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The Lord's Cause

It has pleased the Lord to set up His kingdom in the world. He has done this by establishing the reign of His grace in the hearts of poor, needy sinners whom He has made His own blood-bought heritage. He has set it up, too, in the worshipping assemblies of His people where His truth is acknowledged — even where two or three are gathered together in His Name. This is His Cause — a Cause or interest with which He is identified, owning this people as His own, and recognising their service, however poor and weak it may be, as service rendered in the interests of His kingdom.

The Lord's Cause, so far as its outward form is concerned, is sometimes very inconspicuous, while at other times it is more noticeable. In Elijah's day it was so inconspicuous that the prophet complained — "I, even I only, am left". But God assured him that His Cause was not as low as he thought — "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him". At Calvary, too, it appeared to be very low. We read that the women were there beholding afar off. At other times it appeared to grow as at Pentecost and later on in the history of the Church as at the Reformation in Europe, when the Church began to come forth again "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners".

The strength of the Lord's Cause is not to be reckoned by its outward appearance. Its outward appearance, especially when it is very low, makes men despise it and not wish to be identified or in any way associated with it. At such times men attempt to erect a more imposing

structure and call it the Lord's Cause. With this structure they are not ashamed to be identified, though it is of their own making and contains all the inherent weaknesses necessarily bound up with the work of men's hands. The Lord's Cause, on the other hand, however insignificant it may be in the eyes of men, has this essential property — that it is of the Lord's making. He has built it; He has established it for Himself and for His own glory. Though possessing no strength of its own, yet it is supported and protected by Omnipotence, and is destined to outlive all man-made structures.

Those who are Christ's true disciples in whom the grace of God has been implanted make up Christ's kingdom. Every one in whom a lively hope has been begotten belong to and have the greatest interest in the Cause of Christ in the world. They desire its prosperity in their own souls and in the world. Whatever appears to be against the interests of that kingdom they deplore and grieve over; whatever tends towards the prosperity of that Cause or kingdom they welcome. They know that the foundations of that kingdom lie deep. They are not enamoured by every superficial appearance of prosperity. What they want is real prosperity for Christ's Cause — and only this will satisfy them. They have earnest longings for the coming of Christ's kingdom and heartily put their 'Amen' to David's prayer — "Let the whole earth be filled with His glory". They desire earnestly that whatever part of the earth the Lord would be pleased to visit with refreshing showers, that He would not fail to visit their own souls. They have inward breathings after God, the living God. They have longings and desires to be conformed perfectly to His image.

The true people of God fear whatever would adversely affect Christ's kingdom whether in their own souls or in the world. They know that there is in them that which would destroy them if it were not for the Lord's upholding and His preserving care over them. They know that there is in them what would mar and bring a reproach on the Lord's Cause in the world, if they were left to themselves. They know that this old nature, this natural enmity to divine things, must be brought down in them if their soul is to prosper and be in health. They know, too, that only the Lord's gracious preserving care over them can keep them from bringing a blot on Christ's Cause. Aware of their readiness to fall, they need to cry constantly, "Lord, keep me". Their great encouragement is this — that

the Lord's Cause is destined to flourish. Whatever will happen to them, they are assured of this that —

*“His large and great dominion shall
from sea to sea extend:
It from the river shall reach forth
unto earth's utmost end.*

Ps. 72:8.

They know that Christ is the Head of His kingdom and that “His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed,” and that His enemies shall be made His footstool. With this they are satisfied.

Sermon

By the Rev. Neil Cameron.

“Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it.”

Psalm lxxx. 12, 13.

This Psalm is one of the many prayers which the Holy Ghost breathed into the songs of Zion. No other part of the Holy Scriptures contains more of the experiences of the Lord's people than the Psalms of David. They are full of the joys and sorrows of the true Church of God. This caused the people of the Most High to value them exceedingly ever since the Lord gave them to His Church? They valued them for several reasons: (1) because they could not find any words so suitable to express their inward experiences; (2) because the experiences contained in them were those of the “holy men of God, who spake as they were moved by the Holy Ghost;” and (3) because the person, mediation, suretyship, atonement, and offices of Christ were all clearly held forth in them. The work of the Holy Spirit in bringing sinners to repentance, faith, and salvation, through Christ, makes up no small part of this book. The infinite hatred of God revealed against sin, and His infinite love to holiness and purity stand boldly forth in this book.

Since the days of Abel the Church has been poor and afflicted. This world has been from that time hating “the poor in spirit,” and treating them sometimes with derision, at other times with cruelty. Whenever the

Church took sides with the world, the Lord hid His face from her, and immediately troubles followed. At such times the unconverted flowed into her communion, and trampled upon her most precious jewels, and left nothing but ruins within her walls. The true church deploras this in many parts of the Scripture, and very particularly in this Psalm. We find here the voice of the living in Zion raised to the ear of the Shepherd of Israel in their extremity; that He would incline His ear to their cry; that He would shine forth from off the mercy seat; and that He would stir up His strength to deliver them from their backsliding and breach of covenant, as well as from men who, like wild beasts, destroyed all that was dear to them. This leads us to consider the words of our text. In these words there are four things to be considered —

I The hedges of the Church.

II The question, Why hast thou broken down her hedges?

III. How may it be known when the hedges are broken down?

IV How are the people of God exercised at such times, and under such circumstances?

I The hedges of the Church of God. In the book of Job Satan complains that the Lord built a hedge about Job. "Has Thou not made an hedge about him, and about his house, and about all that he hath on every side?" This shows that the Lord's hand in His providence protected Job and all his possessions so that Satan could not touch him. As soon as the Lord withdrew His protecting hand, wicked men, fire, and storms devoured Job's substance and family in one day; clearly showing that Satan got access to the belongings of the "perfect and upright man". The enemy is never content with having destroyed the substance of the people of God, he desires to lay violent hands upon their persons. Were God to allow it, this is the aim of Satan, and as he needs to work through men, seeing he is a spirit, he becomes a false spirit in the mouth of the prophets of Ahab, and thereby harasses the Church of God. Job had another hedge around his person which the Lord removed also, so that Satan was enabled to harass him in both body and mind; but the hedge which was around his life could not be taken away. "Ye are dead, and your life is hid with Christ in God." The men who carried away Job's herds, &c., and slew his servants might be wondering why they spared him so long, but the secret of the case was that God protected His servant; and though men could not see this protection, the adversary saw it. Satan is termed in Scripture the god of this world, and bears a most bitter hatred to those who do not worship him. There is a warfare between him and the God of

Zion who delivers every soul in His kingdom out of the captivity of Satan, and closes them in His own hand.

Angels of light are a protecting hedge about the Church of God. Gehazi rose one morning, and saw the hosts of the king of Syria upon Mount Carmel, so that he was quite overcome with fear; but when the prophet Elisha prayed, his eyes were opened, and he saw "the mountain full of horses and chariots of fire round about Elisha". "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

The Church, in this Psalm, is compared to a vine brought out of Egypt, planted, room made for it, the heathen cast out, taking deep root, and filling the land. The hedge protected the vine. This similitude is used by our Lord to represent the Church under the New Testament. The vine is what needs protection, the hedge is what protects. What is it that needs protection in the Church of Christ? "The ministry of reconciliation — to wit, that God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." The Word of God and the ministry of that Word are always attacked by all the powers of the kingdom of darkness. Therefore the true ministers of Christ, unto whom He has committed this trust, have been like hedges around the truth, protecting the poor sheep of Christ, and keeping outside the foxes and wolves. False prophets had the woe of God pronounced against them, because they did not fill the gaps in the hedges. "Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." At the siege of Saguntum in Spain, when the Carthaginians broke down the walls of the town, the men of Saguntum, seeing that everything was to be lost, made a wall of their own bodies to protect their wives, children, homes, and all that was dear to them, and died in the act of defence. The faithful witnesses of Christ, when the armies made gaps upon the walls of Zion, stood in the gaps, and died at stakes, in prisons, and upon the scaffold, protecting the truth of God, and the doctrines and principles contained therein. Why did men and women die in Scotland in defence of the crown rights of Christ? Because they were hedges round about the vine in this land, so that only by the blood of their testimony could they deliver their souls. They set us a noble example, inasmuch as they preferred to die, rather than be like the children of Ephraim, turning back in the day of battle. The enemies of Christ in every generation are endeavouring to set up their own ensigns as

signs in the church, and who can find fault with us for keeping the Word, which He has commanded for thousands of generations, as we have received it from them who spilt their heart's blood bringing it to our hands. Better bear the reproaches of men than one frown from the lovely face of Christ on our deathbeds. I would not, for the favours of all the men of the world, venture to face the deathbeds of some men in this land. The old landmarks of the widow and the fatherless have been removed in Scotland and may we not expect the curse if we connive at such sacrilege. Are we, "encompassed about with so great a cloud of witnesses," going to allow men to lay weights and burdens upon the consciences of the poor of Christ, which neither we nor our fathers were able to bear? "To the law, and to the testimony; if they speak not according to this word it is because there is no light in them." Let us go round about Zion, mark well her bulwarks, count her towers and palaces, that we may tell it to the generations following.

II Why hast Thou broken down her hedges? We have endeavoured, however feebly, to point out the hedges of the Church. Let us now consider some of the reasons why the hedges are broken down. When the farmer takes the crop from off the fields, and secures it in his barn, he allows the cattle full liberty through all his parks. Gates are thrown open, and you meet with the same beasts outside and inside the hedges. During the winter months the hedges are broken down, and unless the farmer decides to sow seed in his fields he never thinks of making up the fences. The Church has opened her gates to ungodly men; and the same men are met with in the Church, and the vanities of this world. Her ministers, elders, and members are to-day in the pulpit and in the pew, and to-morrow in the theatre or the ballroom. Inside the Church are Sabbath breakers, atheists, scoffers, such as glory in denying the inspiration of the Bible, the Bible history of creation, the fall of man, the atonement of Christ, the necessity of the regenerating work of the Holy Ghost, the sovereignty of the love of God to sinners, and the need of the Word of God, or the means of grace for the conversion of sinners. This black list only touches the outskirts of our departures from the truth as it is in Jesus. She lavishes all her honours upon the man who outstrips his fellows in abandoning her former mode of worship. Hymns, organs, and anti-Christian forms are sung, played, and practised within her gates. She has been pleaded with for over thirty years, to turn to her first love, but she refused to listen. She, at last, formed a creed for herself to bind all her departures upon all within her communion. The Lord cannot countenance deceit and lies. These are the things He abhors. Therefore He took

away the hedges. He brought home to their everlasting rest, the few who were clean-handed, and who sought the praise that comes from God alone. Many are not even yet believing that their strength has departed, and that they are blindfolded grinding corn for the Philistines of this land. The first hedge, which is the Lord's own presence and protection, has been removed; for He says "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God". What is the value of any human protection when He departs. She may glory in human learning, in much of this world's riches, and in receiving honours and approbation from the profane people of the land; but her protection and usefulness are gone; for the Lord says, "Woe to them when I depart from them!" When she had her eye single for the glory of Christ, she prospered, and was a light in the land; but when she set up her own glory as her highest aim, her sun went down at noon.

Allow me to notice briefly a suggestion raised above, "that the farmer never thinks of repairing his fences until he has made up his mind to sow seed in the field". Has the Lord began to build the hedge anew in this land? It may be a day of small things; but don't you despise it. Settle for ever in your mind that Christ is able to build His own Church; and that He is more than a match for all the builders that refuse the corner-stone. It is true of the Lord's people that "their strength is God alone". Are the old foundations of truth brought to the light in our midst once more? It cannot be gainsaid; and you rejoice in it with all your soul. Then let me suggest that Christ is not willing to leave this land, nor to deliver the soul of His turtle unto the company of the wicked: O may this land be called "Thy land, O Immanuel." The kingdom is His by right according to the eternal decree of the Father, and may He arise to plead His own cause. The severest chastisement is better for our beloved land than that Christ Jesus should remove His candlestick from our midst. Again, He has not set up this hedge in our midst but for the purpose of sowing seed in the ground. We think that this should be a cause of joy and thankfulness that there are indications that God intends to build the cities of Judah, and save Zion.

III How may it be known when the hedges are broken down? Three things are noticed in the context to guide us in our inquiry (1) "All they which pass by the way do pluck her." Those who in former times, used to pass on their way to eternity without interfering with her privileges are now busily plucking her leaves. The leaves of outward profession which men had, in the days of Zion's prosperity, are plucked off, and men live scandalous lives who enjoy her highest privileges. Our godly forefathers

would not have put among the dogs of their flocks the most of her professors. Discipline is clean gone, because there are no hedges to keep clear the line of demarcation between the Church and the world. The leaves of the Bible are being plucked off, so that her members declare that there are errors and immoralities contained in that sacred book. Doubts are cast upon the authenticity of the most of the books of the Bible, and that not by atheism outside, but inside, the Church. One plucks away the leaves of the books of Moses, and another lays his filthy hands upon the book of Job and calls it a fable, while a host of others cast out the book of Psalms, and introduce hymns of human composition into its place. The Songs of Solomon are secular songs in their opinion, and therefore no part of the Word of God. Isaiah, Ezekiel, and Daniel share the same fate at their profane hands. The New Testament does not get off a whit better. Matthew, Mark, and Luke they say, reveal many discrepancies, and are only imperfect records, from the memories of the writers, of the sayings and doings of Christ. The Gospel of John is entirely discredited. But let this suffice, though much more could be said. Does the above not clearly prove that the hedges are broken down? If any one declares that he doubts some part or another of the Word of God he is elevated to the highest position in the Church, so that he may have a better advantage to pluck as many leaves from off Christ's vine as he may choose. Christ may say to the churches of this land, "These are the wounds with which I was wounded in the house of my friends".

The second sign contained in our context is: "The boar out of the wood doth waste it." We are not strangers to the habits of this unclean beast. He sets his snout to the roots, and razes the vine from its very foundations. Are there not many at this work in our day? The very foundations must be removed. The Scriptural connection between the Church and the State shall be taken away if the Lord permits the boars of this land to see their desire upon Zion. Nations, as nations, are bound to confess Christ, His truth, and His Church. "For the nation and the kingdom that will not serve Thee shall perish, yea, those nations shall be utterly wasted." They have raised a loud cry for religious equality, so that idolatry might be set up, and true godliness banished for ever from our coasts. Do they imagine that there is to be concord between Christ and Belial, and between light and darkness? Surely, in the words of the godly Samuel Rutherford, the bottom has fallen out of the reason and consciences of many in this land. Christ will have all or nothing. But we are like the Gadarenes, we prefer our swine rather than Christ. Therefore we are beseeching Him to leave our coasts. If the doctrine of

establishment is in the Word of God, though only one man stood for it in Scotland, he alone would be right, and the great multitude wrong. The strength of the Church is not in the number of her followers, but in Christ her living Head. "O that My people had hearkened unto Me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto Him; but their time should have endured for ever."

The foundations of the Church itself, as a jurisdiction independent of any connection with states or nations are being uprooted also. "She is built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." The Word of God through the apostles and prophets, and Christ the elect, tried and precious stone laid in Zion for a foundation are, combined, the foundation of the Church. Whenever a church or an individual takes any other foundation, that church or that individual is no longer a part of the Church of Christ. Are churches in this land built upon the doctrines and principles of the Old and New Testaments? No. They have drawn up creeds for themselves which have no foundation in the truth, and therefore such creeds are mere spider-webs and tissues of falsehoods. Arminianism, Pelagianism, and Popish doctrines and tennets are decreed as foundations, and the true foundations have been uprooted. The Church is the pillar and ground of Truth, and when the Church allows lies to enter into the ground, and sets them up upon the pillar where the banner of truth should be unfurled, Calvin says, "It is as if a knife were thrust into the entrails of a man — he must die." What has the Declaratory Act done in the Free Church of Scotland? It has set up lies where the truth ought to be held forth before sinners, and therefore that church has left the foundation. All this came to pass as a result of the work done by the boars of this land.

The third mark that the hedges are broken down is — "And the wild beast of the field doth devour it." I understand by the wild beast, unconverted man. "Ephraim is like the wild asses' colt." Who would trust his vine to wild beasts? It would be as reasonable to leave a vineyard open to wild beasts, as to leave this vine the Lord brought out of Egypt in the hands of carnally-minded men. This vine covered the hills and valleys, and stretched forth her branches to the sea. Was there not a time when this was true of the Church in our beloved land? Why has it been devastated, and left to the mercy of wild beasts? Because we have had the day of our merciful visitation; but our love to the Egyptians, men great in flesh, caused Christ to withdraw and to leave us in darkness. "Ephraim is

joined to his idols; let him alone." When the gospel came to this land, it found us gloating in superstition, heathen sports, and lawlessness. Do you not perceive that we are going back again to the same works of darkness? Don't you see men trusting in an arm of flesh, and not in the arm of Jehovah, God of Israel; Is that not the height of superstition? Don't you see the heathen sports of which you have been reading in the history of this land, and which were extinguished by the light of the gospel, revived, and members of the Church taking a leading part in them? Does not this prove that the sun of the gospel is going down upon this infatuated people? Do you not see the members of the Church foremost in Sabbath desecration, in relishing everything carnal, and in abhorring and loathing everything spiritual? Does that not prove that the wild beasts of the field have come forth from their dens; and that the men of God have gone home, from the fields of time, to enjoy their everlasting rest with Christ under the eternal light of His countenance? Crying peace, peace, at such times will not keep our garments clean of their blood; therefore we offer these humble warnings. Let us, therefore, care nothing for scoffing: but let us "walk circumspectly, redeeming the time because the days are evil". "Let us not be ashamed of Christ nor of His word in this sinful and adulterous generation;" but let us, in dependence upon His grace, "hold fast the form of sound words." The Lord have mercy upon His own Church, pour the Spirit of promise upon her, and turn her captivity as streams of waters in the south.

IV How are the people of God exercised at such times, and under such circumstances? The Psalmist in the cii. Psalm declares that he ate ashes for bread, because the Lord was hiding His face from his soul. The Spirit of adoption rules in the children of God in this world, and He unites them in their desires and affections to Christ, to His cause, and people. When the Church is brought low, the true child of grace is fed with tears of sorrow. When the bondage of Zion is brought back the mouth of the gracious is filled with laughter. Under iniquitous laws in this land families were evicted, and had to go to foreign lands to seek another home. Did not the children share the grief of their parents? When Christ cannot get where to lay His head in our midst, His children fast and mourn in those days. This feebly represents the feelings of every true child of God, when Christ and His bride — the Church — their mother — are cruelly dealt with; the foundations of their house razed to the ground, and no room left for them, in some places, but the open fields or the sea shore. At such times bread loses its taste, and becomes like ashes to the poor and needy in Zion. When the harps are hung upon the willow trees, and scoffers

demanding mirth, and the singing of the songs of Zion in idolatrous Babylon, grace says, How can we sing the Lord's song? Millions may bend their knees to every kind of music and to idols of man's invention; but the children of the living God prefer the hottest furnace the earth can invent rather than deny Him who loved them, and redeemed them with His own blood. "Thou feedest them with the bread of tears; and givest them tears to drink in great measure." As water quenches the thirst of the body when it is dry; so tears relieve the burning heat of grief in the soul. This was why Jeremiah prayed, "O that my head were fountains of water that mine eyes might run day and night for the slain daughters of my people!" Tears would alleviate the burning agony of his soul for Zion, the joy of all the earth, brought to ruin by the wickedness of false prophets, and priests doing violence to the law. How few in number they are who shed tears for the state of the cause of Christ in Scotland! Woe unto us for the hardness of our hearts, and the dryness of our cheeks when Christ is banished from the land, and immortal souls are perishing eternally with a lie in their right hand! False teachers will be of all men the most miserable at the day of judgment. Christ will refuse them; and those who were deceived by them will curse them for ever and ever "in that place where the fire is not quenched, and the worm dieth not". The Church of Christ in Scotland appeared "fair as the moon, clear as the sun, and terrible as an army with banners". Why has she become the laughing-stock of fools? "Because they rebelled against the words of God, and condemned the counsel of the most High." My dear fellow sinners let us cleave unto the cause of truth; and let us not entertain any doubts regarding the path of duty, seeing we are thoroughly convinced in our consciences that we are standing in defence of eternal truth, and against all kinds of innovations and inventions of ungodly men. "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the face of the earth." "If ye walk in my statutes, and keep my commandments, and do them . . . I will rid evil beasts out of the land, neither shall the sword go through your land . . . and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

The last thing to be considered is: "Thou makest us a strife unto our neighbours, and our enemies laugh among themselves." Do we desire strife? We appeal to the Searcher of Hearts that, had they adhered to the creed and constitution of the Reformed Church of Scotland, unity upon that basis would gladden our hearts, but peace and unity at the great expense of losing truth and a clean conscience are much worse than any

divisions. The man that cannot see any difference between truth and error has his conscience seared with a red hot iron. Christ says, "I came not to send peace upon the earth, but a sword". Why a sword? Because since the fall there has been no peace between the world and the Church. The world, like Cain, think they can worship God according to their own notions and theories; the Church, like Abel, endeavour to worship Him according to His revealed will. The strife rages in the bosom of the world, and often breaks forth into open persecution. Dear friends, let it be true of us that we shall be for peace when they are for war. I don't mean peace with the actions of those who rob Christ of His glory, and His Church of her beautiful garments. Martin Luther wrote Erasmus that it were better that heaven and earth should be overturned than that one iota of truth should be lost. Samuel Rutherford said that the enemies of Christ were casting lots about what was of more value than Christ's coat, and again, that the hand which would not be raised to keep the crown upon Christ's head would be broken from the shoulder-blade. It is marvellous to us that some who bravely fought against innovations in the past, when these spurious doctrines and principles were sanctioned as laws in the Church turned the point of their swords against our throats. We cannot believe that they had the glory of Christ and the salvation of perishing sinners in view, but glory from their fellow-creatures. Popularity and carnal ease deceived them, and like Isaachar, they "crouched down between two burdens; and they saw that rest was good, and the land that it was pleasant; and bowed their shoulders to bear, and became servants to tribute". It is by hard striving that the cause of Christ has been hitherto maintained in the world. He fought many a battle for His poor Church, and surely we may take courage, and count the accusations of men of little moment, when we know that Christ will settle the contention when He shall appear "in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ". The Word of God is worth contending for, for let men take from you all you possess, but if you keep the word of his testimony He may bless it to your eternal salvation; but lose the truth, and though you should gain the whole world, you will lose your soul. The Spirit tells us in this Psalm that the enemies were laughing at the calamities of the poor Church. Never mind laughing which will be like the crackling of branches under a pot. Keep your thoughts fixed upon eternal laughing in the exceeding joys at the right hand of Christ. Don't be ashamed of Him. Don't allow your countenance to blush before His enemies. Who will be ashamed of Christ or His Church at the last day? There shall be no laughing or mocking Him

then. Christ and His bride are going through the land of Moab now, and you need not expect liberty to walk upon the king's highway except by the strength of His arm. But "the ransomed of the Lord shall return and come to Zion with singing and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away". Arise, O Lord, and plead the cause that is Thine own!

Letter

By Rev. Hugh Martin, D.D.

Lasswade, 20th April, 1875.

My dear friend,

Please do not be alarmed at my replying so quickly to your last welcome letter, nor think that I expect similar promptitude. The fact is, that my correspondence is so voluminous, that, if I did not reply almost immediately, I would get quite blocked.

I returned from Glasgow communion a good deal fatigued, not having had scarcely any repose since I saw you, and my doctor tells me I must rest from preaching for a time, after the last few months' work. But, as I cannot be absolutely idle, I begin a work today which I have been contemplating for some time, that of preparing for the press a volume, consisting of a series of discourses preached more than twenty years ago. The title of it is, "The Shadow of Calvary." How solemn these words! Although thinking of them before, this is the first time I have written them, and how weighty I feel them to be! There will be sixteen discourses, five treating of our Lord in Gethsemane, three on His arrest, and eight on His trial. They will be very far from what I would wish; and, though I intend revising them carefully, they are but a feeble contribution towards the elucidation of this wonderful theme. Still, I desire to offer this little tribute of service to our adorable Lord, and may He bless the truths set forth in the book (if it come into existence), and accept my humble attempt to speak of His blessed name.

I am not to make this a long letter, but I must notice your question, "How can I expect to receive and enjoy that 'healing of conscience,' of which you wrote in your former letter, while my heart, helped by Satan, keeps whispering to me, your love of sin is unchanged?" Well, you ought to know what I would answer to that. I would answer, "You must, you can receive and enjoy that healing, though conscious of sin and Satan raging." Let me point you to Romans 7th. Study the two "I's" there. In

me, that is, in my flesh, dwelleth no good thing," no "hatred of sin," which is certainly a "good thing." Again, "It is no more I that do it, but sin that dwelleth in me." It is no more *I* that loves sin, it is the *sin* that dwelleth in me; and that bears no hatred to itself. Paul took his stand between these two "I's" — I, my sin-inhabited flesh, and I, my willingly spiritual mind, and he made a clean and certain cut between them. "The captive exile hasteth that he may be loosed." Now, therefore, do not allow yourself to be fettered in this snare of unbelief, that, because you are not what you would fain be, you have no right to Christ and His benefits. I think you work too much trying to unravel these snares, instead of taking the sword of the Spirit, which is the Word of God, and bringing it to deal with them. It has cut, and can cut many a harder knot than that you mention. The Lord give you understanding.

Yours, &c.,

Hugh Martin.

A Memorable Sermon

By Rev. Donald Beaton

In the best days of Scotland's religious history she was favoured by men who caught the ear of the people and whose discourses made a profound impression on them. One has only to think of John Knox; Alexander Henderson; Samuel Rutherford; Alexander Peden; John Livingstone; Richard Cameron; James Renwick; Andrew Gray; Hugh Binning; Thomas Boston; Ralph and Ebenezer Erskine; John Brown, of Haddington; Thomas Chalmers; John Duncan; Robert Murray Mac-Cheyne; William C. Burns; George Smeaton; John Kennedy, Redcastle; Angus and Charles Mackintosh, Tain; John Macdonald, Ferintosh; Alexander Stewart, Cromarty; John Kennedy, Dingwall, and a host of others, perhaps less renowned, but whose words were owned and acknowledged by the Lord to an extraordinary degree. As one reads the names in this incomplete list of Scotland's famous preachers, one begins to realise how goodly was the company of the heralds of the Cross with which Scotland was blessed. Of these great preachers it may be said without hesitation that they preached not themselves but Christ crucified. There was no hesitating note in their message, and their hearers listened to it as glad tidings of their salvation. When one reads the effects produced by their preaching, a wistful longing is created that such days of power would return again to Scotland. Among Scotland's famous

preachers must be mentioned Rev. John M'Laurin, Glasgow, whose renowned sermon on "Glorying in the Cross of Christ" has obtained an undisputed place as one of the great utterances not only of the Scottish, but of the Church of Christ in general.

The sermon was preached on the text: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). It is almost impossible to convey anything like an adequate description of the hallowed eloquence, the felicitous language in which the thoughts of the preacher are clothed and the impressive majesty with which he presents his august theme. In reading the sermon, the tremendous nature of the requirements of eternal justice confronts the reader with overwhelming effect as the preacher lays bare what Calvary's cross means. Perhaps the best thing one can do is to give extracts from the sermon itself, as many of our readers may never have read it. In speaking of the Apostle glorying in the cross of Christ, he says: There are not two things more opposite than glory and shame; here the Apostle joins them together. The cross in itself is an object full of shame; in this case it appeareth to the Apostle full of glory. It had been less remarkable had he only said, he gloried in his Redeemer's exaltation after He left the world, or in the glory He had with the Father before He came to it, yea, before the world was. But the Apostle's glorying in the Redeemer, not only considered Him in the highest state of honour and dignity, but even viewed Him in the lowest circumstances of disgrace and ignominy, not only as a powerful and exalted, but as a condemned and crucified Saviour. *Glorying* signifies the highest degree of esteem; the cross of Christ was an object of which the Apostle had the most exalted sentiments, and the most profound veneration; this veneration he took pleasure to avow before the world, and was ready to publish on all occasions. This object so occupied his heart and engrossed his affections, that it left no room for anything else; he gloried in nothing else; and, as he tells us in other places, he counted everything else but loss and dung, and would know nothing else, and was determined about it (I. Cor. ii. 2). The manner of expressing his esteem of this object has a remarkable force and vehemence in it, *God forbid*, or let it by no means happen; as if he had said: 'God forbid, whatever others do, that it should ever be said of Paul, the old persecutor, that he should glory in anything else but in the crucified Redeemer; who plucked him as a brand from the burning out of the fire, when he was running farther and farther into it; and who pursued him with mercy and kindness, when he was pursuing Him in His members with fierceness and cruelty. I did it

through ignorance (and it is only through ignorance that any despise Him); He has now revealed Himself to me, and God forbid that the light that met me near Damascus should ever go out of my mind; it was a light full of glory the object it disclosed was all glorious, my all in all and God forbid that I should glory in anything else.' Here is another passage: "Thus Christ's outward meanness, that disguised His real greatness, was in itself glorious, because of the disguise of it. Yet that meanness did not wholly becloud it; *many* beams of glory shone through it. His birth was mean on earth below. But it was celebrated with hallelujahs by the heavenly host in the air above; He had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants conducted. He had not the magnificent equipage that other kings have, but He was attended with multitudes of patients, seeking and obtaining healing of soul and body; that was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see his glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion, that had both, acknowledged, health and sickness, life and death, took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry, but when He walked on the sea, the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure but when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns, nor corn fields, but when he inclined to make a feast, a few loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainments. By these and many such things, the Redeemer's glory shone through His meanness, in the several parts of His life. Nor was it wholly clouded at His death; He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions. But the frame of nature solemnized the death of its Author; Heaven and Earth were mourners. The sun was clad in black; and if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load; there were few to pay the Jewish compliment of rending their garments, but the rocks were not so insensible; they rent their bowels. He had not a grave of His own, but other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories, but He came not there as a subject, but as an invader, a conqueror; it was then the King of

Terrors lost his sting, and on the third day the Prince of Life triumphed over him, spoiling death and the grave. But the last particular belongs to Christ's exaltation; the other instances show a part of the glory of His humiliation, but it is a small part of it."

After reading the sermon and the extracts we have given, we feel they do not convey an adequate idea of the impressiveness of the sermon and we would recommend that all of our readers who are interested in the subject of this article should read the sermon for themselves. It was printed in the volume entitled *Precious Seed Discourses*, a second-hand copy of which may be picked up in the second-hand book-shops.

But as there are spots in the sun so in this noble sermon there are a few words which grate on one's feelings. For instance, such words as those referring to the Saviour's face, "that bloated, mangled visage, red with gore, covered with marks of scorn". We have always felt in reading this sermon that other words could have been used which would have expressed the preacher's thoughts without causing a feeling of revulsion in reverent minds.

Poem

The following beautiful lines were written by a young woman in Nova Scotia, an invalid for many years with spinal disease, and a great sufferer, but in whom the Grace of God was most wonderfully manifested.

My life is a wearisome journey
I'm sick with the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay,
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upwards
I am often longing for rest,
But He who appoints me my pathway
Knows just what is needful and best;
I know in His Word He has promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
 Or give me one trial too much;
 All His people have been dearly purchased,
 And Satan can never claim such
 By and by I shall see Him and praise Him
 In the city of unending day,
 And the toils of the road will seem nothing
 When I get to the end of the way.

When the last feeble step has been taken,
 And the gates of the city appear,
 And the beautiful songs of the angels,
 Float out on my listening ear;
 When all that now seems so mysterious
 Will be plain and clear as the day-
 Yes, the toils of the road will seem nothing
 When I get to the end of the way.

Though now I am footsore and weary
 I shall rest when I'm safely at home;
 I know I'll receive a glad welcome,
 For the Saviour Himself has said "Come!"
 So when I am weary in body
 And sinking in spirit, I say,
 "All the toils of the road will seem nothing
 When I get to the end of the way."

Cooling fountains are there for the thirsty;
 There are cordials for those who are faint;
 There are robes that are whiter and purer
 Than any that fancy can paint.
 Then help me, dear Lord, to press onward,
 Thinking often through each weary day,
 The toils of the road will seem nothing
 When I get to the end of the way.

Marriage

By Rev. M. MacInnes, Toronto.

What is marriage? The Bible tells us that it is a relationship between a man and a woman. This is taught by the history, the illustrations, and the lessons drawn from it. 'Marriage is honourable'. The Word of God

speaks in strong condemnation of men living intimately with men and of women living similarly with women, but it speaks with favour of the husband-wife relationship. Society generally, sad to say, accepts the arrangement called 'common-law', in which a man and a woman cohabit without going through a marriage ceremony. In this connection it is very revealing that Jesus did not speak approvingly of the way in which the woman of Samaria was living with a man who was not her husband. In Biblical times there were arrangements preceding and accompanying the uniting in marriage of a man and a woman. While these did not follow the details of our present-day 'marriage service', the principles involved were somewhat similar. If a person was found guilty of violating the marriage covenant, severe punishment was inflicted. It can only be regarded as a retrograde step that a nation, let alone a church, should condone departure from what has an exalted place in Scripture, and what has contributed so richly to wholesome societies. Marriage is intended for life, for 'what God has put together, let not man put asunder'. It is also a *civil* arrangement, so that a man and a woman can be married although neither is Christian. However, to perform all the duties involved in the marriage bond, vital Christian living is necessary. More practical Christianity would lead to fewer broken-marriages and more happy homes. Marriage is much misunderstood. Too often it is entered on without prayer for divine guidance, and, alas, too many make shipwreck. There are wounds and scars, and children are left to suffer the painful consequences of separated parents. We need not have much exposure to the realities of life in this generation to know that many young people are altogether unfamiliar with the bonds and blessings of a happy home. Why is it so? Does the Bible have anything to say on the issue of marriage, its responsibilities and problems? It does, but because so little regard is had for Biblical principles, this generation is witnessing to an alarming extent the torment of broken homes. Are we immune? No one is, and we do well to turn to the Word of God and to practice what it commends. The principal persons are husband and wife. Their relationship affects the whole household for good or for ill.

Let us look at *Adam, the husband*. We think of him as the first man and the 'covenant-head' of our race. This he was, but he was more. God made him a husband. This meant that Adam had certain responsibilities placed on him, with respect to the woman God gave him to be a wife. Adam obviously looked on Eve as given to him by God, but after the Fall he did not perform his duties toward her as his wife as he ought. In Genesis 3:8 we are informed that Adam and Eve hid themselves from God. The

husband was trying to evade his responsibilities. Are not many husbands the same today. They do not face-up to the responsibilities of their position. To hide from the issues, they live superficial lives, running to immorality, to intoxicating drink and other sinful pleasures. For Adam the 'problem' was still there although he tried to run away. The first step for a husband to take to overcome a difficulty is to face the reality of it and his own involvement in bringing it about. It did not for Adam relieve the situation that his wife went with him to hide. Husband, the fact that your wife joins with you in your shallow life-style does not lessen your guilt. Your first obligation is God-ward. As a husband, you must obey Him, and to do that you must listen to Him. To be a good husband you must listen to God. As you listen to Him be thankful for your wife. Hopefully, you thank God for many other things — food, clothing, safe journey, and promotion in your job. Have you thanked God for giving you your wife? She was given to be your 'help-meet'. Look on her as such. The Hebrew word translated 'for him' in Genesis 2:20 has the meaning 'correspondence' between a husband and wife, a unity is established to which each contributes an essential part. A husband is part of that unity; his wife is the other part. This thought the Apostle had when he directed husbands to love their wives. We ought not to think that such precepts are superfluous. The Holy Spirit saw that those Christian husbands in Ephesus needed to be reminded of this duty, and we, in this generation, need the same instruction. You must meet with the needs of your wife, physically, emotionally, and spiritually. Provide for her, as best you are able, the guidance and correction she is entitled to from you as her husband. You are to give leadership, and that must mean, on your part, conviction and decision. It seems that even Moses failed in this (Exodus 4:24-26). Be a spiritual leader in your home — it is your duty to be so. Your wife will, at least on occasion, need correction. Adam failed to rebuke his wife when she had done wrong. A disobedient Eve was no just cause for a sinning husband. The husband fails in his love when he fails to tell his wife that she has erred. However, the correction must be given in love, authoritatively, and, unless the circumstances be really exceptional, be given *in private*. To retaliate, to 'try to get-even' with the spouse, is contrary to all the principles of Christianity and of marriage. It is not good for either party, and not good for their marriage. Do not do it! Adam, like so many husbands, blamed his wife. He did confess that he had done wrong, but only after he had strongly suggested that the real blame rested somewhere else than on himself. Pray for your wife, because her life so much affects your life, and you are responsible for her as one under your

special care. Ponder the words of J.A. James. 'I urge affection to your wife by the recollection of that solemn moment, when, in the presence of heaven and earth, before God's minister, and in God's house, you bound yourself by the awful formalities of an oath, to throw open and keep open your heart as the fountain of her earthly happiness, and to promote your whole life to the promotion of her welfare'.

The wife is the other party in this union. What is a wife? The name indicates a relationship with a man, who is the husband. That relationship involves privileges and responsibilities. A wife is to submit to her own husband's authority. 'Wives, submit yourselves unto your own husbands'. There are factors which may tend to oppose that submission. So-called Liberation Movements cry out so often for equality for women, and many women are 'working wives' who take home a substantial part of the income for the family budget. These, and other issues, may cause friction in the home when the question of authority comes to the fore. Nevertheless, the Bible clearly establishes the superiority of the husband in the marriage bond, and the glory of the wife is submission. If a proper understanding cannot be reached as to the relative roles of each partner, on that account, it would be better to cut back on the 'budget', deny themselves unnecessary 'extras', with much prayer in the matter, than run the risk of an unhappy home and a broken marriage. Even if a husband is not a believer in the Lord, the wife who is a believer is to submit to his authority in things not contrary to God's Word (1 Cor. 7:13). From that same passage we conclude that a wife is to seek the best interests of her own husband. It is good to encourage him in his occupation, but she must seek also that he prosper spiritually. Let her think of him as a man of prayer or as a prayerless man. From 1 Peter 3:2 we see that a wife is to set a powerful example. When the Word of God has not been obeyed, God may be pleased to use the 'pure conduct' of the wife as an influence for good on her husband. She is not perfect, but as a married woman, she 'cares how she may please her husband', and by diligence in her domestic duties she can show her love and respect for him. Let her husband see in her life that practical Christianity which is according to the Gospel, and he may be moved to emulate her example.

Not all wives live as they ought, so the question may be asked — 'What is a bad wife?'. The Scriptures give us some examples. An *unfaithful wife* is a bad wife. Such was the wife of Joseph's master in Egypt, when she tried to lure Joseph with her lust. She was unfaithful to her husband, and when Joseph resisted her advances, she told lies to get her revenge for the rebuttal. Husbands and wives need to pray for grace to be faithful to one

another. This age is characterised by unfaithfulness, even to the marriage bond. A wife who *encourages her husband in wrong-doing* is a bad wife. King Ahab wanted the vineyard of Naboth, who refused it to him. The covetous king, not satisfied with what he already possessed, sulked and fretted like a spoiled child. Ahab's wife, Jezebel, set afoot a wicked scheme which resulted in the death of Naboth. She then informed her husband that he could have the vineyard because Naboth was dead. Zeresh, the wife of Haman, was another wicked woman, who adopted a similar strategy to dispose of Mordecai, but her efforts failed. In the one husband it was pride, and in the other it was covetousness, but whatever the cause, a wife ought not to confirm evil in her married partner. A wife is bad when *she puts to wrong use an influence which she has over her husband*. It may be her tears. Many an apparently strong-willed husband has succumbed to the tears of a wife. So it was with Samson when Delilah overcame him. Obviously there are times when a husband ought not to yield. A wife, who in private, or in public, *makes constant use of her tongue to conquer her husband* is a bad wife. She is, in common language, called a 'nagging wife', and the Bible says that her 'contentions' are 'a continual dropping' (Proverbs 19:13). She brow-beats her husband to submission to her will and way. A husband may yield, but such yielding will not help their marriage.

Thankfully, the Bible speaks of good wives also — or of good qualities in some wives. None are perfect, but by God's grace they may reach out for conformity to the ideal pattern. In Proverbs Ch. 31 there is a detailed description which wives would do well to have as a guide to prayer. If she is a virtuous woman she is more valuable than jewels. Precious stones cannot transform a woman into a virtuous wife. Such a wife is from the Lord. She is trustworthy, and her husband can rely on her. A good worker, she tries to run her home efficiently, making careful use of her 'house-keeping money'. Financial problems have caused tensions in many marriages, and a careful wife can remove much strain. When *speaking about her husband* she will not enlarge on his faults. Abigail had pity on David and was much aware of her husband's faults, but her exposure of these to someone outside the marriage was hardly a virtue. When she *speaks to her husband* let her do it respectfully. Sarah is commended for her respect for Abraham. How may wives attain to such a desirable character? Read 1 Peter 3:1-6. God's way for a truly beautiful wife is that she have 'a meek and quiet spirit'. That is part of what God uses to build happy homes. Such marriages provide a suitable setting for the growth of children, the generation of the future. Husbands and wives

owe it, before God, to one another and to their children, that they pray for and practice these principles in the marriage. This will make them and their marriage a benefit to their children, to the Christian church, and to society at large.

The Relation of Christians to the Law

The monstrous absurdity and error of Anti-nomianism, proceeds on the supposition of the law and the Spirit being two distinct, possible contending, authorities — a doctrine not so much opposed to any particular portion of Scripture, as the common antithesis of all its revelations, and the subversion of all its principles. But let it once be understood that the law and the Spirit have but one end in view, and one path, in a sense to reach it — that the motions of the Spirit within, invariably, and by the highest of all necessities, take the direction prescribed by the law without — let this be understood, and Antinomianism wants even the shadow of a ground to stand upon.

The question, however, naturally arises, Of what use is the law to those who really are under the Spirit? We answer, it would be of none, if the work of spiritual renovation, which His grace is given to effect, were perfected in us. But since this is far from being the case — since imperfection still cleaves to the child of God, and the flesh, in a greater or less degree, still wars against the Spirit, the outward discipline of the law can never be safely dispensed with. Even St. Paul was obliged to confess that he found the flesh lusting against the Spirit and that though he was ever following after, he was conscious of not having yet attained to the full measure of grace and excellence in Christ. Therefore, for his own quickening and direction, as well as for that of others, he felt it needful to press the demands of law, and to look to the exceeding breadth of its requirements. Luther also and his fellow-labourers, although their views were not always correct as to the relation in which Israel stood to the law, nor by any means clear regarding the precise nature of the change introduced by the Gospel, yet were sound enough on this point. Thus they say in one of their symbolical books: "Although the law was not made for the righteous (as the apostle testifies, 1 Tim. i.9), yet this is not to be understood as if the righteous might live without law; for the divine law is written upon their hearts. The true and genuine meaning, therefore, of Paul's words is, that the law cannot bring those who have

been reconciled to God through Christ under its curse, and that its restraints cannot be irksome to the renewed since they delight in the law of God after the inner man . . . But believers are not completely and perfectly renewed in this life; and though their sins are covered by the absolutely perfect obedience of Christ, so as not be imputed to believers to their condemnation, and though the mortification of the old Adam and the renovation in the spirit of their mind has been begun by the Holy Spirit, yet the old Adam still remains in nature's powers and affections" etc.

There are three different respects in which we still need the law of God, and which it will be enough briefly to indicate: 1. To keep us under grace, as the source of all our security and blessing. This we are ever apt, through the pride and self-confidence of the flesh, to forget, even though we have already in some measure known it. Therefore the law must be our schoolmaster, not only to bring us to Christ at the beginning of a Christian life, but also afterwards to keep us there, and force continually back upon us the conviction that we must be in all respects the debtors of grace. For when we see what a spirituality and breadth is in the law of God, how it extends to the thoughts and affections of the heart as well as to our words and actions, and demands, in regard to all, the exercise of an unswerving devoted love, then we are made to feel that the law, if trusted in as a ground of confidence, must still work wrath, and that convinced by it as transgressors, we must betake ourselves for all peace and consolation to the grace of Christ. Here alone, in His atonement, can we find satisfaction to our consciences; and here alone also, in the strengthening aid of His Spirit, the ability to do the things which the law requires. 2. The law, again, is needed to restrain and hold us back from those sins which we might otherwise be inclined to commit. It is true that in one who is really a subject of grace there can be no habitual inclination to live in sin; for he is God's workmanship in Christ Jesus, created in Him unto good works. But the temptations of the world, and the devices of the spiritual adversary, may often be too much for any measure of grace he has already received, successfully to resist: he may want in certain circumstances the willing and faithful mind either to withstand evil or to prosecute as he should the path of righteousness; and therefore the law is still placed before him by the Spirit, with its stern prohibitions and awful threatenings to move with fear, whenever love fails to prompt and influence the heart. Thus even the apostle Paul, with all his zeal and devotedness to the cause of Christ, finds it necessary to place before his view the dreadful possibility of his so far failing in duty as to become a

castaway. 3. And the law is yet again needed to present continually before the eye of the mind a clear representation of the righteousness which through the grace of the Spirit, believers should be ever striving to attain. While that grace is still imperfect, they are necessarily in danger of entertaining low and defective views of duty; nay, in times of peculiar temptation or undue excitement, they might even mistake the motions of the flesh for the promptings of the Spirit, and under the guise of truth embrace the way of error. But the law stands before them, with its revelation of righteousness, as a faithful and resplendent mirror, in which they may behold, without any danger of delusion or mistake, the perfect image of that excellence which they should be ever yielding to God. "We are free — we have the Spirit, and are not subject to bondage." True, but free only to act as servants of Christ, and not to throw around you a cloak of maliciousness. Believers are free, not to introduce what they please into the service of God, for He is a jealous God, and will not allow His glory to be associated with the vain imaginations of men; they are free to worship Him only in spirit and in truth. Shall anyone say he is free to give or withhold, as seems good to him what may be needed to advance the cause of God in the world — to employ or not for holy ends the means and opportunities he enjoys! How impossible! seeing that if he is really filled with the Spirit, the love of God must have been breathed into his soul, so as of necessity to make it his delight to do what he can for the divine glory, and to engage in the services which bring him into nearest fellowship with Heaven. Thus the freedom of the Spirit is a freedom only within the bounds and limits of the law; and the law itself must stand, lest the flesh, taking advantage of the weakness of the Spirit's grace, should in its wantonness break forth into courses which are displeasing to the mind of God.

(Extract from *The Typology of Scripture*)
by Patrick Fairbairn, D.D.

Book Reviews

George Whitefield Vol. 2 by Arnold Dallimore. Banner of Truth Trust. Price £9.95.

We warmly welcome this second volume of Arnold Dallimore's biography of George Whitefield, the great evangelist of the 18th century revival.

In this volume the author deals very thoroughly with the doctrinal controversy between Whitefield and Wesley. He indicates how over the years a semi-legendary view of Wesley has grown up — a fact acknowledged even by Methodist scholars. He also tells that when he first began this study of Whitefield some thirty years ago that he then entertained the usual view of Wesley as ever calm and wise and forbearing, and as the foremost figure by far in the Revival work and of Whitefield as somewhat impulsive and erratic and as the secondary figure. "But," he says, "as I examined the eighteenth century documents one after another, as the years passed I was driven from these views, yet only with reluctance and under the clear demand of historical evidence did I come to accept the concept presented in the following pages." In this way Dallimore has established Whitefield as the leading figure of the 18th Century Revival. It is right to point out that he also finds that from 1743 onward a much larger measure of fellowship was achieved between Wesley and Whitefield though not an entire harmony. It is also clear from the book that Whitefield often preached for the Wesleyan Societies during the remaining years of his life — true to the principle that he had adopted at the outset to go wherever opportunity offered to preach the Gospel.

This second volume tells of Whitefield's many visits to Scotland including that especially memorable one at the time of the revival at Cambuslang. It tells also of his visits to Wales and Ireland and his many journeys across the Atlantic to what were then the New England colonies. Accounts are given of several of the noted preachers who were associated with Whitefield, and also a chapter on Whitefield's friendship with Benjamin Franklin which ends on the sad note of Franklin's own statement: "Mr Whitefield used to pray for my conversion, but never had the satisfaction of believing that his prayers were heard."

The book is full to overflowing of the prodigious labours of this honoured servant of Christ who was so greatly used to the ingathering of multitudes to the kingdom of our Lord and Saviour Jesus Christ — and that on both sides of the Atlantic. His part in the Great Awakening in America is also recounted. His overcoming of seemingly insurmountable obstacles and difficulties and discouragements appears again and again. Physical weakness and indisposition did not prevent him going out to preach the Gospel to his fellow men and continuing in the work until he had worn himself out in the service of Christ. The concluding chapter, *The Measure of the Man*, attempts an appraisal of Whitefield in summary.

It is our hope that this volume, notwithstanding its high cost, will have a wide circulation.

D.B.M.

Famous Hebrew Christians by Jacob Gartenhaus. Baker Book House, Grand Rapids. Price \$5.95.

This paperback contains 33 biographical sketches of eminent Jewish Christians. Nearly all of them belong to the 19th century. In the Introduction the author, himself a Jewish Christian, refers to the large number of Jewish converts to Christianity in the 19th century, one estimate putting the figure at 224,000.

As the Jews are scattered throughout the nations, it is not surprising to find that these converts came from various nations such as Prussia, Poland (which at that time contained one of the largest Jewish communities in Europe), Holland, Germany, England, Austria, Sweden, Palestine, Hungary, Russia and Lithuania. Many of them were brilliant men and a good number of them laboured in Jewish mission work in many lands. The list includes such noted names as Isaac da Costa, Alfred Edersheim, Rabbi Lichtenstein, August Neander, Adolph Saphir, etc. There are one or two whom we might not expect to find in a list like this, such as Benjamin Disraeli and Felix Mendelssohn.

The book serves as a timely reminder that the Lord has had His people in all ages among the Jewish as well as the Gentile nations. This should be an encouragement to us to plead for the promised ingathering of the Jews into the Christian Church.

D.B.M.

Notes and Comments

The Peripatetic Pope

During May the Pope visited six African countries and at the beginning of June is to visit France. No doubt the success of his earlier overseas visits has prompted him to continue a trend which has reaped such rich profits in world-wide publicity. He is no longer to remain immured within the walls of the Vatican, as was the way with earlier Popes. We can assume that his wanderings abroad are not aimless but in accordance with present day Vatican policy for the conquest of the nations of the world. Romanism, like Communism, is on the march. Both systems may find it

convenient ultimately to submerge their differences so that by united effort they may achieve that world dominion which they both desire.

The saddest aspect of the present advance of Romanism and Communism is the failure of the Protestant Churches to stand against these evil systems. Dr Runcie, the new Archbishop of Canterbury was to meet the Pope in Ghana on May 9th "for greeting, private conversation and joint prayer". This is indicative of the state of present day Protestantism. What need there is for strong opposition to these forces of darkness but, sad to say, the present Protestant leaders cannot give a lead in this as they have compromised their position. "When the enemy comes in like a flood, the Spirit of the Lord shall raise up a standard against him." This is our hope.

Since the above was written the Pope has announced that he hopes to visit England within the next two years — referring to England as 'Mary's dowry'. Such intentions true Protestants in England and throughout the rest of Great Britain will resist. Our prayer is that the Lord may graciously intervene and save our land from such a calamity as this.

Zimbabwe

Zimbabwe has now received its independence and its new President and Prime Minister have been sworn in. The war which raged in that land has come to an end, and the country enjoys comparative peace. During the years of conflict and during the period leading up to independence much prayer was offered on behalf of that land and for the Church there. With the cessation of hostilities and a settled peace in the land, the need of prayer for that nation and for the Church there has not grown less. Only the restraining Hand of God can prevent further bloodshed in the future. Zimbabwe, along with all the nations of Africa — yes, and with all the nations of the other continents of the world as well — needs, above all else, the outpouring of the Spirit of grace and of supplications. No other means will prove adequate to the needs of that nation — no, nor for that matter, to the needs of all the nations of the world. Let this be our plea for Zimbabwe — a day of God's power — in order that the people and leaders of that nation may be brought into subjection to Christ. Until that takes place only the Lord can preserve His Cause alive there.

Our hope and prayer is that, whatever changes may take place in the newly independent nation, they will not be to the detriment of the Church there but, in the overruling providence of God, prove for its advancement.

Australian Church Withdraws from W.C.C.

The Presbyterian Church of Australia voted some little time ago to withdraw from the World Council of Churches. This was done on account of the W.C.C.'s programme to combat racism. The Presbyterian Church of Australia is a body composed of those who refused in 1977 to join a union of Presbyterian, Methodist and Congregational Churches. It would be gratifying if other Churches within the W.C.C. followed the example of the Presbyterian Church of Australia and abandoned this heterodox body which, at present, is such a support to Communistic endeavour for the conquest of the world. As an anti-Christian organisation, just like the Church of Rome, the call of God to any within her pale who fear Him is: "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues." Rev. 18:4.

Drug Smuggling

It is gratifying to read accounts in the Press of the success of the police and customs in combating illicit drug smuggling. It is reckoned that, in the last seven months, more than twelve and a half million pounds worth of cannabis has been seized in four different raids. The breaking of these smuggling rings has required a great deal of patient and persevering work by police and customs. The more damage that can be done to this illicit industry the better for the lives of the young in this country. It is to be hoped that the success of the police and customs will continue.

Murder of the Old and Unwanted

The murder of the old and unwanted in society, or euthanasia, as it has been euphemistically called, raises its ugly head from time to time. Sometimes it comes to light in court cases where persons have done away with an ill and suffering relative and plead that their act of murder was in the best interests of the patient. The practice of murdering the old and unwanted in society is not new. It was practised in former times in many pagan lands until through the coming of Christianity to these lands these evil practices were stamped out.

It is not altogether surprising, in view of the pagan state of our land, that there are those arising in the nation who advocate the re-introduction of these barbaric practices. Paganism spawned these abominable practices in the past, so it is not surprising that a re-surgence of paganism should spawn them again.

A Scottish committee has been formed for the legalising of euthanasia. In a "Scotsman" report a spokesman indicated that the society would be

called EXIT — the Society for the Right to Die with Dignity. It was asserted that the word euthanasia was now so loaded with sinister implications that it was to be dropped. In its place the word “deliverance” was to be used, and the word “self-deliverance” for suicide, based on the message “Deliver us from evil” in the Lord’s Prayer.

What blatant blasphemy is in this abuse of the Lord’s Prayer. Men have reason to be afraid of divine judgments when they speak in this way, and lay to heart that “it is a fearful thing to fall into the hands of the living God”.

The advocacy of euthanasia, just as with that of present day abortion, is indicative, not only of gross disrespect for human life, but also that men have cast off the fear of God. What retribution will God meet out to guilty Britain when He takes to do with her for her national sins. When God will require of Britain — as He will require it — the blood of the slain infants and of the aged and infirm, as well as the blood of the slain in the streets, who then will stand before Him? May he in wrath remember mercy.

Church Notes

Presbytery Meetings (D.V.)

Northern: At Kinlochbervie on 3rd June at 6 p.m. and at 6.30 p.m. for the Induction of Rev. Fraser Tallach.

Outer Isles: At Stornoway on 17th June at 11.30 a.m.

Western: At Laide on 17th June at 12 noon.

Southern: At Glasgow on Thursday 19th June at 6 p.m.

Skye: At Portree on 24th June at 11 a.m.

New Moderator of Synod

At the meeting of Synod in Glasgow Rev. Angus Mackay, Tarbert, Harris, was appointed Moderator of Synod.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Glasgow G12 0HE acknowledges the following donations with sincere thanks:-

Sustentation Fund: M.M., South Harris, £30.

Jewish & Foreign Mission Fund: Anon., Canada, \$20.00; Bethel Strict Baptist Chapel, Luton, £50; Mr & Mrs Holdsworth, Glasgow, £50.

Dominions & Overseas Fund: Anon., Canada, \$20.00 for work in Italy.

China Mission: M.M., South Harris, £10.

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

Free Distribution Fund: N.M., £4.10; J.S., £2.10; M.M., £2.20; M.U., £1.80; R.C., £1.40; I.M., £1.20; J.H., 40p; J.M., 40p; D.R.C., 40p, per Mr Ian Mackenzie, Edinburgh; M.M., Gairloch, £3.

Publications Fund: London Congregation £1; M.M., Gairloch, £3.50.

Welfare of Youth: M.M., Gairloch, £3.50.

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

Aberdeen: £10; £10; £20; £100; £10; £10; £10; £5; £50, all in plate; Two Dingwall Friends, £50; Anon., £10; Anon., £10; Two Edinburgh Friends, £10; Dingwall Friend, £20; Anon., £10; Inverness Friends, £200, all per Rev. J. Tallach; Anon., £20; Friend, Harris, £20, both per D.K.L.; Anon., £10 per E.F., C.A. McL., £20; Friend, Uig, Lewis, £5; A Lewis Friend, £5; Anon., £10 per RWMM, all for Aberdeen Property Fund.

Bracadale: Envelope in plate, M.S., £5; J.M., 10 Portnalong, £5 per D.J.M.; Anon., £5, all for Communion Expenses.

Dumbarton: Inverness Postmark, 13.3.80, £10; J.McD., Glasgow, £5, both for Dumbarton Church Extension; R. & J.C., £10; Banacharnid a' Glaschu, £20, both for Manse Fund.

Dunoon: From Estate of the late Marion MacKinnon or Shaw, £100 for Dunoon Congregation per H. Macpherson, Treasurer.

Fort William: Envelope in plate, for Church Bus Fund, £5; Mrs MacD., Caol, £5; MacLeans, Tyndrum, £5, both per Rev. J.A. MacDonald; Envelope in plate, £5 for Communion Expenses.

Glendale: Wayfarer, Glendale, £243 for Glendale Church Repairs — Let brotherly love continue — (in Glendale plate).

Kyle: Mr & Mrs A. MacK., £5 for redecorating Kyle Church; In memory of the Gillanders family, £50; Envelope in plate, £10; Envelope in plate, £100; Graham House, Dornie, £1.80 per Mr Jan Van Woerden, all for Manse Building Fund.

Laide: Three Friends, Stockinish, £10; Anon., £5, both for Manse Building Fund; Friend, Glenmoriston, £2 for Laide Friends per I.M.

North Harris: Friend, Stockinish, £1 for Minister's Car Fund per R. MacCuish; Friend, Tarbert, £1 for Trinitarian Bible Society per Rev. A. Mackay; Friend, Grosebay, £5 for Free Distribution of the Magazine; Two friends, Tarbert, £7 (£4 for Communion Expenses and £3 for Congr. purposes) per Rev. A. Mackay; Friend, Ard, Meavag South, £5; Friend, Meavag, £4, both for Communion Expenses and £1 for Door Collection.

Oban: Friend, £10 for Congr. Funds; Wellwisher, £100 for Congr. Building Fund, both per Rev. A.M.; Friend, £3 for Sust. Fund per A.I.P.

Perth, Stirling and Dundee: Mr M.G., Glasgow, £50; Mrs F., £20; Mrs T., £10, all for Congr. Expenses, all per Rev. D.J. MacDonald.

South Harris: Friend, Northton, £20 for Sust. Fund; Friends, Tarbert, £10 for Congr. Fund per Rev. D. MacLean.

Stornoway: Two Friends, Inverness, £15 for Congr. Funds; Friend of the Cause, £9 for Sust. Fund, both per Rev. J. Macleod; Friend, N.T., £20 for Sust. Fund per Rev. J. Macleod.

Strath: Anon., £5, "For Church". (In Church plate)