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The Exceeding and Eternal Weight of Glory

The Apostle in writing to the Corinthians about the afflictions of the people of God speaks of it as 'light' affliction. It can be viewed in this way indeed when contrasted with the afflictions of the One of whom it is written: "He was oppressed and He was afflicted." Of the depths of affliction that Christ had to bear as the Sin-bearer, no finite mind can grasp. It is true of the believer, as the Saviour said, "Ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with", but the believer's sufferings are measurable, the Saviour's immeasurable. Nothing will be laid on them but what they will be given strength to bear. Christ Himself, however, had to bear the whole weight of the wrath of God against the sins of His people, a load under which His humanity would have sunk were it not united to the Person of the Son of God. Infinite upon infinite must be reckoned the measure of His sufferings. Their sufferings, on the other hand, are carefully weighed by the One who will not lay upon them more than they are able to bear. Thus their afflictions are light in comparison with those which Christ had to endure.

The Apostle encourages the Corinthian believers not only with the transitory nature of their sufferings but also with the thought of the eternity of their joy. He speaks of their sorrows as for a moment and their reward as for eternity. He says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." There is to be the reward of the inheritance — and that reward is not unrelated to their sufferings here in this life. Their light affliction is working for them "a far more exceeding and eternal weight of glory."

Christ's reward was to be commensurate with what He endured. It was for the joy set before Him that He endured the cross. How great is that glory which the Father has bestowed upon Him. "Thou hast made Him most blessed for ever: Thou hast made Him exceeding glad with Thy Countenance."

As it was with Christ who had the reward bestowed upon Him, so it is with His people. The fact that they have passed, so far as some of them are concerned, though great tribulations is not to diminish but rather enhance glory to them. It is a far more exceeding and eternal weight of glory that is to be their portion. As they had in time to bear a greater weight of trial and affliction, so in heaven they will bear a greater weight of glory.

Heaven admits of those in it possessing different degrees of glory. One star differs from another star in glory. Some will shine more brightly. All will shine brightly, it is true, but some will shine **more** brightly. This will lead to no envy in heaven. Sin does not enter there. Each will rejoice in each others gifts and graces.

In the light of this teaching of the Apostle concerning the far more exceeding and eternal weight of glory to be enjoyed in heaven, we have encouragement to persevere even in the midst of great troubles and trials. Just as now the soul may be experiencing many and deep afflictions, so the soul will yet enjoy abundant consolations. Let not the tried afflicted soul despair, though it be the cross they are now bearing, the reward is not far off. "Therefore, my beloved brethren," the Apostle could say, "be ye stedfast, unmoveable, always abounding in the work of the lord, forasmuch as ye know that your labour is not in vain in the Lord."

Bearing His Reproach

By Rev. John Colquhoun, Glendale.

I The Reproach of Christ

In Paul's Epistle to the Hebrews we read, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." In much of what passes for Christianity in our day there is no understanding of what is meant by "bearing his reproach," but in every age of time the Lord's people were brought, by bitter experiences, to learn their duty of bearing the reproach of Christ. This was in a special sense the case with the early Christian converts, and nothing short of

grace would enable them to publicly profess One concerning whom the leaders of the Jewish Church had given the verdict that He was worthy of death by crucifixion. If the Saviour of sinners had appeared in this world surrounded by worldly pomp and power He would have a great following of those who rejected Him because of the lack of that pomp. It was looked upon as a mark of reproach that He was poor in His lot in the world, and that He had no worldly influence to advance His claims to be the promised Messiah.

His attitude to the traditions of the elders was looked upon as a cause of reproach. He was accused of going, and also permitting his disciples to go, contrary to these traditions, and thus contract ceremonial uncleanness, and therefore not fit to be associated with. His teaching, because of the authority which accompanied it, making it different from that of the Scribes, aroused the jealousy of His enemies, and though it was accompanied by miracles which proved conclusively that He was the Son of God, yet because that teaching condemned their dogmas, and because He could not be silenced in any other way, they determined upon His death. In order to stifle any qualms of conscience which they might have in connection with that determination they reproached Him as being a Samaritan, having a devil and being mad, and in their accusations of Him before Pilate they stubbornly, and contrary to the light which they possessed, asserted, "If he were not a malefactor, we would not have delivered him up unto thee."

Again, we see that the humble condition of His followers was made an occasion for reproaching Him. It is true that "not many wise men after the flesh, not many mighty, not many noble, are called! but God hath chosen the foolish things of the world, to confound the wise . . . that no flesh should glory in his presence," 1. Cor. 1: vs.26-29, but in the estimation of men who were wise after the flesh this was made an opportunity for casting a reproach on the Lord Jesus. This is very evident from the way in which they taunted their own officers who failed to apprehend Him. "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? but this people, who knoweth not the law, are accursed." This remark, which was made in order to cast a reproach upon Christ and His followers, could hardly be made in reference to the Law as contained in the five Books of Moses which were read publicly from Sabbath to Sabbath, causing the people to have a tolerable acquaintance with it, but it is more than probable that the reference is to the oral traditions, the knowledge of which was the monopoly of the learned. Similarly, in our day, efforts are being made to reproach Christ

in His members because many of them may be unacquainted with much of the rubbish that passes for learning, and which came as a flood upon this country from Germany.

As His life, teaching and followers were deemed reasons for reproaching Him, so was His death. It was not only a violent death but a death which would never be meted out to any who claimed the high privileges of the Roman Empire, and was reserved only for malefactors. At the death of Christ there were no relatives found to minister tenderly to His bodily needs, no professor of religion to offer comfort to His soul. Even the Eternal Father hid His face and the angels, who on other occasions were commissioned to minister to Him, waited in vain for a command to do so on this occasion. Truly it was an awful death where He was separated from all comfort and consolation, bearing the guilt of His people, the curse of a broken law and the unrestrained wrath of a holy God. Under these circumstances He was made the scorn of the wicked, who were so brutalised by sin that their language was, "He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

The very gospel which shows forth Christ as a wonderful Saviour is, by the wicked, made an instrument for reproaching Christ. The Apostle could say, in his own day, "But we preach Christ crucified unto the Jews, a stumbling-block, and unto the Greeks foolishness." The Jews were still seeking a sign though Christ had already told them that no sign would be given them but the sign of the prophet Jonas. The Greeks were so intent on seeking wisdom, and so sure that they could not find it except in their own deep philosophies, that they failed to see it in the simplicity of the gospel. It is the same in every age. The gospel, in its simplicity, is considered suitable only for people of weak intellects, with the result that people substitute for it the vain philosophies that are connected with human learning, and put the gospel out of sight as something for which one should be ashamed. In doing this they are aiming their shafts at Christ Himself, but at the same time betraying their own true state, for the gospel is incomprehensible to the natural man. As it is written, "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned."

II Things to be met with in Bearing His Reproach

We have noticed a little concerning the reproach of Christ and now we have to consider what they have to meet with who bear that reproach.

They must count on being in the minority in their day and generation. This has been the invariable state of matters in every age of time and in the Scriptures we often find them referred to as a small number. Not only are they few in the world but, being scattered over a large part of the earth, they are very much in the minority in every community in which they have their lot. Thus they are too weak and insignificant, in the eyes of the world, to be counted a force to be reckoned with in the place of their abode. Being few in number they have not much power with those in authority to advance the cause of true religion, and so, part of what they have to meet with in bearing the reproach of Christ is to see the world getting prior consideration, and that expended on its amusements which should be used for the Cause of Christ.

They are made the off-scouring of all things, and are treated by the world as nonentities who have no right or claim to preferment, and that has often been the case though a true child of God could bring forward excellent testimonials as to qualifications and experience. In effect it is said concerning such what was said of Daniel, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." When a community has a voice in electing one to a public office those at the head of affairs very often consider whether the one to be elected would, or would not, be likely to associate with them in their frivolities, and, in far too many instances, a man or woman who has the fear of God is turned down and a worldling, whose qualifications are of an inferior order, is preferred, simply because he is a man of the world, and, of course, the world loves its own.

Those who love the Lord Jesus Christ have to bear His reproach when they find their Master dishonoured before their eyes. All the circumstances of Christ's death show the dishonour which the world was ready to heap upon Him, while in a moment of weakness and slavish fear His avowed disciples deserted Him, thus fulfilling what he warned them of. "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone." It was now time for His hidden disciples to go forth without the camp bearing His reproach, and in doing so they had to meet with much which required grace. Joseph of Arimathea was one such. He was an honourable counsellor and a member of the Jewish Sanhedrim, and had much to lose by showing favour to one whom the Jews hated. He might have many misgivings as to the reception he would get from Pilate if he would ask for the body of Jesus and by showing himself as a disciple he might incur suspicion of disloyalty to the Roman Empire, for it was the fear of incur-

ring this suspicion that weighed so mightily with Pilate himself when it was said to him, "If thou let this man go, thou art not Caesar's friend." In the face of all this we find that he "went in boldly unto Pilate, and craved the body of Jesus." It was likewise with Nicodemus. In seeking his first interview with Jesus he was so timid that it was under cover of night. His honour as a ruler in Israel was at stake, and probably many other things as well, but when God's time came for him to profess Jesus publicly we find him going without the camp and witnessing as a disciple before Jew and Gentile, and honouring Him Whom they alike dishonoured.

Christ's true disciples have to bear His reproach when the vanities of the world are preferred to Him. Before Pilate the cry of the Jews was, "Not this man but Barabbas," showing the fearful choice which they made. Men and women in Christian lands are still making that choice. The Lord and Saviour Jesus Christ is in our day stretching forth His hands to a disobedient and gainsaying people. His gracious and numerous invitations, His full and soul-enriching promises and His solemn and awe-inspiring threatenings are alike disregarded, while the world with its empty and fleeting vanities is embraced with delight, so that, with few exceptions, these vanities are worshipped by the whole world, as was claimed for Diana of the Ephesians. These few exceptions, being still left in such a world as that, must bear the reproach of Christ. Because they prefer His fellowship to what the world has to give they are cried down as narrow-minded, bigoted antediluvians who are opposed to progress and devoid of charity, the enemies of mankind and the murderers of innocent joy. Through them the Christian religion is branded as something evil which causes misery and bondage, and which is quite unsuited for men and women who are healthy in mind and body. When true and vital godliness is thus caricatured, it is only those who are enabled to draw out of the fulness that is in Christ Jesus who will go without the camp, bearing His reproach, but under such circumstances these do go out, and the history of the Church of Christ furnishes many bright examples of men and women who could say with the Psalmist, "I will speak of thy testimonies also before kings, and will not be ashamed."

The true Christian has to meet, not only with open hostility to the Cause of Christ but also much of what may be called "secret intrigue." In the Word of God we read that many are gathered against Zion and that their language is, "Let her be defiled, and let our eye look upon Zion." Some, who profess the Christian religion, are drawn together by a variety of causes, perhaps too numerous to be mentioned. It is natural

... they should exchange views and as they gain each other's confidence will become less cautious in their criticisms of their fellow Christians until the most of those who are outside their own circle are looked upon as hypocrites who ought never to be making a profession of religion. So persuaded are they of the truth of their own opinions that each member of the secret coterie make it their business to impart their views to as many as they can gain access to, with the result that in a longer or shorter time will draw after themselves a considerable following, and it only requires the action on the part of one or more who are recognised as leaders, or to whom they attach themselves as followers, to make it very evident that many are involved in this secret intrigue. Under such circumstances those who oppose them be they ever so noted for their piety or faithfulness to God's Word or the subordinate standards of their denomination, are regarded as men who should not be listened to. Much of this the true Christian will meet with in bearing the reproach of Christ, but he must regard it as part of the "afflictions of the gospel."

In bearing the reproach of Christ the Lord's true people suffer much from the tongue of the wicked. Of Jeremiah it was said, "Come, let us devise devices against Jeremiah; . . . Come, and let us smite him with the tongue, and let us not give heed to any of his words." Their character is often assailed, and they are treated as if they were unfit to be associated with by respectable people. The Psalmist could say, "Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us." Psalm xlv. 13. In this they see reason to be cast down and disquieted in soul, yet they are made willing to go steadfastly on their way bearing the reproach of Christ, and although it is to them as if they were "in the place of dragons" and covered "with the shadow of death," yet they will raise appealing eyes to God, saying, "Arise for our help, and redeem us for thy mercies sake." Enemies may slander them and attach evil motives to their most disinterested actions yet the God in whom they have to do knows all things, and gives strength to bear the reproach of Christ.

The Reward that Follows

Though it is true that those who bear the reproach of Christ have to contend with much in the world which is hard for flesh and blood to bear, yet many have been found who made choice of bearing this reproach. Of these we have an outstanding example in Moses of whom we read, "By the name of Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the

reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. "Heb. 11: vs.24-26. No doubt men of the world would consider it a very foolish choice. He had the rank of a son of Pharaoh's daughter, and "was learned in all the wisdom of the Egyptians." His attainments and prospects, as far as worldly matters were concerned, were great, but he lightly esteemed them and cast in his lot with a people who were in a state of slavery and an abomination to the Egyptians. In this position of which he made choice he could hope for nothing from the world but afflictions, and to be an object of contempt, yet we read that he esteemed "the reproach of Christ greater riches than the treasures in Egypt." Moses' eye, however, was on the reward given to those who make choice of Christ and the afflictions of His people. These riches may be considered under a two-fold aspect, that is, as they are possessed in time, and as they are possessed beyond death.

Those who are called upon to suffer afflictions in this world for the sake of Christ are mysteriously sustained by Him, so that, while the world is expecting them every moment to be crushed, and they themselves have to confess that they were pressed out of measure, above strength, insomuch that they despaired even of life, they are carried through in the face of many disadvantages and are enabled to surmount many difficulties, so that they can say with the sweet Psalmist of Israel, "I am as a wonder unto many," but the secret of it all is to be found in the words, "But thou art my strong refuge." In the midst of their troubles, trials and temptations the Lord is making a reality to them what was given to the Apostle Paul in his day of need, "My grace is sufficient for thee: for my strength is made perfect in weakness." Whatever bitterness may be in their cup it is sweetened beyond words by the presence which Moses felt to be so essential that he pled, "If thy presence go not with me, carry us up not hence." In the midst of fiery trials they are not to be despondent but rather to "rejoice, inasmuch as ye are partakers of Christ's sufferings." They are counted happy who are reproached for the name of Christ, for on such the Spirit of glory and of God rest.

Those who bear the reproach of Christ are supported by the Word of God. They must go to it alone for consolation in all their trials and it never fails them. It was said to Job, "To which of the saints wilt thou turn," to show how vain it is to trust in a creature, yet, though it would be vain to look to the highest angel in glory for comfort or help, such is not the case where the Word of God is concerned. It is given by inspira-

tion of the Holy Ghost and is, therefore, eminently fitted to give comfort in distress, and much-needed strength in the midst of these trials which the Lord's people have in going without the camp bearing the reproach of Christ. In that Word Christ Himself says to His people, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." As they have the testimony of God's Word they have the support of a good conscience in bearing the reproach of Christ, and that is something worth seeking after. Many desert the Cause of Christ for riches, honours and the applause of men, who in spite of all their efforts to drown the voice of conscience, are tortured on its rack day and night, but not so those who follow Christ. Along with a good conscience they have the support of the prayers of the Lord's people. The Apostle Paul could say, "Brethren pray for us," showing clearly, not only how he valued the prayers of the Lord's people, but also, in bearing the reproach of Christ, he had the support of a good conscience and the witness of God's Word, for otherwise to solicit the prayers of the Lord's people is a sure mark of hypocrisy.

It is not merely in this life that those who bear the reproach of Christ have their reward. If it were they would be of all men most miserable. They are to leave this world and, while they are in it, they are, in bearing the reproach of Christ, buoyed up with the hope of a blessed immortality. He has said to them, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." In that place which He is preparing for them there is a fulness of joy which dissolves into nothingness all the joys of this world, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." One moment of that joy and they shall never remember their afflictions except as they will contemplate them in the light of the complete deliverance they obtained from them, and that remembrance will be to the praise and the glory of their Almighty Deliverer. This will be the theme of their new song in which they strike the notes of humble adoration and triumphant praise as they were never capable of doing in this world. Thus we see that it is well worth bearing the reproach of Christ in this world, for the condition in heaven of those who did so on earth presents to our view a wonderful change from poverty to riches, from afflictions to comfort, from periods of darkness and desertion to beholding eternally the face of Christ, from absence from

home to a place in the house of many mansions and from the weariness of their pilgrimage journey to the rest that remains to the people of God.

This God is our God

by Octavius Winslow D. D.

(Continued from page 46)

"This God is our God for ever and ever: He will be our guide even unto death."

— Ps. 68: 14

This *Covenant* God is our God. God has ever been a covenant God to His Church. Whether it be the Old Covenant or the New — the covenant of the law or the covenant of grace — the covenant with our father, the first Adam, or the covenant with Christ, the second, He has always sustained the endearing relation of the covenant God of a covenant people. But it is especially by the nature, obligations, and promises of the new covenant of grace made in and by Christ, that God, even our own God, has bound Himself to us. The old covenant of works made with Adam, the federal head of his race, the terms of which were, "Do thou and live, sin and die," was broken by our first parents, and by its violation compromised the present and eternal happiness of their posterity. But the new covenant of grace entered into by the Sacred Three on behalf of elect sinners, on whom grace and glory were eternally and for ever settled in Christ Jesus, their covenant Head, Surety, and Mediator, is absolute and new, filled with all spiritual blessings, signed and sealed by the blood of the New Testament, accepted and ratified, on the part of God, by His raising up Christ from the dead. "I will," says God, "make an everlasting covenant with you, even the sure mercies of David." "This is my blood of the new testament" (or, the new covenant), says Christ. And similar to this is the prayer of the apostle — "Now the God of peace, *through the blood of the everlasting covenant*, make you perfect." Take hold, then, by faith, beloved, of this covenant; for the God of this covenant is your God. 'By two immutable things in which it is impossible for Him to lie,' He has engaged Himself to be your covenant God, to supply all your need, to guide your journeyings through the wilderness, to keep you by His power, and to conduct you safely from grace to glory, from earth to heaven. Again, I say, take hold of the covenant! All your history is arranged, all your needs are provided for, all your trials, and afflictions, and sorrows are appointed in this covenant. Not more truly is it like a rainbow round about the throne of heaven, bright like an emerald, than it is round about your person and your path,

as to that throne and to that heaven your covenant God is gently, skilfully, surely leading you.

This *tried*, this *proved* God is our God. The religion of the true believer is experimental, it is the religion of the heart. He has no dealings with an unknown, imaginary God. He does not know God from the hearing of the ear, or from the reading of books, or from the religious conversation of others merely, but He knows Him from personal acquaintance, from heartfelt experience, from close and constant dealings. There has been a manifestation of God in Christ to his soul, and with Job he can say, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee." And with the converted Samaritans, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." Oh to be a true, an experimental Christian! The religion of the ear, or of the eye, or of the imagination, or of the intellect, will not, and cannot bring the soul to heaven. The abodes of endless woe are peopled with souls who went down to its regions of despair with no better religion than this! Oh, give me the humility of the publican, the trembling faith of the diseased woman, the flowing tears of the penitent Magdalene, the last petition of the dying malefactor, rather than the most intellectual religion or the most gorgeous ceremonial that ever the mind invented, or the eye beheld.

But our God is the tried, the proved God of His people. His Word has been tried, and proved divine. His promises have been tried, and proved true. His veracity has been tried, and proved faithful. His love has been tried, and proved unchangeable. His compassion has been tried, and proved real. In a word, His children can all testify, by personal holy, and loving experience, that God is all that His revealed Word declares Him to be, and that the Lord Jesus is all that the prophet declares Him to be — the '*Tried Stone*' for sinners to build upon and for saints to trust in. Oh, the blessedness of knowing that this prayer-hearing, prayer-answering, and prayer-exceeding God — this promise-making and promise-keeping God — this love-unchanging, and covenant-keeping God is 'our God!' What encouragement have we to deal personally, constantly, and closely with our God in all the circumstances and events of daily life! We repair to Him in want, in difficulty, and in trial, in the firm persuasion that in the history of His Church He has proved all that we now require Him to be; that all that He has been He is now; and that what other saints have found Him in their experience we shall find Him in ours. "Come all ye that fear the Lord, and I will tell you what He hath done for my soul." "And what He has done for my soul," every believer

might have added, "He will also do for yours. I came to Jesus as a sinner, and He saved me. I called upon God in trouble, and He heard me. I said unto Him, 'Thou art my God; and He said, it is my people.'" Oh, repair, then, to the Lord as to one whom others have found to be all you want in your present circumstances, and have found faithful to His promises, all-sufficient in His aid, unchangeable in His love, a very present help in time of trouble. And if you feel that you dare not venture with your sin and want and burden upon a faith so feeble and slender as your own, go on the faith and testimony of others, believing that God is what He says He is, because they have found Him so; and He who has proved a Father and Friend and Helper to them will not turn away *His* mercy from you, nor *your* prayer from Himself, and send you away unblest. It is an instructive incident in the life of Jesus, that when the friends of the palsied cripple unroofed the house and let him down in the midst where Jesus was, it is recorded, "And when Jesus saw *their* faith (not the faith of the palsied man), He said unto the sick of the palsy, Son, thy sins be forgiven thee." Thus are we instructed by this remarkable incident, that a poor, miserable sinner may venture to come to Christ on the believing assurance of another — as many of the Samaritans went to see the Saviour on the testimony of the woman who said, "Come, see a man that told me all that ever I did; is not this the Christ?" And when the believing soul has taken hold of Christ, it is henceforth then both its duty and privilege to become a true witness for Christ, exclaiming, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know this is indeed the Christ, the Saviour of the world."

"Now will I tell to sinners round
What a dear Saviour I have found;
I'll point to Thy redeeming blood,
And say, Behold the way to God."

The suggestive incident to which we have just referred, is equally encouraging to those who are anxious for the salvation of their unconverted relations and friends. The poor paralysed man had no power to come to Christ himself; but his believing friends brought him to Jesus. Precious sympathy! Wondrous faith! No marvel that He in whose eye faith is so precious a thing, now crowned theirs by an immediate response, granting even more than was asked. Our unconverted ones are morally impotent! The malady of sin has paralysed and deadened their whole being, and they "will not come to Christ that they might have life." Let us, in default of all spiritual power on their part, bring them in the arms of believing and importunate prayer to Him, and, despite every

obstacle and discouragement, uncover the roof, if need be, and lay them down at Jesus' feet, whose Spirit alone can quicken, and whose touch alone can heal. Who can tell?

We only venture further to remark that, this *Parental*, reconciled *God* is our God. This God, who has so clearly and so often revealed Himself in His Word as a reconciled *Father* to His people, and whom Christ has taught us so to approach Him, stands to us in the close and endearing relation of, "Our Father." Oh, costly and precious privilege of looking up to this great, this holy Lord God, and exclaiming, "My Father, God!" It is in this character He would have you recognise Him, in this relation He would have you come to Him, in this light He would have you view and interpret all His dealings both of mercy and of judgment. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Hesitate not, then, beloved, in all your wants and trials, in all your mental and spiritual depressions, in all your conscious waywardness and disobedience, and in all the corrections and rebukes of His discipline — hesitate not still to love Him, to trust in Him, to submit to Him as your Father. Are you in *need*? — He is pledged to supply it. Are you *bereaved*? — His hand has done it. Are you sick? — His providence has sent it. Are you in the garden of sorrow, with the cup of adversity trembling in your hand? take it, drink it, looking up to Him with a filial loving, submissive spirit, and exclaiming, "The cup which my FATHER hath given me, shall I not drink it?"

Letter

by Samuel Rutherford.

To the Much Honoured John Gordon, of Cardoness, Elder.

Much Honoured and Dearest in my Lord, — Grace, mercy, and peace be to you. My soul longeth exceedingly to hear how matters go betwixt you and Christ, and whether or not there be any work of Christ in that parish that will bide the trial of fire and water. Let me be weighed of my Lord in a just balance if your souls lie not weighty upon me; you go to bed and you rise with me; thoughts of your soul (my dearest in our Lord) depart not from me in my sleep. Ye have a great part of my tears, sighs, supplications, and prayers. O, if I could buy your soul's salvation with any suffering whatsoever, and that ye and I might meet with joy up in the

rainbow, when we shall stand before our Judge! O, my Lord, forbid I have any hard thing to depone against you in that day? O, that He who quickeneth the dead would give life to my sowing among you! What joy is there (next to Christ), that standeth on this side of death would comfort me more than that the souls of that poor people were in safety, and beyond all hazard of losing. Sir, show the people this, for when I write to you I think I write to you all, old and young; fulfil my joy and seek the Lord. Sure I am, once I discovered my lovely, royal, princely Lord Jesus to you all, woe, woe, woe, shall be your part of it for evermore if the Gospel be not the savour of life unto life to you: as many sermons as I preached, as many sentences as I uttered, as many points of dittay shall they be, when the Lord shall plead with the world for the evil of their doings. Believe me, I find heaven a city hard to be won; the righteous will scarcely be saved. O, what violence of thronging will heaven take! Alas! I see many deceiving themselves, for we will all to heaven; now every foul dog, with his foul feet, will in at the nearest to the new and clean Jerusalem: all say they have faith, and the greatest part in the world know not, and will not consider, that a slip in the matter of their salvation is the most pitiful slip that can be; and that no loss is comparable to this loss. O, then, see that there be not a loose pin in the work of your salvation! for ye will not believe how quickly the Judge will come; and for yourself, I know that death is waiting, and hovering, and lingering at God's command, that ye may be prepared. Then you had need to stir your time and to take eternity and death to your riper advisement: a wrong step or a wrong stot in going out of this life, in one property, is like the sin against the Holy Ghost, and can never be forgiven, because ye cannot come back again through the last water to mourn for it. I know your counts are many, and will take telling, and laying, and reckoning betwixt you and your Lord; fit your counts and order them; lose not to the last play, whatever ye do; for in that play with death, your precious soul is the prize; for the Lord's sake spoil not the play, and lose not such a treasure. Ye know out of love I had to your soul, and out of desire I had to make an honest count for you. I testified my displeasure and disliking of your ways very often, both in private and public. I am not now a witness of your doings, but your Judge is always your witness. I beseech by the mercies of God, by the salvation of your soul, by your comforts when your eye-strings shall break, and the face wax pale, and the soul shall tremble to be out of the lodging of clay, and by your compareance before your awful Judge, after the sight of this letter, take a new course with your ways, and now in the end of your day, make sure

of heaven; examine yourself if ye be in good earnest in Christ, for some (Heb. vi. v.4) are partakers of the Holy Ghost, and taste of the good Word of God, and of the powers of the life to come, and yet have no part in Christ at all. Many think they believe, but never tremble: the devils are further on than these, Jam. ii. v.19. Make sure to yourself that ye are above ordinary professors. The sixth part of your span-length and hand-breadth of days is scarcely before you. Haste, haste, for the tide will not bide! Put Christ upon all your accounts and your secrets. Better it is that ye give Him your counts in this life, out of your own hand, than that after this life, he take them from you. I never knew so well what sin was as since I came to Aberdeen; howbeit I was preaching of it to you. To feel the smoke of hell's fire in the throat for half an hour, to stand beside a river of fire and brimstone, broader than the earth, and to think to be bound hand and foot, and cast in the midst of it quick, and then to have God locking the prison door, never to be opened for all eternity: O, how will it shake a conscience that hath any life in it! I find the fruits of my pains to have Christ, and that people once fairly met, now meeteth my soul in my sad hours, and I rejoice that I gave fair warning of all the corruptions now entering in Christ's house, and now many a sweet, sweet, soft kiss, many perfumed, well-smelled kisses and embracements, have I received of my royal Master; He and I have had much love together. I have for the present a sick, dwining life, with much pain, and much love-sickness for Christ. O, what I would give to have a bed made to my wearied soul in His bosom! I would frist heaven for many years to have my fill of Jesus in this life, and to have occasion to offer Christ to my people, and to woo many people to Christ. I cannot tell you what sweet pain and delightsome torments are in Christ's love? I often challenge time that holdeth us sundry. I profess to you I have no rest. I have no case, while I be over head and ears in love's ocean. If Christ's love (that fountain of delight) were laid as open to me as I would wish, O, how would I drink, and drink abundantly! O, how drunken would this my soul be! I half call His absence cruel, and the mask and vail on Christ's face a cruel covering, that hideth such a fair, fair face from a sick soul. I dare not challenge Himself, but His absence is a mountain of iron upon my heavy heart. O, when will we meet! O, how long is it to the dawning of the marriage-day! O, sweet Lord Jesus, take wide steps! O, my Lord, come over mountains at one stride! O, my Beloved, flee like a roe, or young hart, upon the mountains of separation! O, if He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her Husband. Since

He looked upon me my heart is not mine own; He hath run away to heaven with it. I know it was not for nothing that I spake so meikle good of Christ to you in public. O, if the heaven and the heaven of heavens were paper, and the sea ink, and the multitude of mountains pens of brass, and I were able to write that paper, within and without, full of the praises of my fairest, my dearest, my loveliest, my sweetest, my matchless, and my most marrowless and marvellous Well-Beloved! Woe is me I cannot set Him out to men and angels! O, there are few tongues to sing love-songs of His incomparable excellency! what can I, poor prisoner, do to exalt Him? or what course can I take to extol my lofty and lovely Lord Jesus? I am put to my wit's end how to get His name made great. Blessed they who would help me in this. How sweet are Christ's back parts? O, what then is in His face! These that see His face, how do they get their eye plucked off Him again? Look up to Him and love Him! O, love and live! It were life to me if ye would read this letter to that people, and if they did profit by it. O, if I could cause them to die of love for Jesus! I charge them, by the salvation of their souls, to hang about Christ's neck and take their fill of His love, and follow Him as I taught them. Part by no means with Christ; hold fast what ye have received; keep the truth once delivered. If ye or that people quit it in an hair, or in an hoof, ye break your consciences in twain; and who then can mend it, and cast a knot on it? My dearest in the Lord, stand fast in Christ, keep the faith, contend for Christ, wrestle for Him and take men's feud for God's favour; there is no comparison betwixt these. O, that my Lord would fulfil my joy and keep the young bride to Christ that is at Anwoth! And now whoever they be that have returned to the old vomit since my departure, I bind upon their back, in my Master's name and authority, the long-lasting weighty vengeance and curse of God; in my Lord's name I gave them a doom of black, unmixed, pure wrath, which my Master shall ratify and make good when we stand together before Him, except they timeously repent and turn to the Lord. And I write to thee, poor mourning and broken-hearted believer, be who thou wilt, of the free salvation: Christ's sweet balm for thy wounds. O, poor humble believer; Christ's kisses for thy watery cheeks; Christ's blood of atonement for thy guilty soul; Christ's heaven for thy poor soul, though once banished out of paradise; and my Master shall make good my word ere long. O, that people were wise! O, that people were wise! O, that people would spier out Christ, and never rest while they find him! O, how shall my soul mourn in secret if my nine-years'-pained head, and sore breast, and pained back, and grieved heart, and private and public

prayers to God, shall all be for nothing among that people! Did my Lord Jesus send me but to summon you before your Judge, and to leave your summons at your houses? was I sent as a witness only to gather your dittays? O, my God forbid! often did I tell you of a fan of God's Word to come among you for the contempt of it. I told you often of wrath, wrath from the Lord, to come upon Scotland, and yet I bide by my Master's word; it is quickly coming; desolation for Scotland, because of the quarrel of a broken covenant. Now, worthy sir; now, my dear people, my joy, and my crown in the Lord, let Him be your fear; seek the Lord and His face; save your souls; doves, flee to Christ's window; pray for me and praise for me. The blessing of my God, the prayers and blessings of a poor prisoner and your lawful pastor, be upon you.

Your lawful and loving pastor, S. R.

Aberdeen, June 16, 1637.

The Seige of Londonderry

By Rev. D. M. MacDonald

It is well known that King James the Second was a Papist and aimed at restoring Popery to its former power in Britain. This became so apparent that many of influence and authority in the nation realised that steps should be taken to prevent the fulfilment of the King's purpose, and this led to the Revolution of 1688; culminating in the accession of King William to the throne and the flight of James to France.

All this happened in the favourable providence of God and put an end to the 28 years of persecution endured by the godly Covenanters, who rejoiced when the long looked for day of freedom and peace had come at last.

Their sufferings were great but so was their reward. God had blessed their testimony and their faithful contendings have preserved for us precious privileges which we ought highly to prize.

King James and his supporters had come to the conclusion that there was still hope of regaining the throne if he could get possession of the North of Ireland and use it as a base for attacking England, and then with the aid of his followers there he would again rule Britain.

A powerful army was raised in Ireland, and in due time he appeared there and took charge of it. His headquarters were at Dublin, and he had the great majority of the Irish at his back. The Protestants were mostly in the province of Ulster, many of them being descended from Scottish settlers and strongly imbued with the principles of the Covenanters.

It was felt that to get possession of Ulster, the city of Londonderry would have to be captured and, using it as a base, England could then be attacked. The King's army accordingly marched against that city. He accompanied it, but owing to poor accommodation and the hardships of the road returned to Dublin.

When the Ulster people heard of the approach of the King's troops many of them, afraid of being massacred in their own homes, fled into Londonderry. It is calculated that about 20,000 fugitives were cooped up in the town. To feed such a large number would soon be a problem for the blockade put into practice would produce a scarcity of food. Lundy, the Governor, was of opinion that the city could not be defended, and this was what several competent military men also said. Nevertheless the citizens were determined to defend it, and when enemies appeared demanding its surrender several apprentice boys who were at the gates promptly replied, saying there was to be "*No Surrender.*" It is quite likely that this brave action on their part would have a heartening effect on all who heard it, and "*No Surrender*" could be used as a war-cry throughout the siege.

The Papal army surrounded the town and a strong boom defence was placed across the river to prevent any vessel from approaching the harbour.

When we consider the fortifications it will be realised how vulnerable the city was and how gallantly it was defended until relieved.

There was a simple wall overgrown with grass and reeds; no ditch before the gates; drawbridges neglected with chains rusty; parapets and towers poor, and the defences commanded by heights not far off. The population was swollen eight times beyond the ordinary number and provisions were scanty. The Governor lost heart and fled disguised as a porter. Major Baker and Captain Adam Murray took charge.

There were 7,000 defenders now ready to fight for Protestantism, tinged with the spirit of Puritanism and courageously prepared to face the heavy odds against them. Their morale was high and their virtues were abundantly displayed throughout the contest. The words of Daniel the prophet would be fulfilled in their experience. "The people that do know their God shall be strong and do exploits."

In place of Governor Lundy, who had deserted, two were elected in his place — the Rev. George Walker and Major Baker.

The former became the outstanding hero of the siege, because it was largely due to his valiant example and exhortations that victory was won. Preaching and praying occupied a large part of every day. Mr Walker

greatly encouraged the defenders by his sermons and their spirits were revived from time to time.

The enemy made determined efforts to storm the city but were driven back with heavy losses. In one sally a desperate fight took place and King James lost one general, several officers, and 200 men. A strong effort was made to take Windmill Hill, near the southern gate. The defence was most gallant. Women took part in it by helping to serve out water and ammunition to their husbands and brothers. The attackers swore that they would enter but when 400 of them had perished a retreat was ordered.

It was at last decided that the garrison should be starved into submission. Long lines of infantry and guns lined the river, making it perilous for any ship to pass. A General Kirke was sent to relieve the city but he did nothing. Famine now appeared accompanied by pestilence. Fifteen officers died in one day, and Governor Baker also. More were dying by starvation and disease than by the fire of the enemy. Food had become very scarce, and horses, dogs, cats, rats and mice had been devoured to satisfy the pangs of hunger, along with tallow, starch and salted hides! Despite their sufferings the people resolutely continued their resistance and supported Governor Walker in his determination to fight to the end. Breaches made on the fortifications by day were repaired at night. An attempt to mine the walls failed, and General Rosen, who had taken command of the army of King James uttered terrible threats of vengeance unless they would capitulate.

One day a bomb fell near the Cathedral containing a letter with favourable terms of surrender, and when it was read Governor Walker said, "We will go into the Cathedral and hear what message God has for us about this." So they entered the place of worship, and he opened the Bible, his eyes falling on these words, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37: v.3). He then, basing his remarks on these words, exhorted the garrison to hold out, and the siege went on.

By this time orders had been sent to Captain Leake, afterwards a famous Admiral, to relieve the city, and he sailed up the river in H.M.S. Dartmouth of 36 guns, accompanied by the Mountjoy and Phoenix, a ship laden with meal from Scotland, for the Scottish people manifested their sympathy with the brave defenders of Londonderry in this practical manner, knowing that they were fighting for doctrines and principles very dear to themselves.

The Dartmouth fought her way up to the boom and smashed through,

but the recoil was so powerful that she was flung back and grounded. The Mountjoy, coming behind with the Phoenix, sailed through the breach and soon reached the quay. Meantime the Dartmouth had worked herself free, pounding the enemy with her guns. They now lost heart and soon began to retreat, realising that the siege had been raised and the city was now free. Their efforts to capture Londonderry cost them about 8,000 men.

When the Mountjoy and Phoenix began to discharge their cargo of food there was great rejoicing in the town, tempered no doubt with sorrow for the losses sustained. Of 7,000 fighting men only about 4,300 were alive and more than 1,000 of these were unfit for duty. Conditions in the tortured city from disease and starvation must have been hideous. There was now abundance for all and plenty for the future, for God had fulfilled wonderfully and handsomely the promise in Psalm 37: v.3.

The siege lasted from December, 1688, to July, 1689, and will be noted in history for the splendid virtues exhibited by the heroic defenders of Londonderry. As a result King James definitely lost his throne and the plans of King Louis of France to become master of Europe were frustrated. Romanism got a severe shock, while Protestantism was immensely strengthened. The victory is annually commemorated by religious services in the city.

In a statue erected on the ramparts of the town Governor Walker is depicted in the clerical costume of his time with a Bible in his right hand and his left hand pointing to the Toyll whence he expected relief would come.

He was highly honoured by King William and received in London as a popular hero against his own wishes.

From the motto, "No Surrender," we may deduce some important lessons which can be stated briefly. There should be no surrender to the forces of evil at any time. These forces embrace the graceless world, the flesh and the devil. Romanism, Communism and all the other heretical and soul destroying "isms" that are so common in all part of the world.

Never at any time should there be on the part of believers a surrender of Christian principles, evangelical doctrines, Gospel precepts, scriptural worship and New Testament laws for Church government for the sake of false peace and unreal unity.

When the professing Church becomes Laodician and is mixed up with the world and its sinful frivolities it has surrendered vital principles and Christian standards of holy living. The people of God are urged to fight the good fight of faith and to contend earnestly for the faith which was

once delivered unto the saints. They should do that by the grace of Christ and in the spirit of John Bunyan's Christian heroes, Valiant-for-Truth and Standfast, who kept the faith until they entered the celestial city.

True Christian Modesty

by Ferrell Kennedy

(From The Old Faith Contender, U.S.A.)

'In like manner, also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works' — 1 Tim. 2: v.9.

This is Paul's exhortation to a young preacher, advising him of the things to be taught in the churches. We believe Paul's teaching to be sound, vital to the spiritual growth and well-being of the Christian, and pleasing unto God. We believe that disregard for any part of his teaching will be detrimental to the Christian's testimony, and also to the testimony of the church to which the disobedient Christian belongs. If we would be recognized as the 'peculiar people' of God, we must not be found copying the dubious customs of an adulterous world. 'And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God' (Rom. 12: v.2).

The most shocking conformity to worldliness among professed Christians is our becoming slaves to fashions that appeal to, and glorify the flesh. Women's fashions are created by ungodly persons, and are designed to expose as much of the female form as a careless law permits, to attract the attention and rouse the carnal desires of men. Hollywood and Paris, two cities notorious for their immorality, dictate the styles to be worn by women. Sodom itself could not equal the movie capital of U.S.A. in lust, filth, sex-perversion, and blasphemy. To see professed Christian women wearing the vulgar garb of these exponents of divorce, drunkenness, and illicit sex is heart-breaking.

Imagine the mother of our Lord dressing herself to resemble Jezebel. Imagine Sarah in the attire of an harlot. Imagine Priscilla seeking to present the appearance of Salome. Do these comparisons seem far-fetched? Take care, young Christian woman, that you be not worthy of like comparison. Are your low-cut gowns and short skirts the modest apparel of the Scripture, or are they fashioned according to the lustful standards of

Hollywood? Are these revealing gowns and short garments emblems of your Christian modesty, or do they reveal your love for the world and its carnal customs? Is your face wearing the expression of "shamefacedness and sobriety" or is it a countenance smeared with Hollywood's lipstick, and altered by eye-shadow, false eye-lashes, dyed hair, and the many other forms of truth-concealing make-up?

Do you seek to please God by being modestly attired, or do you prefer to please men by wearing shorts and miniskirts? Are you ashamed of the modest attire of the Christian? Are you ashamed of being one of a peculiar people? Are you more ashamed of these things than of the immodest attire of an ungodly world? Would you rather present the brazen appearance of a chorus girl? Do you prefer the whistles of street corner loafers to the respect of Christian men? And would you prefer a husband who had only admiration for your physical charms, or would you prefer a husband who loved you for your Christian modesty and conduct? Your physical charms will fade with the passing of years, but your Christian obedience will cause you to grow in grace as time goes on. Which of these two will form the basis for a happy and a lasting marriage? And what is more important, which would be most pleasing to the God you profess to love?

Are these questions too personal? Remember that you have a personal Saviour, and a personal responsibility to that Saviour. Remember that you have a personal testimony, and a personal judgment to face. Will your testimony please that Saviour? Do you wish to present a true Christian testimony to the world? 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth' (Col. 3: vs.1-2). Study the words of Paul in 1 Thess. 5: v.22.

'Abstain from all appearance of evil.' Then take stock of your apparel. Can you wear the immodest attire of a wicked and adulterous world and still walk in obedience to the above-mentioned Scriptures?

It has become a common occurrence to see professed Christian women publicly parading in the brazen attire of a showgirl. Street-corner girl watchers have been heard to apply such names as 'hypocrite, man-crazy, and sex-pot' to professed Christian women thus exhibiting themselves. So their Christian testimony has been destroyed.

Look at your fashion magazines. The models pictured therein pose in vulgar positions, their bold stares depicting the 'stretched out necks and wanton eyes' mentioned in Isa. 3: v.16. Is this your idea of a Christian appearance? Let us not bandy words. Let us quibble no longer. Let us call

this worldly practice by its proper name. It is a transgression of the commandment of God. It is open defiance of the Holy Scriptures. It is WILFUL SIN. Do you belong to Christ? If so, 'ye are not your own for ye are bought with a price.' If you are one of the purchased ones, then submit yourself to the One who has purchased you with His own blood. Do you belong to Christ? Then for Christ's sake, do not seek to hide your Christianity beneath the painted mask and immodest attire of a world that is given over to lust and uncleanness. 'Ye are Christ's.' Then submit yourself to the will of Christ. And be sure of this. His will never leads you into conformity to the world and it fashions, 'for the fashion of this world passeth away' (1 Cor. 7: v.31).

Are you Christ's bondservants or are you slaves to fashion? I am persuaded that you cannot be both. 'No man' — and equally, no woman — 'can serve two masters.'

Extracts from Dr Bates' Works

DEATH. Who is so vain as to please himself with an imagination of immortality here? Though men are distinguished in the condition of living yet all are equal in the necessity of dying. Human greatness of every kind nobility, riches etc. cannot protect from the sudden and sovereign hand of death that overthrows all. The most conspicuous difference in this world is between the victorious, and the vanquished prostrate at their feet, but death makes them equal. The expressions of scripture are often literally and precisely verified — "He is like the grass — in the morning it flourisheth and groweth up, in the evening it is cut down and withereth."

It is vain to struggle with the pangs of death "strong as death and as the grave." "No man hath power over the spirit to retain the spirit."

"If the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead, shall also quicken our mortal bodies by the spirit that dwelleth in us." Rom. 8: v.11. But those who never felt the sanctifying efficacy of the Spirit in their hearts and lives though Christians in profession, yet they have no more union with Christ than a dead branch with a tree that receives no sap or virtue from it. "Whosoever is in Christ is a new creature." 2 Cor. vs.5, 17.

LOVE is the principle of free, ingenuous and joyful obedience. It was the Saviour's meat and drink to do the will of His Father. Love is the fountain of pleasure. The apostle declares 'that the law is not made for a righteous man.' It is enforced by terrible penalties, to constrain rebellious sinners to obedience; Love is an internal living law in the heart,

and has an imperial power over the actions. This also distinguishes the renovation of one sanctified by the Spirit from the imperfect change that is made in the unregenerate. They by strong impressions of fear be urged to do many good things; but in this they are like a bowl that is thrown with such violence, as to control the bias. But love inclines the soul to obey the holy motions of the Spirit, like the wheels in Exekial's vision which turned every way with readiness, as the Spirit moved them.

ECLIPSES: One of the ancient Romans highly praised the astronomers who discovered the true causes of the eclipses of the sun and moon and freed the world from the double darkness of ignorance and fear; for before that discovery men believed the obscuring of those great lights were the fainting fits of nature and mortal symptoms threatening a universal calamity. But what praise and blessing is due to the Saviour who has given infallible assurance that the death of the righteous is not as the heathen world imagined — an irreparable loss of life, but a short eclipsing of this low and mean light that is common to sensitive creatures — to be restored more excellent and paramount in Heaven. "Then shall the righteous shine forth as the sun." Math. 13: v.43.

WATCH AND PRAY. These are duties of great influence in our lives; the one prevents carelessness, the other vain confidence in ourselves. The consideration of judgment to come is the greatest motive to them, and the first principle of holiness. This should work more powerfully in us, considering the day of death is equivalent to the day of judgment to every person, for then a particular sentence, decisive and irrevocable passes, that shall be published at the last day. The terrors of the Lord should engage our soul and senses to a continual preparation for His coming.

CAIN. It is observed in the Chaldee paraphrase when God enquired of Cain concerning Abel that He charged him by saying "The voice of thy brother's blood cries unto Me." As if Cain were a murderer not of a single man only, but of a numerous race that might have descended from his brother. Thus a wicked minister will be charged not only for murdering himself, but as many precious souls as might have been converted and saved if he had faithfully performed his duty. Parents also are required to instil the principles of godliness into their children in early age to season their minds with the knowledge of Divine laws to regulate their lives, and make them sensible of their obligations to obey them, and should recommend religion to their affections by a holy and heavenly conversation. But if by neglect of duty, their children are exposed as a prey to the tempters, and are ruined for ever, it will enlarge their last reckoning, and increase their guilt beyond expression.

ALEXANDER THE GREAT being desirous to learn geometry applied himself to a skilful instructor, but his war-like disposition made him more fit to conquer than to measure the earth. Being tired with the first propositions he desired his master to make the scheme more plain and easy to him. The master replied that the theorems were equally difficult to all, and required the same attention of mind to understand them. Thus the gospel of mercy requires of all, sincere sanctification, and serious endeavours to perfect holiness in the fear of God. The duties of piety consist in an outward and inward part, and the one without the other is but a carcase without a quickening soul.

JOB. The Holy Ghost has given us a particular narrative of Job's troubles, and his behaviour under them. The loss of a great estate was but a preparative for worse calamities; his ten children were all destroyed in a day; his body was covered with sore boils. Only his wife was left to alleviate his sorrows yet unspeakably increased them. Under this heavy weight of miseries, he did not express one unbecoming complaint. His patience exceeded all the pains of his body, and the griefs of his mind. Who loves God so ardently in prosperity as Job did in his afflictions? Like flaming torches reversed, the flame ascends with more force to Heaven. Austin admiring his invincible temper, says, that Job half dead on the dunghill was stronger than Adam when immortal in Paradise; for with indignation Job repulsed his wife who was Satan's instrument to tempt him to despair and blasphemy.

SAUL OF TARSUS. The more we magnify God and exalt His authority in our judgments, the more our wills are prepared to yield to Him. His excellency will make us afraid to oppose His providence. When the Son of God appeared to Saul in His glory, and commanded in person, he immediately let fall his arms of defiance and said "Lord what wilt Thou have me to do?" Acts 9: v.6. His resignation was absolute: nothing was too hard to do, nothing so formidable to suffer, but he was ready to accomplish and endure it, in obedience to Christ. The more we debase ourselves, the more easy it will be to bear what God inflicts. Humility disposes to submission. The lower esteem we have of ourselves, the less we shall be disturbed for any breach that is made upon us.

Christ or Freemasonry

In the Masonic Lodge the name of the Lord Jesus Christ is forbidden, except on the same level with Buddha, Zoroaster, Mahommed, Osiris, etc. 'There is so-called 'worship' in the Masonic Lodge' writes Rev A W

Rainsbury in 'Freemasonry of God or the Devil' but from that 'worship' Jesus Christ is deliberately excluded. There is so-called 'prayer' in the Masonic Lodge, but it is not offered in the name of Jesus Christ — through whom alone prayer is acceptable to God. His name is deliberately excluded even from prayers where it is normally found. There is so-called 'praise' in the Masonic Lodge, but the precious name of Jesus is excised from every hymn.

How can it be the mind of Him who says, 'Swear not at all' to take solemn vows not to divulge a secret, still unknown, and to call down on one's person blood curdling oaths in case of failure to keep the oaths? The ritual is really Hindu with Bible names substituted. As the degrees advance the penalties increase. For the first degree, your tongue is torn from its roots, for the second, your heart; for the third, your bowels, and then burnt etc etc and you pray that it may be so. (Heresies Exposed by W C Irvine p. 95).

Freemasons rob Christ of the glory which is His due. By putting Him who is the image of the invisible God, on the same level with Buddha, Mahommed etc. they are coming dangerously near the sin against the Holy Ghost for which there is no forgiveness. They also prove their rejection of Him and their want of love to Him. Masons who have been converted to Christ forsake the Lodge. 'No servant can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon'. (Luke 16: v13) It is Christ or Freemasonry. Choose Freemasonry and you reject Christ. Reject Christ and you shall be damned. 'Kiss the Son, lest He be angry and ye perish from the way when His anger is kindled but a little. Blessed are all they who put their trust in Him. (Ps 2: v12)

Churches whatever their claim to orthodoxy which admit Freemasons to the holy sacraments of Baptism and the Lords Supper are openly countenancing what is an abomination in God's sight. 'But I say that the things which the Gentiles sacrifice they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils: ye cannot be partakers of the Lord's Table and of the table of devils'. (1 Cor. 10:20:21)

W. M.

Mercies

There are bitter mercies and sweet mercies — some mercies God gives in wine, some in wormwood. Now we must praise God for the bitter mercies as well as for the sweet. Thus Job, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." Too many are prone to

think nothing is a mercy that is not sweet in the going down, and leaves not a farewell on their palate; but this is the childishness of our spirits, which as grace grows more manly, and the Christian more judicious, will wear off. Who that understands will value a book by the gilt on the cover? Truly none of our temporals whether crosses or enjoyments — considered in themselves abstractly, are either a curse or mercy. They are only as the covering to the book. It is what is written in them that must resolve us whether they be a mercy or not. Is it an affliction that lies on thee? If thou canst find it comes from love and ends in grace and holiness it is a mercy though bitter to thy taste. Is it an enjoyment? If love doth not send it and grace end it — it is a curse though sweet to thy sense. There are sweet poisons as well as bitter cordials. The saints commonly have greater advantage from their afflictions in the world, than from enjoyments of the world. Their eyes are oftener enlightened with wormwood than honey — with those dispensations that are bitter and unpleasing to sense, than with those that are sweet and luscious.

— William Gurnall.

Book Review

A Commentary on James by Thos. Manton. Banner of Truth Trust. 481 pp. £6.95.

This commentary on the Epistle of James by Thomas Manton was reprinted by the Banner of Truth Trust in 1962 and 1963. Twenty years later another reprint has been called for, and this we now have in our hands. Manton's Works are well known and have been highly valued by those most competent to judge. He is not by any means the least among the Puritan writers but occupies a high place. In the volume of his writings he exceeded most, if not all of them.

The Publishers give three reasons for republishing this Exposition — (1) the special relevance of this Epistle in the contemporary Church situation, with the constant danger of antinomianism; (2) that Manton's exposition of James stands in a category of its own; and (3) that the book provides an excellent example of expository preaching. That it is indeed relevant to present day needs we may see from the fact that Manton in it discusses such questions as the lawfulness of waging war and also whether the anointing with oil in sickness, which is referred to in James 5: v.14, is still to be continued in the Church, etc.

We are glad to commend this work to readers of the Magazine and assure them that there is rich material here from which they may, by the blessing of the Lord, derive much spiritual profit, so long as they do not purchase it merely to adorn their shelves.

D. B. M.

Notes and Comments

The Judgements of God abroad in the earth

During January many parts of the world suffered severe snow storms. Much damage has been done and many lives have been lost. In other parts of the world a tropical heatwave made things difficult for those living there. In how many ways the Lord is speaking to nations. What a blessing it would be if His voice was heard! Isaiah had to declare: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Cremation

The practice of cremating the dead has become very common. Its heathenish nature has been long recognised and is far removed from the practice of Christian burial. A note which appeared in the Press recently indicated its antichristian beginning in Britain. This note pointed out that Britain's first cremation took place in 1884 on a hill overlooking Llantrisant, South Wales. Dr William Price, an eccentric and controversial figure, burned the body of his five-month-old son whom he had named Jesus Christ. After a long court battle, Price established the right of cremation for himself if he wished. Such was its beginning in our country.

Freemasonry

In a book recently published by Stephen Knight on Freemasonry the claim is made that Russia's KGB has used Freemasonry to penetrate sensitive areas of authority in Britain. The book would appear to be an exposure of freemasonry and the question is being asked whether Christians can lawfully be connected with it. It would be good if men recognised that it is in reality a false cult of heathen origin. Our Church has long recognised its antichristian character and refuses Church privileges to those who are members of the Lodge.

The Prince and Princess of Kent

According to a Press report, the Prince and Princess of Kent have been involved in a religious ceremony in order to banish a ghost which is supposed to haunt their home. The ceremony was conducted by a Church of England Canon and a Roman Catholic priest. The Prince and Princess, it is said, prayed with two priests after "holy" water had been sprinkled throughout the house. It has also come to light that Prince and Princess Michael of Kent attend Church of England and Roman Catholic Church services on alternate Sabbaths. The influence of the Roman Catholic Princess Michael of Kent cannot be a healthy one religiously for the Royal Family. May the Lord be pleased to preserve the members of the Royal Family from the blighting influences of Romanism.

The Vatican and the Nazis

A U.S.A. State Department document of 1947 recently released called the Vatican the biggest single organisation involved in the illegal movement of emigrants from Europe. Top Nazis, it is said, were given refuge in the Vatican after the war. One SS Colonel wanted in connection with the gassing of Jews is said to have been protected in convents within the Vatican for 18 months before gaining entry to South America. Evidence proving Vatican involvement in the hiding of Nazi criminals has been available long before now, yet it is good to have confirmatory proof of this. The supposed infallibility of the Pope did not bring him out on the winning side in the Second World War. The Vatican by an accommodation with Communism hopes to come out on the right side in the Third World War. To her chagrin she may once again find out that she has chosen wrongly. Romanism has been responsible for the spilling of more blood than any other system but the time is coming when the Lord will bring her blood-shedding upon her own head. May that day be hastened.

Inroads on British Protestantism

As far back as 1859, Cardinal Manning wrote "If ever there was a land in which work is to be done and perhaps much to suffer, it is here. I shall not say too much, if I say that we have to subjugate and subdue, to conquer and rule an imperial race. We have to do with a will, which reigns throughout the world, as the will of Old Rome reigned once. We have to bend or break that will, which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength".

The Daily Telegraph reported that, when in Rome in October, the Heir of our Protestant Throne, and the Princess of Wales, and perhaps Prince William, are to visit the Pope. In 1829, when the Catholic Emancipation Act was passed, it was argued that the Irish would love our constitution. It is to be feared that, as John Kennedy, Redcastle foresaw, it would lead to Britain's downfall. Our embassies, and diplomatic corps, and Foreign Office, have been infiltrated by Roman Catholics, who have a prior allegiance to Rome. There was war in Israel's gates when they turned to idolatry. It is no mere coincidence that, on the very day our ambassador presented his credentials at the "Holy See", President Galtieri of Argentine invaded the Falklands.

Queen Victoria did not approve of the Romanizing of the Church of England, nor of the erection of an episcopal Cathedral at Inverness, in a Presbyterian area. Someone said, if the Pope came to Britain, the judgements of heaven would come upon us. Owing to the blizzards and gales, millions of pounds of damage have been done. Surely this is the finger of God.

(Rev.) D. J. MacAskill.

Church Notes

Ministers' Bereavements

The sympathy of the people of the Church goes out to Rev. Duncan MacLean, South Harris and Rev. Alex. Murray, Applecross, their wives and their families in their recent sore bereavements. We pray that the Lord will graciously comfort and uphold them in their time of sorrow.

John Tallach Secondary School, Ingwenya

A vacancy exists for a Science Teacher with Physics qualification and with full registration to undertake a 2-year term of duty at the above school in our mission in Zimbabwe. Vacancies are likely to occur for teachers of other subjects at short notice. Enquiries to be made to Rev. A. Murray (Clerk to the Foreign Missions Committee). F.P. Manse, Applecross, Strathcarron, Ross-shire, IV54 8LT (Tel: 052-04-207).

Mbumba Mission Hospital

The Foreign Mission Committee expect that the hospital which is presently operating on a clinical basis will resume full-time working as

soon as that will prove practical. A medical Superintendent is required and the Committee wish to hear from a suitably qualified doctor to fill this post. Enquiries to Rev. A. Murray (Clerk to the Committee), F.P. Manse, Applecross. (Tel: 052-04-207).

Nursing Sister for Mbuma Hospital

A Nursing Sister is now required for Mbuma Mission Hospital. Applicants should be fully trained and be qualified midwives. Enquiries to Rev. A. Murray, F.P. Manse, Applecross.

Presbytery Meetings (D.V.)

Southern: At Glasgow on 6th March at 6 p.m.

Western: At Shildaig on 13th March at 11 a.m.

Northern: At Dingwall on 3rd April at 2 p.m.

Skye: At Portree on 17th April at 11 a.m.

Australia and New Zealand: At Gisborne on 20th April at 2.30 p.m.

Notice to Conveners/Clerks of Standing Committees

The Conveners/Clerks of all Standing Committees should note that all Committee Reports must be in the hands of the Clerk of Synod by 31st March, 1984 for printing purposes (D.V.). These Reports should contain information of the Work of the Committees during the year. Recommendations and proposals should be sent up as separate items for the Synod Agenda.

(Rev.) Donald MacLean,
Clerk of Synod.

Committee Meetings (D.V.)

The following committees will meet at Inverness Church:

Tuesday 27th March.

9.30 a.m. — 10.30 a.m. Publications.

10.30 a.m. — 11.30 a.m. Church Magazines.

10.30 a.m. — 11.30 a.m. Sabbath Observance.

11.30 a.m. — 12 noon Training of Ministry.

12 noon — 1.00 p.m. Religion and Morals.

2.00 p.m. — 3.00 p.m. Welfare of Youth.

2.00 p.m. — 4.30 p.m. Finance.

4.30 p.m. — 5.30 p.m. Dominions and Overseas.

7.00 p.m. — 9.00 p.m. Jewish and Foreign Missions.

Notice Re Synod Agenda

Clerks of Prebyteries, Conveners/Clerks of Committees, and all other interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Thursday, 5th April 1984 (D.V.).

(Rev.) Donald MacLean,
Clerk of Synod.

Correction

In February '84 issue of the magazine, on page 34, line 27, 'crowing' should read 'crowning.'

Acknowledgement of Donations

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

Sustentation Fund: R. MacKay, Harris — £100; A. MacLeod, Unapool — £15.

Home Mission Fund: R. MacKay, Tarbert — £50.

Foreign Mission Fund: Friend, North Tolsta — £20; A. MacLeod, Unapool — £5.

Dominions & Overseas Fund: Winnipeg Friend, per J. G. MacKay — \$300.00 for Italian Mission.

Trinitarian Bible Society: Staffin Congregation — £132.20.

The treasurers of the following congregations wish to acknowledge with sincere thanks the following donations:

Beaully: Mrs Stewart, Fortrose — £20 for Church Funds.

Bracadale: From three brothers in fond remembrance of their loving mother, Mrs Campbell, Glenfield, for maintenance of Struan Church — £1000.

Dundee: From D. MacM. B., Fearn, per Rev. D. J. M. — £10.

Flashadder: Envelope, for Home Mission Fund — £20; Envelopes, Sust. Fund — £45; Friend of the cause, for Church Fund — £25 per D. McKay.

Glasgow: (Correction for Dec. Bus Fund — A. C. should be £5 and J. P. and P. W. D. should be £15). Mrs MacKinnon — £5; P. Vae. R. — £10; Friend of cause, for supply expenses — £15; all for Cong. Fund. Anon. — £5; Anon. — £10; Anon. — £10; Anon. — £4; all for Sust. Fund. Matth. 6: v.3, for Bus Fund — £10; R. MacL., for Bus Fund — £10; Miss MacIver — £10; Anon. — £6; Anon — £20; all for T.B.S.

Laide: Friend of cause, Cong. Fund — £150; H. M. Building Fund per Rev. D. R. — £6; D. M. Building Fund, per Mrs R. — £10; In plate, Building Fund — £5.

Portree: Tunbridge Wells friend, General Expenses — £10; Mrs N., Shullishader, General Expenses — £10; Mrs C., Bosvick Terrace, Sust. Fund — £20; Tolsta Friend, General Expenses — £5; J. N., Budhmer — £1; all per F. M. Anon. — £10; Anon., Foreign Mission — £10.

Shieldaig: From estate of late John MacKenzie, Minch View, Shieldaig, for Cong. Purposes — £300.

Stirling: Mrs R. T., Stirling — £10 for Stirling Congr., per Rev. D. J. MacDonald.

Tain: Anon., Cong. Fund — £5; S. Clark, Sust. Fund — £5; both per Rev. J. R.

Uig: Mrs J. MacKay, Church Repair, per D. A. M. — £80; Friend of cause, Church Repair — £20.