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This do in Remembrance of Me

The sacrament of the Lord's Supper is one of the precious ordinances which Christ has established in His Church in the world. He has given it to His Church particularly as a feeding ordinance where His people may draw near to Him at His table and experience living communion and fellowship with their now glorified Lord.

In this ordinance there is outwardly the partaking of bread and wine as the symbols of the broken body and shed blood of the Redeemer. Inwardly for the nourishing of the soul there must be a spiritual partaking of Christ through feeding by faith on the broken body and shed blood of the Saviour. In this, as in all else, it is impossible to please God without faith. There must be a living exercise of faith and a gracious laying hold by faith on Christ in all the glory of His Person as the divine Son of the everlasting Father and in all the infinite merit and virtue of His atoning death. In this way He is to His people in the experience of their soul the true manna, the living bread that came down from heaven. He Himself declared: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." And again, "My flesh is meat indeed, and my blood is drink indeed."

When the Lord says, This do in remembrance of Me, He is calling His people to a feast — "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined". It is Christ Himself who is presented to them on the table as all their salvation and all their desire. They are not presented with a cup of suffering or a cup of wrath but with the cup of blessing. Christ is the provision of the table. He is there as "Christ our Passover sacrificed for us." It is His death they are called to remember, yet not in a way of sorrow except to smite on their

own breasts because their sins have crucified the Lord of glory, but in a way of rejoicing in that He has overcome death and the grave and is the ever-living One at God's right hand. There at His table they remember that He took their law place — the law place of the guilty and suffered and died in their room and stead. Greater love hath no man than this that a man lay down his life for his friends. How unspeakably great then was His love who laid down His life for those who were His enemies and were implacably opposed to Him. "Christ died for the ungodly."

To whom does He say, This do in remembrance of Me? Surely to those who have experienced His saving power and the manifestation of His love. Such are eternal debtors to free and sovereign grace, and are under eternal obligation never to forget what He has done for them. Because of this, though He would require them to lay down their life for His sake, they could have no ground of complaint against Him because He has done infinitely more for them. But it is not to suffering and death He is calling them here but only to remember in this most suitable way the death that He died for them.

It is a command of the Lord to His people — This do in remembrance of Me. They are called to examine themselves and then partake. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." They are under obligation to be obedient to Christ in all things and in this as in all else. They are not free to do as they please. The Lord's people need no other special warrant to come to His table but this one — This do in remembrance of me. Rather must they seek a warrant for staying away. Disobedience to Christ's command can never be God-honouring and those of the Lord's people who think they honour the Lord more by staying away than by approaching His table do greatly err. So is it certain that they do greater injury to themselves, as well as to Christ by staying away, than if they came, though they think otherwise and conclude that it is the safer course for them. However difficult the duty may be — and the more spiritual the duty the more difficult it is — yet obedience is better than sacrifice. If we are called to honour the Lord in the fires of trial and persecution, so too, are we called to honour Him in those highly spiritual duties to which He calls His people.

It is for a short season at the longest that the people of God will have opportunity to perform their vows unto the Lord in this way. Each passing communion where any of the Lord's people have failed in their duty of remembering the dying love of their Saviour, is an opportunity that is gone for ever, never to return. In the light of this, what need there is to try and search our ways and turn again to the Lord. Let us remember that it is

only a little while and He that shall come, will come. Then our opportunities of performing this service on earth will be over for ever. If our hope is in the Saviour, if the language of our heart is:

“Whom have I in the heavens high
but Thee O Lord alone
And in the earth whom I desire
besides thee there is none”

— then let us be obedient to His dying command, “This do in remembrance of Me”, and let us go forward in the strength of divine grace to remember His death till He come.

Christ's Request to His Hidden Ones

by Rev. John Colquhoun.

Being two Sermons preached in Glendale, Skye, on Sabbath, 14th September 1941.

“Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.” — Song 8:13.

The opening verse of this book gives some idea of the excellent matter contained in it. It is called “The Song of songs,” or, according to the Hebrew idiom, “the chief or most excellent of songs.” We are told in I. Kings 4:32, that Solomon wrote a thousand and five songs, but of these we have the most excellent in this book. Many have made it the subject of much criticism and maintained that it should not have a place in the canon of Scripture, but to the true child of God there is here as sweet a pasture to feed his soul as is to be found in the whole Bible, for we have here a wonderful manifestation of that heavenly intimacy which exists between Christ and His bride, the Church. Who but a sin-blinded creature can fail to see here the condescending humility and wonderful love of the Lord of Glory to a slothful and erring believer, and the graciousness with which He responds to the faintest desire after Him. Here we have a variety of experience which makes the book suitable alike to the most advanced Christian and the youngest babe in the Church of God. In the words before us I would seek to draw your attention, as enabled, to the following things:—

- I. The One speaking in our text.
- II. The gardens referred to.
- III. The One addressed.

IV. The Companions.

V. What is asserted of them.

VI. The request made.

I. The One speaking in our text.

We have already pointed out that the principal persons brought before us here are Christ and the Church that has been redeemed by His blood, but it is not evident in our translation whether it is Christ or the Church who is speaking in this verse. However, the Hebrew makes it very clear that it is the Church that is here addressed for it is the feminine gender that is used with respect to the one addressed. Thus we have every right to assume that it is Christ Who is here speaking. In looking over the Book of Songs we find that there are names given Him which, in a beautiful way, bring into prominence His character.

(1) He is brought before us as *the* King to show that He is above all other kings. The kings of this world are surrounded with great pomp, and possess much which may be taken as symbols of their power and their glory, but when all is said and done they are, as Samuel Rutherford expresses it, "kings of clay," and their power and glory, being of this world, will pass away, for "like sheep they are laid in the grave; death shall feed on them." Psalm 49:14. Not so with this King for "The Lord reigneth: he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself." He is represented as sitting as King upon the floods, revealing that all the floods of war, famine and pestilence, which are sources of terror to men are under His control, and that as occasion requires it, He will make these His instruments for carrying out His purposes. As He rules as King among the inhabitants of the earth so He rules among the armies of Heaven, and they all manifest His glory and do His bidding. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Psalm 68:17.

(2) There is none like this Person. If we consider Him as He is in Himself none can be compared to Him. "For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?" None can dispute His authority or claim to be His equal for He is supreme. He alone can say, "I was set up from everlasting, from the beginning, or ever the earth was." Prov. 8:23. As the high and holy One whose throne is in the heavens and whose footstool is the earth, He manifests His incomparableness in condescending to look "even to him that is poor, and of a contrite spirit, and trembleth at my word." Isaiah 66:2. It may be said that such is the nature of that look that the

Church of God could say as the result of a wonderful experience, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. Poor sinners, take note of the wonderful character of this glorious Person and lay to heart that He is willing to receive such as you are and enrich you for eternity.

As there is none like this Person, as He is in Himself, there is none like Him in the estimation of His people. He has manifested Himself in the day of justification in such a way that all others go out of sight. They got a view of His suitableness and sufficiency to meet with their lost and ruined condition which made them perfectly satisfied with Him, and thus were constrained to say, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." Psalm 73:25. To them there is none like Him in His love, for His love constrained Him to suffer for them the cursed death of the Cross. As a fruit of that love they were enabled in some small measure to love Him and to speak well of Him. "My beloved is white and ruddy, the chiefest among ten thousand." Song 5:10. In His long-suffering there is none like Him in their estimation, for they are conscious of sinning continually. If they did against their fellow-creatures the smallest fraction of what they do daily against Christ, they would get little or no mercy, but against Him they sin continually — sins of omission and sins of commission, and these sins greatly aggravated by being sins against light, yet such are His gracious dealings with them that they have to say, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."

(3) In Him is revealed wonderful condescension. We have already touched on this matter but it is a theme upon which the Lord's people love to dwell. He condescended to come to this world and to live in it in humble circumstances, for, He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:7,8. In this condition He carried the burdens of His people. "Surely he hath borne our griefs, and carried our sorrows." He condescended to fare as His people fared in this world, drinking deeper of the cup of affliction than it was possible for any of them to do. He sympathised with them in their sorrows, relieved their distress, healed them in their bodies and in their souls, and was a "teacher unto babes," coming down to the meanest capacities, and carrying conviction with His doctrine so that His very

enemies had to confess, "Never man spake like this man." John 7:46.

He condescended, not only to fare as they fared in this world, but in His humiliation and sufferings He went beyond them, for there was no sorrow like His sorrow. When we read of Him that He "poured out his soul unto death: and he was numbered with the transgressors," Isaiah 53:12, we see Him taking the very place which lawfully belonged to His people, and taking upon Him that which God would be just in laying on them throughout eternity, and in enduring these sufferings He had none to show Him sympathy, so that He could say, "But I am a worm, and no man; a reproach of men, and despised of the people." Psalm 22:6. Over and above that, we find Him going through the deepest part of His sufferings when He endured the forsaking of the Father's face, and on the accursed tree cried, "My God! my God! why hast thou forsaken me?" Matt. 27:46. O fellow sinners! here we have a view of the condescension of the Lord of Glory which goes beyond our comprehension, and which ought to humble us in the dust throughout the whole of our pilgrimage in this world, and in the dust to sing of the mercy of God in looking on us in our low estate, and opening up to us, through His sufferings and death, the way to heaven.

The One speaking in our text is the desire of His people. In Haggai 2:7, He is spoken of as "the Desire of all nations," and although the nations of the earth, in our day, do not desire Him, yea, rather, they crucify Him to themselves afresh, "and put him to an open shame," Heb. 6:6, yet there is a day coming when all nations shall desire Him. Yet, whatever may be true of the vast majority in our generation, there are a few who desire after Him, and who can say with the Psalmist, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Psalm 84:2. This is true of the believer whether under the Old or the New Testament. In the chapter before us we find the Church saying, "O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised." (Verse 1). Here we may see the desire of the Old Testament saints for the time when the Son of God would become incarnate, for the fact that He had not yet actually assumed bone of our bone and flesh of our flesh would cause them to feel at a distance from Him, and although they were enabled with Abraham to see the day of Christ and to rejoice, yet it was lawful and right for them to desire to see Him incarnate, for their privileges were less than the privileges of His people under the New Testament. Even Christ Himself takes notice of this when He says to His disciples, "Blessed are the eyes which see the

things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Luke 10:23,24. These words in verse 1 may be taken not only as the desire of the Old Testament saints, but as an expression of the desire of believers in every age, and under certain circumstances. The true believer is not a stranger to what we have in Chapter 5:6. "My beloved had withdrawn himself, and was gone." He feels at a distance from Christ, and a coldness has crept in, so that he has not the same liberty in approaching Christ. Christ, being the unchangeable One, is still the Elder Brother, but the believer does not find himself to be on the same intimate terms with Him, for He has either hid Himself altogether, or behaved as Joseph did to his brethren before he made himself known to them in Egypt. This causes them to seek after a closer intimacy and say, "Oh that thou wert as my brother that sucked the breasts of my mother." Let all restraints be taken away, and let me receive tokens that Thou art my Elder Brother, and let me have that intimacy with Thee which brothers and sisters are permitted to have. He must indeed be a wonderful Person who is thus desired after by the renewed soul, and is fitly described, as He describes Himself, as "the Rose of Sharon, and the lily of the valleys." Such a One is He who speaks in our text.

II. I now come in the second place to notice a few things concerning the gardens referred to.

A garden, literally, is that upon which much labour is bestowed, in separating it from the ground round about it, and preparing it to bring forth fruit, Thus the Church is referred to as "a garden inclosed is my sister, my spouse." Song 4:12. In our text, however, it is the plural that is used and may rather be applied to the means of grace, or to particular congregations. The true believer is found in the means of grace, both public and private, and these are some of the gardens in which he may be said to dwell, and it can truly be said that those who are most often in the private or secret means, are those who derive most benefit from the public means, and thus have the experience of the Church, "I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." Song 3:4. It is individuals who have experiences similar to these that made particular congregations what they were, and in our day the presence or the absence of such individuals, affects for better or for worse, a gospel ministry. As particular churches have grown out of congregations grouped together, I

prefer to deal with the gardens here as referring to congregations rather than to churches, or denominations.

(1) Gardens are set apart for particular purposes, and Christ requires that every congregation of His Church on earth be set apart for a particular purpose. Part of that purpose is that the whole counsel of God be declared in it, and this is the duty of His sent ambassadors. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me." Ezek. 33:7. This gives us a wide and rich field as to what is the word at the mouth of the Lord for it is to be found on every page of the Scriptures of the Old and New Testaments, "for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II. Tim. 3:16. In this declaration of the whole counsel of God, Christ's ambassadors, who are labouring in His gardens, must labour to set before sinners their lost and ruined condition and their need of a Saviour, the high claims of God's law and the utter impossibility of obtaining righteousness by an attempted obedience to its claims on the part of the creature, the suitableness and sufficiency of Christ as a Saviour, the need of the power of the Holy Spirit to apply Christ's salvation, the last Judgment, and Heaven and Hell. The purpose of Christ in setting His gardens in this world is that these things should be declared with a single eye to the glory of God and the good of never-dying souls.

Another part of God's purpose in setting up His gardens in this world is that they should be the birth-places of souls. God takes notice and records in heaven the very places where His people are born again in this world. "The Lord shall count, when he writeth up the people, that this man was born there." Psalm 87:6. For all the labour which He bestowed on these gardens in setting them apart, and appointing labourers for them, He is looking for fruit, and alas! how often has He to say, "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Isaiah 5:4. My dear fellow-sinner, that you have your lot cast among these gardens is a great privilege, but remember that such a privilege is the measure of your responsibility. You have received much at the hand of God, for in these gardens you have heard much of the gospel. Its sweet promises were set before you with the awful threatenings of God's Word against all who despise the gospel. God's loving exhortations to flee from the wrath to come, His oft-repeated assurances that He has no delight in your death, and His long-suffering toward you in the face of many provocations, are things which are denied to a great many of the race to which you belong, but God has sent them to you as means which, by the

power of the Holy Spirit, are able to give you to experience the new birth, and make you a new creature in Christ Jesus. Plead with God on your knees in secret that, for the sake of Christ, He would bless these means to your soul.

A third part of God's purpose in setting His gardens in the world is, to prepare the saints for heaven. When they are born again the work of sanctification begins, and the believer begins to experience many a thing which he is not able to understand, and things which will cause him to come to wrong conclusions and write bitter things against himself. A thorn in the flesh, a crook in the lot, a collection of circumstances which cause one to conclude that all things are against him, are often the experiences of the believer. Together with this there is a continual fight with Satan, unbelief and the flesh in oneself, and a feeling that they are prevailing against him. He prays, he struggles, he attends the means, and God seems to be silent, and appears as if He took no interest in His creature. This will give rise to many a perplexing thought. It is under such circumstances that a regenerated soul will realise the value of the public means of grace and a gospel ministry. Asaph had some trying experiences in this connection when he saw the prosperity of the wicked, and was troubled with unbecoming thoughts which were painful to him, but found the public means of grace helpful, for he had to say, "When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end." Psalm 73:16,17. Under a living ministry a child of God, at his wits end with troubles and temptations, will find his case unfolded as if the preacher had been told everything about him, directions and consolations will be given which is as a word in season to a weary soul and will afford matter for praise in secret.

(2) On these gardens which Christ has set up in the world, much labour has been bestowed so that He can say, "What could have been done more to my vineyard, that I have not done in it." Isaiah 5:4. As it was true concerning His vineyard in Israel that He fenced it, so He did to the Church. He gave Israel laws and ordinances which they were to observe, and it is true in our day that the visible church and all the congregations of it have the Scriptures of the Old and New Testaments as their only rule, and the ambassadors of Christ are charged to teach all nations "to observe all things whatsoever I have commanded you." Matt. 28:20. Those who are labouring in these gardens have in the Word of God a clear boundary set before them, beyond which they dare not go, for if they bring anything outside the Word of God into these gardens, they have to reckon with God's searching enquiry, "Who hath required this at your hand." Isaiah

1:12. Thus God has been at much pains to show us what we are to believe concerning Him, and the duties which He requires of us.

He has also laboured to remove out of these gardens everything that would hurt. A large part of the history of the Church of Christ is taken up with contendings against error and corruption. In our own land this is very clearly seen. At the time of the Reformation God cleared out the heresies of the Church of Rome, and set up the means of grace as purely as ever they were set up in the world since the days of the apostles. Truly here was great labour bestowed upon the gardens when one views how things were prior to the Reformation, so that one can see the contrast after the Reformation was established. Under the Papacy darkness covered the land and gross darkness the people. Image worship, prayers to saints, indulgences, and immorality among the clergy and laity were the order of the day; the priesthood and the Mass denied to Christ His rightful place as the great High Priest of His people and the sufficiency of His atoning work as the only ground for a poor sinner to build on for eternity. With the establishment of the Reformation these hurtful things had been cleared away, and the means of grace opened, where poor sinners were privileged to hear of a crucified, risen, and exalted Redeemer, Who procured a salvation which is God-glorifying, Christ exalting and man abasing.

Further, God is bestowing labour upon these gardens by watering them. On the day of Pentecost God watered His gardens so that the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. Thus men of different languages heard in their own tongue "the wonderful works of God." Time and again when the Church of God needed it most, He has been pleased to water it, and to raise up men who were used by Him as humble instruments for that purpose. Instances of this are to be found in the revivals of Kirk of Shotts, Cambuslang and Kilsyth, and, though not so well known, the revivals at Fairy Bridge, in the Island of Skye, under Rev. Roderick MacLeod of Snizort. These were days of the right hand of the Most High, when the Lord's people could say, "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary." Psalm 68:9. In our day when, spiritually, our heavens are as brass, and our earth as iron, we have great need of the prayer of one of old, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3:2.

(3) A garden is a place of much fruit. We have referred already to the means of grace in Jerusalem on the day of Pentecost. On that

never-to-be-forgotten day it brought forth much fruit, for we read that "there were added unto them about three thousand souls," and it continued to bring forth fruit, "for the Lord added to the church daily such as should be saved." It is not merely in numbers of converts, however, that the gardens bring forth fruit. Literally, much of the fruit depends on the way the garden is kept, and so it is spiritually. A careless keeping of a garden will stunt the growth of everything in it, and where, along with the means of grace, unscriptural views and practices are harboured they have a correspondingly injurious effect on spiritual growth. The heart-rending cry of "My leanness, my leanness," so often rising from the soul of the child of God, though often the fruit of his own slothfulness, is sometimes brought about through lack of suitable nourishment. A living soul is a soul that needs something to meet with the life that is there, and the overseer of a garden needs experience to help that soul, and to guide it to what is suitable for it. Alas! that so many who profess to be keepers of the gardens have nothing to give for bread but a stone, and for an egg but a scorpion, and even the best of fare is often spoiled through the inexperience of the keepers, who, nevertheless may have grace in their own souls. Thus there is great need to be looking continually to the Lord.

(4) These gardens stand continually in need of God's favour. There can be no growth without the sun, and to all who truly delight in the gardens established by Christ, there is the promise, "But unto you that fear my name shall the Sun of righteousness arise with healing under his wings; and ye shall go forth, and grow up as calves of the stall." Malachi 4:2. The Sun of righteousness brings warmth so that they are drawn upwards in their affections, have boldness in approaching God, revealed in Christ, and have liberty at a Throne of Grace to pour out their souls before Him. Thus they are brought more and more to value fellowship and communion with Him, and it becomes increasingly sweet to their souls to meditate on His Word and His glorious attributes.

As the sun is essential to the gardens, the former and latter rains are required. The Bible is divided into the Scriptures of the Old and New Testaments, and there is not a word of either that the child of God can afford to throw away. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." II. Tim. 3:16,17. These scriptures were given at different periods embracing hundreds of years, and under two different dispensations, so that, from that point of view, they may be spoken of as

the former and latter rain, but both are absolutely essential as a rule of faith and practice, and as essential to the perfecting of the Christian in knowledge, faith and holiness.

III. In the third place I have to notice something concerning the one who is here addressed, and she is referred to as "Thou that dwellest in the gardens."

From the words of our text one would get the impression that this person was of a very retiring nature, shunning to stand as a public witness for Christ, and, we might add, afraid that she had no right to be a public witness. Yet Christ here speaks of her as "thou that dwellest in the gardens," and in this way indicates clearly that His eye was upon her, and that she was known to Him. There are several things to be noticed from the title which He gives her.

(1) The gardens were the places of her choice. Many counter attractions were set up in the world, and there was in herself that which was endeavouring to draw her to these. In this she had something of what the Apostle Paul had when he was saying, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:23. She has, however, seen that sin is a "captivity" — a bondage which the Holy Spirit has taught her to fear and hate, and with Peter she has concluded that "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." I. Peter 4:3. Her choice now is the means of grace, and there her dwelling is. It is a fixed choice. Whatever may become of her for eternity she is resolved, in the strength of One higher than herself, that nothing will alter her choice; yea, let there come afflictions and persecutions, and loss in whatever shape or form, she has, with Moses, chosen "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:25.

(2) Her delight is there. She is of one mind with the Psalmist that "a day in thy courts is better than a thousand." She cannot claim to have the assurance of faith, though she would give everything she ever saw to have it, but the Word of God is read and expounded there, and sometimes she had moments when her experience could best be expressed in the language of the disciples who went to Emmaus, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures. Luke 24:32. They may not know that it is Christ who is giving them such a delightful experience, but they are sure the pleasures

of this world never gave them anything like it, and they do not in this world expect the same experience except in the means which Christ instituted. Thus they avail themselves of every opportunity to come to these gardens.

(3) The gracious soul is at home there. He is not a mere visitor, coming to satisfy his curiosity; he dwells there. While it is true that Christ's hidden ones are strangers and pilgrims on earth, yet God has appointed places for such where they may rest and be refreshed. In response to the inquiry as to where He is feeding His flock and making them to rest, He directs the enquirer to these resting places of His own appointment. "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents." Song 1:8. Of those who dwell in those gardens it is true that they love them more than any other place in the world, for here they are cared for, and in the use of them the Lord is pleased to smile upon them at times and encourage them to draw near unto Him. Thus in a world of wickedness these gardens are green spots like an oasis in the desert, where the soul of him who is ready to perish finds sweet entertainment.

(4) Those who dwell in the gardens are partakers of its benefits. Such are living souls who must be fed, and Christ will give each their portion in due time. "For he satisfieth the longing soul, and filleth the hungry soul with goodness." Psalm 107:9. Many who dwell in these gardens are Christ's hidden ones who, as far as public profession is concerned, have never ventured into the open. They are not making the progress which one had a right to expect and "are become such as have need of milk, and not of strong meat." Heb. 5:12. Christ, however, does not upbraid them for how little progress they have made, but, by His Spirit, directs them to that which is suitable for them. "As new-born babes, desire the sincere milk of the word that ye may grow thereby." I. Peter 2:2. On account of troubles within and without they are weary and ready to faint, but Christ has enough to supply their needs, and counsels them to buy of Him "wine and milk without money, and without price."

Those who dwell in the gardens are found where Christ Himself delights to walk. The Spouse could say, "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." Song 6:2. Oh! how good it is for those who dwell where Christ is passing by. They are sure some day to get a glimpse of His gracious countenance and to hear His voice, saying to them as He said to one of old, "Zaccheus, make haste, and come down; for today I must abide at thy house." Luke 19:5. That voice Zaccheus never forgot and we may be

sure he could enter into the language of the Psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" Psalm 119:103.

(5) Here we have a clear indication as to where the heart of this person is. It does not matter how far one may travel afield, the thoughts of his heart often turn towards his home. That home may be very humble in comparison to the places where he may be entertained on his journey, but even ere his business is done in these places his heart is turning towards his home. The true child of God may be placed in circumstances where he cannot get to the public means, and where even the use of private means is very much restricted, so much so that his private devotions are confined to the secret groanings of the heart, and these secret groanings intensified by the oaths and curses of his fellow-creatures around him. Oh! how his heart yearns for the opportunities of other days. "My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God." Psalm 84:2. Thus it is proved that those who dwell in the gardens have their treasure there also. They may often deny that they have Christ, and may conclude a hundred times a day that they are hypocrites, yet their walk and conversation, and their delight in those places where Christ reveals Himself puts it beyond the shadow of a doubt that they belong to Him. The very fact that He desires to hear their voice proves His interest in them.

The Mountain of the Lord

by Rev. J.A.T. Van Dorp, Gisborne

The prophet Isaiah clearly saw the church as a divine institution that is very prominent, i.e. the mountain of the Lord's house. The prophet Daniel viewed this mountain as small but supernatural and powerful in its beginning and world-embracing in its progress. The commencement he saw as no less than a stone mysteriously cut out without hands and the increase so powerful and progressive as to fill at last the whole earth. When we consider that this extension of the gospel mountain is full of blessing to perishing sinners, how urgent David's prayer should become in the 20th century — "let the whole earth be filled with his glory; Amen and Amen." (Ps. 72:19).

One aspect of modern times is the availability of air travel which is a comfortable way of travelling long distances. When however, this modern invention becomes a helpmeet to the gospel, it attains a

significance that is immeasurable. Was the apostle John referring to this in Rev. 14:6? "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people." That John was referring there to modern long-distance travel was the opinion of a godly man in a previous century. When commenting to a friend about this verse he said it must refer to ministers of the gospel for angels do not preach; also it must refer to a very unusual mode of travel that is not yet known to us. Whilst air travel was not known then, it has very much become part of the present scene.

It is a development for which we should be glad. It has enabled and is enabling church deputies to spare a portion of their time to labour in other parts of the vineyard; some as far away as Australia and New Zealand. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Mat. 24:31). The Old Testament joyful sound of the trumpet in the year of jubilee is an apt type of the gospel trumpet. "Blessed is the people that know the joyful sound: they shall walk O Lord, in the light of thy countenance." (Ps. 89:15). Let us hear the great sound of the gospel trumpet with the hearing of faith and we will experience that Jesus Christ sets poor sinners free by his infinite power.

The speed of modern travel also enabled myself to attend the meetings of Synod this year, for the first time. With only two ministers in the Australia and New Zealand Presbytery, it is not easy to be away for a long period. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Mat. 9:38). After having preached in Gisborne on Sabbath 26th April, it was possible to conduct a service in Paramatta, Sydney, on Tuesday 28th April, at a distance of approximately 1500 miles. The next stage of the journey brought me to Grafton, New South Wales, for the communion season there. The six days went like a weaver's shuttle.

When I arrived in Scotland, Glasgow was getting ready for a Luis Palau campaign as was evident by posters plastered all over the city. Palau campaigns, as Billy Graham campaigns, have their conversions and that is unspeakably sad for obvious reasons. I personally know people who claim to have experienced such a conversion and yet lack even the smallest degree of the grace of sanctification. A popular phrase is: "but they are sincere". That may be so but we must be made sincere by the teaching of the Holy Spirit. That teaching embraces the blessing of effectual calling and the inseparable but distinct benefits of justification and sanctification.

What a need there is to heed the truth. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4,5). The religious scene worldwide is one of carnality: modern versions, revival campaigns, after-church rallies, massed choirs, carnal music and women's prayer meetings, etc. One thing is obvious — all the carnal noise has not made the least impact on the immoral and godless scene of the space-age. The impact that Paul made was not by carnal means but by the simple gospel of Christ. Therefore he had occasion to say: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." (Rom. 1:16). He was concerned about "all the counsel of God". "I have not shunned to declare all the counsel of God."

In the midst of all the religious turmoil the church stands out clearly as a mountain of truth. Many travel round the world just to look at mountains. The most wonderful sight for a Christian is to see the church, Mount Sion, standing unshakeable as a kingdom that cannot be moved, whether in New Zealand, Australia, Britain or wherever this mountain is represented by Christ's disciples.

The main purpose of my travel to Scotland was to attend the meetings of Synod. In doing so I saw Mount Sion stand most beautiful, upholding the truth, all the counsel of God. We do not see numerous conversions in our age, at least up to the present time. However, we do see the enemy as a flood and we do see treacherous winds of doctrine. What a havoc winds and floods can make. It is a wonderful sight, in the midst of onslaughts and religious turmoil to see the church being preserved. "Upon this rock I will build my church and the gates of hell shall not prevail against it."

One aspect of my visit to Scotland was the number of former countrymen I met. Some were visiting Scotland on holiday as those I met in Dingwall after a service. Others are living in Scotland and appreciate the preaching of the truth they find in our denomination. I was able to converse with them in my native language. Also I had the opportunity of meeting Mr Reijers and Mr Nieuwenhuizen, the Dutch deputies who brought greetings on behalf of the Mbumba Zending to our Synod. They did not come to see the Scottish mountains. It is love of Mount Sion that brought them such a long distance to convey greetings from Holland. In times when darkness covers the earth and gross darkness the people, we do well to consider the words of Samuel Rutherford: "I am confident Zion shall be well; the bush shall burn and not consume, for the goodwill

of Him that dwelt in the bush." In New Zealand and Australia we see something of the feast prepared in this mountain — "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." In Scotland I saw other aspects with which I was less familiar in the public and private sederunts of Synod.

Christ's kingdom is a mountain which cannot be moved. Daniel saw the beginning of it as a stone cut out without hands which at last became a great mountain and filled the whole earth. May we as a church continue to stand firm in the truth that is according to godliness, as we are represented throughout the world, and we shall continue to experience the goodwill of Him that dwelt in the bush. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28).

Romanism Self-condemned (6)

by Rev. John MacLeod M.A., Stornoway

The Royal wedding, which attracted so much world attention, is now over and it is to be hoped that the Divine blessing will rest upon the Heir to the British Protestant Throne and his spouse in their married state. Despite protests, the Roman Catholic Cardinal Archbishop of Westminster took part in the service reading a short prayer and so drawing the attention, not only of the vast congregation present in St Paul's Cathedral to the fact that he was there, but also, through the medium of television, of an estimated 700 million people throughout the world. The fact that it was but a minor role that he played should not, however, blind us to the significance of the fact that he *was* accorded a place of honour within the precincts of a Protestant place of worship and on an occasion when the British Monarch was present. In these circumstances we regard his presence in St Paul's to have been in breach of the spirit and letter of the Bill of Rights and a precedent being established we now fear that the future will see the Roman Catholic Church dignitaries being given an ever-increasing role on state occasions.

The Cardinal stood near the high altar in the Cathedral and the thought of his presence on that spot brings also to mind an account given by the late Rev. J.P. MacQueen of a remarkable answer to prayer. It is to be found in the October, 1959, issue of the *Young People's Magazine* and written about two years before that man of God's lamented death. After a

prolonged introduction in which the absolute sovereignty of God as the giver and answerer of prayer is emphasised and lest, as Mr MacQueen puts it, "the first personal pronoun should get unmerited credit and be thought of more highly than one ought to think" we find the following paragraph among others: "The next most outstandingly terrible incident was the burning of the immediate vicinity of St Paul's Cathedral with German liquid fire-bombs, the obvious, and afterwards confessed, object being the ruin of The City (the area within ear-shot of Bow Bells), and especially the Cathedral itself, the pride of British, and especially of English ecclesiastical architecture. The fire was to light the way for the planned sweep of bombers carrying land-mines. At 12 o'clock mid-night, that Sabbath night, the whole of London was almost as brilliantly lit as if it was the mid-day sun, by the fires, while smoke of various colours, red, yellow, black, and blue, ascended skywards, in billowing air waves — a real awe-inspiring spectacle. Knowing London was receiving its most terrible visitation of the war, and worse designed to follow, the present writer prayed as follows: "O gracious and most blessed One, there was a day in the history of my native land when Thy faithful servant, Alexander Peden, pursued by the ruthless dragoons of 'the bloody Claverhouse', prayed 'Lord cast Thy skirt around poor old Sandy', and the dense rapidly-descending fog frustrated the evil designs of, and discomfited, the vile dragoons, so now do Thou cause such dense fog to descend upon the German aerodromes in Holland, Belgium, and France, as will prevent the German bombers from getting in and out, and also to prevent fiendish joy this night in the heart of the devil, the Pope of Rome, Hitler, Mussolini, Goering, Goebels, and all Jesuitized Romanists, preserve Thou St Paul's Cathedral, as it was built for Protestant worship, but permit one bomb to get through the roof to destroy the Heaven-provoking, idolatrous, Anglo-Catholic altar. All this was answered immediately to the letter, and while newspapers and booklets have recorded the fact that German bombers over London got orders to return at once, as dense fog had descended on the aerodromes, my part in it is narrated now for the first time. The land-mines never came, and bombers force-landed and crashed. Unfortunately, such is the incorrigible idolatry of the vile human heart, since then another costlier Heaven-provoking altar has been rebuilt by these modern sons of Belial — the Anglo-Catholic Jesuits! These facts are related now under the omniscient eye of the Supreme Judge at Whose solemn Tribunal I shall soon have to render my account. The unbeliever and the atheist will say that, admittedly, these are strange coincidences, and very wonderful, but we

reply that when so called coincidences multiply in succession over a period of years they become miracles — Divine miracles, in answer to the poor prayers of a feeble, frail, believing sinner of Adam's fallen race, but only by the grace of God." The fact that St Paul's Cathedral was preserved in the midst of devastation is something that men marvelled at both at the time and since. Were Mr MacQueen alive today, we feel sure that he would regard the presence of the scarlet-robed Cardinal within its precincts as a gross betrayal of Protestantism and an event that would fill him with righteous indignation.

On the 29th day of July, 1588 — 396 years to the day that the Prince of Wales was married in St Paul's — the Spanish Armada arrived to be eventually "blown apart by English naval guns just across the Channel at Gravelines and scattered to its final doom in the storms of the North Sea". "The Armada," Wylie writes, "was the mightiest effort in the shape of armed force ever put forth by the Popish powers against Protestantism, and it proved the turning-point in the great war between Rome and the Reformation." The intention of Sixtus V, the Roman Pontiff of the day, was clear — the subjugation of England and the extirpation of Protestantism root and branch in a land where the Gospel had by now been greatly blessed and where much blood had been shed in its defence. It was not to be. "Who is he that saith, and it cometh to pass when the Lord commandeth it not?" His predecessor's bull excommunicating Elizabeth I, the Queen of England, had been launched in February, 1570, and named *Regnans in excelsis* from its opening words. We take it that since Rome claims to be always the same that John Paul II claims for himself the same power and authority as Pius V, the author of the forementioned bull, and that Queen Elizabeth II is in the same heretical position in Papal eyes as her predecessor. "He that reigneth on high", the Bull states, "to whom is ascribed all power both in heaven and earth, hath committed the absolute government of His one Holy, Catholic and Apostolic Church (out of which there is no salvation) to only one upon earth, namely, to Peter, the chief of the Apostles, and to Peter's successor, the Bishop of Rome. Him alone has He made Prince over all nations and kingdoms, to pluck up, destroy, scatter, consume, plant and build". The *Protestant Dictionary* tells us that in the same lofty style the document proceeds to speak of "the pretended Queen of England abandoned to all wickedness", as having usurped the supremacy over the whole Church of England, and reduced that kingdom, "lately reclaimed to the Catholic faith", to a miserable apostasy; as having abolished the sacrifice of the mass, prayers, fastings, the choice of meats, celibacy, and



the rites of the Catholic Church; as having presumed to eject bishops, rectors, and other Catholic priests out of their churches and benefices, and to determine ecclesiastical causes: "We therefore, by virtue of our Apostolic power, declare Elizabeth a heretic, to have incurred the sentence of excommunication, to be deprived of her pretended title to the said kingdom; and the nobility, subjects, and people, of the said kingdom absolved from their oaths of allegiance".

Lest any think that we are rather 400 years out of date in condemning Romanism on the basis of what this Bull contains, attention is again drawn to the recent book "*The Representatives*", published with Papal approval and in which the right of the Pope to exercise "a full, supreme, universal, ordinary and immediate" authority over the church is arrogantly re-affirmed. Rome has not yielded an inch of ground as far as her claim to universal and supreme authority is concerned. Cardinal Hume was thus, in our view, present in St Paul's on the 29th July under false pretences, and if the truth were told his view, consistent with that of Rome, would have been, and still is, that our Queen is a heretic and moreover, despite the expedient *Ne Temere* decree*, that the marriage of the Prince of Wales and the Lady Diana Spencer was invalid on the grounds that it was not given sacramental status and not performed by a Roman Catholic priest. We believe Loraine Boettner states the position very clearly: "That the Roman Church in Protestant countries today does not interfere directly with marriage when only Protestants are concerned is due only to the fact that she does not have the power, not because she willingly and freely makes that concession. Let it never be doubted that if Rome gains the power she will again enforce her claim over all marriage as she did before the Reformation. She would like nothing better than to return to that period, which even yet she refers to nostalgically as 'the age of faith'."

When Her Majesty The Queen arrived at St Paul's Cathedral on the occasion of the marriage of her son the *Pearl Sword* was presented to her by the Lord Mayor of the City of London. This is apparently the traditional way in which homage is done to the Sovereign on such occasions and goes back to the time when the first Elizabeth presented the sword to the City. It was carried by the Lord Mayor at the head of The Queen's procession when she entered the Cathedral. The same ceremony was observed, we understand, in 1588 when Elizabeth I arrived at the old

*This was issued by Pius X in 1908 and conceded the validity of Protestant marriage. The Pope, however, still claims the right to annul any Protestant or Civil marriage.

St Paul's to attend, as we shall see, a service of public thanksgiving for the victory so marvellously obtained over the Armada. In Rome there was no rejoicing. From the kingdom of Spain when the extent of the loss became known there arose, Wylie tells us, a cry of woe and lamentations. "To add to the griefs of Philip II, he was wounded from a quarter whence he had looked for sympathy and help. Pope Sixtus had promised a contribution of a million crowns towards the expenses of the Armada, but when he saw to what end it had come, he refused to pay a single ducat. In vain Philip urged that the Pope had instigated him to the attempt, that the expedition had been undertaken in the sacred cause of the Church, and that the loss ought to be borne mutually. Sixtus was deaf; he was almost satirical. He could not be expected, he said, to give a million of money for an Armada which had accomplished nothing, and was now at the bottom of the sea."

Wylie's account of the Spanish Armada may well be read by us with great interest in 1981 and particularly his concluding paragraphs which are quoted almost in full below. Rome's aim remains unchanged — the recovery of "Mary's Dowry" — only her tactics have altered. Our Protestantism is now being undermined more by secret agents of the Papacy rather than open, readily identifiable enemies but we believe the Jesuits to be as deeply involved as they were in the Babington Plot to overthrow the throne of the first Elizabeth. The God who came to our rescue in the Sixteenth Century is able to do the same for us in the Twentieth and His divine intervention is to be earnestly sought by us. "Let God arise, let His enemies be scattered."

"The tragedy of the Armada", Wylie wrote, 'was a great sermon preached to the Popish and Protestant nations. The text of that sermon was that England had been saved by a Divine Hand. All acknowledged the skill and daring of the English admirals, and the patriotism and bravery of the English sailors and soldiers, but all at the same time confessed that these alone could not have saved the throne of Elizabeth. The Almighty Arm had been stretched out, and a work so stupendous had been wrought, as to be worthy of a place by the side of the wonders of old time. There was a consecutiveness and a progression in the acts, a unity in the drama, and a sublimity in the terrible but righteous catastrophe in which it issued, that told the least reflective that the Armada's overthrow was not fortuitous, but the result of arrangement and plan. Even the Spaniards themselves confessed that the Divine Hand was upon them; that One looked forth at times from the storm-cloud that pursued them, and troubled them. Christendom was at large solemnised: the ordinary course of events had been interrupted; the heavens had been bowed, and

the Great Judge had descended on the scene. While dismay reigned within the Popish kingdoms, the Protestant states joined in a chorus of thanksgiving. In England by the command of Her Majesty, and in the United Provinces by order of the States-General a day of festival was appointed, whereon all were commanded to repair to church, and "render thanks to God". "The aforesaid solemnity," says the Dutch historian, "was observed on the 29th of November, which day was wholly spent in fasting, prayer, and giving of thanks." On that day Queen Elizabeth, royally attired, and followed by the estates and dignitaries of the realm, visited London, and rode through the streets of the City to the Cathedral of St Paul's, in a triumphal chariot drawn by four white horses. The houses were hung with blue cloth; the citizens in their holiday dress lined the streets, ranged in companies, and displaying the ensigns and symbols of their various guilds and crafts. Eleven banners and flags which had been taken from the Spaniards hung displayed in front of St Paul's. The Queen with her clergy and nobles, having offered public thanks in the church, thereafter retired to Paul's Cross, where a sermon was preached from the same stone pulpit from which Ridley's and Latimer's voices had often been heard; and after the sermon the Queen rose and addressed her assembled subjects, exhorting them to unite with her in extolling that merciful Power which had scattered her foes, and shielded from overthrow her throne and realm.

But the deliverance was a common one to the Protestant kingdoms. All shared in it with England, and each in turn took up this song of triumph . . . It seemed as if the days of Miriam, with their judgments and songs of triumph, had returned, and that the Hebrew prophetess had lent her timbrel to England, that she might sing upon it the destruction of a mightier host than that of Egypt, and the overthrow of a greater tyrant than he who lay drowned in the Red Sea. England began the song, as was meet, for around her isle had the Armada been led, a spectacle of doom; but soon, from beyond the German Ocean, from the foot of the Alps, from the shores of Scotland, other voices were heard swelling the anthem, and saying, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters".

Obituaries

Two Ness Elders

Mr Donald Finlayson passed away on Wednesday 5th December 1979 at the age of eighty seven. A few months later Mr Norman MacKay passed away on Wednesday 30th May 1980 at the age of eighty five. For sixty years Donald Finlayson proved by his indifference and infrequent attendance on the means of grace that his main concern was not in the things which matter for eternity, but in caring for his sheep and croft. It was on the Monday evening service of the Ness Communion in March 1952 that an arrow of conviction pierced his heart from the bow of Him who sits on the white horse of the everlasting gospel, in the course of a sermon preached by the late Rev. A. Beaton, Gairloch on the text "Let us therefore come boldly unto the throne of grace" etc (Heb. 4:16). On the following Thursday to the great surprise of all Donald appeared in the prayer meeting, which at that time was held at noon. In the Lionel area of the parish 12 noon to 2 p.m. was the recognised hour for prayer in the three churches. All outside work in Spring and in Autumn came to a standstill. Although the greater part did not attend the prayer meeting, there was that outward respect shown.

It was during a prayer meeting address on Colossians 1:13, 14 that Donald had his bonds loosed, and his soul entered into the glorious liberty of the sons of God. At the following communion in October, he was admitted by the Kirk Session to full membership in the congregation, along with Mr Donald M. Campbell who is at present the minister of Shieldaig. It was a cause for rejoicing to see one whose sun was beginning to set, and the other in the flower of youth publicly professing Christ.

In April 1958 Donald Finlayson was ordained a deacon in the congregation and in September 1961 to the office of an elder. When conducting a service he showed that he had a good grasp of the Scriptures and was an excellent Gaelic reader.

For the last few years Donald was confined to his home and latterly to his bed. It was always a pleasure to visit him and to have worship with him. What a sweet savour of grace were of his exercises.

To his sister Annie who so devotedly attended on him and nursed him, and to his sister Mrs Murray and family who also showed great kindness to him we extend our sincere sympathy.

It was at the March communion in 1938 that Norman MacKay made a public profession. He went through a short, sharp law work. His

deliverance through the words, "Upon this rock I will build my church and the gates of hell shall not prevail against it", was equally clear. All things became new to him. Even the heavens above and the earth below appeared to be new. That he was deeply taught by the Holy Spirit one could discern from the discriminating way he spoke to the Question, and also in conducting services not only in the Ness congregation but also for a number of years in vacant mission stations in the Island of Lewis. A gracious humility, a deep sense of his own unworthiness and of the sinfulness of his nature were outstanding traits of his character. It could truly be said of him that he had a love for the Cause of Christ and prayer for its prosperity as that of his fellow elder Donald Finlayson. To his niece Mrs Kelman, her husband and family who for years devotedly cared for him and to all his sorrowing relations we extend our sincere sympathy.

It was Donald Finlayson's grandfather, James Finlayson who along with Malcolm Macleod rallied to the testimony raised by the late Rev. Donald MacFarlane in 1893. Both were elders in the days of the Rev Duncan MacBeath whose labours were so greatly blessed in the parish of Ness. As a faithful ambassador he often warned the congregation that the clouds which were darkening the horizon would soon break. The late worthy Mrs Macdonald, Stoneyfield, Stornoway whose father was also a noted elder in the Ness congregation told me that when she was a maid in Mr MacBeath's manse he solemnly counselled her to identify herself with the remnant which would make a stand in the day of trial. "You'll meet your own co-ages" he said "who will try to persuade you to go with them, but see to it that you will not give in to them". Without enlarging she told me that what Mr MacBeath had said to her was fulfilled to the letter.

The late Rev. Donald MacFarlane in his sermon "Forsaking All" on Mark 10:28-30 says "In the history of the Church there were times when the Lord's people did this — they forsook all while others did not. At the time of the Disruption in 1843, the evangelical ministers to the number of over 400, left their manses and churches for Christ and the Gospel . . . In 1893 the same test was put on the Free Church that came out at the Disruption, and of all the ministers in the Free Church, it was only two who stood the test. There was a godly man in Strathspey named William Grant, who predicted that there would be another Disruption in the Free Church. After speaking to the Question at Moy on the Friday of a communion, he asked leave to speak again, which was readily agreed to. He said that since he sat down it was revealed to him that this would be the last communion he would be at in the world, and that there was something on his mind that he wished to tell them before he died, and that was that

there would be another Disruption in the Free Church and that of all the ministers in the Church only two would follow Christ and the Gospel, and that if he were alive he would be with them. When we made a stand in defence of the truth, it was told to a man who had heard William Grant's prediction that the disruption he predicted took place. The man said that if there were more than two ministers it could not be the disruption predicted by William Grant. He was told that there were only two ministers, and then he said he believed it was what William Grant spoke of."

The late Murdo Cameron, Kishorn, an eminently godly schoolmaster as the exercises in his diary prove, and an intimate friend of Dr Kennedy, Dingwall said that the Lord would maintain the witness raised in 1893 until the latter day glory, in spite of all the troubles and trials through which it would have to pass. The truth, which he said he had for the Church was "Destroy it not; for a blessing is in it" (Isaiah 65:8). The negative command "Destroy it not" etc clearly implies the positive duty to uphold and defend the witness, "for there is a blessing in it".

With the passing of these two gracious elders, Donald Finlayson and Norman MacKay, the Cause of Christ is weaker. May the Lord repair the breaches on the walls of His Zion. W.M.

The Janeways

The family of the Janeways was distinguished for the number of its members who were devoted to the Christian ministry. Nearly all of them were eminent on account of their piety, zeal and usefulness. The father, William Janeway, was settled in Harpenden in 1644 and later became minister of Kelshall, where, after a severe spiritual conflict, he died in holy triumph. Being under dark apprehensions of mind in his last illness, he said to his son: "Oh, John! this passing into eternity is a great thing; this dying is a solemn business, and enough to make one's heart ache, that hath not his pardon sealed and his evidences for heaven clear. And truly, son, I am under no small fears as to my own estate for another world. Oh that God would clear His love! Oh that I could say cheerfully, I can die; and upon good grounds be able to look death in the face, and venture upon eternity with well-grounded peace and comfort!" His son retired to solitary prayer, earnestly imploring that his beloved father might be filled with joy in believing, as a token for good in leaving the world. These intercessions were manifestly heard and answered by a very bright beam

of the divine countenance. Upon returning to his father the son enquired how he felt. No answer was given; but the departing saint, though little subject to such emotions, wept for a long time, in an extraordinary manner, till at last he broke forth in the language of impassioned exaltation: "Oh, son! now it is come! it is come! it is come! I bless God I can die: the Spirit of God hath witnessed with my spirit that I am His child. Now I can look upon God as my dear Father and Christ as my Redeemer: I can now say, This is my Friend, and this is my Beloved! My heart is full; it is brim full; I can hold no more. I know now what that sentence means, 'The peace of God which passeth understanding.' I know now what that white stone is, whereon a new name is written, which none know but they who have it. And that fit of weeping which you saw me in was a fit of overpowering love and joy, so great, that I could not for my heart contain myself; neither can I express what glorious discoveries God hath made of himself to me. And had that joy been greater, I question whether I could have borne it, and whether it would not have separated soul and body. Bless the Lord, O my soul, and all that is within me bless His holy Name that hath pardoned all my sins, and sealed the pardon. He hath healed my wounds and caused the bones which he had broken to rejoice. O help me to bless the Lord! He hath put a new song into my mouth. O bless the Lord for His infinite goodness and mercy! Oh, now I can die! it is nothing; I bless God I can die. I desire to be dissolved, and to be with Christ.

The eldest son was also named William Janeway. He was admitted to the University of Cambridge about 1630, and in all probability succeeded his father at Kelshall, as he resided there, and was a preacher, in 1657.

John Janeway, the next brother was a most remarkable man. He was born October 27, 1633 at Lilley, and was successively educated at Paul's School, Eton College, and Kings College, Cambridge, of which he afterwards became a fellow. His reputation was so great at the period of his admission, though only 17 years of age, that the electors contended for the honour of being his patron. The following year the Lord was pleased, says his brother, sweetly to unlock his heart, by the exemplary life and heavenly and powerful discourse of a young man in the college, whose heart God had inflamed with love to his soul. The Holy Spirit sent home to his heart the counsels of the young man with such power, that they proved effectual for his awakening, being accompanied with the preaching of two famous preachers, Dr Hill and Dr Arrowsmith, together with the reading of several parts of Mr Baxter's "Saints' Everlasting Rest". No sooner was he converted to God than he manifested the

deepest interest in the spiritual condition of his brethren and friends, speaking and writing to them in terms of extraordinary urgency and power. As a fellow of a college he used his utmost efforts to promote religion in the minds of all with whom he came in contact, and over whom he could exert influence.

He was engaged for a time in the service of a family as a private tutor, but ill health compelled him to relinquish his situation, and he retired to live in the country with his mother and brother. Fears were entertained that he would not live but not only did he enjoy a perfect peace himself, he was the consoler and instructor of others around him, and of some at a distance by his pen with holy words and heavenly pleadings.

At the age of 22 he devoted himself to the Christian ministry, a work for which he was eminently qualified. It is remarkable, however, that he lived to preach only two sermons, the subject of which was — both being from the same text — on communion with God. That dreadful scourge of humanity, consumption, at length brought him to the grave in June 1657 at the early age of 23. His death-bed was a field of triumph. Never, perhaps, was piety more exalted, or victory over death more complete.

When one visitor said he hoped it might please God to raise him up again he answered: "And do you think to please me by such discourse as this? No, friend, you are much mistaken in me, if you think that the thoughts of life, and health, and the world, are pleasing to me. The world has quite lost its excellency in my judgment. Oh, how contemptible a thing is it in all its glory, compared with the glory of that invisible world which I now live in the sight of? And as for life, Christ is my life, health and strength; and I know I shall have another kind of life when I leave this. I tell you it would incomparably more please me, if you should say to me, You are no man of this world: you cannot possibly hold out long: before tomorrow you will be in eternity. I tell you I do so long to be with Christ, that I should be content to be cut in pieces, and to be put to the most exquisite tortures, so I might but die and be with Christ. Oh, how sweet is Jesus! Come, Lord Jesus, come quickly. Death, do thy worst! Death has lost its terribleness. Death; it is nothing. I say, death is nothing, through grace, to me. I can as easily die as shut my eyes, or turn my head and sleep: I long to be with Christ: I long to die."

His biographer says: "About 48 hours before his death, his eyes were dim; and his sight much failed; his jaws shook and trembled, and his feet were cold, and all the symptoms of death were upon him, and his extreme parts were already almost dead and senseless; and yet, even then, his joys were, if possible, greater still. He had so many fits of joy unspeakable,

that he seemed to be in one continued act of seraphic love and praise. He spake like one that was just entering into the gates of the new Jerusalem; the greatest part of him was now in heaven; not a word dropped from his mouth but it breathed Christ and heaven. O what encouragements did he give to those about him to follow hard after God, and to follow Christ in a humble, believing, zealous course of life, and adding all diligence to make their calling and their election sure, and that then they also should find that they should have a glorious passage into a blessed eternity."

When ministers or Christians came to him, he would beg them to spend all the time they had with him in praise. "O help me to praise God; I have now nothing else to do, from this time to eternity, but to praise and love God. I have what my soul desires upon earth. I cannot tell what to pray for, but what I have graciously given in. The wants that are capable of supplying in this world are supplied. I want but one thing, and that is, a speedy lift to heaven. I expect no more here, I cannot desire more, I cannot hear more. Oh, praise, praise, praise that infinite, boundless love, that hath, to a wonder, looked upon my soul, and done more for me than thousands of His dear children. Oh, bless the Lord, O my soul, and all that is within me, bless His holy Name. Oh, help me, help me, O my friends, to praise and admire Him that hath done such astonishing wonders for my soul; He hath pardoned all my sins, He hath filled me with His goodness, He hath given me grace and glory, and no good thing hath He withheld from me.

Come, help me with praises, all that's little; come, help me, O ye glorious and mighty angels, who are so well skilled in this heavenly work of praise! Praise Him, all ye creatures upon the earth; let everything that hath being help me to praise Him! Hallelujah, hallelujah, hallelujah! Praise is now my work, and I shall be engaged in that sweet employment for ever. Bring a Bible; turn to David's Psalms, and let us sing a psalm of praise. Come, let us lift up our voice in the praise of the Most High; I with you as long as my breath doth last, and when I have none, I shall do it better.

When a godly minister came to give him his last visit, his heart was in a mighty flame of love and joy, which drew tears of joy from the minister, being almost amazed to hear a man just a-dying talk as if he had been with Jesus, and come from the immediate presence of God. Oh, the praise, the triumphant praises, that he put up! A little before he died, in the prayer, or rather praises, he was so wrapt up with admiration and joy, that he could scarce forbear shouting for joy. In the conclusion of the duty, with abundance of faith and fervency, he said aloud, Amen, amen!

Notes and Comments

Marriage of Prince of Wales

The marriage of the Prince of Wales to Lady Diana Spencer has now taken place. The wedding created tremendous interest, not only in our own country and in the Commonwealth but throughout the world. Millions watched the event on television. The eyes of the world, as it were, were focused on this one event. Another event is yet to take place which every eye shall see — the coming of the Son of Man. If men were so stirred when the Prince of Wales took his bride, how much more so will men be stirred when Christ comes to take His Bride, the Church, to be with Him in glory for ever. In that day all His enemies shall be made His footstool.

The new Princess of Wales, as was reported earlier, did not give the promise to obey her husband in keeping with current unscriptural views of the place of women and their equality with men. The Roman Catholic Cardinal Archbishop of Westminster took part in the service. (This is referred to elsewhere in this issue of the Magazine.) The Archbishop of Canterbury gave an address in which there was little, if anything, of spiritual value. These matters are to be deplored. What need the Royal Family have of godly spiritual counsellors who could show them the way of uprightness and truth in order that they might be brought to saving belief of the truth and to be living followers of the Lord Jesus Christ.

We pray that the Lord may bless the Prince of Wales and his wife in their marriage and that they may be brought by divine grace to set an example in their high station and before their family should the Lord so bless them.

Sabbath Polo-playing by Prince of Wales

The Prince of Wales continues to desecrate the Sabbath by his polo playing on that day. Even on the Sabbath before his marriage he was engaged in this game. It is regrettable that the Duke of Edinburgh set a bad example before his family in the matter of Sabbath sport. We pray that all the members of the Royal family and multitudes throughout the land may be brought to see the evil of Sabbath sport and turn from it to the worshipping of God on His holy day.

Violence

The outbreak of violence in many of our cities has taken the authorities by surprise yet it is the natural outcome of a society that has to a large extent cast off the fear of God. When the restraining grace of God is withdrawn in any measure from a nation the outbreak of all kinds of evil is to be expected. While the authorities will, no doubt, take all possible steps to prevent and restrain such outbreaks of violence, the great need of the nation is for an outpouring of the Holy Spirit of God so that the nation would be brought to repentance. May the Lord graciously grant it to this sin-darkened land of ours.

Church Notes

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on 1st September at 11.30 p.m.

Western: At Laide in 22nd September at 12 noon.

Southern: At Glasgow on 22nd September at 6 p.m.

Australia and New Zealand: At Grafton on Friday 2nd October at 10 a.m.

Northern: At Dingwall on 27th October at 2.30 p.m.

Theological Conference 1981

The Annual Theological Conference will be held this year in St. Jude's Church, Glasgow, on Tuesday 8th and Wednesday 9th September, God willing. The following papers will be read:

Tuesday

2.30 p.m. "Augustine"

Rev. A. Morrison, M.A., Oban.

7.00 p.m. "Christianity and History"

Rev. D.J. MacDonald, M.A., Perth.

Wednesday

10.00 a.m. "Christian Missions in Africa"

Rev. Donald Ross, Laide.

2.30 p.m. "The Micro-Chip Revolution"

Dr J. Robertson, Edinburgh.

7.00 p.m. (In Public)

"Evolution and the Word of God"

Dr D. MacSween, Glasgow.

As usual all Office-Bearers and male members are eligible to attend.

Sabbath-School Teaching Aids

Congregations which have Sabbath-schools are reminded that Teaching Aids can be obtained from the Welfare of Youth Committee. Particulars of Aids available can be had from the clerk, Mr W.H.M. MacKenzie, Dee Bank, 7 Crown Drive, Inverness.

Committee Meetings (D.V.)

The following Committees will meet at Inverness Church:

Tuesday 6th October

10.00 a.m.—11.00 a.m.	Church Magazines
11.00 a.m.—12.00 noon	Religion and Morals
	Sabbath Observance
	Welfare of Youth
12 noon—1.00 p.m.	Publications
2.00 p.m.—4.00 p.m.	Finance
4.00 p.m.—5.00 p.m.	Training of Ministry
7.00 p.m.—9.00 p.m.	Jewish and Foreign Missions

Wednesday 7th October

10.00 a.m.—12 noon	Church Interests
2.30 p.m.—4.00 p.m.	Dominions and Overseas

Acknowledgment of Donations

The General Treasurer, Mr W.D. Fraser, 20 Daleview Ave., Glasgow G12 0HE, acknowledges the following donations with sincere thanks:—

Foreign Mission Fund: Anon, Glasgow, £20.

Home of Rest Fund: Anon. Friend, £1; Friend, Dingwall, £5; Friend, Glasgow, £10; Anon. Visitor, £10; Anon. Visitor, £5.

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

Fort William: D.R. MacD, £10; Friend, Dingwall, £2 for Sust. Fund; Envelope in plate, £1, first two donations per Rev J.A. MacDonald.

North Harris: A Friend, Cluer, £5 for Kyles Scalpay Special Coll, in memory of Messrs J. MacInnes Snr. and Jnr. and Edward Morrison, Elder, per R. MacCuish; A Friend, Harris House, £5 for Kyles Scalpay Special Coll.; A Friend, Grosebay, £10 for Tarbert Church door coll.; A Friend, Meavag South, £5 for Church & Manse repairs, last 3 per A. MacLeod; A Friend, Tarbert, £26.58 for Congr. Funds (Tax Refund) per Wm. D. Fraser.

Perth: Mrs Mcl., Lochbroom, £5 for Sust. Fund; Miss Walker, Scone, £5 for Spastics; Mr Brown, £6 for Perth Congr.; Mrs T., £10 for Sust. Fund; Friend, Dumbarton, £5; Friend, Bearsden, £5, both for Congr. Expenses, last 5 per Rev D.J. MacD.

Raasay: A Friend, Inverarish, £4 for Sust. Fund and £2 for Property Fund; D.J. MacD.,

Bisphopton, £3 for Sust. Fund and £2 for Property Fund; Friend, Suishnish, £5 for Sust. Fund and £3 for Property Fund; Dingwall Postmark (Jer. 3:23) £2 for Home Mission, all per J.M. MacLeod; Friend of the Cause, £10; Envelope in plate, £5; Friend, Portree, £5, all for Sust. Fund; R & S MacL., Inverarish, £8; S.T.C., envelope in plate, £5 both for Comm. Expenses.

South Harris: K.M., Inverness, £20; Friend of the Cause, £50; Friend of the Cause, £50; all for Northton Mission House per D. MacKenzie; A. MacD., Lochgilphead, £10 per A. MacCuish for Northton Mission House; Friend, Stockinish, £10 for Car Fund per Rev. D. MacLean.

Wick: Anon, £100, in memory of loved ones taken home, per Rev R.R.S.