

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

(*Issued by a Committee of the Free Presbyterian Synod.*)

*“Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.”—Ps. lx, 4.*

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THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD.

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**Christ Claims the Pre-eminence.**

THE Lord Jesus Christ possesses the pre-eminence in being infinitely more glorious than all created beings and things and His Name alone is excellent, so that He shall be called the Wonderful, the Counsellor, the Mighty God, the everlasting Father and Prince of Peace (Isaiah ix, 6). He is God's dear and eternally begotten Son, by whom were all things created, that are in heaven, and that are in earth, visible and invisible, and were created by Him and for Him (see Coloss., chap. i, v. 16). And as the Son of God incarnate, He is the image of the invisible God; and through His obedience unto death, even the death of the Cross, believing sinners have redemption through His blood, even the forgiveness of sins, according to the riches of God's grace. Further, He is the head of the body, the Church, the divine Lord and King of every one united to Him by precious faith; and as such "it pleased the Father that in Him should all fullness dwell" (Coloss., chap. i). In His Person, offices, words and works as the glorious mediator of the New Covenant, Christ is pre-eminent and all to His redeemed and believing people; and He has in view to present each one of them, "holy and unblameable and unreprougeable in His sight" at last (Coloss., chap. i, v. 22).

Now there are several places or spheres where the pre-eminence of the Lord Jesus Christ ought to be recognised if sinners are to be saved, saints comforted, society blessed, and He Himself honoured.

The Lord Jesus *is worthy to have the throne of our heart*. Without Him and His reign by abounding grace in the heart we are wretched and miserable slaves to sin and the devil, indeed. Cursed self will have the pre-eminence in that heart which is closed to Christ. But those whose hearts the Holy Spirit has opened to welcome the Son of God as the Redeemer of the lost, have been enabled to give Him the pre-eminence there. By faith and with the tears of gracious sorrow

they have done so, although many a time since "another law in their members" has sought to regain the dominion in them and over them. But their desire is that Christ will reign in their hearts until He will put all His and their enemies under His divine and blessed feet. And now, reader, we would ask at the outset of another year as we pass on to Eternity, what do you desire to give pre-eminence to in your heart—sin, self, the world or the precious Saviour? Remember, that the Lord Jesus will have the pre-eminence at the judgment of the Great Day.

Again, the home where Christ's claims are recognised, there the blessing of God may be found. How sad it is that so many homes are unlike the home of long ago, where Martha and Mary and their brother Lazarus received and entertained the Lord of Glory. Christ in His Word, in His commandments, and in His people, is a complete stranger to thousands of homes in our beloved land. But we will find Christ being given the pre-eminence in that home where those who love His blessed Name dwell, be it but an old thatched roof cottage on a lonely hillside. There the Bible, which testifies of Christ, will have a pre-eminent place; there the Lord's Day will be the day of the week, the day which is a memorial of His resurrection; there prayer will be heard in the name of Christ; and in such a home, a life and conversation becoming the gospel of the Lord Jesus will be met with. In prosperity and adversity, in health and sickness, the Lord Jesus is the Friend and Counsellor of His people, and their prayer is that He would be with them in their lying down and rising up, in their outgoing and incoming. To Him they turn with all their family and home cares, burdens, trials, and anxieties. On such matters they confer not first with flesh and blood, but with the recognised divine Master of the home, the Lord Jesus Himself. But what of the homes, at such a time as this, with empty places, with sickness, and maybe anxiety regarding absent ones on the battlefield, and yet Christ despised and His glory unknown? But on the other hand, there is a measure of spiritual light, warmth and fellowship in that home where Christ's pre-eminence is recognised in the exercise of the grace of God, whatever the circumstances may be.

Then, *Christ in relation to His Church here on earth requires that He have the pre-eminence.* To-day, in some professed branches of the visible Church of Christ, the King and Head of the Church is completely ignored, as to His revealed holy mind and will in many matters that are introduced into the teaching, worship and practice of such denominations. The Lord Jesus Christ, for example, is He who calls and authorises men to give themselves wholly to the ministry of the Gospel, that is, regenerated men. And men who usurp this authority and intrude themselves into office in Christ's Church, being encouraged

by others, being neither converted nor called to the ministry by the Head of the Church, do greatly defy and dishonour Him. He must and will have the pre-eminence as to the appointing of those who shall be His servants. Then Christ in the glory and doctrine of His sufferings and sacrificial death must have the pre-eminence in the teaching and preaching of His Church in the world. Paul proclaims this in his letters, as he declares, "God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. vi, v. 14). And in the government of His Church, delegated to those whom He has according to Scripture appointed thereto, the honour of His Name and the purity of His Church must be pre-eminently regarded before the feelings of men and the influence of the world. The Church must be subject to Christ and His mind revealed in His inspired Word. And further, those living members of Christ's Church who have "tasted that the Lord is gracious" (I Peter ii, 3) are a holy priesthood to offer up such spiritual sacrifices as praise, prayer and penitence to God; and are to offer all in the name of and through Jesus Christ Himself, as their sacrifices are only "acceptable to God by Jesus Christ" (I Peter, ch. ii, v. 5). And so Christ must have His rightful and exalted place in the doctrine, teaching, worship and government of His Church, if the Church is to serve Him honourably and faithfully. There is much declension from the faith and practice of the Gospel, a growing spirit of compromise in face of inconsistent Christian profession and evident weakness in dealing with worldliness, within the professing Church of Christ to-day. As we look forward to another year, the call to those who love the Lord Jesus Christ in sincerity seems to be, "Let us hold fast the profession of our faith, without wavering (for he is faithful that promised)" (Heb. x, v. 23).

And finally, *it would be well for the nation as such, to render to Christ the honour due unto His name.* For Christ is worthy of all honour from Her Majesty the Queen, the whole Royal family, the Houses of Parliament, the Civil Magistrates, the Industrialists, Educationalists, City Councils and all local authorities and the whole population of the nation. And it would be to our advantage indeed to hearken to Christ speaking as Wisdom and as follows, "Counsel is mine, and sound wisdom: I am understanding; I have strength. By me Kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance, and I will fill their treasures (see Prov., chap. viii, vs. 14-21). And so may our nation be turned in this Coronation year to another Royal Monarch, other than our beloved Queen Elizabeth II, even to Jesus, the King Eternal, and be brought by the Holy Spirit to do Him homage in a nation-wide return to obedience to the royal law of His Word.



## Meeting of Synod—November, 1952.\*

THE Synod of the Free Presbyterian Church of Scotland met within the Church, Inverness, on the 18th day of November, 1952, at 6.30 p.m. The Moderator, Rev. William MacLean, M.A., Ness, conducted public worship and preached an appropriate sermon from John, chapter 21, verse 15, "So when they had dined, Jesus saith to Simon Peter, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed my Lambs," etc. There was a large congregation present.

The Moderator thereafter constituted the Synod with prayer.

*The Roll.*—The Roll was then called as follows:—*Northern Presbytery*: Revs. D. A. Macfarlane, W. Grant, F. MacLeod, R. R. Sinclair and A. F. MacKay, ministers; with Messrs. F. Beaton, A. MacLennan, R. Ross, D. Campbell, A. J. Davidson, and Jas. Davidson, ruling elders. *Southern Presbytery*: Revs. Jas. MacLeod, D. J. Matheson, J. P. MacQueen, John Tallach, D. Campbell, A. Cattanach, ministers; with Messrs. Jas. MacKay, J. MacDonald, D. MacPherson, W. Sim, A. E. Alexander, and Dr. M. G. Tallach, ruling elders. *Western Presbytery*: Revs. D. N. MacLeod, J. Colquhoun, A. Beaton, Alex. MacAskill, J. A. MacDonald, M. MacSween, D. R. MacDonald, D. MacLean, ministers; with Messrs. Dan. MacKay, Murdo MacLeod, Alex. Beaton, Alex. MacLean, John MacLennan, Alex. Gollan, Don. MacAskill, Ken. MacAskill, Neil MacLeod, Ewen Macrae, Don. Mackenzie, ruling elders. *Outer Isles Presbytery*: Revs. W. MacLean, D. J. Macaskill, Fraser MacDonald, and J. A. Tallach, ministers; with Messrs. D. G. MacKenzie, D. MacKay, D. Matheson, J. MacKay, J. MacInnes, A. MacLennan, N. MacIsaac, ruling elders.

*Letters of Apology for Absence.*—The Clerk read letters of apology for absence from Rev. D. N. MacLeod and Mr. J. MacInnes, Tarbert; Mr. Matheson, Uig; and Mr. Gollan, Ploekton.

*Officer of Court.*—Mr. D. G. MacKenzie moved, "That Mr. Donald M. MacLeod, student, be appointed Officer of Court." Rev. F. MacLeod seconded and this was approved. Mr. MacLeod agreed to act in this capacity.

*Students.*—Rev. W. Grant reported as follows:—"I am not able at present to say if any student is likely to be licensed before the Synod meets in May. But following the May Synod, 1953, it is expected that three or four students will be ready for licensing (D.V.)"

*Synod Sermon.*—The Rev. F. MacLeod moved "That the Moderator send his sermon to the Magazine for publication." Rev. Don MacLean seconded and this was agreed to.

*Synod Sederunts.*—The Synod agreed to meet again in public to-morrow (Wednesday), the 19th November, at 6.30 p.m. Other meetings were also appointed.

The meeting was closed with praise and prayer.

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\* This report not official minutes.—Clerk of Synod.

## SECOND PUBLIC SEDERUNT.

The Synod again met on Wednesday, the 19th day of November, 1952, at 6.30 p.m., and was opened with prayer by the Moderator.

The Roll was called and the Synod proceeded to deal with business.

*Ministers and Missionaries and Sickness Benefit.\**—Rev. R. R. Sinclair, the Clerk, moved, "That ministers and missionaries when indisposed and are drawing sickness benefit from the National Insurance, shall intimate to the General Treasurer the dates during which such benefit is paid to them—as during that period their insurance card does not require to be stamped." This was seconded by Rev. J. Colquhoun and agreed to.

*The Type of Free Presbyterian Magazine.*—The Editor of the F.P. Magazine, Rev. R. R. Sinclair, told the Synod that there had been complaints as to the smallness of the type used throughout the Magazine, and he thought that there should be no delay in arranging for a larger type. Thereafter Rev. J. Colquhoun moved, "That the type in the Free Presbyterian Magazine be made larger and that four pages be added in order to bring up the reading material to the present amount." This was seconded by Rev. J. P. MacQueen, and agreed to.

*Period of Theological Course.*—Rev. W. Grant, Convener of the Training of the Ministry Committee, raised the question that regulations for students in theology required a three years' course of five months in each year to be taken. This had not been adhered to because of students being ex-Service men. It was suggested that there might be agreed upon a two years' course of 30 weeks' study in each year. But members of Synod who spoke on the question advised the return to the three years' course; and the matter was to be kept under consideration until the next Synod. There was no motion.

*Report by Publications Committee.*—Rev. W. Grant, on behalf of Publications Committee, intimated that the issue of the *Christian's Great Interest*, recently printed, had been sold out, but that a further issue was on hand. He suggested that a future publication might be the *Crook in The Lot*, and he was obtaining estimates from Messrs. N. Adshead & Son, printers. The Clerk of Synod suggested that the Committee should seriously consider publishing the now rare but most interesting book, *The Ministers and Men in the Far North*, by the late Rev. Alex. Auld. The Clerk's suggestion was supported by several members, and Mr. Grant said he would keep this suggestion in mind. He also intimated that Adshead & Son, printers, were willing to continue to bind copies of the Church Magazine at prices already charged.

*Trinitarian Bible Society.*—Dr. M. G. Tallach, elder, London, who is an official of the Trinitarian Bible Society, spoke of collections for this Society. He said that he thought it was understood that congregations throughout the Church were to make an annual collection. He told the Synod that the demand by Israel for Scriptures cannot be met.

*Mr. Robert Watt appointed Full-time Missionary.*—Rev. A. F. MacKay, Assistant Clerk, read an extract minute of Northern Presbytery of date 18th November, 1952, in which it was recommended to the Synod that

\* Will those concerned take special note of this motion.—Clerk of Synod.

Mr. Robert Watt, Inverness, be appointed a full-time missionary for Tomatin; his appointment to date as from the end of December. Thereafter Rev. A. F. MacKay moved, "That the recommendation that Mr. R. Watt be appointed full-time missionary for Tomatin, as from the end of December of this year, forwarded by the Northern Presbytery, be approved." Mr. W. B. Sim seconded and this was approved.

*Correspondence to Synod.*—The Assistant Clerk read several acknowledgments of Synod resolutions of May, 1952. *Loyal Address.*—A letter was read from the Secretary of State for Scotland intimating that the Loyal Address to Her Majesty the Queen had been duly laid before Her Majesty. *Edinburgh Festival Arrangements.*—A reply to a protest of May Synod re Edinburgh Festival arrangements encroaching on the Sabbath, was read. Rev. D. MacLean moved "That the letter re Edinburgh Festival arrangements be sent to the Convener of the Sabbath Observance Committee for attention." Mr. D. G. MacKenzie seconded and this was approved. This letter had indicated that consideration would be given to the Synod's resolution in future. *Reformed Ecumenical Synod, Edinburgh, 1953.*—A letter dated 14th August, 1952, was read from the Principal Clerk of the Free Church of Scotland Assembly, inviting the Free Presbyterian Church of Scotland to send a delegate or delegates to a Reformed Ecumenical Synod, meeting in Edinburgh from August 3rd to 14th, 1953, the Free Church being the host Church on this occasion. After a brief discussion, the Rev. A. Beaton moved, "That it be left to the Clerk of Synod to draw up a reply to the invitation from the Principal Clerk of the Free Church Assembly to send delegates to the Reformed Ecumenical Synod, Edinburgh, August, 1953, and to give reasons why delegates will not be sent." This was seconded by Mr. R. Ross and approved.

*Letter from Mr. G. A. Warburton.*—Mr. Warburton of the Trinitarian Bible Society, in his letter read, expressed appreciation of the kindness and generosity of the brethren in Scotland, when he came North to address the Synod last May. He said that he felt the fellowship of the Holy Spirit in all the associations made.

*The African Mission.*—Rev. John Tallach, former missionary of the Church in Africa, gave a brief address on some aspects of the work of the mission there. He read an interesting letter from Rev. James Fraser, Shangani, and said, "We should be praying for our missionaries in Shangani. We have no teacher training centre. All other denominations have a centre for training their teachers, and we used to be able to send our teachers to these centres, but they are now so full that they are unwilling to take ours in. We have not got a place to teach them in, and consequently, we cannot open schools, because the Government will not allow you to send teachers who are not trained."

"The R.C.s have opened many schools. The priest gets a three-ton lorry with nails and building materials and he goes round the district and says to the Chief, 'Are you wanting a school?' 'Yes, we want a school.' There and then the school is set up and teachers left to carry on. The priest goes from there on to the next place and repeats the same procedure. The Roman Catholic Church are not like us; they never lack funds."

Further, Mr. Tallach gave a brief survey of the mission at Inwenya, making the particular point that the mission was run on Free Presbyterian principles since its inception in the days of the late Rev. John B. Radasi, until this present time.

*Friends Thanked for Hospitality.*—Rev. D. A. Macfarlane thanked friends in the Inverness congregation for their renewed kindness to members of Synod, and desired for them that the unction of the Holy One would be upon them and that the everlasting arms would be about them.

*Next Meeting of Synod.*—Rev. W. Grant moved, “That the Synod meet again, God willing, on Tuesday after the third Sabbath of May, 1953, in the Hall of St. Jude’s Church, Glasgow, and at 6.30 p.m.” Rev. D. J. Matheson seconded, and this was agreed to.

*Rev. Angus Cattanach’s Recall from Mission Field.*—The Synod of the Church met at Inverness in November, 1952, authorised the publication of the following statement:—

As the people of our Church, in general, know that the Rev. Angus Cattanach, M.A., was recalled from our mission at Inwenya, Africa, in May, 1951, and returned to this country in October of that year, the Synod at their meeting in Inverness, on 19th November, 1952, decided to publish—That the matters concerning Rev. Angus Cattanach, and especially his attitude to the European members of the African Mission staff, were again made the subject of an informal but thorough enquiry by the Synod on the 18th and 19th days of November, 1952. The case was duly brought to a final issue, the European members of the Mission staff being fully vindicated, and disciplinary measures taken with respect to Mr. Cattanach, according to the law of the Church.—ROBERT R. SINCLAIR, *Clerk of Synod.*

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The Synod was closed on Thursday morning, the 20th November, 1952, with the singing of the last four verses of the 122nd Psalm, and the Benediction pronounced by the Moderator.

## Of Spiritual Comfort in General.

By REV. JOHN COLQUHOUN, D.D.,  
Minister of the Gospel, Leith, 1813.

(Continued from page 209.)

Are Christ and God in Christ, together with his grace, mercy, and truth, as hath been said above, *the primary grounds* of a saint’s comfort and hope? I hence infer that, his manifold infirmities and deficiencies, in his exercise of grace and performance of duty, should *at no time discourage him*. Believer, thy remaining darkness, deadness, carnality, weakness, and indisposition of spirit for holy exercises, should indeed occasion in thy soul, much godly sorrow and self-loathing; but, they should never discourage thee in thy holy endeavours, nor cause thee to despond. They should not make thee distrust thy faithful Redeemer, or doubt of any promised blessing; because thy title to grace and glory, is not founded on thy own performances, but on the consummate righteousness of the Lord Jesus; and thy *exercise* of hope, should be suitable to the *grounds* of thy

hope. Be not disquieted, then, though thou feelest the corruption of thy nature, strong and active; while thou findest, at the same time, thy renewed nature, striving in opposition to it, and mourning under a painful sense of it. Unbelieving discouragement, arising from a sense either of sins or of wants, of desertions or of temptations, will weaken thy hands, and indispose thy heart for spiritual obedience (I Sam. xii, 20; Heb. xii, 12, 13). It was when Peter began to fear, that he began to sink in the water.

Doth the Lord Jesus, usually afford inward and *sensible* comfort to his children, about the time of their first conversion? They may see in this, an illustrious display of his manifold *wisdom*, as well as of his redeeming *love* to them. One thing that he designs by this, is, that they may perceive as early as possible, the inexpressible advantages, that they have gained by the gracious change, which his Holy Spirit hath produced in them; and thereby be encouraged, as well as inclined, so to run the race that is set before them, as to attain the prize of inexpressible and endless joy, in his immediate presence. For, having marrow and fatness in their Father's house, instead of husks in a far country; spiritual and substantial delights, instead of pleasures that are carnal and empty; they cannot, even at the beginning of their Christian course, but acknowledge themselves already unspeakable gainers.

Is spiritual joy *required* of believers, in the law, and *promised* to them, in the gospel; and is the Lord *displeased*, when they appear uncomfortable in his service? Let them hence learn that it is their *duty*, at all times, and in all conditions, to be of good comfort; and that it is their sin, to neglect this part of their duty, at any time, or on any account. Consider, believer, that thou art *commanded* to "be of good courage," yea, to "rejoice in the Lord *always*" (Phil. iv, 4). Rely then, upon the promise of the gospel, in order to obey this precept of the law. Trust firmly, that Jesus the Consolation of Israel, will according to his promise, comfort thee in every time of need; and, in the faith of the promise, as well as in obedience to the precept, endeavour frequently to rejoice in Him, and in God as thy God through him. Exercise daily, in dependance on the promise, the grace of holy joy; not so much, because it will afford pleasure to thyself, as, because it is a *duty*, which thou art commanded by thy God and Redeemer, always to perform. If thou allow thyself to neglect, for a season, any duty, and especially *this* one, thou must not be surprised, if thou soon lose thy present comfort.

Is spiritual consolation or joy, a part of *life*, of *eternal* life? Hence, I may justly infer that, it is a slandering of true religion, to say or insinuate, that it *deprives* persons of the comfort of life. Nothing can be more false. None in the world, hath such good reason to rejoice, as the true Christian. If a holy man appear at any time to be sad, it is not because he is religious, but because he is not more religious. The more holiness, he attains, the more pure consolation, does he enjoy. It is true, he will take no more pleasure in sin; but, instead of that, he will have peace with God, and the joy of his salvation. It is far from being Christ's design, to deprive him of pleasure; but only, to determine and enable him so to consult his own happiness, in subservience to the glory of God, as to exchange sinful and mean, for spiritual and noble pleasures (Prov. iii, 17). He accordingly experiences such delight, in the ways of holiness, as he

never enjoyed, nor could enjoy, in the ways of sin. "A stranger doth not intermeddle with *his* joy" (Prov. xiv, 10). The believer knows by experience, that there is more joy, even in penitential mourning for sin, than in all the mirth of the most prosperous sinner. He findeth such a secret sweetness in his godly sorrow, that instead of desiring, he rather fears, the removal of that sorrow.

Is the comfort, with which the saints are favoured, *spiritual and holy* comfort? Let no man then conclude, that he is a true Christian, merely because he has felt on some occasions, *natural and sensible* consolation. Natural, outward, and sensible consolation is one thing; spiritual, inward, and holy comfort is another, and a very different thing. The former, is natural, and is common both to saints and sinners; the latter is spiritual, and is peculiar only to the saints; that, is outward and sensitive, proceeding, under common providential influence, from a man's natural constitution of body; this, is inward and holy, and is effected by the Holy Spirit the Comforter, dwelling in the soul. Spiritual consolation is sometimes sensible, as well as that which is natural; or rather, the former might (as it sometimes is) be styled, sensible consolation, and the latter, sensitive delight. Spiritual comfort, delights chiefly the rational and inward faculties of the soul; natural comfort, pleases only the outward and sensitive faculties of it, namely, the imagination, the natural spirits, and even the external senses. The former, is wrought in the heart, by the Holy Spirit, according to the word, spiritually understood and believed; the latter, is often produced by the external manner of the reader or preacher of the word; such as, his elocution, tone, and action. Persons of a soft natural constitution of body, have this sensitive delight, oftener, and in greater measure, than they of a contrary temperament. When the one, is enjoyed by the saints, they commonly can assign some reason for it; when the other, is felt by persons of any description, they usually can give no reason for the delightful sensation; but only that, something they know not what, has made a pleasing impression upon them. Spiritual comfort, is the opposite of trouble of mind on spiritual accounts; natural comfort, is the opposite of melancholy, which is a bodily disease: the former, as I already observed, is the special work of the Holy Spirit, in the hearts of sincere believers; the latter, proceeds from natural and external causes; and it is often raised by Satan, in order to confirm sinners in their delusion and hypocrisy. The hypocrites in Zion, mentioned by Isaiah (Isa. lviii, 2), "took delight in approaching to God"; and the hearers compared by our Lord to the stony ground, "immediately received the word with gladness" (Mark iv, 16). Thus it appears, that thousands of men and women, whose unholy lives, demonstrate them to be utter strangers to spiritual and holy consolation, have, nevertheless, on some occasions, much natural and sensible delight. Let no man therefore conclude, that he is a true Christian, merely because he has felt much sensible, and even transporting joy; for his joy may be nothing but a natural sensation.

Once more: Is holy consolation *peculiar* to holy persons? Then it doth *not* belong to unholy men. The same spiritual comfort, that the saints have received, is, in the gospel, offered freely to thee who livest in the love and practice of some known sin; and the authentic offer, affords thee a warrant to receive it; but no warrant, to receive it separate from Christ, or otherwise than by receiving him, with his righteousness and salvation.

It, indeed, affords thee a right to trust in the Lord Jesus, for all his salvation, and for holy consolation as a part of it; but, no right to trust that he will give thee comfort, apart from salvation; no warrant to trust that he will afford thee spiritual consolation, in the love and practice of any iniquity. Thou canst "not rejoice for joy, as other people"; for thou hast no personal interest in Jesus, the Consolation of Israel. Alas! there is not, and there never was, the smallest drop of spiritual consolation, in thy heart. Thou hast comfort from the creature, but none from the Redeemer: thou canst not have it from him, for thou delightest in sinning against him. The Lord saith to thee, and to all the other servants of sin, "Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit" (Isa. lxx, 13, 14). Thou now lovest vanity, and rejoicest in iniquity; but the day is coming, when, if sovereign grace do not prevent it, "thy laughter shall be turned to mourning, and thy joy, to heaviness." Ah! how depraved is thy heart, when it can take pleasure in sin; but, no pleasure in Christ, or in holiness! what a reproach is it to thy understanding and will, to love darkness rather than light, to choose death rather than life! How deep is the corruption of thy nature, when thou canst love sin, which is altogether hateful, infinitely hateful; and hate Christ and holiness, which are altogether lovely! when thou canst take delight in the worst of things, but none in the best! what ignorance and enmity against God, hast thou hitherto shown, by standing aloof from holiness, lest it should deprive thee of thy delight in sin! Thou now sayest, of the holy exercises of private and public worship, in which, the saints enjoy delightful communion with their God and Saviour, "Behold what a weariness is it! But take heed, lest thou provoke the holy Majesty of heaven, to cast thee into that place of eternal torment, where thou wilt have sufficient cause to be weary. O sinner, the Lord Jesus, who is infinitely excellent and amiable, immensely full of grace and consolation, now offereth himself, and all that he is and hath, to thee as an undone sinner of mankind; and with inexpressible tenderness, he inviteth thee to accept him, and to trust and delight in him. He saith to sinners in common, who read and hear his blessed gospel, "Come ye, buy and eat; yea come, buy wine and milk, without money, and without price. Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fullness. 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" (Isa. lv, 1, 2, 3). It will be impossible for thee, to experience true consolation, until thou comply with this gracious, this cheering invitation.

### **The Siege of Londonderry.**

By REV. D. M. MACDONALD, Edinburgh.

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

led to the Revolution of 1688; culminating in the accession of King William to the throne and the flight of James to France.

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

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

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

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

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

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

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

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

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

There were 7,000 defenders now ready to fight for Protestantism, tinged with the spirit of Puritanism and courageously prepared to face the heavy



odds against them. Their morale was high and their virtues were abundantly displayed throughout the contest. The words of Daniel the prophet would be fulfilled in their experience. "The people that do know their God shall be strong and do exploits."

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

The former became the outstanding hero of the siege, because it was largely due to his valiant example and exhortations that victory was won. Preaching and praying occupied a large part of every day. Mr. Walker greatly encouraged the defenders by his sermons and their spirits were revived from time to time.

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

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

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

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

The Dartmouth fought her way up to the boom and smashed through, but the recoil was so powerful that she was flung back and grounded. The Mountjoy, coming behind with the Phoenix, sailed through the breach and soon reached the quay. Meantime the Dartmouth had worked herself free,

pounding the enemy with her guns. They now lost heart and soon began to retreat, realising that the siege had been raised and the city was now free. Their efforts to capture Londonderry cost them about 8,000 men.

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

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

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

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

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

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

When the professing Church becomes Laodician and is mixed up with the world and its sinful frivolities it has surrendered vital principles and Christian standards of holy living. The people of God are urged to fight the good fight of faith and to contend earnestly for the faith which was once delivered unto the saints. They should do that by the grace of Christ and in the spirit of John Bunyan's Christian heroes, Valiant-for-Truth and Standfast, who kept the faith until they entered the celestial city.

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### **Attributes of God Exhibited in Christ.**

By ROBERT ASTY of Norwich

(and from a sermon published in 1683).

Now, do but consider the attributes of God apart, and you will find that they are no way relieving out of Christ; but in Christ they are full of grace, and they are all exhibited and revealed through him as saving.

1. As to the justice of God. Why, the justice of God out of Christ is terrible. To consider that God is a most exact, righteous God, that will give everyone their due, and will mete out a portion to everyone according to his desert. This is most terrible to consider God out of Christ, and what may we expect but as Psalm xi, 6, "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup." This will be the portion of all those that God hath to do with out of Christ. But now in Christ Jesus this attribute is atoned, and all that wrath, and justice, and vengeance had to execute, is poured out upon Christ Jesus. Justice dealt with the Lord Jesus in its utmost severity, and received satisfaction in him and from him; so as now, says the apostle, in I John i, 9, "If we confess our sins, he is faithful and just to forgive us our sins"; and so Rom. iii, 26: "To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Why, justice hath nothing to say against thee, but it speaks all for thee, because God is a righteous God, therefore he will love thee; and therefore he will bless thee with all blessings, because he hath received full satisfaction from Jesus Christ thy Surety.

2. Consider the power of God out of Christ, and it is enough to fill thy heart with terror. "Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee, I the Lord have spoken it" (Ezek. xxii, 14). Hast thou a strength to grapple with me, or canst thou set thy foot against me? No, verily; what are all the nations of the earth? They are less than a crawling worm before the foot of the great God; thou canst not stand before it. But now in Christ Jesus this attribute is atoned too, and the mighty power of God is engaged to carry on, and to manage a salvation design in thee. Therefore, says the apostle, "That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power" (Eph. i, 19). So as let the power of God be ever so great, it is a power engaged for thee to manage and carry on salvation work in thee; whatever be the opposings that it meet with, either from thy own heart or from others.

3. If you consider the attribute of God's wisdom, it is not relieving out of Christ. That God is so infinitely wise, and so deep, the soul may think all this is against me, and what is he now doing but contriving new torments, that are more fierce and exquisite for me? And surely there will be no end of these torments? But now in Christ Jesus the wisdom of God is employed in such a design of salvation, that the angels are said to pry into it; they are astonished at the design that is brought to light by the wisdom of God.

4. If you consider the patience of God out of Christ; it is no way relieving. For what will it advantage a soul that God does bear with it a while, when under all, there is wrath treasuring up for him against the day of wrath. "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction" (Rom. ix, 22). So that the patience of God is exercised in bearing with a sinner a little while till he increase his sins; but God will come in upon him notwithstanding all, though he bear a little while. But now in Christ Jesus the patience of God is reconciled. "The

Lord is not slack concerning his promises, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter iii, 9). Why, God in Christ Jesus is patient; and God glorifies his patience, that he might be known to be gracious.

5. The love and goodness of God out of Christ are not relieving; for they are at an end. The soul may think, Well, his love is at an end; he hath no more love for me; I am his enemy. Man, when he had sinned, must turn out of paradise. See my face no more, says God. But now in Christ Jesus is the love, goodness, and mercy of God revealed.

6. The immensity and benignity of God, out of Christ, are not relieving. What though God may give considerable portion in the world, he may fill thine hands with wealth, and thy house with treasure, and fill thy chest with store: but all this may be given to those with whom God is displeased. There is the curse of God upon all thy store and plenty; this will not at all avail thee. But now in Christ Jesus the immensity and benignity of God is reconciled, and how doth it speak out love and grace! God is an immense God, and he gives out according to his own immensity. And what then are the gifts of his love and grace? They are such as cannot be weighed; they are such as cannot be measured; there is a height, and depth, and length, and breadth, in all his goodness that cannot be fathomed. And all this he is to the soul through Christ.

7. If you consider his eternity out of Christ, it is no way relieving. That God is my enemy, says the soul, and is an everlasting God; he will be my enemy for ever, and all that is in God will be engaged against me for ever. His justice, his wisdom, and his power, and all his attributes will be engaged against me for ever. But now in Christ Jesus, the eternity of God is matter of great comfort to thee; because he is an eternal God, being thy God, he will be thy God for ever, thy dwelling-place for ever, and thy portion for ever. He will never depart from thee; he will never leave thee; he will never cease to be what he hath promised to be, because he is an everlasting God.

Thus you may run over all the attributes of God, the glory and the fullness of them are exhibited and unfolded, published and revealed by Christ Jesus unto us. And hence it is in Scripture that the mercy and kindness of God to sinners through and with respect to Christ Jesus is mentioned: "Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i, 3). And hence it is said, that we with open face behold the glory of God in the face of Jesus Christ (II Cor. iii, 18); and "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv, 6). And hence it is that Jesus Christ is said to be "the brightness of the Father's glory, and the express image of his person" (Heb. i, 3). So that here is another thing that is an abiding ground of joy and rejoicing for us in Christ Jesus, he is the exhibiter, revealer, and unfold of the fullness of all the blessed and glorious properties of God's nature in a way of salvation. Hence, when God comes to enter into covenant with a believer, he doth not enter into covenant with him absolutely, but in and through Christ Jesus; and hence is it that all the promises of the covenant that are God's gifts of grace to

us, are yea and amen in Christ Jesus. Now, do but consider this, and you may see that Christ is one your souls may take comfort in. Consider the glory of his person as he is Mediator, and consider the graciousness of his nature as he is full of love, and consider how he is the exhibiter and unfold of the fullness of all the blessed and glorious attributes of God in a saving way. And whatever discouragement, christian, thou hast here below, look up to Jesus, and you may see God in him engaged to be your God; God's power engaged for you, God's mercy, God's name, and God's glory, all engaged for you. Thus as to the first particular, what Jesus Christ is.

### The Throne of Grace.

SERMON by ROBERT TRAIL (London, March 25th, 1696).

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace, to help in time of need (Heb. iv, 16).

THE main drift of the blessed apostle, the Holy Ghost's penman, in this excellent epistle, is to set forth the pre-eminence of our Lord Jesus Christ, first, in his divine person, far above all angels, who are bid worship him, even when dwelling in man's nature. If the god-head of our Lord Jesus Christ be hid from the readers of this epistle, it must be a special power of the *God of this world on their unbelieving minds* (II Cor., iv, 3, 4). Will blinded men forbear to call the Son God, when the father speaks so? (Chap. i, 8). *Thy throne, O God, is for ever and ever*. Then the apostle speaks of his incarnation (Chap. ii, 11, etc.). And therewith speaks of his priesthood (Chap. iii). The apostle compares Christ with, and prefers him above Moses (Chap. ii); then above Aaron as a priest (Chap. vii); and compares him with Melchizedec, an eminent type of Christ. By this epistle we may know what Paul's reasonings with the Jews were (Acts ix, 22, and xvii, 2, 3), and what is the right way of dealing with the Jews at this day. Till Christ's divine person, and righteousness, and priesthood, have more room in the religion of the Gentiles, Christianity is not like to leaven the Jews. This doctrine of Christ's priesthood, and of the sacrifice of himself he offered in that office, the apostle doth often intermix, with suitable exhortations from it; as in the context (ver. 14). *Seeing then that we have a great high priest* (all the Old Testament high priests were but types and shadows of him, and were but little high priests), *that is passed into the heavens* (no high priest but Christ went farther than the holy of holies, for the people's advantage), *Jesus the Son of God, let us hold fast our profession*. The dignity of Christ in his advanced state, as well as his grace in his humbled state, lays Christians under a strong engagement to cleave to him with steadfast confidence. Yet for as great as this person is, and for all that he is in heaven, and in unspeakable dignity and glory there, you must not think, that he in heaven, and we on earth, can have no communion (ver. 15). *For we have not an high priest which cannot be touched with the feeling of our infirmities* (though now he hath none of his own, yet can he feel those of his people, and his feeling engageth speedy relief. The reason the apostle gives for this sympathy of Christ with his people, is from Christ's

experience when on earth); *but was in all points tempted like as we are, yet without sin.* The apostle delivers the mind of the Holy Ghost about Christ's sympathy negatively, *We have not an high priest which cannot be touched with the feeling of our infirmities*; in which manner of expression he reflects on the meanness of the Levitical priests, to whom it was impossible to know and feel all the infirmities of the people, for whom yet they appeared before God; and he implies the affirmative strongly, *We have an high priest which can be (and is) touched with the feeling of our infirmities.* How a sinless man as Christ ever was, can be touched with the feeling of the infirmities of sinners, and many of these infirmities sinful ones; how a glorified man, as Christ now is, exalted to, and possessed of the highest glory and bliss, can be, and is touched with the feeling of all the infirmities of all his people, is what the word plainly reveals to be believed; but it is not to be fully known till we come to heaven. But he is the head, and all his people are *his body, his members, of his flesh, and of his bones* (Eph. v. 30). A marvellous word! Can the flesh be torn, and the bones be broken, and the head not feel it? Though he be glorified above what we can conceive, he is a living, sensible, and compassionate head; and as nearly and closely united to all his members now, as when they *saw with their eyes, and heard with their ears, and with their hands handled the word of life* (I John, i, 1). There is nothing ails a poor believer in Christ, there is no groan riseth from his distressed heart, but it is immediately felt at the tender heart of the Lord Jesus, at the Father's right hand. We would groan and sing with the same breath, if we believed this firmly.

In my text, there is a most blessed exhortation, from this same ground of Christ's sympathy in heaven, unto a bold approaching to the throne of grace. The nativeness and strength of the inference, is obvious to the most ordinary attention. The exhortation is unto the improving of the greatest privilege, an erected and revealed throne of grace; and that in the practice of the greatest duty, believing approaching unto his throne, or unto God sitting on this throne of grace.

What I would take up in, and handle, in speaking to these words, shall be the resolution of four weighty questions, which should be in the hearts of all worshippers of God.

1. The first great question is, *Where may I find God?* This was Job's question and wish (Job xxiii, 3); *O that I knew where I might find him! that I might come even to his seat!* And that this seat was a throne of grace to Job, is evident from verse 6. This text tells you, God is on a *throne of grace*: a fit place for God to be sought in, and where only he can be found graciously by a sinner.

2. The second question is, *How should we come to God on this throne?* *Let us come boldly*, saith the apostle. The original word signifieth, *coming freely*; with free, open, bold speaking, pouring out all our hearts and minds to him. Let us come, without making use of saint or angel to introduce us to this throne. Any poor sinner may come himself alone to this court, and that boldly, without fear of being repulsed.

3. The third question is the hardest, *What ground hath a sinner for this boldness?* The ground the apostle gives for it, is hinted in the word

therefore, which relates to verses 14, 15, because of *Jesus the Son of God, our great high priest in heaven*. If we had not such an high priest, ministering in glory at the high altar above, no sinner could come boldly to the throne of grace on earth. So he argues, chapter x, 19, 20, 21, 22.

4. The last question is, *What shall we get, and for what may we come to this throne of grace?* The apostle speaks fully to this in the text: Let us come, *that we may obtain mercy, and find grace to help in time of need*. These precious things, *mercy and grace*, are scattered round this throne. Any poor needy creature should come for a saving alms from this throne, and may have it for the coming.

HEAD I. The first of these I would begin with. *Where is God to be found?* The apostle tells us, on a *throne of grace*. The word is only here; no where else in the scriptures is the word to be found: but what is signified by it, is frequently in the Old and New Testament, as we shall hear. But though the phrase, *The throne of grace*, be only once named in this (Heb. iv, 16); yet the thing signified is so precious, and the expression of it so savoury, significant, and suitable, that this form of speaking, *The throne of grace*, is become famous, known, and used among Christians, and will doubtless be till the end of time. As long as God hath a mind to give mercy and grace, as long as any of the children of men are sensibly needy of grace and mercy, and askers and receivers thereof from the Lord (and that will be till the heavens be no more), this throne of grace will be plied and praised.

I would first consider the proper meaning of this word, *a throne of grace*. It is obvious, that the apostle, in this epistle, doth everywhere (if I may use a much abused word) *christen* the Old Testament types, and gives them New Testament names, and applies them to the doctrine of Christ he is teaching the Christian Jews he writes to. The Old Testament church knew what a high priest was, what his institution, office, and performance were in the tabernacle in the wilderness, and in the temple of Solomon in Canaan: but both Aaron and his successors, and the tabernacle and temple, were but types and shadows of Jesus Christ in his person and office. There was the holiest of all, into which the high priest went alone, and only once a year; in this was the ark of the covenant, and the mercy seat, and cherubims covering it: whence these common expressions in the Old Testament, of *God's dwelling between the cherubims*, and of believers *trusting in the shadow of his wings*. Now, the holiest of all was their type of heaven; and the ark, cherubims, and mercy seat, were all but *shadows* (as the apostle calls them, Heb. x, 1) of our Lord Jesus Christ, and of that peace with God, and access to God, that he hath wrought out for men. More particularly, that most sacred of all things in the Jewish Old Testament worship, that was called the *mercy seat*, the apostle calls a *throne of grace*; thereby teaching us, that whatever of divine grace was revealed and tendered to, or perceived and received by the faith of the Old Testament believers, in their right use of these sacred old institutions of God to his church, the same, with great advantage, believers under the New Testament have in Jesus Christ, the body, antitype, and substance of them.

(To be continued.)

**Jesus in Gethsemane.**

(Discourse, Sabbath Forenoon, 18th October, 1818.)

By REV. DR. JOHN LOVE, Glasgow.

“ And he was withdrawn from them about a stone’s cast, and kneeled down and prayed, saying, ‘ Father, if Thou be willing, remove this cup from me; nevertheless, not My will but Thine be done.’ And there appeared an angel unto Him from Heaven, strengthening Him, and being in an agony He prayed more earnestly; and His sweat was, as it were, great drops of blood falling down to the ground, and when He rose up from prayer and was come to His disciples, He found them sleeping for sorrow, and said unto them, ‘ Why sleep ye? Rise and pray, lest ye enter into temptation ’ ” (Luke xxii, 41st to 46th verses).

Those parts of the sacred record which relate to the humiliation and sufferings of the Lord of Glory are peculiarly interesting and important. That we may rightly enter into the meaning of the passage now read, it will be useful for us to recollect the situation in which the Lord Jesus had appeared a little while before the period now pointed at. We have to think of the nature in which He then appeared as asserting the glory of His own Divinity and of His priestly office in the midst of the murderous Jews; or as He appeared at the grave of Lazarus as the compassionate Lover of Men and the mighty Conqueror over Death; or as He appeared in the Upper Room where he instituted the Ordinance of the Supper; but now we see Him, as it were, a lowly suppliant, and engaged in a conflict unspeakably awful. Let us now enquire, first of all, into the nature of that cup of suffering which in so strong and pathetic a manner the Holy Redeemer now deprecated. His cup of suffering was no matter of surprise to Him. He had premeditated it deeply, and yet He now appears to recoil from it. The suffering here referred to was of an entirely spiritual and inward kind. It was formed from no impression that could be produced by the power of man. We are not left in doubt as to what was the true cause of this agonising sorrow. We learn from the Scriptures that it was indispensably requisite for the salvation of the people of God that their Surety should suffer the curse of the law in all necessary ingredients, and one chief ingredient thereof is Divine wrath; the impression of God’s wrath upon the soul on account of sin. We have to think of the collected iniquity and crimes of the whole multitude of the sinners of this world whom He came to save from the beginning to the end of time as at this moment realised and presented to the view of the suffering Saviour, and in connection with this the fearful cloud of Divine wrath against their sins is beginning to open and to impress its terrors upon Him.

Second, let us consider some of the different steps of the approach and impression of this load of imputed guilt, and contemplate the righteous indignation of the Godhead, as operating against such a mass of iniquity. First, this impression began to come on the Lord Jesus before the prayer commenced which is recorded in Matthew xxvi, 39th verse: “ Oh! my



Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." He was a man of sorrows all along, but now He began to be sorrowful in a much mightier and in a greater degree. Second, we see reason to conclude that the pressure of this load increased at the very instant of His attempting to engage in prayer. He at first kneeled down, but immediately afterwards He fell on His face. Third, a further increase of this pressure attended the first opening of His supplication, showing in a holy manner how He approached this burden, manifesting strong aversion to it, and yet controlling that aversion by the most entire submission to the will of God the Father. Fourth, the appearance of an angel strengthening Him is here mentioned. Probably this angel appeared in human form. Of what importance was this? It was an important memorial used to direct the attention of The Man Christ to power infinitely greater than that of an angel, and the appearance of this angel was a token of the presence of the Father, of the further approach of the infinite power of the Godhead.

Fifth, after this the distress of the Holy Redeemer was still more evidently increased. The strengthening derived from the angel was a preparation for His enduring deeper sorrow still. There was now, therefore, inflicted on Him an agony; that is, a state of violent agitation and fearful struggles, and this agony became the occasion of His engaging with even more intense earnestness in prayer, this increase of vehemence being the effect of increase in strength.

Sixth, we have still further here to think of the visible effect of this agitation. "His sweat was, as it were, great drops of blood falling down to the ground." There was an unnatural straining of the blood, causing it to pass through those narrow pores which are usually the channel of sweat, and it bedewed the ground on which He lay prostrate.

Finally, we would next consider the conduct of the Saviour towards His disciples at those intervals when there was some abatement of His awful agony. There is an apology here made for them when it is said that they were "sleeping for sorrow." Sleep was a proper object for rebuke by their Lord, but how gentle was His rebuke! He simply warns them of the danger of temptation. "Why sleep ye? Rise and pray, lest ye enter into temptation."

Having thus far endeavoured to explain this series of things here stated, I shall now make a few remarks in the way of application:—

First, let us think of the general design of this part of the sacred record. Here there are *four* things to be specially considered. First, it was one design of the record of these solemn transactions to give proof that in the infliction of Christ's sufferings there was a direct application of Divine power, such as was entirely distinct from all human or created agencies, for here the human enemies had not yet annoyed, nor was this agony merely an effect of the thoughts of the Man Christ. This presumptuous idea is quite contrary to what appears in the very face of this history, for the distress here recorded came suddenly upon the Redeemer, in an instant.

We find also that this distress was an object of the Saviour's pure and strong aversion. Therefore, the anguish He now experienced was not brought upon Him by any working of His own human spirit. It included in it a direct application of the infinite power of the Godhead, according to the voice uttered by the Eternal Father in these lofty terms (Zechariah xiii, 7th verse): "Awake, Oh sword against my Shepherd, and against the man that is my fellow! saith the Lord of Hosts. Smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones."

Second, there is here very decisive proof of the Substitution of the Lord Jesus in the Room of His people, and of His suffering for their iniquities. It is manifest from the greatness of the distress here recorded, that it did not come upon Him merely in the way of a trial of virtue or character: it was evidently of a personal kind.

Third, the record of these transactions is also intended to impress the minds of believers with the just views of that fearful anguish which is included in the curse of the law, from which Christ has redeemed His believing people.

After taking some general views of the subject before us, we have begun in the way of application to point out the design of this part of the sacred record, and some of the objects intended by it, and now (fourth) we observe that it is a further design of this record, to show the amiableness of the spirit and conduct of the Man Christ towards His disciples and people. We have here some striking traces of the love of Christ as operating towards His disciples in the midst of His sufferings on theirs and His people's account. He did not frown upon them when He found them asleep. The kindness and faithful care of Christ shone forth even in His gentle warning on this occasion, and this is a testimony and evidence of that love to men which continually animated the Great Surety of Sinners. There was always the infinite power of love operating first and principally towards God, but along with this there was always in Him the weighty operation of love towards His disciples and people. The proofs of the infinite love of Christ are indeed manifold, and manifested specially at times when we come near to anything that in the Providence of God is awful and overwhelming.

Second, I have now further, in the way of application, to call you to consider how great is the crime of slighting these sufferings and making light of them! "How shall we escape, if we neglect so great salvation"? (Heb. ii, 3rd verse). This sacrifice of the love of God is an object sufficient to keep awake the whole world. The professed Christian world is ready to say, "We are not guilty. We are doing no great harm. We certainly avoid the gross wickedness of the heathen world!" Yes! but you disregard the sufferings of the Son of God. How trifling is the impression that these sufferings ever make upon you! All kinds of sinners meet together in this one crime, and if they repent not, they shall meet together in hell.

Third, we have to learn from this subject that there is difficulty in attaining to just views of the sufferings of the Lord Jesus Christ, as the Surety of Sinners. There are parts of these sufferings that are awfully sublime and mysterious. There is difficulty arising from the carnality of our minds, as well as the spirituality of the subject, but this difficulty will not excuse us from the duty of making earnest enquiry regarding the sufferings of the Holy One of God.

Fourth, we have to think of the great commanding example here given of self-control and of submission to the great governing will of God, when this will is contrary to ours. This is the case in a special manner when we are called to quit our hold of friends to whom we have been endeared. I may just make mention of this in reference to a beloved pastor lately removed by death, with whom many of us have had very familiar intercourse.\*

Let us observe what powerful machinery is set up by the Gospel, so as to produce self-control suitable to every case. No true Christian will ever be called to take the cup of Divine wrath into his hand, and if the exercise of faith be properly directed, he will see that nothing is left for him to suffer which is of a penal nature, and that he will have to endure no suffering of the Divine wrath in execution of the curse of this law.

Lastly, we may here learn what interest, what feeling, what power, are included in the praises and gratitude—of the Redeemed in the heavenly world! To them these mysteries of Christ's sufferings and death are discovered in a manner of which we cannot in the least degree conceive. Who can tell what are their impressions of holiness and gratitude, and their sense of the love of Christ, and of the love of God to Him. We here see some of those sublime objects which will command the attention of the people of God throughout Eternity. Our departed Christian friends have already entered upon these things, and in this view we, who are still on the earth, may in some measure enjoy communion with them. May God teach us this important lesson, and to Him be all the praise!

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### God's Providence and Grace.

The following extract from the late John Warburton's Autobiography concerns his wanderings from home during his unconverted days. He later became minister of the gospel at Southill, England, and died in 1892. His father was also well known as a minister of the gospel and is mentioned particularly in this extract.—*Editor*.

ON Saturday morning I left for Portsmouth and arrived at Gosport in the evening. Now a difficulty presented itself. I was penniless. Ferry boats plied between Gosport and Portsmouth conveying passengers for one penny each. I inquired the distance round the road and was informed it was ten miles. I was then pinched with hunger, tired and faint. I

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\* This refers to the death of the Rev. Dr. Balfour of the Outer High Parish Church, Glasgow.

thought within myself, "What is to be done? Walk the ten miles I cannot; but if I could get across to Portsmouth I could go to Mr. Doudney's, a friend of my father's." So without further ceremony I got into a boat just starting for Portsmouth. On arriving at the opposite side I told the ferryman to look out for me on my return in a few minutes, as I had no change. "All right," he said. Many times have I wished to see that man, that I might both thank and remunerate him. I found out where Mr. Doudney lived (the father of the present Dr. Doudney, of Bristol, who is a believer in the Lord Jesus Christ and a minister in the Church of England). I made myself known to the family and soon obtained refreshment. The old gentleman, Mr. Doudney, was inquisitive, more so than was agreeable to me; but a coach stopping at the door put an end to all further inquiry for the present. Some of the family said: "There is a coach stopped." "Oh," said the old gentleman, "it is some of our friends from London." Then one of the family exclaimed: "Here is Mr. Warburton!" I must now leave off writing, for a flood of tears and my feelings prevent me from proceeding.

On the Friday my father heard of me, and in what direction I had steered, and set off to follow me. The hand of Providence so directed him that he traced me the whole of the way, and as near as I remember arrived at Mr. Doudney's about two hours after me. What followed can be well imagined; tears of joy flowed in abundance. One thing I have cause to regret, and that is the worthlessness of him who was the cause of so much grief, pain, trouble and expense to such a kind, tender, and godly father.

But in all this stupid, foolish, wicked act in my thus leaving home, cannot the hand of God be traced therein? Yes. Not by way of influence, the instigation was from the devil, and the carnal heart, "For God tempteth no man to evil" (James i, 13-14). The overruling wisdom to ordain good out of evil is from God. Thus in the great wickedness of the Jews in the crucifixion of Jesus Christ. "The counsel of God determined before to be done" (Acts iv, 27-28). The providence of God is a beautiful chain of events, so wisely linked together that in the end all will "Work together for good to them that love God" (Rom. viii, 28).

On the Sabbath evening my father preached in Portsmouth. That night a woman was set at liberty under that discourse, who had been for months in deep soul trouble, that she went home rejoicing and singing the praises of God.

Some years after the occurrence, after I began to speak in the name of the Lord, she told me of the circumstance. "Oh," said she, "What distress, deep sorrow, and despair I had been in for months. I was almost distracted, just at my wits' end. Well," she continued, "One night I had a dream, a most remarkable one; in my dream it appeared that I was standing near the sea, when suddenly a storm arose, and the sea raged most fearfully, the waves rose to such a height as if they would exceed all bounds. I saw a man rise up out of the sea, walking upon the waves towards me. He came close to me and said, 'The Lord will soon appear for you.' Comfort then sprang up in my soul; with that I awoke.

"In the morning I told the dream to my husband, and said to him, 'Now if ever I see that man I shall know him, I have him in my mind's eye now.'"

Not long after this, she said to me, "Your father preached on a Sabbath evening; my husband and I were in our seats when he came out of the vestry to ascend the pulpit. I looked at him, and then turned to my husband and said, 'That is the man I saw in my dream.' Ah!" she said, "Bless the Lord! God spoke by him to my heart, and the sweet peace that entered into my heart I can never describe." Her name was Tylford.

I heard her relate the above circumstances with profound gratitude and emotion of heart. Our God is Almighty, He alone can work marvels. Then let His people trust in Him. God's providence and grace are both full of displays of His power and wisdom. The Lord grant that such considerations may banish distrust in His fearing, weak, trembling ones. On the Tuesday morning following, my father and I took coach for home, arriving safely in the evening.

### The Application of Redemption.\*

*How doth the Spirit apply to us the Redemption purchased by Christ?*

The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

#### ANALYSIS AND PROOFS.

We are here taught:—

1. That in applying redemption to the people of God, the Spirit worketh faith in them. Eph. ii, 8—"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

2. That by faith believers are united to Christ. Eph. iii, 17—"That Christ may dwell in your hearts by faith."

3. That believers are united to Christ in their effectual calling. I Cor. i, 9—"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ, our Lord."

#### EXPLANATION.

*In applying redemption to sinners, the Spirit worketh faith in them.*

When the Spirit applies redemption to those sinners for whom it was purchased by Christ, he works *faith* in them. Hence he is called *the Spirit of faith* (II Cor. iv, 13). He alone is the efficient cause of faith in the soul. It requires the same power to work faith in the soul, that was wrought in Christ when he was raised from the dead (See Eph. i, 19 etc.).

The way in which the Spirit works faith is this:—He first comes in the Word, and enters into the heart of the elect sinner dead in sin; and when he has thus entered, he quickens it by working faith in it. By this faith the soul apprehends Christ, and actually unites with him. Being quickened and actuated, it acts in believing. Hence there is a twofold reception of Christ. (1) A *passive* reception of him, in which Christ comes by his Spirit into the soul dead in sin, and quickens it, and joins

\* Extract from Paterson on the Shorter Catechism.—Editor.

himself to it. (2) An *active* reception of him, when the soul, having faith wrought in it, actually believes and receives Christ, embraces him, and joins itself to him.

*By faith the believer is united to Christ.'*

That there is such a thing as *union with Jesus Christ*, will be evident from the following things:—

1. From the use of many expressions in Scripture to point it out. Christ is said *to be in believers*, and believers are said *to be in Jesus Christ*; which, as it were, completes the union; for if Christ be in his people, and they in him, then must this be a truth (Col. i, 27; I Cor. i, 30). Christ is also said to *dwell in his people*, and they are said to *dwell in him* (John vi, 56). They are also said to *abide* in one another; which denotes a settled rest (John xv); and his people are said to be *one spirit* with him, and to *put on Christ* (I Cor. vi, 17; Gal. iii, 27).

2. From the use of many similitudes, in order that we may be able to form some of its glory. Various unions are exhibited in Scripture to illustrate it; some of which far surpass the union between Christ and believers, and others are far surpassed by it. This union is compared to the *marriage union* between husband and wife; to the union which exists between the *foundation and superstructure*; to the union between the *root* of a tree and its *branches*; to the union between the *head* and the *members*; to the union of our *food* with our *body*, and hence Christ is called our *life*; and to the union between the *persons of the Godhead*—all of which shows that the union between Christ and believers is more than a *relative union*, or a union which takes place in this world in the various circumstances of life.

3. From our union with the first Adam. When he fell from his state of innocence, all his posterity fell with him, because they were federally one with him. In like manner, when Jesus fulfilled all righteousness, it was in the room of his people; so that they must be federally one with him as their head and husband.

With respect to the bond of this union:—(1) On the believer's part, it is *faith*, which is wrought in him, not by any power of his own, but by the powerful operation of the Spirit of God. (2) On the part of Christ, it is the word of the Father pledged, that faith shall be wrought in the souls of his people; and the Spirit pledged also, that they may not depart from Christ.

*Believers are united to Christ in effectual calling.*

The union between Christ and believers is formed in the day of *effectual calling*—termed a *calling*, because the work of the Spirit supposes all to be at a distance from God, as they certainly are while in a natural state, or while not united to Christ; and an *effectual* calling, because the work of the Spirit actually unites the soul to Christ.

*The union between Christ and believers is a real, a mysterious, an intimate, a spiritual, and an eternal union.*

1. The union between Christ and believers is a *real* union. It is much more than a relative union, or such a union as takes place in several relations in life; although it is compared to some of these (See Eph. v, 30; John xiv, 20; I John v, 12; Heb. iii, 14).

2. The union between Christ and believers is a *mysterious* union (See Eph. v, 32, and Col. i, 27), where a higher name is given to it (See also II Cor. vi, 16; Gal. ii, 20; I John iv, 16; Gal. iii, 27; John vi, 56).

3. The union between Christ and believers is a most *intimate* union (See John xvii, 21).

4. The union between Christ and believers is a *spiritual* union (I Cor. vi, 17; Rom. viii, 9). This is evident from its consequences; for no sooner does it take place, than the soul is engaged in spiritual exercises.

5. The union between Christ and believers is an *indissoluble* or an *eternal* union (See Eph. iv, 13; John x, 28, 29; Rom. viii, 35, etc.; Isa. liv, 10).

#### INFERENCES.

From this subject we learn (1) The duty of believers—viz., to give evidence, by their conduct in the world, that they are in Christ; (2) That sinners ought to seek after such a happy relation while it may be found, and while, in the offer of the gospel, Christ is ready to come in, and to take up his abode in the soul for ever; (3) The absolute necessity of faith in forming this mysterious union; (4) That there is no happiness to be compared with that of being in Christ; (5) That if we are in Christ, God the Father is well pleased with us; (6) That believers have an inexhaustible source of every comfort, to which they may repair in every time of need; (7) That as all believers are joined to the Lord by one spirit, they ought to live together in the bonds of brotherly love; (8) That believers shall not fall finally.

### Aonadh ri Crìosd.

Nòt Bho DHR. KENNEDY.

Bha Dr. Kennedy a labhairt là éigin ann an Leabaidh na Ba Bàine, an Gearrloch, 'o 'n cheann-teagaisg sin: “Air eachaibh cha dean sinn marcachd.” Hosea xiv, 3. Ann an cùrsa a theagaisg thubhairt e mar so:

“B’e a’ cheud each, air an do mharcaich e so, Ladarnas. Cha robh àithne, eadar da chlàr an lagha, nach leumadh Ladarnas, agus an duine air a mhuin. Chunnaic e nach deanadh an t-each so a ghnòthach, agus gur ann a dh’fheumadh e chuir bh’uaithe.

B’e an dara h-each, air an do mharcaich e, Stuaimeachd. Bha Stuaimeachd cho ciatach, 's gu’n deachaidh a chliù air feadh na dùthcha.

Ach chunnaic e rithied, ma bha Stuaimeachd ciatach, gur h-e a bhitheadh ro-chiatach Fialaidheachd. Agus, ma chaidh cliù Stuaimeachd air feadh na dùthcha, chaidh cliù Fialaidheachd air feadh nan dùthchannan. Rachadh Fialaidheachd a mach a dh’ éigheach ri luchd an rathaid mhòir: ‘Thig a stigh, tha am pàthadh ort, agus theagamh gu’m bheil an t-ocras ort.’ *Threatadh* Fialaidheachd an neach, a bheireadh e stigh, leis na h-uile ni a bhitheadh a dh’ easbhuidh air.

Chunnaic e nis, ma bha Fialaidheachd cho maith sud, gur h-e a bhitheadh ro-mhaith each geal an aideachaidh. Thuair e, mar sin, each geal an aideachaidh, agus bha an diallaid cho geal ris an each. Ach

cìod e am maith a rinn sin do bhrònain, 's gur h-ann le dha bhròig as an òtraich, a chaidh e anne an diallaid? Chitheadh luchd an rathaid mhòir nach robh na brògan air am *bruiseadh*. Ach, mu dheireadh, 's ann a bhris am fear, agus chaidh an t-each a thoirt 'uaithe. Ach thugadh dha each geur, ruinnseach, ruadh, dh'am b'ainm Geur-agartasan-ceartais, air nach do luìdh sgiola feola riamh, agus bha a chnàmhan ionnan as troimh'n chrìocionn. Cha bhitheadh diallaid air, agus, gach duine a rachadh air a mhuin, bhitheadh e ga ghearradh gu'n smior-chailleach, na *ghallop*, agus dh'èigheadh am fear a bh'air a mhuin.

Maille ris gach *diom buaidh* a bha air, cha deachaidh a cheann riamh a bhriseadh, agus rachadh e mar a thoilicheadh e fein. Là de na làithibh, dh'fhalbh e, agus an duine air a mhuin, agus chunnaic an duine gu maith e 'àite an robh e a dol:—a dh'ionneuidh sluicid de chlàbar làthaich, gun ghrùnd. 'N uair a ràinig e beul an t'sluicid de chlàbar làthaich, gun ghrùnd, leum e ann, agus an duine air a mhuin. Thug an t-each sprìadadh le uile neart, agus, anns an sprìadhadh, chaidh an duine a mach air mullach a chinn. Eadar dha falbh dhe'n each agus tuiteam anns an t-slochd, 's ann a dh' fhosgail e a bheul, agus e a dol a dh'èigheach 'Tròcair'; ach, mu'n d'fhuair e 'Tròcair' a ràdh, 's ann a bha bheul làn de chlàbar an t-sluicid, agus cha robh focal aige. Bha a chuinneanan làn de chlàbar an t-sluicid, agus cha robh tarraig anail aige, bha a shùilean agus a chluasan làn de chlàbar an t-sluicid, agus cha'n fhaicheadh e 's cha chluinneadh e. Ach cha d'fhuair Tròcair cothrom riamh air, teachd 'na rathad gu ruig so. Spion Tròcair leatha e, agus thòisich Tròcair air glanadh a bheul, 'o chlàbar an t-sluicid, a chuinneanan 'o chlàbar an t-sluicid, a shùilean 's a chluasan 'o chlàbar an t-sluicid. A cheud tarraig anail a fhuair e, 's ann a sheinn e air cliù Tròcair, agus lean e air seinn air cliù Tròcair tuilleadh, ach 'n uair a gheibheadh e fuachd, agus a bhitheadh an onatan 's an tùchadh air. Sguir e a mhàrachd a nis, agus bha aig ann am moladh Tròcair a nis: Air eachaibh cha dean sinn màrachd."

Chuala sinn an *nòt* urramach so bitheanta air a h-aithris ann an rathad anabarrach mi-choimhlionta, agus tha sinn an so ga toirt seachad mar a tha i anns a Mhìosachan so, Leabhar xx.t.d. 200. Tha i ann an sin mar a chuala sinn i aig seann daoine a dh'èisd ri Uilleam MacBeathaig, a bh'air a Chomraich, ga h-aithris mar a chuala esan i bho bheul an Doctair Cheannadaich.—*Iain Mac a Chòmbaich*.

### Literary Notice.

*The Protestant Question Box*, by Monica Farrell: price 6d, by post 7d. This is a booklet of 15 pages of good type and provides, by way of question and answer, "a ready answer to Roman Catholic arguments in simple language for young and old." The compiler, Miss Farrell, is a converted Eire Romanist and now well known as a Protestant lecturer. The booklet is to be obtained from the Secretary, National Union of Protestants, 55 Gloucester Road, London, S.W.7.



## Notes and Comments.

### **The New Year.**

We have left behind another year, 1952, and have now been spared by the kind providence of God to enter and see a new year, 1953, another stage on our journey through time to the eternal world. How important and solemn the words "Time" and "Eternity"! In time we may seek and find Jesus Christ by the help of the Holy Spirit, to the redemption of our guilty souls. In Eternity the ransomed of the Lord shall abide for ever with Christ in glory; and the wicked there shall dwell for ever in the place prepared for the devil and his angels. Dear reader, we wish you well in time and for Eternity. God's people have their own thoughts at such a time as this, as to the past with its joys and sorrows, as to the present with daily spiritual needs and other concerns, and as to the future and their increasing need of Christ Jesus and grace in view of duty, death, judgment and Eternity. But their Redeemer will never leave them, nor forsake them. May we obtain grace whereby we may serve God acceptably during the remainder of our sojourn here.

### **General Dwight Eisenhower Elected President of the U.S.A.**

The American Presidential election took place at the beginning of last November, and the famous general of the last war, General Eisenhower, the Republican candidate for the Presidency, obtained an overwhelming victory over his Democratic Party opponent, Governor A. Stevenson. And so General Eisenhower will (D.V.) be formally installed as President of the U.S.A. one day this month. Great responsibilities and burdens of state rest upon the President of so great a nation in such serious times as these, especially internationally, and truly the wisdom which Solomon obtained from the Lord is required for such an exalted office, that not only the United States but Britain and other nations throughout the world would benefit during President Eisenhower's term of office. We are not conversant with the President's religious background or present beliefs regarding the Christian faith and the Bible. But we trust that he will be kept from being influenced by Roman Catholic intrigues and demands to further that Church's evil designs, while being an encouragement and help to all who seek to resist the powers of Communism and Atheism. The providence of God has placed him where he is, and may the grace of the Lord Jesus Christ be granted him in abundant measure, that the kingdom of God on earth be helped and not hindered by his decisions and actions.

### **A Worthy Decision by the Governor of Kenya Colony.**

The Christian and civilised world is disturbed by the wicked and devilish activities of the Mau Mau secret society in Kenya Colony, North Africa, where cruel murders have been perpetrated by the zealots of this society. It is therefore heartening in these troublous times, when so seldom we hear of men in places of responsibility advising recourse to God in prayer, to read in the press that "The Governor of Kenya, Sir Evelyn Baring, to-day (12th November, 1952) called on all Christian Churches in the colony to a day of prayer on Sunday, November 30th." He said, "I ask all Christians to be united in prayer that day for the ending of the sad, troubled period through which we are now passing and for goodwill among

all men and a contented future." Sir Evelyn took a right step and has set an example to the people under his care. May this example be followed by others in responsible posts at home and abroad when difficulties and troubles arise. "Call upon Me in the day of trouble" is the divine injunction in Psalm 50.

### Episcopal Wedding in St. Giles'.

Lord Dalkeith, the press informs us, is to be married in St. Giles' Cathedral, Edinburgh, this month, and by the Rev. Kenneth C. H. Warren, Episcopal Bishop of Edinburgh. St. Giles' Cathedral is the outstanding church in the Church of Scotland and the history of Reformation times in Scotland surround it. But Dr. Charles L. Warr, the Church of Scotland minister of St. Giles', will have none of John Knox or Jenny Geddes. Back to Episcopacy is the trend to-day in some Church of Scotland quarters. Lord Dalkeith and his bride are both Episcopalians and yet were anxious to have the service in St. Giles'. The Bishop said that he was very glad that Dr. Warr was kind enough to invite him. And the Bishop will use the prayer book of the Episcopal Church of Scotland in a service similar to that of the Church of England. Dr. Warr was to take part in the service. Of course, it is said that the St. Giles' form of service is not really very different from the Episcopal form. And so what does the present-day Church of Scotland stand for? Presbyterianism or Episcopacy? If Presbyterianism, then why are men like Dr. Warr permitted to act as they do by the Courts of the Church. The fact is that the once famous Church of Scotland is committed to a course of endeavour to discover ways and means whereby they can collaborate in worship, etc., with the Church of England. And so to-day fundamental religious principles held to be so by our godly forefathers, are in the "melting pot" of compromise. And the most of Churchmen to-day in Scotland are quite indifferent to it all.

## Church Notes.

### Communions.

*January*—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Port-nalong and Breaselete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Seourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Ploekton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Vatten and Thurso. *September*—First Sabbath, Ullapool and Breaselete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath,

Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year 1953. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor?

### **Loyal Address—1952.\***

**To the Queen's Most Excellent Majesty.**

May it Please Your Majesty,

We, the Synod of the Free Presbyterian Church of Scotland, convened at Inverness on the twenty-second day of May, Nineteen Hundred and Fifty-two Years, humbly desire to convey to Your Majesty this unfeigned expression of our most sincere loyalty to Your Majesty's Person and Throne. We do so under a deep sense of the loss sustained by this nation in the death of His Majesty, King George VI, Your Majesty's Most Excellent Father, and pray that Your Majesty may be given grace for the high station into which Your Majesty, in the Providence of God, has entered.

We feelingly and prayerfully take into consideration the arduous duties which Your Majesty has to perform, and the difficulties with which your path is beset. Our fervent prayer is that the Lord Jesus Christ, who is God over all, blessed forever, may bless Your Majesty, and Your Majesty's illustrious Consort, His Royal Highness, the Duke of Edinburgh, in your own persons and in the responsible position which you occupy in the nation, and that He will honour Your Majesty by making you an instrument in His hand, in your exalted station, for upholding the Protestant Constitution of this realm.

We would humbly and dutifully remind Your Majesty that it is only by a humble dependence upon the Lord that Your Majesty's reign can be prosperous, for the counsel and promise is, "In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs iii, 6).

On behalf of the Synod of the Free Presbyterian Church of Scotland.

WILLIAM MACLEAN, *Moderator.*

### **Congregational Financial Statements, Kirk Session and Deacons' Court Records.**

Congregational Treasurers are reminded that Financial Statements for the year ended 31st December, 1952, are to be presented to the respective Presbyteries, duly audited, and as soon as convenient. Similarly, Kirk Session and Deacons' Court Records should be submitted to respective Presbyteries for the annual examination.

### **Missing Magazine Numbers.**

Will any friend who can supply the first six copies of Volume 1 of the Y.P. Magazine send same to Mr. D. J. Gillanders, Arrina, Strathcarron, and much oblige.

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\* This Loyal Address was inadvertently omitted from Synod Proceedings for 1952.—*The Editor.*

## Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following:—

*Sustentation Fund.*—“Interested,” Strathearron postmark, £2; Mr. J. Couper, 48 St. John’s Road, Wembley, £2; Miss I. C. Drimnin, Oban, £1 1/-; A Friend, Edinburgh, £1; Mr. I. M., Gowan Brae, Strontian, £4; Friend, Carrbridge, £2.

*Home Mission Fund.*—“A Well Wisher,” Kyles, Scalpay, £3; “Well Wisher,” North Harris, per Mr. E. Morrison, 10/-; “Interested,” Strathearron postmark, £1; Mr. I. M., Strontian, £1; Mr. N. S., George Street, Dunoon, £1; Miss M. N., Portree, 5/-.

*Publication Fund.*—Mrs. C. M., Braeside, Lochranza, o/a Trinitarian Bible Society, 10/-; Mrs. Clark, Gate House, Ardgay, o/a T.B.S., 4/-; Mr. R. Gillanders, Toscaig, Applecross, o/a T.B.S., 10/-; Daviot Congregation, Thanksgiving Day Collection, o/a T.B.S., £4/6/6; A Friend, Inverness-shire, o/a Foreign Aid Committee, £12.

*Organisation Fund.*—Mr. N. S., George Street, Dunoon, £1.

*Magazine Free Distribution Fund.*—Mrs. G., Inverness, 10/-; Mr. W. McD., Balintore, Fearn, 8/-; Mr. J. A. MacInnes, Fordhill, Broadford, 14/-; Miss M. M., Salisbury Road, Edinburgh, 4/-; Miss M. Stewart, Kyle, 10/-.

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