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All Your Needs

Philippi was the scene of Paul's first labours in Europe. From that city, as from so many others, he came away leaving behind him some fruits of his ministry. By the time he wrote his Epistle to the Philippians much more fruit had appeared, and there was an organised church there with "bishops and deacons." Theirs was no dead faith; they had works to demonstrate otherwise. Time and again they had sent practical help to Paul in his necessity while he was in Thessalonica. Now that he was in prison in Rome, their generosity was once more aroused though they were not able immediately to send their gift to Paul. But when he did receive it he rejoiced in the Lord for it as another fruit of the grace given to the Philippians.

Paul could not repay them in kind. He did better; he pointed them to a source from which all their needs — of every sort — could be supplied. "My God shall supply all your need," he wrote. If he had cast around the Old Testament for some comparison he would doubtless have thought of the provision made, under God's direction, by Joseph in Egypt. That was provision sufficient to feed Egypt for seven years and to supply surrounding countries too. Here is a comparison, but the provision made by the One of whom Joseph is a type is infinitely greater. So that Paul measures the provision available to the Philippian believers, and with them to all believers right down to the end of time, as "according to (God's) riches in glory by Christ Jesus." The benefits purchased are in proportion to the price that was paid when Christ offered Himself up without spot to God. Believers are "not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ as of a

lamb without blemish and without spot." Through Him they have salvation from sin (and Paul's readers were assumed to have that benefit already), a measure of every saving grace, each of which will be perfected by the time they are brought into Immanuel's land, and the supply of every temporal need too.

How then, given these infinite riches and the willingness with which they are bestowed, is the believer to react when he or she recognises some need, asks the Lord to have it supplied, and the request is refused? Can we not get light on this matter from Paul's own experience?

He had some disability. What it was we do not know beyond his own description, "a thorn in the flesh, the messenger of Satan to buffet me." And in his trouble he followed his own counsel, also preserved for us in the Epistle to the Philippians, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." What else could we expect from a spiritual giant such as Paul was? And he did so earnestly. He *besought* the Lord three times to have the "thorn in the flesh" removed.

Was he answered? Not in the terms of his petitions certainly. But how comforting and strengthening must the reply have been to Paul himself — just as it has been to so many of those who since then have with him been made partakers of like precious faith — "My grace is sufficient for thee; for my strength is made perfect in weakness."

It is the One whose understanding is infinite that can correctly assess which are real needs and which are not. It was not a need of Paul's evidently, to have the thorn in the flesh removed. Apparently it was needful for him to have it. He had been "caught up into heaven and heard unspeakable words which it is not lawful for a man to utter." So that the thorn in the flesh was given him lest he "should be exalted above measure through the abundance of the revelations."

But all his needs, as his Heavenly Father saw them, were, we can be sure, completely supplied. We may not be able to understand at the time why this was a need and that was not — in the eyes of the Most High. Perhaps we may not be able to understand it in this life at all, even with the better perspective of hindsight. But if we are walking in the narrow way that leads to life then when we reach the city of habitation we shall be able to look back and recognise that God has led us by a right way, a way that could not be bettered.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

— K. D. McL.

Constancy in Prayer

The following is the substance of a Prayer-Meeting Address delivered on the 16th December, 1982, by the late Rev. Donald Campbell, Edinburgh.

**“Continue in prayer, and watch in the same with thanksgiving;”
Colossians Ch.4: 2.**

This Epistle written by Paul while he was a prisoner in Rome, follows the pattern on which his other Epistles were based. In all these Epistles he divides the great themes of the Gospel into two main sections. There is the first part which is mainly doctrinal, dealing with the doctrines of the faith and explaining these. Then there is the moral or the practical part of the Christian life. Though man is converted and delivered from the curse of the Divine law and from the power of sin and the servitude to the god of this world, and is in these respects free, he is still under the law — that is the moral law. As such he is obliged to obey the law and to conform to it as other people are. The Lord Himself, when He was in the world was in the same position. He was made under the law, so that it was His duty to obey that law. He was the One and the only One who was able to do that fully inasmuch as He could obey it in thought, word and deed.

The believer in Christ is not in that same position, but Christ being his Daysman, his Saviour and Substitute has done and He does in a sense that for him: “Made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” The practical life of the believer is one which by the grace of God endeavours to conform to the law of God. Hence the high standard of morality among the Christians for which they were noted and admired. It is the duty of Christians in every generation to endeavour to maintain that level of moral obedience and purity. He deals, as you can see, with the different relationships of life — parents and children, husbands and wives. Here he refers to the relationship between master and servant. The conversion from paganism to Christianity very much affected that relationship because the conversion to Christianity was, to begin with at any rate, mainly among the ordinary people. “The common people heard Him gladly.” The apostle in his Epistle to the Corinthians makes that very clear. He recognises and enlarges on that very aspect of the Christian community and the Christian Church. We find the Lord Himself thanking the Father, “that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

It is also hinted in the apostle's writings that Christian servants or employees were in danger of despising their masters for the simple reason that they were pagans. Again, if the masters became Christians there was a temptation to introduce equality. The apostle found it necessary to direct all believers, whether masters or servants how to conduct themselves in the world in their different relationships. Since God has chosen to build up His Own Kingdom in this world then the main duty of the Christian Church is to endeavour, by all lawful means, to bring in those that are without. "Compel them to come in." These are the words of the Lord Himself.

The origin of the Church in Colosse is wrapped in a mystery but the important matter is that the Church was there and that it was founded upon the pure gospel and the doctrines of God our Saviour and accepted by the Colossians. Whoever brought the gospel to them the important thing is that it was brought and was received just as surely as it was in Thessalonica or in any of the other places where the gospel flourished. Epaphras, in all probability, was the preacher of the gospel who brought it first to these parts and was the means of forming the Church there. His friendly relationship with the apostle Paul himself would have played a very important part in advancing and establishing the Christian Church.

Now Paul has exhorted them in connection with different matters. When the Epistle was written perhaps the most disturbing matter was the attempt by unscrupulous men to impose upon the Church duties which the gospel did not enjoin upon any. A form of Judaism was introduced making much of the mystery. The gospel itself is a mystery but not of the kind that those enemies of the cross tried to introduce and propagate in the Church in Colosse. Worshipping angels and other mysterious exercises were proposed and this caused confusion which distracted the minds and attention of even believers from the simplicity of the gospel. These things are dealt with and clearly condemned by Paul as being a threat to the spiritual and moral welfare of the Church and individuals.

In the words before us in the verse we have an injunction and command which the apostle gave often in course of his writings and ministry. This was the duty to pray and continue praying. The point which the text raises is the duty to continue in prayer. The Lord Himself also stressed the importance of constancy in prayer. The apostle in his first Epistle to the Thessalonians uses the words, "Pray without ceasing." The duty to pray and to pray always is one which is given prominence in the Word of God. One should not wonder at that, because prayer is the very breath of the soul; it is that by which the soul expresses itself to God and in the

presence of God. *"Prayer is an offering up of our desires to God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."* That is a very beautiful definition of prayer. Prayer itself is, of course, a very very soothing and profitable exercise. It is also one which is bound to quicken the soul, as well as being evidence of life in the soul. One finds himself or herself in contact with, in communion with God, using the offices of His Son as High Priest and Intercessor.

The Word of God clearly shews, and this is a doctrine of the gospel, that Christ is on His Throne. There you have the dual office of Christ as Priest and King and He is also the Prophet of the Church. But, in connection with this particular matter the two offices which are prominently engaged are the offices of Priest and King. Christ is the King of kings and He is sitting on His Throne. He is set at the Right Hand of God. There He must reign till all His enemies are made His footstool. But, He is also a Priest — an High Priest. The apostle in his Epistle to the Hebrews explains this and the fact he lays emphasis on is that the Priesthood of the Messiah was after the Order of Melchisedec. It was not after the order of Aaron. That was perhaps one of the main obstacles in the way of the Jews to accept Jesus. The type of person in charge of the Church of God, and the spiritual heritage which the Jews inherited was of the Order of Aaron. They could not understand the spiritual truths and doctrines and they tenaciously held to the Aaronic priesthood. Anything which suggested a change from that situation they rejected and many of them regarded any change as nothing short of blasphemy. But the true believer like Paul himself and the other apostles, and the multitude of Jews who were converted through the preaching of the gospel by the apostles, accepted with gratitude the change and that the Aaronic priesthood had served its day and purpose. It was only a shadow of things to come, and that thing itself, the body itself, had come when Christ came. All the shadows which it caused or projected were now disposed of for they had no further use in the Church. But, the Priesthood of Melchisedec was known in the Church. It was known to Abraham for it was through that Priesthood that Abraham received the blessing. It was Melchisedec that blessed him indeed and to Melchisedec that he paid tithes. You remember how the apostle Paul enlarges on that, proving that Israel paid tithes to Levi under the Aaronic priesthood, but, that even Levi paid tithes to Melchisedec. Abraham the father of the 12 tribes paid the tithes and Israel was carried in his loins so that the Order of Melchisedec had in that respect, as well as in the other main respects, the pre-eminence. It was

superior to the priesthood of Aaron though both were Divinely appointed. One was to continue for a time, the other forever: "For He is a Priest forever after the Order of Melchisedec.

So then, Christ is a Priest on His Throne and a priest is there to offer sacrifices. That was the main reason why a priest was appointed by God in Israel. It was to offer sacrifices on the altar, for the altar was the centre of Divine worship. Israel, nor anyone else, could offer a worship to God acceptable to Him without the altar. That was the reason for the priesthood, for they would offer up sacrifices to God according to the law, to propitiate the sins of the people; to make reconciliation between the God of Israel and the people when they offended. Now Christ as the Priest, the High Priest of His Church, offered up the sacrifice.

When it is said He is a Priest on His Throne to offer up sacrifices, we must in the first place remember, that He is not offering up Himself as a sacrifice. This He did once, for with the one sacrifice He perfected forever all them who are sanctified and there remaineth no more sacrifice. All that was necessary in that respect, a sacrifice to make reconciliation for the sins of the people and a sacrifice to satisfy Divine Justice, has already been offered and that by the same Person who is Priest on His Throne.

Now, we might ask what sacrifice is He as the Priest offering? Well, He is offering the prayers of His people. That is made very clear in the Word of God. As a Priest and Intercessor He is offering the sacrifices which His people offer for it is clearly stated by Him in His address to the Father. We read in the Gospel of John: "The glory which Thou gavest Me I have given them". That was the glory of priesthood and we find the Apostle Peter, who heard these words when they were originally spoken, in his Epistle describing the Church as "an Holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The prayers of the Lord's people are spiritual sacrifices. We find the psalmist saying words which would confirm that when he said in the 51st psalm: "A broken and a contrite heart is to thee a pleasing sacrifice". This is the kind of sacrifice that the Lord, the High Priest of the Church, accepts. Then, in the Book of Revelation, He is brought before us as the Angel who has much incense to offer. He has His censer and He puts incense in it and the incense, as we are told, is the prayers of the saints. So that when we are asked to pray and to continue praying, we are virtually asked to offer up to the Great High Priest of our profession sacrifices which He is willing to accept. He accepts them to present them to the father. You may be sure the Father will receive them inasmuch as they are presented

to Him by His Son and presented to Him on the basis of His own finished work and His active and passive obedience.

Thus the exercise of prayer is one which is of a very high standard. It is a duty performed on a high level. The sinner, the believer may find himself cast down, broken in his heart and grieved in his mind and mourning over his sins. Yet, having the spirit of prayer, he has a living connection between himself and God in Heaven and a living communication which brings from Heaven to him the answer to his prayer. That his prayer and alms were heard was the experience of Cornelius the Centurion even while he was yet a Gentile. The Holy Spirit, the Spirit of prayer, was given to him as well as the willingness to give alms, so that the angel was sent to him, to assure him that all was well. This was for the simple reason that his prayers were heard and that, as it were, steps were taken in the Court of Heaven to bring him and his people into closer relationship to the Church of God and the Kingdom of God, so that they would receive the Holy Ghost and live by the faith of Him who died for them and rose again.

The duty here is to continue in prayer. We called a day of prayer yesterday throughout the Church. We could be tempted to satisfy ourselves with giving part of the time to that exercise and as long as we devoted part of the time in public to the exercise of prayer we henceforth were relieved of the duty. The apostle Paul's idea and understanding of prayer was not of that kind. He exhorted them to continue. If they did not get an answer to their prayers immediately, they must not come to the conclusion that they were excluded from the Court of Heaven and that God, by denying them the answer they looked for at that time, was never to give attention. They were to continue whether an answer were given to that prayer, or that other prayer. Whether or not, their duty continued.

Several of those men eminent in Godliness and in the service of the Lord, are brought before us with the distinction that they continued in prayer. This is what distinguishes Daniel even from his own companions. His ability, by the grace bestowed upon him, to pray in any and every situation when he, his companions, his people and nation were in danger of being utterly destroyed. He found himself in that situation in which he was deeply aware of his own insignificance. Notwithstanding the tokens he had of God's favour, his tremendous achievements in the Church of God and the affairs of men, yet this is what makes him great in the eyes of the Church. When these revelations were given to him concerning the coming of the Messiah and the glory of His Kingdom he prayed, and this

even in a situation which filled him with fear and trembling. His power and ability to exercise this grace shone forth so that you can conclude that the spirit of prayer is one that cannot be quenched. You cannot stifle it. It proceeds from a soul quickened, enlightened, justified and in the process of being sanctified. The presence of the Spirit is there. No-one can stop that.

Then we have the case of Job. What a man of prayer he was. Then there was David. Even in very extreme situations he found he could turn to prayer. After all that he did in the case of Uriah the Hittite, at the end of the day, he expressed himself in the terms which are left on record for us in the 51st psalm.

What a wonderful power and gift prayer is. Continue in it. This does not mean that we have to be in the devotional form. But it means that we should be as frequently as we can praying in public and private. There is another advantage prayer has. It is not confined to formal exercises for it can be offered up at any time. Some in the furnace, Jonah in the whale's belly and others in the privacy of their own lives. They found themselves with this spirit, this breath moving within and directing their hearts and their eyes to Heaven. They found themselves doing business with their Lord regarding the most solemn matters and the matters which indeed matter. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Then there is the warning against neglecting this duty. There is the case of the foolish virgins and even the wise virgins. They lost by their failure to continue without intermission in the exercise of prayer and watching. The Word of God is full of examples which are there to encourage us. Apart from that altogether, it is a duty. Annexed to that duty is the fact that it is a pleasure to, "walk in the light, as He is in the light" and "have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

May He bless unto us our meditation on His Word.

Effectual Calling

The following is a further extract (slightly edited) from "The Economy of the Covenants" by Herman Witsius (1637 - 1708).

The first immediate fruit of eternal election, and the principal act of God by which appointed salvation applied is *Effectual Calling*. Of which the apostle, Rom. 8: 3, "Whom he did predestinate them he also called." And this *calling* is that act by which those who are chosen by God and

redeemed by Christ, are sweetly invited, and effectually brought from a state of sin to a state of communion with God in Christ, both externally and internally.

The term *from which* they are called, is a state of sin and misery, in which all men are involved, ever since the sin of our first parents "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them because of the blindness of their heart." For we are brought to such a pass, that we are wholly excluded from the saving communion of God and Christ. Being sunk in the deep gulf of misery, and having lost all notion of true happiness, we wallow in the mire of the wickedness and vanities of this world without end and without measure, and are enslaved to the devil, to whom we have submitted as conquered captives, "for all have sinned and come short of the glory of God." But out of this darkness of ignorance, sin, and misery, God calleth us unto his marvellous light and delivers us from this present evil world. And we are never to forget our former state: "remember that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." The meditation of this tends to humble us the more deeply before God who calleth us, the more to prize the riches of his glorious grace, and the more to quicken us to walk worthy of our calling, and of God, by whom we are called.

The term *to which* we are called, is Christ, and communion with him. For this he calls out: "Look to me, or, Incline yourselves to me, and be ye saved, all the ends of the earth." In this communion with Christ consists that mystical and most delightful marriage of the elect soul with Christ, to which he invites him with all the allurements of his gospel, and whose exalted nuptial song Solomon sung: "Wisdom hath builded her house. She hath sent forth her maidens, she crieth upon the highest places of the city, Turn in hither, come eat of my bread, and drink of the wine which I have mingled."

From this communion results the communication of all the benefits of Christ, both in grace and in glory, to which we are likewise called. "Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." Thus he calleth us to his kingdom and glory, 1 Thess. 2: 12. And since Christ cannot be separated from his Father and his Spirit, we are at the same time called to the communion of the undivided Trinity. "That our fellowship may be with the Father, and

with his Son Jesus Christ," to which Paul joins the communion of the Holy Ghost. And it is the very top of our happiness, to exult in God as ours, and sing aloud to him, *My God*, while he himself calls to us, *My People*.

Moreover, as all the elect are partakers of one and the same grace, they are all likewise called to mutual communion with one another: "that ye also may have fellowship with us," 1 John 1: 3. Believers of the New Testament with those of the Old; the Gentiles with the Jews, being all of the same body in Christ, who hath made both one. Nay, those on earth with those in heaven: "For all things are gathered together in one in Christ, both which are in heaven, and which are on earth; even in him, in whom also we have obtained an inheritance."

And this is that blessed state to which by the holy and heavenly calling we are invited, namely, communion with Christ, and by him with the undivided Trinity, and consequently with all the saints, both militant and triumphant, not even excepting the praising assembly of angels, in order with them to exult in the most delightful fruition of all the blessings of God. For all who obey this call: "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New covenant." What grander things can be spoken, what more noble and divine can be conceived than these?

But this calling is given, partly externally by a persuasive power, called moral suasion; partly internally, by a real supernatural efficacy, which changes the heart. The external call is in some measure published by the word of nature, but more fully by that of supernatural revelation, without which every word of nature would be insufficient and ineffectual. The internal comes from the power of the Holy Spirit working inwardly on the heart, and without this every external revealed word, though objectively very sufficient, as it clearly discovers every thing to be known, believed, and done, yet is subjectively ineffectual, nor will ever bring any person to the communion of Christ.

These things the royal prophet, Psal. 19:4 has exhibited in a concise but very strong manner. The heavens declare the glory of God; for as they are his throne curiously framed, so they display his power, majesty, greatness and holiness, before which the heavens themselves confess they are not clean: however their very excellence invite men, within their circuit to endeavour, to the utmost, after the enjoyment of communion

with the great and good God. "And the firmament sheweth his handy-work," proclaiming, that by his word only, it was framed together. "Day unto day uttereth speech, and night unto night sheweth knowledge." These vicissitudes of light and darkness mutually corresponding in so exact and constant an order prove a most wise director. And there is no day nor night but speaks something of God, and declares it to the next as the scholar of the preceding and the master of the following. "There is no speech nor language where their voice is not heard." If they were words, the instruction would cease with their sound; but now what the heavens declare, they do it always, and in the same manner. If speeches, and sentences deduced with much subtlety from their reasons and causes, they would labour under obscurity; if their voice was heard it would stun us with its noise. But now the heavens instruct both constantly, clearly and sweetly. For, though their voice is not heard, yet they have a voice, no less strongly adapted to strike the mind, than the sound of a trumpet, or of thunder; seeing they exhibit to the eyes of all the magnificence of their Creator, so clearly as to escape the observation of none but the wilfully blind. Or possibly this may be the meaning: "There is no speech nor language, where their voice is not heard." Though people differ in languages, and the Greek understands not the barbarian: yet the heavens have a common language adapted to the instruction of all alike: and nothing but a culpable carelessness can hinder the most distant people from improving by the instruction, as it were, of one teacher. "Their line is gone out through all the earth." The instruction of the heavens resembles that of school-masters, who teach children their letters, namely, by drawing their strokes before them. Thus the heavens draw lines, or strokes, with the their rays, and as it were letters of the alphabet, from which combined and variously joined together an entire volume of wisdom is formed. All mankind whether in a habitable or desert country are taught by this master. There is no corner of the world, where the figures of the heavens, as so many arguments of divine perfections, are not to be seen.

But though the invitation which nature gives to seek God be sufficient to render them *without excuse*, who don't comply with it, yet it is not sufficient, even objectively, for salvation. For it does not afford that lively hope which *maketh not ashamed*; for this is only revealed by the gospel; whence the Gentiles are said to have been "without hope in the world." It does not show the true way to the enjoyment of God, which is no other than faith in Christ. It does not sufficiently instruct us about the manner in which we ought to worship and please God, and do what is

acceptable to him. In short, this call by nature never did, nor is it even possible that it ever can, bring any to the saving knowledge of God: "the gospel alone is the power of God unto salvation, to every one that believeth."

We cannot agree with these, whether they be ancients, or whether they be moderns, who maintain that good men, among the Gentiles were brought to salvation by this call of nature, without the knowledge of Christ. And we think, some of our brethren ascribe too much to nature, who tell us, "That men, if not wilfully blind, could, by what is known of God, have attained to some knowledge of the divine mercy, by which they might obtain salvation in a manner perhaps unknown to us; though destitute of the distinct knowledge of some mysteries, which they could no way discover of themselves. For we are persuaded, there is no salvation without Christ, Acts 4: 12. no communion of adult persons with Christ but by faith in him, Eph 3: 17. no faith in Christ, without the knowledge of him, John 17: 3. no knowledge, but by the preaching of the Gospel, Rom. 10: 14. no preaching of the Gospel in the works of nature. For, it is that "mystery which was kept secret since the world began." Rom. 16.

We must therefore add the other call by the word of God, supernaturally revealed, either immediately from God's own mouth, as was formerly done to the patriarchs, prophets, apostles and others; or mediately by the ministers of God, whether they preached it by word of mouth, or consigned it to writing. Thus Paul says: "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" And here indeed both parts of the word are to be made use of; thus the law convincing man of sin, awakens him to a sense of his misery, drives the sinner out of himself, stirs him up to desire deliverance, and makes him sigh and cry in this manner: "Oh wretched man that I am, who shall deliver me from the body of death!" Therefore the law ought certainly to be preached in its full vigour and force, that "knowing the terror of the Lord we may persuade men." But yet the principal part is performed by the Gospel, which revealing Christ and the fulness of all grace and salvation in him allures, by its endearing sweetness, awakened and concerned sinners to communion with God. Nothing more powerfully sinks into the inmost soul, than that most alluring invitation of Jesus: "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Let him that is athirst come, and whosoever will, let him take the water of life freely." This is "the power of God unto salvation, to every one that believeth." If the law only was preached, it would, by its horrors, harden souls, driven to despair, into a

hatred of God, as a severe avenger of sin. But by adding the gospel, which makes a bright hope of grace to shine, even on the most abandoned and wretched sinner, if displeased with himself, he heartily desires it: obstinate hearts come to relent, and to be melted down into a love of God, and of his Christ. And therefore nothing ought to be more sweet and dear to us than the most delightful word of the Gospel, in which are brooks of honey and butter. Job 20: 17.

This word of grace was published in the world from the very first sin of man, though variously dispensed, Heb. 1: 1. But in such a manner, as to be sufficient for the instruction of the Elect to salvation, in all ages, according to that measure of grace and knowledge, which the providence of God distributed in each period of time. When the revelation was more sparing and obscure, God being satisfied with a less measure of knowledge, did, by the secret power of his Spirit, unite the elect to Christ, and keep them united by an almost invisible band, which yet no force could break asunder. But when he had more brightly discovered himself, he called for a more exact knowledge and faith. And as he clearly teaches his people, how they ought to walk, and to please God, so he also requires them to "abound more and more."

We do not agree with those who think that by the unwritten word of God, those only were called to salvation through faith in Christ, who were eminent for the spirit of prophesy, but the rest of the Church was so rude and ignorant, that they were brought to an unknown Christ, by the help of the law of nature alone, without the spirit of faith. For, down from Adam, the true Church had one and the same precious faith, and the same common salvation with the Prophets. God did not only speak to the prophets, for their private use, but by the Prophets to the fathers, Heb 1: 1. The prophets would have acted perfidiously, had they put the candle that was lighted for them under a bushel, and indolently wrapped in a napkin the talent entrusted with them. Nor is it consistent with the piety of the ancient fathers, not to have inculcated with care and diligence upon their children, what they themselves had learned about the promised seed of the woman. So that though we are not to determine anything rashly, as to the manner and measure of knowledge, yet we are not to doubt, but that the revelation of a Saviour was made to the Elect from the beginning.

This gospel-call was never given universally to all men; unless in the beginning of the world, just springing from Adam, or rising again from Noah. Though even then, God gave warning of the seclusion of some from his grace by the distinction he made between the seed of the woman

and the seed of the serpent; and by separating Ham from his brethren by a dreadful curse, and the ancient prophecy of alluring, in after times, the posterity of Japhet into the tents of Shem, which insinuated, that the posterity of Japhet should for some time, be aliens from the communion of the people of God. Afterwards, the greatest part of mankind were left to themselves, and though God vouchsafed the word of his grace to the posterity of Abraham, yet not to them all. In fine, when he claimed Israel to himself for a people, he rejected the other nations, and suffered them all to go on in their own ways Acts 14: 16. And though, upon breaking down the wall of partition, the apostles were enjoined to preach the gospel to every creature, without distinction, yet it was never so universally preached, but that there were always very many nations, and still are at this day, whom the report of the Gospel never reached. They are therefore mistaken who, having feigned an universal redemption by Christ, and an universal objective grace, as it is called, have at the same time devised, for supporting it, an universal call to Christ.

This call contains the command of faith, by which all men without exception, to whom God vouchsafes the same are enjoined to believe in Christ, in that way and manner which is revealed in the Gospel: "Look unto me and be ye saved all the ends of the earth." But the method of believing is this: *first*, that a person do heartily acknowledge all men, without exception, and himself among the rest, to be liable to condemnation because of sin: and *then*, that he embrace the principal truths of the Gospel; namely, that there is no salvation but in Christ, nor any communion with Christ, but by a true and lively faith: *moreover*, that he do not neglect so great salvation, but renouncing all earthly enjoyments, and every false remedy for his sins, he only desire the righteousness of Christ, receive him as his Saviour, give himself up wholly to him, not doubting, but in so doing he shall find rest to his soul. All and every one in particular therefore, to whom the Gospel is preached, are not commanded directly to believe that Christ died for them. For that is a falsehood: but are commanded to proceed in that method I have now described; and not to take comfort to themselves from the death of Christ, before having acknowledged their own misery, and renounced every thing but Christ, they have given themselves up sincerely to him. We cannot therefore conclude from this general call, who they are for whom Christ died: but only this, that there is no other name given under heaven, in which we can be saved; and that in him, as an all-sufficient Saviour, every believer shall have life.

But that *external* call will bring none to communion with Christ, unless

it be accompanied with the *internal*, which is accomplished not only by persuasion and command, but by the powerful operation of the Spirit. There is a certain call of God, whereby he makes the things he calls to exist by that very call. By such a call, *he calleth those things which be not, as though they were*. For, when he said, *let there be light*, immediately *there was light*.

Not unlike this is that internal call of the Spirit of which the Apostle writes: "God who commanded the light to shine out of darkness, hath shined in our hearts." But when he says to the Elect, in the hour of their happy visitation: "awake thou that sleepest and arise from the dead, and Christ shall give thee light," it is no more possible for them to remain any longer in the sleep of death, than it was possible for Lazarus to continue in the grave, after Christ had said to him, *Lazarus, come forth*.

Here God exerts his infinite power, by which he converts the soul no less powerfully than sweetly. While the Gospel is externally proposed to his chosen people. He gives them the eyes of their understanding to be enlightened, that they may know what is the hope of their calling, and what the riches of the glory of his inheritance in the saints. He openeth their heart, that they may attend unto the things which are spoken, Acts 16: 14; and causes them to receive the word with all readiness of mind, Acts 17: 11. He writes his laws on their heart, Jer. 31: 33, puts the reverence of himself there, Ezek. 11:20. And not only calls them from darkness to his marvellous light, but also, by the call, draws them, not to stand still in the path of doubtful deliberation, but to *run after him*, Song 1: 4. not only puts them in an equal poise, but *turns them*, Jer. 31: 18. Not only advises, but persuades, and *he is stronger and prevails*, Jer. 20: 7. Nor does he solicit, but *translate*, Col. 1: 13. Not by an ordinary but by that mighty power by which he raised Christ from the dead, Eph. 1: 20. Let changeable human nature put on what form it will, it must be obliged to confess, that in this matter, these are so many displays of divine omnipotence, like so many thunder bolts thrown out to bring down its pride.

Nevertheless, God deals here with the rational creature in such a manner, that the liberty of the human will is not in the least affected: which he is so far from destroying by the energy of his power, that, on the contrary, he rescues and maintains it. He *put*, indeed, *into the heart of Titus the earnest care of going*, yet so as to *undertake the journey of his own accord*, 2 Cor. 8: 16,17. It is a violence, indeed, but that of heavenly love, the greater the sweeter. A certain kind of compulsion, but that of the most charming friendship; to the end, that the soul being loos-

ed from the chains of sin and Satan, may rejoice in the most delightful liberty. God does not drag along the unwilling, by head and shoulders, but makes them willing, bringing his truths so clearly to their understanding, that they cannot but assent, so effectually gaining upon their will by the charms of his goodness, that they are not able to reject them; but yield themselves conquered, and that with the highest complacency; exulting with joy; "O Lord, thou has enticed me, and I was enticed, thou art stronger than I, and has prevailed," Jer. 20: 7. I may well exult in this victory and triumph over the devil, for that I myself am conquered by thee. And who can be so rude, as to complain of any violence done to human liberty by this winning power (so to speak) of the Deity.

It was certainly inconsistent with the power and majesty of God to attempt anything and leave it in suspense, and not bring it to a final issue; it was likewise unworthy both of his goodness and wisdom so to vex and distress a man endowed with reason and will, as, in a matter of the far greatest moment to act without knowledge or against his will, by a certain fatal and blind instinct of his own. He therefore employs the highest degree of force, thereby to conquer the highest degree of the corruption of nature; but a pleasant force, a force under the direction of wisdom, as became an intelligent and rational nature; which is God, when he comes to convert the soul: but also because, should it resist, it would think itself most unhappy. But yet we are here to distinguish between the beginning and accomplishment of the call; as also between the object and the end, or that in which it terminates. For, at the beginning of the call man necessarily resists, and cannot but resist, because the object is an unbelieving and rebellious sinner and a child of disobedience: but in the consummation, he necessarily makes no resistance, and cannot now resist, because the end of this call, or that in which it terminates, is a Believer, who owns himself conquered, and glories in the obedience of faith.

The many admonitions, promises, and threatenings, by which we are invited, make nothing against this truth; for as they inform us of our duty, so they are made effectual to conversion by the internal operation of the Spirit. Nor ought the complaints of God and of Christ, of the unwillingness of people, to be converted, be objected to it; because these don't speak of any inward power that would bring about their conversion, as if they were able to weaken that but of the external ministry of the word, against which the wicked harden their heart. Neither are we to urge, what we elsewhere find about grieving the Spirit of God: because we are to distinguish between the common operations of the Spirit of

God, and the special operations of the Spirit of Grace: between the moral and the supernatural actions of the Spirit of Grace: between some more feeble impulses to certain exercises of virtue and piety, and that grand attempt of the Spirit, when he goes to convert an elect person. They grieve the Spirit of God, because they rather choose to obey the impulses of the flesh and of the devil, than his holy admonitions, which are partly proposed externally by the word, partly insinuated into their mind by conscience. Believers themselves also grieve the Spirit of Grace, whereby they are sealed, as often as they refuse to comply with his holy admonitions; and though conscience, in which the Spirit has set up his throne, in vain struggles with them, yet they suffer themselves to be carried away by the flesh and the world; and likewise every time, that, with a becoming reverence of soul, they refuse to receive, cherish, follow his holy impulses, when he quickens them to duty. Whence nothing can be concluded against the invincible efficacy of God, when he calls internally, and effectually undertakes the conversion of his people.

We ought then attentively to consider carefully hearken to, and willingly comply with the call of God, both the external by the light of nature and revelation, and the internal by the Spirit, so that upon being brought to communion with God and Christ: "we may show forth the praises of him who hath called us out of darkness into his marvellous light."

Gleanings from Samuel Rutherford (3)

THE FREE GRACE OF GOD

I will bless the Lord that ever there was such a thing as the free grace of God, and a free ransom given for captive souls. Only, alas! guiltiness maketh me ashamed to apply to Christ, and to think it pride in me to put out my uncleaned and withered hand to such a Saviour. But it is neither shame nor pride for a drowning man to swim to a rock, nor for a shipwrecked soul to run himself ashore upon Christ.

Venture upon Christ's "*Come,*" and I dare affirm you shall say, as it is (Ps. 16: 7), "I bless the Lord, who gave me counsel."

What remaineth then, but that my debt to the love of Christ lie unpaid for all eternity? All that are in heaven are overcome with his love, as well as I; we must all be bankrupts together; and the blessing of that houseful or heavenful of bankrupts shall rest for ever upon him.

The law of God will not remit one farthing of the sinner; every man must pay either in his own person or in his surety, Christ.

It is a broad river that faith will not look over; it is a mighty and a broad sea that they of a lively hope cannot behold the farthest bank and other shore of. Look over the water; your anchor is fixed within the veil; the one end of the cable is about the prisoner of Christ, and the other is entered within the veil, whither the Forerunner is entered for you. — (Heb. 6: 19,20).

Seek the blood of atonement for faults, little or great; know the gate to the well, and lie about it.

I am still upon this, that, if you seek, there is a hidden treasure and a gold mine in Christ you never yet saw: then, come and see.

THE NARROW WAY

Remember many go far on and reform many things, and can find tears, as Esau did; and suffer hunger for truth, as Judas did; and wish and desire the end of the righteous, as Balaam did; and profess fair, and fight for the Lord, as Saul did; and desire the saints of God to pray for them, as Pharoah and Simon Magus did; and prophesy and speak of Christ, as Caiaphas did; and walk softly and mourn for fear of judgements, as Ahab did; and put away gross sins and idolatry, as Jehu did; and hear the word gladly, as Herod did, &c. (Matt. 8., Heb. 6.) — and yet all these are but like gold in clink and colour, and watered brass, and base metal.

Men's midway cold and wise courses in godliness, and their neighbourlike cold and wise pace to heaven, will cause many a man to want his lodging at night, and lie in the fields.

It cost Christ and all his followers sharp showers and hot sweats ere they got to the top of the mountain; but still our soft nature would have heaven coming to our bedside, when we are sleeping, and lying down with us, that we might go to heaven in warm clothes: but all that came there found wet feet by the way, and sharp storms, and tos and fros, and ups and downs, and many enemies, by the way.

I, like a fool, carved a providence for mine own ease, to die in my nest and to sleep still till my grey hairs, and to lie in the sunny side of the mountain in my ministry at Anwoth; but now I have nothing to say against a borrowed fireside.

Every man blameth the devil for his sins; but the great devil, — the house-devil of every man, that eateth and lieth in every man's bosom, is that idol which killeth all, — himself.

It is Christianity to live and serve God, suppose there were not one man or woman in all the world dwelling beside you to eye you.

We often mix our zeal with our own wildfire.

I have been benefited, 1. when riding alone a long journey in giving that time to prayer.

2. By abstinence and giving days to God.

3. By praying for others; for by making an errand to God for them, I have gotten something for myself.

I am sure a few years will do our turn, and the soldier's hour-glass will soon run out. Look to your lamp, and look for your Lord's coming, and let your heart dwell aloof from that sweet child. Christ's jealousy will not admit two equal loves in your heart; he must have one, and that the greatest; a little one to a creature may and must suffice a soul married to him.

Make others to see Christ in you moving, doing, speaking, and thinking; your actions will savour of Him, if He be in you.

ADVICES TO YOUNG MEN

I recommend to you prayer and watching over the sins of your youth, for I know missive letters go between the devil and young blood. Satan hath a friend at court in the heart of youth. In youth he findeth dry sticks and dry coals and a hot hearthstone. He findeth in that age a garnished and swept house for himself, and seven devils worse than himself; for then affections are on horseback, lofty and stirring. Then the old man hath blood, lust, much will, and little wit; and hands, feet, wanton eyes, profane ears, as his servants, and as a king's officer at command to come and go at his will.

A green conscience is as supple as the twig of a young tree; it is for every way, every religion, every lewd course prevaleth with it. And therefore what a sweet couple, what a glorious yoke are youth and grace, Christ and a young man!

Now, sir, in your youth gather fast; your sun will mount to the meridian quickly, and thereafter decline; be greedy of grace; study above any thing, my dear brother, to mortify your lusts. O but pride of youth, vanity, lust, idolizing of the world, and charming pleasure take long to root out.

In conversion, all the winning is in the first buying. Many lay false foundations, and take up conversion at their foot, and get Christ for as good as half-nothing, and had never a sick night for sin; and this maketh loose work. I pray you, dig deep; Christ's palace work and his new dwelling laid upon hell felt and feared is most firm, and will not wash away with winter storms.

I rejoyce to hear that Christ hath run away with your young love, and

that you are so early in the morning matched with such a Lord. Be humble and thankful for grace, and judge it not so much by weight as by its truth. Christ will not cast water on your smoking coal; He never yet put out a dim candle that was lighted at the Sun of Righteousness.

Plain Speaking

It is recorded that the Regent Morton on the occasion of John Knox's funeral and while looking into his grave bore testimony to him in these words: "There lies one who neither feared nor flattered flesh." All the historical evidence confirms the truth of that statement and not least what we have from the pen of the great Reformer himself. His history of the Reformation in Scotland reveals many traits of his character especially his moral rectitude and uncompromising fidelity to principle. He wrote in order that the posterity to come might understand "how potently God wrought in preserving and delivering those that had but a small knowledge of His truth, and for the love of the same hazarded all." Knox's account of his fourth interview with the Queen is full of interest. It is here given as found in the 1905 Edition of Knox's History. He had preached a faithful sermon "before the most part of the Nobility" and "entered on a deep discourse concerning God's mercies to the realm, and the ingratitude which he espied in almost the whole multitude, albeit God had marvellously delivered them from the bondage and tyranny both of body and soul." In concluding he spoke very plainly:

"And now, my Lords, to put an end to all, I hear of the Queen's marriage. Dukes, brethren to emperors, and kings strive all for the best game; but this will I say, my Lords — note the day and bear witness afterwards — whensoever the Nobility of Scotland, professing the Lord Jesus, consent that an infidel (and all Papists are infidels) shall be head to your Sovereign, so far as in ye lieth, ye do banish Christ Jesus from this realm; ye bring God's vengeance upon the country, a plague upon yourselves, and perchance small comfort to your Sovereign."

These words and this manner of speaking were judged intolerable. Papists and Protestants were both offended; yea, the most familiar friends of Knox disdained him for that utterance. Placeboes and flatterers posted to the Court to give information that he had spoken against the Queen's marriage, and the Provost of Lincluden, Douglas of Drumlanrig by surname, brought the charge that the said John Knox should present himself before the Queen. This he did soon after dinner.

The Lord Ochiltree, and divers of the faithful, bare him company to the Abbey; but none passed in to the Queen with him in the cabinet but John Erskine of Dun, then Superintendent of Angus and Mearns. The Queen, in a vehement fume, began to cry out that never prince was handled as she was.

Queen. I have borne with you in all your rigorous manner of speaking, both against myself and against my uncles; yea, I have sought your favours by all possible means. I offered unto you presence and audience whensoever it pleased you to admonish me; and yet I cannot be quit of you. I avow to God, I shall be once revenged.

At these words, scarcely could Marna, her secret chamber boy, get napkins to hold her eyes dry for the tears; and howling, besides womanly weeping, stayed her speech. The said John did patiently abide all the first fume, and at opportunity answered.

Knox True, it is, Madam, your Grace and I have been at divers controversies, in which I never perceived your Grace to be offended at me. But, when it shall please God to deliver you from that bondage of darkness and error in which ye have been nourished for the lack of true doctrine, your Majesty will find in the liberty of my tongue nothing offensive. Outside the preaching place Madam, I think few have occasion to be offended at me: and there, Madam, I am not master of myself, but must obey Him who commands me to speak plain, and to flatter no flesh upon the face of the earth.

Queen. But what have ye to do with my marriage?

Knox. If it please your Majesty to hear me patiently, I shall show the truth in plain words. I grant your Grace offered me more than ever I required; but my answer was then, as it is now, that God hath not sent me to wait upon the courts of princesses, or upon the chambers of ladies. I am sent to preach the Evangel of Jesus Christ to such as please to hear it. It hath two parts, repentance and faith. And now, Madam, in preaching repentance, it is necessary that the sins of men be so noted that they may know wherein they offend; but the most part of your Nobility are so addicted to your affections, that neither God, His Word, nor yet their commonwealth are rightly regarded. Therefore it becomes me so to speak, that they may know their duty.

Queen. What have ye to do with my marriage? Or what are ye within this commonwealth?

Knox. A subject born within the same, Madam. And, albeit I be neither Earl, Lord, nor Baron within it, God has made me a profitable member within the same, however abject I be in your eyes. Yea, Madam, it apper-

tains to me to forewarn of such things as may hurt that commonwealth, if I foresee them, no less than it does to any of the Nobility. Both my vocation and conscience crave plainness of me. Therefore, Madam, to yourself I say that which I speak in public place. Whensoever the Nobility of this realm shall consent that ye be subject to an unfaithful husband, they do as much as in them lieth to renounce Christ, to banish His truth from them, to betray the freedom of this realm, and perchance they shall in the end do small comfort to yourself.

At these words, howling was heard, and tears might have been seen in greater abundance than the matter required. John Erskine of Dun, a man of meek and gentle spirit, stood beside, and entreated what he could do to mitigate her anger, giving her many pleasing words of her beauty, of her excellence, and saying that all the princes of Europe would be glad to seek her favours. But all this was to cast oil in the flaming fire. The said John stood still, without any alteration of countenance for a long season, while the Queen gave place to her inordinate passion.

In the end he said, "Madam, I speak in God's presence. I never delighted in the weeping of any of God's creatures; yea, I can scarcely well abide the tears of my own boys whom my own hand corrects, much less can I rejoice in your Majesty's weeping. Seeing, however, that I have offered you no just occasion to be offended, but have spoken the truth as my vocation craves of me, I must sustain your Majesty's tears, albeit unwillingly, rather than dare hurt my conscience, or betray my commonwealth through my silence."

Herewith was the Queen more offended, and commanded the said John to leave the cabinet, and to abide her pleasure in the chamber. The Laird of Dun tarried, and Lord John of Coldingham came into the cabinet, and there they both remained with her for nearly an hour. The said John stood in the chambers, as one whom men had never seen, so afraid were all, except that the Lord Ochiltree bare him company. Therefore began he to forge talk with the ladies who were sitting there in all their gorgeous apparel. This espied, he merrily said: "Oh fair Ladies, how pleasing were this life of yours if it should ever abide, and in the end we might pass to heaven with all this gay gear. Fie upon that knave Death, who will come whether we will or not! When he has laid on his arrest, the foul worms will be busy with this flesh, be it never so fair and so tender; and the silly soul shall, I fear, be so feeble that it can neither carry with it gold, garnishing, targetting, pearl, nor precious stones." By such means gained he the attention of the company of women; and so passed the time until the Laird of Dun desired him to depart to his house.

The Queen would have sought the censure (judgement) of the Lords of the Articles as to whether such manner of speaking as that of the said John deserved not punishment; but she was counselled to desist: and so the storm quieted in appearance, but never in the heart!’

Book Review

The Gifts of the Holy Spirit by C. R. Vaughan. Published by the Banner of Truth Trust, 415 pages, £6.95.

The Rev. C. R. Vaughan was a minister of the Southern Presbyterian Church of the USA, who eventually succeeded his life-long friend, Dr. R. L. Dabney as Professor of Theology at Union Seminary. He calls his book ‘this little treatise’; it is in fact sound, solid theology presented in an informal manner that will delight and satisfy the earnest Christian. The author treats first of all the Holy Spirit’s gifts to unbelievers, beginning with his restraints on sinners, his awakening and convicting them, and then on to repentance and faith, and a very full treatment of the new birth. The second half of the book goes very thoroughly into the various aspects of the Spirit’s work in believers in 14 chapters, much of which will come as fresh information to some.

Vaughan is at pains to define fully many terms which the average person is content to grasp only vaguely, and he carefully distinguishes between things that resemble each other yet differ, such as self-love and selfishness. He gives marks of grace in abundance to reassure the saved soul, and raises questions in the mind of any reader who is mistaken in thinking he has saving faith. Yet the author is careful not to stumble weak believers: in the matter of true and false repentance, for example.

This is an excellent book, but requires careful reading. The writing is so concentrated that skimming through it is out of the question. It is cheap at the price, and a book to be read and reread. It will enlarge the Christian reader’s views of the love and power of the Holy Ghost, and impel him or her to give glory to the God of all grace.

— A. McP.

Our Mission in Zimbabwe

Mr and Mrs Neil Murray have now arrived in Scotland, and are on their way to Neil’s home in Lewis. In addition to their work in the hospital, Neil has been able to establish a happy relationship between himself and various members of the Zimbabwe Police Unit who guard

Mbumba Hospital from wandering dissidents. This has helped to relieve any tension that might otherwise have existed. As evidence of this friendliness Neil has already received a letter from the African sergeant presently at Mbumba.

Some of the policemen regularly attend the church services, the Rev. P. Mzamo being the minister there, and one young sergeant, whenever possible attended the weekly prayer meeting.

Mr van Woerden has returned to the UK after six weeks in Zimbabwe and Malawi, where his visit gave much pleasure. His itinerary was arranged before his arrival by Mr William Campbell which greatly facilitated proceedings.

During the following week a small group of missionaries, including Mr van Woerden, flew to Mbumba in a plane piloted by a member of the Missionary Aviation Fellowship. When this Missionary plane is in Bulawayo it is less expensive for our missionaries to fly than to travel 120 miles by road, and in addition, no Army or Police escort is necessary. The plane touched down at an Army "strip" near Mbumba. A landing "strip" at Mbumba itself is nearing completion. As the country around is heavily forested the land has had to be cleared.

As previously mentioned, Mr van Woerden did much to establish the well-equipped hospital, which was originally built by Mr James Tallach, Gairloch. All the building materials had at that time to be transported by himself over the roughest of rough roads, described by Mr James Taylor, briefly employed on the Mission, as having "the same effect as travelling on a sheet of large scale corrugated iron, putting every nut and bolt to the most severe test possible!"

Dr. James Tallach and many nurses from overseas, as well as African Aids, gave years of arduous service in the hospital. At present, the staff consist of the Misses Jessie Coote, Jantein van Saane and Margaret MacAskill, a medical assistant, Mrs Msifa, and 13 African nurse-aids, in addition to numerous workmen.

Mr David Ndlovu is responsible for seeing to the transport of medical stores, food and all materials required, in addition to organising transport for patients, and preparing the way for Communion to be held in various centres. He is also head of the building squad.

Mr van Woerden also attended the Communion at Zenka, 40 miles nearer Bulawayo than Mbumba, where the Rev. B. B. Dube is minister. Here there were large congregations and all received a very warm welcome.

New Canaan Mission, the newest of our stations where the Rev Z.

Mazvabo is in charge, is about 200 miles from Bulawayo in the opposite direction. This was a particularly interesting centre to visit. The people are chiefly Shona while the people on our other stations are Ndebele. This area suffered a severe drought in recent years, and for this reason and others, it is quite a difficult field, but the people are warm and kind, the minister is zealous, and there are two elders to assist.

As I write these notes I remember that this afternoon, September 9th, four over-loaded buses are swaying across the ditches and river beds on the road which leads to Ingwenya.

The exuberant singing of 400 students returning to Ingwenya can be heard a long distance away. John Tallach Secondary School opens on the morrow. Miss Marion Graham, headmistress, Miss Katie Macaulay, Mr James Mpofu, boarding-master and Mrs Mpofu boarding-mistress will all be on duty awaiting the arrival of the students.

Luggage will be hauled off the roofs of the buses, and there will be excited greetings all round. An evening meal will have been prepared and, before long, all will be seated in the colourful dining-room. Mr James Mpofu will give thanks for the food, and after the meal Family Worship will be conducted. By tomorrow morning (DV) school, after the winter holiday, will once more be in session with all that entails of preparation for final examinations, and the end of the school year.

Church Notes

Sabbath Trading

By the end of the year the Government intends to introduce legislation to remove all restrictions in England and Wales on "Sunday Trading", as found in the Shops Act 1950. Should this take place it will undoubtedly prove detrimental to the whole nation, and it will worsen the already lax situation in Scotland by generating an increase in the trading already permissible there on the Lord's Day. The solemn result will be the incurring of the just displeasure of the Most High and the bringing of further judgements on our nation; all which invariably follow Sabbath breaking.

What can you do personally to prevent this? First you must plead with the Most High, confessing our sins of Sabbath transgression, and asking that He raise up men and women in Parliament who would vigorously and successfully resist this further attack on the Lord's Day. Secondly, you ought to write to the Prime Minister, the Home Secretary and your Member of Parliament stating your objections to the proposed new

legislation. Thirdly, you may write to any political group or individuals whom you think might be influenced to retain the present laws; for example certain leaders of other political parties. Fourthly, you may write to the media, whether press, radio or television.

When writing, among other things, we suggest you emphasis the claims of the Fourth Commandment as the chief reason for restricting trading on the Lord's Day. This reason, sadly, is all too often overlooked, even by many who are opposed to "Sunday Trading".

The Government makes much of the anomalies in the present law, but point out that some of these are due to laxity in the content and implementation of the Shops Act 1950. The solution is rather to increase restrictions, and to make these apply to the whole of the UK.

D. A. Ross,
Clerk,
Sabbath Observance Committee

Should you wish further information contact the Clerk at the Free Presbyterian Manse, Laide, (Telephone 044 582 340) or get in touch with the Convener, Rev. N. M. Ross, Free Presbyterian Manse, Ullapool, (Telephone 0854 2449).

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on 3rd December at 12 Noon.

Skye: At Portree on 29th October at 11 am.

Western: At Lochinver on 5th November at 7 pm., for the ordination and induction of Rev. A. M. N. MacPhail, Probationer, to the Assynt Congregation. Rev. A. E. W. MacDonald, Moderator of Presbytery, to preach and preside.

Northern: At Dingwall on 22nd January at 2 pm.

Southern: At Glasgow on 12th November at 2 pm.

Post of Doctor at Mbumba Mission Hospital

The Committee feel concerned that no applications have been received for this important work on the Mission field, and with nursing staff at the hospital since May 1984 the work is being considerably curtailed in the absence of a doctor. The whole of the Nkai District with a population of 100,000 is presently without the services of any medical practitioner. In Mbumba itself there are some 22,000 persons so deprived.

Zimbabwe Mission — Post of Administrator/Treasurer

An immediate vacancy has arisen for this important post. The work covers our Mission's financial operations along with the general administration of the activities in Zimbabwe and calls for a considerable degree of skill and dedication on the part of the successful applicant. Enquiries and applications for the post to Rev. A. Murray, Clerk to the Missions' Committee, F.P. Manse, Lairg, Sutherland, IV27 4EH. (Tel:0549-2176).

Stirling Congregation

As from the beginning of October the Stirling Congregation services will be held in the Cambusbarron Community Centre, Cambusbarron, Stirling and will be as follows:-

Sabbath, 11.15 am and 6 pm.

Thursday, 7.30 pm Prayer Meeting

Theological Conference 1985

This year's Conference will be held in St Jude's FP Church, Glasgow on Tuesday 3rd and Wednesday 4th December, God willing.

The following papers will be read:-

Tuesday

2.30 pm — "The Call to the Ministry"

Rev. A. MacPherson, London.

7 pm — "The Urgency of the Work of the Ministry"

Rev. J. W. Ross, Lochcarron

Wednesday

10 am — "A Christian View of Psychology"

L. MacIver M.A., EdB., Stornoway

2.30 pm — "Towards 1988"

Rev. D. M. Boyd, Farr

7 pm — "The History and Theology of the Keswick Movement"

Roy M. Middleton, Barnoldswick

(This meeting will be in public).

All male communicants, office-bearers and ministers are eligible to attend the Conference and the Committee look forward to a good attendance.

Would all ministers kindly ascertain how many in their own congregations or in congregations of which they are Interim Moderator intend to

attend the Conference and inform the Convener of the Training of the Ministry Committee as soon as possible as this would greatly facilitate the making of all necessary arrangements.

D. J. MacDonald
Convener.

Post of Graduate Teacher of English/History at Ingwenya

Applications are invited from suitably qualified persons for this important post at the John Tallach Secondary School, Ingwenya, Zimbabwe. Employment will begin (DV) at the beginning of the next school session in January 1986. Enquiries etc. to Rev. A. Murray, F.P. Manse, LAIRG, Sutherland, IV27 4EH. Tel 0549-2176.

Presentation to Rev. A. F. Mackay MA, Inverness

At its meeting in Dingwall on 24th September 1985, the Northern Presbytery of the Free Presbyterian Church of Scotland presented the Rev. A. F. Mackay, the Minister of the Inverness Congregation with a Coffee Table with silver inscribed plaque on the occasion of his Ministerial Jubilee and for his services to the Presbytery as its Clerk for 33 years. A tribute to Mr Mackay drawn up by Rev. R. R. Sinclair, Wick, the senior minister of the Presbytery, and read before the Presbytery, is as follows:

"Reverend A. F. Mackay MA was ordained and inducted into the Free Presbyterian Church Congregation of Applecross on 24th September 1935. Some years afterwards, in January 1947, he was called to be Pastor of the Inverness Congregation.

"This is one of the largest congregations in the Church and has involved Mr Mackay in much ministerial responsibility. For years he held three services on the Sabbath and two prayer meetings weekly. Congregational and hospital visitations have constantly called for much of his time, as well as other ministerial duties. He has consistently endeavoured to discharge these duties with wisdom and diligence over a period of 50 years, and has been upheld by the grace and strength of his divine Master.

"His brethren in the Northern Presbytery herewith express their gratitude to the Most High for Mr Mackay's long service in the Ministry of the Gospel of Christ, and put on record their continued affection and respect for him at this stage in his ministerial life.

"Further, on Mr Mackay's retiral from the Clerkship of the Northern Presbytery after a period of 33 years in this work, the Presbytery also

resolve to place on record that Mr Mackay practically carried the full burden of this work with ability, precision and patience, and in cordial collaboration with the Court.

“The Presbytery expresses its sincere appreciation of Mr Mackay’s unswerving devotion to duty, and pray that God’s grace and strength will be continued to him, and also to Mrs Mackay, his worthy helpmeet, according to God’s divine will and pleasure.”

The presentation was made on behalf of the Presbytery by its Moderator, the Rev Dr Donald M Boyd, Farr. In reply Mr Mackay assured the Presbytery of his gratitude to the Court for its tribute and “handsome gift”. He considered the 50 years to be important as he recalled events in the past both joyful and sorrowful. His three fellow-students with him in Oban were all deceased while he believed, “he had a few more years of service left in him”. Mr Mackay stated that as the years had passed his conviction deepened as to the necessity of the F.P. Church and his attachment grew to the 1892-93 movement.

With personal tributes from other members of Presbytery this congenial and memorable item of business ended.

Alex Murray, Clerk of Presbytery.

Notes and Comments

NALGO Concern About Freemasonry.

In 1984, the white-collar trade union, the National and Local Government Officers Association, unanimously approved a motion that their National Executive should consult with branches and district councils and report back on such questions as the compatibility of NALGO membership, or the member’s status as a public servant, with membership of a secret society, and the implications of widespread society membership on NALGO’s equal opportunities policy.

A motion before the 1985 conference attacked membership of the “craft” as potentially corrupting, and strongly advises its members not to become Freemasons, or to resign forthwith. It also calls on public service employers to insist that all officers, councillors and appointed members should declare whether they are members, and to ban Freemasons from negotiating contracts or involvement in staff appointments.

As it happens, this crisp, outspoken motion was “referred back” at the 1985 conference, because the enquiry was not yet completed. More significantly, the investigation is said to have been delayed because of lack of information and a poor response from members. To quote Barrie

Clement, Labour Reporter of The Times, "but some preliminary conclusions have been drawn which lead the union's researchers to the idea that there is 'at least the possibility and the suspicion of improper influence being brought to bear'."

So, to say the least, both the NALGO inquiry, and thus an important conference motion, are being delayed, possibly by the internal machinations of the "craft" within local and national government offices! We feel that the NALGO motion-writers could instruct the Methodist conference in clear, outspoken statement. Readers will realise the growing concern about masonic secrecy and intrigue in all walks of life, and may appreciate anew the truth of many pronouncements against Freemasonry in the pages of this Magazine over the years. — L. McL.

Methodists Condemn Freemasonry.

Over recent months, Freemasonry has been condemned in several press reports. The 1984 Methodist Conference commissioned an inquiry into Freemasonry, to report back in 1985. According to the Times for 24th May, one of the principal Methodist complaints against Freemasonry is secrecy. At this year's Methodist Conference, the inquiry report was "overwhelmingly accepted", according to the Daily Telegraph for 4th July, and several "important decisions" announced:

"Guidance" is to be given that Methodist members should not become Freemasons. Methodists who are already masons, and who think it right to remain Freemasons, might consider whether, on appropriate occasions, they should declare their membership in order to remove suspicion and distrust.

Services for lodges will only be permitted on Methodist premises if it is "one of public Christian worship".

According to the inquiry report itself, a Christian who joined a masonic lodge would find himself compromising his beliefs. A section of the report claims that church business about the stationing of ministers had been decided informally at lodge meetings.

The Rev. David Stacey, presenting the report, indicated that "while we have heard accounts of Masons resigning from the church, the Conference should not be denied the right to challenge Methodist members."

Much less worthily, Miss Anne Knighton, conference vice-president designate, said that if the Methodist church had the deep fellowship and mission some were finding in the masonic order, perhaps some would not become Freemasons.

The Methodist Church attack on Freemasonry is obviously a step in

the right direction, although many of the pronouncements are weak and compromising. It is also an index of wide and growing concern over masonic beliefs, and especially practices.

Not surprisingly, The United Grand Lodge of England have responded to the Methodist condemnation by deciding on a policy of greater openness, including co-operation with agencies of the mass media in answering "inquiries in good faith about masonry." They insist that "Freemasonry is not religion nor a substitute for it", a statement which most people would challenge.

— L. McL.

Euthanasia Again.

The July issue of the British Medical Association News Review contains an article arguing the case for the legalisation of voluntary euthanasia. The author claims that, in many opinion polls, a large majority of patients want legalisation, that one western European country already has it and that some hospital chaplains accept it. Professor David Short, writing in the Christian Medical Fellowship magazine for October expresses the fear that legislation will soon be introduced in Parliament to legalise euthanasia. His opinion is that, if such a bill were passed, the effect would be catastrophic and confidence in the medical profession would be fatally undermined.

"Moreover", he writes, "there is absolutely no doubt that the legalisation of voluntary euthanasia would lead inevitably to involuntary euthanasia."

Euthanasia means, "easy and gentle death." Considerable and very welcome progress has been made in the relief of distress in terminal illness. However, something of what constitutes real ease in death may be gleaned from the death of Stephen who, though cruelly murdered, yet, when he died, "he fell asleep."

— J.R.T.

Feeding the Flames.

In a recently published book — *Psychological Seduction* by William Kirk Kilpatrick — a Professor Andrews in America is quoted as commenting on the failure of psychology and sociology to treat social ills.

"Accounts will be more generally and efficiently kept in countries with many trained accountants than where they are scarce . . . So we should find that in countries . . . where the services of psychologists are widely used, families are more enduring . . . vandals, criminals and drug addicts fewer than in places or groups which do not avail themselves of the psychologist's skills . . . and that it ought to have been becoming more

and more so during the last quarter of the century in step with the growth in number of sociologists, psychologists and political scientists."

"But this is not what has happened. On the contrary. Things appear to be getting worse. And when the psychological society attempts to deal with such problems, it often seems to make them worse . . . It is difficult to avoid the conclusion that the prescription is causing the disease." If we saw," wrote Andrews, "that whenever a Fire Brigade comes, the flames become even fiercer, we might well begin to wonder what it is that they are squirting, and whether they are not by any chance pouring oil into the fire."

The recent sad increase in child abuse, doubling of the divorce rate in Scotland over the past ten years, civil disorder and other evidences of social malaise has been met with the usual list of "root causes" — deprivation, bad housing, unemployment.

If our society were a patient, the patient would have asked for a change of doctor long ago.

J.R.T.

Acknowledgement of Donations

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

Dumbarton: A Wedding Guest, £5, for Congregational Fund per Rev. G. Macaskill; "Ere I leave", £10, for Congregational Fund, per treasurer; Two Friends, Dingwall, £100, for Car Park Fund per Mr T. MacRae; A Friend, Inverness, £20, for Car Park Fund, per Mr T. MacRae; A Lady Friend, £5 for Car Park Fund, per treasurer.

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Greenock: Anonymous, £30, for Trinitarian Bible Society, per envelope in collection plate; In Memory of Donnie MacDonald, from his wife and family, £50, for Congregational Fund, per Rev. L. MacLeod.

Kames Congregation: Anon, Glasgow, £10; Friend, Balfron, £10; both for Church Funds. From Friends, Gourock, £30 for Church Funds.

North Tolsta: (In September issue) D. Munro should read D. MacIver.

Portree: Well-wisher, £10, for Foreign Mission Fund, per envelope in plate; Well-wisher, £10, for Widows and Orphans Fund, per envelope in plate; Well-wisher, £10, Home Mission Fund, per envelope in plate; Well-wisher, £10, Trinitarian Bible Society, per envelope in plate; Anon, £5, per envelope in plate; Well-wishers, £100, Hearing Aid System, per envelope in plate; C. A. M., £20, for Sustentation Fund, per S. M.; C. A. M., £15, for Congregational Funds, per S. M.

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