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Synod Sermon

Preached by Rev. A. F. MacKay, retiring Moderator, at Glasgow,
on 19th May 1970.

“ For I determined not to know anything among you save
Jesus Christ, and him crucified ” — I Cor. 2:2.

When the apostle refers in this First epistle to the Corinthians to the message of Salvation which he had proclaimed in the Church at Corinth, he reveals in doing so a great deal concerning himself. Paul stands out in these words as a man of great decision of character. He had been a most active enemy of the Church in the days of his ignorance when he was exceedingly mad against the saints, persecuting them even unto strange cities; but now, he is determined to devote the same driving power and nervous energy to advance the cause which once he destroyed. “ When it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately, I conferred not with flesh and blood.” Once he had been won over to the faith of Christ, he entered into the service of his new Master with his whole heart, and determined that henceforth he would concentrate on this one object to make the crucified Redeemer known to all men. The words also show how great is the power of divine grace. Paul had been changed and renewed in the spirit of his mind by the grace of God, for only divine grace could bring down this once proud, intolerant Pharisee to bow at the feet of Christ. When he met the Saviour on the way to Damascus, he cried out in fear: “ Lord, what wilt thou have me to do?” The grace which was given him was not in vain, for beyond his fellow-workers in the vineyard he laboured more than they all. And the great love that Paul bore to his crucified and risen Lord is apparent in the words. When the constraining love

of Christ entered his heart and proceeded to take full possession of his life. Paul declared how great was his love of Christ by the devoted spirit with which he gave himself to the service of preaching the Gospel. "For I determined not to know anything among you, save Jesus Christ and him crucified."

In meditating for a little upon these words, let us with the Lord's help say a little about the Message of the Gospel; then Paul's attitude to this Message, and finally, his service in the Gospel. I. 1. In the Message of the Gospel, Paul gives the foremost place to the glorious Person of the Saviour, Jesus Christ. The great love of God to the lost and perishing is seen in the gift of such a Saviour as the Lord Jesus Christ, whom the Father sent into the world, not to condemn the world but that the world through him might be saved. The attractiveness of the divine Saviour lies in His personal beauty. As he appeared among men in His incarnation, He is "fairer than the children of men," "white and ruddy, the chiefest among ten thousand." There is none to be compared to him, for he has no fellow among His brethren, with whom he can be compared. To be made like them He condescended to take part of their nature. When the eye is anointed to behold spiritual things by divine grace He is seen to be without spot or stain in His personal loveliness. "He is the rose of sharon and the lily of the valleys," in the fragrance and perfection of his person. Above all, however, as He is addressed by the Father as He looked upon His dear Son in the course of his life on earth, He expresses His delight in the words: "Thou art my beloved son; in whom I am well pleased." The sinlessness of His person which set Christ apart from all others and was necessary, if he was to save his people from their sins, makes Him precious to those who believe. When the apostle speaks of the Great High Priest as being able "to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them," he goes on to say: "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself" — Heb. 7:26, 27. Being sinless, He had no need to offer sacrifice for Himself, and when the time came for Christ to make the sacrifice for the sins of His people, He "through the eternal spirit offered himself without spot to God." His blood will therefore purge away all sin from the conscience and purify unto himself a peculiar people, zealous of good works. And his love to his people endears Him to them, for it is an eternal love. "The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee." While in the great scheme of redemption, the three divine Persons were all

engaged in promoting the work of our salvation, moved by free and sovereign love, the Father providing the grace and the Spirit applying the saving work to the soul, it was Christ who redeemed us by His sufferings and death. His love never changed in the midst of His sufferings, for 'having loved his own that were in the world, he loved them unto the end.' The apostle declared when he came under the power of this love, 'who loved me and gave himself for me.' This is the free, unmerited love that unites the believer to Christ in the eternal union of grace.

The glory of the person of the Saviour, however, is that of His eternal deity. In His mediatorial person "dwelleth all the fulness of the Godhead bodily." When the Word became flesh and tabernacled among men, the disciples discerned by the eye of faith in Him His glory, "as the glory of the only begotten of the Father, full of grace and truth." This was the great truth perceived by Paul when he was brought to the saving knowledge of Christ, for as he lay under great distress and darkness of mind down in Damascus and the Lord sent Ananias as the messenger of peace to deliver him, we read that "straightway he preached Christ in the synagogues that he is the Son of God" — Acts ix, v. 20. This is the mighty Redeemer upon whom God laid the help of His people. In the eternal counsels of peace when the question was asked: "Whom shall I send? and who will go for us?" there was only one who could answer the demand and say 'Here am I, send me.' No other but the Son of God would suffice for the glorious undertaking of saving us from perishing, and it was Christ that the Father chose for this great work. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. There is also in the Message that Paul preached, "Christ and him crucified," the atonement, the work of making reconciliation by His death. The whole work of Christ is necessary for our salvation, but it was in His death on the cross that the work of our salvation was perfected, and the atonement completed when He said, 'It is finished.' This was the greatest news ever published among men, for it proclaimed that Christ as our substitute bore away the sin of his people. 'Behold the Lamb of God that taketh away the sin of the world.' When the Father made to meet upon Him the iniquity of us all and He was brought as a Lamb to the slaughter, it was then that "for the transgressions of my people was he stricken." In the great day when the iniquities of God's Israel are sought for they will not be found for ever. The merit of the atonement also points to the fact of satisfaction having been given by Christ to all the demands of divine justice. There is no claim which the broken law or offended justice can make upon us which our Great High Priest has not met. "There is therefore now no con-

demnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Christ is therefore "the propitiation for our sins, and not for ours but for the sins of the whole world."

3. The message of salvation also proclaims the divine authority of the gospel. God was well pleased with the atoning work finished on the cross. "Christ also loved us and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." God now commends His love to us in that while we were yet sinners Christ died for us. "Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." As the Father has accepted the work of His dear Son, raised him from the grave, exalted him with His own right hand, and declared him to be the Son of God with power according to the spirit of holiness by the resurrection from the dead, His ambassadors are authorised to declare that there is none other name under heaven given among men, whereby we must be saved. The first promise of a coming deliverer, given in the garden, has now been fulfilled in Christ, and in the name of Jesus salvation is made over to all who come to the Father by him. His servants are authorised to declare that there is "salvation in no other." On divine authority, they invite all to accept Christ by faith alone, for attached to faith alone is the promise of full and free salvation. "If ye believe not that I am he, ye shall die in your sins." They that believe stand by faith, and live by faith, for we are of those who believe to the saving of the soul. The Lord authorises His servants to proclaim the riches of divine grace. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast" — Eph. ii. vv. 8, 9. When therefore the servants of Christ go forth with this message, they proclaim: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" — ii. Cor. v. vv. 21, 22.

4. The message of salvation, finally, is accompanied by the divine blessing. When the covenant of grace was sealed and for ever ratified by the blood of Christ, all covenant blessings were secured by Christ for his people. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love" — Eph. 1:3, 4. The Lord's people are blessed by God in all things; for all things work together for good to those who love God and are the called according to His purpose. The psalmist prophesied: "Men shall be blessed in him, and all nations shall call him blessed." What a glorious

message to proclaim, worthy of the eloquence of angels, though entrusted to frail worms of the dust !

II. The apostle regarded the preaching of the Gospel as a solemn trust which he must discharge faithfully and honestly, not in the sight of men from whom he had not received the Gospel nor was he accountable to them, but to God, who had called him to be a servant.

1. The Gospel is the great means of promoting the glory of God. The Saviour came in order to glorify the name of God on the earth and to finish the work which the Father gave him to do. The true servant of Christ has a single eye to the glory of God, and every believer who receives Christ into his heart by faith is willing that God alone should receive the praise. The knowledge of the Gospel is spiritual knowledge, imparted not by human wisdom but by the Spirit of God. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" — 2 Cor. 4:6. The true knowledge of Christ crucified is saving in its nature. When a sinner hears the Gospel as the gospel of his salvation, he will become a follower of Christ, denying himself and his sins and striving to please Him whose servant he is, by a holy walk and conversation. Men looking upon his good works will glorify God in heaven. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." It is a living and sanctifying knowledge to know Christ and him crucified. "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." — John xvii, v. 3. The Lord alone is the God of salvation and of all grace, and the preaching of the Gospel bears witness to this great fact.

2. The great aim of the Gospel is the salvation of sinners. The apostle after he had taken care to secure his own salvation became anxious to make Christ and his salvation known to others, that they too might be saved. He had experienced the love of Christ and the power of the Gospel in his own soul, and knew that only in Christ was there hope of salvation for sinners, and therefore moved by compassion and love he laboured to preach Christ crucified. Such an exercised minister will be profitable to the people. The apostle looked to the Holy Spirit to give light and power and life of his message and success in the work of the Gospel. "It is the Spirit that quickeneth; the flesh profiteth nothing." His purpose was to preach the free and full salvation that is in Christ, to show that God was with him and that the word preached was accompanied by the Holy Ghost sent down from heaven, that sinners might be convinced and converted and saved.

3. The apostle's motive in preaching the gospel was to fulfil the ministry he had received from the Lord Jesus Christ. In all that

he did he was the Master's servant, who laboured to advance the Cause of the Gospel. He kept himself in the love of God that He might use him; he proclaimed the whole counsel of God, withholding nothing that was profitable to his hearers, that the Lord might bless 'his doctrine. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" — 2 Cor. 14:5. His ministry was attended by great labour and suffering, but Paul valued above these the honour the Lord had bestowed upon him in calling him to this work. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God" — Acts 20:24. The apostle could at the end of life look back upon many seals of his ministry, many turned in repentance from their sins, whom he could regard as his spiritual children.

4. Paul had an eye to the Reward. The Lord will own the faithful service given to Him by His servants, "the work of faith, and labour of love and patience of hope in our Lord Jesus Christ," which in the end will yield a great reward. As Paul drew near the end of his earthly course and could claim that he had kept the faith, he looked forward to receiving the "crown of righteousness" which the Lord the Righteous Judge had reserved for him and for all those who love His appearing. He had the hope that he would in his preaching deliver his own soul, have a large company of redeemed souls as the fruits of his ministry, and obtain the Master's warm praise: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

III. The apostle entered upon the work of the ministry under a strong sense of the greatness of the office. He therefore gave his whole time and strength to the Master's work.

1. Paul attended to the need of gaining full and deep acquaintance with the Gospel, as the only satisfying and profitable study, eschewing every other pursuit as of little interest or help in his work. The Word of God is enough to give us all the knowledge we need to serve Him. Rev. Murray McCheyne came to the pulpit each Sabbath with his heart full of love to Christ, and poured out the treasures he had gleaned from the Scriptures by patient study, prayer and meditation through the week. This preparation made the ministry of this saintly man fragrant to the Lord's people and the means of blessing to many.

2. The apostle laboured in the Gospel under a sense of the fear of God. Like his Master he was made 'of quick understanding in the fear of God.' The apostle knew the terror of the Lord and therefore he persuaded men. For three days and nights he lay under this terror of the Lord until he was made to fear the Lord all his days. He warned many who were at ease in Sion so that

hypocrites became afraid, and spoke boldly to such as were in the dangerous state of never having repented of their sins nor believed in Christ, nor were united to Him, so that he could declare that he was clear of the blood of all men.

3. In these words also Paul expresses his conviction that the Word of God, "Christ and him crucified" is sufficient for every purpose for which the Gospel was given. It will prove to be sufficient to fulfil all God's purposes of grace towards his people for convincing and converting sinners and for building them up in their most holy faith, for reformation of manners, and for judgment towards his enemies. The Word of God will also prove to be sufficient for the purpose of defending the doctrines of the Bible. In this regard, the apostle declares, 'I am set for the defence of the Gospel.'

In the apostle's time there were two great dangers which faced the Gospel in the city of Corinth and throughout the ancient world. Heathenish idolatry was still strong and prevalent among the cultured and civilised heathens, supported by the wisdom and philosophy of natural men, some of them of highly cultivated gifts. Today, this idolatry which may be described as the wisdom of man, has its counterpart in the humanism, which bitterly attacks the supernaturalism of the Bible on the grounds of human reason; and in Romanism, which is simply the idolatry of human wisdom, magnified and adapted to all the religious needs of the unregenerate human heart. The other danger arose from Judaism, which in the Apostle's day sought to corrupt the gospel by claiming a place in the salvation of a sinner for circumcision and the keeping of the law. Today, Arminianism is a popular message, which equally corrupts and weakens the Gospel by claiming some place for human ability or obedience in the sinner's salvation. The Gospel opposes every form of human wisdom or philosophy or religion as being the alone sufficient Revelation of God's saving will.

4. Paul also in his service resisted every temptation to meet the attacks of the enemies of the Gospel on other grounds, save the Word of God. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ" — 2 Cor. 10:3, 4. The apostle, therefore relied upon the Word of God, prayer, and patient waiting upon God's will, as the only means of obtaining the help which the Lord gives when He arises to bless and prosper His cause.

This is a noble conception of the Gospel. Can we say that we share it? We may answer, yes, if we too have felt the power of the Gospel in our soul's salvation. We too will declare there is salvation in no other but in the once crucified and now risen and glorified Redeemer.

Can we say that we have the same whole-hearted devotion to this glorious Gospel? If Christ has entered our hearts and dwells by His Spirit within, we too will rouse ourselves to serve him with some measure of this same fidelity and zeal.

This doctrine is the central doctrine of the Christian Church. The Synod, the supreme court of the Church, will shortly be opened, and in its work will be reviewing the business that comes before it. Political questions may need to be examined, for the politics of the day are as far astry as religion; heresies, which must be exposed and condemned; religious business, sent up from the different and sometimes isolated congregations of the Church. But in all this work, the main message of our Church to which everything else is subordinate, and which must be kept steadily in view as the great purpose for which we as a Church exist, is the declaration of this glorious message, "Christ and him crucified." If the Free Presbyterian Church faithfully discharges this duty, then Christ, the Great Head of the Church, will preserve us as he has done in the past, and will continue to bless us.

May He bless His word.

The Church

The word **Church** in our common discourse is used in a variety of senses. Sometimes it signifies the material building erected for Divine worship; sometimes it means the people usually assembling in such a building; sometimes the aggregate body of the clergy as distinguished from the laity; sometimes the collective body of professing Christians. As general use is the law of language, it does not become us to take exception to the variety of significations that are given to the term by our best writers; nor can we even say that much practical inconvenience arises from them, inasmuch as the accompanying circumstances usually determine the specific sense in which the word is to be understood. But it is never to be forgotten that, when we come to the interpretation of the Word of God, the variety of senses commonly attached to the term is altogether inadmissable, and would, if adopted, darken and corrupt the meaning of Divine revelation. The word Church in Scripture has always one meaning, and one only — **an assembly of the people of God — a society of Christians**. The Greek word **ecclesia**, in its primary and civil sense, means any assembly called together for any purpose (Acts xix. 32), but in its appropriated and religious sense, it means **a society of Christians**, and is invariably translated by the word **Church**. Examine the Scriptures from the commencement to the close, and you find that the word

Church never has any other meaning but that which we have stated. Let any man who feels disposed to dispute this statement, produce, if he can, any passage from the Word of God where the sense would be impaired if the phrase **society of Christians**, or **Christian assembly** were substituted for the word Church. This, we are persuaded, would be impossible.

Though the meaning of the word **Church** is in Scripture always the same, let it be observed that its applications are various. It is applied, at the pleasure of the writer, to any society of Christians, however great, or however small. Examples of this fact will not fail to suggest themselves to all who are familiar with the Word of God. We give a few passages as specimens :

Col. iv. 15 : "Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house." There the term is applied to a **society of Christians** so small as to be able to find accommodation in a private dwelling-house.

Acts xi. 22 : "Then tidings of these things came unto the ears of the Church which was in Jerusalem." There it **means a society of Christians** residing in the same city, and including, as we know on excellent authority, several thousand persons.

Act vii. 38 : "This is he (Moses) that was in the Church in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers : who received the lively oracles to give unto us." Here the word signifies a **society of Christians** — an assembly of God's people so large as to include a whole nation, consisting at the time of at least two millions in number. The term is also applied to the people of God in the days of David, when residing in Canaan, spread over a great extent of territory, and amounting to many millions. Heb. ii. 12, compared with Psalm xxii. 22-25.

1 Cor. xii. 28 : "And God hath set some in the Church, first, apostles; secondarily, prophets; thirdly teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." Here the term means the **society of Christians** residing on earth; for it was among them, not among the saints in glory, that God raised up men endowed with apostolic and prophetic gifts.

Eph. v. 25 : "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it." The word is here used to signify the **society of Christians** in the largest sense — all for whom Christ died — the whole family of God — all saints in heaven and all believers on earth, viewed as one great company.

Let it be observed, however, that, amid all this variety of application, the word Church never alters its sense. Its meaning in every occurrence is the same. However applied, it never ceases to signify a **society of Christians**; but whether the society that the inspired writer has in view is great or small, general or particular, is to be learned, not from the term, but from the circumstances in which

the term is used. In every instance it is from the context, never from the word itself, that we are to gather whether the society of Christians, intended by the writer, is to be understood of the collective company of God's people in heaven and earth, or only of those on the earth, in a nation, in a city, or in a private house. The practice — into which the best expositors of Scripture are occasionally betrayed — of taking up some idea conveyed by the text only, and regarding that idea as entering into the meaning of some particular word, has been shown by a late eminent critic to be the origin of those numerous significations — perplexing by their very multitude—appended almost to every word in our classical dictionaries, and the prolific source of errors in the interpretation of the Word of God. This is obviously what has led many to suppose that the word Church has two meanings — signifying something different when referring to the universal body of believers, from what it does when denoting the body of believers connected with a particular locality. The truth is, that the word Church has only one meaning, but it has a variety of applications. The term of itself never conveys any idea but a society of Christians; it is the context that invariably determines its general or particular application. It is manifestly inaccurate, therefore, to maintain that an idea, invariably conveyed by the context, enters into the meaning of the term; when, as all must admit, the term, apart from the context, does not suggest either a limited or universal application.

Had we occasion to speak of the several Christian congregations of a province or nation in their separate capacity, it would be quite in accordance with the Scriptural idiom to designate them the **Churches** of that region. None can forget how frequently the Apostle speaks of the Churches of Syria and Achaia, Galatia and Asia. So, if we required to speak of the individual congregations of Christians in Ireland — the separate Christian societies scattered over the country — we might denominate them the Churches of Ireland, there being nothing in existing ecclesiastical usages to make such language either unintelligible or liable to be misunderstood. But it deserves to be noticed that, when we use such phrases as the "Established Church of Scotland," the "Episcopal Church of America," or the "Presbyterian Church of Ireland," there is no departure whatever from the Scriptural sense of the word. The meaning of the word in Scripture, as we have seen, invariably is a society of Christians, and this is precisely its meaning in any of the above phrases; the context, at the same time limiting the Christians in question to those professing certain principles, and belonging to a certain country. When we employ, for instance, such a designation as the **Presbyterian Church of Ireland**, the word Church is used precisely in the Scriptural sense to denote a society

of Christians, which we learn from the context professes Presbyterian principles and resides in Ireland.

The propriety of applying the term to signify the Christian people of a country, does not arise from the fact that they are ever assembled in one congregation, either personally or by representatives, but from the fact that the mind contemplates them as a collective body. All saints in heaven and believers on earth are styled the **Church**, not because they are assembled literally or figuratively, but because, in the view of the mind, they are regarded as a great society, separated from the world, and united by common principles into one great brotherhood. And so the Christians of any denomination, though composing a multitude of congregations, may, in their aggregate capacity, be properly styled a **Church**, not because they are either figuratively or literally assembled, but because, in the view of the mind, they are regarded as a collective body, distinguished from others, and united among themselves, by the profession of a common creed.

Some writers, indeed, give a different account of the matter. They tell us that the universal community of Christians in heaven and on earth is called in Scripture the **Church**, not because they are viewed as one great brotherhood, united by common principles, but because they "are at all time truly and properly assembled in Jesus." It is a mere fancy to suppose that the mind ever takes such a fact into account, when employing the term in its universal application; but, if so, it does not alter the case. The Christians of a particular district, or a province, or of a nation, may be properly designated a **Church** for the same reasons; because they also "are at all times truly and properly assembled in Jesus." There is no sense in which all the Christians on earth and in heaven are "assembled in Jesus," that the Christians of any particular country are not thus assembled. If the whole is assembled, so also are the parts. Take the matter either way, the Christians of a district, or a province, or a kingdom, holding certain principles in common, if viewed as a collective community, are a **Church**, exactly in the sense of the Scriptures. They are a **SOCIETY OF CHRISTIANS**.
— From Witherow's **The Apostolic Church Which Is It?**

The Civil Magistrate

God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.

The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of

the kingdom of heaven: yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed

It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute or other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them . . . — The Westminster Confession.

Mbumba Missionary Society Meetings, Utrecht

Although the previous week had been very cold for the time of year, Tuesday, 5th May, turned out a beautiful warm day as friends of the Mbumba Missionary Society gathered for their Annual Meeting in the De Veemarkthal, Utrecht, at 10 a.m. This particular day commemorated the anniversary of Holland's liberation from the power of the Nazis at the end of the Second World War. The day itself was a national holiday when various festivities were engaged in by the people, rejoicing in remembrance of that deliverance. It was remarkable in these circumstances to discover the very large gathering of 5,000 people to the Missionary Meeting. Many of these people were young; yet they were all gathered here in support of the Mission activities of the Free Presbyterian Church of Scotland in Rhodesia.

The Society had invited the Revs. Robert R. Sinclair, and Donald MacLean, to address the meeting. A special welcome was extended to Rev. A. Ndebele, who, being on his way to the Synod as representative of the Rhodesian Presbytery, was also able to be present. As one looked out from the platform upon the vast sea of faces it filled one with a great sense of gratitude to the Lord, who has put it into the hearts of these people to pray for, and to support (so faithfully), the Mission. It is really impossible to find words to convey the impression created by this, the largest meeting yet of Dutch friends so much in sympathy with, and so desirous of the advancement of, the Cause of Christ in Rhodesia.

The Meeting was opened by the Convener of the Dutch Committee, Mr A. D. Redelijkheid, who was Chairman of the Meeting. Psalm 111, vv. 6-9, were sung; Eph. 3. 1-12, was read, followed by prayer. Mr Redelijkheid then addressed the meeting, basing his remarks on the portion read from Ephesians, indicating how

the Gentiles became fellow-heirs and partakers of grace and salvation. He exhorted those present to support the Mission work with prayer and sacrifice. In addressing the Free Presbyterian Ministers present on behalf of the Committee, the Society and the gathering, the Chairman said, "Our Dutch Mission friends like to see and hear ministers from other countries. This year we have the privilege of the representatives of the Church in Scotland and Rhodesia being among us on our Seventh Mission Day. This day is an anniversary for the Dutch people, remembering that our nation was delivered twenty-five years ago. Then our nationality seemed to be lost as others dominated us, but we were delivered. At the beginning of this meeting we sang "He sent redemption to his folk." Our enemies tried to starve us, but England, America and Canada, sent their armies to deliver us and exerted pressure on our enemies who were defeated. In these anxious days there were people in our country and abroad who were praying and God heard their prayer. 'He sent redemption to his folk.' Jesus Christ redeemed by His ransom. For 'the redemption of their souls is precious.' They are bought by His blood. On this day we give you a very hearty welcome and here you have an open door.

Rev. Ndebele will find love to the Mission amongst thousands of white Christians in this Country and this will strengthen him.

Rev. R. R. Sinclair will remember his saying at our meeting at Hoofddrop, that we all felt in our hearts a sense of love and fellowship between the Church in Scotland and Rhodesia and the Church in Holland. He also mentioned that in times of persecution the people of Holland had very kindly received the persecuted faithful ministers and people of God from Scotland.

We trust that in this country the Rev. D. MacLean may be filled again with the power of faith and love to the Mission, to go on in his work as Clerk to the Foreign Missions Committee.

"May the God of Grace who gave Himself a ransom for you, fill you with his love and grace."

After thanking all those who had laboured to make this Mission Day a success, the Chairman gave out Psalm 47. vv. 7-9, to be sung.

The whole company then rose to sing in words expressive of their heart's desire for the blessing of God upon the Mission and all those who labour in connection with it. The huge Hall was filled with grave sweet melody as 5,000 voices sang

"Your hands within God's holy place
lift up, and praise His name.
From Sion' hill the Lord thee bless,
that heav'n and earth did frame."

Ps. 134. vv. 2 and 3.

Rev. Donald MacLean, Glasgow, then addressed* the Meeting,

followed by Rev. P. J. Dorsman, Staphorst, who spoke from John 10. 16 to 17. He was followed by Rev. G. Van De Breevert, a faithful friend of the Mission. When the collection had been taken, which amounted to 32,386 guilders, further presentation of funds were made to Mr J. Reijers, the Society's Treasurer. Among these were eight boys from Rev. Breevert's congregation, who had collected amongst their fellows 1,800 Guilders, and 4 girls dressed in national costume, from Staphorst who presented 5,000 Guilders. Rev. A. Ndebele personally thanked and shook hands with these young people. In passing it may be remarked that, although there were quite a number there clothed in the costume peculiar to the district as is the custom, there did not seem to be so many as in former years. It is likely that this old custom, like so many as in former years. It is likely that this old custom, like lected at the meeting amounted to over £7,000.

After lunch an address* was given by Rev R. R. Sinclair, who was followed by the Rev. W. Gamp, Grafhorst. He was followed by Rev. A. Ndebele*, who in turn was followed by the Rev. F. Mallan, Gouda, and the Rev. J. Van Prooijen, Stavenisse. The proceedings were then brought to a close by singing and prayer, and another remarkable Mission Day in Holland came to an end. May the Lord abundantly bless our Dutch friends and may all the fruit be to His Glory.

The representatives from Scotland are indebted to Mr S. Nieuwenhuis, Hooddrop, and Mr N. Post, Hilversum, the Secretary of the Society, for their hospitality, and to Mr C. Van Waveren, for his guidance and work as Interpreter.

ADDRESS DELIVERED AT UTRECHT, HOLLAND

by Rev. Robert R. Sinclair, Wick, on 5th May 1970

"Behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and has kept by word, and has not denied my name," Revelation, Chap. 3: ver. 8.

The Lord Jesus Christ, in these words, addressed the angel, or the minister, of the Church in Philadelphia. He does so as He that is holy and He that is true and also as He that has the key of David. The Lord Jesus is the divine David, the King and Head of His believing people and true Church in the world, and to Him has been given the Key of government and authority, both spiritual and temporal over and on behalf of His true Church. "Unto us a child is born and unto us a Son is given: and the government shall be upon His shoulder." (Isa: 9. v. 6). The Church is subject to Christ and is required to serve Him continually and

*These addresses can be read elsewhere in the Magazine

wherever led and directed by Him through the Word of Truth and at times by His clear workings in providence whereby His will for His people to act upon is manifested.

We read regarding the Lord Jesus that "He openeth and no man shutteth and shutteth and no man openeth." An example of this is given in the 16th Chapter of the Acts of the Apostles, when Paul and his companions were forbidden of the Holy Ghost to preach the Word in Asia and later they assayed to go into Bithynia: but the Spirit suffered them not (Verses 6 and 7). Then later "a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." And after Paul had seen the vision they immediately endeavoured to go into Macedonia, assuredly gathering that the Lord had called them for to preach the gospel unto them. Then later Paul and Silas entered Philippi and preached to pagan sinners there 'the way of salvation,' and Lydia and the jailer were converted and a Church was established in Philippi, although the men and magistrates sought to shut the door that the Lord had opened into that City for the Gospel of His grace; but they could not shut it by persecution or prison to which they subjected the Lord's faithful and courageous servants.

Down through the history of the true Church of Christ, there have been times, when the Lord Jesus has without doubt said to His people, "Behold, I have set before thee an open door," and when He has actually accomplished this in opening a door, a way of access, to places and needy sinners in regions beyond, where the particular servants and people of God were themselves established. He has done this in the experience of the Free Presbyterian Church of Scotland. I will refer again to this fact in a little time. Such 'an open door' is set before the Church that the Church might serve her divine Redeemer and King with a view to the conversion and salvation of lost sinners and the glory of His name. The "open door" is bound up with the covenant of grace of which Christ is the Head; and in connection with this Covenant Christ declares, "All that the Father hath given me, shall come to me: and him that cometh to me, I will in no wise cast out" (John 6.37). The "open door" has in view the fulfilling of the divine and sovereign purpose of grace and salvation in the actual experience of sinners given to Christ before the foundation of the world.

The Church to whom the Lord thus speaks has been given and possesses the means of grace, namely, the inspired Word of God; the apostolic gospel with all the doctrines of salvation and Christ and Him crucified at its centre, the gospel for lost men; and also the two sacraments instituted by Christ, Baptism and the Lord's Supper. Only truly converted and commissioned men have divine authority to reach out to others with the means of grace,

through any "open door" set before the Church by the David of the New Testament. The apostles and then the sincere servants of the Lord received their commission from him right down through the ages.

Now, I humbly submit that the Lord Jesus has set before the Free Presbyterian Church of Scotland "an open door" to Africa, a door of access to our fellow men and fellow sinners in that part of the world, in Ingwenya, Zenka and Mbuma. This "open door" has now been set before many of the Lord's people in Holland, who are graciously and generously helping the work of the Gospel of Christ there and the medical services for the healing and relief of our afflicted fellow men and women on our mission.

When the Head of the Church sets before us "an open door," this calls for much prayer on the part of those who love His name — prayer for the presence and power of the Holy Spirit to bless the Church thus engaged in His service, with spiritual wisdom, strength and faithfulness and love in bringing the Gospel of God's grace and relief to those sitting in darkness and in the shadow of death. The Church in availing herself of any "open door" clearly from the Lord, must rely upon the grace and power of the Holy Spirit for the fulfilling of the Divine purpose in the conversion and salvation of sinners dead in trespasses and sins and for the establishing of such in the faith once delivered to the saints. "Not by might, nor by power; but by my spirit saith the Lord." "It is the Spirit that quickeneth: the flesh profiteth nothing."

The people and servants of the Lord Jesus need divine help to persevere in His service in being given access to areas where there are many needy sinners. The Apostle Paul said, "Satan hindered us;" and Satan is ready today, on every hand, to hinder by various devices and means, those who seek the well being and eternal good of their fellow-sinners. Other kinds of difficulties may also arise, but the people of God are to continue to make use of the "open door" in steadfastness and devotion to their heavenly Master. The Lord on one occasion spoke to Paul thus: "Be not afraid but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts 18: v. 9, 10). So the "open door" indicates that the Lord has in a particular place some who were chosen in Christ before the world began, and that He is to call them out of darkness into the light of the knowledge of salvation through the word of the truth of the gospel of his grace.

He that hath the key of David declares that "no man can shut it;" and as far as we here today are concerned, this means that no man can shut our access to, our door to our mission field in Rhodesia. The British Government cannot shut it, the Rhodesian Government cannot shut it, and no other organisation can

shut it, and no man can shut it. Christ the King is more of might by far than any man, and "no man can shut it." What a wonderful divine word is this for faith to rely upon! What an encouraging word this is to us all here today, to continue to pray for and to give our support to our Mission in Rhodesia!

But what does the Lord require of those before whom He sets "an open door."?

Firstly: They are to possess "strength." This is not human strength nor carnal or intellectual strength; but divine, spiritual strength out of the fullness that dwells in Christ Jesus Himself: even "a little strength" in comparison to the infinite fullness of strength available to the Lord's people in Christ. They are to be strong in the grace that is in Him, to grow in grace and to seek to be strong in faith giving glory to God.

Secondly: They are to be such as have 'kept Christ's Word' as the inspired and infallible word of God from Genesis to Revelation. They are to be such as have believed and maintained the doctrines of that word pertaining to the nature and character of God, to the Fall of Man, to Election unto salvation of sinners according to the foreknowledge of God the Father and Sovereign grace, to Redemption of sinners through the blood of Christ, to the necessity of the New Birth by the Holy Spirit through the Word of God, and to salvation through faith in Christ arising from the New Birth, and to the revelation of the Word of God regarding the Day of Judgment, Heaven and Hell. They are to be such as have kept the word of God, as lovers of it and in unswerving devotion to it.

Thirdly: They are to have a reputation for not having denied the name of the Lord Jesus Christ. Many liberals and modernists in some professed Christian Churches today make it their evil business to deny the virgin birth of our Lord, to reject His miracles, to disown the atoning nature of His death and to refuse to accept the actual and physical resurrection of Christ. Those whom the Lord will use and help in His Kingdom and service in connection with precious souls and their salvation are those who have held steadfastly to the great truths related to the glory of Christ's name, in the midst of every wind of unsound and heretical doctrine, and in the face of enmity and opposition.

Finally, I have great pleasure in conveying to our friends of the Mbuma Mission and the Mission as a whole, here in Holland, gospel greetings and sincere gratitude from our Church in Scotland, for your great interest in and generosity toward the cause of our Lord Jesus Christ in Africa.

May He who has the key of David, by His grace, make us all worthy of the privilege of the "open door" to the praise of His glory.

ADDRESS BY REV. DONALD MACLEAN, GLASGOW

I am glad to have the opportunity once more of addressing the Mbumba Missionary Society at its annual meeting in Utrecht and bring to you the good wishes and sincere thanks of my Committee and the Free Presbyterian Church of Scotland. I should also like to thank the Chairman for his hearty welcome.

I feel especially pleased to be here on this occasion when your nation is commemorating its deliverance from the dark power of Nazi Germany. The deliverance from such bondage was indeed an occasion of much joy and deserves to be well remembered with gratitude to the God of Heaven, part of whose glory it is to arise on behalf of the oppressed and the prisoners.

If the deliverance from the darkness of Nazi Germany was an occasion for gratitude and joy, how much greater should be the joy and thankfulness of those who are delivered from the power of darkness and translated into the kingdom of God's dear Son? However desolating the power of Naziism, it is not to be compared to the awful darkness into which the whole human family fell when our first parent, Adam, sinned against God. In this darkness everyone of us was born into the world. The darkness of spiritual ignorance of God, His glory and claims, rules in our hearts and minds so that we are filled with enmity against Him and live in a state of rebellion against all which manifests His glory. We break His laws, we despise His gospel and live seeking the satisfaction of the lust of the flesh, the lust of the eye and the pride of life. Thus, adding sin to sin, we treasure up for ourselves wrath against the day of wrath. We live in the world under the shadow of eternal death and, if we die in our sins, we shall assuredly perish for who can deliver us from the hands of the justice of God?

There can be no deliverance out of this terrible darkness of sin apart from the marvellous grace of God. "By grace are ye saved through faith." God's purposes of everlasting love towards His people are revealed through the Person and work of His dear Son. The Divine Redeemer is the One who worked out redemption for His folk, by magnifying the law of God and paying the great purchase price for the sins of the elect. As the Son of God in the nature of man He was able to satisfy fully all the claims of God's justice and so set His people free. "If the Son, therefore, shall make you free, ye shall be free indeed." In view of this Zacharias could say concerning his son, John, the Baptist, "And thou, child, shall be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare His ways: to give the knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God: whereby the day-

spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1: 76, 79).

Although Christ is risen from the dead and lives as the great High Priest in the Court of heaven and although He has sent out His Word to declare the wonders of redemption, yet no man will believe this truth until the Holy Spirit is poured out from on high. By His divine power, he brings a sinner to feel the spiritual bondage in which he lies. What a weight comes upon the heart when the light of God's Word makes manifest a sinner's sins, causing him to say with David, "My sin I ever see." (Ps. 51.3). What cries and tears for mercy arise from the soul thus convinced of sin and feeling utterly unable to deliver himself! Now, the soul waits for the Lord as those that wait for the morning light. (Ps. 130.6). The Holy Spirit whose glory it is to convince of sin is the One who enlightens the soul in the knowledge of Christ. "He shall glorify Me," said the Saviour. When, through the Word of God, Christ is made precious, the soul can truly sing, "Let Israel hope in the Lord: for with the Lord there is mercy and with him is plenteous redemption and he shall redeem Israel from all his iniquities." (Ps. 130. 7, 8).

Although we in Scotland suffered the horrors of the last war we did not know what it meant to have our country captured by a foreign power which was our enemy. While, therefore, we rejoiced at the end of the war, we could not rejoice in the same way as you did when you were delivered from the bondage of your captors. Similarly, it is only those who have tasted the deliverance from sin and death, through the Lamb of God, who can rejoice with the joy of salvation. It is such as have tasted the liberty with which Christ doth make free who desire that others would become partakers of this salvation. They desire, therefore, that the Word of God should be spread abroad, and their earnest prayer is that Christ would see of the travail of His soul and that the pleasure of the Lord would prosper in His hand.

One of the great wonders seen by the redeemed sinner is that God is glorified in the salvation of such a sinner as he has discovered himself to be. That God is just and the justifier of the ungodly who believe in Jesus is one of the greatest marvels a sinner can experience. In the ingathering of His people there shines "the glory that excelleth" — the glory which shines in the face of Jesus Christ. In speaking of his own deliverance, the apostle Paul declares, "For God who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2. Cor. 4.6). In connection with this, he also says, "For we preach not ourselves but Christ Jesus, the Lord." It is through the preach-

ing of the glorious gospel of the blessed God, accompanied by the power of the Holy Ghost, that God is glorified in His people being saved in Christ with an everlasting salvation.

Grace in the soul desires that God should be glorified and grace in the soul rejoices that God's glory is declared to be very great in salvation. Grace in the soul, therefore, desires the spreading abroad of the Word of God so that through that Word souls may be saved.

We believe that it is from grace in the souls of God's people, that the Mbuma Missionary Society came into existence and continues in existence, so that God's people in Holland and Scotland might join together in sending the Word of God and the ordinances of grace to Rhodesia. Satan and the carnal mind will always oppose a work of grace, and we may expect opposition of more than one kind. But the Lord who begins the good work in the soul and carries it on to the day of Jesus Christ will also carry on a work of grace, such as this Society, as long as the Mbuma Missionary Society has work to do to His glory.

As there are different forms of darkness in connection with wars in this world so there are in the spiritual warfare. As I have already mentioned, the form of darkness we felt in Scotland during the last war was different from what you experienced in Holland.

There is, of course, great darkness in the Protestant Churches at the present time. Instead of the light of faith, there is the darkness of unbelief; instead of the light of divine wisdom, there is the darkness of human opinion; instead of the light of spiritual worship, there is the darkness of confidence in the flesh; instead of the light of God's glory, there is the darkness of man's vanity.

While all this is true of much that goes under the name of Christianity in Rhodesia, yet our Mission there is concerned with the darkness and captivity of heathendom. Mere education will never deliver the soul of man from the power of superstition or the rule of the witch-doctor, and certainly is not sufficient to bring him to the knowledge of salvation. How well Paul knew this! The Jews and Greeks were both in darkness although they were different in almost every other way and both thought they had a great deal of light. Yet the same gospel was needed for them both. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." (Rom. 1.16).

While therefore we have Schools, a hospital and clinics in our Mission in Rhodesia as helps in the work of the Lord, the principal thing, you can be assured, is the gospel and the salvation of souls to the glory of Father, Son and Holy Ghost.

Both Rev. R. R. Sinclair and myself are particularly pleased

that our brother minister from Rhodesia, Rev. Aaron Ndebele, is here on this occasion. His father, who is still alive, is one of our elders at Zenka. His name is Philemon, which means "loving" and is a true characteristic of this worthy man. We are glad that his son is following his father's footsteps by divine grace and has been called to the ministry of the gospel among his own people.

As you all know tribalism is one of the great difficulties in seeking any unity among the African nations or Africans in any one nation. The recent tragedy of Biafra is a sad and solemn reminder of this. The Fingo tribe and the Matabele tribe in Rhodesia were at one time at great enmity with one another and, perhaps, if the occasion arose, this enmity might be seen again. Rev. P. Mzamo is of the Fingo tribe and Rev. A. Ndebele is of the Matabele tribe, but they both work together in harmony in the Church of God because they have both been brought to the foot of the cross. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." (Col 3.11).

May the Lord bless us as a Missionary Society as we meet here today from Holland, Rhodesia and Scotland, and as we seek to further the Cause of Christ in that sunny but troubled land. May the Lord be pleased to grant that, in His abounding grace and through the merits of His beloved Son, we may at last be with that glorified host who shall gather around the Lamb in the midst of the Throne. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice saying, Salvation unto our God which sitteth upon the throne and unto the Lamb." (Rev. 7.9, 10).

ADDRESS BY REV A. NDEBELE

Christian greetings to you, friends in Holland, from me and from the Christian Church in Rhodesia, belonging to the Free Presbyterian Church of Scotland.

Let us base our thoughts upon the Word of God as we find it in Matthew 16 v. 18 :

"And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

In this passage of scripture we notice that the Lord Jesus Christ talks about :

- (1) The builder
- (2) The foundation

- (3) The building
 (4) Its duration
- (1) The builder is the Lord Jesus Christ Himself. He is the "I am" who is God and who became man and continueth to be God and man in two distinct natures and one person forever. "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16).
- (2) The foundation upon which Christ builds His Church is the infallible Word of God contained in the Scriptures of the Old and New Testaments. The Apostle said to the Ephesian Christians: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:19-21).
- (3) The building is all believers, the elect of God from all nations, kindreds and people and tongues. These were chosen before the foundation of the world and called by the Lord Himself in time by the operation of His Word and Spirit in their hearts.

He convinces them of their sin and misery, by enlightening their minds in the knowledge of Christ and renewing their wills. He also persuades them to embrace Jesus Christ freely offered to them in the gospel.

The Lord Jesus as a wise and skilful builder takes stones for building his temple from the poor, rich, black and white and yellow, the heathens, the civilized nations, and He builds His wonderful Church. Sinners from all kinds of circumstances add up as it were — stone upon stone until the building is fitly framed together.

We believe that in the Church of Christ are found people from Holland, for example, Witsius of old and many others who followed Jesus. From England there were Owen, Brownlow North and many others. In Scotland—John Knox, Thomas Boston, Samuel Rutherford, Robert Murray MacCheyne — and there were others who died for the name of King Jesus. In America — Jonathan Edwards, Dr Shedd and many others from that vast country. In France — John Calvin and many who fled to Geneva to avoid persecution. In Germany — Martin Luther and Krummacher and thousands more. In China, India, and we believe in Africa too, many have been added to the Church of Christ in the past, and this work will continue to the end of time (Ethiopia shall lift her withered

hand unto God). What a wonderful promise, and may it be fulfilled in our land !

In every case of those gathered from all parts of the world the Lord, Who is the builder, must receive glory. It is He Himself who stretches His hand taking one stone here and another one there to build up His Church. He builds up His temple by converting sinners from the darkness of sin, heathendom and spiritual death unto the light of the gospel.

- (4) Its duration — “The gates of hell shall not prevail against it.” Satan with all his emissaries, friends and angels cannot stop the Lord putting up these stones, His people, and putting them in the wall of His Church. When He calls them by His word and His Spirit none can stop them. The world, circumstances, the powers that be, none of these, and indeed nothing in the whole earth, will ever stop the work of grace in the heart. It must roll on like a mighty flood of water at one time and as a smoking flax at another time, and all according to the wise, holy, determinate counsel of God. “A bruised reed He will not break.”

The Lord went on to say in the same chapter : “I will give you the keys of the kingdom of heaven.”

We believe the keys referred to are (1) The preaching of the gospel of the doctrines of His grace by ministers of the gospel. He committed the keys of the gospel when he said to His disciples : “Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matth. 28:19, 20).

(2) The second key is that of Church discipline. This key is administered by elders of the congregation who teach and rule among their fellow men (ministers and elders). They are to admit to the sacraments and to withhold sacraments from some according to the credibility of their profession as far as human charity can go. The Kirk Sessions of different congregations when met together and constituted provide a Court for appeals, references and so on. Higher than this presbyteries of several provinces make the Synod. In short dear friends in Christ this is what we are trying to fulfil in Rhodesia in a poor and humble manner, but believing that what God has begun He will yet accomplish.

In Rhodesia we have three Free Presbyterian Mission Churches — Ingwenya, Zenka and Mbuma in order of seniority as to age. There are also several places of worship supervised by each of the three ministers resident in the main mission centres. There are 32 Primary Schools, and 1 Secondary School — 4 under Ingwenya, 13 under Zenka, and 15 under Mbuma.

The total number of children under our care both spiritually and educationally are about 5,000. There is a Secondary School at Ingwenya where 4 Scottish women teach and a hospital at Mbuma where there is now a doctor and three European nurses. At Zenka there is an out-patients' clinic under the charge of a European nurse. All these schools, the hospital and the clinic are subordinate means of propagating the truth as it is in Christ Jesus. We believe the chief work of the Mission in Rhodesia is to preach, defend and uphold the truths of saving grace of God. This we have tried to do and wish to continue to do to the end of our life.

The results of the Church's effort to spread the gospel are not very big, but though small we believe and are convinced that there are signs of the Lord's work among us in Rhodesia. Heathens turn from their love of sin and from wicked religions to the God of Israel.

Early Christians gave their goods to the poor and sold their lands in order to contribute to the apostolic purse. Here is where our African people lack, partly because the majority receive a very small income or no income at all, year after year. But with many we may safely say that the Holy Spirit has not yet taught them the duty of giving — "Freely ye have received and freely give." "It is more blessed to give than to receive."

At this opportunity I would like to thank you all who support the Free Presbyterian Church in Rhodesia. May the Lord who gave you such hearts continue to bless you both materially and more especially spiritually. I would also like to assure you that we teach Calvinistic principles according to the Bible, with the Westminster Confession of Faith which is our subordinate standard.

Before I close this address I would like to thank you very, very much for the warm clothes we received from Dutch friends, especially the Mission Committee at Veendaal.

The Diary of Dugald Buchanan

Period II — From twelve years to age of twenty-four
(Continued from page 44)

I was now eighteen years of age, and my father would have me to make choice of some business, to which I was ever very averse, for I loved my loose way of living so well, that I could not think of any other. My friends, however, prevailed with me at last to

make choice of a trade, urging that it would be a more sure way of obtaining a livelihood than any other business I could follow. I therefore made choice of the occupation of a house carpenter, and went to Kippon, where I engaged for three years, with a friend of my own.

After going to Kippon, I had companions different from those with whom I had formerly been accustomed to associate myself, and, the church being near, I went every Sabbath to hear sermon, the Rev. Mr Potter being at that time minister, who preached several sermons from Job 22:21; "Acquaint now thyself with him and be at peace, thereby good shall come unto thee;" and from many weighty considerations, enforced the necessity of being at peace with God through our Lord Jesus Christ. But my unbelieving heart raised a thousand objections; and the principal objection was, that it was too late; that the day of grace was past; and that God would never pardon me, because I had so often backsiidden from Him. I was grieved at the happiness of others in which I had no share, and looked upon myself as the most miserable of all creatures.

I began then to think if ever such a sinner as myself had obtained mercy. This led me to think on the sins of Manasseh and Paul, who, I observed, had been great sinners, and yet obtained mercy. From the consideration of this, I began to entertain some hopes, for, by reading a book which treated of the nature of the unpardonable sin against the Holy Ghost, and of the way of committing it, I concluded that I had not committed that sin; and began to think with myself, that maybe the Lord would be gracious, since my sins were pardonable: "Who knows but the Lord will return?" So, thinking that my state could not possibly be worse than it already was, even should I perish, I resolved to try what the Lord would do.

From this time I began to be a new man, prayed twice every day, and abstained from the grosser pollutions in which I had been formerly wallowing. I also found great brokenness of heart for my sins, and often great sweetness in the following promises: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah 43:25). But whatever delight or sweetness I found in this promise, during all that time, my subsequent inclinations and practice sufficiently testified that I did not understand its true meaning; especially that part of it, "for mine own sake," for my legal heart meant another thing; namely, my prayers, tears, and other acts of duty. I became now greatly reformed in the eyes of others, and no less so in my own and spent all my hours of relaxation from business in reading my Bible and other devout books.

This was the first time I got any notional acquaintance with

the Scriptures, so as to mind what I read.

There was a glen at a short distance from my father's house whither I always resorted to pray, and here I usually spent the Sabbath afternoons in reading, praying, and singing psalms.

Good people observing my attendance on the ordinances, began now to love me, and I began to love myself also when I found such inclinations in my heart, and such good doings performed by me, for I endeavoured, with all my might, to keep the commandments, and as to the outward walk, a Pharisee himself could scarcely say, "Brother, let me pull this or that mote out of thine eye." My former ways were now forsaken, but my lusts not being at all mortified, but merely dammed up from running in the same channel in which they had hitherto flowed, necessarily flowed in some other channel, for it is impossible to dry the stream while the fountain is running; yet it is very possible to set a dam before a stream that will turn it into some other direction, except in the time of a violent land-flood which carries all before it: I mean strong temptations which will break all vows and resolutions made in one's own strength. Consequently there was one particular sin by which I was frequently overcome, and which, every time I was assaulted by it, I found all my strength too weak to resist. This always prevailing destroyed my peace; I entered then into a covenant with God against this sin, binding myself with the greatest penalty, even everlasting damnation, in the event of my breaking it, thinking I would not be such a fool as to run the risk of damnation for the sake of one sin, when I had gotten, as I then thought, all the rest mortified. But the lock of my sin not being yet cut, when a temptation came, like strong Philistines, it broke all the cords by which I was tied. Such, indeed, was the strength and power of sin in me, that should hell itself in all its terrors appear before me, I would break through this hedge. Having passed the bounds of my obligation, my peace was completely destroyed. I fell into great despondency and saw that the Lord might in justice send me to hell since I broke my covenant with Him, and that in conformity with the sentence of damnation I had pronounced against myself. I thought, however, afterwards, that upon repentance and a more strict observation for the future, God might forgive me, and so vowed and resolved anew against my besetting sin.

This was the manner and method of my covenanting: I vowed in express words, before the Lord, to serve Him and abstain from all breaches of any of the commandments, and particularly that commandment which I most frequently transgressed; and as I repeatedly covenanted, I endeavoured to fulfil my engagement, watching against all outbreakings until the period to which I had limited it would expire, which was sometimes a month, and

at other time two or three months, just as I might be in frame at the time of making the vow. The reason which led me to limit the vow to a particular time was this; I thought that my abstaining from my sin for a certain time would wear out the habit of sinning into which I had got, and that by frequent strivings against my lusts they would at last grow weak, and then be the more easily overcome. But it always happened that my lusts were stronger at the end than at the beginning; and if I thought that I had discharged my vow well (which I seldom did), I would take a little indulgence in my sin. For while my vow remained in force against me, I would be in the greatest bondage imaginable.

About this time I went to a neighbouring congregation, where the sacrament of the Lord's supper was to be administered, not to partake, for I was very unfit for such an ordinance. Here I had great awakenings of conscience by the doctrine I heard, being thereby persuaded, that notwithstanding all my reformation my state was yet wrong. Coming home at night I fell into great distress, and, no person being along with me, I remained a considerable part of the night upon the road, sometimes crying, sometimes praying, and at other time throwing myself upon the ground, careless of the hurting of my body. At last I arrived at home wearied with the journey and the distress of my mind. I cannot distinctly remember by what means my mind was pacified after this storm, but this I know, that it did not last long, when I got some false peace, either by looking at some good I had done, or expected to do in time to come. This peace, however, did not continue long, for all my foundation was entirely razed by hearing a sermon from the following words, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation" (Isaiah 28:16).

When I saw that my foundation was wrong, and that I had never built upon that sure foundation, Jesus Christ, I remember that, for some days thereafter, I was exceedingly anxious to know how to build upon the right foundation but how I got my conscience satisfied about this foundation, or to what conclusion I came, I do not now very well remember: but I remember that my building did not stand long after this when it fell, and great was the fall thereof. For, shortly after this, having discorded with my master, I left him and went to Dumbarton, where I engaged for six months with another.

Posadh an Anama ri Criosd

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

(Air a leantuinn bho t.d. 53)

2. 'S e'n dara prionnsabal soisgeulach a tha'n a mhisneachd do chreidimh, a bu chòr dhuit t-anam a ghiulain suas air agus a bhi bitheanta a beachd-smuainteachadh air, so: mar a tha leithid de lànachd ghlòrmhor agus do-rannsaichte ann an Criosd, nach eil an lànachd so Ann, air a shon Fein, ach air son a bhi air a roinn agus a comhphàrtachadh ri anamaibh bochd a tha tighinn Dha ionnsuidh. Is fìor, faodaidh an t-anam a ràdh, ann so tha lànachd gu leoir, saoihbreas agus ionmhasan gu leoir de na h-uile mhaitheas ann an Criosd: ach ciod e so dhòmhsa? Ciod anns am buin e dhuit-sa! Ni h-eadh, is e do ghnòthuch uile e, agus ghnòthuch do sheorsa: oir ciod air bith an lànachd a tha Aige-san Ann Fein, tha e air a thasgadh suas Ann air son anamaibh, air son pheacach, seadh, air son na'm peacadh is miosa. Cia cho milis 's a tha'm focal ud ann an Salm lxxviii.18, far am bheil an Spiorad Naomh ag innse dhuinn, ann a bhi labhairt mu Chriosd, "gu'n d'fhuair e tiodhlacan do dhaoine: "fhuair a tiodhlacan do dhaoine," 's e sin, tha lànachd dhe gach maith 'n a laimh, agus fodh a riaghladh, agus so air son dhaoine. Seadh, ach 's e th'annam-sa diabhuì, a deir an t-anam, ceannairceach, agus ciod e mo ghnòthuch-sa ri so? Thoir fa'n ear na leanas, agus gheibh thu mach gu'm bheil gnot-huch aige riutsa, seadh, thusa gu sònraichte; "thug thù tiodhlacan do dhaoineibh, seadh, eadhon do dhaoineibh ceannairceach, chum gu'n gabhadh an Tighearna Dia còmhnuidh 'n am measg." Uime sin tha e mar an ceudna fìor gu'm bheil e air a dheanamh " 'n a cheann os ceann nan uile nithean do'n eaglais." Ephes. i.22. Tha na h-uile lànachd Ann-san, agus mar Cheann tha E uile air-son feum agus seirbhis a chuirp, air son a h-uile anam bochd a thig dha ionnsuidh. Agus, uime sin, tha air a chur ris, "Na cheann thairis air na h-uile nì do'n eaglais" 's e sin air son feum agus seirbhis na h-eaglais, thairis air am bheil E mar Cheann. Gabh beachd air an lànachd sin uile a th'ann an Criosd, agus a tha uile gu mòr agus gu cinnteach a chum feum agus seirbhis a mheud agus a thig dha ionnsuidh agus a tha air an deanamh 'n am buill de chorp, mar a tha ionmhasan agus buadhan a chinn gu nàdurra air son feum agus seirbhis a chuirp nàdurra, agus nam buill a bhuineas dhà. Agus, oh, ciod a mhisneachd a tha'n so do chreidimh! Is e cainnt duine ionnsaichte air an earrann mu dheireadh a dh'ainmich sinn: "Air eagal," tha e'g ràdh," gu'n smuainicheadh-mid gu'm bheil glòir mhòr so Chriosd 'n a nì nach eil gnot-huch againn ris, tha e air a ràdh gu'm bheil e air a shuidheachadh agus air a chur air leth leis an Athair gu bhi'n a Cheann na h-

Eaglais uile.” Seadh, uime sin, anam neartaich thù fein air a mhisneachd so; abair, Amhairc, O m’anam, amhairc air Iosa, a fhuair tiodhlacan do dhaoine. Gabh beachd Air mar Neach a fhuair lànachd de’n a h-uile gràs bho’n Athair, air son a bhi dha’m frithealadh agus dha’n comhphàrtachadh riutsa, agus do leithid. Tha beatha Aige Ann Fein, agus tha i Aige air do shon-sa, tha gliocas agus fireantachd, gràs agus glòir, agus tha iad Aige air do shon-sa, agus do leithid, agus uime sin, rach Dha ionnsuidh, agus biodh sùil agad ris na h-uile nì bh-uaithe.

3. ’S e’n treas prionnsabal soisgeulach agus misneachd do chreidimh, air am bu chòr dhuit t-anam a ghiulain suas air, agus a bhi’d chòmhnuidh gu mòr ann am beachd-smuaineachadh air, so: Gu’m bheil saorsa agus toileachas iomlan ann an Criosd, seadh, tha E cheart da-rìreadh agus nàdurra dha E Fein a thoirt seachad, le uile shaoibhreas agus lànachd ghlòrmhor, do pheacaich bhochd ann a bhi tighinn Dha ionnsuidh. Tha aig Criosd, mar a chuala sibh, an lànachd so Ann mar Cheann, mar a th’agaibh gu sònraichte ann an Col. i. 18, 19. Nis, mar a tha e gu fìor agus gu nàdurra do’n a cheann a bhi frithealadh a chomasan do’n a buill, mar sin tha e firinneach agus nàdurra do Chrìosd a bhi comhphàrtachadh a ghràs do anamaibh bochd. A thuilleadh air so, tha’n lànachd sin uile ann an Criosd, cha’n ann a mhàinn mar Dhia, ach mar dhuine. Tha e air a thasgadh mar ionmhas ann a’ nàdur na daonnachd: “ Oir b’e deagh thoil an Athar gu’n còmhnucheadh gach uile iomlanachd ann-san.” Col. i.19. “ Ann-san,” ’s e sin mar a tha duine foghlumaichte dha chur, anns an duine Criosd, na ann an nàdur daonnachd anns an do bhàsaich E, agus anns an do ghiulain E gu coimhliontachd gnothuch ar slàinte. Tha e fìor, gu’r e’n Diadhachd, na nàdur na diadhachd, ceud thois-eachadh na tobar nan uile ghràs; ach ’s e nàdur daonnachd Chrìosd, mar gu’m b’eadh, dara toiseachadh agus tobar a ghràs. ’s e sin, ionmhas na tigh-tasgaidh, na ionmhas, anns am bheil gach uile ghràs air an tasgadh suas dhuinne. Uime sin, tha e air a ràdh, “ Oir mar tha aig an Athair beatha ann fein, is amhuil sin a thug e do’n Mhac beatha a bhi aig ann fein; agus thug e mar an ceudna dha ùghdarras chùm breth a thabhairt, do bhrìgh gu’r e Mac an duine.” Eoin v. 26, 27. Tha aig Criosd ann fein, mar Dia, beatha, ’s e sin, tha aige gach uile ghràs gu do-sheachainte, ann Fein, mar a th’aig an Athair. Da-rìreadh, mar Dhia, is Fein dearbh thaobar a ghràs neo-chrìochnach agus do-sheachainte sin a bha air a thoirt Dhà. ’S e sùim so, uime sin, gu’m bheil an lànachd ghlòrmhor de ghràs a tha ann an Criosd air son pheacach, ag eirigh suas mar thobar ’n a nàdur daonnachd, sruthaidh e, agus cha’n urrainne ach a bhi sruthadh, seadh, agus a cur thairis mar an ceudna, air anamaibh bochd a thilgeas iad fein Air. Is fìrinn e, ’s e th’ann ach a bhi cur as leth Chrìosd mì-chaoibhneas agus neo-dhillseachd

le cheile, a bhi smuaineachadh gu'm bheil E neo,thoillich a bhi dha chomhpàrtachadh Fein agus a lànachd ri peacaich a thig dha ionnsuidh. Agus anam, am faigh thù ann a d' chridhe a leithid de choire cho dubh an aghaidh a Chrìosd cho milis agus cho maith 's a tha E? Is e dòigh agus obair an diabhuil agus an eas-creidimh, a bhi toirt a chreidsinn air anamaibh nach gabh Crìosd riutha, agus nach comhpàrtaich E a ghràs agus a lànachd riutha, ged a thigeadh iad dha ionnsuidh; nì a tha iad ag oidhearpachadh a dheanamh, fodh bheachdachadh air a mhòrachd agus a naomhachd, maille ri an truailidheachd agus an aingidheachd. Tha Crìosd, abraidh iad, ròghnaichte agus sònraichte ann an gràdh agus ann an cuspairean a ghràidh mar a b'abhaist do dhaoine mòr a bhi; is aithne Dhà astar, agus bheir E air peacaich aithne a bhi aca air an astar-san bh'uaith-san. Ach, anam, deilig rì so, mar bho'n an diabhuil agus bho'n eas-creidimh; diùlt e mar thàmailt air a thilgeadh air Crìosd, agus gabh còmhnuidh gu mòr ann a bhi beachd-smuaineachadh air an toileachas neo-chrìochnach a th' aig Crìosd a bhi gabhail ri, agus a tearnadh na'm peacach is miosa a thig dha ionnsuidh. Reusanaich air so beagan riut fein: C'ar son a ghabh E air nàdur na daonnachd? C'ar son a dhòirt e fhuil agus a bhàsaich E? C'ar son a tha E tàladh, agus a feitheamh agus a tairgse, agus a gairm, agus a strì ri peacaich bhochda a chum an cosnadh Dhà Fein? Nach eil e uile a nochdadh a mach a thoileachas agus cho deonach 's a tha E a bhi toirt dhoibh E Fein agus a lànachd ?

(R'a leantuinn).

Synod Resolution

The Synod of the Free Presbyterian Church of Scotland, being met this 21st day of May 1970, resolve as follows :

There is evidence that the 'permissiveness' of the age has influenced the Church, In particular this is the case in the dress of the women, and in the hair-styles of both men and women.

The Word of God demands of women that they be dressed in modest apparel, and the Synod urge the women of the Church to give heed to this counsel. Not only does it require modesty of dress but also distinction in dress between the sexes. The practice of men and women wearing clothes which obliterates this distinction is quite contrary to God's Word and expressly declared to be an abomination to Him. "The women shall not wear that which pertaineth unto a man neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Deut. 22:5.

The Word of God clearly teaches that the hair of women should be long and the hair of men (and boys) short. Long and short are relatives. To argue from hence that the matter cannot be determined, is to cast the most serious and solemn aspersion upon the Divine wisdom. "Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." 1 Cor. 11: 14-15. The Church must therefore condemn these practices as contrary to God's Word and direct her people to seek the grace of the Lord Jesus Christ to enable them to live unspotted in the world.

Multilateral Church Conversations in Scotland*

Dear Mr Sinclair,

I have been asked to write to you, in your capacity within the Free Presbyterian Church of Scotland, to invite your Church to take part in the work and fellowship of this Committee.

The Multilateral Church Conversations were formed over two years ago, with the object of working and praying together for the achievement of visible organic unity. In the course of the past two years we have comprehensively discussed the nature of the unity we are seeking, appointed a number of Working Parties, and produced, as our most important effort, a document: 'Controlling Principles for a Basis of Unity among Scottish Churches,' which I enclose for your information. This document has been sent to all our constituent Churches with a request for further authorisation.

The Committee felt that this was an appropriate time for us to extend an invitation to yourselves, as well as to the Reformed Presbyterian Church, and the Free Church of Scotland; to join with us as constituent members of this Committee, an offer which we warmly extend to you in the hope that you may find it possible to accept.

If you wish for more information about the work of the Committee, I shall of course be very happy to help.

With every good wish,

Yours sincerely,

DAVID G. ROBINSON

* Participating Churches: The Churches of Christ, The Church of Scotland, The Congregational Union of Scotland, The Episcopal Church in Scotland, The Methodist Church in Scotland, The United Free Church of Scotland.

Controlling Principles for a basis of union among Scottish Churches

1. The primary need is for a clear and united conception of the task facing the Church in Scotland. It is for Mission that we need one Church renewed.

The Churches face a common responsibility for serving Christ's Kingdom in the distinctive situation in Scotland today. To be effective in this mission we must act together, sharing our resources and, above all, manifesting the reconciling grace and power of Christ in our life together as Christians.

Since the task of the Church is worldwide, we seek a united Church so re-formed as to be a better instrument of God in Scotland, and at the same time to manifest more clearly our participation in the one holy, catholic, and apostolic Church.

2. We recognise that "unity cannot mean the absorption by one Church, which remains basically unchanged, of all the others" (A. M. Hollis, *The Significance of South India*, p. 21), but involves restructuring the common life of Scottish Christians for more effective witness, service, and fellowship.

We are aware that God has given much to each of our separate Churches and we are deeply thankful. We are no less aware, however, of our common failure to practice as separated Churches the gospel of reconciliation which we preach. We realise that the acceptance of the need for change will bear heavily on all participating Churches both large and small.

3. We desire "to recognise the overwhelming importance of that in the Christian faith which unites us, and to act upon it," (Nottingham Conference, 1964).

We believe the differences in teaching amongst our Churches are an insufficient reason for remaining separate, and we expect that both the resolution of old differences and the formulation of new expressions of our faith will be achieved more readily within a united Church. It may be found necessary before union, however, to work out a joint statement of our common faith and to relate our present confessional documents to it.

4. We do not merely need each other's co-operation; we need each other. We therefore seek a union comprehensive enough for all the conversing Churches, and if possible other Churches also, to enter.

The distinctive gifts we perceive in each denomination have been given by the one Holy Spirit for the building up of us all. We must therefore seek a form of Church life in which we can all share, into which we can each bring our separate inheritance, and in which we can all grow together, a united Christian community that will be richer in experience, more effective in action than has been possible in denominational separation.

5. There should be no attempt to impose uniformity of worship.

None of our Churches can rest content with its present ways of corporate worship or private devotion, much less seek to impose them on others. We look forward to learning from each other, and developing new methods, within a united Church whose worship will have a greater variety than is found in any of our separated Churches.

6. The unification of our existing Churches in Scotland should be by way of mutual acceptance of each other's members and ministries. The incorporation of our existing ministries within the ministry of the united Church should be achieved by way of mutual acceptance, and not by any form of laying on of hands. Forms of ministry and methods of ordination would be determined by agreement among the uniting Churches prior to union.
7. Our separate Churches should committ themselves wholeheartedly to the search for unity. We are persuaded that "it is useless to look for unity and, at the same time, to try to keep open a way back . . . The uniting Churches must, from the beginning, be seeking God's way to their disappearance as separate entities entirely and forever, or they will never find true unity" (A. M. Hollis, *The Significance of South India* p. 23).

In the light of these controlling principles this Committee asks the constituent Churches to authorise it to proceed to the preparation of a draft basis and plan of union.

Reply to above letter

Dear Mr Robinson,

Thank you for your letter of 10th September, 1969, which I placed before the appropriate Committee of our Church.

Our view is that the object of the Multilateral Church Conversations in Scotland, as described in your letter, namely, the achievement of visible organic unity amongst the Churches in Scotland, must, if it is to be God-honouring, flow from and not be a substitute for true spiritual unity that is founded on union with the Lord Jesus Christ and union with one another in Him.

We consider that it is fundamental to the Christian faith and all true Christian fellowship and witness that the Holy Scriptures are accepted as the inspired and infallible Word of God. We fear that the differences that obtain at the present time in Scotland between the Churches is due to the fact that the Holy Scriptures are not generally accepted in this way and for this cause the differences are fundamental.

We notice that in the document enclosed with your letter en-

titled "Controlling Principles for a basis of Union amongst Scottish Churches" it is stated that your Committee believes "the differences in teaching amongst our Churches are an insufficient reason for remaining separate . . ." or in other words, you are setting out to put a visible organic unity before the essential foundation of such unity, namely, unity in teaching. We strongly believe that a visible organic unity, unless there be unity in teaching, will only act as a disguise for basic differences and will lead to the situation in which the united Church will be united in name only and will have no united answer to such questions as — What man is to believe concerning God and what duty God requires of man?

A Church which embraces all kinds of different teaching on such questions cannot stand convincingly for anything. We believe that the present situation of the Church in Scotland is not due principally to the lack of visible organic unity but to the fact that the Church cannot by reason of the very different elements already contained within her own borders give a united answer and guidance to the people on these fundamental questions of faith and practice.

We therefore consider that at this present time there is need for prayer that the Holy Spirit would bring the Churches and people of Scotland to a humble, full and unreserved acceptance of and belief in the Scriptures of the Old and New Testaments as the Word of God and the only rule of faith and practice. If in His mercy such a Divine blessing be vouchsafed to us, a genuine spiritual unity would follow and the present obstacles to a visible organic unity would to a large extent be removed.

Accordingly, while thanking you for your letter, we cannot see our way to accepting your Committee's invitation.

With kind regards,

Yours sincerely,

(Sgd.) ROBERT R. SINCLAIR

Clerk of Synod.

Book Reviews

New Testament: Judean and Authorised Version (1970), Judean Publishing House, Jerusalem, Israel

The publishers of this New Testament describe it as "The New **New Testament: Judaean and Authorised Version (1970)**, Judaean Testament Without Antisemitism," and as a *rapprochement* between Christendom and Jewry. While in the main it follows the Authorised Version it claims to have "eliminated as far as truth will

allow, those unfortunate renderings which tend to sow enmity between Jews and Christians." It makes the further claim that all the changes can be established from the sources.

The question must first be asked whether in fact the New Testament is antisemitic? It is true that the Jewish people make this claim and deeply resent the fact that the New Testament makes them largely responsible for the crucifixion of the Lord of Glory. It is also true that certain sections of the Christian Church, and the Roman Catholic Church in particular, have until recently accused the Jews of deicide and have used this charge as a pretext for the persecution and murder of millions of Jews. But this is not to say that the New Testament is antisemitic. On the contrary it is very pro-Jewish. The New Testament writers (and all but one were Jews who deeply loved their own people) do not hesitate to expose the gravity and the awfulness of the Jewish sin in the crucifixion of Christ but they also declare that they did it through ignorance (Acts 3: 17), and that all this happened according to "the determinate counsel and foreknowledge of God." (Acts 2:23). In all the Apostolic preaching it was declared that the purpose of Christ's death was the salvation of the sinner. This was the ground on which they called on them to repent and believe the Gospel in order that their sins might be blotted out.

The claim of the publishers that all changes can be established from the sources cannot be substantiated. These changes are a violation of the truth and are often ridiculous. Among the worst is the rendering of Matthew 27:25, where the cry of the multitude "His blood be on us and on our children" has been changed to "His blood be upon him." Thus the Judaeon Version puts the blame of Christ's death upon Himself. Blasphemy! The Judaeon Version is therefore a falsification of the unchanging and infallible Word of God, and another attempt by the enemies of the Truth to preach another gospel which is no gospel. It is only fair to add that no attempt has been made to alter any of the verses that declare the deity of Christ.

The reviewer as a Jewish Christian has never found the New Testament antisemitic. On the other hand, he has always been humbled when he considers his own blindness in former days, and his heart mourns for his brethren according to the flesh who with him are guilty of crucifying the Prince of Life. His prayer is that they might read the infallible and unaltered Word of God and by grace be enabled to look on Him whom they have pierced and mourn for Him as one mourneth for an only son. M. R.

Selected to Live by J. R. Dobschiner. Pickering and Inglis.

Price 21/-

Miss Dobschiner has done us a service in narrating from her own personal experience the sufferings and deprivations of the Jewish

people at the hand of Hitler and his henchmen both in Germany and in the occupied countries of Europe. Although these events happened over 25 years ago, they must not be hidden or forgotten. There is a lesson and warning in it of the depths to which a nation that rejects God will descend. Here too we see the promise of God fulfilled: "No weapon that is formed against thee shall prosper." Hitler like others had sought to destroy the Jewish people, but was himself destroyed.

On the other hand, however, as a testimony of how a Jew found Christ the book is sadly disappointing, and in the reviewer's opinion is singularly lacking in the evidences one would expect to find in a true evangelical conversion. It is quite clear that Miss Dobschiner was convinced intellectually of the claims of Jesus of Nazareth that He is the Messiah of Israel. However, it does not appear, from what she expresses in this book, that she was convicted by the power of the Holy Spirit of the sinfulness of sin and of the vileness of her own heart. She does indeed say that she mourned for Him when she read of His death on the cross, but she does not say that she mourned that she had pierced Him. Her sorrow appears to have been simply sorrow that this Good Man was crucified. How different to what the prophet says in Zechariah 12:10! This is further emphasised by the superficiality of her further 'spiritual experience.'

One feels very disappointed that books of this kind are imposed upon the Christian public in the name of evangelical literature, and it only bears witness to the low ebb of the truth in our land. When the Lord will pour out His Spirit of grace and supplication upon the Jews then they will look upon Him whom they have pierced and mourn for Him as one mourneth for one's only son.

M. R.

Induction Sermon by the late Rev. James Macleod, Greenock.
Westminster Standard, P.O. Box 740, Gisborne, New Zealand.

This sermon by the late Rev. James Macleod, Greenock, on the text "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:14, 15), was preached in St Jude's Church, Glasgow on Wednesday, 7th November, 1962, at the induction of the Rev. William Maclean to the Gisborne congregation, New Zealand. It is in the late Mr Macleod's well-known vigorous and trenchant style. Copies of the sermon in pamphlet form may be obtained from the above address or from the Church Bookroom.

The New English Bible, 1970. Reviewed by the Rev. Terence H. Brown, Secretary of the Trinitarian Bible Society.

This review, which was largely quoted in the May issue of the Magazine, has been reprinted from the English Churchman of March 20, 1970. Copies are obtainable from the Trinitarian Bible Society, 217 Kingston Road, London, S.W.19.

Reformation Translation Fellowship Report

by Rev. Charles Chao, Chinese Executive Secretary

We are thankful to God for His marvellous guidance over the past year. In October, we experienced for the first time in our lives, the severe Typhoon Flossie and the following flood. It reminded us of the dreadful situation in the days of Noah. The water rose higher and higher until it entered our home; the living room, the bedrooms and everywhere else. The situation as a result is beyond description; we moved the books from the shelves, and raised the furniture up to a higher level. We thank God that a couple of Christian Reformed Church missionaries, the Rev. and Mrs Mike Vanderpol, who used to live above us, kindly invited our family of four to move into their apartment. We stayed there for 2 days and 2 nights until the flood was over. The cleaning job was very strenuous!

The damage was comparatively light as far as property is concerned. Part of the stock of Mrs Li's book and a few other R.T.F. publications were soaked. One trunk load of our bedding materials were damaged by the flood water.

The major publication (3,000) of this year was "His Grace is Sufficient" — an autobiography of our beloved co-worker Mrs Jeanette Li who was taken suddenly to be with the Lord in May 1968. I was asked by Dr M. C. Li to edit his mother's book. By the grace of God, this book — the only publication of its nature published by the R.T.F. — has been warm-heartedly welcomed by Chinese Christians both in Taiwan and overseas. Rev. Stephen Chiu of Needham, Massachusetts wrote to the Editors of the "Reformed Faith and Life quarterly as follows:

"Mrs Li's "His Grace is Sufficient" is definitely a very good testimony, making us realise the Lord's faithfulness and love. We wish to give our thanks to God that this testimony was made available before the departure of Mrs Li.

"The contents of the "Faith and Life" quarterly has become richer gradually. It is very profitable to the Chinese preachers and

the intelligentsia of the Church. I will do my best to widen its circulation."

It was my pleasure to translate the booklet, "Tests of Eternal Life," written by the Rev. Herbert W. Butt, one of the directors of the Board of the Reformation Translation Fellowship, U.S.A. The publication of this booklet was financed by Mr Butt himself. Mr Butt indicated that proceeds from the sale of this booklet will be given to the work of the R.T.F. here in Taiwan. Copies have been sent out to various parts of the world.

The revised Chinese edition of Dr Loraine Boettner's "The Reformed Doctrine of Predestination" is in the process of printing. Orders have been received from several bookstores for this volume. It is our prayer that this book might continue to serve as an interpretation of Calvinism among Chinese Christians. We are printing 1,000 copies and it runs to 390 pages.

We have been publishing our theological journal, the "Reformed Faith and Life" as usual. We included a few special articles in the first issue (No. 77) of 1969 to commemorate the 20th anniversary of the magazine and the establishment of the Reformation Translation Fellowship.

The command of Christ to Peter, 'Feed my sheep,' is still the command to us. The primary task of the R.T.F. has been transmitting the Reformed truths through the printed page to the needy Chinese Christian workers. The writer has been often cheered by the remarks of his friend, Dr Boettner, that as editor of a magazine, he has audiences of thousands in the various parts of the world. Subscriptions and orders of the books came from the Chinese University Students in the States, Canada and Great Britain.

The Board of Trustees of the United Calvin Theological Seminary of the Reformed and Presbyterian Missions Council invited me once again to teach Systematic Theology for one semester. Special lectures on Contemporary Theology were given to Chinese pastors at the Biblical Research Fellowship here in Taipei. The audiences totalled about 40 people for five days consecutively.

We would like to show our warmest thanks to our British R.T.F. brethren who have been supporting the publishing work of the R.T.F. during the past year.

Church Notes

The Magazine

The Magazine Committee has agreed that the present volume (Vol 75) of the Magazine will end with the December 1970 issue. Thereafter the volumes of the Magazine will be for each calendar

year. To compensate to some extent for the curtailing of the present volume of the Magazine to only eight monthly issues, the Magazine will be increased in size during the second half of 1970 to 40 pages instead of the usual 32.

Synod Proceedings

The Proceedings of Synod for 1970 are now ready. Copies will be sent to each congregation, but may also be obtained from Mr R. MacKenzie, C.A., Publications Treasurer, 10 Beaufort Road, Inverness.

New Church Building Fund of Beauly Church

It appears that there is an impression that the debt on the new Church Building at Wester Balblair, Beauly, is now discharged. This is not the case. There remains to be settled yet a debt of five thousand pounds. We, as a Deacons' Court, and as a joint congregation will be deeply grateful for contributions, or for interest-free Loans to help to reduce it speedily, and clear the building of debt as soon as possible, in the kind providence of the Lord.

I am requested to send this short notice to clear the misunderstanding.

Contributions are payable to Mr D. S. Kelty, 4 Davidson Drive Dingwall, or to Mr John Mackenzie, Dunballoch, Beauly. Such, as hitherto, will be acknowledged in the Church Magazine.

D. A. Macf.

Acknowledgment of Donations

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

Sustentation Fund — "Herrach in exile," £5.

Home Mission Fund — J. F. Hogg, Berkhamsted, £2.

Jewish and Foreign Mission Fund — Misses MacLean, Pollokshields, £5 for Mbumba Hospital; Jireh Chapel Sabbath School, £5; Mrs R. R. Bruce, £20; In memory of a beloved sister, £10; Collection taken in Stornoway Church at Rev. A. Ndebele's lecture, £95 14s 9d.

Aged and Infirm Ministers' etc., Fund — A. Forgie, Redding, £40; Mrs R. R. Bruce, £20.

College and Library Fund — Mrs R. R. Bruce, £5.

Dominions and Overseas Fund — D. F., £5.

Home of Rest Fund — D. F., £5; Mrs R. R. Bruce, £10.

Trinitarian Bible Society — D. F., £5; Mrs R. R. Bruce, £20.

Auckland Manse Fund — Miss K. M. MacAulay, Breasclate, £5.

Home of Rest Fund — A. MacRae, £2; Two Portree Friends, £5, £2 (for car maintenance; Mrs Campbell, Nairn, £5; Miss Rattray, £2; D. C., Inverness, £5; Mrs Ralph, £1; Mr Ferguson, £5; Fearn Friend, £2.

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 — Mr M. McA., Lower Largo, £4 18s; Mr N. MacI., Watford, £3 19s 4d; Mrs K. McL., N. Tolsta, 6s; Miss M. Matheson, North Strome, 8s; M. Campbell, Miami, £3 14s; M. MacLeod, Seilebort, 18s.

Publications Fund — Mr M. McA., Lower Largo, £6; D. F. per W. D. F., £5.

Welfare of Youth Fund — Mr M. McA., Lower Largo, £6; D. F. per W. D. F., £5.

Trinitarian Bible Society — South Harris Congregation, £20.

Lochinver — Mrs M. Campbell, Broadford, £3 3s for Widows' and Orphans' Fund; A Friend, Lochinver, £200 for Church and Manse Repairs Fund.

Scourie — Wm. Sim, £5; F. MacLean, £2; R. Ross, £12; A. Ross, £100, all for Scourie Church Renovation Fund.

Scourie Church Renovation Fund — £5 from Anon per Rev. M. M.

Ingwenya Mission — From Mission Friends in Holland, per Mr J. Meyers, 29/4/70, HF1 50,000 (\$9,720.82 Rhodesian).

Aberdeen Church Fund — Mr W. MacKenzie, 7 Crown Drive, Inverness, Treasurer, acknowledges with grateful thanks — Inverness Postmark for Pulpit Supply, £5; Mr and Mrs R. Bruce, Aberdeen, £20; In Inverness Plate £3; Greenock Postmark (May the Lord Bless), £7.

Inverness — Mrs M. McArthur, Forres, for Sustentation, £5; Inverness Friend per Rev. A. F. McKay for Church Extension, £5; Anon for Home Mission, £2.

Portree — Mrs MacKinnon, £5, Sustentation Fund; In loving memory of Mrs Macfarlane, Kingsburgh, per Rev. F. MacD., £5; A Friend, Portree, £10 for T.B.S., per Rev. F. MacD.

Greenock — Mr McInnes, Ayr, £5 (for Congregational purposes); Friend, Dunoon, £10 for Church lighting; For Congregational purposes, £5, Anon, Ardrossan Postmark; For Interior Decorating, £5 from D. and M., Stornoway Postmark, per Rev. L. MacLeod.

North Tolsta — Friend, Stornoway, £2 for Communion Expenses; Friend of the Cause, £5 and Young adherent, £1, both for Manse Repairs

Broadford Manse Building Fund — In Plate M.M.D., £10; Portree Congregation, Per Mrs D. Matheson, £5 10s; In Plate, Ps. 65 v. 1, £6; Friend, Applecross, £1; Friend, Dunvegan, £5; Friend at Communion, £5; Mrs Gordon, £1; K. B. Nicolson, £2 (last four per Mr R. MacLeod); Friend of the Cause, £5; Mr and Mrs MacPherson and John, Broadford, £5 (1st two per Mr L. MacKinnon); Anon in Plate for Communion expenses, £5; Uig Friend, per Mr D. MacKay, £1.

North Harris — £3 from well wisher for minister's car; £2 from friend, Leacklea, maintenance of minister's car; £2, Church door collection; £5 from Friend, Leacklea for Trinitarian Bible Society; £2 from Friend, Kyles Scalpay for minister's car; £50 from friend, North Harris, divided as follows: £5 Sustentation Fund, £5 maintenance of minister's car, £40 for maintenance of Church and Manse; £3 from friend, Leacklea, for maintenance of minister's car and £2 for Church door collection; £2 from a friend, Leacklea, for maintenance of minister's car; From a friend, Leacklea, £2 Church door collection and £5 for Trinitarian Bible Society; £2 from a friend, Kyles Scalpay, for maintenance of minister's car (all per Rev. Angus MacKay); Communion expenses: £2 from Mrs John MacInnes, Kyles Scalpay; £3 from Mrs Allan MacLeod, Meavaig; £3 from Mrs Fraser, Carrigeich.

Auckland Manse Fund — Tarbert Friend, £5; Mrs Cox's Sister, Hastings, \$10; Mr and Mrs U. Ross, Ullapool, £5; Gisborne Friend, \$100.

Raasay — Friend, Raasay, £3 10s (4th Don.); Friend, Raasay, £5 (2nd Don.); C. C. S., £1; J. MacKenzie, Raasay, £2; Friend, Raasay, £2 (2nd Don.); Friend, Raasay, £2 (in memory of a dear father); Friend, Raasay, £1; Friend Raasay, £3 10s; Friend, Portree, £5 (3rd Don.); Portree Friends, £2 (all for Church Carpet), per J. M. MacLeod; Friend of Cause, Raasay, £20 per R. MacLeod; Two Raasay Friends, £2 per treasurer, both for Manse extension.

Applecross — Envelope in Plate on Communion Monday, £5 also £1 for Motor Cyle Fund from a Friend, N. Coast, per Rev. A. Murray with sincerest thanks; £5 for Sustentation Fund, from Two Friends of the Cause, per C. Gillies.

Glendale — A. Friend, £5 for Organisation Fund per Rev. J. C.

Helmsdale — £2 for Helmsdale Congregational Fund from Mrs Macaskill, Strathy.