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Good Reading

The preacher in Ecclesiastes tells us that "of the making of many books there is no end," and what was declared then is true today. The world is full of books, yet every year the printing presses of the world turn out tens of thousands more of new titles, adding to the millions already in circulation. In the secular sphere the Communist presses are ever at work producing literature in many languages to allure and enslave, especially the minds of the young. In the religious sphere, also, there is great activity in the production of religious literature, though not on so massive a scale as in secular literature. Yet religious books are being published by their thousands and many reprints of older works are also being produced. Much of what is produced in this way is worthless, where it is not actually harmful. Even with what is produced under broadly evangelical auspices much is of a very watered down type of Christian literature. As a general rule with regard to religious writing "the old is better." It is good, however, that there are still being produced, here and there, books of a more sound and reliable character. With regard to the reprinting of many of the Puritan and earlier writers — these have appeared in considerable numbers on both sides of the Atlantic — this is a token for good and it is gratifying to know that there is a reading public for this kind of religious literature.

In view of the many religious books now available, it might not be out of place to give some advice with regard to good reading. Perhaps first of all the best thing would be to encourage everyone to more reading of good books. Today the plague of television has robbed many people of the time that could be spent profitably in reading. Largely, television gives a superficial knowledge of a multiplicity of things while reading

gives knowledge in far greater depth. So far as religious knowledge is concerned television is useless and radio not much better because the media is to a large extent, if not wholly, in the hands of the enemies of true religion. It is to reading then that men must turn if they are to profit their souls through coming to a greater understanding of the truth.

It goes without saying that the book that must have the first place in our reading is the Bible because it is the best of books. It is the Word of God and is a revelation of Truth. It is by the Word of God that all other religious books are to be tried. We are not to swallow what we read, even in religious books, as a blind man might swallow dirty water, not knowing it to be so. Close discernment must always be exercised and men's views and opinions must be brought to the test of God's Word. It is books, then, which are most in agreement with the Word of God which will do us most good.

In connection with good reading it also goes without saying that we should set aside all that is worthless amongst religious literature. Life is too short and time too precious to waste our energies and time on that kind of literature. This criterion will rule out ninety per cent of the religious literature printed and even a considerable portion of that which goes under the name of evangelical literature. It is in the remainder that we are to find books of value, and even here we will require to be selective because we cannot read everything good that is produced. We will have to confine ourselves — or we should confine ourselves, if we would be wise, to the very best. Some of what we read should be doctrinal in character, books in which the main doctrines of the faith are clearly enunciated and expounded. Some should be of a controversial nature as the doctrines of the faith have to be defended against the adversaries of true Christianity and we are exhorted to "contend earnestly for the faith once delivered to the saints." From such books we can get light on how the doctrines have been, and can be defended against the enemies of the Church. God has been pleased in different ages to raise up gifted men, fitted to do battle with those that oppose the truth. Some should be devotional. This is a wide field but most profitable. It includes experimental writings and sermons, as well as other literature of a similar sort. Today men are preoccupied with so many things that reading of sermons has almost ceased altogether. As a consequence, Christians are living far below the standard that they might otherwise achieve. Spiritually backward Christians can achieve little and can never be valiant for the truth in the earth.

Another fruitful field for exercising the minds of Christians is Chris-

tian and Missionary Biography. Older biographies are better than modern adaptations, as the modern ones whatever they may sometimes gain in more modern presentation, generally lose a great deal of the spiritual tone of the older writings. Accordingly you are brought into a different atmosphere altogether, and one that detracts from the spiritual profit that might have been derived from reading the original work. One result of reading Christian and Missionary biography is that it will often make readers very ashamed of their own attainments in their spiritual life in comparison with that of the person of whom they are reading. They will also have to lament how little they have done in the Lord's service in comparison with some who have been greatly used in His service.

Another useful section of religious literature is that of Church history. This is a wide field and the reader will have to exercise a choice as to what period of Church history they are to read about. The Story of the Scottish Church by Thomas McCrie covers the history of the Scottish Church in popular form from the Reformation to the Disruption and will give the reader an accurate picture of the various vicissitudes through which the Scottish Church passed down through the centuries. Our own Church history will give an accurate view of later contentings and especially make clear the cause of and the necessity for our separate existence as a Church.

In the light of what has been said we hope that there may be a return to the reading of the more profitable Christian literature. It is all very well to have tomes on our shelves, but little benefit can be derived from them until we take them down and peruse them diligently. To do this we will need, not only to get a mind for it, but we will also have to organise our lives in such a way that we will have time for it. If we do so, the amount of profit to be gained is incalculable.

Sermon

by Rev. Wm. MacLean.

(continued from page 315)

We may notice some of the respects in which the wise have the Holy Spirit in His saving operations, in His effectual work, as distinct from those who have Him just in His common operations. And they have Him first of all, we might say, as the spirit of bondage. It is not as the oil of joy and gladness that they receive the Holy Spirit to begin with, but as the spirit of bondage, convincing them of their sin and misery, giving them to see that they are in bondage to sin and to Satan. We read the

spirit of bondage is the spirit of fear (Rom. 8: 15). Fears come into their souls, fear of death. They now believe that death is appointed unto them, and after death, the judgment. Fear of hell. Fear of their sin, that their sins will bring them to a lost eternity. But above all, a fear that they shall not obtain Christ. There is that fear in connection with their being convinced of their sinnership and of their need of a Saviour. They fear that they may not find the Saviour. They find themselves in bondage and in darkness, in a prison, as it were, and need deliverance from that prison, that prison of bondage in which they are. Some are left in that condition longer than others. Some go through great depth of law work. Others are brought in more gently, as Lydia was. But there is in this spirit of bondage, fear and depression in the soul. The soul is not rejoicing in the Lord's salvation, but weighed down with divers fears, and afraid that no matter what reformation may take place, and does take place, that unless they have Christ they shall come short at last and perish eternally.

Those who have this anointing, who are savingly taught and who are made wise for eternity, have also the Holy Spirit as the spirit of illumination. He enlightens. In effectual calling the Holy Spirit not only convinces of sin and of misery, but He enlightens the mind in the knowledge of Christ. The person who is savingly taught is brought to realise his ignorance. Prior to this he may have been flattering himself in all the knowledge he had about Christ, and about the Scriptures, and about the doctrines of the Bible, how well informed he was. But now when he is being taught by the Holy Spirit, he comes to see how ignorant he is, that in spite of all the light he had in his head about Christ and about the doctrines of the truth, he has not got a spark in his heart, that he is ignorant of Christ.

The Holy Spirit as the spirit of illumination, illumines the sinner. It is in His light that he sees how dark and how ignorant he is of the Lord Jesus Christ, whom to know is life eternal. Persons can speak with tongues of men and of angels, about the truth, and about Christ, and yet have only just common light, intellectual light, but when the Holy Spirit comes as the spirit of illumination, that person is brought to realise how ignorant he is, how dark he is, and his need of being enlightened. The language of his soul is "that I might know Him." The Lord's people will be conscious of their need of the Holy Spirit as the Spirit of illumination as long as they are in this world. And they will be having the Holy Spirit as the spirit of bondage when they have sinned in convincing them of their sins.

But they have Him as the spirit of illumination. He sends His light

forth and His truth into their souls. They find such a veil of ignorance on the eyes of their souls that they need light from heaven. They need the Holy Spirit as the spirit of illumination to open up the truth to them. They have also the Holy Spirit as the spirit of liberty. "Effectual calling is the work of God's Spirit whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel." They have the Holy Spirit as the spirit of liberty and as the spirit of illumination, for it is as the spirit of illumination that He is the spirit of liberty, in giving them liberty of soul and freedom of soul, that strength to receive Christ as He is freely offered in the Gospel. He creates faith in the soul, and faith is light and faith is knowledge, and they are enabled to close in with Christ as He is freely offered in the Gospel.

When Christ meets with them they cannot but receive Christ and rest upon Him alone for salvation as their portion and hope for time and eternity. They have the Holy Spirit as the spirit of liberty and that is the spirit they would seek to have, that their souls would have this liberty in going forth unto Christ and living a life of faith upon Him.

They have the Holy Spirit, as the spirit of adoption. They are now adopted into God's family through being called effectually. They have the spirit of sons, and of daughters; they are the sons and daughters of the Lord God Almighty. They have the spirit of adoption. There is reverence in that spirit, there is love in that spirit, there is worship in that spirit, there is adoration in that spirit, there is thanksgiving in the spirit of adoption. They are now seeking to praise Him, "O Lord, I will praise Thee, though Thou wast angry with me, Thine anger is turned away and Thou comfortedst me." There is praise and thanksgiving and reverence and godly fear, filial fear, in the spirit of adoption, so that they have the spirit of children, and come to God just as children to a father who is able and willing to help them. We have the spirit of adoption, we might say, in the petitions of the Lord's Prayer. It is there you find the spirit of adoption. All these petitions are the petitions of sons and daughters. "Hallowed be Thy name" they seek to hallow all that pertains to Him, they seek the coming of His kingdom and they seek daily bread, spiritual and temporal, from Him, for they see that He is the giver of every good and perfect gift, and they pray "Lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power, and the glory, for ever, Amen." You have just in the Lord's Prayer, the prayer He taught His disciples and which is the prayer of all who are His disciples, the

spirit of adoption.

They have also the Holy Spirit as the spirit of holiness. As many as are led by the Spirit of God they are the sons of God, and He leads them in the highway of holiness so that they fully believe that without holiness no man shall see the Lord. Because they have Him as the spirit of holiness they have a daily consciousness, a continual consciousness of their own unholiness, and of their own sinfulness. They know in measure the plague of their own hearts, and their daily cry is "create a clean heart, Lord, renew a right spirit me within," and

"Do thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash Thou me,
And then I shall be whiter than the snow."

Ps. 51: 7.

They seek to run in the way of His commandments, for the law is holy, just and good. The precepts of the Gospel are just the spirituality of the law opened up by the Holy Spirit. Some people maintain that the Lord's people are not under the law as a rule of life. Because they have been delivered from the condemnation of the law, they think that they have been delivered also from the law as a rule of life. But the apostle says that we are under the law to Christ. They maintain that believers are not under the law — under the Ten Commandments, as their rule of life, but under the precepts of the Gospel. But what are the precepts of the Gospel but just the law, the law in its spirituality, opening up in the Scriptures.

"Thy law," said the psalmist, "is exceeding broad." It is the desire of the wise to run in the way of His precepts, in the way of His commandments. Having the Holy Spirit as the spirit of holiness, they are brought to see that holiness becomes His house and all His service, and that His Day is holy. They find out that the claims of God's holy Day are binding upon them. You find people making great claims. They speak about "Holiness Movements" and a person is reckoned holy if he gives up smoking and drinking and going to dances and pictures and so on. All that is perfectly true of those who are taught by the Holy Spirit, but in the estimation of the foolish these are the main things, as it were.

When it comes however, to the claims of God's holy Day, as the Day which he has appointed to be the memorial of Christ's resurrection from the dead, they do not seem to have any consciousness about these claims. Where the Lord writes His law in the heart, and He does that in regeneration, there is a love to the Lord's Day as the day set apart for worshipping God, and as a day that commemorates Christ's resurrection from the

dead. Now, where there is no love to the Sabbath, there is no grace in the heart. Persons can make their own "Holiness Movements" and have their own standards about worshipping God and Sunday-keeping, as they term it, but this is the crucial test, where there is no love for God's holy Day, when persons can play fast and loose with the divine claims respecting His Day, they prove they are graceless. They are but foolish virgins, whatever their profession. They put their own pleasures before the claim's of God's holy Day, and they put their own profit before the claims of God's holy Day, but where the Holy Spirit is, as the spirit of holiness, that person is led to say with the apostle that the things which are gain to him, whatever gain he might have had, and pleasure he might have had in connection with the way in which he observed the Sabbath in the days on his ignorance, he now counts these as loss and as dung for the excellency of the knowledge of Christ Jesus the Lord.

He acknowledges Christ as Lord, and as Lord of the Sabbath, as He Himself claims "the Son of man is Lord of the Sabbath." Those who profess the lordship of Christ and who have no respect for the day which in a special way sets forth His lordship, are by their works denying Christ. But all in whom the Holy Spirit is as the spirit of holiness, seek to keep the Sabbath holy and thereby give to Christ that place which He claims and which is His due as Lord of the Sabbath. They also acknowledge Him as Lord in His own house. They believe that holiness becomes His house and all His service, and they seek to honour Him in refusing to admit into His house either in the way of doctrine or worship what He has not authorised in His Word. The anointing which they have teaches them to own and acknowledge and honour Christ as Lord of the Sabbath and as Lord in His own house. As Lord of the Sabbath He makes it clear how He would have His Day honoured. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isaiah 58: 13, 14).

The anointing teaches those who are wise to have the spirit that was in Christ Jesus. "Learn of Me," He says, "for I am meek and lowly in heart: and ye shall find rest unto your souls." It is in drinking in of His Spirit and in seeking to be of the meek and the lowly that they will be finding rest for their souls. It is the proud, the revengeful, the self-centred

spirit they are of, as they are by nature, which so often robs them of their rest and liberty and fills their souls with darkness and bitterness. But they are taught to hear what God the Lord doth speak. "O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

Those who are wise have the Holy Spirit as a Spirit of Truth. He is not the spirit of error nor the spirit of delusion. The anointing which they have teaches them to abide in the Truth, and to try the spirits whether they be of God. They are kept from the religious delusions which abound in our day. They are led by the Spirit of God and are found therefore going forth in the footsteps of the flock, seeking to be found in the "old paths" trodden by the true Church of God in every age and generation. New-fangled doctrines and new ways of worship are from Satan as an angel of light. But the wise are kept from the religious delusions which abound in our day. The foolish who do not receive the truth in the love of it are given over by God in His righteous judgment for their forsaking the truth, "to strong delusion, that they should believe a lie, that they all might be damned who believed not the Truth but had pleasure in unrighteousness." (2 Thesalonians 2: 11, 12). What need we have in this day of delusion and error to give heed to the exhortation, "Buy the truth and sell it not!"

Where you find a person who has the Holy Spirit as the spirit of bondage, of illumination, of liberty, of adoption, as the spirit of holiness and as the spirit of truth, you have there a person who has the anointing that teaches of all things (1 John 2: 27). You have there one who has the oil vessel which the wise have. You have there a person who is betrothed to Christ, one whose soul is bound up in the promise, "Thy maker is thy husband, the Lord of hosts in His name, and thy redeemer is the Holy One of Israel, the God of the whole earth shall He be called."

The next respect in which they differ is that it was the custom of the wise to go to them that sell. We see that when the midnight call came and the foolish began to realise that their lamps were going out they said to the wise "give us of your oil." They replied, "Not so lest there be not enough for us and you." We have just what will do for ourselves; we are afraid that we may not have what will do us. Lest we should not have enough, you had better go to them who sell. Now this shows that there was this difference between the wise and foolish, that the wise were accustomed to go to them that were selling oil, that they were a poor people and a people dependent upon the Lord. It is the Lord that sells. He sells without money and without price. He is calling upon people to

buy of Him — wine and milk, without money and without price. All the blessings of redemption are offered to us freely without money and without price. The fact that it was true of the foolish that they were not in the habit of going to buy shows that they were self-sufficient.

They were not poured from vessel to vessel, a poor and a needy people needing to go to the Lord to supply their spiritual needs and to uphold them. They fully believed they were going to heaven as surely as the wise. They were not harassed by doubts and fears nor praying to the Lord, "Say unto my soul, I am thy salvation." They were self-sufficient. They were increased in goods, in their own estimation, spiritual goods, and in need of nothing. But those who are the wise, are a poor people and a needy people and are dependent upon the Lord, and they go to Him that sells. He sells in the Truth. He sells in the public means of grace. That is why it is said that the Ministry is for the edifying of the body of Christ, for the edification of His mystical body, that the members thereof might be edified and built up in their most holy faith. Christ in the Gospel, and in the preaching of the Gospel, is there selling without money and without price.

The blessings of the Gospel are free, and those who are of the poor and needy will be coming and seeking for oil, seeking for spiritual food, seeking for the blessings they stand in need of, seeking for the Holy Spirit who is compared to oil. Their desire is that they would get a fresh baptism — an anointing in their souls. They feel themselves withered and dried and they need a fresh anointing of the oil of gladness in their souls' experience. Now the preaching of the Gospel is spoken of in the Word of God as the ministration of the Spirit. The Spirit of God maketh the reading but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation. It is the ministration of the Spirit. Those who are of the wise seek to be where Christ has promised to be, through His Word and Spirit. "Where two or three are gathered together in My name, there am I in the midst of them," and they are coming, hoping to get what will revive and refresh their souls. They feel themselves poor and needy and there are times when they are revived and refreshed in the means of grace, and they go on their way rejoicing.

Although they would receive manna today for their souls they are as needy again the next day to receive again out of His fulness. They are not like the foolish who show that they are self-sufficient, and who do not need to be waiting on the means of grace. When you see persons who profess to have a hope and hoping to go to heaven at last and, at the

same time, are not in the path of duty with respect to the command of the Lord, "not forsaking the assembling of yourselves together," who are not seeking Him where He has promised to be, and who are not coming with an empty vessel to receive out of His fulness, then this will be true concerning them when death comes, that the hope which they have will begin to go out. They will then be crying for the prayers of the Lord's people and saying "give us of your oil." But it is now too late. They allowed the day of grace to pass, deceived by Satan in this way, that they have what would stand them. Oh, how awful to be self-deceived for eternity! When death comes, when the midnight call comes, and the darkness of death and despair is closing in upon their souls, they are now crying but it is forever too late. The door is shut and they are shut out for all eternity.

In the last place there is the curse of God in the closing of the door. When He closes the door He is, in effect, saying to that person, "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." There is the wrath of God in the closing of the door. It is closed in wrath. There is eternal despair in the closing of the door. The door is eternally shut and how solemn the words "and the door was shut", "and the door was shut". How we should be seeking while it is yet called today to be of those who are seeking to buy, coming as poor and needy sinners to the Saviour, crying for mercy and seeking that we would receive of His own Holy Spirit as He says, "if ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit unto them that ask Him." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." (Rev. 22: 17).

Christ and His Grace

by the late Rev. William Jay

"The grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1: 13.

The display of Him is everything. Be it therefore observed, that "the revelation" of him is fourfold; and though the least of these manifestations be here intended, all of them may be properly and usefully noticed in their order.

The first revelation of him we call *scriptural*. This began very early,

even in Paradise. There the Sun of righteousness dawned, and from thence shone more and more unto the perfect day. He was announced as the seed of the woman, and the bruiser of the serpent's head; — then, as the seed of Abraham, in whom all the families of the earth were to be blessed; — then, as the Shiloh of Judah, to whom the gathering of the people should be; — then as the son of David, and his Lord. Of him, Moses in the law, and the prophets, did write. He was held forth not only in words but types. He was seen in Moses as a prophet, in Aaron as a priest, in Joshua as a conqueror, in Solomon as the prince of peace, in Jonah as dying and rising again. Every bleeding sacrifice expressed him as an offering for sin; the manna from heaven, and the water from the rock, as the bread and water of life; the tabernacle and temple, as the residence of divinity, in whom dwelt all the fulness of the Godhead bodily. This exhibition of him may be likened to a perfect portraiture of a most distinguished and endeared personage, at full length, rolled up on the side of a room, and which the owner gradually opens to the beholders, till the whole figure stands disclosed; so God gradually revealed the Desire of all nations, while his delighted and wondering church exclaimed, "He is fairer than the children of men," — Yea, he is altogether lovely."

The second revelation of him is *incarnate*. "God was manifest in the flesh." — "For this purpose the Son of God was manifested that he should destroy the works of the devil." — "We know that he was manifested to take away our sins, and in him was no sin." Thus he was not only declared but perceived. He appeared not in vision but in person. Not tremendously, as in the giving of the law, when even Moses said, "I exceedingly fear and quake;" but familiarly, "clothed in a body like our own." Not transiently, as when he paid visits to his people of old, but by a continuance of three-and-thirty years — for "the Word was made flesh, and dwelt among us — full of grace and truth."

The third revelation of him is *spiritual*. And we call it spiritual because it is produced by the Spirit of God in the spirit of man. It is expressed by sight. Not a carnal sight of him; not a sight of him by the eye of sense, but by the eye of faith, according to the words of our Saviour: "He that seeth the Son, and believeth on him, hath everlasting life." It is such an acquaintance with him as draws forth our admiration, excites our love, gains our confidence, and secures our obedience. It is what Paul means when he says, "It pleased God to reveal his Son in me," — and which he prayed for an increase of when he said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being

made comfortable unto his death.”

The fourth revelation of him is *glorious*. After all he is now much concealed. There are hundreds of millions of our fellow-creatures who know nothing even of the existence of such a Being. Even where he is professedly known, there are multitudes to whom he has no form nor comeliness, nor any beauty, that they should desire him. Even among those who wear the name of Christians, there are many to be found who deny his divinity, renounce his redemption, and ridicule the operations of his Spirit. Thus he is despised and rejected of men. This, to those who know his name, and put their trust in him, is humbling and distressing. But they are relieved and cheered with the thought, that it will not be so always. They believe that the number of his admirers is increasing. They are sure that he will be exalted and extolled, and be very high; that he will sprinkle many nations; that all nations shall fall down before him; and the whole earth be filled with his glory. They know also that there is a day approaching, called, by way of distinction, “the day of Christ” — “the revelation of Jesus Christ.” He will then appear the second time without sin unto salvation. He will come in his glory, and all the holy angels with him. We shall see him as he is. He will be glorified in his saints, and admired in all them that believe. Then his grandeur will be acknowledged. Then his love, power and patience, and truth, — his character as a Saviour, — his tenderness as a friend, — his dominion as Lord of all, will be developed, — and he will enter, accompanied by a glorious church, not having spot, or wrinkle, or any such thing, a world where he will attract every eye, and engage every tongue — and saints and angels will unite with a loud voice, “worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

But what is to be expected at the revelation of Jesus Christ? “THE GRACE THAT IS TO BE BROUGHT UNTO YOU.”

Two inquiries may here arise:-

What does “the grace” here spoken of mean? It comprehends the fulness of the promise, “I will come again and receive you to myself, that where I am, there ye may be also,” — his changing their vile bodies, and fashioning them like unto his own glorious body, — his absolving and acknowledging them before an assembled world, — his commendation, “Well done, thou good and faithful servant” — his invitation, “Come, ye blessed of my Father,” — his placing them in a state of blessedness, which far transcends all our powers of expression and conception. After all our knowledge derived from Scripture and experience, it doth not yet

appear what we shall be; "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." It is a glory which *shall* be revealed.

But why is it called *grace*? Why is it not said, "*The glory* that is to be brought unto you at the revelation of Jesus Christ"? May it not be, first, to exclude merit from all share in attaining it? There is only one Being who reigns in heaven by his own right. Jesus deserved his throne, and could claim it on the ground of worthiness. But we are not worthy of the least of all God's mercies. How, then, could we claim an immensity, an eternity of riches and honour? If we look for a reward, it must be a reward of grace. Our work bears no proportion to the recompence. If our obedience was perfect, it could not be meritorious, because it is due to God; but our services are really full of defects and defilement; and therefore, if they were dealt with according to their desert, they would be rejected. To which we may add, that all our good works are performed in the strength of the Lord; we live and walk in the Spirit. Every one, therefore, that knows himself will say, with the apostle, "By the grace of God I am what I am; yet not I, but the grace of God which was with me." And we are sure, "the top-stone of the spiritual temple will be brought forth with shoutings, crying, Grace, grace unto it."

And secondly, may it not be so called to show the identity of grace with glory? They are not only so intimately and inseparably connected, but so greatly resemble each other, and are so essentially the same, that the one is interchangeably used for the other in the Scripture. Thus Paul calls glory grace, when he says, "We are changed into the same image from glory to glory, as by the Spirit of the Lord;" meaning, advancement from one degree of glory to another; or, as it is elsewhere expressed, being "renewed day by day," or going "from strength to strength" in the divine life. And here Peter names glory grace. In fact, grace is glory in the bud, and glory is grace in the flower. Grace is glory in the dawn, and glory is grace in the day. But the morning and noon are produced by the same sun; and the bud and flower issue from the same plant.

Let us remember this, that glory is nothing but the completion of what grace begins. It is the perfection of those principles, dispositions, services, and enjoyments, by which Christians are distinguished even in this world. Have we any thing of heaven in us already? It will be a state of sinless purity. Do we delight in holiness now? It will consist in the society of the godly. Are they our dearest companions now? Death changes our place, but not our state, nor our nature. The change, to a Christian, is a

change not in quality, but degree. He has now the foretastes of the bliss, the first-fruits of the harvest, the earnest of the inheritance. "He that hath wrought us for the selfsame thing is God, who also hath given to us the earnest of the Spirit."

"Duty-Faith and Duty-Repentance"

by Rev. J. P. MacQueen

If left, in the least degree, to themselves, even people professing interest in evangelical Christianity will go either to one extreme in their theological outlook, or the pendulum will swing to what is diametrically opposite. It is thus characteristic of fallen humanity, unless constantly upheld by divine grace, to swing away from the golden mean, or medium, to one extreme or the other. Arminianism and Hyper-Calvinism clearly illustrate this truth. Arminians hold that the fallen will of man has the inherent power to believe and repent when, where, and how the individual pleases, without any regard to the indispensable necessity of the exercise of Divine supernatural omnipotent power, while Hyper-Calvinism, with a view to correcting Arminianism, and thus safeguarding Divine sovereignty makes man as irresponsible regarding his soul's everlasting salvation as the stolid ox is regarding the consequences of his goring, with its horns, its human master. Thus the Hyper-Calvinist delights in ridiculing all exhortations to believe and repent, on the part of a rational accountable being, as "duty-faith and duty-repentance." To counteract this lamentable folly we here record an extract from a sermon by the saintly well-balanced Rev. John Flavel on the subject as follows:-

"It is a great encouragement, if rightly considered, that faith is constituted a duty by a plain Gospel precept (1 John 3: 23); for this cuts off the pretence and plea of presumption. What, such a vile wretch as thou, saith Satan, presume to believe in Christ? But here is a command from the highest Sovereign, the contempt of which men shall answer at their peril. This also is the declared intention of the Gospel promises and threatenings, whereby the souls of sinners are assaulted on both sides. As for promises, how are all the sacred pages of the Bible adorned with them as the firmament with radiant stars, among which that in the text (Rev. 3: 20) seems to excel in glory: 'If any man open to me, I will come in to him.' Like unto which is this: 'I am the bread of life. He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst; him that cometh to Me I will in no wise cast out' (John 6: 35 - 37). Such rich

encouragements to faith had never been put into the promises, but for faith's sake. And then for Gospel threatenings, though they have a dreadful sound, yet they have a gracious design. What a terrible thunder-clap is this: 'He that believeth not the Son, shall not see life; but the wrath of God abideth on him' (John 3: 36). To which another threatening echoes with a like terrible voice: 'He that believeth not shall be damned' (Mark 16: 16). There are dreadful things, you see, threatened in the Gospel against unbelievers; but what is the design of these threatenings, but to rouse men by fear out of their unbelief and carnal security and guide them to Christ? Thus both the promises and the threatenings, though of far different natures, conspire and meet in the self-same design, even to open the heart to Christ by faith.

"For the sake of this design, all Gospel ordinances and offices are instituted and continued in the world to this day. Why did Christ at His triumphant ascension shed forth such a variety of gifts upon men, but that God might dwell among them? 'Thou hast ascended on high: Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.' (Psalm 68: 18). The whole frame of Gospel ordinances is set up to bring men to Christ, and build them up in Him.' (Eph. 4: 12).

"All the Scripture records of converted sinners, whose hearts God has in any age opened, were made to encourage other souls by their example to believe in, or open unto, Christ as they did. For this purpose the memorable conversion of Paul was graciously recorded. 'Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern (or model) to them that should hereafter believe on Him to life everlasting?' (1 Tim. 1: 16). Never was any man's heart bolted and made fast with stronger prejudices against Christ than this man's was; yet the Spirit of the Lord opened it. O, how submissively flexible became his otherwise obstinate and obdurate will: 'Lord, what wilt Thou have me to do' (Acts 9: 6). This gives great encouragement to other sinners to come to Christ as he did; and, therefore when men see other sinners receiving Christ, and themselves continue unbelieving, the examples which God has set before their eyes are a dreadful aggravation of their unbelief. 'John came to you in the way of righteousness, and ye believed him not (a condemnation of them for their unbelief); but the publicans and the harlots believed him; and ye, when ye had seen it repented not afterwards, that ye might believe him,' thus emphasising their responsibility and accountability as rational beings (Matt. 21: 32). Though you saw publicans, reputed the worst of men,

and harlots, the worst of women, convinced, humbled, and brought to faith, these sights affected not your souls, as if you were no more responsible than dumb animals, and you never had one such reflection as this: Lord, have not I as much need to flee from the wrath to come (for our God is a consuming fire against unforgiven sin), and to seek the salvation of my soul, as these? Will it not be a dreadful aggravation of my misery, that such as these should obtain Christ and Heaven, and I be shut out?" Thus Rev. John Flavel did not countenance, on the one hand, the un-Scriptural Arminian view of the inherent powers of the fallen human will to save the soul, as is the fashion with modern evangelists, nor, on the other hand, did he fall into the opposite un-Scriptural error that man, though a rational being, has no responsibility for the salvation, spiritual health, and eternal destiny of his immortal soul. To be kept, therefore, from these extreme errors, and all others, we must learn perpetually, like Rev. John Newton, not to lean on our own understanding, but "to Divine grace how great a debtor daily I'm constrained to be."

The Names and Titles of Jesus Christ — The Rock

by Rev. P. L. Roberts, B.A.

Alexander Cruden lists in his concordance about 200 different names and titles given to Jesus Christ in the Scriptures. All of these different names and titles are not used merely for variety, but to describe different aspects of the Person and Work of the Saviour. Some of these describe in various ways, the offices He performs, some His character, some His work, and some His fulfilment of the types of the Old Testament. Some of these names and titles are more easily understood, but others are rooted in the environment and customs of the Middle East.

In Psalm 18: 2, David gives a list of eight such titles — my rock, my fortress, my deliverer, my God, my strength, my buckler, the horn of my salvation, and my high tower. The first of these is "my rock". This title is clearly applied to Christ in 1 Corinthians 10: 4. The fifth — "my strength" is also literally "my rock", a different word being used, stressing the idea of pressure, or compression, whilst the former speaks of height or elevation.

This title is most appropriate for the Saviour, both in the general significance of the rock, and in the particular references in 1 Corinthians

to the events that took place at the two rocks of Meribah.

The rock suggests the idea of strength to endure. Though there is some erosion due to water, wind, etc., there is very little change. The soil may be washed away, but the rock stays much the same. This reminds us of the unchangeableness of Christ — “the same yesterday, today and for ever”. He was eternally begotten of the Father, perfect. He is not dependent on any, and has no need of change. Any change would remove His perfection, hence it is impossible for Him to change. When He took to Himself a true human nature, His divine nature did not change, but both were united in the same glorious person of the Son of God. As He does not change, neither does His word, or His will. How valuable this is. This is One on whom we can depend.

This strength of the rock means that there is an immovable foundation. When building a house or another structure, how important are the foundations. Even though they cannot be seen themselves, if they are neglected, the results will soon be seen in cracks in the structure. It is good to be able to find firm rock to be sure of a solid foundation, but even so with very large structures, eg. dams, some allowance has to be made for settlement. Christ is the sure foundation for the believer, a foundation tested by man and Satan and by the wrath of God. He will not move in the slightest, despite the immense load laid upon Him. He bore the sin of His people on Calvary. He bore their duty in obeying the Law, and that perfectly for some 33 years. He bears their concerns and needs in His priestly function. What a sure foundation — the only one that will bear the load.

Often the rocks are places of prominence. The forms of the mountains are governed usually by the shape of the rock at the core, the more so the higher you reach. The rock of the mountain tops stands out above the lower hills and valleys. So the Saviour stands out above all His creation. He is the “High and Holy one who inhabiteth eternity”. He stands out in His person — truly divine. He stands out in His attributes. Though some of His attributes are possessed imperfectly by man, such as knowledge, justice, goodness and power, in Christ they are perfect and infinite. He stands out in His work — the finished, perfect work of salvation. He is supreme.

From this idea of prominence, what a glorious view you get from the mountain tops. There is seen all around the beauty and vastness of the creation of God. If we are upon Christ, what a view we get of His creation. We see that work all around, in every direction, with Christ at the centre.

So often His creation is seen with no thought of the creator. He is banished from His creation. But not so when we are upon Him. Then He is acknowledged to be central. What a view we also get of divine things. There Christ, through His word, when He illuminates it by the Holy Spirit, reveals something of the wonder and glory of the triune God in every aspect, as to who He is and what He does. What a view is this, one that moves us to glorify Him.

The rock can also be a place of shelter or refuge. David when fleeing from Saul, for instance, sometimes hid in a cave, and in the East, the rock could provide shade from the heat of the sun. This is the thought that many will express in the last days when, as we read in Rev. 6: 15 - 17, they shall "hide themselves in the dens and in the rocks of the mountains . . . for the great day of His wrath is come". But there is only one sure refuge both in that day and now, the Rock Christ Jesus. If we are as the true church is described in Song of Solomon 2: 14 "in the clefts of the rock", ie. sheltering in Christ, and especially in His wounds, then there is a sure refuge in the storm of God's wrath. Other refuges may seem to be satisfactory for a time, but when the storm comes, it will be clearly seen that they cannot pass that test.

The rock is a firm place to walk on. How much easier it is to walk along a good firm path than through the mire and bog. The believer can say (Ps. 40: 2) "And on a rock he set my feet, establishing my way". He walks on the firm path of obedience, revealed by Christ, with his eyes upon Christ.

In the rocks, God has given us a plentiful provision. From the vast variety of rocks in the world, we get water, oil, coal, iron, gold, and many other useful commodities, both necessities and luxuries. In Christ there is an abundant provision. He is "able to do exceeding abundantly above all that we ask or think." He does provide for every need, for time and eternity.

We are told that rocks are formed by heat or pressure or a combination of the two, and whereas the geologists say much concerning time scales and original causes that is obviously false, there is no reason to disagree with the mechanisms suggested. The Saviour was, of course, eternally begotten of the Father and is unchangeable, but as the rocks indicate the pressure and heat that they have endured, so we are reminded of Christ who bore the pressure of sin, and the heat of God's wrath, so that we might have life. He bore this pressure in the very thought of the

events that He was to endure, as well as in the events themselves. His perfect knowledge meant that He knew every detail in a past eternity. Though the fulfilment of these events involved His human nature in deep suffering, His divine nature could not suffer but was above all suffering.

In the history of the Children of Israel in the wilderness, we have two occasions when God provided water for them from rocks, and that is referred to in 1 Corinthians.

In the first instance, which is recorded in Exodus 17: 1 - 7, the people came to Meribah in Rephidim. They complained to Moses of thirst, and Moses, as instructed by God, struck the rock and water gushed out. So we see in this the people complaining. "Meribah" means "strife" or "contention", and this speaks of sinners contending with Christ, denying His benevolence and goodness towards them, doubting the certainty of His promises, and attributing evil motives to Him. Then we have the rock smitten by Moses, so Christ was struck "pierced through" as the word also means, with the spear and nails on Calvary. And as the water poured out from the rock, so we read of Christ, out of whose side came blood and water. As the people drank and were refreshed, so those who drink of Christ know the forgiveness of sin through His blood and the refreshing influences of the Holy Spirit — the "Water of Life".

The second instance is at Meribah in Kadesh, recorded in Numbers 20: 1 - 11. This is very similar to the earlier occasion except in two details. On this occasion, Moses was told to speak to the rock, not to smite it. But he smote it twice and for that was not allowed to enter the promised land. He distorted the type, for the Saviour was once smitten, and now is to be preached, that His word would be poured forth. He is not to be crucified afresh. His one sacrifice on Calvary completely and perfectly accomplished the salvation of the elect. So the Roman Catholics perpetuate Moses' mistake in continually repeating the "sacrifice of the Mass" instead of preaching His word. The other difference is in the word used for a rock. At Meribah in Rephidim, the idea is of pressure or compression, where the sufferings of Christ are brought out, when the rock was smitten. In Meribah in Kadesh, though, the word has the idea of elevation, speaking of the exaltation of Christ. The word to be preached is of a risen and glorified Saviour, one who has won the victory over sin and death, and is exalted in the highest.

What a rock is the Lord Jesus Christ. David could say "The LORD is MY rock". Can you?

John Knox and Mary Queen of Scots

by Thos. McCrie, D.D.

Soon after her arrival, queen Mary, whether of her own accord or by advice is uncertain, sent for Knox to the palace, and held a long conversation with him, in the presence of her brother, the prior of St. Andrews. She seems to have expected to awe him into submission by her authority, if not confound him by her arguments. But the bold freedom with which he replied to all her charges, and vindicated his own conduct, convinced her that the one expectation was not more vain than the other; and the impression which she wished to make was left on her own mind. She accused him of raising her subjects against her mother and herself; of writing a book against her just authority, which, she said, she would cause the most learned men in Europe to answer; of being the cause of sedition and bloodshed when he was in England; and of accomplishing his purposes by magical arts.

To these heavy charges Knox replied, that, if to teach the truth of God in sincerity, to rebuke idolatry, and exhort a people to worship God according to his word, were to excite subjects to rise against their princes, then he stood convicted of that crime; for it had pleased God to employ him, among others, to disclose unto that realm the vanity of the papistical religion, with the deceit, pride, and tyranny of the Roman Antichrist. But if the true knowledge of God and his right worship were the most powerful inducements to subjects cordially to obey their princes (as they certainly were), he was innocent. Her Grace, he was persuaded, had at present as unfeigned obedience from the protestants of Scotland, as ever her father or any of her ancestors had from those called bishops. With respect to what had been reported to her Majesty, concerning the fruits of his preaching in England, he was glad that his enemies laid nothing to his charge but what the world knew to be false. If any of them could prove, that in any of the places where he had resided there was either sedition or mutiny, he would confess himself to be a malefactor. So far from this being the case, he was not ashamed to say, that in Berwick, where bloodshed among the soldiers had formerly been common, God so blessed his weak labours, that there was as great quietness during the time he resided in it, as there was at present in Edinburgh. The slander of practising magic (an art which he had condemned wherever he preached) he could more easily bear, when he recollected that his master, the Lord Jesus, had been defamed as one in league with Beelzebub. As to

the book which seemed so highly to offend her majesty, he owned that he wrote it, and was willing that all the learned should judge of it. He understood that an Englishman had written against it, but he had not read him. If he had sufficiently confuted his arguments, and established the contrary prepositions, he would confess his error, but to that hour he continued to think himself alone more able to sustain the things affirmed in that work than any ten in Europe were to confute them.

"You think I have no just authority?" said the queen. "Please your Majesty," replied he, "learned men in all ages have had their judgments free, and most commonly disagreeing from the common judgment of the world; such also have they published both with pen and tongue; notwithstanding, they themselves have lived in the common society with others, and have borne patiently with the errors and imperfections which they could not amend. Plato the philosopher wrote his book *Of the Commonwealth*, in which he condemned many things that then were maintained in the world, and required many things to have been reformed; and yet, notwithstanding, he lived under such policies as then were universally received, without further troubling of any state. Even so, madam, am I content to do, in uprightness of heart, and with a testimony of a good conscience." He added, that his sentiments on that subject should be confined to his own breast; and that, if she refrained from persecution, her authority would not be hurt, either by him, or his book, "which was written most especially against the wicked Jesabell of England."

"But ye speak of women in general," said the queen. "Most true it is, madam; yet it appeareth to me, that wisdom should persuade your Grace never to raise trouble for that which to this day has not troubled your majesty, neither in person nor in authority; for of late years many things, which before were held stable, have been called into doubt; yea, they have been plainly impugned. But yet, madam, I am assured that neither protestant or papist shall be able to prove, that any such question was at any time moved either in public or in secret. Now, madam, if I had intended to have troubled your state, because ye are a woman, I would have chosen a time more convenient for that purpose, than I can do now, when your presence is within the realm."

Changing the subject, she charged him with having taught the people to receive a religion different from that allowed by their prince; and asked, if this was not contrary to the divine command, that subjects should obey their rulers? He replied, that true religion derived not its original or authority from princes, but from the eternal God; that princes

were often most ignorant of the true religion; and that subjects were not bound to frame their religion according to the arbitrary will of their rulers, else the Hebrews would have been bound to adopt the religion of Pharaoh, Daniel and his associates that of Nebuchadnezzar and Darius, and the primitive Christians that of the Roman Emperors. "Yea," replied the queen, qualifying her assertion; "but none of these men raised the sword against their princes." "Yet you cannot deny," said he, "that they resisted; for those who obey not the commandment given them do in some sort resist." "But they resisted not with the sword," rejoined the queen, pressing home the argument. "God, madam, had not given unto them the power and the means." "Think you," said the queen, "that subjects, having the power, may resist their princes?" "If princes exceed their bounds, madam, no doubt they may be resisted, even by power. For no greater honour, or greater obedience, is to be given to kings and princes, than God has commanded to be given to father and mother. But the father may be struck with a phrensy, in which he would slay his children. Now, madam, if the children arise, join together, apprehend the father, take the sword from him, bind his hands, and keep him in prison, till the phrensy be over; think you, madam, that the children do any wrong? Even so, madam, is it with princes that would murder the children of God that are subject unto them. Their blind zeal is nothing but a mad phrensy; therefore, to take the sword from them, to bind their hands, and to cast them into prison, till they be brought to a more sober mind, is no disobedience, because it agreeth with the will of God."

The queen, who had hitherto maintained her courage in reasoning, was completely overpowered by this bold answer: her countenance changed, and she continued in a silent stupor. Her brother spoke to her, and inquired the cause of her uneasiness; but she made no reply. At length, recovering herself, she said, "Well then, I perceive that my subjects shall obey you, and not me, and will do what they please, and not what I command; and so must I be subject to them, and not they to me." "God forbid!" answered Knox, "that ever I take upon me to command any to obey me, or to set subjects at liberty to do whatever pleases them. But my travail is, that both princes and subjects may obey God. And think not, madam, that wrong is done you, when you are required to be subject unto God. For it is he who subjects people under princes, and causes obedience to be given unto them. He craves of kings, that they be as foster-fathers to his church, and commands queens to be nurses to his people. And this subjection, madam, unto God and his church, is the greatest

dignity that flesh can get upon the face of the earth; for it shall raise them to everlasting glory.”

“But you are not the church that I will nourish,” said the queen: “I will defend the church of Rome; for it is, I think, the true church of God.” “Your will, madam is no reason; neither doth your thought make the Roman harlot to be the true and immaculate spouse of Jesus Christ. Wonder not, madam, that I call Rome a harlot, for that church is altogether polluted with all kinds of spiritual fornication, both in doctrine and manners.” He added, that he was ready to prove that the Romish church had declined farther from the purity of religion taught by the apostles, than the Jewish church had degenerated from the ordinances which God gave them by Moses and Aaron, at the time when they denied and crucified the Son of God. “My conscience is not so,” said the queen. “Conscience, madam, requires knowledge; and I fear that right knowledge you have none.” She said, she had both heard and read. “So, madam, did the Jews who crucified Christ; they read the law and the prophets, and heard them interpreted after their manner. Have you heard any teach but such as the pope and cardinals have allowed? and you may be assured, that such will speak nothing to offend their own estate.”

“You interpret the Scriptures in one way,” said the queen evasively, “and they in another: whom shall I believe, and who shall be judge?” “You shall believe God, who plainly speaketh in his word,” replied the Reformer, “and farther than the word reacheth you, you shall believe neither the one nor the other. The word of God is plain in itself; if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can remain no doubt, but unto such as are obstinately ignorant.” As an example, he selected one of the articles in controversy, that concerning the sacrament of the Supper, and proceeded to shew, that the popish doctrine of the sacrifice of the mass was destitute of all foundation in scripture. But the queen, who was determined to avoid all discussion of the articles of her creed, interrupted him, by saying, that she was unable to contend with him in argument, but if she had those present whom she had heard, they would answer him. “Madam,” replied the Reformer fervently, “would to God that the learnedest Papist in Europe, and he whom you would best believe, were present with your Grace to sustain the argument, and that you would wait patiently to hear the matter reasoned to the end! for then, I doubt not, madam, but you would hear the vanity of the Papistical religion, and how little ground it hath in the word of God.”

"Well," said she, "you may perchance get that sooner than you believe." "Assuredly, if ever I get that in my life, I get it sooner than I believe; for the ignorant Papist cannot patiently reason, and the learned and crafty Papist will never come, in your audience, madam, to have the ground of their religion searched out. When you shall let me see the contrary, I shall grant myself to have been deceived in that point."

The hour after dinner afforded an occasion for breaking off this singular conversation. At taking leave of her majesty, the Reformer said, "I pray God, madam, that you may be as blessed within the commonwealth of Scotland, as ever Deborah was in the commonwealth of Israel."

Sketch of Ewen Cameron

by Rev. Neil Cameron

(Ewen Cameron belonged to Camusallach, Morvern, Argyll-shire)

The Church of Christ in the Highlands of Scotland has had amongst its true followers several very striking examples of the creating and invigorating power of divine grace. Some have been effectually called by the Holy Spirit from among our fellow countrymen, who were so weak intellectually that they were practically incapable of understanding anything about the ordinary affairs of this world. Angus of the Hills was a most wonderful and convincing proof of the change grace effects in the faculties of the human soul, and although Ewen Cameron was not altogether so weak mentally as Angus, still he would have remained extremely weak in his mental capacities had not the grace of God quickened and enlightened them. The Lord has a most wise purpose to fulfil by calling such, while He passes by men of the profoundest intellectual parts. The Apostle Paul infallibly unfolds this mystery to the Church at Corinth; as we have it: "For ye see your calling, brethren, how 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; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. 1: 26-29). Vain man would boast of his wisdom, power, nobility, learning, riches etc.; but God "raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people," and sends the proud

away empty at last. The Lord raised Angus of the Hills and Ewen Cameron in the estimation of the true people of God who knew them, and set them among the foremost of the godly men in the Highlands in their day. Their memory remains embalmed to this day in the minds of those who admire the wonderful grace and mercy of God in the salvation of lost men, and the very clear manifestation given of that grace and mercy of our God in these two weak minded men. Indeed, so far as spiritual insight into the real meaning of the Word of God, and the power of expressing their needs in the exercise of prayer to the great comfort and edification of the Lord's people, are concerned, they were among the first, while in the affairs of this world they were quite useless.

A good deal has been written from time to time about Angus, but so far as we know nothing has appeared, as yet, about Ewen Cameron. This consideration, and many earnest appeals from some friends, along with a desire that no crumb should be lost, overcame our reluctance to the making public the fragments we gathered over twenty years ago from Mr Donald Cameron, Camuschoirk, Strontian, and the Rev. Donald Gray, late of Saltcoats, who both knew Ewen Cameron very intimately.

We desire our readers also to understand that Ewen always spoke in the Gaelic language, and that in our endeavours to turn his expressions into English, we have kept as near the very meaning of his words as we could.

We have not heard anything about Ewen Cameron's parents, or how he was brought up from his infancy, or by what instrumentality the Spirit of truth wrought the saving change in his soul; but that such a change had been effected was so apparent that none who knew him could question it. He told a godly woman once that, when he was awakened to a sense of his condition as a lost sinner before God, he went on very purpose to the sea to drown himself, being in such awful agony on account of his sins against God, and feeling the wrath of God in his conscience; and that before he carried out his purpose by casting himself into the water, the Lord shined the light of the knowledge of His glory in the face of Jesus Christ into his soul. "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

He could not learn even the letters of the alphabet, although several efforts were made by his godly friends to accomplish, if possible, an improvement so very desirable; but all their efforts failed. But his memory, which was as weak as any of his other faculties up to the time of his conversion, became so retentive and correct; and after a while his knowledge of the Word became so comprehensive, that, if anyone, in

reading the Word made any mistake, he would at once correct him. So wonderfully was this true of the Psalms that he not only had them all by heart, but he could begin to repeat any of them at any verse, and end at any verse, as he desired, or was requested by another to do. No concordance could be more correct than his memory. He often told the chapter and verse where a truth would be found, when men who could read, and were in possession of an ordinary memory, could not say whether such a truth was in the Bible or not. He regularly held family worship where he lived for a night or a longer period; that is, provided there was no other man to do it. He always held the Bible in his hand when conducting worship in public and private, with the wrong end of the Book towards him as often as otherwise; but a stranger, who did not know that he was illiterate, could not discern that he was repeating from memory, for he mentioned the book of the Old or New Testament and the chapter, and then began at the beginning of it and never missed a word to the end.

I am inclined to think, although I have been assured by men who knew him very intimately of the correctness of the facts stated above, that he would have learned the Bible by hearing it read in order at family worship, and that certain parts of it, where there are very few things recorded except the names of men, of places, &c., could not be so perfectly remembered by him. However, as the man was a miracle of the saving grace of the Most High, to bestow on him such a wonderful memory was an easy matter for Him.

He was well known to the godly throughout the most part of the west coast of Argyllshire, as he was in the habit of going to communions to many places. He visited the Island of Coll once, at least, and while he remained there he lodged with an eminently godly woman. At the stated times for family worship, her house would be full to the door of the people who lived in the neighbourhood, listening to Ewen's lectures and prayers. His exercises, both in prayer and expounding the Word, were very edifying and encouraging to the Lord's people.

The late Rev. Alexander Macintyre, who died several years since in Australia, and who was a native of Strontian, was very fond of him. Ewen was in the habit of coming from Camusallach (which is situated on the south side of Lochsunart, a considerable number of miles west from Strontian) in order to hear Mr Macintyre on the Sabbath. One Saturday he came to Mr Macintyre's lodgings (he lodged with his brother) and asked to be allowed to see the minister. Mr Macintyre's brother told him that the minister was at his studies, and that he could not see him that day. Mr Macintyre heard Ewen's voice and knew it; he opened the door

of his room and said to his brother — “let him in; for one half-hour of his company will be better for me than four hours of my own studying.” Ewen came into the room, and said to Mr Macintyre — “I would not be so bold as this on every one.” Mr Macintyre enjoyed Ewen, because he would talk very little about anything belonging to the world, but never got tired of hearing about spiritual matters, and he was always ready, in childlike simplicity, to give his own opinion about any truth he had been thinking upon. He seldom or never thought of anything else; for so far as we could ascertain from godly men and women who knew him, he very seldom said anything about the affairs of this world.

He excelled most of his contemporaries as a man of prayer. The answers he got, at times, were miraculous as far as man can see. In the year 1846 (so far as we could ascertain) there was a famine throughout the Highlands, owing to the fact that disease destroyed the potato crop. Some families were almost at the point of starvation, as they had no money, and the boll of oatmeal cost from three to five pounds sterling. The family, with whom Ewen lived, were very poor, so that they had nothing to eat but shell-fish which they gathered on the sea-shore. He got very sick, and as his sickness continued many days, he at last became so weak that he could hardly walk. In this great distress he went away a little distance from his fellow mortals to pray. Coming to a hollow through which a small rivulet ran, he bowed his knees and prayed earnestly to the Lord that He would take him to heaven to be for ever with Himself, or, if it was His will that he should be left longer in this world, He would provide some food to uphold his frail body. When he arose from his knees, and came up to the brow of the hollow, he found lying on the ground a large bannock of oatmeal which had marks of having been baked on a brander. He lifted the bannock, turned back with it to the rivulet, where he had prayed, and gave thanks to God for having so wonderfully provided for him. He ate of it as much as satisfied him. The remainder of it he brought home, and all the family partook of it till they were satisfied also. From that day, the Lord provided food for them all. This will remind our readers of the wonderful provision the Most High made for Elijah in time of great need. The God of Elijah is unchangeable, and He can now, as well as then, cause ravens to bring bread to the brook Cherith to His hungry servant. The Lord has not revealed where the ravens got the bread, but Elijah was quite sure that God did provide it, and that he was kept alive by it. The same thing may be said about the oatmeal bannock Ewen Cameron got in the time of his distress.

Sometime after the above wonderful answer to prayer was granted

him, he went to a Communion at Onich, in Nether Lochaber. He lodged in the house of Hugh Cameron, Bunree, who was a godly man, and who told us the following story about Ewen. This man told us that the people in that district had to part with all their money and most of their cattle in order to provide the necessaries of life during the famine of the preceding years. This year they had plenty of potatoes, but they had nothing but salt to take along with them. This godly man, like his neighbours, lived mostly on potatoes and salt. Ewen went away down below this man's house to the estuary of a river that passed nearby. He bent his knees on the mole at the side of a large pool, and prayed to the Lord to send them something which they would eat along with the potatoes. When he arose from prayer he found on the mole, between the place where he prayed and the pool, a large salmon. He lifted the salmon in his two hands, and walking into the house threw it down on the kitchen table, saying, "How is it that you have so little faith in prayer? Look at that!" The man told us that he was sure the fish would weigh, at least, twenty-six pounds. So they had salmon enough till the solemn season ended, and the strangers left for their own homes. Next year Ewen came to the Communion at Onich again, and lodged with Hugh Cameron. This year they had plenty of everything needful for the nourishment of the body. Ewen did not forget, however, the Lord's goodness to them the previous year, so he went to pray in the same place, and to thank the divine Ruler of providence for past mercies. When He bent his knees on the mole he placed his hat beside him, and while he prayed a gust of wind rolled the hat down into the sea. Prayer being ended, he arose, and the first thing his eyes lighted upon was his hat on the strong current of Lochlinnie, about half a mile away. He came into the house bareheaded and looking very much perplexed. The goodman asked him what was wrong. He told him that he had lost his hat and how it happened. The man told him not to be troubled about the hat, and that he would give him another hat. But the boys heard of it, and, coming to Ewen, said, "Now you see, Ewen, there is not so much good in prayer after all; for, although you got a salmon last year with it, you lost your hat this year." He was very much grieved at this, for fear it would raise a bias in the minds of the boys against prayer. He said to them, "I wish you never heard a word about that hat; and see you, boys, that the loss of my hat will not keep you from praying, for there is a very great blessing in prayer." He in honest simplicity, believed the boys were in real earnest, and he urged on them to pray to the Lord to save them, and that the Lord would hear their prayers.

On another occasion he attended the communion at Oban. It was his

habit, wherever he was, to retire to pray in some lonely place, away from the presence of his fellow-men. He went here and there in search of a secluded place; but go wherever he could, the Oban boys followed him. This harassed him very much, and caused him to be greatly cast down in his soul. One night, after family worship, he went out and was a long time before he returned to the house; but, when he did come in, he looked very cheerful and happy. A stranger who lodged in the same house with him during the communion season, got an opportunity of asking him about the cause of this happy change. Ewen told him what was the cause of his trouble, and said: "The Lord got a place for me now which the boys cannot find." The following morning the man said to him that he should let him see the place. Ewen brought him to a place where there was a big perpendicular rock, the whole face of which was covered with ivy; he looked this and that way to make sure that no one saw them, and then he divided with his two hands the ivy at a certain place where there was an opening into a cave. "This is the place the Lord provided for me to pray in," he said. In this place he spent a while alone with his God every night till he left Oban. This ought to be a warning to boys; for we cannot but believe that God was very angry at the Oban boys for troubling poor Ewen when he went to pray.

Notes and Comments

Bishop of Durham and God

The Bishop of Durham who has already indicated his doubts about the Virgin Birth and Resurrection of the Saviour, now questions the propriety of referring to God as "He" all the time. His idea is that God the Father should be regarded as God the Mother. The Bishop by such blasphemous utterances clearly demonstrates his own ignorance of the Christian Faith. It is also a sad reflection on the Church of England that she can tolerate such a man as a professed leader in the Church. What need there is for an outpouring of the Holy Spirit to deliver the nation from such leaders in the Church.

Anglican and Roman Catholic Agreement

It is asserted that the Second Anglican-Roman Catholic Commission has reached agreement on the issue of justification. In view of the profound difference of outlook on this matter so far as the formularies of both Churches are concerned, any agreement must in some way vitiate the true Protestant doctrine of justification by faith, though an agreed

form of words may be arrived at. It was the doctrine of justification by faith, brought anew to light at the Reformation, which shook the Roman Catholic Church to its very core, so we are not likely to see that Church concede this doctrine now. It is very evident that every effort is being made to bring the two Churches together and with the prevailing ecumenical mood and loose adherence to confessional standards, it is not likely that a "small" matter like justification by faith will be allowed to get in the way of any projected union. It will be a sad day for England if this should take place. How far the Lord is to permit the decline in national Churches to go on we do not know, yet we can be sure that the Lord will yet revive His Cause again in our land.

Church Notes

Overseas Deputy

By the time this is in the hands of the readers Rev. Neil Ross will have completed half of his overseas visit as Church Deputy. During that period he visited Canada and Australia, assisting at the Communion in Chesley, Vancouver and Grafton, as well as supplying Sydney for some Sabbaths. He is now in New Zealand and will visit the congregations there, as well as supplying Auckland for a number of Sabbaths. He was due to assist at the Gisborne Communion on the last Sabbath of October. Mr Ross expects to make short stays in Vancouver and Toronto on his return journey and is expected in this country at the end of December (D.V.). We trust that he will be upheld in all his duties and be brought back safely to his home and congregation in due time.

Theological Conference 1986

The Conference will be held in the Free Presbyterian Church, Inverness on Tuesday and Wednesday 2nd and 3rd December (D.V.).

Tuesday 2.30 p.m.	Wm. Tyndale	— Rev. H. I. MacKinnon
Tuesday 7 p.m.	Prayer	— Rev D. B. Macleod
Wednesday 10 a.m.	Christ and the Cults	— Rev. P. L. Roberts
Wednesday 2.30 p.m.	The Drift to Rome	— Rev. D. J. MacDonald
Wednesday 7 p.m. (Public)	American Evangelicalism	— Rev. D. MacLean

The Conference Chairman will be Rev. John MacLeod.

(As usual all office-bearers and male members are eligible to attend).

Presbytery Meetings (D.V.)

Southern: At Glasgow on 11th November at 6 p.m.

Outer Isles: At Stornoway on 18th November at 12 noon.

Western: At Laide on 13th January 1987 at 11 a.m.

Skye: At Portree on 10th February 1987 at 11 a.m.

Zimbabwe: At Bulawayo on 10th March 1987 at 2 p.m.

Zimbabwe Mission — Staff Vacancies

GENERAL — Post of Administrator/Treasurer.

JOHN TALLACH SECONDARY SCHOOL — Graduate Teachers (Four Posts) with qualifications in English, History, Geography and Mathematics.

MBUMA HOSPITAL — A doctor is still urgently required, also a further Nurse/Midwife and preferably with teaching experience.

With the new situation that exists in Zimbabwe consequent upon independence it is desirable that all of the seven above posts be filled as soon as possible. The work provides a real challenge to all who may have these necessary qualifications, and all our Church people should make the needs of our Mission a matter of constant prayer.

Enquiries to Rev. A. Murray, F.P. Manse, Lairg, Sutherland, IV27 4EH. Telephone 0549-2176.

Acknowledgment of Donations

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

Foreign Mission Fund: Anon., £20 and Anon., Tolsta, £10, both for blind children appeal.

College, Library and Bookroom Fund: Anon., £14.

Dominions & Overseas Fund: Fowler family in memory of mother, Mrs Christina F. Gibson, Can. \$100.00.

The Publications Treasurer acknowledges with sincere thanks the following donations:-

Free Distribution Fund: Friend, Staffin, £5; Anon., per W. D. F., £5; North Tolsta Congr., £2.50.

Home of Rest Fund: The Matron acknowledges with thanks £100 from the estate of the late Mrs Fraser, Gairloch, per MacLeod and MacCallum, Solicitors.

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

Achmore: In memory of the late Malcolm MacArthur, 15 Achmore, £20 for Congr. purposes.

Barnoldswick: Anon., £30 per R. Middleton; Anon., Beaully, £20 per R. K. M.; Anon., £25

for Foreign Mission Fund; £25 for Communion Expenses; Wellwisher, £10 for Comm. Exp.

Dingwall: Tolsta Friends, £5; Tolsta Friend, £5; Tolsta Friends, £10; Friend, Harris, £10; Friend, Fort William, £5; S. C., Invergordon, £10 for Church Funds, all per Rev. D. B. M.

Dumbarton: Anon., £25 for Sust. Fund per Rev. G. I. M., R. & J. C., £10 for Congr. Fund.

Fort William: Friend, Caol, £10 for Sust. Fund; Friend of the Cause, Skye, £10 for Comm. Exp; Friend, Onich, £20, all per Rev. J. A. MacD.; Envelope in plate, £3; Mrs S., £40 (envelope in plate); Miss M. M. MacL., £15; Glasgow Friend, £5 for Comm. Exp.; Psalm 53: 22, £10, last three per F. MacN.

Gairloch: Friend, Lewis, £10 for Sust. Fund per Rev. A. MacDonald; Lover of the Cause, £882.80; Friend, Skye, £25; Friend, Applecross, £20, all for Congr. purposes; Anon., £10; Anon., £10; Anon., £5, all for Comm. Exp.

Glasgow: Mrs MacK, £3; Anon., £12, for Congr. Fund; Anon., £200 per W. D. F.; Anon., £20 per W. D. F.; Stornoway Friend, £30; Matt. 6: 3, £10; Anon., £10; A. MacR., £10; Anon., £10; Anon. (2 donations), £10; L. H., £5, all for Bus Fund; Anon., £20; P. W., £5; Rev. and Mrs D. J. MacA., £5 per Rev. D. M., all for Sust. Fund.

Glendale: Anon., £10; Anon., £50 per Rev. D. Nicolson, both "where most needed"; Anon., £5 for Comm. Exp.; Anon., £25 (envelope in plate) for Property Fund.

Kames: Anon., Kyles of Bute, £54; Mr M. and Miss C., Dunoon, £20, both for Church Funds.

London: T. M., £10 for London Congr. per Rev. A. MacP.

Stornoway: Friend, £20; Friend, Edinburgh, £10, both for Minister's Car Fund; Anon., £10; Anon., £200; Anon., £20, all for Sust. Fund, all per Rev. J. MacLeod; Anon., £5, Anon., £10, both for Comm. Exp.; Anon., £20 for Sust. Fund; Anon., £10 for Home Mission Fund; Anon., £10 for Foreign Mission Fund.

South Harris: Mrs L. S., London, £100 per D. MacD.; Mr K. M., Inverness, £30 per D. MacK., both for Congr. Fund; Mr M. MacK., Northton, £20 per A. MacC. in memory of late Mother, £20 for Comm. Exp. (in plate).

Watten: Envelope in plate, £20 for Comm. Exp.

NOTE: In the October issue the last sentence of the first paragraph on p. 319 is to be understood as a subjective account of the writer's experience, which statement some may view as unscriptural.

Other Corrections

In the October issue of the Magazine on page 325, line 12, "Miss Elizabeth Campbell" should have read "Mrs Elizabeth Campbell". On pages 315 and 317 the page heading should have read "Difference between acquired and experimental knowledge."