, as He says, "that the world may believe that Thou hast sent Me." We find that on the day of Pentecost the Apostles of the Lord "were all with one accord in one place" when the hand of the Lord was stretched forth to pluck sinners as brands out of the burning. On a day when about three thousand souls were added to the church, this was not done apart from the Apostles being with "one accord in one place." We read of the multitude that believed that they "were of one heart and of one soul."

Then, again, "endeavouring to keep the unity of the Spirit" is necessary because of the nature of the body of Christ. The body of Christ is "not one member, but many," and therefore, one member cannot be independent of another. The Apostle deals with this when he says, "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." There is need, friend, for all the members. There is need for all the members in the natural body. God has set them there, and of course there is work for all the members in the natural body. They all have a function. That is also true of the body of Christ, the church. There is need for all the members, and there is work for all the members. You think just now of the messengers that went to view the promised land. They had need of Rahab the harlot to hide them. We read also of Obadiah,

the governor in Ahab's house, and the service that man rendered when he hid the prophets, and when he fed the prophets. More than that, friend, we read that the great Head of the church came into this world "not to be ministered unto, but to minister." Ah, nevertheless, He was ministered unto by women out of whom He cast devils, and we believe that the service of these women who "ministered unto Him of their substance" was not a small service in the eyes of the Lord and Saviour Jesus Christ.

Finally, on this matter, if the members of the body of Christ fail to endeavour to keep the unity of the Spirit, first of all in worship and also in doctrine, discipline, walk, life and conversation, what will be the consequence? The evils of disunity will appear, and the Bible is full of this. The history of the church of God in the world is full of this. I'm just going to mention a few of these evils. The first thing is that if the members of Christ's body fail in their duties, their enemies will triumph. You take for instance the case of the tribes of Israel after the walls of Jericho perished. That great city, as far as man could see, could never be entered into by the congregation of the Lord, but we read of it, "By faith the walls of Jericho fell." Now when they moved on from there to Ai, which of course was insignificant compared to Jericho, we find there that they lost the battle. They could not overcome Ai at the first attempt. What was wrong? Well this is what was wrong: the Lord had withdrawn His presence. Can you think, friend, of anything more solemn? Can you think of anything more serious than this: that the Lord would be grieved so as to deny His presence to a people whom He had carried through a great and howling wilderness, and who were now at the promised inheritance? But here you find the Lord denying His presence, and why, friend? Because of sin, Achan's sin. It was not the sin of the whole commonwealth. It was the sin of one man, Achan. What the presence of the Lord meant to Moses the servant of the Lord, is expressed when he said there to Him, "If Thy presence go not with me, carry us not up hence." What the presence of the Lord means to His people is emphasised by the Saviour Himself when He said to His Apostles there, "Go ye therefore, and disciple all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." He promised to them His own presence. "Lo, I am with you alway, even unto the end of the world." Now, if that is lost, friend, what is left? What is left if the presence of the Lord is denied? What is left without the presence of the Lord? We say to you here tonight, What have you here tonight going on to death and eternity? Are you thinking, friend, of meeting death alone?

Are you thinking of entering into the great eternity alone? Without the presence of the Lord, what do you have? Nothing. Now you have another example of evil in the commonwealth of Israel when enmity and strife were stirred up against Moses and Aaron, and their standing in the congregation was challenged. Why was this done, friend? Why did Korah, Dathan and Abiram and men in the congregation challenge the standing of Moses? Just because they were like another of whom we read, "boasting himself to be somebody." That was true of Korah. He saw himself, and he considered himself as fit and as suitable as Aaron for the priesthood. Korah of course never realised, Korah never believed that "no man taketh this honour unto himself, but he that is called of God, as was Aaron." Korah was a stranger to the call of the Lord. We know what happened as a result of this. Korah and all that followed him lost their lives. Now we find another example in the sin among the twelve spies. You have them there discouraging the people, and the people ready to move the company to go back to Egypt. The verdict of the majority, ten against two, was that the congregation of the Lord would never overcome the walled cities, that the congregation of the Lord would never overcome the giants. They did not deny, they could not deny, that the land was a good land, that it was a land flowing with milk and with honey, and indeed, friend, they had the fruit of the land coming back, but they did not believe that the congregation of the Lord would overcome the forces and the powers of darkness that were there in the land of Canaan. You find the people were discouraged, and the people were ready to go back to the land of Egypt. What a mercy it was for the congregation of Israel that Caleb and Joshua were there to encourage them forward! They had a good hope that the Lord Who had promised the inheritance would fulfil that promise whatever came against them, whatever came between them and the inheriting of the inheritance. Joshua had his heart stayed upon the Lord. Joshua and Caleb had their hearts strengthened by the Lord and you find them saying, "If the Lord delight in us, then He will bring us into this land, and give it us." Like the Apostle himself, these men believed that "if God be for us, who can be against us?" Now of course examples could be multiplied from the Word of the Lord, but now we come to this: the history of the body of Christ in our own beloved land.

Now when we come to the history of the church of God in this land, it makes sad reading. Why are we here tonight separate from all other churches in the land? That is a question which concerns each and all of us. Is it not because men refused to accept the Bible as the inspired,

inerrant, infallible Word of God? Along with this, friend, an Act was framed to allow the consciences of men to judge what "man is to believe concerning God, and what duty God requires of man." This is what we have in the Scriptures themselves as we have it in the Shorter Catechism, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." Now, as I understand the Declaratory Act of 1892, and if I don't understand it in some little measure I shouldn't be here, it was left to the consciences of men to judge what man was "to believe concerning God, and the duty God requires of man." Now, though men cried out against this evil, they failed sadly to act according to their words, and therefore to care for souls, and the tares took deep root downward, and grew, and spread quickly in the land.

We here tonight find ourselves in a generation which has cast behind its back the claims of the Lord and the Saviour Jesus Christ. Just to offer one example: the Sabbath Day itself must not stand in the way of lovers of pleasure. Now this is sad and serious for us. Our children are growing up with these influences around them in the world, and friend, it will come further, unless the Lord gives His Spirit. You think just now of the many who despise the privileges, who on the Lord's Day do not come to worship the Lord even once. There are many, we believe, in this city itself, and in Edinburgh also, who when they leave their homes in the Islands and Highlands of Scotland do not see the inside of the church till they go back there again. All these influences are advancing.

Now the Lord gives strength, and it is the Lord that can give strength, and it is the Lord that gives light. When we say this we hope that we are not glorying in men, but we have to glory in the Lord, the Giver of all good. It was Him and Him alone that gave Mr Macfarlane and Mr Macdonald grace to stand in the evil day when like Joshua and Caleb they strengthened the Lord's people in the land. We are here, Fathers and Brethren, tonight, and it can be said of us that we have entered into the labour of others, and may the Lord give grace, and may the Lord give strength to each of us to continue in this world "looking unto Jesus the Author and Finisher of our faith." May we live with our eye on the blessed promise, "A little one shall become a thousand, and a small one a strong nation." May the Lord bless His Word."

The Way to Heaven

by Rev. Ralph Erskine

If by the death of Christ the vail be rent, that interposed between God and us, hence we may see what is the way to heaven, and what access we have this way; why "we have boldness to come to the holiest by the blood of Jesus, by that new and living way that he hath consecrated through the vail." We may come boldly to the throne of grace, for the vail is rent: by the blood of Jesus the way is open. How shall the unholy of sinners venture to come into the holiest of all, or to God's presence? Yea, says the Holy Ghost, by the blood of Jesus, by the rent vail. There are many mistakes about the way to the holy place; it is a dreadful thing to think, that many who have heard the gospel, it may be ten, twenty, thirty years, if they be asked the way to heaven, they will say, Why if we do justly, live honestly and civilly, and do as we would be done to, we shall surely be saved. But I tell you, you shall surely be damned if no more be done. O sad, that after all the light that hath shined about the way of salvation by the slain Son of God, that civility that is to be found among the heathens is all the title that a great many have to eternal life. Others hope to get to heaven by a better righteousness, but it is a righteousness of their own: they say they will do as well as they can: they must read, and pray, and hear, and the like, and so they find out a way to heaven for themselves. Some cannot endure to hear anything spoken against self-righteousness, as if no person were in danger of being ruined by it; whereas this is a great part of the strong man's armour, whereby he keeps possession of souls. I tell you, sirs, your false righteousness is so far from being the way to heaven, that true holiness itself is but the business that people have to do who are in the way; there will never be another way to heaven but Christ. Holiness is the walk, Christ is the way in which we walk, Col. 2:6. "As ye have received Christ Jesus the Lord, so walk ye in Him." This is the new and living way, consecrated through the vail, and the way to the holiest lies through the rent vail. Every person thinks that it is very hard to get to heaven, and that it will cost a great deal of time, and pains, and struggling; but, says one, Here is the mischief of it, people do not know that it is hard to know the way to heaven, and flesh and blood cannot reveal it, till God Himself send in a beam of light upon the heart, and give the Spirit of wisdom and revelation, in the knowledge of Christ, who is

the way, having by His death rent the vail. O this way is little known, and yet we assure you, that there is free access for you all this way; and nothing to hinder your access to God and heaven this way, if it be not your own ignorant and unbelieving heart; nothing to hinder your entering into the holiest, for the vail is rent, the law is fulfilled, justice is satisfied, holiness vindicated, and sin expiated. Will you go to heaven this way, man, woman? For the door is open for you, the vail is rent for you; to you is the word of this salvation sent, to you, man, woman, young or old; whosoever hears me, to you is the way to the holiest made open; and whosoever will, let him come and enter in, and him that cometh, He will in no wise cast out. What in all the world is to hinder you from coming in? The law, however holy, need not hinder you, here is righteousness; justice, however awful, need not hinder you, here is satisfaction; your sins however great, need not hinder you, here is a sacrifice: all these vails are rent, what should hinder? Are there any other vails to be rent? O, say you, the vail of darkness, ignorance, enmity, and unbelief, that is upon my heart. Well, let me tell you, that need not hinder you either, to come to Christ and employ Him to rend these vails on your part; that is but little for Him to do, who could rend such great vails as were on God's part. O He is mighty in rending vails; but give Him work, and the work is done. Did He not rend a greater vail, when He satisfied infinite justice, and stopped up the floodgates of divine wrath? And if He hath done the greater, O will you not employ Him to do the lesser? Why, say you. If I knew that He rent that great vail for me, I would not fear but He would rend the lesser. Why, man, the vail was rent for sinners, and why not for you? Christ came to save sinners. But, say you, All shall not be saved and brought within the vail, and perhaps not I. I answer, some shall be saved, and why not you? Wherefore are not all who hear the gospel saved, but because they will not give employment unto Christ to save them? — Through unbelief they think He meant no favour towards them, when He rent the vail, and so stand aloof from Him saying, It was not for me; but I declare in His name, it was for you, man, for you, woman; whoever will have the benefit of it. The gospel notifies in general, that the vail is rent for you all, so far as that God calls and commands you all to come into the holiest by this way, and if you do not you shall be damned for your neglect of it. But as for your particular, personal knowledge of your actual interest in the benefits of this rent vail, it is impossible for you to have it, till you come to Christ and sue for it. Therefore, let nothing hinder you to enter, since the vail is rent and the way open. You have nothing to do

yourself, for you cannot rend any vail; all that you have to do is to consent that Christ should rend all vails between God and you; for He will be a complete Saviour: He will leave none of the vail for you to rend — with His own hand He will rend it in twain from top to bottom. O say amen to it, that He may have all the work and all the praise.

God loved the world of mankind so,
He sent His only Son
To save them all from sin and woe,
Who trust in Him alone.

Not to condemn the sons of men,
The Son of God was sent;
No weapons in His hands were seen,
No warlike instrument.

But by His word of grace He wins
Their hearts, who hear Him tell
He's sent to take away their sins,
And save their souls from hell.

His lips have grace into them poured;
His hands the blessing give:
If sinners then embrace His word,
They shall for ever live.

Believers happy are proclaimed,
Whom gospel tidings draw;
But unbelievers are condemned
Already by the law:

Yea, double vengeance on them lies
Who 'gainst the light rebel;
Who God's eternal Son despise,
Shall have the hottest hell.

The Apostles had three great desires, and they were all centred upon Christ. One was 'To be found in Christ', Phil. 3:9; the other was 'to magnify Christ', Phil. 1:20; the third was 'to be with Christ', Phil. 1:23.

Thos. Watson

The Fruits of the Spirit

by Rev. M. MacInnes, M.A., Ullapool

1. LOVE

In the fifth chapter of his Epistle to the Galatians Paul exhorts the Christians to persist in their Christian liberty, and to use that liberty in the proper way. He exhorts them not to give licence to their fleshy corruptions, but to serve one another by love. 'For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another' v. 13. He warns them of the dangers that exist where love does not reign. If they should bite and devour one another they would be in danger of being consumed one of another. The tendency of the 'flesh', or unregenerate nature, is opposed to that of the 'Spirit' in the soul, which has been brought alive, for 'the flesh lusteth against the Spirit, and the Spirit against the flesh'. The apostle names some of the works of the flesh, and then some of the fruits of the Spirit. The works of the flesh show that the power of sin is effective in and from the human heart, while the fruits of the Spirit are evidences of the presence and power of divine grace in the soul. These fruits do not flow from our own nature. The 'works of the flesh' do proceed from the heart of man 'for out of the heart of man proceed evil thoughts . . .' Mark 7:21, but the graces of which he speaks are produced by some power from without. These are the gracious effects of the work of the Spirit of God, and it is to these 'fruits of the Spirit' we may now turn our attention.

It is necessary for us to have the work of the Holy Spirit in our souls if we are to have saving knowledge and come to conformity to Christ. God shows us in the Bible that the Holy Spirit has a special work in the scheme of redemption. He had a special work in forming the body for Christ's humanity, and He is to perform a special work in us if we are to be members of Christ's mystical body. The Lord Jesus said of the Holy Spirit, 'He shall glorify me: for He shall receive of mine and shall show it unto you'. The work of the Holy Spirit is therefore a work related to Jesus Christ, as the Saviour, and to sinners who are to be saved. How clear it is that if we do not have the work of the Holy Spirit we are yet separate from Christ: 'Now if any have not the Spirit of Christ, he is none of His'. (Romans 8:9). There is much forgetfulness, and even denial, of the need of the Holy Spirit in

professed Christianity. We are compelled to come to the conclusion, in the light of Bible teaching, that those who deny the person and work of the Holy Spirit cannot have saving knowledge of Christ. We are encouraged to ask God for the Spirit in these words: 'If ye then, being evil, know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask Him'. Luke 11:13. A genuine spiritual revival on any scale can only come through the blessing and power of the Spirit of God. Surely one of the most pressing duties, under which we lie, is that we ask God to pour the Holy Spirit upon us. He would be glorified and we would bear the fruits. There may be some variety in the manner of the Spirit's working and in the depth of that work from person to person, but there are certain absolute principles by which He works and these are common to all saving religious experience. For example, the depth of conviction of sin may differ from one person to another, but one thing is certain that the Holy Spirit will not lead us to love what is sinful. Part of the work of the Divine Spirit is to reprove of sin, and therefore the Spirit will not give us to have 'wrong feelings' or 'lack of love' toward our fellow-creatures. By the teaching of the Holy Spirit we will hate sin and love what is holy. Another absolute principle to which the Spirit works is to make us like unto Jesus Christ. He does not work with another standard in view, but to turn us 'Godward' and 'to change into the same image from glory to glory, even as by the Spirit of the Lord' 2 Corinthians 3:18.

The first fruit of the Spirit mentioned by Paul is 'love'. The attribute of love is clearly ascribed to God in the Scriptures. 'He that loveth not knoweth not God, for God is love'. 1 John 4:8. Love, as the fruit of the Spirit in us, must bear some resemblance to love as that is ascribed to God. There are certain qualities true of God's love which cannot be said to be so of love in believers, such as the everlasting duration of God's love. His love has known no beginning, whereas the grace of love in the believer is a 'work which has been begun' (cf. Philippians 1:6). However, with regard to the nature of love in the believer, it will witness with that love which we see in God, showing that the believer is 'joined to the Lord and is one spirit' with Him. Paul shows, in writing to the Corinthians, that of 'faith, hope and charity, the greatest of these is charity'. Whatever else a person may have, give, or do, if he is void of love, he lacks what is essential to a healthy spiritual life and a proper relationship to Jesus Christ. If we have the fruit of the Spirit which is love, we will love God. 'Thou shalt love the Lord thy God'. He is worthy of love and adoration for

what He is as the Perfect Being. It is, however, as He shows Himself in Christ Jesus that we may come to know Him and consequently to love Him. If any say that they love God, and yet do not love Jesus Christ they deceive themselves, because they cannot know God except as He has revealed Himself in the coming of His Son: 'We love Him because He first loved us'. We can never have too much love for Jesus. He is worthy of, and should have, the pre-eminence in our hearts and lives. If we have that love, which is the work of God's Spirit, we will love all that is properly called by the name of God. There will be love to His Word, His house, His day, and His people. Love will seek to obey Jesus, and to serve Him. 'For me to live is Christ', said Paul. Can you say it? Does your love seek to obey Jesus, or is it love which is selfish? If we seek our own and not the things of Jesus Christ, we have reason to question whether or not we really love Him. 'If any man will come after me let him deny himself, and take up his cross, and follow me.

Jesus said that the second commandment is like unto the first, namely, 'Thou shalt love thy neighbour as thyself' Mark 12:31. Love, as the fruit of the Spirit, concerns not only our relationship to God, but also that to our fellow-creatures. In order to have the proper exercise of heart and mind toward others we must have the proper exercise toward God. Whatever love we may appear to have, if we are 'without God', our love lacks that light of the knowledge of the glory of God in Jesus Christ. We only see them as related to ourselves, not as related to God, and consequently we do not love them with that love which embraces the whole person, body and soul. If we would love our fellow-creatures, even a husband or wife, parents or children, as we ought to do, we must come to see them as persons needing God's mercy and grace. Love must be at the basis of a proper relationship between fellow creatures. It is clearly stated in the Bible that, if we love Jesus Christ, we will love those who believe on His name. 'Every one that loveth Him that begat loveth him also that is begotten of Him'. 1 John 5:1. It is natural to a family that the members of the family love one another, so in God's family His children are to love one another. Believers may see faults in one another, but love will bring the believer into the proper frame of mind with regard to faults in himself and in others. Love will bring us to prayer. In the exercise of love we will be willing to be corrected, and we will seek to correct in a gracious, loving way. We need grace to give correction and also to receive it. Pride might be offended when correction is given, but pride is not in the same family as love. Such dealings with one

another, as we see one another related to Jesus Christ, would strengthen the bond of love in the family of God's children. As the fruit of the Spirit, love will also be exercised toward those who may appear as enemies. 'Love your enemies', said Jesus. In His love we have the supreme example. He was reviled, yet He reviled not again. Loving enemies may appear impossible, but Jesus does not call us to any duty of grace without making the grace available to the performing of what He asks. Ask for grace to love those who may be treating you as an enemy, that you may be a child of the Father which is in heaven. (Matthew 5:44-45).

This fruit of the Spirit is of the greatest value in our dealings with one another, and also as a witness in our favour, if we have it. To ourselves it can be a witness, for 'we know that we have passed from death unto life, because we love the brethren'. In keeping with the words of Jesus, it can be a witness to those around us, because He said, 'By this shall all men know that ye are my disciples if ye have love one to another'. How gracious was the prayer of Paul: 'And the Lord make you to increase and abound in love one toward another, and towards all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even the Father, at the coming of our Lord Jesus Christ'. 1 Thessalonians 3:12-13. Let us ask for this for ourselves and for others.

Letter

by Mr A. Docter, Holland

Delft,
18th December 1948

My dear old friend,

It is almost a month since you wrote your most welcome and kind letter. Pleased your health is improving, and I do hope the Lord be gracious to both of you, and bless you with His spiritual blessings in Christ. I cannot tell you how often I am thinking of you, since we met for the first time. That was not when I saw you face to face, but when I got your first letter of 26th June. You wrote "your letter came as a pleasant surprise", and your letter was for me as a shower on dry land. The Lord works in a wonderful way. My friends are nearly all old friends, people who fear the Lord. And it is a free gift from the

Most High when He favours us with friends. Most of them have passed away but I often speak with them in my meditations. My dear old are you a real friend of mine? I am so often tempted about this. Though I often remember you on my knees, I know by experience that prayer is another free gift. Oh, do you ever remember me in your prayers? Please do if you can; I am in need of it. How great to feel fellowship with the Lord's people, wherever they are. I have often a strong desire to hear the preaching of His Word. In former days when a godly minister asked, "why do you come to hear the gospel"? I could answer "because I am so hungry!" And now I should be willing to walk miles and miles to hear Heman in Ps. 88 — Wilt thou show wonders to the dead? Shall the dead arise and praise Thee?

Indeed my friend we are living in troublous times. And that the Lord is hiding His face from us is clear. But oh! the Lord's people are grieving Him through their sins. Is it not sad that you can hardly distinguish a Christian from a man of the world? Oh that it might please Him to pour out His spirit of grace and supplications to bring His people to that sweet spot under Him, where we can only be taught to be silent!

I cannot tell you how I should just like to see you at home. Are you still fit to go out? Of course, I should be very glad if you could write once more. My friend you are old, you have had great privileges. The Lord keep you in the New Year, strengthen you in your work in His vineyard, and give you a taste of His sweetness in joy and sorrow.

Remember both of us to the friends.

Your friend

A. DOCTER

Obituary

The late Mrs Mary MacPherson, Gisborne, New Zealand

By the passing of Mrs Mary MacPherson at the age of 81, a great blank has been made both in the Gisborne congregation and in the Cause in New Zealand. Mrs MacPherson was the third daughter of the late Mr James Campbell, builder, Inverness, who for many years was an elder in the Inverness congregation, and whose home in Ardross Place was a haven of rest and hospitality to the Lord's people not only at communion seasons but throughout the year. Her worthy mother was one of the MacIvers of Strathconon, of whom not a few were

eminent in godliness in their day and generation. Mrs MacPherson often spoke of the worthies — fathers and mothers in Israel whom she met in her old home. It was her father who published, about the year 1930, two volumes of the Sermons and Lectures of the renowned Rev. Lachlan MacKenzie, Lochcarron, who died in 1819. Educated at the Inverness Royal Academy, where she was both the English and Maths Medallist, she trained for the teaching profession in Aberdeen and taught first in Glasgow, and then in Melvaig in the parish of Gairloch. In the year 1919 she was married in the Free Presbyterian Church, Inverness, to Mr Murdo MacPherson a native of Diabeg, Torridon, who had been serving in the New Zealand Forces during the war. In 1920 Mrs MacPherson followed her husband to New Zealand, who had emigrated earlier and had set up a home in Tokomaru Bay, north of Gisborne, where he prospered as a sheepfarmer. They were blessed with a family of six sons and four daughters. At her death Mrs MacPherson was survived by three sons, four daughters, fifty-four grandchildren and six great-grandchildren.

While in Tokomaru Bay Mr and Mrs MacPherson had two bereavements in their family circle, John an infant son, the youngest of the family, and Duncan their fifth son, who died of cancer at the age of 22 in 1949. In connection with these sad breaches Mrs MacPherson used to tell how she found the Lord a ready help in the time of trouble, and was enabled to rejoice at His word, as one that findeth great spoil.

A few years after they had retired to Gisborne, Mrs MacPherson lost her beloved husband in June 1960. Mr MacPherson had been for a time in indifferent health. On the evening of his death he attended the prayer-meeting in the church as usual, where his melodious voice loud and clear could be heard in the singing. On the way home from the meeting he said to his wife that he was dying. Shortly after arriving home he passed away. One could not fail to be impressed by Mr MacPherson's natural nobility of demeanour, his warm-heartedness and transparent integrity which earned for him the highest esteem of Maori and Pakeha alike. In January 1970 Mrs MacPherson's fourth son, Campbell MacPherson, passed away suddenly at the age of 44, leaving a widow and six children. Campbell was a communicant member in the congregation. Shortly before he breathed his last, he said to his wife, "If this is death, I am happy to go." Under these sad dispensations Mrs MacPherson again showed a gracious resignation to the Divine will.

It was under the preaching of the late Rev. Ewen MacQueen, Inverness, that Mrs MacPherson a year or so before her marriage came

under the power of the Truth, and from then on until she finished her course in this world, her life, walk and conversation evidenced that her trust was under the wings of the Lord God of Israel. In New Zealand Mrs MacPherson found herself a pelican in the wilderness. In this land of beauty and plenty there was, and still is, a famine, not a famine of bread, nor a thirst for water, but a famine of hearing the Word of the Lord preached in its purity. On one occasion when cast down in that connection, the words "Thine eyes shall see thy teachers" (Isaiah 30:20) came with power to her. At the time their fulfilment seemed most unlikely, but she lived to see them fulfilled, when the church deputies to Australia began to visit New Zealand, the first, in 1935, being the late Rev. J. P. MacQueen, then later on the late Rev. Donald Beaton, the late Rev. Finlay MacLeod, the late Rev. D. J. Matheson and the Rev. Donald MacLean, Glasgow. She also saw a minister settled in Gisborne in 1962 and one in Auckland in 1968.

In 1934 Mrs MacPherson went for a trip to Canada and Scotland. It was at the January communion in Inverness in 1935 that she came forward for the first time, strengthened and encouraged by the words "They that fear Thee will be glad when they see me; because I have hoped in thy word." (Ps. 119:74). She was reticent about her spiritual experiences, but her letters and the diary which she kept reveal that she dwelt in the secret place of the Most High. Shortly before her death the rough copy of a letter written after the Halkirk communion in November 1934 was found among her papers, evidently written from her mother's home in Inverness. In this letter she refers to sore trials she was passing through, but does not specify what these trials were. "I seemed for a time" she wrote "to be crushed under them. God was pleased to open the way for me to attend the communion services at Halkirk, where I found Christ very precious to my soul. He was pleased there to fulfil His promise to me that He would satisfy the longing soul, for I found my whole soul drawn out to Christ my Redeemer, when He was held up in the preaching as the suffering Saviour. The Question at the Fellowship Meeting on the Friday was, "My sheep hear my voice and I know them and they follow me". (John 10:27). The men were giving marks of those whom they considered Christ's true sheep and there I got the assurance that God had graciously chosen me as one of His sheep. It was indeed a time to be remembered by me. I felt my heart drawn out and filled with praise and thanksgiving to Him who loved me and washed me in His own blood. Since coming home I find the carnal mind such a trial to me."

The following entry dated January 1935 appears in her diary. "Lord, to whom can we go but unto Thee. Thou hast the words of eternal life. Lord call me as Thou didst call the fishermen by the sea of Galilee — they left all and followed Thee. My sheep hear my voice, and I know them, and they follow me. Oh draw me and I shall run after Thee. Choose me as one of Thy sheep. Bring me into Thy fold that I may go in and out and find pasture. Keep me near to Thyself, O Shepherd of the sheep, Thou who didst lay down Thy life for Thy sheep. 'I am the door' by Me if any man enter in he shall be saved and shall go in and out and find pasture.' Oh Lord deliver me from trying to climb in some other way, but grant me true and saving faith in Christ who is the way, the truth and the life. 'I am come that they might have life'. Quicken me to newness of life. Oh merciful Shepherd, put thy Holy Spirit into my heart so that I may be enabled to cry Abba Father. Oh, I am a wandering, wilful, wayward sheep. I have turned my back and forsaken Thee. I have wandered further and further away from Thee. It is of Thy mercies that I am not consumed — that Thou didst not leave me to myself to wander and to be dashed to pieces on the rocks of unbelief and error and sin. Unless Thou Thyself hadst sought me out and not forsaken me as Thou didst promise graciously many years ago, I should indeed have perished eternally. Oh what a merciful and longsuffering Jehovah Thou art in that Thou hast brought me back to my right mind to a certain extent at any rate, to see the error of my ways and doings that are not good. I have sinned very grievously. Oh Lord, forgive my sin for the sake of Thy dear Son who gave Himself a ransom for His own sheep that He might bring them to God. 'I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hands'. Oh, enable me to believe that previous promise. Thou art the eternal and almighty God and Saviour. 'I and my Father are one'. O Lord enable me to trust in Thee, for Thou art mighty to save. No man or devil can prevail against Thee and why should I doubt Thy power to save. 'I came to seek and to save that which was lost'. Oh Lord I am lost in myself, but Thou canst seek and save. I have wandered far astray and unless Thou by Thy mighty power will prevent it, I will wander again, for I am such a rebel by nature. Oh, most Holy One, although at present Thou art making me to lie down in green pastures and leading me beside the still waters yet Thou knowest that I have to go far away from all public means of grace and from all fellowship with Thy people. Thou knowest how my flesh and heart doth faint and fail at such a prospect — that I am afraid that I will wander out of the

way and be lost. The way seems so dark before me, Oh lead me in the paths of righteousness for Thy name's sake. Thy rod and Thy staff they comfort me. Even though it means using the rod to me Oh Lord, Oh keep me in the right path and give me to believe that Thou wilt not leave me to perish of starvation but that Thou wilt prepare a table before me in the presence of my enemies. Give me to keep my eyes on Thee and to listen to Thy voice and to follow Thee, however hard and rough the path may be, though it may mean walking through the valley of the shadow of death. All this I ask in the name and for the sake of Thy dear Son Jesus Christ. Amen."

It would appear that from the time of the Halkirk communion which she attended in November 1934 she kept up a regular correspondence with Miss Charlotte MacKay, Thurso. She valued Charlotte's letters all of which were carefully kept by her. In a letter dated 11.12.34 from 38 Rose Street, Thurso, Charlotte wrote, "My dear Mrs MacPherson, I am thinking of you so often since I have had the pleasure of meeting you that I will be the better of writing you a few lines. How much we have to see of the goodness of the Most High in our communion seasons, should it be but the privilege of meeting with Christian friends. I have often mentioned a remark of Mr MacDonald, Shieldaig, the first time I saw him. A goodly number of friends gathered in the house where my brother lodged on the Wednesday night before the Gairloch communion, who had not met before. When Mr MacDonald prayed, one remark he made was, 'what would make our meeting wonderful, reviving and refreshing, is that we would meet with Jesus'. And then he said, 'There is such a thing as meeting with Jesus'. When leaving on Tuesday morning he again prayed. A remark he made was, 'We are now parting but if we are united in Him there is no separation. When we part with Him it is there the separation is and we have nothing but the floods'. If we know in truth what it is to be united in Jesus there can be no separation".

In another letter dated 16.2.35, Charlotte writes, "It is a cause for thankfulness that you were privileged to come and not only to be with your mother, but to meet so many brothers and sisters, many of whom you had not met before. There are some you do not part with once you meet them. I will be thinking on the words, 'There shall be no more sea'. The promise to all His people is, 'I will put my spirit within you'. That spirit unites as nothing else does. Seas do not separate. I had a programme made up for my return journey from Dingwall, so many I wished to see. It was otherwise ordered. I came straight home. So different are the Most High's ways from ours. The wonder is that He

doesn't leave us to wander altogether in counsels of our own." And the following from a letter dated 19.2.35 — "I will tell you a truth I have been thinking of today, 'I will pray the Father and He shall give you another Comforter that He may abide with you forever'. Professing to be believers we ought to plead the promise. We are here pilgrims passing through a wilderness meeting and parting with those we love. Some have gone before, some still in the wilderness. But this is not our rest. We are fast going to eternity. If we had the Comforter with us, surely we ought to rejoice. It will be an eternal wonder that He should abide with such creatures as we are." Charlotte's last letter written in December 1945 some months before her death in August 1946 at the age of 34, contains the following — "I do not wonder although you miss your godly parents and other dear friends who are at their eternal rest. So many of my own friends have been taken home. The belief that they are in heaven seems to bring heaven nearer, although I little know what heaven is and thinking of it I was led to think of John 17:24 'That they may behold my glory'. What low thoughts we are ready to have of heaven! It is a long while since I have been to church, but He is not a wilderness to me. A godly man who lived in Strathy long ago in writing said, 'I have the Bible always, the Holy Spirit sometimes and a few communicative spirits'. I have the Bible and it is becoming more precious to me the more I read it. What a wonderful prayer John 17:21 is! I am sending you a calender. I get a number to send to friends. It is a kind of unity. There never was more need. The Accuser is busy. I hope it is with a purpose of love that we are so often under the rod. I heard the late Rev. Neil Cameron speak from Psalm 80 on the vine. One remark he made was, 'If you are not grieved over the division of Reuben this day in Scotland, you are not worthy of the name of a Christian'."

In 1966 Mrs MacPherson wrote an excellent missionary book — "The Life and Labours of an African Missionary" — the missionary being the late Rev. John B. Radasi, the first Free Presbyterian Missionary to Rhodesia. The book is largely compiled from Mr Radasi's letters to the late Rev. Neil Cameron and the late Rev. J. R. MacKay, which appeared in the Free Presbyterian Magazine, and from Synod Reports. It runs into 128 pages and was printed by the Gisborne Herald Co. Ltd. This labour of love is an evidence of her interest in the Cause of Christ whose welfare and prosperity she prayed and laboured for. To the end of her life she longed and desired to see the ingathering of the Jews. In the words of the Westminster divines she prayed that the Jews be called, the fulness of the Gentiles brought in, and the church

furnished with all Gospel-offices and ordinances, purged from corruption, and countenanced and maintained by the civil magistrate. (Larger Catechism Ch. 191).

Mrs MacPherson was a lady of a strong personality of vigour and firmness and yet of a winsome spirit. The Lord in the good ruling of His providence appointed the bounds of her habitation in New Zealand, where she was largely responsible for the establishing of the church in Gisborne, in which she was a tower of strength. She was a faithful witness on the side of the Truth, and when occasion required, she would write to the press in its defence. The strength of character gave weight to her rebukes which were free from rancour and given in love. It could be truly said of her that she loved the gates of Zion. Even when weak and infirm and hardly able to walk, she would be in her place in the public means on the Sabbath and at the prayer-meeting. She was latterly confined to bed, and lovingly nursed to the end by her daughter Molly. She had her own share of tribulation in this world, but on Sabbath morning the 9th July 1972, this worthy mother in Israel passed into the rest which remaineth to the people of God. The large number which attended her funeral of the church people from Auckland to Wellington, and people from the town and country, was proof of the esteem in which she was held. May the Lord repair the breaches in the walls of His Zion, comfort and bless her devoted family, her brothers in Scotland, Mr James Campbell, Inverness and Mr Donald Campbell, East Kilbride, and her sisters Mrs John Grant, Inverness, and Mrs Fraser, Toronto, Canada. "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them." (Rev. 14:13).

W. M.

Christ left the bosom of God, and was clothed with flesh and our nature, that He might be a mass, a sea, and boundless river of visible, living, and breathing grace, swelling up to the highest banks of not only the habitable world, but the sides also of the heaven of heavens, to over-water men and angels.

Samuel Rutherford

Posadh an Anama ri Criosd

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

(Air a leantuinn bho t.d. 379)

Seo gràdh da-rìreadh, agus air bu chòr dhuinn beachd-smuainteachadh agus tlachd a ghabhail ann.

II. Cia mòr a chomhartachd agus an sonas a th'aig creidmheach ann a bhi pòsda agus ceangailte ri Criosd! Their sinn mu leithid siud do bhean gu'm bheil i deagh-phòsda, gu'm bheil i air a deabh thoirt seachad, ma tha i sona na fear-pòsda. Ach O anam! cia cho maith 's thà thù air do thoirt seachad, a thà air do thoirt seachad do Chrìosd! Agus cia sona a thà thù a'd' chompanach a tha pòsda Ris; Ciod e, anam! pòsda ri Iosa! ri Iosa gràdhach! ri Iosa, Mac Dhé. O cia milis, cia làidir a chomhfhurtachd a bhios ann an so dhuit-sa! Agus cia mar bu chòr dha bhi lionadh do chridhe le buaidh naomh agus àrdachaidh gu bràth! Comhfhurtaichidh so a mhàin thù ann an uile thrioblaidean agus dhuilgheadasan na beaths so, agus ann an uile chòmhragan agus phiantan a bhàis. Tilg do shùil air ais air nàdur a phòsaidh so, agus ciod e'm Fear-pòsda th'ann an Criosd, agus na nithean mòr nì E air son a chéile mar a thà iad sin air an cur an céill; an sin thoir breith air do shonas fein, ann a bhi air do thoirt an laimh Ris. Ann an Dàn vi.9. thà air a ràdh mu chéile Chrìosd, "Chunnaic na nigheanan ì, agus bheannaich iad ì; na ban-rìghinnean agus na leannain, agus mhol iad ì." Dh' amhairc iad oirre mar an neach is sona air thalamh. Agus gu cìnnteach anam, mar a dh'amhairceas mì ort mar chéile Chrìosd cha'n urrain mì ach air an dearbh dhòigh do bheannachadh agus do mholadh; agus faodaidh tù thù féin a bheannachadh. Ach fathasd gu bhi togail a chomhfhurtachd agus an sonas so agad nì's àirde, a chùm gu'n dean thù gairdeachas 'n a' d' chrannchur, air do d' lion tuiteam ann an àite taitneach thug fa'n ear na trì nithean so.

1. Thoiribh fa'n ear gu'm bheil an daimh so agaibh ri Criosd a thoirt dhuibh lan chòir ann, agus na h-uile nì is Leis. Ann an so rinn a chéile mòran glòir agus aoibhnis ann, mar a crùn agus a sonas, uime sin thà ì bitheanta air a togail Leis ann an rathad uail naomh; "Is leamsa mo ghràdh, agus is leis-san mise," Dàn ii, 16. Agus a ris, "Is le fear mo ghràidh mise, agus is leam-sa fear mo ghràidh, Dàn vi, 3. Air dhuit a bhi pòsda ri Criosd, is leat Criosd, agus air bhì do Chrìosd leat, is leat na h-uile, is leat fhìrcantachd, is leat a ghràdh,

is leat a lànachd, toradh uile fhulungais, buaidh a dhreuchdan uile, is leat mìlseachd a dhaimhean uile. Air bhi do Chrìosd leat, is leat na h-uile ni, is leat na geallaidhean uile, is leat na h-òrduighean uile, is leat beatha, is leat bàs, is leat ùine, is leat siorruidheachd, is leat na nithean a tha làthair, is leat na nithean ri teachd. I. Cor. iii, 22. Oh ciod an oighreachd bhriagh tha agad, agus cia mar bu chòr dha'n anam an Tighearna a bheannachadh gu'n do tharruig E riamh thù do'n aonadh so agus do'n daimh so Ris! Ciod e'n tobar comhfhurtachd a bhios so dhuit anns a h-uile suidheachadh. No biodh eagal ort oir chà bhi thù air do chur gu amhladh. Car son? Is e d'fhear-pòsa do Cruithear, Isaiah liv, 4, 5. 'S e 'n fhirinn a th'ann ged a dh'fhaodas gle bheag dhe'n t-saoghal a bhi agad, gidheadh, Crìosd a bhi agad, tha agad na dh'fheumas tù agus na tha thù comasach a bhi agad a chum do dheanamh sona gu bràth.

2. Gabh beachd, gu'm bheil an t-aonadh agus an daimh so ri Crìosd a fantainn daingean gu siorruidh. Agus oh, ciod a mhillseachd tha so a cur ris! Is fìor, faodaidh an t-anam a ràdh, 's e daimh bheannaichte a tha anns an daimh so, agus làn mìlseachd agus comhfhurtachd; ach an lean i? Seadh leanaidh i gu saoghal nan saoghal. A chomhfhurtachd is fearr a sheilbhichear a bhos an so, thig i gu crìch an ùine ghoid, agus na daimhean is mìlse anns an seas thu, an so, bithidh iad re seal air am briseadh agus air an leaghadh as, ach t-aonadh agus do dhaimh ri Crìosd leanaidh e gu bràth, cha'n urrain sin a bhi air a leaghadh as; "Agus pòsaidh mi rium féin thu gu bràth; seadh, pòsaidh mi rium féin thu ann am fireantachd, agus ann an ceartas, agus ann an caoibhneas, agus ann an caomh-ghràdh. "Hosea ii, 19. Ach a fhighearn cia fhad? Oh am focal sin "gu bràth." Cuiridh sin mìlseachd neochrìochnach anns an daimh sin anns am bheil thù. An aon fhocal sin "gu bràth", mar a tha neach a toirt fa'n ear air an àite so, tha e deanamh truaighe, ged nach biodh ach beag innte fein, tha i na truaigh shiorruidh, agus tròcair ged nach biodh i ach beag innte fein tha na trocair shiorruidh. Cia chò mòr ni's motha gu mòr a tha E deanamh ann Féin cho mòr t-aonadh agus do phòsadh ri Crìosd na nì milis agus ion-mhiannaichte!

O a deir an t-anam, cha robh a leithid de chreutair truagh riumsa ann: cha do ghiulain riamh a thaobh Chrìosd mar a rinn mise. Is fìor, nochd E a ghràdh dhomh, agus tha dòchas agam gu'n do dhuinn mi stigh Ris ann an cùmhnant pòsaidh; ach mo thruaigh cha robh leithid de chridhe ceannairceach, gràineil, cùl-sleamhnach ri mo chridhe-sa riamh ann; a thaobh am bheil eagal orm gu'm bris E aonadh agus a cho-chomunn rium, agus mu dheireadh a thilgeas a air falbh mi.

Freagram. Gu cinnteach anam tha so duilich agus bu chòr dhuit luidh
iosal anns an duslach tre mhothuchadh air: gidheadh, gu do mhis-
neachadh ri aghaidh t-eagalan thoir fa'n ear trì nithean.

(R'a leantuinn)

Book Review

1 and 2 Thessalonians by William Hendriksen. Banner of Truth. £1.25

This volume possesses most of the merits of, and follows more or less the same pattern as his former works of this nature. While appreciating the candour and thoroughness of his attempt to identify the 'man of sin' as an eschatological person, we are not thereby disposed to repudiate the statement of the Confession of Faith which firmly asserts that the Pope is the 'man of sin'. The recent additional heresies of the Roman Catholic church, together with the increasing momentum of ecumenism, seem to me to buttress the view of the Confession, and to weaken the rather vague and negative conclusion of the author. Apart from this blemish, we recommended the perusal of this book.

It only remains to be mentioned that the review which appears on the dust cover of the volume is actually a review on Galatians which has already appeared in the pages of the Free Presbyterian Magazine.

F. M.

Notes and Comments

The Betrayal of Northern Ireland

The Green Paper on Northern Ireland, though acclaimed in many quarters as offering hope to the troubled Northern Province, has in effect betrayed the interests of the Protestant majority by conceding to Eire a say in any final settlement. According to the Green Paper any final settlement must be acceptable to Eire. The foolishness of conceding this important role in Northern Ireland's future to her inveterate enemy Eire will no doubt be seen in the disadvantageous terms (that is, from a Protestant point of view) arrived at in the final settlement.

Though our Government had been a Romanist one they could hardly have done more to conciliate Roman Catholic opinion in Northern and Southern Ireland. What fruit this will bear has yet to be seen but we can be sure that its effects will be detrimental to the Protestant Cause in Northern Ireland.

Drink at 17 years of age

The Report just published on Drink Laws in England and Wales suggest, among other relaxations, that the age limit for drinking in public houses should be reduced from 18 years to 17 years. In view of the well-known disrupting influences of drink on family and social life, the dangers of driving under the influence of drink and the increasing incidence of alcoholism in the nation, it is sad that any Committee would advocate lowering the age limit to 17 years.

If it is said that it is merely a case of legalising what is already taking place this is still no justification for it. If 17 year olds are able already to drink undetected because it is difficult to distinguish them from 18 year olds, the proposed new laws would make it possible for 16 year olds to do so also. Where is it all to end?

Moderator and Cardinal

During an official visit to London, Dr Selby Wright, Moderator of the Church of Scotland, was to call on Cardinal Heenan, the Roman Catholic Archbishop of Westminster. Lately Dr Selby Wright said in an address to Blairgowrie and Rattray Town Council that he was what the Daily Express would call an ecumeniac, and went on to declare "If I am an ecumeniac I am an unrepentant one". Certainly the present Moderator of the Church of Scotland is living up to his unenviable reputation as an ecumenist. How blind Church leaders are in our day to the true character of the Church of Rome. This, however, is not altogether to be wondered at when they are so blind to the true nature of the Church of Christ.

Penalties for Murder Bill

Mr Edward Taylor, M.P., who drew first place in the ballot for Private Members' Bills, intended to introduce a Penalties for Murder Bill in the House of Commons. Alarmed by the increase of murder and other crimes of violence in Britain and conscious of the fact that murderers released during the last ten years had served less than ten

years in prison, Mr Taylor hopes to ensure that murderers will serve a very long sentence.

We understand that Mr Taylor supports the re-introduction of capital punishment but is aware that a Bill on these lines would not be passed by Parliament. However commendable Mr Taylor's efforts are to get a meaningful deterrent re-introduced we are convinced that little improvement can be expected in the figures for murder until the death penalty is restored.

The Pope and Satan

Pope Paul is wont to pronounce on many topics and when he speaks the world is expected to listen. He recently spoke about Satan's infiltration of mankind. "One of the great needs of our time" he declared, "is a defence against that evil which we call the devil". He further stated: "We all are under an obscure domination. It is Satan, the prince of this world, the number one enemy".

How vain it is for the Pope, the Antichrist, the man of sin and son of perdition, to make pronouncements about combating Satan's influence in the world when the Church of Rome and he, himself, at its head is actively engaged in promoting the interests of Satan's kingdom.

Church Notes

List of Communions

The list of communions on the inside front cover of the Magazine has been corrected for 1973. Would ministers kindly inform the Editor of any additional corrections required.

Grafton Induction

The Southern Presbytery agreed to meet again, D.V., within the vestry of St Jude's Church, Glasgow, on Wednesday, the 14th day of February 1973, at 6 p.m., and in St Jude's Church at 7 p.m., in order to Induct the Rev. W. MacLean, Gisborne, N.Z., to the pastoral charge of Grafton-Brushgrove Congregation, Australia.

Rev. Wm. MacLean's Visit to Scotland

It is with great pleasure that we learn of the expected arrival of Rev. Wm. MacLean in Scotland on 4th January 1973 (D.V.) after labouring for ten years in Gisborne, New Zealand, and elsewhere in the Lord's Cause in New Zealand and Australia. Mr MacLean has accepted a call to the Grafton-Brushgrove Congregation in Australia, and during his stay in this country will be inducted to his new charge. We understand that Mr MacLean is to visit the Mission in Rhodesia on his way to this country.

Presbytery Meetings (D.V.)

Northern: At Dingwall on Tuesday 23rd January 1973, at 2.30 p.m.

Outer Isles: At Stornoway on Tuesday 13th February 1973 at 3.30 p.m.

Southern: At Glasgow on Wednesday 14th February 1973 at 6 p.m.

(See also Induction notice).

Western: At Kyle of Lochalsh on Tuesday, 27th February 1973 at 11 a.m.

Prime Minister's visit to the Pope — Outer Isles Presbytery Protest

We, the Outer Isles Presbytery of the Free Presbyterian Church of Scotland, convened at Stornoway, on 14th November 1972, protest most emphatically against the visit of the Prime Minister to the Pope. The Protestant Constitution of this country, embodied in the Revolution Settlement and Bill of Rights, forbids all communion with the Papal See. In his book, "The Vatican against Europe", Edmund Paris, an R.C. Frenchman, proves, from documents, that the Papacy was largely responsible for the two great world wars. "In her was found the blood of all that were slain". Revelation 18 v 24. Unless the Premier gets speedy repentance, we fear that it will mean the setting of his political star.

ENTRANCE INTO HEAVEN

There is a consummative entrance into the holiest, that the believer shall have, as a fruit of the rending of the vail, and that is when he comes to the heaven above, to the higher house, whither the forerunner is for us entered, having rent the vail, which was rent that we might have access to God in glory as well as in grace, and then the believer

will not be half in, as it were, but completely within the veil; for then will his communion with God be completed, then his knowledge of God, his love to God, his delight in God, his vision of God's glory, his conformity to God's image, will all be complete; for that which is perfect shall come, 1 Cor. 13:10. O what a sweet change will that be, when faith will say to vision, I give place to you; when hope will say to fruition, I give place to you; when grace will say to glory, I give place to you; when partial communion will say to perfection, I give place to you; when short passing blinks will say to uninterrupted everlasting joys, I give place to you. Little wonder then believers long to be wholly within the veil.

Ralph Erskine

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks—
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On behalf of the Trinitarian Bible Society — Portree Congregation, £109.04.

Aged and Infirm Ministers, Widows, Orphans Fund — £1, A. Morrison, Achlyness, per R.W.M.M.

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The Publications Treasurer, Mr R. W. M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations —

Free Distribution Magazine Fund: Wellwisher, North Tolsta, £1; Mr John Haarsma, Ripon, California, £1.80.

On behalf of the Trinitarian Bible Society: Stratherrick Congregation, £21.50; Raasay Congregation, £30.29.

The treasurers of the following congregations acknowledge with sincere thanks the following donations —

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Glendale — A Friend, £5 for Sustentation Fund.

Ingwenya Mission — Holland, H.fl.70.000 (Rh. \$14,630-57); Mr A. de Redelikhheid, H.fl.2.000 (Rh. \$405-33); Netherlands Reformed Church, Grand Rapids, U.S. \$200 (Rh. \$129-87).

Tarbert — £5 from friend, Leasklea, Stockinish (£2 for minister's car expenses and £3 for Manse new kitchenette); £1 from friend, Tarbert, for communion expenses; £2 from John Macleod, Leacklea, Stockinish for Manse new kitchenette; £1 from friend, Kyles-Scalpay, for minister's car expenses; £10 (£5 for minister's car expenses and £5 for Manse new kitchenette) from Mr Callum Angie Macleod, Leacklea, Stockinish; £2 from friends, Leacklea, Stockinish, for minister's car expenses; £2 from friends, Inverness, for minister's car expenses — all per Rev. A. Mackay.

London — Mr Ewan Munro, £5 for London Congregational Fund.

Wick — J.P., Halkirk, £10. Friend, Bruan, £5. Friend, Wick, £5, all for Jewish and Foreign Mission Fund per J. Martin; Friend, Ullapool, £2 for Communion Expenses per Rev. R. R. Sinclair; Friend, Wick, £1 for Congregational Funds per Rev. R. R. Sinclair.

Tomatin — A Friend, Edinburgh, £2 for Sustentation Fund per D. C. MacKinosh.

North Uist — Tigharry Friend, £5. Mr and Mrs Neil MacLennan, 2 Leckpocan, £5. Mrs Campbell, Rothesay, £5 all for Sustentation Fund; Mr and Mrs D. J. Cameron, £5 for Congregational Purposes per R. MacCuish.

Applecross — £3 from a friend, North Coast, in Hospital, for Motor Cycle (per Rev. A. Murray); £3 from a friend for Church and Manse Electricity, per C. Gillies.

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Portree: A Friend, £2, Portree Free Presbyterian Church Maintenance Fund, per A. MacD.; D. MacK., Portree, £25 for Congregational Purposes, per F.M.; "A Friend of the Cause", £1 for Sustentation Fund; N. Beaton, Glasgow Postmark, £20 for Sustentation Fund per F.M.

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Dornoch: Anon per R.W.M.M., £50.