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A Praying Spirit

Never was prayer more necessary than in our day when Satan is going about as a roaring lion seeking whom he may devour. What need there is, when the forces of darkness are so active, to cry to God that He would deliver us. His hand is not shortened, even in such a day as ours, that it cannot save, neither is His ear heavy that it cannot hear.

Though prayer was never more necessary yet, if we are to be honest, we must confess that it was never more restrained. Prayer, real prayer, fervent intercession at a Throne of grace is little practised in our day. The godly of a past generation excelled in this grace and sought the Lord's blessing on themselves and on their children. Nor were they unmindful of the multitudes around them. We fear that this cannot be said of the generality of believers today. Few believers are earnestly and importunately beseeching the God of heaven that He would open the windows of heaven and pour down a blessing upon us.

Need we wonder then that the blessings of heaven are in large measure withheld. The former effusion of the Spirit so richly poured out upon the Church of God in days past is today withheld. Believers, themselves, have become dry and withered. So, too, as a consequence, we are witnessing rivers turned into a wilderness and watersprings into dry ground and a fruitful land turned into barrenness.

Is there not need at such a time as this to ask the Lord to give us a praying spirit? If this was granted, then coming before God at a Throne of grace would be a pleasant duty and privilege and an exercise in which we would have a holy delight. What need we have of the Spirit of grace and of supplications in order that we might call upon God in truth. Let us seek a praying spirit and deliverance from our own cold, prayerless frame that we may in a lively exercise and frame of heart call upon the Lord. How highly we ought to value a Throne of grace and the privilege of having access to God through Jesus Christ. May we not be guilty of neglecting that Throne through lack of a praying spirit. May we rather diligently frequent it, calling upon God humbly and earnestly, and saying with the Psalmist: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141: 22.

Sermon

by Rev. Donald MacLean, Glasgow

(The following sermon was preached by the Rev. Donald MacLean, Glasgow, on Monday, 2nd April, 1973, in Fort William.)

"And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." (Isaiah, 11: 10.)

These words evidently apply to the glory of the New Testament church. It was at that time that the Gentiles, who before had in large measure been deprived of the Gospel of the grace of God, were to be gathered in. From the time of Abraham, and especially from the time of the Sinaitic covenant, the Word and ordinances of God had been given to Israel. To them were committed the oracles of God, and they enjoyed these privileges down through the generations until the Messiah came. After the death, resurrection and ascension of the Messiah, the Word of God was spread abroad to the Gentile nations, and they began to seek the One Who is able "to save them to the uttermost that come unto God by Him".

It is true, of course, that even with regard to the family of David himself, there was a Gentile in the person of Ruth brought in to taste of the blessings of that covenant which contain "the sure mercies of David". Again, in the days of the Saviour, we read of the Greeks who came up to the feast to seek Him Who is "the desire of all nations", and who said, "Sir, we would see Jesus." There were indications from time to time of this day when the Gospel would not be confined to Jerusalem or Judah any more, but would be spread abroad among the Gentile nations, and would continue in its glorious work till time should be no longer.

We shall now, as we may be enabled, make a few remarks in the first place on what is said here with regard to the "Root of Jesse". "In that day there shall be a Root of Jesse." That is the first thing the Holy Spirit brings before us with respect to the Gospel day, and with respect to the spreading of the Gospel abroad. It is bound up with the Person Who is referred to here in these words: "the Root of Jesse".

In the second place, we shall notice what this Root of Jesse became. We read here, He was to "stand for an ensign of the people; to it shall the Gentiles seek". He was to be as the ensign, the banner around which souls gathered, who were like the Gentiles by nature, without God and without hope in the world. This is the One of Whom we read, "My beloved is white and ruddy." He is "the chiefest among ten thousand", or He is "the standard-bearer among ten thousand". He is the ensign to which the Gentiles were to seek, and the One to Whom souls were to be gathered. As Jacob said on his deathbed, speaking of the prophecy regarding the

tribe of Judah — “the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come”, and unto Him was the gathering of the people to be. The word used for “the people” in that particular prophecy, is the word used with regard to the Gentiles. They were to gather to Shiloh, the Prince of Peace, the Peacemaker, the One of Whom Paul said to the church in Ephesus, “For He is our peace, Who hath made both one, and hath broken down the middle wall of partition.” He took away “the middle wall of partition” which closed the Gentiles out from penetrating too far into the temple, and closed them into the court of the Gentiles. That middle wall was taken away, and the Gentiles, who before had been kept outside, were now in a special way to come to the Saviour, to come to this ensign, and to gather and rally round it.

In the third place we shall notice how the Holy Spirit tells us here that with regard to this ensign, this banner fluttering in the breeze, which men could see, and to which men could gather, the rest of Him Who is the standard-bearer shall be glorious. “His rest shall be glorious.” This is the true glory of the church of God in a state of grace, that “God of Zion hath made choice” as we were singing in the Psalm. “There He desires to dwell. This is My rest.” He said. “here still I’ll stay; for I do like it well.” The true glory of the church is to have the presence of the Lord. That is what constitutes her true glory. “His rest shall be glorious.” This is what makes the church of God what it is, as every soul who like Moses has been born again and has been united to this glorious One, well knows. Moses said, “Except Thy presence go with me, carry us not up hence.” This was the glory of the camp of Israel, the pillar of cloud by day and the pillar of fire by night. “His rest shall be glorious”, and it was also part of the glory that the Gentiles were to be gathered in, as we shall come to notice.

Now, first of all, a few remarks on the first point brought before us here: “And in that day there shall be a Root of Jesse.” We read with regard to the Saviour that He is “the Root and the Offspring of David, and the bright and morning Star”. Just as the morning star indicated the ushering in of the day, so “the Root and the Offspring of David” in His appearance in the world was an indication of the day of the Gospel being ushered in. Sometimes we think of the words, “the Root and the Offspring of David”, as Christ being the Root of David in the sense of being his Creator, and being his Offspring in the sense of His being the man Christ Jesus. We feel, however, that in this portion the meaning is that He is the “Root of Jesse” with respect to the fact that the family of Jesse and the family of David at the time of the ushering in of the Gospel day, at the time of the appearance of “the bright and morning Star”, would be in a low and miserable condition, that, as it were, the tree of the family of Jesse would be lying on the ground. Nothing would appear to the outward eye with regard to that tree but the reign of death, until this root would be seen to be there. When Christ appeared in this world, the cause of Christ in the house of David was in a very low, very sad, and very miserable condition.

The spirit of prophecy had departed four hundred years before then with the death of Malachi, and now death reigned in the church of the Jews; spiritual death and darkness reigned. Formalism reigned in the hearts of the Pharisees and unbelief reigned in the hearts of the Sadducees, and the womb of the church was just as barren spiritually as the womb of Sarah was in the natural sense. But "the things which are impossible with men are possible with God". It was then that the "Root of Jesse" appeared. It was when the family of Jesse and the tribe of Judah and the Jews were in this low and miserable condition of death reigning on every hand, and the Pharisees and the Sadducees full of a religion founded upon spiritual death, ("that which is of the flesh is flesh"), that the "Root of Jesse" appeared.

I am stressing that point, because we should not be unduly discouraged in the day and generation in which we live. There are many signs of discouragement, and Satan, of course, is very anxious to add to the discouragement, because he knows very well that if he can discourage the people of God, if he can cast them down, if he can weaken their witness and weaken their zeal, and cause their love to be cold, he will get his way much more easily. We should not err on the side of being unduly cast down. There is such a thing as being unduly cast down. The Apostle tells us in the exhortation with regard to Satan going about "as a roaring lion" "seeking whom he may devour", not merely to be vigilant, but also to be sober. Be sober, and do not be the victims of every passing phase, the victims of every appearance of destruction and death. "Be sober, be vigilant," he said, "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." There is to be a sobriety and a steadfastness and an exercise of the spirit of judgment which lies in the Person of the glorious Head of the church and which is communicated to His people.

The Pharisees, of course, have their modern type in the Roman Catholic Church, because in it they add to the Word of God. They add their own traditions, as the Saviour said, to the Word of God, and put men astray from the Word of God by reason of their traditions. Just as the Pharisees were powerful in the days when the "Root of Jesse" appeared, so they are powerful now, and reigning with tremendous power. Just as the Pharisees claimed that they believed the Bible to be the inspired, infallible Word of God, so does the Roman Catholic Church. The controversy over the infallibility of the Bible was not a controversy at the time of the Reformation. It is something which has arisen within the past one hundred and fifty years — within the Protestant church, although it is now developing in the Roman Catholic Church. There are modernists there as well as in the Protestant church. The point just now is that when the Roman Catholic Church is in power, and so powerful throughout the world, and using its influence so much, it is a sign of great spiritual death in the generation in which we live.

The Sadducees were those who did not believe in the resurrection. They did not believe in supernatural things. They were infidels within the Jewish church. We have these too in the professing Protestant church, and now also in the professing Roman Catholic Church. That is part of the trouble which is rising more and more within the Roman Catholic Church. It is not the power of Protestantism and it is not the power of the Gospel, but it is the power of modernism. That is what is shaking the Pope, and disturbing him. When some theologians, such as Hans Kung, are criticising his infallibility, they are not criticising it from the point of view of Protestantism, but from the point of view of a form of liberalism which is an extension of the ideas of Karl Barth.

The point I want to make at the present time is this — powerful though all these forces are, and tremendously powerful as these forces are, and tremendously powerful as the forces of secular power and worldliness and immorality and sin are in our day and generation, that is no reason why we should be unduly cast down. It was just at a time when such death reigned in the Jewish church, that the "Root of Jesse" appeared. As the Psalmist says in Psalm 46, with regard to the point we are raising, "God is in the midst of her; she shall not be moved: God shall help her, and that right early." The words "right early" there mean at the turn of the morning. The Lord shall help her at the turn of the morning. The darkest hour just before the dawn, and that is the time when the Lord is to help His church as He did in the case of Sarah. When her womb was barren, and when she was the age that she was, and Abraham was the age he was, it was then that Isaac was born. When the church, and the womb of the church, was barren, and God's people were weak, just men like Simeon and women like Anna waiting for the redemption of Israel, at that time the New Testament Isaac appeared. Therefore, we, like Abraham, should hope against hope that the Lord will turn the tide, that He will turn the shadow of death into the light of morning. He is able to do so, and a nation can be born in a day, and in our dark and cloudy day, instead of just mourning over the darkness of the day, let us hold to this: that this is the way the Lord works. He turns the shadow of death into the light of morning. He shall help His cause at the darkest hour, at the turn of the morning. He is able to do it as He did in the past. That is one point with regard to these words: "In that day there shall be a Root of Jesse." When the tree of Jesse was laid barren and flat, and when, if you were to look at it, there was no appearance of anything except the appearance of the reign of death, and all the sap, to the outward appearance, had disappeared, it was then that there came this "Root of Jesse", "The Root and the Offspring of David", the "bright and morning Star", the One Who was to usher in the Gospel day. By His appearance in Bethlehem, in the land of Judah, by His preaching in the land of Galilee, He was to signify that the Gospel day was soon to be ushered in, and that the kingdom of God was near. "If I," He said, "cast out devils by the Spirit of God, then the

kingdom of God is come unto you."

Another point is this: that the Saviour, although He was the Son of God, when He came as the "Root of Jesse" to be born into this world, He was born in a low condition. This was something outstanding with regard to the appearance of the "Root of Jesse". When Mary began to sing her song of praise to the Lord, this was what she sang: "My spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaid." The Saviour was not conceived in the womb of a princess in the palace of Herod. He was not born in a high state in the nation of Israel who were then under the reign of Rome. He was born of one who praised the Lord for having regard to "the low estate of His handmaiden". The one through whom the "Root of Jesse" was to come, and the one through whom the "Root of Jesse" was to be born into the world, the one to whom it was said that "that Holy Thing Which shall be born of thee shall be called the Son of God" was this woman, a lowly person. The palace, in fact, was ranged in enmity against the "Root of Jesse". The angels knew about this obscure maiden, and so did the shepherds, so did others, but they only knew about her because it had been indicated by the mind of God to them where the Son of God was to be born, and born to be a Saviour. This was the name given to the Root of Jesse: "Thou shalt call His name Jesus: for he shall save His people from their sins." What a wonderful thing! How wonderful the dispensations of God are! How He casts aside the wisdom of men, and how He makes the wisdom of men to appear as foolishness in the presence of the wisdom of God! How He exalts those who are of low estate, and casts down the mighty and the powerful!

Now I would like to make an application of that in the light of what I have been saying. People despise the cause of Christ among ourselves. 'It is small. It is weak. They have no powerful men. They have no noble men. They have no power. How can they be saying and contending that they have the cause of Christ in Scotland? How can they be saying and contending that they expect, and that their expectation is, that when God will revive His cause He will do it in a small insignificant body of that description and kind?' People say that, but we do not agree with them. We have plenty examples in Scripture, and here is one of them. When Christ was to be born into the world, when "the bright and morning Star" was to begin to shine, He was born in obscurity. He was born of this lowly handmaiden, and that is why she praised Him, because she knew that He would have all the glory. We should not be discouraged by the weakness of the cause among ourselves, and certainly we should not be ashamed of it, nor should we think for a single moment that the Lord is not able to use the testimony which we hold, and the testimony which we profess, to revive His cause in this land of yours and mine. That is what we believe and we find every encouragement in the Word of God to believe it. It is not where the Word of God has been cast aside, and where the testimony of truth has been laid aside that God will revive His cause, if He has preserved His

cause in Scotland for this purpose. Mary praised the Lord for regarding "the low estate of His handmaiden". Let us also seek to pray to the Lord that He would preserve His cause among us, that He would preserve the testimony for truth among us, about which I shall be speaking later on, and that He would do so in order that Scotland might once more hear "the glorious Gospel of the blessed God"

The "Root of Jesse" grew in obscurity. He was born of this lowly handmaiden. The Lord chose her for that very purpose, and she said herself, "Henceforth all generations shall call me blessed." The Lord, my dear friend, can "raise the poor that very low doth lie", and from the dunghill set the man oppressed with poverty among the princes of His people. Do not let us be deceived, especially young people, by the notion spread abroad that we are insignificant, that we have no power, that people do not listen to us. That may be so, but it is their loss. Had they listened to us, for instance, when we protested against the Obscene Publications Act, we would not have the tide of immorality in the country that we have now. We warned the Government at the time that the introduction of that Act was going to lead to the floodgates of iniquity being opened, and that is what has happened, and it has happened again and again. The fact that men do not listen to the church of God has nothing whatever to do with the church performing its duty to the Lord and to the generation. They may despise us, but the hour is on the wing when they will know that God's Truth standeth ever sure. Now this "Root of Jesse" appeared as the God-man, as the Divine Redeemer. He appeared as the One Who came in "God's great name" to save. There were other things before my mind, but I must go on.

In the second place, let us notice that this "Root of Jesse", although He grew up in obscurity in Nazareth until He was thirty years of age, and although He was in this small land of Palestine, nevertheless this is what the Scripture says here, "which shall stand for an ensign of the people". He was to be raised up. When the Apostle is writing to the Romans with regard to the future ingathering of the Jews, and regarding the position of the Gentiles, when he refers particularly to this verse, the translation is, as we have it in chapter 15, "Esaias saith, There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust." The Root of Jesse was to rise and be an ensign, first of all with regard to this: the accomplishment of the Word of God in providing a Lamb, a Lamb Who was to die for a number that no man can number. This is the One Who said, "And I, if I be lifted up from the earth, will draw all men unto Me", "signifying what death He should die." Here again we are confronted with the Wisdom of God, that the Lamb of God was to be raised up in this way, and that He was to be an ensign in this way unto Which all men would be gathered, Jews and Gentiles, from every nation, kindred and tongue. "And I, if I be lifted up," lifted up on the tree of Calvary, lifted up as the One Who died in the room and place of the

guilty; this is the One of Whom the Word of God says, "When we were yet without strength, in due time", according to God's purpose, according to God's Word, "in due time Christ died for the ungodly". Here was One born in obscurity, coming out to begin His public ministry in the world at the age of thirty years, then ending His life upon the tree of Calvary, ending His life there dying in the room and place of the guilty, paying the great ransom price for those He loved with an everlasting love, in order that they might be gathered in, that they might be brought "out of darkness into His marvellous light", that they might be brought to peace with God, and that this might be fulfilled with regard to them: "For God the Lord's a sun and shield: He'll grace and glory give." Therefore the Redeemer is the ensign in this sense of the term: in His being raised up as the Lamb of God, in His being raised up as the Divine Saviour, raised up as the One Who magnified the law and made it honourable and paid all the ransom price for His folk. He is the Redeemer Who came to Zion. He is the One of Whom Peter says, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." There is no display here of outward glory. Here is a Person dying in darkness on the tree of Calvary, yet He died a death from which eternal salvation came, and He died that death in which God the Father was glorified by His finishing the work which the Father gave Him to do. He was raised up to be an ensign in that He as the Lamb of God died on the tree of Calvary, and that He paid the ransom price for His folk, and that in Him is to be found salvation. He died the death that we were commemorating here yesterday in order that His people might be saved in Him with an everlasting salvation.

He is also the ensign in another way. We read in the fifth chapter of the Book of Revelation that John saw a book with seals, and no man could open the seals. "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." And John "wept much". Where there is grace in the soul, grace will weep when the Bible is closed, and when the Bible is tampered with. John wept. He "wept much" because this book was closed, but as he wept, one of the elders said to him, "Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." It is very remarkable, at least to us, that the description of the Saviour given by the elder, and we take the elder there to be representative of the church, was — "the Lion of the tribe of Judah" Who had "prevailed to open the book, and to loose the seals thereof". Yet when the Person came "and took the book out of the right hand of Him that sat upon the throne", it was a Person "as a Lamb as it had been slain". "The Lion of the tribe of Judah", the One Who had prevailed, the One Who is "the Root of David" and Who is the "ensign of the people" is One Whose victory is founded upon this: that He was slain, that "He was wounded for

our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him." It was "a Lamb as it had been slain" that "took the book out of the right hand of Him that sat upon the throne". The One Who had "the seven Spirits of God sent forth into all the earth" was the Lamb of God. As "the Lion of the tribe of Judah" the victory that He obtained was based upon the fact that His body was broken and His blood shed. Here is the ensign.

The ensign was the banner. When, you remember, the camp of Israel was surrounded by the tribes, and the pillar of cloud moved, then the camp began to move, and the tribe of Judah began to move first. The ensign of the tribe of Judah was a lion. So we have here this ensign, Christ, not only as the One Who died on Calvary's tree, but also as the Head of His people.

"O God, what time Thou didst go forth
before Thy people's face;
And when through the great wilderness
Thy glorious marching was."

The tribe of Judah, the tribe in which the Messiah was to be born, the tribe that was to have the house of David, the tribe that was to be so low when Christ was born into the world, went ahead. Their ensign bore the lion upon it to indicate that "the Lion of the tribe of Judah" was the One Who dwelt in the pillar of cloud by day and in the pillar of fire by night. He is our glorious Head, the Lord and Saviour Jesus Christ. He is the One Who has prevailed, and He is the One Who has not only taken the book of prophecy to open it, as He did in the Revelation, but He is also the One Who said, "I have given unto them the words which Thou gavest Me; and they have received them." Of course they have. They received them because the Lord changed their hearts. As for people who do not receive them, the reason is evident and the reason is plain — their hearts were never changed by divine grace.

The Saviour, "the Lion of the tribe of Judah", is an ensign not only as the Lamb Who was slain, but also as "the Lion of the tribe of Judah". He has overcome all His foes, and His ensign bears this mark of the lion. "The seven Spirits of God" are brought before us in that chapter as resting upon the Divine Saviour, the victorious Saviour, the captain of salvation made "perfect through sufferings", but now exalted and glorious. He has the fullness, as the number seven means, of the Spirit of God. "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." It rested on the Saviour and it rested on the Saviour in His Person as the God-man. It rests on the Divine Redeemer. We do not have time at the present moment to go out on these various aspects, though they are well worth meditating upon, and you should consider them yourselves later on. The Spirit of wisdom, understanding, counsel, might, the Spirit

of knowledge and of the fear of the Lord rest on Him, so that our Divine and glorious Head is One in Whom the fullness of the Spirit of God dwells. He is able to accomplish the counsel of God.

"O but the counsel of the Lord
doth stand for ever sure;
And of His heart the purposes
from age to age endure."

Why? Because of "the Lion of the tribe of Judah". He is the One Who is the glorious Head of the church of God. He is the ensign in this sense of the term: that He is the One Who opens the Book by the Spirit of God. He did that to the two on the way to Emmaus, and He does it in every age and generation. Ministers and elders, open the Word of God as the Lord helps them, but, my dear friend, it is the Spirit of God Who must open the Word of God to you, through the ministry of the Gospel, and we will come to that in a moment or two. This opening up of the Scriptures requires the internal work of the Spirit of God to open the understanding. "Then opened He their understanding, that they might understand the Scriptures." He opened the heart of Lydia, and when He opened the heart of Lydia, Lydia was drinking in what Paul was preaching. If you had asked her at the time. 'What is happening to you Lydia? Is your heart being opened? Is your understanding being opened?' she would have said, 'I don't know. All I know is that I am seeing "wondrous things" in what Paul is preaching, and especially in the One Who is the "Counsellor, the mighty God, the everlasting Father, the Prince of Peace". I am seeing "wondrous things" in Jesus Christ, in the Saviour of the lost and the undone, and I am drinking this in.' Why? Because the Lord opened her heart. She would have gone away from that prayer meeting just as she came, unless that had happened. The Saviour, you see, is a prophet mighty in word in opening the Word of God, and in deed in opening the understanding. Mighty in word and deed. That is what you and I need: when the Word of God is opened to us, that our understanding would be opened, and that we through the mouth of our understanding would drink in Christ. This is how "the Lion of the tribe of Judah" is to prevail in the experience of His people.

"A willing people in Thy day
of power shall come to Thee."

See in that Psalm the glorification of Christ. That Psalm speaks of the glorification of Christ, how it was founded upon His priesthood. It was because He drank of the brook that ran in the way, because He drank of His infinite and eternal strength, that He lifted His head as "the Lion of the tribe of Judah". The Divine Redeemer is the One Who can open the Word of God and Who can apply the Word of God. He is the One Who can give the words of wisdom, and the understanding, the knowledge, the counsel, the might, and all that pertains to the Word of God. He is the One Who can

open the Word of God in the spiritual experience of a soul, so that that soul comes to "taste and see that God is good", and, "who trusts in Him is blessed".

In the third place — "His rest shall be glorious." The first aspect of this rest is the one mentioned in the Psalm which we sang:

"For God of Zion hath made choice;
there He desires to dwell."

That is what the Lord says. The Lord desires to dwell in His Zion. "This is My rest," He said. "Here still I'll stay, for I do like it well." His rest is glorious with respect to this — the presence of the Lord in the church. "If Thy presence go not with me, carry us not up hence." Moses had the tribes of Israel. He had the camp. He had the tables of testimony. He was to set up the ark of the covenant and the tabernacle, but well he knew, and well he understood, that even if an angel was going to be sent with him, that was not enough. "If Thy presence go not with me, carry us not up hence." This is what the Lord said, "My presence shall go with thee, and I will give thee rest." Therefore, the true glory of the church of God in the world is the presence of God. The Saviour, "the Lion of the tribe of Judah" is now as to His Person at God's right hand, so the presence of the Lord means the presence of the Third Person of the Godhead. The Saviour said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth." The Spirit spoken of here, the Spirit of the Lord, rests upon the glorified Head in Heaven, and in virtue of His resting upon the glorified Head in Heaven, the Spirit of God abides in the church of God in the world.

"This is My rest, here still I'll stay
for I do like it well."

What does that mean? "I do like it well." Well, if this is to be the habitation of Jehovah, if the church of God in the world is to be His habitation and He is to like it well, what must be true of the church so that He will like to abide there? The same thing must be true of the New Testament Church as was true of the Old Testament Church. Moses was to do all things according to the pattern shown him in the mount. The church, my dear friend, is not the house of men. It is the rest, it is the habitation of God, and because it is the habitation of God, it is part of the glory of the church that all things in the church are to be in accordance with the mind of God. If you had a house being built for yourself, and you had given specifications for articles of furniture to be put in it, and the people who were building the house intervened and changed the order of the house, and changed the order of the furniture, and you arrived, what would you say? I'm quite sure you would say this, wouldn't you? 'This is not the house that I want to dwell in. This is not the house I had in my mind at all. I'll find no rest in this place.' So it is spiritually, but people

nowadays do not think of that. They are far too busy trifling with, and introducing their own ideas and notions, and they do not think of the fact that the house belongs to God. The house belongs to Christ. It is His house and He says this concerning it:

"This is My rest, here still I'll stay
for I do like it well."

If men are going to alter the house, they are going to discover that the Lord will depart. That is what has happened. Oh! that is what has happened in this land of yours and mine, where the house of God was restored at the time of the First and Second Reformations, until there was no church, and until there was no place in the universe to be compared with the church of God in this land. Lowly though it was, and far off in the isles of the sea, the Lord blessed Scotland with men of integrity, and men of discernment and men of understanding. When they began to build the house of God in Scotland, everything was to be there according to the mind of the glorified Head. But now we have men trying to be better, trying to be wiser than God, trying to be wiser than their forefathers, trying to alter the house of God in its doctrine, in its worship and in its practice. Now, it is not necessary for me to elaborate on all these points, because you are, or you ought to be, well acquainted with them.

This is the important point, and the point I want to stress: "this is My rest" and it is glorious. It is glorious because it is according to the mind of Christ. The Word of God in all its fullness, and the doctrine of the Gospel in all its fullness — that is a glorious thing. The ensign held up in all its fullness is the banner "Thou hast given to them that fear Thee, that it might be displayed because of the truth". It is unfurled in the preaching of the everlasting Gospel, in the truth of God, law and Gospel, in all its fullness, being set before sinners. That is a glorious thing, and the Lord delights in it. What did Paul say with regard to it? When he preached the Gospel, "We are," he said, as we preach the Gospel, "unto God a sweet savour of Christ." The Lord delights in that. He delights in the purity of the Gospel. He delights in the Gospel being set forth according to the mind of His Spirit. It is something which fills His house with a savour that He delights in, and if we are not mistaken, that savour goes into the souls of His people. It is "the savour of life unto life" in "the glorious Gospel of the blessed God".

The same thing is true of the worship of God. The glory of the temple came to an end. The instruments and the music had a glory but it was a glory of this world. It was a glory that essentially appealed just to the ear of the body. That kind of thing has now departed from the church. We are to offer this sacrifice: "the calves of our lips", so that we would sing the praises of the Lord without any of that carnality. That was true in Scotland till about one hundred and fifty years ago, when these innovations, choirs and organs, came in. On one occasion, when Dr Duncan was taking a service

and the choir was singing, and the savour of the choir was of such a fleshly nature, he stood up after they had sang and said, 'The choir has now sung to its own praise and glory; let us sing to the praise of God.' And he precented himself. Why? Because he felt the savour of the flesh. That's why.

The same is true with regard to the practice and discipline of the church. It is quite a simple thing for us to fill our buildings, if we drop our worship and drop our discipline. I have had people sitting opposite me in my study in my manse, who came up from England and professed evangelical religion. They told me that they appreciated the doctrine that we preached, but that they did not feel at home in the worship, and of course they did not feel at home in the practice — that they were expected to live lives of righteousness and holiness, and to behave themselves as Christians in the world, and not have a mere profession that is dead and not alive, and to live on the side of Christ, walking in the way of God's commandments. It is quite a simple matter for people to build big congregations if they like to do so, and ignore the practices, the proper scriptural practices of the church of God. But, you see, there is a savour of that too. It is Christ's house, and the discipline of Christ's house is intended to please the Saviour. He is the One Whom we are seeking to please as we exercise the discipline of the house of God. "His rest shall be glorious" when the Holy Spirit is present in the house of God and God's people are being fed with "the finest of the wheat", and when they are being strengthened inwardly, and the doctrines of God's Word distil as the dew and fall upon their souls. That is glorious. Is it not? Of course it is. It is glorious in the eyes of Christ and glorious to the poor soul who gets a crumb from the Gospel table and a moment of the love of God shed abroad in his heart by the presence of the Spirit of God. In the singing, the praying, the preaching and the reading of God's Word, "His rest shall be glorious".

I should like to say this from the example of "Moses, the man of God". When the Lord said to him, "My presence shall go with thee, and I will give thee rest," Moses said, "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth." The Lord's presence among them caused the children of Israel to be separate "from all the people that are upon the face of the earth". Now, people make a lot of the fact that the Free Presbyterian Church keeps to itself, and is separate from other churches, and so on. The reason given for this is that some of its ministers especially are very narrow minded people. Well, they are deluding themselves. The separation of the Free Presbyterian Church in 1893 had to do certainly with doctrine and discipline, but we believe it also had to do with the men who separated being given the presence of the Lord. Our authority for saying that is, that I am quite sure that when Mr MacFarlane and Mr

MacDonald left the Free Church, they left behind them some ministers who were godly men, such as Dr Aird who was in the parish of Creich. Why did they not separate? I will tell you. It was not given to them. They had a whole lot of reasons, and the present Free Church has a pile of reasons that are very unpleasant and unconvincing as to why they did not separate in 1893. The real reason is that it was not given to them. It was given to Mr MacFarlane, and it was given to Mr MacDonald, Mr Cameron, Mr Sinclair and the other students who stood with them, and to God's people. It will be a sad day for the Free Presbyterian Church if men lose sight of that, and it will be a sad day if office-bearers and people in the Free Presbyterian Church are not there because they get the presence of the Lord there as they get it nowhere else. We can say something about that, because we spent five years away from the Church during the war, and we met some of God's people in other places, some whom we believe truly worshipped God; and we can say from our own experience that we never found the presence of the Lord in the same way among them as we found it "within the courts of God's own house" in the midst of the Church to which you and I belong. "His rest shall be glorious", and it is glorious to God's people. The world may despise it, and may look down upon it, but the world, my dear friend, loves its own and always will. You will never change the world until this happens: "to it shall the Gentiles seek."

This is the next part of the glory. The Gentiles were to seek Christ. Those who were without God and without hope in the world were to come to the Saviour, in Ephesus, in Galatia, in Corinth and in Scotland. Those sinners who learned in their own experience that they were without "hope, and without God in the world" came to this ensign in "the glorious Gospel of the blessed God". They came to the Saviour Who died and Who rose again, and that is glorious. Christ saw and sees of the travail of His soul and He is satisfied, and this is the glory of the church of God. It is not in the possession of great men or rich men or noble men or learned men. It is in the possession, my dear friend, of those of whom the Lord says, "This people have I formed for Myself; they shall show forth My praise."

Now the second aspect of this, and I must conclude, is that "His rest shall be glorious" not only in a state of grace, but there is in view eventually that the church in this world and those who are united by faith to Christ, are those of whom the Saviour says as He addresses 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." "His rest shall be glory." This is the rest where Emmanuel is. This is the rest where Abraham, Isaac and Jacob are, where Isaiah is, and where men whom we knew in Scotland are, men who were the salt of the earth, and who gave the clearest possible evidence that they were Christ's, and that Christ was theirs. They are now on Mount Zion above. They have now entered into this rest which is the rest of everlasting glory. "Blessed are the dead which die in the Lord"

“that they may rest from their labours.” They enter into rest, the rest that remaineth for them, the keeping of an eternal Sabbath, the keeping of eternal communion. That rest shall be glorious, and Christ will give it. He will bring His people there. “The Lion of the tribe of Judah” shall prevail over every enemy. Because He overcame, they shall overcome also. They shall overcome “by the blood of the Lamb and by the word of the testimony”, and as long as they remain faithful to that, Christ will be with them, and Christ will never forsake them. Though Zion may say, “The Lord hath forsaken me”, yet the Lord says, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.” “The mountains shall depart, and the hills shall be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that nath mercy on thee.” Therefore, while we are in this world, let it be our desire that we would. first of all. rest in Christ for our eternal salvation. and also. that we would take His yoke upon us. “Take My yoke upon you,” He says, “and learn of Me; for I am meek and lowly in heart: and he shall find rest unto your souls.” Our desire should be to labour in His own strength in this world on His side, and then our rest will be glorious. Our rest will be glory. May we at the close of this communion season delight in that, and be strengthened by it, and in the midst of a dark and cloudy day, let us not lose sight of “the bright and morning Star”. Let us not lose sight, my dear friend, of Christ, as Peter did when he looked away from Christ, and turned his eyes to the waves of the sea, and began to sink. Let us not turn our eyes away from Christ. Let us keep our eyes upon the Divine Saviour, and thus through every trouble and trial that overtakes us, we shall discover that “the Lion of the tribe of Judah” will carry us through and preserve us unto the coming of “His heavenly kingdom”. May He bless His Word.-

When we shall come home and enter to the possession of our Brother's fair kingdom, and when our heads shall find the weight of the eternal crown of glory, and when we shall look back to pains and sufferings; then shall we see life and sorrow to be less than one step or stride from a prison to glory; and that our little inch of time-suffering is not worthy of our first night's welcome home to heaven.

Samuel Rutherford.

God hath made many fair flowers, but the fairest of them all is heaven, and the flower of all flowers is Christ.

Samuel Rutherford.

Unbelief—a Marvel

by Bishop J.C. Ryle, D.D.

(continued from page 298)

II. Let us now inquire *why and wherefore unbelief is so wonderful*. What is there in it that made even the Lord Jesus the Son of God marvel?

No doubt there was something peculiar and extraordinary in the unbelief of the Jews. That the children of Israel, brought up from their infancy in the knowledge of the law and the prophets, trained from their earliest years to look for the Messiah, and to expect a mighty "prophet like unto Moses", taught to believe in the possibility of miracles, and familiar with the story of miracle-working men,— that they should reject Jesus of Nazareth, and not be moved by the mighty works which He did among them, all this was truly wonderful and surprising. Wonderful that they should have such privileges, and yet make such a bad use of them! Wonderful that the door of life should be open, and heaven so near, and they should refuse to enter in!

But, I suspect, the Holy Ghost would have us look deeper than this. He would have us know that if we sit down and calmly consider unbelief, we cannot avoid the conclusion that there is something singularly marvellous about it, and never so much so as in these latter days of the world. Let me try to show what I mean.

(1) For one thing, unbelief is a spiritual disease *peculiar to Adam's children*. It is a habit of soul entirely confined to man. Angels in heaven above, and fallen spirits in hell beneath, saints waiting for the resurrection in paradise, lost sinners waiting for the last judgment in that awful place where the worm never dies, and the fire is not quenched,— all these have one point in common, they all *believe*. The rich man in the parable, when he lifted up his eyes in torment, and asked for a drop of water to cool his tongue, and pleaded hard for his five brethren, had bid an eternal farewell to unbelief. "The very devils," says St James, "believe and tremble." (James 2: 19.) Hateful, and hating, and malicious, and murderous, and lying as Satan is called in Scripture, we read that his agents cried, "We know Thee who Thou art, the Holy One of God." "Art Thou come to torment us before the time?" (Matthew 8: 29.) But man, living man, is the only intelligent creature who is unbelieving! I say "living man" advisedly. Alas! What a waking up remains for many the moment the last breath is drawn. There is no unbelief in the grave. Voltaire now knows whether there is a sin-hating God; and David Hume now knows whether there is an endless hell. The infant of days, by merely dying, acquires a knowledge which the subtlest philosophers, while on earth, profess their inability to attain. The dead Hottentot knows more than the living Socrates. Surely a habit of

soul so absolutely and entirely confined to "living man" may well be called marvellous.

(2) For another thing, unbelief is marvellous when you consider *its arrogance and presumption*. For, after all, how little the wisest of men know; and none are more ready to confess it than themselves. How enormously ignorant the greater part of mankind are, if you come to examine the measure of their knowledge! The education of the vast majority of people is wretchedly meagre and superficial. Most of us cease learning at twenty-one, and then plunge into some profession in which we have little time for thought and reading, and are annually more absorbed in family cares and troubles, and add little to our stock of knowledge. Fifty or sixty years after this our part is played out, and we retire from the stage, rarely leaving the world a wiser world than it was when we were born! And does unbelief become a creature like this? Is it seemly for him to talk in a sceptical and sneering tone about the revelation which the Eternal God has been pleased to make of Himself, and the unseen future, in the marvellous Book the Bible? I appeal to common sense for a reply. "Honest doubt" is a fine thing to talk about, and men are fond of saying it is "better than half the creeds". But when a man tells you he is troubled with sceptical and unbelieving feelings about Christianity, while he has probably never studied a dozen pages of Butler, or Paley, or Chalmers, or McIlvaine, or Bishop Daniel Wilson, and never thought deeply about religion at all, it is impossible to avoid the conclusion that one of the most curious things in much unbelief is its wonderful self-conceit.

(3) For another thing, unbelief is marvellous when you consider its *unfairness and one-sidedness*. Who has not known that some of the minor facts and miracles of the Bible are the ostensible reasons which many assign why they cannot receive the Book as true, and make it their rule of faith and practice? They point to the ark, and the passage of the Red Sea, and Balaam's ass, and Jonah in the whale's belly, and ask you sarcastically if you really believe such things to be credible and historically true. And all this time they refuse to look at three great facts, which never can be denied, and which no higher criticism can possibly explain away.

(a) One of those facts is the historical Person *Jesus Christ Himself*. How He can have been what He was on earth, lived as He lived, taught as He taught, and made the mark He has certainly made on the world, if He was not very God, and One miraculously sent down from heaven, is a question which those who sneer at Balaam's ass find it convenient to evade.

(b) Another fact is *the Bible itself*. How this Book, with all its alleged difficulties, written by a few Jews in a corner of the earth, who wrote nothing else worth reading, can be the Book that it is, so immeasurably and incomparably superior to anything else penned by man, and hold the position it holds after 1900 years' use,— how all this can be, if the Book was not miraculously given by inspiration of God, is a knot which cannot be untied.

(c) The third and last fact is *the effect which Christianity has had on mankind*,— the amazing change which has taken place in the state of the world before Christianity, and since Christianity,— and the difference at this day between those parts of the globe where the Bible is read, and those where it is not known. Nothing, again, can account for this but the Divine origin of Scriptural religion. No other explanation will stand.

Now these three great facts are coolly ignored by many professing unbelievers! They will talk by the hour about minor difficulties in the way of faith, while they refuse to touch the weighty, patent facts which I have just been naming. The difficulties of infidelity are a wide and interesting subject, which deserves more attention from the defenders of Revelation than it receives. But the unfair and unreasonable extent to which many nowadays concentrate their minds on small disputable points of revealed religion, while they refuse to look at the great standing evidences of God's truth, is to my mind one of the most marvellous features of modern unbelief.

(4) Fourthly, and lastly, unbelief is marvellous when you consider how *the vast majority of those who profess it drop it, and give it up at last*. Few of us perhaps have the least idea how seldom any man leaves the world an unbeliever. The near approach of death has a mighty effect on consciences, and brings into fearful relief the utter superficiality of much that is called scepticism. The very people who go through life sneering and scoffing at Christianity, and those who support it, continually break down in their own last hours, and are glad enough to send for the ministers of religion, and seek comfort in the old doctrine of the despised creeds. Some, with a mighty swing of the pendulum, go from one extreme to another, and, after living sceptics for years, go out of the world in grovelling credulity, or humblest submission to the worst superstitions of the Church of Rome. Others, who do not go so far, are willing to be read to and prayed with, and receive the Lord's Supper, after neglecting every Christian ordinance, and despising God's house for scores of years. Wretched indeed must systems be which prove so useless and comfortless in the hour when comfort is most wanted!

But the wonder of all wonders is, that these failures of unbelief are so notoriously and constantly occurring, and yet men will not see them, and the ranks of scepticism are perpetually filled by fresh recruits. If those who profess to deny Revelation generally died happy deaths, and left the world in great peace and joy, holding their opinions to the last, we might well expect them to have followers. But when, on the contrary, it is the rarest thing to see an unbeliever dying calmly in unbelief, and giving no sign of discomfort, while the vast majority of unbelievers throw down their arms at last, and seek for the very religious consolation which they once affected to despise, it is impossible to avoid one broad conclusion. That conclusion is, that of all spiritual diseases by which fallen man is afflicted, there is none so truly marvellous and unreasonable as unbelief.

David Livingstone — III

The depths of Livingstone's disappointment should be viewed against the height of his hopes before he received the news. He had travelled to the west coast and had found no healthy location for a mission. He had travelled to the east, and at last had found one. His encouragement was great and his feelings he recorded in his journal: "Thank God for his great mercies thus far . . . O Jesus, grant me resignation to thy will and entire reliance on thy powerful hand. On thy word alone I lean. But wilt thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now."

When Livingstone emerged from the interior and made his way home to England, he found himself at the centre of the stage in a blazing glare of publicity. The Royal Geographical Society had already awarded him a gold medal, and now other societies and individuals crowded round the heroic figure and vied to do him honour. But the mind of the missionary was on other things: "Viewed in relation to my calling," he wrote, "the end of the geographical feat is only the beginning of the enterprise." This was why the news received at Quilimane had been so galling — the new from the directors of the L.M.S. that they regarded his journeys as "connected only remotely with the spread of the gospel", and that even supposing difficulties could be overcome they would not be able to finance work in "untried, remote, and difficult fields of labour". Livingstone was "cast down" by the letter from the Board, for he had received their approval for his travels before he had ever begun them. But he was not "destroyed", as he showed when writing their representative in Cape Town: "I shall not boast of what I have done, but the wonderful mercies I have received will constrain me to follow out the work in spite of the veto of the Board. If it is according to the will of God, means will be provided from other quarters."

During his stay at home, Livingstone's faith was fully vindicated. His connections with the London Missionary Society were terminated, but the Government came to his aid. He was appointed Her Majesty's Consul at Quilimane and commander of a Government expedition for exploring Eastern and Central Africa. When he left home again in the spring of 1858 he could look back with satisfaction on a visit which had effected a great change in Britain's attitude to Africa. There had been a quickening of interest from the view-points of sociology and commerce. But, more than that, many Christians had been moved by his appeals for missionary work, like that which he had made at Cambridge: "I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country which is now open; do not let it be shut again."

It is impossible here to give a detailed account of the expedition. We will

therefore at the outset give a bare outline of it, and then pick out some salient points.

The remainder of 1858 was spent on the Zambesi. Livingstone first explored the mouth of it, then sailed inland until the expedition was arrested by the Kebrabasa Falls. 1859 saw the expedition travel three times to the North, up the river Shiré. It was on the third of these trips that they discovered Lake Nyasa. In the next year Livingstone travelled east again with the Makololo who had waited at Tette for him all the while he had been in Britain. 1861 was mainly taken up with exploring the Rovuma and with helping Bishop MacKenzie to establish the Universities Mission. This evangelistic effort must have afforded Livingstone great satisfaction as it virtually derived from his own appeals to the home church during his recent tour. In 1862 Livingstone suffered two great blows. First the godly Bishop MacKenzie died before his work had properly begun. Then Livingstone's own wife was taken from him, when they had been reunited for a mere three months. 1863 found him disconsolately exploring the Shiré valley and the area of Lake Nyasa, and brought him the order from the Government, recalling the expedition. Finally, in 1864, he sailed the "Lady Nyasa" to India. He had bought this ship himself for exploring the Lake which had given the ship its name. Now that the expedition was recalled he had to sell it, but would not sell it where it would likely be turned to furthering the slave trade to which he was so opposed. Therefore he determined to sail her himself to India, though he had never been formally trained in navigation. At times during the voyage, with the period of the monsoon coming dangerously near, the amateur skipper wondered if his epitaph might be "Left Zanzibar on 30th April, 1864, and never more heard of". But the same Lord who brought his servant over vast plains and through deep jungles in Africa preserved him also on the heaving waves of the Indian Ocean. So at last "the forest of masts loomed through the haze of Bombay harbour". He had sailed over 2500 miles.

One or two details can now be given to fill out this brief account, before we come to the matter which mainly occupied Livingstone's mind at this time.

As the government ship sailed slowly up the Zambesi, the expedition was greeted by sights familiar to its leader, but frightening to his white companions. Crocodiles, their ghastly jaws gaping as they basked in the sun, would slide stealthily into the stream at the sound of the approaching steamer. Hippopotami, disturbed from wallowing in the depths of some quiet pool, would rise to greet the intruders with a terrifying yawn, "sounding a loud alarm to the rest of the herd, with notes as of a monster bassoon".

The navigation of the river was difficult, it being here full of islands and submerged banks. It was certainly too difficult for the black pilot the expedition employed, a man called John Scissors. When he took the wrong channel and ran the ship aground he would exclaim, as if aggrieved that

the forces of nature had conspired against him: "This is not the path; it is back yonder." Those whose work it was to prise the ship off the bank naturally asked him, "Then why didn't you go yonder at first?"

Exploring the Shiré in 1859, Livingstone came across an old man of nearly ninety who had hardly been away from home throughout his life. This was not the only man in the Shiré valley who had attained to longevity, but, as Livingstone noted, the achievement could not have been due in any way to frequent ablutions. One old man told him he had washed once in his life, but it was so long before that he could not remember what it was like. Another man spoke of the after-life, and how the heart of the missionary must have been moved to hear these pathetic words: "We live only a few days here, but we live again after our death. We do not know where, or in what condition, or with what companions, for the dead never return to tell us. Sometimes the dead do come back, and appear to us in dreams: but they never speak, nor tell us where they have gone, nor how they fare."

The same subject was brought up between Livingstone and the people of Sesheke, during his visit to the Makololo in 1860. He was about to turn again to the East, and as they might not meet again the subject of an after-life arose in a natural way. The Makololo could not understand the doctrine of the resurrection, and asked: "Can those who have been killed in the field and devoured by vultures; or those who have been eaten by hyenas or lions; or those who have been tossed into the river and eaten by more than one crocodile — can they all be raised again to life?" Livingstone tried to help his hearers to receive the concept of a resurrection by referring to chemical changes in which the same elements combine in different ways to form different substances. He spoke of how substances can be changed into other substances, and back again. However he emphasised, after this illustration, that the real reason why he believed in the resurrection was that God spoke about it in his Book. This apparently had more effect on the minds of the people than the clever illustration he had used.

Of Livingstone's thoughts and spiritual experiences about this time we can gather an inkling from his private journal: "Oh how far am I from that hearty devotion to God I read of in others: The Lord have mercy on me a sinner . . . When employed in active travel my mind becomes inactive and the heart cold and dead, but after remaining some time quiet the heart revives and I become more spiritually minded . . . I have been more than usually drawn out in earnest prayer of late for the expedition, for my family, the fear lest — — —'s misrepresentation may injure the cause of Christ, the hope that I may be permitted to open this dark land to the blessed gospel . . . there is a great deal of trifling frivolousness in not trusting in God. Not trusting in Him who is truth itself and faithfulness, the same yesterday, today and for ever! It is presumption not to trust in Him implicitly, and yet this heart is sometimes fearfully guilty of distrust. I

am ashamed to think of it. Ay, but He must put the trusting, loving childlike spirit in by His grace."

These details help to fill in the outline of Livingstone's expedition near the beginning of this article. However, as already indicated, there was one thing which at this period cast a longer shadow in his mind than anything else.

It was the slave trade. Livingstone had previously encountered it, and noted its degrading effects, in the West. But never had he witnessed its ravages as he did now in the Shiré valley.

The first time they actually came face to face with a slave party was in 1861. Livingstone saw them as he glanced up the hill from the village where he had halted. Wending its weary way down the hillside was a long line of manacled men, women and children. At the head of the party, in the middle, and at the rear, marched the drivers, armed with muskets and marching jauntily, some blowing cheerful notes with long tin horns. At the sight of Livingstone the drivers bolted. Thus the whole long line of human misery was left in the hands of the missionary; the slaves involuntarily fell to the ground to express their gratitude to him. Then the liberators fell to work, cutting the women and children free with knives, and sawing through the iron pins which held the necks of the men in long forked sticks. One little child expressed the amazement of all when he asked in his simplicity: "The others tied and starved us; you cut the ropes and tell us to eat. What sort of people are you? Where did you come from?" Once liberated, the eighty-four slaves were asked if they wished to go away or to stay. They all chose to stay, and became the nucleus of Bishop MacKenzie's mission.

Pressing up the Shiré valley and exploring briefly the situation on the Lake, Livingstone was dumbfounded at what he saw. he discovered that only one-fifth to one-tenth of the victims of the slave trade ever reached the coast. Many were slain in slave raids, in resultant inter-tribal war and famine. Of that fraction which reached the coast, he knew that 19,000 passed annually through one port alone.

Livingstone's description of the scenes of desolation witnessed around the Shiré valley is impossible to reproduce in its full pathos. He speaks of corpses floating daily past the ship, of the necessity to clear the paddles of them every morning before starting out. He speaks of an oppressive stillness reigning where formerly the air had been filled with the cries of crowds eager to sell their goods. He speaks of the smell of decaying human flesh being everywhere and of ghastly living forms of boys and girls, with dull dead eyes, crouching beside some of the huts. Of them he says: "A few more miserable days of their terrible hunger, and they would be with the dead." Of the corpses in the river he says that they "were only a remnant of those that had perished, whom their friends from weakness could not bury, nor over-gorged crocodiles devour". Of the whole indescribable situation he says: "When our eyes beheld the last mere dribblets of this cup

of woe, we for the first time felt that the enormous wrongs inflicted on our fellow men by slaving are beyond exaggeration." Livingstone made the same point elsewhere when he wrote: "When endeavouring to give some account of the slave trade in East Africa, it is necessary to keep far within the truth, in order not to be thought guilty of exaggeration. To overdraw its evils is a simple impossibility. The sights I have seen, though common incidents of the traffic, are so nauseous that I always strive to drive them from my memory. In the case of most disagreeable recollections I can succeed, in time, in consigning them to oblivion. But the slavery scenes come back unbidden and make me start up at night, horrified by their vividness."

So this was why God had led him, step by step, till he felt called to the work of an explorer. It was to bring him face to face with these repulsive scenes of death and desolation. Now he summoned all energies of body and mind to fight this monster to the death, as one who heeded his Master's warning:

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall not he render to every man according to his works?" (Proverbs 24: 11, 12.)

J.T.

Obituary

The late Miss Margaret S. Grant, Grafton, N.S. Wales

Miss Margaret Sutherland Grant, a lady of unfeigned piety and culture, passed away to her eternal rest on Sabbath, 22nd July 1973, in the Grafton Base Hospital where she had been confined for several months. Latterly she was not able to converse much. A short time before she suffered the stroke which left her unconscious till the end, she exclaimed while the last part of the 8th chapter of Romans was being read to her, "'More than conquerors through Him that loved us,' how wonderful!" These were about the last coherent words she spoke in time.

Miss Grant became a communicant-member at the early age of 16 during the ministry of the late Rev. Walter Scott to whom she was devotedly attached. The account of the communion season at Woodford Dale conducted by Mr Scott in October 1907, and also the sermon on the text — "And when neither sun nor stars in many days appeared and no small tempest lay upon us, all hope that we should be saved was then taken away". (Acts 27:- 20) preached by Mr Scott on Sabbath 12th November 1905 in the Brushgrove Church after the absence of three

months from his pulpit by a very severe illness were written by Miss Grant. They appear in *"The Footsteps of the Flock. A Memorial to the late Rev. Walter Scott"*.

Miss Grant's parents were eminently godly people. Her father, Mr Hugh Grant, an elder in the Brushgrove-Grafton congregation, passed away at a patriarchal age in January 1942. His obituary, written by the late Rev. Donald Beaton, appeared in Vol. XLVI of the Magazine. Mr Grant was born in Swordale in the parish of Creich, Sutherlandshire. A friend of long standing wrote a beautiful tribute to him which Mr Beaton incorporated in his obituary. The concluding part of it is as follows:— "In Australia he cast in his lot with those ministers of the Synod of the Presbyterian Church of Eastern Australia, who in 1884 were excluded from the Synod by an act of gross ecclesiastical tyranny. His sense of the wrong perpetuated by this notorious Expulsion Act (as it has been called) which raised a widespread and spiritual protest at the time, and which has not since been repeated or remained unaffected by the circumstances which led many of his fellow-protestors to return to the Church which they had formerly condemned. To the end he continued faithful in his convictions in the matter evidencing thorough-going sincerity and consistency in face of many difficulties. The same discriminating and loyal attachment to principle characterised his relationship to the Free Presbyterian Church of Scotland ever since he became associated with it. From the beginning of the Church's separate existence his interest and sympathies had been warmly engaged, nor did the many trials which both he and the Church had to undergo in connection with maintaining their testimony inviolate serve to alienate or even abate these."

Miss Grant's mother was born on the Hunter River, N.S. Wales in 1848 and passed away at Brushgrove on the Clarence River in July 1935, having thus attained the ripe age of 87 years. In her young days she learned the whole of the Shorter Catechism in Gaelic. Her obituary, written by the late Rev. J.P. MacQueen, London appeared in Vol. XL of the Magazine. "It was under the ministry of the late Rev. Walter Scott," Mr MacQueen writes, "that Mrs Grant came to know herself as a lost and ruined sinner before God, and Jesus Christ as an Almighty and All-sufficient Saviour. After her first Communion Mrs Grant had such a manifestation of Christ as her own personal Saviour vouchsafed to her soul that she thought at the time and for days afterwards that it would never again be possible for her to question her saving interest in Christ. Though of a quiet and meek temperament she showed uncompromising firmness in refusing to cross the threshold of any other denomination than that of the Free Presbyterian Church of Scotland, despite the years of intervals between the visits of our deputies. She adhered to the end unswervingly loyal to the distinctive Scriptural testimony of the noble church of her love. She was not of the softly effeminate and sentimental type who would confuse and blur Scriptural denominational distinctions, reducing separate denomina-

tional positions to a ridiculous farce. In this connection she would heartily approve of the logical and Scriptural attitude of the late godly and faithful Rev. Thomas Matthew, O.S. Church, Kilwinning whose statement regarding this important point was:— "If it is no sin to worship occasionally with a Church from which we are denominationally separate, it is no sin to worship with that Church always, and if it is no sin to worship with that Church always then the sin lies in being denominationally separate at all, thus causing a needless and un-Scriptural rent in the visible Church of Christ" (abbreviated). Miss Grant unflinchingly and as a matter of conscience maintained to the end the convictions held by her worthy parents.

Two of Miss Grant's four brothers were office-bearers in the Brushgrove-Grafton congregation. John, a young man of great promise, who was Clerk of the Deacons' Court and precentor, fell in action in France in August 1916. When news of his death reached Woodford-Leigh his father was in hospital suffering from pneumonia. When he was informed of the sad news, he said calmly and solemnly: "No son or brother ever gave greater comfort, but the Lord gave, and the Lord hath taken away." His obituary, written by the late Rev. Duncan MacKenzie, is in Vol. XXI of the Magazine. Her brother, Aird Grant, a worthy elder in the congregation here passed away in January 1969 in his 81st year. As an elder he faithfully discharged the duties of his office, and adorned his profession by a life in keeping with the Saviour's character of those who are his disciples indeed, in the world but not of it, pilgrims and strangers seeking a better country, that is an heavenly.

To Miss Grant's sisters-in-law, nephews and nieces we extend our sympathy in the loss of one whose prayer and desire for them was that of David for his son Solomon. "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever." (1 Chron. 28: 9.)

W.M.

Supplement to above Obituary

For the benefit of the rising generation in our midst here, we do not deem it inappropriate as a supplement to Miss Grant's obituary to advert briefly to the Expulsion Act of 1884 and the Protest made against it which in course of time led the Brushgrove-Grafton congregation to identify itself with the Free Presbyterian Church of Scotland. An account of the events leading up to the Expulsion Act written by the late Rev. Arthur Paul of the Free Presbyterian Church of Victoria is given in "*In the Footsteps of the Flock*" etc. (chapter 10).

Mr Paul described the Expulsion Act as "ecclesiastical lynch law". The Rev. Duncan MacInnes of the MacLean congregation and Clerk of Synod wrote a vigorous denunciation of the Expulsion. "It is certain," said Mr MacInnes, "that something extraordinary has taken place, namely the expulsion of three ministers from their seats in the Synod. I think I can show that the laws of Christ and the laws of the Church were transgressed. Not only was there the reading of the document that passed through no Committee on Bills, without leave of the Synod, and in spite of protests of parties present, but there was also the strangeness of getting the names to the document secretly before the Synod met. The laws of the Church were clearly broken. According to the laws of the Church no one is allowed to vote unless he hears the pleadings at the bar, but here there were no pleadings at all." Subsequently the Synod declared the Rev. Duncan MacInnes was no longer a member of Synod and that his name be removed from the Roll and his Church declared vacant. The expelled ministers met to reconstitute the Synod now defunct, and from then on became known as "The Reconstituted Synod of the Presbyterian Church of Eastern Australia".

The Rev. Walter Scott was inducted to the Brushgrove-Grafton congregation on the 23rd September 1884. The Brushgrove-Grafton congregation had identified itself with the "Reconstituted Synod", and throughout Mr Scott's ministry in Australia he unwaveringly maintained and defended the testimony of the "Reconstituted Synod". This Testimony outlined by the Rev. John S. MacPherson is given in "In the Footsteps of the Flock" etc. (Chapter XI). Section 3 reads: "It has ever been strongly held by this Church, that the obligations of the Fourth Commandment are binding, not only on the individual conscience of all professors of religion, but also that it is the duty of all her ministers and office-bearers, by precept and by example to discountenance the use of Sabbath trains, trams and other forms of Sabbath desecration, whereby the sanctity of the Lord's Day is either directly or indirectly assailed. Sorrowfully, we have to acknowledge that prevailing loose views on these points have affected the opinions and practice of some within our borders. But hitherto, the Synod and Subordinate Courts, with the members thereof, have in the pulpit and press, and by personal example, lifted up a testimony against the prevailing lax observance of the Fourth commandment."

Neither the present Free Presbyterian Church of Australia, nor the Free Church of Scotland with which it is affiliated would homologue the above section. The Rev. Walter Scott when addressing the Synod of the Free Presbyterian Church of Scotland in 1909 said in connection with the Expulsion party — "the local press recently taunted them with the nullity of their testimony on behalf of the Sabbath wherein like the larger Churches they allowed their communicants even to use Sabbath trains and cars"! How thankful we should be in this dark day of apostasy and permissiveness that the Synod of our Church "declares in accordance with

former resolutions, that Church privileges, admission to the Lord's Table and Baptism are not to be given to any who engage in Sabbath work (other than works of necessity and mercy) and who travel by trains or cars run in systematic disregard of the Lord's Day"!

In defence of the Word and the Sacraments the Free Presbyterian Church of Scotland also holds under the hand of God a position which is unique. She asserts, maintains and defends the historic view that the two sacraments, Baptism and the Lord's Supper are *in general* seals of the covenant of grace, and that as such they are equally valid, but that they do not specifically *seal* the same measure of privilege; that the qualification for baptism and for full communion are not identical, that many may be properly admitted to the former, who are not prepared for the latter. That, at one time, was the almost universal view and practice of the Churches of the Reformation, the Presbyterians on the Continent of Europe, in Scotland, England, Ireland and America and also of most Protestant Churches. They acted on the principle that every baptised person not excommunicated being a member of the visible Church has a right to have his child baptised.

The view which denies this distinction, and equates qualification for baptism with qualification for the Lord's Supper made alarming inroads into the Free Church particularly in the South of Scotland in the last century. Against this innovation and other innovations in doctrine or worship Dr Kennedy of Dingwall faithfully and fearlessly witnessed.

"A parent seeking baptism for his child is already a member of the visible Church, and on no grounds," writes Dr Kennedy, "can the baptism of his child be refused that will not justify the Church in excommunicating him or suspending him. The fact of his not being a communicant is held in the South to be sufficient reason for refusing the baptism of his child. If it be so, it must be a good reason for at least suspending from the enjoyment of all the privileges of his status, as a member of the Church. To refuse baptism is but to take that suspension for granted, when there is no such Act of the Church to which to refer. And the strange thing is, that the very man who would be punished, to the extent of disallowing his membership altogether, would be at the very same time, rewarded with both the sacraments, if he would take them! The one, which demands the larger exercise of charity in its administration is refused, but both would be given him at once!

"The Ross-shire fathers had no difficulty in regarding the Sacrament of the Supper, as intended by the Lord, specially to seal something other and higher than that which is especially sealed in baptism. They called it, with Mastricht, '*sacramentum nutritionis*', as being intended to be an occasional feast to believers during all their wilderness journey. They beheld in the symbols of Christ's body and blood the clearest and closest manifestation of the glory of the Lord, and in the exercise of those who partake of them the nearest approach to the Lord that can be on earth. They

regarded the guests at the Table as having the most conspicuous connection with the cause and glory of Christ. They saw the Church pointing the eye of the world to a communion table, to inform them whom she accredited as the true people of God. On these accounts they felt that they were specially called to guard the passage to the table of the Lord, and to subject to the closest scrutiny all who would approach it." (The Days of the Fathers in Ross-shire by Dr Kennedy. Chapter IV.)

It would appear to be fashionable in church and in so-called evangelical circles at the present either to come forward with some novel and naive attack on the authorised Version, or to advance and laud in books, articles and manifestoes stream-lined with sanctimoniousness and pedantry, the unhistoric and unfounded view of the Sacraments exposed and rejected by Dr Kennedy. They make a fine show in the flesh, but the view they would have us adopt and practise is a sectarian deviation from the Scriptural catholicism of the Confession which teaches that "infants of such as are members of the visible church are to be baptised", and not infants only of communicant-members or professedly members of the invisible church. What a sop this view of the Sacraments is to the conscience of the unregenerate to go forward to the Lord's Table! What a disregard of the fence wherewith the Lord has fenced His table! — "And let a man examine himself and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. 11: 27, 28.)

Gathan de Ghloir na Diadhachd

(Air a leantuinn bho t.d. 314)

Leis an Urr. Eideard Pearce

2. Tha Dia neochaochlaidheach 'n a bheannachd agus 'n a ghlòir. Tha'n Tighearn Iehobhah 'n a Dhia glòrmhor agus beannaichte, is Esan an Tì beannaichte cho math ris gu'r E an Aon Rìgh. I. Tim. 6: 15. Tha E beannaichte, agus cha'n e mhain a chionn gu'r E'n cuspair molaidh, beannachaidh, agus iongantais dhaoine agus ainglean gu bràth, na fathasd mar is E tobar agus fuan na'n uile bheannachdan, ach a thà gach aon a sealbhachadh gu sìorruidh, ach mar an ceudna thà E 'n a Dhia a tha neo-chrìochnach beannaichte agus sona: is e Dia am bith is beannaichte agus is sona, agus gu'm bheil e nì's motha na's urrain na h-uile chreutair, co dhiubh is iad daoine na ainglean, cur ri a bheannachd anns an tomhas is lugha: mar sin tha sinn a leighadh nach ruig ar mathas Air. Salm 16. Agus a ris, An urrain duine bhi ceart maille ri Dia? agus am buannachd

Dhà e gu'n dean thù do shlighean iomlan? 'S e sin, cha bhuanachd e, cha bhuannachd do Dhia e, cha chuir e ri shonas agus ri iomlanachd, ged a bhitheadh-mid-ne, na cuid eile, mar so, Faic mar an ceudna Iob 12: 2, 3, agus mar an ceudna Caib 35: 7, 8. "Ma bhios tù ionraic, ciod a bheir thù dhàsan? no ciod a gheibh e o d' laimh? Faodaidh t-aingidheachd cron a dheanamh do dhuine mara thà thusa, agus t-fhìreantachd a bhi tarbhach do mhac an duine", mar gu'n abradh E, cha'n eil Dia nì 's toillichte na nì 's nì-thoillichte le nì air bith a nì, na nach dean, an creutar: Tha e fìor gu'm bheil an dà chuid aig naoimh agus ainglean gràdh Dhà, molaidh iad E, agus tha iad ag aoradh Dhà gu bràth; thà iad a tilgeadh an crùn uile aig a chos, ach mo thruaigh, cha'n eil so a cur nì ri a shonas; nì h-eadh, a thà E air àrdachadh os ceann gach beannachd agus moladh. Nehemiah 9: 5. Seadh, 's e cromadh na ioraslachd Ann-san, beachd a ghabhail air na nithean sin, mar a ch' s'inn ann an Salm 113: 5, 6. Agus, dà-rìreadh 's e ar sonas, agus cha'n e sonas Dhé, gràdh a thoirt Dhà, seirbhis a dheanamh Dhà, ìmeachd maille Ris, agus a bh' beo Dhà. Co thusa a Thighearna (a deir Augustine) agus ciod e mise gu'n àithne Tù gu'n gradhaichinn Thù, gu'n gabhadh Tù gràdh bh'uam, agus gu bagradh Tú truaighean mòr orm mar a gradhaichinn Thù? Tha e moladh ioraslachd Dhé ann an so. Seadh, dhe leithid sin tha beannachadh Dhé, nach urrain E Fein cur ris; cha'n urrain E Fein a dheanamh nì's beannaichte, nì's sona, nì's iomlain, na thà E; cha'n urrain nì le neo-chriochnachd cur ri neo-chriochnachd: Nis mar a thà E mar so beannaichte, mar sin thà a bheannachadh neo chaoch-laidheach, mar sin is e aon dhe ainmeanan *os ceann na'n uile, Dia beannaichte gu sìorruidh* Rom. 9: 5, troimh na'n uile l'inn, agus gus an uile shìorruidheachd thà Dia a deanamh a shluaigh neo-chaoch-laidheach beannaichte; agus Esan a nì muinntir eile neo-chaoch-laidheach beannaichte, thà E gu'n teagamh neo-chaoch-laidheach ann a' bheannachadh Fein. Ach thig so nì's motha am fradharc, le bhi toirt fa'n ear beagan a thaobh beannachadh Dhé, agus co ann a thà e laidhe; tha e laidh gu h-uile anns an tlachd neo-chriochnach sin, comhfhurtachd, agus sàsachadh a thà Aige Ann Fein, ann an sealladh agus anns an riarachadh a thà Aige Ann Fein, agus na gh'èirean neo-chriochnach agus na h-iomlanachdan a thà Ann, agus a thà E faicinn agus a thà fios Aige, agus a thà fios Aige a bhios Ann gu bràth. (An toiseach.) Thà Dia na chuan neo-chriochnach de mh'illseachd, de iomalanachdan, agus de gh'èir; thà na h-uile maith, agus na uile iomalanachdan Ann-san mar ann an tobar, na l'annachd, na fhior-ghloine; mar a tha na h-uile shreathan bho'n a chearcal a coin-neachadh agus air an aonadh anns a mheadhon; mar sin tha na h-uile oirdheirceas agus iomlanachdan. Mar sin (Anns an dara d-àite) is urrain E ann an iomlanachd a bh' tuigsinn iomlanachd neo-chriochnach Fein, a bhi gabhail beachd oirre, agus a gabhail tlachd neo-chriochnach, comhfhurtachd, agus sàsachadh ìnnite; thà E gu neo-chriochnach riarichte agus aig fois Ann Fein, agus ann an sealladh agus criochnachadh iomlanachdan Fein, agus so a bheannachadh, uime sin, thà E'g 'innse

dhuinn, gu'r e'n Dia uile fhoghainteach, 's e sin ri ràdh, air son agus dhà Fein, cho math agus air son a shluaigh, Gen. 18: 1. *Is mì Dia uile-fhoghainteach.* Is mì mo bheannachadh Fein; agus Abraham is mì do bheannachadh-sa, agus thà gu leoir agam air ar son le cheile. Is fìrinn e, thà ar n'uile aoibhneas a luidh ann an Dia, ann an eolas agus ann a' mealltuinn Dhé. "Agus is i so a bheatha mhaireannach, eolas a bhì aca ortsa an t-aon Dia fìor, agus air losa Criosd a chuir thu uat." Eoin 17: 3, agus "Is sona an sluagh, a tha 's an staid so: is sona an sluagh da'n Dia an Tighearna." Salm 144: 15. "Thà esan a rinn mì gu maith, A deir Austin) agus is e mo mhaith, mo shonas, agus Ann-san nì mì gairdeachas agus aoibhneas bhos ceann m-uile nithean maith eile. Agus is e ràdh mòr a thà aige chum an rùn cheudna, far am bheil e'g ràdh; "Is mì-thoilicht an duine" (thà e'g ràdh) "dh'an aithne a h-uile nì eile agus a thà aineolach orta. O Dhé; ach is beannaichte thà e dha'n aithne thusa ged a bhitheadh e aineolach air nithean eile; ach esan dha'n aithne an dà chuid thusa agus nithean eile mar an ceudna, cha'n eil e nì's sona d-bhrìgh gu'r aithne dhà nithean eile, ach tha e sona Annad-sa a mhàin." Mar sin thà ar sonas a co-sheasamh ann an Dia agus ann a foillseachadh air; Agus c'ait am bu chòr a shonas laidh ach Ann Fein? Esan is e tobar agus fuaran ar sonas, thà E na thobar maireanach sonais Dhà Fein. "Is tusa," (a deir Austin) "tobar do shonais Fein." Dùinidh mì'n ceann so, le ràdh mòr duine foghlumaichte. "Thà Dia," (a deir e) "na bhith cho neo-chriochnach, iomlan sona agus nach gabh nì a chur Ris, agus chà ghabh nì a thoirt bh'uaith. Cha'n urrain E bhi as eugmhais nì air bith a mach bh'uaith Fein, nì motha is urrain E nì fhaotainn ach bh'uaith Fein; agus thà E gu neo-chriochnach foghainteach air a shon Fein agus Dhà Fein."

3. Tha Dia neo-chaochlaidheach na chomhairlean agus na òrduighean; Thà sinn a leughadh bitheanta anns na Sgrìobturan mu thiomchull comhairlean Dhé; "Is tairisneachd agus fìrinn do chomhairlean o shean." Isaiah 25: 1. Agus ann an Ephes. "Anns an d'thuair sinne mar an ceudna oighreachd, air dhuinn a bhì air ar roimh-òrduchadh a reir rùn an Tì a tha'g oibreachadh na'n uile nithean a reir comhairle a thoile fein." Ephes. 1:11. Agus thà nì ceudna ann an àite eile air ainmeachadh fodh an ainm rùn, agus aig amaibh eile air ainmeachadh mar òrduighean; agus gu bhì tuigsinn so, feumaidh fios a bhì agaibh gu'n d'rinn a cheartas agus a ghràs, agus anns a chomhairle sin, gu'n d'òrduich E gu neo-atharraichte gach nì a thig gu crìche, 's e sin ri ràdh, bithidh neo-thuiteamachd gach nì a th'ann dealaichte ris Fein, chum cliù a ghlòir; oir is e sin rùn, comhairle, na òrdugh Dhé; 's e sin shaor, agus gu sìorruidh òrduichidh E na h-uile nì a bhà, a thà, na bhitheas, mar a chunnaic E Fein iomchuidh iad a bhì; na 's e so aon ghnìomh Dhé leis an do rùnaich E na h-uile nì ann an riaghladh a ghlòir Fein.

(R'a leantuinn)

Notes and Comments

Rhodesian Visit

"I could obviously spend much time telling of many experiences, but perhaps I might select one of particular interest to some of our Scottish readers. It was a great privilege during my time in Rhodesia to visit the Tallach Memorial Secondary School run by the Free Presbyterian mission. What a warm welcome I received from the missionaries, whose work much impressed me. How they put a lot of our slack Christianity at home to shame, as they came in about thirty or forty miles each evening for the preaching of the Word in Bulawayo — and the last stretch of their road is not exactly a motorway!

They invited me to speak to the school assembly and they also gave me the privilege of hearing the singing of the school — African singing of metrical Psalms in their own language without accompaniment was really some experience. If I were to add a postscript it would be to say to our Scottish Free Presbyterian friends — thank God for the folk who are labouring out there and keep faithful in prayer for them. Indeed, it is a reminder to all of us how many missionaries across the world exercise a difficult and sometimes a lonely ministry, and how greatly they need our sympathy and our prayer support. One practical thing you could do is to order a copy of the magazine to be sent to one of your missionary friends, for if it is a blessing to you, then surely it will be also to them!"

H.M. Carson in October issue of *Gospel Magazine*.

A Strange Mixture!

"I am convinced that I will never forget the midnight hilarity of the camp concert which produced such an amazing display of talent and ingenuity in all forms from courting cows to a rather 'missty' fortune teller! The officers were not exempt from this with their most professional rendering of 'Cinderella'!

Amongst all the fun and games, however, there was a more serious side to camp. In the mornings we met in our prayer groups and discussed topics such as the authority of the Bible and the work of the Holy Spirit. In the evenings the officers gave talks based on encounters: encounters with God, with Jesus Christ, with Satan, and with others."

The above extract is from a Girls' Camp Report in the September issue of the Instructor, the Youth Magazine of the Free Church of Scotland.

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:—

Sustentation Fund: Anon. £27.

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The Treasurers of the following congregations acknowledge with sincere thanks the following donations:—

Aberdeen: John MacLean, San Francisco, £5 Aberdeen Congregation; Two friends, Dingwall, £5 Aberdeen Manse.

Applecross: Mr and Mrs Norman MacCuish, Mansfield, £2 for motor cycle fund per A. Murray; Two friends of the cause, £5. Friend in Hospital, £5, both for Sustentation Fund per C. Gillies.

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Glasgow: Dutch Friend, £1 for congregational fund per Rev. D.M.; Mrs Piper £1.50 and Mr MacC., Greenock, £1, both for bus fund; Friend in remembrance of olden days in St Jude's £5 per J.C.; Mrs P. Wood £5; Mr Andrew Boyd £2, last three for Sustentation Fund; Mr Andrew Boyd £1 for bus expenses; Friend £5 for St Jude's development fund per Rev. D.M.; Norman Mackay 60p. The entry in the September magazine, "Miss Matthew £2 bus expenses" should have read "Matheson, Cardonald, £2 for bus expenses."

Glendale: Friend £5, Friend £5, A true friend £10, all for Sustentation Fund per Rev. J.C. An adherent £25 Foreign Mission; An old friend £5, Blythswood Tract Society; Friend £6 Trinitarian Bible Society, all per Treasurer.

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