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**CHRIST AS SAVIOUR DURING HIS PUBLIC
MINISTRY**

When the Lord of Glory was born the angelic messenger announced, "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord," and at His birth the divine instruction was given that He was to be called Jesus for He would save His people from their sins. And of course we know from the Holy Scriptures of the Old Testament and the New, that the central truth and glory of His Saviourship was to be, as it is, His redeeming work completed and finished in His sacrificial sufferings and death on the Cross at Calvary. There is redemption through His blood, the forgiveness of sins, according to the riches of God's grace. This is the ground of the salvation of all those given to Him of the Father before the World was. And the Old Testament saints were saved from their sins and received the gift of God which is eternal life through Jesus Christ and by faith in Him as held forth to them in the promises of God and otherwise. Jesus declared that Abraham saw His day and was glad. Such were saved on the ground of what was yet to be actually accomplished by the Lord Jesus outside the gates of Jerusalem. As Isaiah wrote in his day regarding the Saviour: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

And when we consider the record of the four Gospels and what they reveal regarding the Lord Jesus Christ from the time that He entered upon His public ministry among men and even right on to immediately prior to His actual death on the Cross, we find that during this period the truth and glory of Christ as the Saviour of lost men is revealed, and actually experienced by sinners.

To begin with, we may briefly refer to the testimony and preaching of John the Baptist regarding the Saviour. In the first chapter of John's Gospel we read of the testimony of John the Baptist regarding the Saviour being the Son of God as follows: "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descend-

ing, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." The divinity of the Saviour is asserted here, and the significant and glorious fact that He was to bestow upon sinners the Holy Ghost, that is, during His sojourn among men in the world as well as following upon His ascension to the right hand of God. And further, John the Baptist preaches Christ to two of his own personal disciples as the Lamb of God, which taketh away the sin of the world. And the effect of this was that the two disciples followed Jesus; and later declared, "We have found the Messiah, which is, being interpreted, the Christ." And at this very time several men, such as Andrew, Peter, Philip, Nathanael and John were divinely illuminated and received Christ as the Saviour come into the world. These men, with others, became eminently associated with Christ later as His intimate disciples.

Then, when Christ went forth to exercise His public ministry and to proclaim who He was and what He was, as He who came forth from the Father, and as sent into the world not to condemn the world, but that the world through Him might be saved, He unfolded the great truths concerning His person and Saviourship and preached the gospel to all who had ears to hear. For example, He spoke of Himself as the Light of the World: "He that believeth in me, believeth not in me, but in Him that sent me. And he that seeth me seeth Him that sent me. I am come a light into the world, that whosoever believeth in me should not abide in darkness." This was the Gospel of the Saviour to sinners then, as to us now. And men were then warned by Christ, if they heard His words and believed not, that same word would judge them at the last day. Again, there is Christ's sermon concerning Himself as "the Bread of life," during which He opens up the blessed truths regarding the nature and benefits of His sufferings and death, yet to be accomplished. He declared: "... the bread that I will give is my flesh, which I will give for the life of the world," and "who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (See John, chapter 6). It was on this occasion that many went back and walked no more with Him, because they could not and would not receive His doctrine concerning how guilty sinners were to be saved in Him and by Him as a suffering Saviour. On the other hand, at this time, Peter confessed: "We believe and are sure that thou art that Christ, the Son of the living God." This was the language of such as had been enabled to believe in the Saviour unto the salvation of their souls. And in addition to what has been quoted above, it is clear that the Lord Jesus Christ was, during His public

ministry, actually exercising Himself as Saviour, in seeking the lost, inasmuch as He invited sinners to come to Him in no uncertain terms. On the last day of the feast He cried saying, "If any man thirst, let him come unto me and drink." And on another occasion He uttered these precious words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The enemies of Christ once and again uttered words which were designed to dishonour and discredit Him; but which were in actual fact words setting forth precious and gospel truths which were applicable to the Saviour and the exercising of His grace and compassion towards miserable sinners unto their salvation, during His public ministry. "The Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them"; and Christ himself refers to the fact that His enemies described Him as "... a friend of publicans and sinners." He did, as the Saviour, during His sojourn in the world, receive and befriend sinners in a saving manner. As He answered to the fault-finding Pharisees: "They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." And He did call sinners to repentance, not only by His gospel — "Repent and believe the gospel, for the Kingdom of God is at hand" — but by His divine power; as John the Baptist said "... the same is He which baptizeth with the Holy Ghost."

But albeit, the Lord Jesus went about everywhere doing good and saving sinners, He repeatedly referred in His preaching and doctrine and in conversation with His immediate disciples, to the solemn experiences yet before Him at Jerusalem. Matthew, but half-way through his gospel records as follows concerning this matter: "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests, and be killed, and be raised again the third day." And from the point of view of the absolute necessity of His death for the redemption and salvation of His people, He declared, "The Son of man came not to be ministered unto, but to minister; and to give His life a ransom for many." And although Jesus preached the gospel and converted sinners, yet while so doing, He declares, "He must go to Jerusalem." It was by the infinite merit of His sufferings and death on the Cross, that the Saviour obtained eternal redemption for all His people, Old Testament saints, believers during His ministry in the world, and all called by the Spirit to the knowledge of His blessed name since His death and ascension to heaven, and those who shall yet come by grace and through faith to believe in Him to the saving of their souls. "Christ also loved the Church, and gave Himself for it," (Ephesians, 5 : 25).

THE LITTLE FLOCK

Notes of a Sermon preached by the late Rev. D. Beaton, Oban
— at Dingwall, on Saturday, 1st February, 1936.

Text: "*Fear not little flock; for it is your Father's good pleasure to give you the kingdom.*"

—Luke xii: 32.

When we read the Word of God with any care there are two prominent matters that stand out that ought to arrest our attention. First, the extraordinary encouragement that is given in God's word to sinners in general to come unto Jesus Christ. He will in no wise cast out any that will come to Him. However great slaves of the Devil they have been, and however long they have been warring against Him, there is great encouragement held out to the greatest of sinners and you will find examples of God's mercy towards the greatest of sinners recorded in scripture in order that they might encourage others to come. But there is also special encouragement given to the people of God. They are a people that are not strong in themselves. Their strength is gone, as it was the case with the Apostle in his unconverted days, of which he said that so far as the requirements of the law were concerned, he was touching the law blameless. But when God's Spirit began to deal with Saul of Tarsus he became the chief of sinners. He was now poor, and so poor, that he was dependent all his days after that, not on his own righteousness, but entirely on the righteousness of the Lord Jesus Christ, and it was the desire of his heart that he might be found in Him, not having his own righteousness, but the righteousness of His Lord and Master. There is not only great encouragement held out in the Word of God, but you will find that the Word of God is full of exceeding great and precious promises, and if you just, in the reading of your Bible, begin at Genesis, and from the first promise that was given right down to the Book of Revelation — these wonderful promises in connection with that Home where the people of God will be forever — you will be surprised at how full the Bible is of the promises to encourage God's people. Now these promises are very wonderful in themselves, and when you think about this, that it is God that cannot lie, the God of whom it is true that it is an eternal impossibility that any promise that ever He has made should fail, that He should confirm these promises with an oath, and that it is in Christ Jesus the eternal Son of God that all the promises are yea and amen,, what great comfort that ought to be to the people of God. The promises are always there — it is in the dark night that the stars seem to be greater in number and brighter than when the night is not so dark, and it is in the dark night of

the experience of God's people that these promises turn up, and it is only when they are in need of them that they begin to realise that there are promises to meet almost every trial through which they may pass. Now these promises are there but we are not seeing them — just as the stars in the heaven, it is only on the dark night that they are seen and seem to stand out very prominently, and it is in the night of trouble and trial that the promises of God appear to stand out very clearly — just when His people are in need of them. They take no notice of them at other times. They were precious promises, but they were not in need of them at the time and so they passed them by. In the time of trial and trouble and temptation, oh how the promises stand out then! I was speaking recently to a brother minister, and he said in connection with the trial in our own Church at the present time, that one good thing it has done to him is that he had discovered a great number of texts in the Bible which he never knew were there before. It is because in the time of trouble God's truth seems to have a new meaning, and to stand out prominently. How precious then it becomes, and how the Word of God becomes a living Book. I remember when I was a student in Wick, Capt. Ross sometimes took the prayer meeting for me, and on one occasion when he was finished reading a certain chapter he said — "Well, I never knew that this chapter was in the Bible before" — a chapter that he may have read hundreds of times. What he meant when he said this, was that the truth was so fresh and new to him as if he were seeing it for the first time in his life. It is a great thing when the Bible becomes a living Book to you, and when the promises become living promises to you. The promises are very precious, and not only very precious, but exceeding great and precious promises. You will notice in the words of our text that we have great encouragement held out to the people of God:—"Fear not little flock; for it is your Father's good pleasure to give you the Kingdom." Now that encouragement is something that God's people stand in need of, and many of them stand in need of it on a preparation day for a Communion Sabbath. They have their own fears, fears that are known to themselves, and to God in Heaven, and if so be that these Words are applied by the Holy Ghost — for we have no right to take to ourselves what does not belong to us, but God can apply them to us, and make them very precious — "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom," all is well. Well, supposing that those that he is writing to here had their own anxieties—they were wondering how they were going to get this thing and that thing, and He comes and says — "You should not be so much concerned about that — look to the fowls of the air, and to the lily, about which it

is said that "Solomon in all his glory was not arrayed like one of these." The Lord has made provision for these, and he calls upon His own disciples to seek first the Kingdom of God, and all these things shall be added to them. Well, it is not easy to rise up to that height. It is not easy to get above all concern of what we shall eat and what we shall put on, and how we shall live in the world, and put the Kingdom of Heaven before all these things. Well, it is in connection with this teaching that he utters these words:—"Fear not little flock; for it is your Father's good pleasure to give you the Kingdom."

Now let us notice in the first place the people who are here addressed — His disciples, and all who have the like faith in the Lord Jesus Christ. He is addressing them down through the ages of time, and calls them a little flock. Then in the second place let us notice the encouragement that He is holding out to them — "Fear not little flock; etc." Are there not many reasons why they should be afraid? — Yes, there are many reasons. We shall see it was not natural fears they had — it was no imaginary fears. They were not like children going into the darkness full of natural fears. They had real fears. There was real cause that they should be afraid, but He says to them here — "Fear not little flock; etc." What an encouragement to have from the lips of the Lord and Master who careth for them, and all that concern them for time and eternity. The Kingdom which they are to seek first of all may seem to be very far away. It consists in righteousness and peace and joy in the Holy Ghost. They are to get that great Kingdom, and it is more than all the world can give them, and it shall not be taken away from them by the world. The Lord has a delight in giving it to them. First of all let us observe the people who are here addressed — they are spoken of as a little flock, and that may direct our attention first of all to their fewness in numbers. They are not at all reckoned as a great multitude — they will be a great multitude yet which no man can number. There will be a great company on Mount Zion. The question was raised in His own time — "Are there few that be saved?" That question arises in our mind in connection with a Communion Sabbath. You see a few rising from where they are sitting and going forward to the Lord's Table, but they are very few in comparison to those who are not witnessing His name. Now God forbid that we should say that everyone that is not sitting at the Lord's Table is not a child of God. They may not have the courage yet to profess His name. There may be difficulties in their way of coming forward and making a public profession. When you think of the fewness of those that are witnessing on the side of Christ, that often comes

into our minds — ‘Surely there are only a few that will be saved.’ Two worthy men were discussing this matter, and when they were getting a little hot on the subject, the woman of the house, who was a pious woman, said to them — “He shall see of the travail of His soul and shall be satisfied.” It will be no ordinary satisfaction to Christ when He shall see of the travail of His soul, but so far as they are concerned in this world, oh what a little flock they are! Think of all the great cities and how few are professing the name of Christ. Think of our towns and how few profess the name of Christ. Supposing they were all genuine think of how few profess the name of Christ. Well they are a little flock and the world looks down upon them with contempt. The world likes a great show. The world rejoices in its strength and numbers. It never seems to learn this lesson that strength is not necessarily in numbers at all. Those that Christ is addressing here are few in number — where two or three are gathered together in His name Christ will be there, there is a power there that will defy the powers of Hell. Now He speaks to them in this way as much as to say — “Be not discouraged because you are few in numbers, you are but a little flock, but the fact that you are a little flock is not to interfere with the Father’s good wish to give you the Kingdom. It will be yours.” Let me notice that this description that He gives of them as a little flock is their own estimation of themselves, they are not a great flock. They do not regard themselves as a very powerful company. They are a little flock in their own eyes. It is when we are strong in ourselves that we are really weak, and when we are weak then we are strong. The Apostle Paul was glorying in this weakness — the strength of God was being made manifest in his weakness. They are not at all great in their own eyes, and they are certainly not great in the eyes of the world. I can assure you the world has a very low opinion of this little flock. It never considers them, and should the world take notice of them it is only to look upon them with contempt. It does not recognise that they are a people worth any attention at all. We heard quoted already here to-day that — “There is joy in the presence of the angels of God over one sinner that repenteth.” The world may pour a good deal of contempt on the Church of God but at the same time it is a cause of joy in the court of Heaven that one sinner should be converted unto God. It is nothing in the eyes of the world at all although it is known in the court of Heaven. Now, in connection with this, they are very insignificant in the eyes of the world, but does that in any degree interfere with the promise of Christ that it is the Father’s good pleasure to give them the Kingdom of Heaven? No, it does not interfere in the slightest degree with it. The promise is to stand in spite of what the world may think or do.

This flock is Christ's in the midst of a crooked and perverse generation. They are as lights shining in the world, and the world cares nothing for these lights at all. At the same time they are His own precious flock. He has purchased them at a great price. Everyone of them has been purchased by His own precious blood, and it is because they are His own flock He watches over them. It is the case among men that there are shepherds to look after the sheep, and there are some owners who look after the sheep themselves, and act as shepherds. Well, Christ is the owner of this little flock, and the shepherd that went after the sheep, and His own sheep. He was also the owner as well as the shepherd, and so had the greatest interest in the sheep that way, and it is to this little flock that He is making the promise and gave the encouragement — "Fear not little flock, etc."

Now let us proceed to notice the encouragement that is held out to them. He says — "Fear not." Well what can be the reason that He is saying so? Well, it is because they are subject to many fears. They are subject to fear because of their own weakness. They have made many discoveries. You have noticed sometimes when a child begins to walk the father may stand at one end of the kitchen and invites the little one to come to him. The little one makes his first step, and when he reaches his father he gives a shout of joy as if he had attained something great and should be taken notice of. Then the child tries to go back to his mother, but he falls on the way and instead of a shout of joy there is a cry followed by tears, and I have often thought in connection with the young Christian starting out on his journey — he was successful for a part of the way, and he thought that he would not have any trouble, that there would be no slippery places and that there would be no snares to entangle his feet, but some day when he was getting so confident in himself, when he was thinking "Now there is no fear," suddenly he came down on some slippery place and got such a bad fall that he had to be laid up for a long time. We are so ready to think that we can go on in our own way. I remember when I was a student in Glasgow we were coming out of Church on a very slippery day, and one of the elders said to an aged woman: "Take care of yourself, take care of yourself," and just in the words down he came himself. If we have an experience like that we will be endeavouring to be more careful in future, and while we may be concerned for others we will be concerned for ourselves. Dear friends, it is not only slippery places that we are afraid of, but there are also enemies that are watching them, enemies who do their very utmost to break through covenant enjoyments and promises—they would like that this people would never reach the end of their journey

in safety. Satan will never get any of the Lord's people out of the hand of Christ, but they are to be Christ's for ever and ever. Satan may do many a thing in this world to ruin their life as witnesses on the side of Christ and make them practically useless all their days after that. He will never get their souls. These are suffering in the hands of Christ, but he can go an extraordinary length, and do you think that Peter after the time he suffered in the sieve of the Devil would be going about saying: "I will not be the one that will forsake Him." No. He was taught a lesson, and oh what a terrible thing it is to be in the sieve of the Devil. May God grant in His mercy that we may never know what it means! If you saw the wheat being sieved, and if it could speak, it would say: "There is no rest anywhere here," and if you were to pass through a spiritual experience of that kind you would just be like Peter—you would never forget it. You would say like Peter: "Pass the time of your sojourning here in fear." Also as Paul says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are so helpless that we can do nothing to help ourselves, but here is One that made a show of principalities and powers. Here is the One that says to the little flock: "Fear not." He gave a death blow to the great enemy. He knows full well the power that the enemy possesses, and all the subtlety that he commands, but he shall never, never pluck one of them out of His hand. Well, is it not a great matter, as we were pointing out last night in connection with the fear that entered in when man sinned at the beginning? Oh, how many are the fears of God's people. I could not describe all their fears. Some may say: "You never said anything about the fears I have—it looks as if you do not know anything about them." The fears I may have you may not have at all, and the fears that you have I may know nothing about them at all. These are no imaginary fears—they are real fears, and this encouragement is given to this people. Further, it comes from Him who has all power to make it efficacious. He can drive out fear when no other power can. He can take away the natural fear that is in the heart of man from His servants who went to the fire to be burned for His sake. "Fear not, little flock."

This is the promise, and what a wonderful and beautiful promise it is—"It is the Father's good pleasure to give you the Kingdom." It is the Father that is to do it. He brings them into the relationship of sons and daughters, and what an encouragement it is to them. Now, God is able to keep them all the

days of their journey—none shall ever pluck them out of His hand. Think of the vast difference there is between a child taking hold of his father's hand, and the father taking hold of the child's hand. The strength and safety of the child is due to the grip which the father has of the child and not the grip which the child may have of the father's hand. Dear friends, it is not the hold the child of God has of the Lord Jesus Christ that makes him secure, but it is the strong mighty hand of Jesus that has taken hold of him, and none shall pluck him out of His hand. He has a delight in giving them the kingdom, and it is a wonderful kingdom. It is the Father's good pleasure that they should have this kingdom set up in their hearts in this world, and it consists of righteousness, peace and joy in the Holy Ghost. What a wonderful kingdom it is! It is righteousness, peace and joy in the Holy Ghost. It would take a long time to explain these words, but that is the kingdom which is theirs. It shall be theirs for ever. When King Edward ascended the throne, you may be sure he would be saying: "What a responsibility is on me now!" As the Prime Minister said himself: "Their loneliness must be terrible at times." But in connection with this, dear friends, it is a pleasant kingdom to receive. It is a kingdom that is worth seeking after, and it is worth desiring that it should be set up in our hearts. It is a kingdom for each one in this little flock—for every one that is called by His Holy Spirit. It is your Father's good will that you should get that kingdom. All the darkness that is within, and all the evil of your fallen nature will not render this promise null and void. All the powers of darkness, however great they may be, and however much they wish that you would never come into possession of this kingdom, they shall never prevail. There are powers at work in the world that are trying to keep God's people from coming into possession of this kingdom, but it is the Father's good pleasure that this kingdom should be given to them. When they come into full possession of it there will be complete acquiescence to the will of God. Every subject will be in submission to the will of Christ. A number of years ago we had some business with a Glasgow lawyer. He began to tell an experience he had in Canada. He had gone there to visit a brother, and when he came to Calgary, he said: "I was just longing to get a sight of the Rockies, but when at Calgary I got a telegram informing me that my brother had died, and, although I crossed the Rockies, I never saw them yet. I took no notice of them at all." On arriving home he was endeavouring to comfort his aged mother, and pointed out how they should submit to the will of God. His mother replied that their duty was not only to submit, but also to acquiesce in the

will of God. (I believe this man was a gracious man.) That is what takes place in Heaven, and if it is your happy portion that the Father is giving you this kingdom you will never think of the fears that you had, and all the difficulties that you had in your journey when you come into full possession of what the kingdom offers.

NOTES ON MARTIN LUTHER

Renewed Study of the Bible

Luther went to the study of the Scriptures with new light. He turned to the passages which speak of repentance and conversion. These two words which before brought terror to him were now sweet and precious. "These words," he said afterwards, "which most alarmed me, now seemed to run to me from all sides—to smile, to spring up, and to play around me. Formerly I tried to love God, but it was all force and constraint; and there was no word so bitter to me as repentance. Now there is none more pleasant. Oh! how blessed are all God's precepts, when we read them not in books only, but in the precious wounds of the Saviour."

Sometimes he could believe and be comforted, but at other times darkness returned. His sins again went over his head, and hid the face of God. The good Staupitz tenderly treated his afflicted patient. "Oh my sin! my sin! my sin!" he cried one day to his aged friend. "What would you have?" said Staupitz. "Would you like your sin not to be real? Remember, if you have only the semblance or appearance of sin, you must be content with the semblance or appearance of a Saviour. Learn this, that Jesus Christ came to save sinners; that He is the Saviour of the lost; that He saves real and great sinners, and those worthy of utter condemnation." "Look at the wounds of Christ," he said on another occasion, "and you will see there shining clearly the purpose of God towards men. We cannot understand God out of Christ."

But Luther's peace and comfort still varied and fluctuated. His fears returned, and his depression deepened. The agitation wrought upon his body through the mind, and he was again brought nigh to the gates of death. How fearful a thing to meet a holy God! All seemed darkness and gloom. At this crisis we are told that an aged monk, sitting at the side of Luther's couch repeated these words of the creed: "I believe in the forgiveness of sins." The words fell on the ear and penetrated to the soul of Luther. He thought over them and they were like balm to his troubled spirit. At length he said aloud: "I

believe in the forgiveness of sins." "Ah! but," said the old monk, "we are not merely to believe that there is forgiveness for David or for Peter; the command of God is, that we believe there is forgiveness for our own sins!"

Luther's spirit revived. "I believe in the forgiveness of sins—of my sins." He had found the blessedness of the man whose transgression is forgiven, whose sin is covered, and to whom the Lord imputeth not iniquity! From that time his peace of mind was restored and health and strength too. He walked in the light and hope and joy of the living.

Consecration to the Priesthood

Although Luther's views and failings, as to his condition before God were changed, he still retained the notion of the special sanctity of those connected with the church by virtue of their office. Jerome, Bishop of Brandenburg, officiated at his consecration in 1507. Addressing him he said: "Receive the power of offering sacrifice for the living and the dead." The remembrance of these words afterwards made Luther shudder, for here was a bishop giving power to do what none but the Son of God Himself can do! He afterwards remarked "That the earth did not then open and swallow us both up was an instance of the patience and long-suffering of the Lord."

There was a feast afterwards and Luther's father Hans was a guest at the dinner. To honour the occasion and to do credit to the family the worthy miner made as imposing an appearance as possible. We are told that he had a retinue of several horses and attendants and that he presented the young priest with twenty guilders, which was no inconsiderable sum at that period. The conversation turned to Martin's entrance into the convent. The brethren commended it as a highly meritorious action; upon which the inflexible and honest Hans, turning to them, said: "Have you not read in the Scriptures that it is a duty to obey father and mother?" The words struck Luther for he had followed his own self-will. His father's words, showing that he had always disapproved this act of his son, long afterwards resounded in his heart, when he had to speak to others about the monastic vows and life.

Luther at the University

In 1508 Luther went from the monastery to be a teacher in the lecture room. He had been, during this year, summoned from Erfurt to the new University at Wittenberg. There were only 179 students but the number rapidly increased. Luther delivered his first course of lectures on philosophy, and a second on

divinity, discoursing on the Psalms and on the Epistle of St. Paul to the Romans. The lectures on divinity attracted much attention. Dr. Pollich, physician to the Elector Frederic, doctor of laws, of medicine, and afterwards of divinity also, and Rector of the University, whom Mathesius calls "a light of the world," after hearing Luther, said: "That monk will confound all the learned doctors, propound a new doctrine, and reform the whole Roman Church, for he studies the writings of the prophets and evangelists; he relies on the words of Jesus Christ; and no one can subvert that either with philosophy or with sophistry." It was by his recommendation to the Elector Frederic that Luther was called to the University at Wittenberg.

It is interesting to know that John Staupitz, Luther's superior at the monastery, the friendly old man to whom he was so much indebted, attended the lectures on divinity, and expressed his gratification at what he heard. From this time he enjoyed the perfect confidence of his superior, who, when he became Vicar-General of the Order of St. Augustine, intrusted Luther with almost the whole management of affairs.

First Visit to Rome

It was during these years of official work and active administration that Luther acquired habits of business, knowledge of the world, and experience in the affairs of life—no unimportant part in the preparation for the great position which he was soon to occupy. During these years, while he grew in personal knowledge and grace, he had opportunity of seeing much of life and character, thus being trained for public as well as private affairs. It was upon some business connected with the Augustinian Order that he was sent to Rome in 1510, while in his twenty-seventh year. He had not then got rid of the notion of meritorious service, and he thought that good works done in Rome, as the holy city, were better and had more merit than those done in any other place. He saw the crowds of devout pilgrims ascending on bare knees the Scala Santa, the staircase superstitiously believed to have been brought from Pilate's house at Jerusalem. Stirred by the sight, he set himself to do this meritorious penance. His feelings were stronger than his judgment. One cannot but pity the ignorance and superstition of the performers of such deeds of self-inflicted labour. While Luther was crawling up the steps his reason returned to him, and the voice of conscience, echoing the Word of God, caused in his inmost soul these words to be heard—"The just shall live by faith." It was as if God himself had spoken to him. He started from his knees, stood

in the middle of the stair, and, no doubt, to the surprise and amazement of the other devotees, rushed from the place, full of shame and remorse. He was still seeking salvation by works, and by such works as this! The incident brought back to him the teaching, which he seemed to have well received, as to the righteousness of God—"not by works of righteousness which we have done, but by His mercy He hath saved us."

When he had seen and learned more of the wickedness, as well as the pomp and vanity of the chiefs of the Church he said: "It is impossible that matters can remain in this state; things must change or break down. If there be a hell, Rome is built on the top of it. Whoever has been in Rome knows well that things are worse there than can be expressed in words or believed."

Luther was thoroughly disillusioned as to the holiness of the Eternal City!

The Traffic in Indulgences

It was during one of his visitation tours as Staupitz's vicar that Luther first heard of the traffic in indulgences. When at the monastery of Grinima, he was informed of the proceedings of Tetzel, the agent of Rome for this business. On being told of his impudent harangues to deceive the poor people and to extract money from them he quietly but firmly remarked: "I will make a hole in this drum, if God so will!"

Tetzel used to go about from place to place, attending the fairs and markets, where he addressed the people, to attract them from other stalls, and then his assistants went about with the "Buy! buy! buy!" of salesmen. "Come here, come here," shouted Tetzel; "by the will of the Holy Father and the Holy Curia at Rome, I visit this place," and then described his wares, which were not indulgences, in the milder ecclesiastical sense, but professedly pardons for all sorts of wickedness and crime. This vile system roused Luther's indignation, and he set himself vehemently to oppose it, with what results is well known. It was the first sound of conflict with Rome. The avowed object of Tetzel was to obtain funds for the building of St. Peter's, but he and his assistants lived well on the traffic.

Later, as soon as Luther heard of Tetzel's illness, which proved fatal, he wrote a kind letter to him full of expressions of goodwill.

Alluding to Tetzel's position in another place he observes: "I am sorry that Tetzel has got himself into such great trouble, in consequence of his character and conduct being exposed. If it had been possible, I would rather wish him to have repented and remained in honour, since my reputation can neither suffer

by his honour nor increase by his disgrace." He thus showed that it was not the person but the evil principles and actions of Tetzal which he abhorred and condemned.

NOTE.—These anecdotes about Luther were extracted and sent in by a friend.—*Editor.*

PURITY OF WORSHIP

by Stephen Charnock (Puritan)

But in particular, the wisdom of God is affronted and invaded:

(1) By introducing new rules and modes of worship, different from divine institutions. Is not this a manifest reflection on this perfection of God, as though he had not been wise enough to provide for his own honour, and model his own service, but stood in need of our directions, and the caprichioes of our brains? Some have observed, that it is a greater sin in worship to do what we should not, than to omit what we should perform. The one seems to be out of weakness, because of the high exactness of the law; and the other out of impudence, accusing the wisdom of God of imperfection, and controlling it in its institutions. A best it seems to be an imputation of human bashfulness to the supreme sovereign, as if he had been ashamed to prescribe all that was necessary to his own honour, but had left something to the ingenuity and gratitude of men.

Man has, ever since the foolish conceit of his old ancestor Adam, presumed he could be as wise as God; and if he who was created upright entertained such conceits, much more doth man now, under a mass of corruption, so capable to foment them. This had been the continual practice of men, not so much to reject what once they had received as divine, but to add something of their own inventions to it.

The heathens renounced not the sacrificing of beasts for the expiation of their offences (which the old world had received by tradition from Adam, and the new world, after the deluge, from Noah), but they had blended that tradition with rites of their own, and offered creatures unclean in themselves, and not fit to be offered to an infinitely pure being, for the distinction of clean and unclean was as ancient as Noah (Gen. viii: 20); yea, before (Gen. vii: 2).

So the Jews did not discard what they had received from God, as circumcision, the passover, and sacrifices; but they would mix a heap of heathenish rites with the ceremonies of divine ordination, and practise things which he had not commanded, as well as things which he had enjoined them. And therefore it is

observable, that when God taxeth them with this sin, he doth not say, they brought in those things which he had forbidden into his worship; but those things which he had not commanded, and had given no order for, to intimate that they were not to move a step without his rule—Jer. vii: 31: "They have built the high places of Tophet, which I commanded them not, nor came it into my heart;" and Levit. x: 1, Nadab's and Abihu's strange fire was "not commanded,"—so charging them with impudence and rashness in adding something of their own, after he had revealed to them the manner of his service, as if they were as wise as God. So loth is man to acknowledge the supremacy of divine understanding, and be sensible of his own ignorance.

So after the divulging of the gospel, the corrupters of religion did not fling off, but preserved the institutions of God, but painted and patched them up with pagan ceremonies; imposed their own dreams with as much force as the revelations of God. Thus hath the papacy turned the simplicity of the gospel into pagan pomp, and religion into politics; and revived the ceremonial law, and raked some limbs of it out of the grave, after the wisdom of God had wrung her knell, and honourably interred her; and sheltered the heathenish superstitions in Christian temples, after the power of the gospel had chased the devils, with all their trumpery, from their ancient habitations.

Whence should this proceed, but from a partial atheism, and a mean conceit of the divine wisdom? As though God had not understanding enough to prescribe the form of his own worship; and not wisdom enough to support it, without the crutches of human prudence.

Human prudence is too low to parallel divine wisdom; it is an incompetent judge of what is fit for an infinite majesty. It is sufficiently seen in the ridiculous and senseless rites among the heathens, and the cruel and devilish ones fetched from them by the Jews. What work will human wisdom make with divine worship, when it will presume to be the director of it, as a mate with the wisdom of God? Whence will it take its measures, but from sense, humour, and fancy; as though what is grateful and comely to a depraved reason, were as beautiful to an unspotted and infinite mind. Do not such tell the world, that they were of God's cabinet council, since they will take upon them to judge, as well as God, what is well pleasing to him? Where will it have the humility to stop, if it hath the presumption to add any one thing to revealed modes of worship? How did God tax the Israelites with making idols "according to their own understanding," Hosea xiii: 2, imagining their own understandings to be of a finer make and a perfecter mould than their

Creator's; and that they had fetched more light from the chaos of their own brains than God had from eternity in his own nature! How slight will the excuse be, *God hath not forbidden this or that*, when God shall silence men with the question, Where, or when did I command this or that? There was no addition to be made under the law to the meanest instrument God had appointed in his service. The sacred perfume was not to have one ingredient more put into it than what God had prescribed in the composition; nor was any man, upon pain of death, to imitate it; nor would God endure that sacrifices should be consumed with any other fire than that which came down from heaven; so tender is God of any invasions of his wisdom and authority. In all things of his nature, whatsoever voluntary humility and respect to God they may be disguised with, there is a swelling of the fleshly mind against infinite understanding, which the apostle nauseates Col. ii: 18).

Such mixtures have not been blessed by God. As God never prospered the mixtures of several kinds of creatures, to form and multiply a new species, as being a dissatisfaction with his wisdom as creator, so he doth not prosper mixtures in worship, as being a conspiracy against his wisdom as a lawgiver. The destruction of the Jews was judged by some of their doctors to be for preferring human traditions before the written word, which they ground on Isa. xxix: 18: "Their fear of me was taught by the precepts of men." The injunctions of men were the rule of their worship, and not the prescripts of my law.

To conclude; such as make alterations in religion, different from the first institution, are intolerable busybodies, that will not let God alone with his own affairs. Vain man would be wiser than his maker, and be dabbling in that which is his sole prerogative. (From "The Existence and Attributes of God" by Stephen Charnock.)

THE CHRISTIAN MINISTRY AND THE FEAR OF MAN

The following are extracts from *The Christian Ministry* by Charles Bridges: "What conscientious Minister is not painfully reminded of the truth of the inspired aphorism—'The fear of man bringeth a snare'? (Proverbs xxix: 25). Perhaps no temptation is more specious in its character, or more subtle and diversified in its operation. Its connection with worldly conformity is sufficiently evident from the recollection of its paralysing influence upon ministerial boldness. Mr Scott, in his early ministry, appears to have suffered severely from this temptation. He observes, 'This is the last victory the Christian gains—Here

I find my own deficiency, as much or more than in any other respect; and often I feel an inward timidity, when about to preach upon an unpopular doctrine, or expose a foible, which some one of my congregation, whom I otherwise love and esteem, is remarkable for; and in every instance I feel the greatest reluctance to resign the good opinion, or act contrary to the judgment of those for whom I have esteem. It is true, I am peculiarly bound to strive against this, by reason of my ministerial office. I am to speak boldly, "not as a man pleaser, but as the servant of God"—and therefore I endeavour to master all these fears, to act implicitly as my conscience suggests, without respect of persons. Conformity to others in things unchristian, the fear of man, a servile spirit of time-serving, etc., are the faults of Ministers, and effectually hinder even those that desire it from performing the most important parts of their ministry, both in public preaching, and by private application. But this kind of spirit goeth not out, but by a very spiritual and devout course of life. Indeed, its expulsion is the gift of God, and is especially to be sought for from him.' "

* * * *

A footnote to the above subject: "What!" said John Welsh, son-in-law to John Knox, "that I should regard or fear the face of any man, when I remember and assure myself that I am standing before that sacred and Glorious Majesty, whose Word, in His very sight, I am preaching to His servants and creatures! Believe me, when this thought enters my mind, I could not pay any regard to the face of any man even if I wished ever so much to do so."

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 341)

(5) Thugaibh an aire gu sòlaimte, ged a thàrladh da-rìreadh na nithean roimh 'm bheil eagal oirbh, gidheadh tha tuilleadh uile 'n ar n'eagal fein, na th'anns na nithean roimh'm bheil eagal oirbh.

Agus sin cha'n e mhàin a chionn gu'm bheil an t-olc is lugha anns a pheacadh ni's miosa na'n t-olc is motha ann am fulungas; ach mar a th'anns an eagal pheacach so tuilleadh pian agus trioblaid, na th'anns an t-suidheachadh a tha leithid de dh'eagal agaibh roimhe. 'S e th'anns an eagal ach gluasad a tha deanamh lionmhor agus a deanamh pianntail; tha e cur trioblaidean fa'r comhair fada ni's motha na tha iad, agus mar sin a pianadh

agus a sgrios an anama fada ni's miosa na 'n uair a thig am fulungas fein. Mar sin bha e thaobh Israel aig a Mhuir Ruaidh; ghlaodh iad a mach, agus bha iad fodh mhòr eagal, gus an do chuir iad an cos anns an uisge, agus an sin bha slighe air a fosgladh troimh na h-uisgeachan sin, a bha iad a smuainteachadh a bhàthadh iad. Is ann mar so a tha e dha ar taobh-ne; amhaircidh sinn tre ghloine an eagail fheolmhor, air uisgeachan nan trioblaidean, aitearachd Iordan; agus glaodhaidh sinn a mach, O cia cho eucomasach a dhol seachad; feumaidh sinn da-rìreadh a bhi air ar call annta; ach 'n uair a thig sinn do mheadhon nan trioblaidean so, gheibh sinn da-rìreadh an gealladh air a choimh-lionadh; ni E " maille ris an deuchainn slighe gu dol as mar an ceudna." 'S ann mar so a bha e thaobh *Bilney* beannaichte, 'n uair a chuir e dearbhadh air fein le a mheur a chur ris a choinneil, agus nach b'urrain e sin a sheasamh, glaodh e mach, " Ciod e, nach urrain dhomh losgadh mo mheoir? " Cia mar, uime sin, a dh'fhuiligeas mi losgadh mo chuirp a màireach? Agus gidheadh 'n uair a thàinig a' màireach, b'urrain e gu suilbhear a dhol a stigh do'n a lasraichean leis an sgriobtuir sin air a bheul, " Na biodh eagal ort, oir shaoi mise thu; ghairm mi thu air t-ainm; is leam-sa thu; an uair a shiubhlas tu troimh na h-uisgeachaibh, bidh mise maille riut, agus troimh na h-aibhnichean, cha tig iad tharad; an uair a dh'imicheas tu troimh an teine, cha loisgear thu, agus cha dean an lasair greim ort. Oir is mise an Tighearna do Dhia, Tì naomh Israel, t'fhear-saoraidh: thug mi an Eiphit ann ad eiric; Etiopia agus Seba air do shon " (Isa. xliii: 1-3).

(6) Amhaircibh ris na geallaidhean lionmhor agus luachmhor a tha sgriobhta a chùim 'ur cumail suas agus bhur comhfhurtachadh anns gach cunnart.

'S e th'annta so bhur 'n ionadan fasgaidh a dh'ionnsuidh am feud sibh teicheadh, agus a bhi tearuinte, 'n uair a bhitheas saighdean a chunnart a ruith 's an oidhche, agus sgrios a caitheamh 's a mheadhon latha. Tha geallaidhean sònraichte freagarach do chùisean agus do shuidhichidhean sònraichte; agus tha geallaidhean coitchionn, a ruigheachd a dh'ionnsuidh a h-uile cùis agus suidheachadh: mar a tha'n fheadhon so, " Agus tha fhios againn gu'n comh-oibrich na h-uile nithean a chùim maith, do'n dream aig am bheil gràdh do Dhia, eadhon dhaibh-san a ghairmeadh a reir a rùin " (Rom. viii: 28), " Ged ni peacach olc ceud uair, agus gu'n sìnear a laithean, gidheadh tha fios cinnteach agam gu'n eirich gu maith dhaibh-san air am bi eagal Dhé, air am bi eagal 'n a làthair " (Eccl. viii: 12). Am b'urrain sibh ach na geallaidhean a chreidsinn, bhiodh 'ur cridheachan air an daingneachadh. Am b'urrain sibh ach an tagradh ri Dia, mar

a rinn Iacob: “ Agus thubhairt thu, Gu cinnteach ni mi maith dhuit, agus ni mi do shliochd mar ghaineamh na fairge, nach faodar àireamh a thaobh lionmhorachd ” (Gen. xxxii: 12), dh’fhuasgladh iad sibh bho gach àmhghair.

Cur an aghaidh. Ach bha’n gealladh sin air a dheanamh gu pearsanta, agus air ainm dhà-san; cha’n eil e mar sin dhòmh-sa.

Freagairt. Ma’s e Dia Iacoib bhur Dia-sa, tha còir cho math agaibh-sa annta ’s a bha aige-san. Mìle bliadhna an deigh a’ ni ghabh àite cadar Dia agus Iacob, bha’n eaglais a co-chur a’ ni labhair Dia ris mar gu’m biodh e air a labhairt ri’a fein: “ Thuair e ann am Bet-el e, agus an sin labhair e ris ” (Hosea xii: 4).

(7) Ciunichibh bhur cridheachan critheanach le bhi cur sios agus a gabhail beachd air ’ur fein-fhiosrachaidhean ’s an am a chaidh seachad, air cùram agus dìlseachd Dhé ann an àmhghairean a chaidh seachad.

Tha na fein-fhiosracaidhean sin ’n am beathachadh do bhur creidimh ann an suidheachadh an fhàsaich, Salm lxxiv: 14. Le so ghleidh Daibhidh a chridhe ann an amcunnart, I Sam. xvii: 37; agus Pòl mar an ceudna, II Cor. i: 10. Bha e gu milis air a fhreagairt le *Silentiarius*, ’n uair a dh’innis neach dhà gu’n robh a naimhdean a feall-fheitheamh a chum a bheatha a thoirt air falbh, “ Mar do ghabh Dia cùram air bith dhiom, cia mar a chaidh mi as gus a so? ” Faodaidh sibh seann fhein-fhiosrachaidhean a thagradh ri Dia gu bhi faotainn fein-fhiosrachaidhean ùr; oir tha e ann an tagradh ri Dia air son saorsaibh ùr, mar a tha e ann an tagradh maitheanasaibh ùr. A nis beachdaichibh mar a tha Maois a tagradh air an aobhar sin ri Dia: “ Maith, guidheam ort, aingidheachd an t-sluaigh so, a reir meud do thròcair, agus a reir mar a thug thu maitheanas do’n t-shluagh so o’n Eiphit gus a nis ” (Air. xiv: 19). Cha’n eil e ag ràdh mar a their daoine, Thighearna ’s e so a cheud choire: cha robh dragh air a chur ort roimhe gu bhi toirt maitheanas do na daoine so: ach tha e ’g ràdh, Thighearna, do bhrìgh gu’n d’thug thu maitheanas dhoibh cho tric, tha mi guidhe ort maith dhoibh an uair so a ris. Uime sin, ann an teanntachdaibh ùr abraibh, A Tighearna, chual thu gu tric, chuidich, agus thearuinn thu ann an eagalan roimhe so; uime sin, a nis cuidich a ris, oir agad-sa tha mòr shaorsa, agus cha’n eil do làmh air fas goirid.

(8) Bithibh lan-shàsaichte, gu’m bheil sibh ann an slighe bhur dleasdanaibh, agus ginidh sin misneachd naomh ann an amaibh cunnart.

“ Agus co ni olc oirbh, ma bhitheas sibh ’n ar luchd-leanmhuinn air a’ ni sin a tha maith? ” (I Pead. iii: 13). Oir ma dh’oidheirpicheas neach ris, faodaidh sibh gu dana sibh fein earbsa ri Dia ann an deanamh maith (I Pead. iv: 19). ’S e bhi

beachdachadh air so a thog spiorad *Luther* os ceann gach eagail. “Ann an aobhar Dhé,” thubhairt e, “tha mi, agus bithidh gu bràth treun.” Cumaidh aobhar maith suas spiorad duine gu treun. Eisdibh cainnte aon dhe na fineachan, a chùm nàire Chrìosduidhean gealtach; “’N uair a dh’àithne an t-Iompaire *Vespasian* do *Fluidius Priscus* gu’n tighinn a dh’ionnsuidh na comhairle, ar neo na’n tigheadh e, gu’n e labhairt ni ach mar a bu mhath leis-san e labhairt; thug an comhairlioh seachad an fhreagairt uasal so, Mar a bha e ’n a chomhairliche gu’n robh e freagarach gu’m bitheadh e aig a chomhairle; agus air dha bhi’n sin, ’n am biodh a chomhairle air iarraidh gu’n labhradh e gu saor a’ ni a dh’àithneadh a choguis dha; air do’n Iompaire bagradh, uime sin, gu’m bàsaicheadh e, fhreagair e, An d’ thubhairt mi riamh riut gu’n robh mi neo-bhàsmhor? Dean thusa a’ ni is àill leat, agus ni mise an ni is còir dhomh; tha e ’n ad chumhachad-sa mise a chur gu bàs gu neo-cheart, agus annam-sa bàsachadh gu treibhdhireach.”

Is e fireantachd uchd-eididh, paighidh aobhar Dhé bhur cosguis uile; biodh crith orra-san a gheibh cunnart a mach a slighe an dleasdanaìs.

(9) Faighibh bhur coguisibh air an crathadh le fuil Chrìos bho gach cionta, agus cuiridh sin bhur cridheachan os ceann gach eagail.

Is e cionta air a choguis a thaisicheadh agus a ni gealtach ar spioradan: “Ach bidh na h-ionraic dàna mar leomhan” (Gnath. xxvii: 1). “Agus tarlaidh gach neach a gheibh mi, gu marbh e mi” (Gen. iv: 14). Tha eagail ni’s motha air coguis chionntaich roimh chunnartan a shaoil an creutair a bhi ann, na th’aig coguis ghlan roimh chunnartan a th’ann da-rìreadh. Tha peacach ciontach a giulain fianuis ’n a aghaidh fein ann a bhroileach fein. ’S e Herod ciontach a ghlaodh a mach, “’S e Eoin Baiste a th’ann an deigh eirigh bho’n a mairbh.” ’S e th’ann a leithid sin de choguis ach innean an diabhoil, air am bheil e cumadh nan claidhean agus na sleaghan sin uile leis am bheil am peacach ciontach ga throimh-lotadh agus ga leon fein; tha cionta do chunnart an ni tha’n teine do’n fhùdar; cha leig neach a leas eagail a bhi air a bhi’g imeachd a’ measg mòran de bhàrailtean fùdair mar eil teine aige mu’n cuairt dha.

(R’a leantuinn)

NOTES AND COMMENTS

The Birth of a Son to Her Majesty

On Monday evening, the 9th of March, 1964, there was born to Her Majesty The Queen, a son; an event which has given

pleasure to the people throughout the Nation. God in His providence has been kind to Her Majesty and to His Royal Highness the Prince Philip, Duke of Edinburgh, in adding to their family and in the fact that Her Majesty and her son are well. Royal parents as well as others are, in a Christian nation, enjoined by the Word of God to bring up their children in the nurture and admonition of the Lord. May the Royal children be brought much in contact with and under the influence of the Holy Scriptures.

Arab Opposition to Israel

As is known the world over, the Jews in Israel have been working steadily to build up the economy of their country in every possible way and have been very successful. It seems to us, that apart from other reasons, this has stirred up a great deal of jealousy and hatred in surrounding Arab countries, including Egypt especially, toward Israel. The most recent cause of Arab opposition has been the Jewish project to divert and use some of the water of the River Jordan to irrigate a large barren area called the Negev. On this account the Arab League decided recently to send 13 Foreign Ministers of its member states on a world-wide anti-Israel tour. Herein can be seen the enmity of the Arab to the Jew, God's ancient people. The Jews even when favoured in the divine providence by a return to their land and otherwise, at the present time, are meeting with difficulties and trials, and are surrounded by unfriendly nations. All over the world there is the spectacle of one nation living in active hatred to another. But Israel seems to be more on the defence than engaged in any hostile activities to those around her. The Messiah is still rejected by the Jewish nation and the gospel is unacceptable within her borders; and so there is a tremendous religious lack in the midst of increasing temporal prosperity. But in God's time they will be brought under the power of the Holy Spirit and will weep over their rejection of Christ, and then the Redeemer will become precious to them as their Saviour and Friend, whoever will be their enemies.

Demands By Betting Agents

There are now, since more liberty has been given to open betting shops, 15,000 such shops in Britain. They can open from early morning until 6.30 p.m. in the evening. But the bookmakers, the men who run these shops and live on the gambling of others, wish now the Government to allow them to keep open till 9.30 p.m. as there are horse-racing meetings in the evenings during the Summer. Their professed plea is that they are concerned in

Scotland with the stamping out of illegality because, if the shops are not open at night, betting will be carried on in a way which is not legal. They are concerned about making money from miserable gamblers in a way that is legal, and are against others who will make money from miserable gamblers by illegal methods. Legal or not legal—gambling however practised is a curse and a plague throughout Britain.

The Young and Druunkenness

At a Police Court in a Scottish North-Eastern town, a boy aged 16 years and a girl of the same age were charged with being found in a drunken state. They were separate cases. The boy had been found drunk on a previous occasion. These are not the only cases in recent times in the northern parts of Scotland. This conduct on the part of the young is intensely disturbing. Parents have much to answer for before God as to their lack of regard for the moral teaching and discipline of their young children. But homes without the Bible have no proper guide for parents or children.

Malta Constitution

We have commented here several times on the difficulty that Mr Duncan Sandys, Colonial Secretary, seems to have in framing, with others, a new independent Constitution for Malta. The point that he is not facing up to, in our view, is the demand by Mintoff, the Leader of the Labour Party of Malta, that there be inserted in the new Constitution that the Roman Catholic Church of Malta be forbidden to interfere in the political life of the island and in Elections. For recent discussions, the Archbishop head of the R.C. Church in Malta was invited to London to take part in these discussions. We do not like this step by Mr Sandys. Mr Mintoff was a Roman Catholic and belongs to Malta, and he should know the evil of priestly interference with the people and their politics. The priests may aver that Mintoff is a Communist in order to discredit him. But he is not. He has seen through the oppression of Rome. May he obtain from our Government what he desires and demands of right. It will be a disgrace if he fails—a disgrace as to Mr Sandys' handling of the matter.

Disagreement Between R.C. Archbishops on Attitude to Apartheid

The claim of the Church of Rome to possess unity of belief and outlook upon fundamental issues within her borders, is shaken by the following press report from Johannesburg, South Africa,

on 21st February, 1964:—"Two archbishops of the Roman Catholic hierarchy in South Africa yesterday denied that views on apartheid expressed by Archbishop William Whelan of Bloemfontein on Tuesday constituted the official views of the Church. Archbishop Dennis Hurley, of Durban, and Archbishop Owen McCann, of Cape Town, said Archbishop Whelan was acting in his personal capacity. Their comments followed widespread publication of Archbishop Whelan's statement that there was no teaching of the Church opposed 'to the idea of a state composed of a number of national or racial groups maintained in their separate and distinct identity by the state of which they form a part.' Archbishop Hurley's statement said: 'Any reports that this is the official attitude of the Roman Catholic Church are completely erroneous.' In Cape Town, Archbishop McCann, chairman of the South African (Roman Catholic) Bishops' Conference, said the statement had not been issued by the conference. Last night Archbishop Whelan again said he had issued his statement with the knowledge that he was director of the Press, radio and cinema department of the Administrative Board of the Southern Africa Catholics' Conference, and not in his private capacity as Archbishop of Bloemfontein.—Reuter." This report reveals that controversy can arise, as it has frequently done in the past, among the leaders of the R.C. Church. Rome frequently points to the divisions among Christians outside her pale and to the unity prevailing in the R.C. fold. Apartheid will present a difficulty to the Pope, who will never give a clear declaration upon it, there being different opinions on the issue, strongly held by Roman Catholics all over the world.

Brazil's New Literacy Campaign

An estimated 40 million Brazilians, more than half the total population, cannot read or write. The Government hope to increase literacy rapidly by means of a special system devised by a Professor of Pernambuco University. Three thousand teachers will take classes of 30 adults each, receiving a low rate of pay for their work. Many have offered their services free for the privilege of assisting in the solution of one of Brazil's most pressing problems. Some critics are said to object to the campaign because they think it is being used to spread Communist ideas. The day may come when the ability to read will be devoted to reading the Bible, the word of life, by many of the people of Brazil. Satan would like to keep as many as possible incapable of reading the Holy Scriptures. We are indebted to *The Scotsman* for this report, and there is no hint in it as to whether the Church of Rome was involved in opposing this

merciful work for the uplifting of millions. But when that Church has power, the education of masses of poor people in backward countries has not been encouraged in the past.

Gambling Casino for Glasgow

The evil of gambling is increasing in Britain and being increasingly encouraged. The findings of a Customs and Excise inquiry into the extent of gambling in Britain, revealed that more than 1,600,000 people belong to gambling clubs. They pay over £14,000,000 just to take part. This outlay is especially in connection with what is called "Bingo." Now gambling casinos like those on the Continent are being opened all over the country. A new gambling casino which, it is claimed, will be the largest in Britain, will be opened in Glasgow at the end of April by a Cypriot-born man, who has been in Glasgow for 21 years. A manager is wanted at a salary of £9,000 a year, and another official has already been appointed at £7,000 a year. The money of fools will contribute to the paying of these extraordinary salaries; money diverted from homes, from the payment of debts and charity toward needy fellow-men. From the Christian point of view such a place as this Casino will be a menace and danger in the City of Glasgow. Truly the god of this world is extremely active in our midst.

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay; fourth, Kinlochbervie; fifth, London and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort-William and Stoer; third, Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulie; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway, Thurso. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; third, Halkirk; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Trinitarian Bible Society's Thanks

Trinitarian Bible Society, 7 Bury Place, London, W.C.1

6th March, 1964.

The Rev. R. R. Sinclair,
Free Presbyterian Manse,
Wick,
Scotland.

DEAR MR SINCLAIR,

We have just received from Mr Grant of Inverness a cheque for £322 18s 5d contributed by members of the Free Presbyterian Church of Scotland during the last few months. We shall be very grateful if you will kindly permit us to use a corner of your Magazine to express our sincere thanks to the many scattered friends who have so faithfully and generously helped us in the great work in which we are engaged. The Lord has blessed and prospered us in this work, and there have been many new opportunities for the world-wide circulation of the Holy Scriptures. We trust that God's rich blessing will accompany the seed sown and make it fruitful according to His will.

Christian workers in more than sixty countries throughout the world have received supplies of Bibles and Scripture portions from our Society during the year, and while this work has been in progress we have endeavoured to maintain our testimony to the Divine Inspiration, Authority and Inerrancy of the Holy Scriptures. We are grateful to you all for your help and interest, and we shall value the prayers of the Lord's people in the coming months.

With warm regards,

Yours sincerely,

TERENCE H. BROWN,
Secretary.

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