

# On To Enchanted Ground

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[ 0 : 00 ] If we could turn back to that portion of scripture that we read, and if we read again, AD 11, Hebrews 4, AD 11, let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.

For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. As you know this evening we continue walking with all of the pilgrims in the pilgrims' progress. And if you remember last Lord's Day there are now 14 pilgrims, there's 14 pilgrims and they're all being led by great heart their guide.

But as you know this journey, this part two of the pilgrims' progress, it began with Christian's wife, Christiana, when she was invited by the king of the celestial city to begin the pilgrims' progress. And so Christiana you'll remember she fled from the city of destruction with her four boys Matthew, Joseph, Samuel and James, and as they were leaving the house you'll remember that their neighbour called Mercy, she also joined them.

[ 1 : 25 ] Then they passed through the slough of Despond, they crossed over the wicked gate and then they heard messages in the interpreter's house. They were then led by this guide, great heart, they were led to stand at the cross, to persevere up the hill called difficulty, to encounter lions and giant grim at the porter's lodge, and then they received a pilgrims' welcome at the palace, beautiful.

And as they continued you'll remember, we saw that they remembered Christian in the valley of humiliation, they prayed for light in the valley of the shadow of death, they killed the giant mall at the end of the valley of the shadow of death.

Then the pilgrims, they also met another pilgrim called Honest, he was an old pilgrim and he also joined them on their journey until they came to Gaius's inn.

And while they stayed with Gaius, there was not one but two marriages, Matthew married Mercy, and then Gaius's daughter Phoebe, she married Christiana's youngest son James.

And during that time at Gaius's house, great heart, we read that he rescued a man called Mr Phobel Mind, he rescued him from another giant, giant sleigh good.

[ 2 : 43 ] And then we also read that Mr, ready to halt, he came along with his crutches. Then with ten pilgrims at that point, they were being led by great heart the guide and they came to the town of Vanity.

And it was while staying in the town of Vanity that Mr. Nason, Mr. Nason's daughters, Grace and Martha, they got married to Christiana's two other sons, Samuel and Joseph.

And by the time the pilgrims came to Bypass Meadow, there were now 12 of them and they were all being led by this guide, great heart. But you remember last Lord's Day, we saw that it was at the style into Bypass Meadow that the pilgrims decided to take this opportunity to defeat giant despair and to destroy Doubting Castle.

And when giant despair was dead and when the pilgrims demolished Doubting Castle, they found two other pilgrims. They found Mr. Despondency and his daughter, Much Afraid, who also joined them on the pilgrims' progress.

And then they continued on, as we left them last Lord's Day, they continued to the delectable mountains. And it was there that the shepherds welcomed great heart and the now 14 pilgrims who were with them.

[ 4 : 07 ] And Bunyan writes, Now the shepherds seeing so great a train follow great heart, that they sent to him, Good sir, you have got a goodly company here. Pray, where did you find all these?

And great heart he gives this poetic response. He says, first hear is Christiana and her train, her sons and her sons' wives, who like the wane, keep by the pole and do by compass steer from sin to

grace, else they had not been here.

Next hears old honest, cawan pilgrimage, ready to halt too, who I dare engage, through heart it is, and so is feeble mind, who willing was not to be left behind.

Despondency, good man, is coming after, and so also is Much Afraid his daughter. May we have entertainment here, or must we go further?

Let's know where on to trust. It's an interesting poem to which the shepherds respond, they say, this is a comfortable company, you are welcome to come in, for we have care for the feeble as well as for the strong.

[ 5 : 19 ] And so this evening I'd like us to think about the next section in the pilgrims progress, and I want us to think about it under three headings, three headings, viewpoints, valiant and veracity, viewpoints, valiant and veracity.

So first of all, viewpoints, viewpoints. Bunyan writes, the shepherds led the pilgrims to the palace door and said to them, come in Mr. feeble mind, come in Mr. ready to halt, come in Mr. despondency and Much Afraid.

And then the shepherds said, these we call in by name, for they are most likely to draw back. These we call in by name, for they are most likely to draw back.

You know when the pilgrims arrived at the delectable mountains, the shepherds said, we care for the feeble as well as for the strong.

And as shepherds, as under shepherds of the good shepherd, Jesus Christ, you know that's what these under shepherds were doing. They were inviting all to come into the palace, into the church with them.

[ 6 : 32 ] But those like Mr. feeble mind and Mr. ready to halt and Mr. despondency and Much Afraid, their tendency was to hesitate and to draw back from the invitation because as those who were despondent and feeble minded and ready to halt and much afraid, they always felt that they were unwelcome and unwanted and even unworthy to come in.

And so they needed that powerful and even that personal call from the shepherds to come in. And you know, it's actually a reminder of what we were just considering this morning with Jesus as our good shepherd, that when the call of the shepherd goes out, it's a powerful and personal call.

It's a call to recognize and to respond to the voice of the shepherd. Jesus said, my sheep hear my voice and I know them and they follow me.

And of course, we hear the call of the shepherd through the preaching of the gospel and also through the providence of God in our lives and the call of the shepherd, my friend, it's powerful and it's personal.

It's a call to to recognize and respond to the voice of the shepherd. And as Jesus said in John 10, the sheep hear his voice and he calls his own sheep by name and leads them out.

[ 7 : 59 ] And that's what's happening here. The shepherds who are the under shepherds of the good shepherd, they're calling those who feel unwelcome and unwanted and unworthy. They're calling them to come in.

They're calling them to come in. And you know, my friend, that's the role and responsibility of a minister. He is an under shepherd. He's an under shepherd of the good shepherd.

And his role and responsibility, my role and responsibility is to call and to compel a sheep to come in. And sometimes they have to be called and compelled by name.

Sometimes the under shepherd has to speak to them personally. He has to call them and compel them personally because like these pilgrims, there are often people who are feeble minded or ready to halt or despondent or much afraid.

And you know, my friend, you know who you are when I'm saying this. You know that I'm talking to you because you're being called and compelled to come in.

[ 9 : 05 ] You have been spoken to personally and privately. And you have been called and compelled to come in to the palace where the shepherds are.

They will read that the feeble and the weak, they went in and the rest followed. And when they sat down, the shepherds who were called, if you remember, they were called knowledge, experience, watchful and sincere.

And they said to Mr. Feeble Mind, Mr. Ready to Halt, Mr. Dispondency and much afraid, they said, what do you want to eat? What do you want to eat? And you know, it's a brilliant question because the care of the under shepherds was such that they wanted to prepare a gospel table that was

edible and digestible for the sheep as well as the young lambs.

And again, that's the role and responsibility of an under shepherd, of the good shepherd. My role, as I see it, I see my role and responsibility is to try and prepare a gospel table week by week in such a way that it's approachable.

And I try my best to be applicable to both the sheep and the young lambs. And that's not always easy. But you know, then we read that the shepherds, they made them a feast of things easy to digest and pleasant to the palate and very, very nourishing.

[10:35] And when the pilgrims had eaten, they went to the rest, each one to his proper place. Then when morning was come because the mountains were nigh and the day was clear.

And because it was the custom of the shepherds to show the pilgrims before their departure some rarities. Therefore after they were ready and had refreshed themselves, the shepherds took them out into the fields and showed them first what they had showed to Christian before.

And you remember that the shepherds, they showed Christian different viewpoints. The first viewpoint was at the top of a hill called Erre. It was a very steep hill and they looked down and they saw men who had fallen to their death.

The next viewpoint that Christians saw was a mountain called Kaushan, where they saw blind men. They saw them stumbling upon tombstones because giant despair had gouged out their eyes and left them to wander aimlessly.

Then the shepherds also took Christian to a high hill called Clear where they were given a viewpoint of the gate to the celestial city.

[11:47] Then we read that the shepherds took 14 pilgrims, these 14 pilgrims and great Arthur guide to some other viewpoints. The first viewpoint was called Mount Marvel where the pilgrims saw a man who was the son of great grace from the city of good confidence.

And we're told that he was tumbling the hills about in order to teach pilgrims how to believe or to tumble them out of the way the difficulties that they should meet with.

They were to tumble them out of the way by faith. And you know Bunyan he's reminding us about actually a favourite verse of someone in the congregation from Bru, I won't name any names.

But this is a favourite verse and Bunyan is actually reminding us what Jesus teaches us about prayer in Mark 11 verses 23 and 24 where Jesus says, truly I say to you, whoever says to this mountain be taken up and thrown into the sea and does not doubt in his heart but believes that what he says will come to pass, it will be done for him.

Therefore I tell you whatever you ask in prayer, believe that you have received it and it will be yours. And you know I think this lesson would have been so applicable to Mr. Feeble mind and Mr. Ready to Halt and Mr. Despondency and Mr. Muchafreet and others like him.

[13:19] Because I know that there are people in our congregation and in other places and I know that you want to be saved.

I know that you want to be saved. You want to be a Christian. You want to come out on the side of the Lord. You want to follow Jesus. But like these characters in the pilgrims progress, you're feeble minded.

You're ready to halt. You're ready to stop. You're halting between two opinions. You're despondent and you're much afraid. And because of that you maybe feel unwelcome or unwanted or even unworthy to come out on the side of the Lord.

Nevertheless you're still asking and you're still seeking and you're still knocking. But in your own mind nothing seems to be happening. Nothing is changing. You don't feel any different.

But you know my friend, listen to what Jesus says. Listen to what he says in Mark 11. Whatever you ask in prayer, believe that you have received it and it will be yours.

[14:29] My friend, if you are earnestly asking, seeking and knocking, then you need to believe that you have received, found and the door has been opened to you.

You need to believe that what you're asking, you have already received. Jesus says, whatever you ask in prayer, believe that you have received it and it will be yours.

Then the shepherds took the pilgrims to another viewpoint called Mount Mount. And they said, Jesus, you have received it. Jesus said, Jesus, you have received it.

Then it will be yours. And there they saw a man clothed in white, but there were two men called prejudice and ill will and they were throwing dirt on him.

But after a while we're told that the dirt just fell off his garments and he became white again. And the shepherds explained that this man is called Godly man and his garment shows the innocence of his life.

[ 15 : 40 ] But those who throw dirt hate him, but their dirt will not stick because Godly man lives innocently in the world. You know, it's what Paul exhorted and encouraged the Philippians when he said, be blameless and innocent children of God without guile in the midst of a crooked and twisted generation among whom you shine as lights in the world.

Then we read that the shepherds took the pilgrims to Mount Charity where they showed them a man with a bundle of cloth and he was making coats and lots of garments for the poor.

But we're told that this bundle of cloth, it never ran out because he had a heart for the poor. He was a cheerful giver and as we're taught in scripture, each one must give as he has decided in his heart, not reluctantly or under compulsion for God loves a cheerful giver.

Then we read that Mershey who was married to Matthew, Mershey asked if she could see the byway to hell, which you remember was a door in the side of the hill.

It was the byway to hell and it was a very dark and smoky place where there was the smell of brimstone. We're told it's the place where hypocrites go.

[ 17 : 05 ] And when Mershey's student opened the door to the byway to hell and when she listened in, she heard people living with regret.

One said, cursed be my father for holding me back from the way of peace and life. And another said, if I were to live again, how would I deny myself rather than come to this place?

You know, it's a solemn warning, a solemn warning not to be caught out and to live an eternity in hell with regret.

It's a reminder to us to seek the Lord while he is to be found to call upon him while he is near. It's a reminder that now is the accepted time. Today is the day of salvation.

Then we read that when the pilgrims were minded to go hence, the shepherds let them go in peace without caution. They went without caution. You remember when Christian left the shepherds, he was cautioned.

[ 18 : 14 ] Knowledge gave him directions. Experience, experience said, beware of the flatterer. Suchful warned them not to sleep upon the enchanted ground and sincere bid them God's speed.

But you know, when it came to these 14 pilgrims, the shepherds didn't need to caution them because they had great heart as their guide.

This brings us secondly to Valiant, so viewpoints and Valiant. Valiant. Bunyan writes, then they went on and met a man standing there with his sword drawn and his face all bloody.

And great heart asked who he was and he said, I am Valiant for truth. I'm a pilgrim and I'm going to the celestial city.

And then Valiant for truth, he explained what had happened to him and why he was covered in blood. He said that three men came upon him called wild head, inconsiderate and pragmatic.

[ 19 : 19 ] And these three men, he says, they gave Valiant for truth three choices. They gave him the choices to join them in disturbing other pilgrims or the choice to go back to the dark land where he had come from or to die.

And of course, as one who was Valiant for truth, he was not willing to do any of them. So for three hours, he fought with his enemies, this bloody battle.

And he kept fighting with them until these enemies heard the pilgrims coming and then they fled. And great heart asked Valiant for truth.

He asked him if he was afraid, but Valiant for truth said that he had the promise of the king from Sam 27. You remember Sam 27 against me, though one host in camp.

My heart yet fearless is the war against me rise. I will be confident in this. And great heart, he said to Valiant for truth, you have acted worthy.

[ 20 : 21 ] Let me see your sword. That's what Valiant for truth. He showed he showed great heart his sword. And when great heart had taken it and looked at the sword for a while, he said, it is a right Jerusalem blade.

It is a right Jerusalem blade. And Valiant for truth said it is let a man have one of these blades with a hand to wield it and skill to use it.

And he may venture upon an angel with it. He need not fear it's holding because its edges will never be blunt. It will cut flesh and bones, soul and spirit.

And great heart said, but you fought a great while. Were you not weary? And Valiant replied, I fought till my sword did cleave to my hand.

And when my hand and sword were joined together, it was as if a sword grew out of my arm. And when the blood ran through my fingers, then I fought with most courage.

[ 21 : 19 ] And great heart said, you have done well to have resisted against sin. Come with us for we are your companions. Of course, Bunyan we see he's reminding us that the Christian life is a battle.

It's a spiritual warfare in which we wrestle not against flesh and blood, but against principalities and powers against the spiritual wickedness in high places.

But because the Christian life is a battle, we're being reminded that we need to be continually clinging to our sword. As Christian soldiers, my friend, we should be valiant for truth.

We should be valiant for truth. We should know our sword, which is the Bible, and our sword should never be far from us. Because as we read in Hebrews four, the sword of the spirit, that is the word of God.

The word of God is living and active, sharper than any two edged sword, piercing to the division of soul and of spirit of joints and of marrow and discerning the thoughts and intentions of the heart.

[ 22 : 31 ] When it to know our sword, we're to be valiant for truth and we're to have our sword close by at all times. And you know, if anyone knew the importance of this, and if anyone knew this to be true, it was Bunyan himself.

You remember there was Spurgeon who said about the pilgrim's progress, that reading the pilgrim's progress is just like reading the Bible itself, because it's full of scripture, it's saturated with scripture.

But Bunyan, Spurgeon also said about Bunyan, that he was a living Bible. Spurgeon said, prick Bunyan anywhere, and his blood will flow the blind.

Bunyan, you know, he practiced what he preached. He was valiant for truth. He knew his sword. He clung to his sword. His sword was never far from him.

And my friend, we would do well to follow Bunyan's example. Then we read that valiant for truth explained how he became a pilgrim and started going to this resty old city.

[ 23 : 40 ] And he said that a missionary, a missionary called Mr. Trutel, he came into the dark lands, that's where he was from. He came to the dark lands and he told the story of Christian and how Christian had fled from the city of destruction and entered the celestial city.

And for valiant for truth, as he sat listening to Mr. Trutel, he says that his heart burned within him and he wanted to go after Christian and follow him to the celestial city.

And you know, my friend, it's a reminder to us as Christians that we should all be like Mr. Trutel. We should be all, we should all be like Mr. Trutel.

We should all be missionaries living and working and speaking in the dark lands of our homes and workplaces and communities.

Because like Mr. Trutel, you know, we never know that what we might say, it may cause someone to become valiant for truth and seek the celestial city.

[ 24 : 51 ] We need to be missionaries like Mr. Trutel. But you know, what's really sad is that the parents of valiant for truth, we read that they tried to persuade him not to begin the pilgrims' progenies.

The parents of valiant for truth, they tried to discourage and even divert valiant for truth away from the king's highway by telling him all of the possible perils and the destructive dangers that he would encounter along the way.

And yet valiant for truth, he said, despite all their efforts, and there were many of them, despite all their efforts, none of these things discouraged me from beginning the pilgrims' progress.

But you know, if you're a parent, and you're not yet a Christian, but your children or your friends are interested in the gospel, then I would say to you, never discourage them and never try to divert them from the pilgrims' progress, never laugh at them for seeking the Lord.

Never try to stop them from seeking the Lord. I know that you probably wouldn't. But as I said before, you may not want to be saved yourself, but don't ever take someone to hell with you.

[ 26 : 15 ] Never ever have someone else's blood upon your hands. Then great heart, he introduced valiant for truth to Christian's wife, Christiana.

Like many before him, valiant for truth was delighted to hear that Christiana was now heading towards the celestial city with him. And great heart, he agreed, he said, without doubt, it will be a

comfort to him.

Next to the joy of seeing himself there, it will be a joy to meet his wife and children there. And then we read that the pilgrims took valiant for truth, they washed his wounds and gave him of what they had to refresh him, and they went on together.

Which brings us to consider our final heading this evening, veracity. So viewpoints, valiant and veracity. Viewpoints, valiant and veracity.

Veracity. Bunyan writes, he says, by this time they got onto the enchanted ground, which was a dangerous place because the air tended to make pilgrims drowsy and sleepy.

[ 27 : 31 ] Of course, Bunyan is reminding us that when we reach the enchanted ground in our pilgrims progress, we must persevere to the end. We must keep watch and we must stay awake and we must keep going right to the end of the pilgrims progress.

Because as we near the end of our journey, there's always the temptation to step back and to rest and relax as a Christian. But as Jesus says in the Gospel, stay awake.

Jesus, Jesus says it more than once, he says, stay awake. My friend, we're always to be on our guard. That we're not drifting and dreaming on the enchanted ground.

My friend, always be on your guard that you're not drifting and dreaming on the enchanted ground.

And you know, as the pilgrims went on together, we're told that they looked out for one another.

They looked out for one another as these 14 pilgrims passed through the enchanted ground. They were being led by great heart their guide, but they were looking out for one another.

[ 28 : 40 ] And they were looking out for one another because Valiant for Truth was now following behind them. He was their rearguard. He was protecting them. He was protecting them, we're told, lest some fiend or dragon or giant or thief should fall upon them.

Then we read that they had not gone far when a great mist and darkness fell upon them all, that they could scarcely see one another and they were forced to feel for one another by their words.

Their journey was made even more difficult as they had to walk miles, we're told, through dirt and mud and slime.

You know, it was like crossing a very wet, barbless moor that's all boggy and you're trying to cross it in the middle of the night. It's not something you would really want to do.

And you're asked you to expect when the pilgrims came to an arba that was warm and welcoming and a place to rest for them.

[ 29 : 46 ] Some of them were tempted to stop and rest, but when they saw the sign above the door, when they saw the sign above the arba and that it was called the slothful's friend, they knew to carry on.

They knew immediately it was a bad idea to stop here. And they went on in the enchanted ground until they came to another arba where they found pilgrims who were asleep.

They found two men, two men, one called heedless and the other called too bold and they were fast asleep and great heart. He went into them and he tried to wake them up by calling their names because he knew them.

He had seen them on the pilgrims progress before, but they didn't answer. And then he started shaking them. Great heart started shaking them trying to wake them up, but they didn't even open their eyes.

Heedless and too bold. You could say they were in a sorry state. They were in a sorry state and they were a reminder to the pilgrims of what Paul warned the Corinthians.

[ 30 : 53 ] Take heed lest you fall. Let him who thinks he stands take heed lest you fall.

But then we read that as they went on the pilgrims, these 14 pilgrims, they met a man who walked the pilgrims progress in complete contrast to the men in the arba, heedless and too bold.

Because this man, this man had veracity. He was genuine. He was sincere. He was honest. He was upright and the pilgrims found him. They found him on his knees with his hands and his eyes looking up to heaven and they found him praying.

And when the pilgrims saw him finish praying, they saw him get up from his knees and begin to run towards a celestial city. And as they saw him running, old honest shouted him to stop and to come back because old honest knew him.

Honest knew this man. He knew that he was called steadfast. He was called steadfast. And so after steadfast came back to the pilgrims and met with them, he explained his veracity in the pilgrims progress.

[ 32 : 11 ] Stanfast said that he was so thankful to the Lord that he had been kept thus far in his pilgrimage. He knew that there have been many like heedless and too bold who have come to ruin on the enchanted ground.

And so stand, standfast, he started explaining this encounter that he had on the enchanted ground. He explained an encounter that he had with a woman called Madame Bubble.

Madame Bubble. And you know in the narrative Bunyan, he describes Madame Bubble as a tall, well dressed, beautiful woman who speaks smoothly and smiles as she speaks.

We're told that she loved to be sought after. She loved to be spoken well of. She loved to lie in the bosoms of men and those who listened to her were led to hell.

And we read that Madame Bubble, she set about to seduce this man standfast with her vanity. She seduced standfast with her vanity by offering him, her body, her purse and her bed.

[ 33 : 27 ] Stanfast he confessed that it was difficult to refuse Madame Bubble because he was both tired and sleepy. And even though he managed to refuse and to resist and even to reject Madame Bubble for a time, she didn't care because she kept coming to him and she kept saying to him, I am the mistress of this world and I make men happy.

And standfast says, he says, that's why you found me on my knees. I was pleading and praying that the Lord would take her temptation away from me.

And he did. We read that Madame Bubble walked away. As standfast went on his knees, Madame Bubble walked away.

And you know, my Christian friend, it's a reminder of the difficulties and the dangers of the enchanted ground. And what we must remember is that the enchanted ground, it isn't at the beginning of the pilgrims progress.

The enchanted ground is near the end of the pilgrims progress. The difficulties and dangers of the enchanted ground, you could say they are for the older, more mature Christian.

[ 34 : 43 ] This warning is for the older, more mature Christian. That was certainly the case with King David. I'm sure he wished he had been warned about the enchanted ground because you know, it wasn't a young, immature King David who committed adultery and lies and murder.

It was an older, more mature David. A David who was in his fifties, who had been married for a while. He had children and he had grandchildren.

And yet David, he ended up on the enchanted ground and he committed adultery with Bathsheba. He lied about it for nine months and then he was an accomplice to murder.

And you know, when we consider King David's Christian character, conduct and conversation, we see that when he should have had his armor on and when he should have been near his sword and on the battlefield, instead, we read that David was watching Bathsheba in the bathtub.

David was on the enchanted ground and he was looking at Bathsheba. That was his madam bubble. Bathsheba was David's madam bubble and you know, that one stare at sin.

[ 36 : 02 ] It led to lust. It advanced to adultery. It got lost in lies and it ended in the messy murder of Uriah.

And my Christian friend, it's a warning to us. It's a warning to us to stay away from madam bubble and her offers of vanity. Stay away from madam bubble and her offers of vanity.

Beware of the difficulties and the dangers of the enchanted ground. Because as Paul warns, let him who thinks he stands, take heed lest he fall.

It's a warning to all of us, myself included. Let him who thinks he stands, take heed lest he fall.

And after that, we read that the pilgrims, they had mixed feelings about the enchanted ground. They were shy because they had met Mr. Stanfast.

[ 37 : 04 ] But they was also trembling. But they broke out into song, we're told. And they started singing this song. What danger is the pilgrim in? How many are his foes?

How many ways there are to sin? No living mortal knows. Some off the ditch shy are, yet can lie tumbling in the mire. Some though they shun the frying pan, do leap into the fire.

It's an interesting poem that Bunyan writes. So after seeing the viewpoints of the delectable mountains, after meeting valiant for truth, and the veracity of Stanfast, we read that all 16 pilgrims with great heart, their guide, they all came into the land of Bula, where the sun shines night and day.

And there were now 16 pilgrims on the pilgrims progress. There was Christiana, there was Mercy and Matthew, Phoebe and James, Grace and Samuel, Joseph and Martha, Honest, Mr.

Feeble-Mind, Mr. Ready to Halt with his crutches, Mr. Despondency, much afraid his daughter, valiant for truth, and now, Stanfast.

And we're told that they all came into the land of Bula and rested a while before they continued on to the celestial city.

[ 38 : 31 ] And God willing, we'll see what happens next week as we come to the conclusion of part two of the pilgrims progress. May the Lord bless these thoughts to us and let us pray together.

O Lord our gracious God, may give thanks to thee this evening that we are reminded and warned in scripture, we are reminded of thy faithfulness and thy goodness to us, that the Lord one who gives to us viewpoints in this life, to look ahead and to see that the Lord one who is still with us.

But the Lord the God who also warns us to be valiant for truth, to stand up and to have our sword by our side and to stand fast, to stand fast against the temptations and the trials of this world, to stand fast knowing that while we're on our knees that these temptations will flee from us.

O Lord help us we pray, help us to be people of prayer and to seek thy face, to bring everything to the Lord in prayer and to cast every care upon thee, assure that thou art the one who cares for us. Go before us and we pray, bless us we ask in the week that lies ahead and that whatever is before us, that thou Lord wilt undertake for us day by day, taking every day at a time, knowing that thou art the one who sustains us.

[ 39 : 59 ] Go before us and we pray and guide us for Jesus' sake. Amen. Well we're going to bring our service to a conclusion this evening.

We're going to sing from Psalm 40 in Gaelic. We're going to sing verses 1 to 3. Psalm 40 in many ways it's the pilgrims, it's the pilgrims' Psalm, it's the testimony of every pilgrim in the pilgrims' progress and I suppose I should always ask is it your testimony?

Can you say with the Samus that he took me from a fearful pit, can you say that he put a new song in my mouth? And if not, why not?

Why not? Why can't you say that? Have you not come to begin the pilgrims' progress yet? Psalm 40 from the beginning, I waited for the Lord my God and patiently did bear.

At length to me he did incline my voice and cry to hear. He took me from a fearful pit and from the myri clay and on a rock he set my feet, establishing my way.

[ 41 : 08 ] He put a new song in my mouth, our God to magnify. He shall see it and shall fear and on the Lord rely. And the verses in Gaelic.

Ye me le fawch byhri jea, chrem hukim yeist mogu, is huk shea slok uavein me, et klapar creatu, ir karik chonart chur mchos, mochémen chokri ye, is oran nuach chur embeil, gumeshit m'oluch ye. So we'll sing these verses of Psalm 40 to God's praise. So we'll sing these verses of Psalm 40 to God's praise.