

The
Free Presbyterian Magazine
and Monthly Record

Volume 74

December 1969

No. 8

YE SERVE THE LORD CHRIST

Anyone who enters into the service of the Lord Christ, does so as the outcome of a powerful and effectual work of the divine Spirit of grace in and upon their heart. Man renders service to sin and divers lusts and pleasures and revels therein, being oblivious to the supreme claims of the Lord to be loved and served. The effectual working of God's power in the heart, by means of the Word of Truth, alone can and does separate the sinner from devotion to sin and the god of this world, and by illuminating the mind in the knowledge of the Lord Christ draws the heart to Him and to exercise faith upon Him as their glorious Redeemer from sin unto their experience of the mercy and forgiveness of God. Such are made aware of the Lordship of Christ over His believing and redeemed people, and that He will have such to give Him the pre-eminence and to be willingly devoted to whatever service He may direct them into by the guidance of His Word and as He may direct by His Holy Spirit. God's people are saved to the glory of God's grace in Christ, yet they are saved to serve the Lord Christ and this a soul liberating and elevating service, a service in which such may experience a precious sense of spiritual satisfaction. The infinite worthiness of the Lord to be served and the honour bestowed upon those who endeavour to serve Him are conspicuous factors involved in this area of Christian activity arising from faith and love which is in Christ Jesus.

Whatever department of service in relation to the Lord Christ the believer may be engaged in, it can only be discharged by an abiding in Christ Himself and His fullness of grace and truth. "Grace and truth came by Jesus Christ. And out of His fullness of all we received: and grace for grace." Without Christ, the Christian can do nothing to the praise of their Lord. This, such will learn increasingly by experience, trying experience maybe at times, yet wholly profitable. Indeed they are required to say by

their Lord after they have done all requested of them: "We are unprofitable servants."

The carnal world will not be expected to commend them and any service they may render to their divine Lord. This is outwith the capability of unbelievers to appreciate, although Christians may manifest a real, earnest desire for their spiritual good and salvation. And on the other hand, while seeking, in one way or another, the edification of the Church and their fellow believers, evident appreciation and encouragement from this direction may be often conspicuous by its absence. The Lord will try and test His people in the realms of the World and the Church in the matter of the sincerity of their devotion to Him and in relation to Him primarily. What does the Word of God declare in this context? "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Coloss: ch. 3: 23). It will be well for the Lord's people as His servants to be concerned to know that they are active in line with His mind and will expressed in His Word. And then any discouragements are to be discounted and set aside by seeking the Spirit of the Lord to beget in one's heart a sense of the worthiness of His name to be loved and served under all circumstances. Through one wave after another of adversity and discouragement, the noble Apostle Paul served the Lord Christ, leaving the issues with Him.

Many are the injunctions given by the Spirit through the Word to all believers which are relevant to their service, such as: "Be strong in the grace that is in Christ Jesus"; "Stand fast in the Lord"; and "Rejoice in the Lord". And surely strength, steadfastness and joy are divine gifts and precious favours bestowed upon believers by their Lord, as they humbly and earnestly engage in His service to which they are called, commanded or directed by Him. Paul and Silas in the prison at Philippi at midnight, prayed and sang praises unto God. They were men strong in the Lord, devoted to Him and rejoicing in His name, although afflicted by the world for the Gospel and Christ's sake. So in days of prosperity and adversity in the service of the Lord Christ, there are spiritual compensations which make His service satisfying and worthwhile.

And whatever task or duties are laid upon a Christian by the Lord, it does not follow that such shall see any special fruit of their labours; albeit the purposes of the Lord shall surely and certainly be fulfilled. Their labour is not in vain in the Lord.

Any reward is to be looked for from the Lord Himself: "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." The Lord's people in this regard may well be weaned from men of all classes. Moses by faith had a clear vision on this matter when he esteemed the reproach of Christ greater riches than all the treasures in Egypt, "For he had

respect unto the recompense of the reward." A large, precious and enduring reward is reserved in heaven for everyone united to the Lord Christ by faith and who while here endeavoured to serve Him, although sensible of great imperfection intermingled with all they endeavoured to do. On the other hand, all who enthusiastically slave for sin, the World and Satan, during their sojourn in time, having no mind or time for the claims of the Lord Christ, will receive a miserable reward; they shall lie down in sorrow at the last.

To the people of God, Paul addresses himself thus: "Be ye followers of me, as I also am of Christ." And what was the bent of his heart and whole life? "For me to live is Christ." And what was the reward he anticipated? "To die is gain." So let all who name the name of Christ, seek with all their heart at the throne of grace, wisdom, strength and guidance to serve Him; and comfort and encourage themselves from the Word of God as to the future and wonderful reward awaiting them in the everlasting Kingdom of their Lord.

REPORT FROM CANADIAN DEPUTY

Rev. A. Murray, M.A.

As mentioned in my previous report I had intended to be in Winnipeg, Manitoba, by July 4th, and in the Lord's kind providence, I landed there safely by Air Canada DC8 flight from Toronto that afternoon. It was raining and we could see from the air that large parts of the extremely flat countryside were under water. This is unusual weather during the summer in these parts but this was to be the pattern of things throughout July when recurring rainstorms were followed by only a few days of sunny weather. At the airport I was kindly received by Mr Allan Macleod and Mr Hedley Kitchen. As most of our people know Mr Macleod has long been an Elder in the Winnipeg congregation and although he has now reached the age of 84 years he continues to shoulder the burden of supplying the pulpit there during the extended periods when no minister is present. Likewise Mr Kitchen has been the treasurer and precentor in Winnipeg for very many years.

It was good to meet old friends although it was evident that the years had exacted its own toll from the frail body and my reactions were to be of a similar trend as I met with, at church and in their own homes, all these former acquaintances in Winnipeg. Here I must record — for it was a surprise to myself — how very much "at home" I felt in this large city of 550,000 people and it is a well-established fact that the "Prairies" are a part of the world where friendships are easily made and where it

is not uncommon practice for a stranger to greet you on the street. For 10 weeks I preached on Sabbath and held the weekly prayer meeting and endeavoured to visit in the homes and this latter part of my work I count not the least important in Winnipeg as several of the old people are wholly confined to their homes and their appreciation of such visitation is real. On the first Sabbath of September the Communion was kept and it was a pleasure to have Dr R. Macdonald present with us and conduct the main services of what proved to be a solemn and, I trust, profitable season. It was good of Mrs J. Ross of Vancouver to travel the 1,500-odd miles to the scene of her former residence and be with us at that time.

On Tuesday, 9th September, in company with Dr Macdonald, I left Winnipeg and detrained next morning at Biggar, Sask., where Mr Thomas MacDonald, jun., met us and drove us 80 miles to his home, and then later another dozen miles further on to the town of Eston to visit with his aged father. At 95 years and although mostly confined to his room, Mr MacDonald, the other Winnipeg Elder, enjoys amazing health and his memory is very good, and, particularly so, with regard to events of long ago. He tells how on a stormy 14th of March he made his way to St. Jude's, Glasgow. Already, under the faithful preaching of the Rev. N. Cameron, he had discovered that he was "a sinner, under condemnation and hell-deserving." On that Sabbath in March he speaks of another storm arising with much fury in his own breast but the words sounded in his ears — "Believe on the Lord Jesus Christ and thou shalt be saved." To this he was able to answer in the words of Scripture: "Lord, I believe, help thou mine unbelief." It was pleasant to find this aged traveller steadfast in the faith and quietly committing himself to the God of his salvation. That evening out at the farm it was of much interest to me to witness the last truck-loads of the wheat harvest being brought in. These had to be tipped on the open ground as all storage space was already full. Heavy crops have been the order of recent years and Canada has a huge surplus of wheat — estimated as sufficient to supply the needs of the whole world for one year. How ungodly, in the light of such evidences, is the cry of many learned persons who decry the world's population increase and join with the rebels of old who said, "Can God furnish a table in the wilderness?"

After parting with Dr MacDonald at Edmonton, as he was to go to Calgary for that Sabbath, I arrived safely in Vancouver on 12th September and was met by the two Elders there, Mr Farquhar Matheson and Mr Donald Robertson, who took me to the manse where I was to enjoy kind hospitality with Dr and Mrs MacDonald and their sons Alasdair and Donald. That Sabbath I

preached twice and next week was the Communion in that congregation which was to prove a memorable occasion as five persons, including two young men, professed a saving interest in Christ and in His atoning sacrifice for the first time. I felt particularly happy for Dr MacDonald who sees these fruits from his conscientious labours over the years. Mr C. Maclellan had travelled the long distance from Michigan to be present on that occasion and it is no doubt a matter of genuine satisfaction to her that she met those of a kindred spirit both in Vancouver and on the course of her journey at Calgary.

After two weeks which seemed so brief among all the expressions of friendship on the part of the entire Vancouver congregation I retraced my steps through the Canadian Rockies to Calgary in Alberta where I arrived on 26th September and which was to be my abode over two Sabbaths. Twice before I had stayed with the late Mr and Mrs Angus Beaton who belonged to the Torridon district of Ross-shire and this time I had the pleasure of being entertained by their equally hospitable daughters, Rodena and Mary. On the Sabbaths an encouraging number gathered in a rented hall and several had come sizeable distances, from Innisfail, Lethbridge and Brooks. I was able to visit in Innisfail during the week and then I returned to Winnipeg via Edmonton, some 200 miles to the north of Calgary. It was a privilege to stay there two days with W/O and Mrs Hardy, who is a niece of the late Rev. James Macleod. With Mr Hardy's good help I was able to make contact with seven different families and it was most interesting to meet some of whom we had no prior information but that they were subscribers to the Free Presbyterian Magazine.

Since 10th October I have returned to Winnipeg to find all the friends well. This week we had services two days, in connection with Harvest Thanksgiving and the Day of Prayer appointed by the Synod. I expect (D.V.) to remain with this congregation for a further three Sabbaths after which I propose to retrace my steps through Ontario and Michigan and, possibly, include New Jersey and New York in the itinerary, which should take me to the East Coast and so to Scotland around the second week of December, if all is well.

BIBLE READING

by the late Bishop Ryle

"Search the Scriptures" — John 5, 39. "How readest thou?" —

Next to praying there is nothing so important in practical religion as Bible-reading. God has mercifully given us a book which is "able to make us wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3, 15). By reading that book we may

learn what to believe, what to be, and what to do; how to live with comfort, and how to die in peace. Happy is that man who possesses a Bible. Happier still is he who reads it! Happiest of all is he who not only reads it, but obeys it, and makes it the rule of his faith and practice!

Nevertheless it is a sorrowful fact that a man has an unhappy skill in abusing God's gifts. His privileges, and power, and faculties, are all ingeniously perverted to other ends than those for which they were bestowed. His speech, his imagination, his intellect, his strength, his time, his influence, his money — instead of being used as instruments for glorifying his Maker — are generally wasted, or employed for his own selfish ends. And just as man naturally makes a bad use of his other mercies, so he does of the written Word. One sweeping charge may be brought against the whole of Christendom, and that charge is neglect and abuse of the Bible.

To prove this charge we have no need to look abroad: the proof lies at our own doors. I have no doubt that there are more Bibles in Great Britain at this moment than there ever were since the world began. There is more Bible buying and Bible selling — more Bible printing and Bible distributing — than ever was since England was a nation. We see Bibles in every bookseller's shop — Bibles of every size, price and style — Bibles great and Bibles small — Bibles for the rich and Bibles for the poor. There are Bibles in almost every house in the land. But all this time I fear we are in danger of forgetting, that to have the Bible is one thing, and to read it quite another.

This neglected Book is the subject about which I address the readers of this paper today. Surely it is no light matter what you are doing with the Bible. Surely, when the plague is abroad, you should search and see whether the plague-spot is on you. Give me your attention while I supply you with a few plain reasons why everyone who cares for his soul ought to value the Bible highly, to study it regularly, and to make himself thoroughly acquainted with its contents.

1. In the first place, there is no book in existence written in such a manner as the Bible.

The Bible was "given by inspiration of God" (2 Tim. 3, 16). In this respect it is utterly unlike all other writings. God taught the writers of it what to say. God put into their minds thoughts and ideas; God guided their pens in setting down those thoughts and ideas. When you read it, you are not reading the self-taught compositions of poor imperfect men like yourself, but the words of the eternal God. When you hear it, you are not listening to the erring opinions of short-lived mortals, but to the unchanging mind of the King of kings. The men who were employed to

indite the Bible, spoke not of themselves. They "spake as they were moved by the Holy Ghost" (2 Peter 1, 21). All other books in the world, however good and useful in their way, are more or less defective. The more you look at them the more you see their defects and blemishes. The Bible alone is absolutely perfect. From beginning to end it is "the Word of God".

I shall not waste time by attempting any long and laboured proof of this. I say boldly, that the Book itself is the best witness of its own inspiration. It is utterly inexplicable and unaccountable in any other point of view. It is the greatest standing miracle in the world. He that dares to say the Bible is not inspired, let him give a reasonable account of it, if he can. Let him explain the peculiar nature and character of the Book in a way that will satisfy any man of common sense. The burden of proof seems to my mind to lie on him.

It proves nothing against inspiration, as some have asserted, that the writers of the Bible have each a different style. Isaiah does not write like Jeremiah, and Paul does not write like John. This is perfectly true — and yet the works of these men are not a whit less equally inspired. The waters of the sea have many different shades. In one place they look blue, and in another green. And yet the difference is owing to the depth or shallowness of the part we see, or to the nature of the bottom. The water in every case is the same salt sea. — The breath of a man may produce different sounds, according to the character of the instrument on which he plays. The flute, the pipe, and the trumpet, have their peculiar note. And yet the breath that calls forth the notes is in each case one and the same. — The light of the planets we see in heaven is very various. Mars, and Saturn, and Jupiter, have each a peculiar colour. And yet we know that the light of the sun, which each planet reflects, is in each case one and the same. Just in the same way the books of the Old and New Testaments are all inspired truth, and yet the aspect of that truth varies according to the mind through which the Holy Ghost makes it flow. The handwriting and style of the writers differ enough to prove that each had a distinct individual being; but the Divine Guide who dictates and directs the whole is always one. All is alike inspired. Each chapter, and verse, and word, is from God.

Oh, that men who are troubled with doubts, and questionings, and sceptical thoughts about inspiration, would calmly examine the Bible for themselves! Oh, that they would act on the advice which was the first step to Augustine's conversion, — "Take it up and read it! — take it up and read it!" How many Gordian knots this course of action would cut! How many difficulties and objections would vanish away at once like mist before the rising

sun! How many would soon confess, "The finger of God is here! God is in this Book, and I knew it not."

This is the Book about which I address the readers of this paper. Surely it is no light matter what you are doing with this Book. It is no light thing that God should have caused this Book to be "written for your learning", and that you should have before you "the oracles of God". (Romans 15, 4; 3, 2). I charge you, I summon you to give an honest answer to my question. What art thou doing with the Bible? — Dost thou read it all? — HOW READEST THOU?

2. In the second place, there is no knowledge absolutely needful to a man's salvation, except a knowledge of the things which are to be found in the Bible.

We live in days when the words of Daniel are fulfilled before our eyes:- "Many run to and fro, and knowledge is increased." (Dan. 12, 4). Schools are multiplying on every side. New colleges are set up. Old universities are reformed and improved. New books are continually coming forth. More is being taught — more is being learned — more is being read — than there ever was since the world began. It is all well. I rejoice at it. An ignorant population is a perilous and expensive burden to any nation. It is a ready prey to the first Absalom, or Catiline, or Wat Tyler, or Jack Cade, who may arise to entice it to do evil. But this I say — we must never forget that all the education a man's head can receive, will not save his soul from hell, unless he knows the truth of the Bible.

A man may have prodigious learning, and yet never be saved. He may be master of half the languages spoken round the globe. He may be acquainted with the highest and deepest things in heaven and earth. He may have read books till he is like a walking encyclopaedia. He may be familiar with the stars of heaven — the birds of the air — the beasts of the earth, and the fishes of the sea. He may be able, like Solomon, to "speak of trees, from the cedar of Lebanon to the hyssop that grows on the wall, of beasts also, and fowls, and creeping things, and fishes." (1 Kings 4, 33). He may be able to discourse of all the secrets of fire, air, earth, and water. And yet, if he dies ignorant of Bible truths, he dies a miserable man. Chemistry never silenced a guilty conscience. Mathematics never healed a broken heart. All the sciences in the world never smoothed down a dying pillow. No earthly philosophy ever supplied hope in death. No natural theology ever gave peace in the prospect of meeting a holy God. All these things are of the earth, earthly, and can never raise a man above earth's level. They may enable a man to strut his little season here below with a more dignified gait than his fellow-mortals, but they can never give him wings, and

enable him to soar towards heaven. He that has the largest share of them, will find at length that without Bible knowledge he has got no lasting possession. Death will make an end of all his attainments, and after death they will do him no good at all.

A man may be a very ignorant man, and yet be saved. He may be unable to read a word, or write a letter. He may know nothing of geography beyond the bounds of his own parish, and be utterly unable to say which is nearest to England, Paris or New York. He may know nothing of arithmetic, and not see any difference between a million and a thousand. He may know nothing of history, not even of his own land, and be quite ignorant whether his country owes most to Semiramis, Boadicea, or Queen Elizabeth. He may know nothing of the affairs of his own times, and be incapable of telling you whether the Chancellor of the Exchequer, or the Commander-in-Chief, or the Archbishop of Canterbury is managing the national finances. He may know nothing of science, and its discoveries — and whether Julius Caesar won his victories with gunpowder, or the apostles had a printing press, or the sun goes round the earth, may be matters about which he has not an idea. And yet if that man has heard Bible truth with his ears, and believed it with his heart, he knows enough to save his soul. He will be found at last with Lazarus in Abraham's bosom, while his scientific fellow-creature, who has died unconverted, is lost forever.

There is much talk in these days about science and "useful knowledge". But after all a knowledge of the Bible is the one knowledge that is needful and eternally useful. A man may get to heaven without money, learning, health, or friends — but without Bible knowledge he will never get there at all. A man may have the mightiest of minds, and a memory stored with all that mighty mind can grasp — and yet, if he does not know the things of the Bible, he will make shipwreck of his soul for ever. Woe! woe! woe to the man who dies in ignorance of the Bible!

This is the Book about which I am addressing the readers of these pages today. It is no light matter what you do with such a book. It concerns the life of your soul. I summon you — I charge you to give an honest answer to my question. What are you doing with the Bible? Do you read it? **HOW READEST THOU?**

THOUGHTS ON THE PSALMS

by Rev. Alex. McPherson

(continued from page 209)

PSALM THREE

Verse 4. "I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah."

We have seen **what was** the occasion of this Psalm and how, when David's **foes** were alleging that he was God-forsaken, the fugitive king **put** his trust in God, his defender, vindicator and comforter. It may be noted that "my **glory**" in verse three does not have the same meaning as in **Psalms** 16, 30 and 57. There it means "my soul"; here it means "**the One who** puts honour upon me."

In this verse David says that **he has cried** aloud to God. His prayer, though but the sound of **one voice**, would accomplish more than all the clamour of **his enemies**. Is there a suggestion here that, other things being equal, it is better to speak out our secret prayers, however softly, than **to form** them only in our thoughts? Is it not likely that the very act of enunciating the words ensures that the thoughts will be expressed more definitely?

David speaks of God hearing from his holy hill. He meant Zion, the hill in Jerusalem where he had made a tent for the ark of the covenant, and to which he had ordered Zadok to carry back the ark after the escaping company had crossed the brook Kedron. The king believed that what the Lord had said to Moses and to Israel still held. "And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Exodus 25, v. 22). The Lord still abode in a special manner between the cherubims as Israel's covenant God, therefore to Him, Jehovah, David prayed. Here another Selah denotes a pause once again.

Verse 5. "I laid me down and slept; I awaked; for the Lord sustained me."

This was calm courageous behaviour in the circumstances and proves how fully the Lord answered David's prayer. With a mind quieted by the thought that Jacob's mighty God was his God too, the royal fugitive lay down to sleep. He did sleep; the Lord preserved him from nocturnal attackers, and he wakened in the morning refreshed and strengthened in mind and body. He acknowledged the Lord's hand in this. Few do so in our day, which may in some part explain why, when no foes threaten, multitudes cannot obtain natural sleep but have to resort to sedatives.

Verse 6. "I will not be afraid of ten thousands of people, that have set themselves against me round about."

With faith strengthened in answer to prayer he now has no fear of his enemies however numerous or well placed they may be. When the Emperor Charles summoned Luther to the diet of Worms, the reformer's friend, the Elector of Saxony, insisted the Emperor first grant him a safe-conduct. But as Luther journeyed towards Worms, a friend sent him a message that some Romanists

were planning to kill him on the grounds that a safe-conduct granted to a heretic need not be respected. Luther's reply was, "Go and tell your master that even should there be as many devils in Worms as there are tiles upon the housetops, still would I enter it." A few days before his death, Luther, recollecting this incident, said, "I feared nothing." David's experience was far from being unique, and in times of peril the believer in any age may well do as he did and obtain a similar benefit.

Verse 7. "Arise O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly."

More prayer! It becomes an absolute necessity to the children of God, and a constant necessity. David reasons that if God will take action to save him, all will be well. And so it turned out. His enemies were silenced and put out of action as a man would be who had his teeth broken by a shattering blow on the cheek. The language presents a vivid picture of the defeat administered to Absalom's forces.

Verse 8. "Salvation belongeth unto the Lord: thy blessing is upon thy people."

David gave the glory of his deliverance unto the Lord. We, if we are wise, will attribute all ours to Him also. And when salvation is thought about in its highest sense, who is the author and finisher of that but God alone? The design to save is his, for justice might have been allowed to take its course. The choice of those who should be saved is his also. The sending of a Saviour is his work; and it was Immanuel, God with us, who brought in everlasting redemption. So too with the application of redemption to its objects; all of God, all of grace! Proud man detests this doctrine and will not believe it until taught it experimentally. Can you say that you know it? Only upon God's people does his blessing fall. Others receive only "fringe benefits." Happy is that people whose God is the Lord! "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel."

STUDIES IN THE LIFE OF THE APOSTLE PAUL

by Rev. A. M. Cattanach, M.A.

VII — A Year's Ministry in Antioch

Our last study closed on a happy note, as Barnabas and Saul returned from Tarsus to take up the work at Antioch, which Barnabas had clearly esteemed Saul to be far more capable of performing for the Lord than he himself. So now we go on to consider the Divine Record of their sojourn in Antioch at that time, in the words of the inspired Evangelist:

"And it came to pass, that a whole year they assembled themselves with the church, and taught much people." Acts xi, 26.

"A whole year." Considering Saul's previous experience in Damascus and Jerusalem, when preaching Christ, how sweet to think that now, at last, he had found, as it were, a haven, where, for the space of 'one whole year' he was to be left at peace, to fulfil his life work without let or hindrance, until, in the Divine Providence, he was constrained to move his sphere of activity. **The door was opened for him by the Lord Himself**, and Saul must surely have felt humble and thankful, to Him who is the Father of all mercies, for His gracious care and longsuffering, towards him, as he **entered this great city**, with its seething multitude, an **ambassador for Christ**, to bear His name among the Gentiles.

Although the Apostle does not dwell, in later years, upon this year in Antioch, perhaps the reason is not far to seek. To him, on looking back over all the trials and difficulties of the way, how pleasant this time in Antioch must have been: yet, just because it would appear, as far as we know, to have been free from any great trial or difficulty, there was not so much to report, not so much to glory in (of tribulations as he elsewhere describes them), and not so much to record of momentous happenings and momentous deliverances. For all that, the Lord was good and kind to him in Antioch, and surely Paul never forgot that. **Not only in the storms, but even in the haven, how manifold are His mercies, how great His goodness, and how precious His gracious countenance!**

Let us think of them, then, for a little, as they arrived back and were welcomed by this young Gentile church. How encouraging it must have been for the members of that church to see Barnabas back safe once more in their midst, and, above all, to see the young companion whom he had brought with him from Tarsus, to work together with them in the great field of 'preaching the Gospel to every creature'! The Spirit records two points worthy of our attention:

1. **'They assembled themselves with the church.'**
2. **'And taught much people.'**

Firstly, they entered into the **fellowship of the believers in Antioch**: they were welcomed into their assembly as fellow citizens of Zion, as heirs of God and joint heirs with Christ. They identified themselves with the believers and joined with them in public worship. This was a necessary basis to the justification of the year's ministry in Antioch: they did not behave themselves unseemly, nor act as lords over God's heritage.

Secondly, they taught much people. Only after they had thus mingled with the believers in the communion of saints, do we go on to read concerning them, that they 'taught much people.' No doubt Saul was given the greater share of the work, as being the

younger man and also the man whom Barnabas had specially marked out for the task. Yet here the Record speaks of them both, as teaching the church that was at Antioch. While it cannot be said that the word translated '**taught**' conveys no thought of declaring the glad tidings in the sense of preaching the Gospel of free and sovereign grace (for that must of necessity be a component part of true teaching), yet the fact that it is used at all, in this passage, in connection with Saul's Antioch ministry, seems to convey the impression that the evangelist, by **the Spirit, intends us to concentrate on the teaching aspect of the Gospel ministry.** The foundation had been laid in the message already declared in Antioch: Saul and Barnabas return to supplement this and build up upon it an assembly of believers, rooted and grounded in the faith of the Gospel. O how ably taught these blessed disciples must have been, when for their teachers in the faith, they had, for the space of one whole year, such as Saul and Barnabas! Who can fully estimate the value of that blessing! Surrounded as they were, on every hand, by a worldly atmosphere, in which their new-found faith might well have been for ever quenched, the Divine Spirit kept alive in them the flame of true repentance, love and new obedience, as their earthly teachers taught them concerning the deep things of God, and made known unto them the unsearchable riches of the fulness of their inheritance. He who had begun the good work was seeing to it that He would perform it unto the day of Jesus Christ.

How greatly blessed that congregation is, whose pastor seeks, like Saul and Barnabas, to declare the whole counsel of God, and so upbuild the church of the living God amongst them, as well as gather in the lost sheep upon the mountains of vanity. Together they may rejoice as those whose fellowship is with the Father and with His Son, Jesus Christ.

One final point is made in the verse — one precious fruit of this year's ministry among the believers in Antioch: "**And the disciples were called Christians first in Antioch.**" The name, by which they were to be ever afterwards known, was first coined among the citizens of Antioch, the third city of the Roman Empire. It is a moot point whether it was given in serious or jocular mood; whether it was given to the disciples by the Jewish section or the Gentile section of the population. On the whole, the **burden of probability lies in favour of the name having been given in ridicule, as a nickname, by the Gentiles.** Whatever be the true facts of its origin, there can be no doubt but that the disciples accepted it joyfully, even if it was given in ridicule, and from that time forth the disciples of the blessed Saviour were designated Christians — **followers of the Christ, God's Holy Anointed One.**

Is it too much to suggest that the very name by which they were

to be henceforward known, throughout the Empire and thereafter the world over, was, in itself, a silent witness to the success of this one year's ministry of Barnabas and Saul in Antioch, The **Christ of God, the Promised One** must surely have been the **burden of that ministry** throughout the year, and the fruit produced, by the gracious blessing of the Spirit upon the Word, was, that a church of Christ-like disciples arose in that once desolate and barren city. The savour of the Anointed One was on them and, as in Jerusalem, so here in Antioch, men began to take notice of them, that they had been with Jesus and to recognise that this Jesus, whom they followed, was declared by Barnabas and Saul to be the Christ.

Would to God that the effect of preaching Christ faithfully and fearlessly, in the power of the Divine Spirit, might be the same today among men and women everywhere, privileged to hear the whole counsel of God — that others might take notice of them as disciples of the Christ, and that they themselves would thus show to others what it is to be worthy of that precious name, Christian. Alas, that it should be used so loosely now, to cover much that was never originally included in the name, and that so many, unworthy of it, should bear this precious name today!

Let us all, then, **seek to be accounted worthy**, by His grace, of **such a name**, and in His strength, to carry the sweet odour of that name, wherever we go, as the name of the Anointed of the Father, who came to seek and to save that which was lost. **"If any man have not the Spirit of Christ, he is none of his."** Romans viii, 9.

NOTES OF A SERMON

Preached by late Rev. John Martin, Staffin, at Glendale

Communion on Saturday, 20th June, 1964.

(Taken down by a hearer)

Text: Luke, ch. 22, v. 15. "With desire I have desired to eat this passover with you before I suffer."

There are three matters we wish to notice in connection with these words. In the first place something with regard to the company that was gathered here; the Saviour and His twelve disciples. Secondly, The reasons for the Saviour's desire, and thirdly, the lessons that may be learned from this portion of the truth.

Firstly:— The company that were gathered here: Jesus the alone mediator between God and man was here. He is not to be compared with Moses, who also acted as a mediator at the first passover. Moses was liable to sin, and was not permitted to enter the promised land, neither was he willing to go out from Egypt, but he had to go. This cannot be said regarding Christ, who was holy in Himself, and came willingly to do the great work of re-

demption; there was no hesitation here, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will O my God: yea thy law is within my heart". He had God's law in his heart and he loved it with a perfect love. Here with his disciples he had this love to God's law. A greater than Aaron is here; Aaron was ordained without an oath, but Jesus, the great High priest of his people's profession, was ordained by the oath of the Lord. "The Lord himself hath made an oath and will repent him never: of the order of Melchisedec Thou art a priest for ever."

Moses and Aaron died and are still in their graves, but the grave could not hold Jesus, he was laid in the grave, but he rose again the third day after the power of an endless life, "A priest for ever after the order of Melchisedec".

We have here also the twelve disciples; Peter who said concerning Jesus who was despised by the multitude, "Thou art the Christ, the Son of the living God". John and James were here also. James sealed his testimony with their blood.

There were eleven here who were the children of grace. The company was not large, but Judas Iscariot who should betray him was here also.

The time had come for the Lord Jesus and his twelve disciples to sit down to eat this the last passover supper. This was a solemn hour; the kings of the earth were gathered together, the powers of the world were gathered together and the forces of Satan were gathered together. The power and presence of these forces were known and felt by the Saviour. Jesus knew what his enemies had prepared for him and could say, Kings, Satan and the people are gathered together against me.

Secondly:— The reasons for the Saviour's desire: With desire I have desired to eat this passover with you before I suffer: to fulfil the Scriptures. "Where two or three are gathered together in my name, there I am in the midst of them". There were only twelve here, but however few they may be if they are gathered together in his name, he will be in the midst of them.

The disciples might have expected joy and gladness since the Lord was with them, but they had to learn that they were poor and needy and liable to sin. The Lord's people may think that with him they would have no tribulation, but they have to learn something of the powers that were assembled here as did the disciples. The Saviour is here saying goodbye to the passover, glorifying his Father, honouring his Father, shewing his love to his people, redeeming love. He knows that other solemn hour fast approaching, yet he is here with love to his people and here with desire.

The enemies desired to close this channel through which saving grace could flow to you and me. Satan desired to close this door.

"Without the **shedding** of blood there is no remission of sin". Satan desired **Christ** and all his people to be in his power. He already had **power** over Judas and he was at the table. The Lord permitted this and it is a great mystery. But this was not enough for Satan, he must have more preparation **for the battle of Calvary**. The people, kings, priests and **high priests** were his allies and Judas the traitor too. One could say **that he might** conclude that the day was his but Satan was not **satisfied with that**. The hand of the one that should betray him was **at the table** with him. This was the awful revelation and **struck terror into the hearts** of the disciples. Jesus shows here that he **knew Satan's work**. Peter was here and he knew no fear, was not the **Lord there and the paschal lamb**. Satan already had Judas in his grasp and Jesus says to Peter, "Simon, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not". Peter was not aware of his danger, he did not know of it, but the Lord told him. But now it can be nothing less than possession of the church of God, of all the elect. Jesus is the alone mediator between God and man, and he says to Peter, "I have prayed for thee that thy faith fail not". That is why you will be saved at last dear child of God, not only because of what he did for you at Calvary, but because Christ is interceding for you now, as the great high priest within the veil.

Full well he knew that Peter was to deny him and all the disciples to forsake him, yet he says, "With desire I have desired to eat this passover with you before I suffer". They all asked, Is it I? Is it I? This caused them grief and sorrow, yet he is there as their sun and shield and will shield them from Satan and death.

Thirdly:— The Lessons that may be learned: We should desire to commemorate the death of Jesus, who made an end of death and brought in everlasting righteousness. His people are here in this place today, who have a good hope through grace, and should they not desire to keep the passover with him, to commemorate his death? He knew that the sword of divine justice was soon to smite him and that all the assembled hosts of men and devils were gathered together against him, yet he says, "With desire I have desired to eat this passover with you before I suffer". If you are here today in Glendale, and you are truly grieved in heart at the betrayal of Christ's cause in this wicked and adulterous generation, then you ought to be at His table tomorrow.

You may have to say, I am weak, but know thou that he is strong in battle. If he is with you, why such fears and doubts? He was present at this feast in Jerusalem, yet his disciples had grief in their hearts. This is not heaven, this is the world of tribulation, this is the wilderness, but he has opened a door whereby all our needs may be supplied. "My God shall supply all your need accord-

ing to his riches in glory by Christ Jesus". This is the gate of God. Child of grace see to it that you will be among those at his table here tomorrow. May he then give us grace, strength and spiritual encouragement to do what he commands on the morrow. "If ye love me keep my commandments" and this was his dying command to his children, "This do in remembrance of me". May he bless his word.

POSADH AN ANAMA RI CRIOSD

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 218)

'S e so dà-rìreadh, am peacadh mòr, agus am peacadh a dh'fheumas tù ann an dòigh shònraichte bhi mothachail air, ma bhios tù gu bràth air t-aonadh ri Criosd. An uibhir so tha Criosd fein ag innse dhùinn anns an àite aithnichte sin, Eoin xvi. 8, 9. "Bheir e," tha E'g ràdh, ann a bhi labhairt mu'n Spiorad a gheall E a chur, "dearbh-shoilleireachd mu pheacadh do bhrìgh nach eil iad a creidsinn annam-sa." 'S e eas-creidimh, uime sin, am peacadh mòr mu'm bheil an Spiorad a toirt dearbh-shoilleireachd. Agus ciod e eas-creidimh, ach a bhì deanamh dìmeas agus a diùltadh Chriosd, agus tairgseachain a ghràidh air an deanamh dhùinn anns an t-soisgeul? Bheir e dearbh-shoilleireachd do'n t-saoghal mu pheacadh, do bhrìgh nach eil iad a creidsinn annam-sa, 's e sin, bheir e dearbh-shoilleireachd mu'n pheacadh mhòr sin an t-eas-creidimh (mar a tha daoine foghlumaichte dhà mhìneachadh) mar gu'n abradh Criosd, Bheir e do dhaoine a bhì faicinn nàdur dubh agus an-tromaichte am peacaidh ann a bhi dhà m' dhiùltadh-sa agus mo ghràdh; ioraslaichidh iad air a shon, agus cuiridh E iad gu bhì silleadh dheur thairis air. Am peacadh so a bhì diùltadh Chriosd tha cuid dhe na sgoileirean ag ainmeachadh am peacadh is motha de na h-uile; agus dà-rìreadh, ach a mhàin am peacadh air son nach eil maitheanas, ciod is motha? 'S e so am peacadh is diricheadh agus is dlùithe an aghaidh Chriosd agus an t-soisgeil. O air son peacadh salach, truagh, a bhì dùnadh dorus anama an aghaidh Chriosd, Rìgh na Glòire, agus a bhì diùltadh aoidheachd Dhà, a bhì diùltadh agus a bhì deanamh dìmeas air a thairg seachan lionmhor air Fein agus air a ghràdh; cia cho mòr 's a dh'fheumas am peacadh so bhi! Agus anam, gus a bhi toirt dearbh-shoilleireachd nì's fearr air, thà mì toirt fodh da chomhair nithean araidh a chùim an toirt fa'n ear, a cumail fodh 'd chomhair beagan dhe olcas dubh agus gràineil.

1. Thoir fa'n ear gu'm bheil a bhi deanamh dìmeas agus a

diùltadh Chrìosd agus a ghràdh, 'n a pheacadh an aghaidh àithne shònraicht agus mòr, agus, uime sin, 'n a pheacadh mòr agus anabarrach. Mar is motha agus is cudthromaiche an àithne tha sinn a briseadh agus a peacachadh na h-aghaidh, is ann is motha ar peacadh agus ar cionta ann a bhì briseadh na h-àithne sin. Nis, cha'n ann a mhàinn ann a bhì toirt dhuinn àithne a bhì gabhail agus a dlùth-ghabhail ri Chrìosd agus r'a ghràdh, ach tha'n àithne so Aige 'n a h-àithne mhòr, shoilleir, agus shònraichte; mar sin tha Eoin ag innse dhùinn, "Agus is i so àithne-san, gu'n creideadh-mid ann an ainm a Mhic Iosa Chrìosd, agus gu'n gràdhaicheadmaid a cheile, mar a thug esan àithne dhùinn." I. Eoin iii. 23. Ciod e h-ann a bhì creidsinn ann an ainm Iosa Chrìosd ach a bhì gabhail Ris agus a socrachadh Air dha thairgse Fein dhùinn anns an t-soisgeul, agus a bhì beo Air, air dhùinn a ghabhail mar so? Nis, a deir E, Is e so àithne-san, àithne mhòr, àithne shònraichte, ann an rathad soilleir agus àrd, agus tha Chrìosd Fein a cur an ceill a' nì ceudna. Eoin vi. 28, 29. Ann an rann 28, tha iad a feorach Dheth, "Ciod a nì sinn, chùim 'us gu'n oibrich sinn oibre Dhé." 'S e fhreagairt ann an rann 29, "Is i so obair Dhé, gu'n creid sibh anns an tì a chuir e uaith." 'S e sin gu'n dlùth-ghabh sibh rium, agus gu'm bheil sibh beo orm, le bhì creidsinn Annam: is e so oibribh Dhé, an obair mhòr a tha E'g àithne dhuibh agus a tha sùil Aige ris bh'uaibh. Cha'n eil creidimh, mar a tha Calvin a toirt fa'n ear, air an àithne so, air ainmeachadh, 'n a obair Dhé, do-bhrìgh 's gu'm bheil e air oibreachadh le Dia (mar a th'agaibh an àite eile) na nì a tha Dia ag oibreachadh annain; ach do-bhrìgh 's gur e a' nì mòr sin a tha E'g àithne agus ag iarraidh bh'uainn. 'S e th'ann a bhì deanamh dìmeas agus a diùltadh Chrìosd, uime sin, ach peacadh an aghaidh àithne mhòr agus shònraichte, dà-rìreadh an aghaidh àithne mhòr an t-soisgeil; agus, uime sin, feumaidh e bhì 'n a pheacadh mòr agus an-tromaichte. Air mhodh sònraichte.

I. 'S e th'ann a bhì deanamh dìmeas agus a bhì diùltadh Chrìosd agus a ghràdh, ach peacadh an aghaidh àithne shoilleir agus shònraichte bho Dhia, àithne anns am bheil ùghdarras Dhé gu sònraichte agus gu soilleir a dealradh a mach. Tha'n uibhir so air a chumail fa'r comhair anns an àite a dh'ainmicheadh a mach a cheana, I. Eoin iii. 23. "Is i so àithne-san," tha e'g ràdh, a labhairt mu àithne a chreidimh, àithne shònraichte-san, àithne anns am bheil ùghdarras-san gu soilleir agus gu sònraichte air fhaicinn; tha ùghdarras Dhé a dealradh a mach 'n a àitheantan uile, ach gu sònraichte anns an aon so os ceann chàich. Uime sin, tha sibh a faicinn gu'm bheil cudthrom mòr air a chur air an aon so: "Is i so àithne-san." Nis, mar is soilleir agus is sònraichte a tha ùghdarras Dhé a dealradh a mach ann an àithne air bith, is ann is motha ar peacadh agus ar cionta ann a bhì briseadh na h-àithne sin.

2. Tha bhì deanamh dimeas agus a diùltadh Chrìosd agus a ghràdh, an aghaidh àithne air am bheil cridhe Dhé agus Chrìosd gu mòr air an socrachadh, agus, uime sin, 'n a pheacadh mòr. Is riaghailte fhirinneach so, mar is motha tha inntinn agus cridhe an fhear-tabhairt lagha air lagh na àithne air bith, 's ann is motha ar peacadh agus ar cionta ann briseadh an lagh agus na h-àithne sin. A nis, is e àithne Dhé dhuinn gabhail ri Chrìosd tre chreidimh, agus is àithne a th'innnte anns am bheil a chridhe Fein, cho math ri cridhe Chrìosd, air a shocrachadh. Gu cinnteach cha'n eil nì anns an t-saoghal uile a tha cridhe Dhé agus Chrìosd air nì's motha air a shocrachadh air, na nì's motha tha ion-mhiannaichte na so — na gun gabhadh anamaibh Ris tre chreidimh, agus gu'n tigeadh iad gu bhì'n an aon Ris ann an cùmhnanta pòsaidh. Gabh beachd air cho saor 's a 'n tairgseachan, cho tric 's a 'n gairmean, cho liosda 's a tha'n tagraidhean, cho foghaideanach 's tha'm feitheamh, cho gràdhach 's a tha'n asluchaidhean, cho càirdeil 's a tha'n cronachadh, cho duilich 's a tha'n tuiridhean, cho milis 's a tha'n tàlaidhean, cho neo-sgìthichte 's tha'n tarruig, agus cho gràsmhor deiligidhean a thaobh na nithean sin. Ach chunnaic sibh mu thràth cia cho mòr 's a tha cridhe Chrìosd, agus Ann-san cridhe an Athar, anns a ghnòthuch so. A nis, a bhì briseadh a leithid sin a dh'àithne, àithne anns am bheil cridhe Dhé agus Chrìosd cho mòr a luidhe, agus ruith calg-dhìreach an aghaidh a' nì sin a tha iad cho mòr a miannachadh; oh ciod e'm peacadh a dh'fheumas a bhì ann an so!

(R'a Ieantuinn.)

LITERARY NOTICES

Gleanings of Highland Harvest: by Rev. Murdoch Campbell, M.A. — same print as in Free Presbyterian Magazine — over 100 pages with hard covers — price 8/6, 10/- post free. Copies to be had from Religious Book Room, Inchvannie Court, Dingwall, Ross-shire; and Free Presbyterian Church of Scotland Book Room, 160 Pitt Street, Glasgow, C.3. The author has gleaned from varied sources available, information regarding eminent ministers of the Gospel, outstanding and godly laymen and pious women of past generations. Few parts of the West and North of Scotland were without outstanding witnesses for Christ before and at the time of the Disruption of 1843. The author recalls, for example, Rev. Duncan MacBeath, the minister of Ness, Lewis, and other ministers and men and women who were shining lights in that Island. He gleans from Harris, from the Isle of Skye, from Wester and Easter Ross, Sutherland and Caithness. The Bard of Harris; Finlay Munro the lay preacher; John Grant and Sandy Gair, the separatist; Rev. Alex. MacColl, Dr J. MacDonald of Ferintosh

and Rev. Roderick MacLeod of Snizort, Skye, are just a brief sample of the godly worthies we read of in this book. There is a chapter on "Elect Ladies". One anecdote as a sample: One day Rev. Rod. MacLeod, Snizort, saw a gracious woman coming toward his manse with gifts for his table. He remarked regarding her that she was "coming bearing three burdens: one, a burden of sin; another, a burden of grace; and another, a burden of the good things of this life for ourselves." There have been three issues of this book since 1953. Rev. M. Campbell, the author is not publishing this edition. This is being done from the Book Room, Dingwall; and John G. Eccles, Inverness, are the printers. By the time this notice appears the book should be ready for sale. It should appeal especially to young and old from the West and North of Scotland, who have a heart interest in the Gospel of Christ and the work of grace in the soul and the character.

The History of Christian Doctrine: by Louis Berkhof; The Banner of Truth Trust; Price 25/-.

This volume is a companion volume to the author's **Systematic Theology**. It contains the historical material to be used with that work, dealing with the history of Christian thought in the Church. This is done in a systematic way, and the author has dealt with his subjects in a clear and interesting manner. While it is an excellent text book for students in Divinity it is by no means uninteresting to the generality of the Christian public. One of the author's aims is to counteract the widespread doctrinal indifference of the present day and the resulting confusion in the minds of a great number of professing Christians. Professor Berkhof died in 1957 at the advanced age of 83 years. For the long period of 38 years he was a Professor at Calvin Seminary, Grand Rapids, where he showed a real loyalty to the Reformed Faith. His name was a household word throughout the English-speaking world, and was always ready to counteract, by voice and pen, the insidious errors which, in all ages, are so ready to creep into the professing church. Having, over the years, acquired a vast store of knowledge, he was always ready to use that knowledge in the defence of Biblical Theology, both by his writings and the training of young men for the work of the ministry. Among other subjects, he deals in this book with the doctrine of the Trinity, the doctrine of Christ, of sin and grace, the Atonement, the Sacraments, and Eschatology or the doctrine of the last things. He begins by showing each doctrine that he deals with as that is stated by the Apostolic Fathers as it is brought before us in what is extant of their writings, and shows its development down through the ages as heresies crept in, and later theologians had to counteract these heresies until the time of the Reformation. In some cases he deals with heresies which

have appeared since that period, and shows them to have been old heresies which have been cast out of the Church long before the time they appeared as new views.

At the end of each section he adds 'Questions for further Study', which open up wide fields for investigation, and also a copious list of books dealing with these subjects. This makes the book valuable in itself as the painstaking student can, at a glance, see a wide range of literature dealing with each subject. The book is well got up, and is well worth a prominent place on the bookshelves of ministers and divinity students, and all who would wish to be well informed on the history of the development of Christian doctrine. The book can be got by applying to the Free Presbyterian Bookroom, 106 Pitt Street, Glasgow.

J. COLQUHOUN.

The Christian's Great Interest. Price 5/-.

This excellent book was first published in 1658, and is now published in paperback form by the Banner of Truth Trust in conjunction with the Publications Committee of the Free Presbyterian Church of Scotland. It has gone through many editions and was well known in the latter part of last century in the Highlands of Scotland through being translated into Gaelic. The author, William Guthrie of Fenwick, was a bright and shining light in the West of Scotland in his day, and suffered much through his firm adherence to the Cause of Christ in Covenanting times. It was during his ministry in Fenwick that the book, under review, was first published, and affords us an excellent example of the doctrines he preached to his flock. The cause of his appearing in print was that some without his knowledge had published imperfect notes of a few of his sermons, as he tells us, "most confusedly cast together, prefixing withal this vain title, as displeasing to myself as the publishing of the thing, 'A Clear Attractive Warning Beam'," Though the printing of these Notes was wrong, yet the Lord, Who is wonderful in counsel and excellent in deed, has brought much good out of it, for, by it, our author was constrained to publish this volume to the encouraging of His own and the awakening of the spiritually dead. The publishers deserve the thanks of the Christian public for putting into their hands this excellent book which has been enjoyed by past generations of the Lord's people, and has been the means of their instruction, guidance, and encouragement amidst their toils and sorrows during their pilgrimage journey. It reflects great credit on the publishers and printers that they have issued this Christian classic in such a handsome format. The book may be had in the Free Presbyterian Bookroom, 106 Pitt Street, Glasgow.

J. COLQUHOUN.

Sermons: by J. K. Popham. Vol. I. Published by the Gospel Standard Baptist Trust Ltd. Obtainable from: — Mr O. G. Pearce, 15a Park Avenue South, Harpenden, Herts. Price 15/6, hard cover, 272 pp.

This book, which is well produced in large clear type and good binding, contains 25 hitherto unpublished sermons of Mr J. K. Popham, Brighton. It also has a brief biographical note on Mr Popham by Mr S. F. Paul.

Mr Popham belonged to the Gospel Standard Strict Baptists and was pastor of Galeed Strict Baptist Chapel, Brighton, for over fifty years. He passed away in 1937 in his 90th year. He was well known to a number of our ministers and they entertained a high respect for this worthy servant of the Lord. He himself had a warm attachment to our own Church.

The sermons in this volume, which judiciously combine doctrine and experience, show Mr Popham to have been an "able minister of the New Testament." The main doctrines of the truth, such as man's total depravity, man's inability, regeneration, redemption, the perseverance of the saints, etc., are set forth with great clarity in these discourses. The experimental side of religion, of which Mr Popham was a capable exponent, is distinctly emphasised. The sermons are Christ-exalting and man-debasing and are worthy of the careful perusal of all who desire something more solid than the superficial discourses so commonplace today. We would mention that in common with other ministers of the Gospel Standard Strict Baptist denomination, Mr Popham's sermons lack the open call of the Gospel to sinners.

The Gospel Standard Baptist Trust state that they intend to publish further volumes if this present volume meets with an encouraging response. We heartily recommend this first volume of Mr Popham's sermons to our readers and endorse the prayer of the Trust that the Lord may bless them to those who read them.

D.B.M.

NOTES AND COMMENTS

A Deplorable Debate

We received the following brief account of a debate in Glasgow University at the end of October, from a friend who was present: "I have just been at a debate in the University on 'This house considers that the Bible has been the most **pernicious** influence in the history of man?' A sad, sad affair. Neither side was very impressive as far as debating skill was concerned; and the Christians

seemed only too ready to dissociate themselves from the Old Testament in favour of the New, and even to say that we are called to follow Christ, not the Bible! The motion was defeated, but rather narrowly so far as I could judge. Well, might one say, 'Where is the Lord God of Elijah?' No doubt the reference to Christians taking part in the debate, refers to those professing to debate from the Christian point of view. The attitude of such to the Old Testament and to the Bible reveals the superficial nature of their Christianity or the influence of modernistic teaching widespread in the professing Christian Church. This is what makes debate easy for the enemies of the Bible as the inspired Word of God, which is deplorable.

Dissent and Decline in the Roman Catholic Church

The day has gone when the Roman Catholic Church can point arrogantly to her professed unity and authority and to division and decline in the Protestant World. In October last, a World Synod of R.C. bishops was held during which recommendations were made for sweeping reforms in the employment of Papal power, a suggestion unthinkable with this Church not so many years ago. The Pope himself referred to a "lack of confidence in the Church as it is." The Synod heard new requests that the Pope seek the advice of his bishops more often. Belgian Cardinal Leo Suenens went so far as to say one of the Pope's recent decrees contained "some incorrect sentences from the doctrinal point of view." This surely was a new and an amazing attitude to the Pope and a disclosure of the fiction of infallibility. We are not saying that the Pope claimed to speak infallibly when he made the above incorrect statements doctrinally in the Cardinal's opinion. But why did he not assume the "gift" of infallibility and thus avoid criticism by an astute Cardinal? The answer is simple. The infallibility of the Pope on any occasion is a myth. Another Cardinal, one Jean Danielou, at this Synod, revealed the decline in his Church in the following ways: the number of priests had decreased tragically, faith among the younger generation had weakened and spiritual life and morals had deteriorated. And so we witness the disappearance in these days of the high pretensions and official claims of the R.C. Church. Another phase of dissent was the holding of an assembly of 200 dissident priests in Rome at the very same time as the World Synod of bishops was being held. These priests came from eight countries. At the end of their assembly, they accused the Vatican of terrorising its critics and condemned methods of terror used in their Church. These accusations were not made by informed and militant protestants, but by R.C. priests. We are not concluding by these movements that the

Roman Catholic is turning in the direction of desirable reformation. These agitations are springing from modernistic Roman Catholic sources.

Baptist Congregation Withdraws from Baptist Union of Scotland

The Baptist minister at Inverness, Rev. J. Seaton, and his congregation have withdrawn from the Baptist Union of Scotland. Last October, the Union's Centenary Assembly was held in Edinburgh, at which a move was made to withdraw the Union from the Scottish Churches Council, because the Council have invited Roman Catholic observers to their meetings. By a 2 to 1 majority the Baptist Union voted to remain a member of the Council. At this decision, Rev. J. Seaton and his congregation took their stand against compromise with the Roman Church and left the Baptist Union. In his congregational Magazine, Mr Seaton explains in detail his stand for the Word of God, against those who do not preach the Gospel of Christ and His grace. He discloses how he was treated critically by a Baptist Union Committee on being interviewed according to his denomination's procedure, after his completion of three years in the Ministry. This period is a probationary period in the Baptist Union. Before this Committee he expressed his respect for Puritan writers and for Biblical and sound evangelical doctrine and that he was strongly opposed to conferring with Roman Catholic priests. Although all the other students of his year were approved by this Committee, they postponed a decision in his case until December, 1969. Apparently, in the interval, he has left the Baptist Union, his congregation supporting him in his stand for the truth of God and practice consistent thereto. This case casts a revealing light upon the state of matters religiously in the Baptist Union of Scotland. The protagonists for Church Union today can, in cases, manifest a truly bitter spirit towards those who oppose them.

Church of Scotland and Westminster Confession of Faith

In the "Glasgow Herald" of 28th October, 1969, this paper's Churches Correspondent in his column, deals with the fact that Presbyteries all over the Church of Scotland will now be debating the value of the Westminster Confession of Faith and what place it should have in the doctrinal beliefs of the Church of Scotland today. The writer refers to the background history of this **Confession of Faith** in a brief paragraph and reminds us that the General Assembly's Panel on Doctrine would like the **Confession** to be retained. He also appears to know that there are some conservative persons in the Church of Scotland "who find the **Con-**

cession's Calvinist doctrine of election congenial and its rigid Sabbatarianism acceptable, and for them the **Westminster Confession** is still a valid expression of Presbyterian doctrine . . ." The writer says that the present review of the **Confession** "raises the whole question of whether the Church of Scotland believes that the Christian faith can be contained in and confined to any confession or set of propositions." Ministers and people of The Church of Scotland who are interested in this vital subject must decide firstly their attitude to the Holy Scriptures, as we believe them to be the inspired Word of God; and then to examine carefully the doctrinal statements of the **Confession** in the clear light of Holy Scripture and prooftexts which are given with the **Confession**. But the "Glasgow Herald" correspondent delves into the question of what he calls "Christian freedom" and after quoting a German theologian, he avers, "If you oppose the freedom, you do not preserve the Church's faith. You kill it." Before people discuss Christian freedom, it would surely be essential to agree to what one's Christian faith consists in as to truth and doctrine. But the writer offers the view that the time has come for Christians to recognise that differences of opinion are healthy and that the **Confession** is a barrier to freedom and a hindrance to open discussion. It is quite clear that opponents of the **Westminster Confession of Faith** are opposed to certain fundamental doctrines of the Christian faith which are clearly stated and confirmed in the Holy Scriptures and are systematically set forth in the **Confession**. The liberals in the Church of Scotland and elsewhere who wish to accept or reject what the Scriptures teach according to the judgment of their own wisdom, find such a document as the **Confession** an embarrassment. They do not wish to be bound to what the Word of God itself teaches. When the **Westminster Confession** is dispensed with and so to speak "thrown overboard", what then comes to the forefront? It is, dissatisfaction with the Word of God, rejection of precious doctrines of grace and a professed Christian faith, which is no faith at all, but a foundation of sand for precious souls.

CHURCH NOTES

Induction at Staffin

On 26th August, 1969, the Western Presbytery met in Staffin Church for the purpose of ordaining and inducting Mr John MacDonald, Preacher of the Gospel, to the pastoral charge. The Church was full, almost to capacity, friends having gathered from all parts of Skye and some were there from the mainland and

from the Outer Islands. Rev. Malcolm MacInnes, M.A., Moderator of Presbytery, preached from Acts x, 33 (last part of the verse). Public worship being ended, the usual Questions were put to Mr MacDonald, and he, having satisfactorily answered the same, and having signed the Formula in presence of the Congregation, was solemnly ordained and inducted to the pastoral charge and given the right hand of fellowship by the members of Presbytery and other ministers who were associated with the Presbytery. There was a touch of sadness in the proceedings at the recollection of the first pastor of the Staffin Congregation, Rev. John Martin, whose savoury ministry which began on 13th September, 1960, came suddenly to an end on 25th December, 1964, after he had gained the affections of his congregation and the respect of outsiders. May the ministry now begun be fruitful through the blessing of the Lord, and may many souls be given to Mr MacDonald for his hire.

J. COLQUHOUN (Clerk).

Kirk-Session and Deacons' Court Records

The above Congregational Records are to be forwarded to Clerks of respective Presbyteries by January, 1970, with a view to their being examined.

ROBERT R. SINCLAIR, Clerk of Synod.

Congregational Financial Statements

Treasurers of Congregations are to forward their Financial Statements for year ended 31st December, 1969, to Clerks of respective Presbyteries, by January, 1970, or as soon as possible thereafter, with a view to their being examined. No copy is to be sent to General Treasurer, Glasgow.

ROBERT R. SINCLAIR, Clerk of Synod.

Meeting with Dutch Mbumba Mission Committee

Some time ago it was agreed that members of the Church's Foreign Mission Committee should occasionally meet with the members of the Dutch Mbumba Mission Committee to discuss matters of common interest relative to the large sums of money being sent to Rhodesia for our Mission there by our Dutch friends. Such a meeting was held in London earlier this year.

At the request of the Dutch Committee, the Church's Foreign Mission Committee appointed Rev. Robert R. Sinclair and Rev. Donald MacLean to visit Holland on the 14th October, 1969. We went by air from Glasgow via Newcastle to Amsterdam on the morning of the 14th October, and arrived about noon. Mr C. van

Waveren, the secretary of the Mbumba Mission Committee and another member of that Committee met us and took us by car to the above Committee member's farmhouse some distance outside Amsterdam, where other members of the Mbumba Committee were awaiting us. We were most kindly entertained to a meal by our hostess; and thereafter we sat down to business following upon prayer. The president, secretary and treasurer, with other three members of the Mbumba Committee were present.

We were informed of the large sums of money being sent from Holland to our Mission, amounting this year to £23,000. We were told that there are groups of Christian friends now interested in collecting for the Mission in different parts of Holland. It was stated that there appears a definite increase in the interest of friends in Holland in the Mission in Rhodesia and that donations have increased also. A number of practical points were raised and discussed; this occupying most of the time at our disposal.

We from Scotland, at the close of the meeting, expressed the deep appreciation and gratitude of the Free Presbyterian Church for the large and generous support being given to the Cause of Christ in Rhodesia. We also expressed the sense which we felt of spiritual and warm fellowship with our Dutch friends which arose from our common interest in the Word of God and the Gospel of our Lord Jesus Christ, in its fulness. After singing together the 121st Psalm and prayer by the President of the Dutch Committee, we parted, after a most useful and enjoyable meeting.

Our Dutch friends kindly drove us back to the airport near Amsterdam. We left at 5 p.m., for Glasgow via London, arriving back in Glasgow that same day at 8 o'clock in the evening, feeling that our visit to Holland was most helpful and profitable, under the good hand of the Lord.

Church Extension Committee

The Synod at its meeting in May appointed a Church Extension Committee to seek to provide services for such as may desire them and who are not resident near a stated place of worship belonging to the Free Presbyterian Church. The Committee feel that there must be many who are placed in the providence of God in places where there are no services held by our Church. If such would send their names and addresses to the Clerk of the Committee every endeavour would be made to arrange services in places suitable to them. The Committee would also like to hear from relatives or friends of such as are placed in the above-mentioned situation. They should send the names and addresses of such to the Committee so that services could be arranged for them also in a convenient place.

The Committee will be interested in receiving names and addresses from any part of the country in both Scotland and England.

The Committee would emphasise that the success of this venture will depend very much indeed upon the earnest and prayerful co-operation of our people in giving names and addresses. We exhort them to do their utmost to comply with the Committee's request.

"Enlarge the place of thy tent and let them stretch forth the curtains of their habitations; spare not, lengthen thy cords and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Is. 54, vs. 2 and 3.

Footnote

The Church Extension Committee met in Inverness on the 7th October, 1969. The Committee considered two requests for holding services in places that are not near a stated place of worship belonging to the Free Presbyterian Church. We will now make every endeavour to help to arrange services for those who wrote to us. Our hope and prayer is that the Lord will open the way and that a blessing may follow.

The Committee, however, feel that there are others who could have written to us. Having this in mind we agreed that the Committee's Resolution which appeared in the July issue of the Free Presbyterian Magazine be sent again for publication. It would be desirable if Ministers and Missionaries in charge of congregations read this Resolution to their congregations and to forward the names and addresses of people leaving their homes to the Clerk of the Committee. Further, the Committee would earnestly desire that all praying people throughout our Church would remember the Committee's work at a Throne of Grace. His Word will not return unto Him void.

Rev. D. A. MACLEAN,
Clerk to the Committee,
F.P. Manse, Halkirk, Caithness.

The Evangelical Library

The Evangelical Library had its beginning in 1928, when Mr Geoffrey Williams, the founder and present librarian, was wondering what would happen to his personal collection of books after his departure. This collection "was rich in rare Protestant and Puritan authors, for the grace of God having arrested him when sunk in sin and shame and a stranger to the Truth as it is in Jesus, he sought to collect precisely those volumes which discover the richness of the Gospel, as proclaimed to the lost; and the thought of a great Protestant nation without an Evangelical Library with

facilities for the widespread circulation of this heritage of truth took hold of his spirit as by an irresistible influence, . . . and fired him with an urge to sow the seeds of a great Circulating and Reference Library for the Christian public, both at home and abroad." (Quoted from "The Birth of a Library for the Christian Public", by Geoffrey Williams.)

Thus the seed was sown, and Mr Williams began systematically collecting books for the new Library: the works of the Puritans, aids to the serious study of the Scriptures, historical and biographical works, books for children, etc. Especially sought out were works dealing with the great revivals and outpourings of God's Spirit that have occurred at different times in the history of the Church.

Today the Library has over 100,000 volumes, and branches have been opened in many parts of the world. A (far from complete) list of these at the end of this article will give some idea of how widely this work has spread, under the providence and grace of God. Thus in many different places evangelical books, mostly sent out from London, are being made available for the instruction and spiritual growth of Christians and for the propagation and defence of the faith.

We would like to commend the Evangelical Library to the prayerful interest of the Lord's people, and to all who like to read sound Christian literature. There are several branches in Scotland, and we shall give below some information on those in Edinburgh, Glasgow and Stornoway. Branch members can get books through their branch from the London headquarters, as well as using the local branch stock. The only charge made is an annual subscription of 10/- or £1; (but extra donations are much appreciated as expenses are heavy. The Library is seeking to buy a building for the permanent accommodation of its headquarters, as the rent on the present premises has become very high.)

C. PURITZ.

Headquarters address: The Evangelical Library, 78a Chiltern Street, London, W.1. Tel. 01-935 6997.

Edinburgh Branch: 17 George IV Bridge, Edinburgh 1. Hours of Opening: Tues., 7-9 p.m.; Thurs., 7-9 p.m.; Sat., 2-4 p.m. Enquiries to Mr Maurice Roberts at the above address, or to Mr Hector MacKendie, 3 Viewforth Square.

Glasgow Branch: 46 West Princes Street, Glasgow, C.4. Hours of Opening: Tues., 7-9 p.m.; Thurs., 12 noon-2 p.m.; Fri., 7-9 p.m. Enquiries to Rev. H. R. Moshe Radclik, 964 Sauchiehall Street, Glasgow, C.3. Tel. 041-339 6881.

Stornoway Branch: Enquiries to Mr D. M. MacKay, 4 Millar Road, Stornoway.

There are also branches in the following places: Accra, Addis Ababa, Alaska, Allahabad, Amsterdam, Auckland, Barcelona, Belfast, Blantyre, Bloemfontein, Buenos Aires, Calais, Casablanca, Dublin, Dunkerque, Edmonton, Faroes, Helsinki, Hong Kong, Huémoz-sur-ollon, Istanbul, Jamaica, Jerusalem, Johannesburg, Katerini, Kinshasa, Lagos, Lerwick, Lisbon, Manila, Marseilles, Melbourne, Montreal, Nairobi, Naples, Osaka, Paris, Philadelphia, Rio de Janeiro, Rome, Seoul, Singapore, Suez, Taipei, Tel Aviv, Tokyo, Tunis, and other places.

Southern Presbytery Notice

At their Meeting in Glasgow on 21st October, 1969, the Presbytery decided that the following notice be published in the Free Presbyterian Magazine:— "Mr Hugh MacKinnon has at his own request ceased from study as a student of the Free Presbyterian Church. Accordingly, his name has been removed from the Roll of Students studying for the ministry of the Church."

MALCOLM MACSWEEN, Clerk.

New Editor of Free Presbyterian Magazine

The new Editor appointed by the Synod in May is Rev. Donald B. MacLeod, M.A., 13 Prince of Wales Mansions, London, S.W.11. His duties begin with the issue of the January 1970 number. Therefore all contributions for January issue should be in Mr MacLeod's hands not later than the end of November 1969. Thereafter all copy should be sent to Mr MacLeod more than a full month before any issue. For example, for February 1970 Magazine, copy should be sent to the Editor before the end of December 1969.

Ballifeary Home of Rest — Assistant Matron

For some time it has become apparent that for the continued smooth running of the Ballifeary Home of Rest, Inverness, the Matron should be relieved of some of her responsibilities by the appointment to the staff of an Assistant Matron, and the Committee therefore through the pages of the Church Magazine make this appeal to our people throughout the Church, in the hope that a lady with suitable qualifications and experience will offer her services for this work.

While it may be regarded as desirable that one who, in the event of our present Matron, Miss MacInnes, retiring, which we do not regard in the Lord's providence as being immediately contem-

plated, would in due time be ready to take over the work of Matron, should be a fully trained nurse, yet this is not essential, and any lady possessing experience in the management of the aged, if in other respects suitable, would be considered for the position.

The full rate of salary, in accordance with the regular scale of payment for such work, will be paid by the Committee, and such matters as off-duty periods, accommodation, etc., will also be found satisfactory. We hope that some lady whose heart is in the Lord's Cause, may be induced to take up this worthwhile Christian work, which the Lord has promised, if done with due regard to His glory, will not lose its reward.

Fuller details may be obtained by writing to Miss MacInnes, Ballifeary Home of Rest, Ness Bank, or to the Clerk, Mr Angus MacKenzie, C.A., No. 1 View Place, Inverness.

A.F.M.

MAGAZINES — ANNUAL SUBSCRIPTIONS

Subscribers are reminded that the prepaid subscriptions for the year to December 1970 will be due once more in **January 1970** (D.V.). The usual renewal forms will be posted with the January magazines (D.V.), and payment should be made in **January** to the Publications Treasurer, 10 Beaufort Road, Inverness.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges the following donations with sincere thanks.

Sustentation Fund — M. McD., £12; M. Gunn, Glasgow, W.2, £3; Mrs Robertson, Leven, £3; W. Sutherland, Skelpick, £4.

Home Mission Fund — M. Gunn, Glasgow, W.2, £1; W. Sutherland, Skelpick, £1.

Jewish & Foreign Missions Fund — Thank-offering, Melvich, £1; G. Gillies, Raasay, £3 for Mbumba Hospital; Anon., B., £20 and £5 for Mission to the Jews; M. Gunn, Glasgow, W.2, £1 for Mbumba Hospital; "In memory of a beloved sister", Inverness, £10; W. Sutherland, Skelpick, £1; From the executors of late P. H. MacCrimmon, Borreraig, Skye, £50 (per Rev. J. Colquhoun).

Aged & Infirm Ministers' etc. Fund — "In memory of our loving mother, Mrs Anne MacLeod", £100.

College & Library Fund — From the executors of the late P. H. MacCrimmon, Borreraig, Skye, £25 (per Rev. J. Colquhoun).

China Mission Fund — From the executors of the late P. H. MacCrimmon, Borreraig, Skye, £25 (per Rev. J. Colquhoun).

Home of Rest Fund — Anon., B., £10; "Aliquis", £10 (per Rev. W.G.); From the executors of the late P. H. MacCrimmon, Borreraig, Skye, £25 (per Rev. J. Colquhoun); 1 Flashadder, £50 (per R.W.M.M.).

The Publications Treasurer, Mr R. W. M. Mackenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:

Free Distribution Magazine Fund — Friend, North Court, Applecross,

£1 (per Rev. G. A. MacDonald): Mr and Mrs Vincent Fasse, Grand Rapids, £1.16/-; Mr R. McRae, Vernon, B.C., £7.4.7; Mrs Cox, N.Z., £1.4/-; Mr A.H.C., Lochbroom, 7/-; Mrs A. MacKenzie, Kishorn, 16/4.

Publications Fund — Mr W.J.M., Palmers Green, 5/-; R. McRae, Vernon, B.C., £6.

Welfare of Youth Fund — R. McRae, Vernon, B.C., £6; North Uist Congregation, £3; Executors of the late P. H. MacCrimmon, Borreraig, Skye, £25 (per Rev. J. Colquhoun).

On behalf of the Trinitarian Bible Society — Wellwisher, £1.

Mr Wm. MacKenzie, 7 Crown Drive, Inverness, **Treasurer of Aberdeen Church Building Fund**, acknowledges with thanks:— Friend, Glendale, £6; Harris Friend, £1; "May the Lord bless His Word", £5; Anon. (Maidstone postmark), £20; Mrs Irvine, Aberdeen, £5, Do. (to help purchase more chairs), £5; Inverness Friend, £5; A. MacKenzie, Muirtown, £5; Wellwisher, Portnalong, £1; Mrs S. McRae, Glencg, £2; M. & M., Inverness, £3; M. Macleod, U. Glenhinnisdale, Snizort, £4; Anon., Caithness, £2 (last four per R.W.M.M.).

The Treasurers of the following Congregations acknowledge with sincere thanks:—

Applecross — A Friend, Gairloch, £2 for Communion Expenses (per C. Gillies).

Glendale — Anon., £5 for Home Mission Fund; From the Executors of P. H. MacCrimmon, Borreraig, £50 for Glendale Congregation (per Rev. John Colquhoun).

Lairg — 5/- found in Lairg Manse, for Church Collection (Stevenage, Herts., postmark).

Gairloch — Sustentation Fund: Mrs R. MacLeod, U.S.A., 10 dollars; Mrs Campbell, Nairn, £10; Mrs Duncan, Boston, Mass., U.S.A., £5; Anon., £15. Home Mission Fund: Mrs Duncan, Boston, Mass., U.S.A., £2. Opinan Meeting House: £1 from Friend at Inverasdale to help in rebuilding.

North Tolsta — Stornoway Friend, £2 for Communion expenses.

Staffin — Sustentation Fund: Envelope in plate, £5; Envelope in plate, Anon., £5; Glasgow-Harris Friend, £5. Painting: Envelope in plate, £5; Interested, £5. Congregational expenses: Harris Friend, £3; Envelope in plate, £1.

Bayhead — Church Heaters: Tigharry Friend, £10; Mrs MacMillan, Rowardenen, £5. For electricity: Miss Florence Macdonald, Tigharry, £5. Car Maintenance: Friend, £5. Decorating Church: Friend, £5. Congregational Purposes: Friend, Skye, £5. Sustentation Fund: Mrs MacLeod, Grimsay, £5; Donald A. MacCorquodale, £5. Welfare of Youth: Mrs Edwards, Balvanald, £3.

Fort William — Mrs McDonald, Tyndrum, £1.10/-; "Friend", Inverness, £5 (per Rev. J. A. McDonald); "Friend", £2 (per Mr Duncan McNicol); Miss Gunn, £3; Mrs McDonald, £2.

Greenock — For Congregational Purposes: Mr and Mrs R. H. Conway, Bangor, N.I., £4; A Friend, "Helensburgh", £2. Church Interior Decorating: A Friend, Greenock, £10.

Home of Rest — Kishorn Anon., £1; Two Friends, Glendale, £2; Friend, £1; Friend, £2; Wick Visitor, £5; Miss Rattray, £1; Nedd Friend, £2 (per Rev. A.F.M.); An Ullapool Friend, £5 (per Rev. A.F.M.).

Inverness Church Extension Fund — "A Friend", £5 (per Rev. A.F.M.).

Inverness Ladies' Rhodesian Mission Fund — Collection at Meeting and additional donations, £104.4/-.

Portree — In Church Plate envelope £5 for Church Funds.

Auckland Manse Fund — M.S.S.M., Scotland, £5; Mr D. Nicholson, North Tolsta, \$4.00; Miss J. MacKenzie, Kaikoura, \$50.00; Livingstone Family, Muir of Ord, £10; R.W.H.K., Inverness, £10; A Friend, Vancouver, Canada, \$10.00.

London — Mr Ewen Ross, Glenmoriston, £5 for General Purposes Fund.

South Harris — Mr R.M., Lingerbay, £1 for Congregational Purposes; Friend, Tarbert £1 for Vestry (per Mr D.M.). October acknowledgments should have read — Mrs E.C., Leverburgh £1; "Friend", Leverburgh, £10.