

The  
**Free Presbyterian Magazine**  
and **Monthly Record**

Volume 75

December 1970

No. 8

## Be Ye Thankful

The Apostle in writing to the Colossians, along with other necessary exhortations, adds this one — “and be ye thankful.” (Col. 3:15.) It is an exhortation we all need.

The natural tendency among men is to murmur and complain. We are more ready to let our minds dwell on our ills than on our blessings. Rarely do we meet with a person of a thankful and grateful spirit. It would be well for us to recognise at the outset that by nature we are unthankful and take much of what we receive for granted whether in temporal or spiritual things.

The Saviour’s question, “But where are the nine?” when only one of the ten lepers whom He had healed returned to give thanks, indicates His mind regarding the sin of unthankfulness. Even men of the world regard unthankfulness with undisguised distaste. When little or no gratitude is shown for kindnesses received; when people go out of their way to help others and no appreciation is shown; or when one who receives much good requites it by inflicting an injury on the bestower of that good, it is regarded as most offensive conduct. But how much more abhorrent must an unthankful spirit appear in the sight of God.

What a debt of gratitude every one of us owes to our most gracious and beneficent Benefactor. But the murmurer says, What have I to be thankful for? — whereas in reality he has more to be thankful for than he knows. Life and breath, a measure of health and strength, food and raiment, and a multitude of other considerations in temporal things alone ought to make us bow our heads in shame at the very thought of indulging an unthankful spirit. What hast thou that thou didst not receive? is as true in providence as in grace. Again, What blessing have we ever enjoyed of which we were worthy? In the light of these things, what reason we have to count our blessings and particularly as another year begins to draw to a close. Who is there among us that has



not reason to thank the Lord for multiplied and unmerited kindnesses in temporal things?

When we consider spiritual blessings and favours our debt is greater still and our thanksgivings should be multiplied accordingly. Which of your blessings have you not to be thankful for? As a sinner still on mercies ground you have reason to thank and praise God that you are not already in hell where for your sins you deserve to be and where, but for the long-suffering and mercy of God you would already be. Have you not reason to be thankful a thousand times over for the gospel of God's grace, and for Christ and for salvation? If you have been a partaker of the blessings which are in Christ Jesus, blessings purchased at such a cost for you yet bestowed upon you freely for Christ's sake; if you have known the love of God shed abroad in your heart through Christ Jesus; can you then but thank and praise the Lord "for His goodness, and for His wonderful works to the children of men"? If you are Christ's then a multitude of blessings are yours, made over to you as yours in Christ Jesus.

Oh, what a debt of gratitude believers owe to Him who redeemed them from death and made them heirs of eternal life and is even now, through the sanctifying work of His Holy Spirit, making them meet for the inheritance of the saints in light. Heaven is a place where none who are unthankful enter. May we therefore grow more and more in the spirit of thankfulness. In this way we will be made meet for the heaven of God.

## Sermon

by Dr. F. W. Krummacher

"I will be as the dew unto Israel: he shall grow as the lily."  
Hosea 14:5.

The Lord's voice crieth to His people, "Return, return, O Israel;" and the promises added to encourage them to return, are most sweet and beautiful. "I will heal their backsliding. I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily." At this last promise we pause: we are invited to inquire into its import, and to consider —

- I. Christ, as set forth as the dew unto Israel.
- II. His bride, the Church, with every particular member of it, as the blooming lily.
  - I. "I will be as the dew unto Israel." Jehovah Himself as the dew! How soft is this similitude, and how agreeable! How exactly



suited to improve and comfort the heart! Is not one and another of us ejaculating to Him in secret, Be it so unto me, blessed Jesus, my Lord; be it unto me according to this thy word! Be thou as the dew of the morning unto me; let thy own blessing rest upon me, as the soft and gentle rain.

The dew, that precious boon bestowed upon the natural world, is often referred to in Scripture by way of similitude. Sometimes it represents great temporal benefits. Thus Isaac, prophetically blessing Esau's posterity, said, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." At other times, spiritual blessings are compared to the dew. Thus in Deuteronomy, chapter 33, verse 28, "Israel shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew." Again, the sure word of prophecy, in its exuberant richness and refreshing power, is commended to us by the same similitude: "My doctrine shall drop as the rain: my speech shall distil as the dew." The dew is also an emblem of human grace or favour: "The king's favour," saith Solomon, "is as dew upon the grass." It is likewise an emblem of peace and unanimity: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there Jehovah commanded the blessing, even life for evermore." The children of God themselves, the people who are born again, are called the dew; because they are born from above; born of God; because a beam of Divine light shines through them, and the image of the eternal Sun of righteousness is reflected in them: because they are jewel's of the earth's attire, like the drops of dew: a graceful decoration and refreshment spread over the great field of human nature:—also because the day will arrive, when, like the dew-drops, they shall be found a great multitude that no man can number; and lastly, because, imperceptibly and mysteriously, they are begotten and brought forth as in the night, unnoticed and unobserved by the world. Thus it is written of Christ and His church in Psalm 110, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." And again, in Micah chapter 5, verse 7, "The remnant of Jacob shall be in the midst of many people as a dew from Jehovah, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Very frequently also the Holy Spirit, with His manifold powers, gifts, and operations, is in Scripture compared to the dew. How often do we read of the Lord as watering His vineyard, causing His cloud to rest upon



it, and sending it rain from heaven; of his fountain flowing through Jerusalem, and watering her waste places, dry deserts, and parched sands. In every such instance is meant the Holy Spirit; for He is to the soul what the dew and rain are to nature. "Awake," saith the prophet, "and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

And now, if the Lord, as here by the prophet Hosea, style Himself the Dew, can we be either surprised at it, or mistake its meaning? He who sends the dew, is also Himself the dew: He being that Spirit, of whom the Apostle speaks, "Now the Lord is that Spirit;" and again, 2 Cor. 3:18, "We all, as with unveiled face, beholding, as in a mirror, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Lord the Spirit." When Christ enters into the soul, he enters by the Spirit; and the Spirit being thus imparted to us, Christ is thus imparted to us. Hereby he is glorified in us; and shows Himself a living Saviour towards us and in us.

"I will be as the dew unto Israel." What divine humility and condescension! For it cannot imply that he will become this for any benefit to Himself; it is merely for the benefit of those dry pastures that need His refreshing; it is as if, like the dew, He existed not for Himself, but to revive and quicken what is withered and dead: as if the life and welfare of His creatures were His main concern. And did He not declare, in plain language, "The Son of Man came not to be ministered unto, but to minister: and to give His life a ransom for many?" And again, "I lay down my life for the sheep." He laid it down for them once for all upon the cross; and, in a spiritual sense, He still lays it down for them every day. For is He not now spending His life for us? Does He not live that He may bestow His very life upon us, and impart it to us? Verily, the King of kings and Lord of lords, He who hath all power in heaven and earth, having all things to be put under His feet, He it is who is now minded to be as the dew unto us; or like a reviving and invigorating rain, poured out upon the parched wastes of revolted human nature. Think of this divine condescension — this unutterable love!

He will be as the dew! This promise implies that there is a dry and withered field **somewhere**, upon which He will shed forth abundantly His fructifying influence; and this field are we, in so far as we are not yet partakers of His life. We may search and look long enough for any verdure in the soul that is a stranger to Jesus, who alone is the source from which it springs. Alas! every thing therein is not only withered, but burnt up by the heat of temptation and sin. Oh! how is that beautiful Eden, which God planted within us, become a wild, a desolation! A fire has been



kindled beneath it — a spirit of rebellion against God, and has consumed or withered every green thing. The soul of man is a wilderness — a barren heath — the place of dragons and vipers — the seat of unholy imaginations and fleshly lusts. Search and seek in it for the noble plant of love to God; lo, it has all withered and died away. Look in it for any bud of child-like confidence, heartfelt devotion, or secret delight in prayer. Trace in it, if you can, the grace of true humility, that sweet lily of the valley. Inquire in it for the herb patience, if there be a flower of it left. Look for the twining evergreen of communion with God, whether a blossom of it appears: in a word, whether the soul of man retain any strength, or disposition, or desire to do the will of our Father which is in heaven; whether there be any heavenly mindedness, or any affection for things above. Ah! how is there nothing of all this to be found in it! What a dry desert! In the most awful sense does that saying of the prophet apply to us, “Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst,” Jer. 48:18. Our strength is dried up; it is become as the drought of summer. Naturally there is no spiritual verdure, no divine life in us; neither does our fallen nature of itself possess any power or strength to restore and recover us. Our best mere human efforts to this purpose are no better than water spilt upon the burning sands, unless accompanied with the marvellous dew of the Divine grace and blessing. Make we ever so many good resolutions; hear we ever so many sermons and instructions; read we ever so deeply in the Scriptures, or outwardly join ever so often in the prayers and praises of the church; though we retire into monastic seclusion, or frequent the company of the pious; and imagine that at least in one way or the other we shall surely become what we ought to be; still nothing, positively nothing to the purpose, is effected, nor is any spiritual life brought forth, till the Lord Himself alone be really resorted to. For the life of the soul is revived only by His Spirit. Without this Divine vouchsafement, which we must seek, if we would receive it, our human devices, with even the means of grace themselves, prove as inefficient as the dew or rain upon the stones of the street, whose nature still remains unchanged. But the Lord can, out of these stones, form a people for Himself, and raise up children unto Abraham. He can make the desert to rejoice and blossom as the rose.

“I,” saith the Lord, “even I, will be as the dew unto Israel.” How precious are the tidings, that He Himself will be this dew! But as the dew falls in the sultry nights of summer, when the fields thirst and languish; so does Christ, the Dew of God, descend only upon thirsting and fainting souls. In the scenery of nature, on an early summer morning, where do you find the dew most abundant?



You behold it glistening in the lowly valleys, and spreading like a sea of pearls over the surface of the level meads; but if you ascend the lofty peaks and eminences, there you find no dew: so he who would experience Christ as the Dew of heaven to his soul, let him be as the lowly valley, or the level mead; let his prayers arise to God, with those of David, "**out of the depths!**" The Lord is high, but he hath respect unto the lowly, Psalm 138:6. "With this man will I dwell, saith the Lord, even with him that is poor and of a contrite spirit," Isaiah 57:15; 66:2. The hearts of those to whom he is pleased to communicate himself as a reviving and invigorating dew, are first rendered meet for its reception. The "honest and good heart" is **humble**. Every mountain and hill must be **brought low**. The stable and the manger, where the Divine Humility once reposed, may serve to remind us of the lowliness of heart in which we are to await the Lord's visitation. How excellently did our Divine Restorer show his skill in bringing down every rising imagination that was indulged by the woman of Samaria! "Thou hast had five husbands," said he, "and he whom thou now hast is not thine husband." Then did her sin come home to her, and her self-confidence departed. She became little in her own eyes, and could no longer see any good thing in herself. She was glad to look for a deliverer in the Messiah; and now was a time for him to declare to her, "I that speak unto thee am he." With this word did Jesus communicate himself to the soul of that poor sinner; he thus came upon that soul as the dew of heaven, so that it began to revive and flourish. Life and vigour were now experienced in her heart and mind, and animated her words and actions, her conduct and conversation. Thus was she made a plant of renown, to the praise of the glory of His grace. A process of this same kind is still observed in the conversion of sinners. The dew of God is poured out from on high; he rends the heavens and comes down; and wherever he finds the lowly valleys of humiliation — empty, poor, and needy souls — there is the place of his rest; there he diffuses the dew of his blessing; there he communicates **himself** as the inheritance and portion of his people; replenishing the hungry soul with good, but leaving the rich to their own spiritual emptiness.

As the dew falls from heaven in the stillness of the night, when no rushing tempest is heard, no flash of lightning is seen; nevertheless in the morning it hangs upon the leaves, and we wonder whence it came, and "who hath begotten" it; so is the way of Christ. The manner and way of his coming to the soul is a mystery hidden in night; and who can unveil it? His coming is also generally in stillness and without noise; not with the alarm of the trumpet or the pomp of power; not with visions, or marvellous natural phenomena; nor with voices from heaven, and visible



angelic array. But yet, before the sorrowing, sighing, and awaiting sinner is aware, lo! he is nigh unto the ship that is tossed with the waves, and saith, "It is I; be not afraid!" No "man in bright clothing" stands before the suppliant in his chamber, nor has any audible voice entered in at the windows; he has seen no heavenly messenger, nor any external radiance, such as the shepherds saw in the fields of Bethlehem; nevertheless in his inward man is it declared, "I bring thee good tidings of great joy; for unto thee is born this day the Saviour:" to the spirit of the sinner has a testimony been borne; and this is the testimony, that God hath "given unto him eternal life, and this life is in his Son." He is convinced, in his own heart, that he has free admission to that fountain which is opened to the house of David and to the inhabitants of Jerusalem; he is become convinced that Christ is his Saviour. The dew has fallen in the stillness of the night; but how, and in what way, no man knoweth. Yet the sinner feels that it is with him; and we may observe it accompanying all his words and looks, his whole conduct and disposition.

The dew of the field has moreover a bright lustre within it, for it has communion with the light of heaven. The same may be said of Christ communicated to us in the dew of his grace. When once he has thus come in unto us, all is bright and pellucid in the depths of our disordered nature; and the more we thus receive out of his fullness, grace upon grace, the more are the depths of the soul illumined to our view, and the more thoroughly do we see our own nothingness, and become sensible of our own helplessness. Hence it is that believers, looking deeply into themselves, so often bring back the report, "Lord! what am I? My spiritual state is becoming worse and worse." But, blessed be God, that, like as the natural dew covers entirely that whereon it falls, so does Christ cover all our misery with his own self; yes, with his own righteousness; the lustre of which contains far more various and lovely hues than the tapestries and curtains of Solomon. He covers us entirely therewith; he so enfolds and veils us in it, that Divine justice itself no more discerns in us "spot, or wrinkle, or any such thing." Therefore is it that "there is no condemnation to them which are in Christ Jesus."

Again; how fructifying is this dew! What a life does Christ, in this character, impart to the soul! He makes that which was dead to live. By him, who is the builder of the waste places, that which was desert becomes fruitful, and the parched ground is verdant and blooming. What a change does even the natural dew effect on the face of nature, when, after many sultry summer hours, its pearly blessings are dropped upon the fields from the bosom of the blushing morn. Vegetation no longer appears withered and dry; the grasses and the flowers again erect their heads; all nature



is re-adorned with a new and vernal robe; and the scent of cheering life is again wafted upon the gale. But greater still and more glorious is the change, which the Spirit of Christ, that Dew of God, poured out upon a single soul, or, as in the case of Cornelius, upon a whole household, is known to produce. And until this is done, how lamentable, desolate, and void, does all appear in individuals and families! what a poor, dead, insipid life do they lead! The world absorbs all that they have — their minds, their affections, their understanding. Their thoughts flit only, as it were, around the fleshpots and furnaces of Egypt; their desires and their hopes grovel on the ground, and feed upon the earth. Their lips are opened merely about bodily gratifications, worldly business, and the things of time. Their whole life and being, with its incitements, exertions, and entire conduct, its joys and its sorrows, its hopes and its fears, all proceed in the same worldly track, and the whole man is laden more and more with its thick clay; every care is low, and more or less selfish and ignoble, without God, without light, without heavenly-mindedness, and full of sin. The angels of God cannot endure such a sight. But lo! salvation comes to this house — Christ, the reviving Dew, descends upon this dreary wild. Now come and behold, what a change is produced. The glory of the Lord filleth the house. How holy is the place become! The self-seeking spirit of the world is expelled, and replaced by the “quiet spirit” of humility and love. The conversation is in heaven; the worry of earthly excitement is cast off; the thoughts, wishes, and desires, find wings for higher aims. The treasure is discovered to be elsewhere, and therefore the heart is there also. Other bread and other water are now known of, and therefore another kind of thirst and hunger is experienced. Other objects have engaged the interest, and therefore the language and conversation have assumed another tone. They have become savoury and spiritual; yes, after a spiritual and godly sort is all their business transacted. The very chambers of the house are perfumed with the sweet incense of prayer, praise, and thanksgiving, ascending day and night before the Lord. Heretofore, all with without form and void, and darkness upon the face of the deep; but now is the light sprung up within it, and the wilderness blooms in beauty. This is the Lord’s doing, who hath said, “I will be as the dew unto Israel.”

Oh that we had every one experienced Him as the dew to our souls! But, brethren — observe and mark it well — the very dew, precious as it is, can even occasion rottenness to the fields. This is the case when it meets with too cold an atmosphere; then it stiffens into rime, and destroys vegetation. Even so, Christ, the precious Dew of God, has proved to many a soul. Witness that awful and striking instance of it, in Judas Iscariot. He was a



covetous man, and "covetousness is idolatry," I Samuel 15:23. What then could his spirit breathe to Christ, but wintry air? Hence that dew descending upon him, became to his soul as the cold rime, or stiffening ice. Everything which the man Christ Jesus did by word or example, or with allurements and warnings, to effect an entrance into the spirit of that false disciple, produced effects the very opposite to those of the genial dew; served only to embitter his spirit, and to harden his heart more and more; to mature his corruption, to ripen him for perdition, and to hasten his condemnation. Yet who was to blame, but Judas? May God preserve every one of us from any thing like it, and forbid, that the precious dew of heaven, which alone can revive us to eternal life, should become as the chilling hoar-frost, and fetters of ice to our souls, through the infidel coldness and adverse breath of some besetting sin!

And how should we praise and bless God, whoever of us has experienced and still experiences the enlivening, refreshing, fructifying power of this divine dew! But what if you experience it not at every moment; or are not able fully to realise its sweet refreshment for days, or even for weeks together? This must not set you wrong, or confound you. He who is the Dew of God, oftentimes withdraws himself for a while from his field, the soul. Then will droop the plants of faith and love, of confidence and joy; then is there no life for prayer, praise, and thanksgiving; but all is dry and wretchedness. Still, wait upon the Lord; for he intends you should only the more experience how much depends on that Divine dew; and how necessary it is for working and effecting every thing. When the hour for its return is arrived, then will it surely come, and cause you again feelingly to rejoice in its beneficial efficacy. And oh, what a rejoicing is it, when after a tedious sultry season of drought, the precious dew and gracious rain again descend! It is then we learn duly to value such an inestimable blessing, and more fully to enter into the meaning of that promise of the Lord, "I will be as the dew unto Israel."

II. As Christ, under the figure of the dew, represents himself in the power and efficacy of his Spirit, so he compares his bride the church, and herein every believing soul, to the beautiful lily: "I will be as the dew unto Israel;" so that "he shall grow as the lily."

This similitude also, is of great significance and importance. The inhabitants of Palestine probably knew of no flower more truly sweet and lovely, than the noble lily. As the nightingale among the songsters of the grove, so was to them the lily among flowers, eloquent in showing forth the praises of its Creator. Without either living voice or sound, without the rustle of the palm trees in the valley of Rephaim, or the roar of the cedars on



mount Lebanon, it seems as if created simply to bespeak the beautiful mind of Him who formed it. So Israel, "the seed" of him that "shall prolong his days," Isa. 53:10, is formed and planted in the great wilderness of mankind, to show forth the virtues of his Maker, 1 Pet. 2:9, who hath redeemed Jacob, Isa. 44:23, and is beautiful and glorious in Israel. Likewise, St. Paul speaks of real Christians as "fore-ordained to the praise of the glory of his grace," Eph. 1:5, 6, and as God's "workmanship;" as being from the root to the crown, conformed to the lovely image of his Son. His light is declared to shine in them; and his Spirit to be breathed by them. Whatever is bright, transparent and beautiful in them, is spoken of as God's; and only what is dark, as their own. The Urim and Thummim, the **light** and **integrity**, which they bear in their bosom, shining like a breastplate, the Lord hath "put" it there. Consequently their song is, "Not unto us, Lord, not unto us, but to thy name give glory, for thy loving mercy and thy truth's sake," Ps. 115:1. The power of his loving mercy and grace is, to his praise, made visible in those who are born again. "We have," says Paul, "this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," 2 Cor. 4:7.

Well may we admire and adore God's condescending choice, with respect to the persons whom he thus delighteth to honour, when we consider who they are whom he thus tenderly rears. They are a poor and afflicted people; a multitude of broken-hearted penitents, who can discover nothing personally good in themselves. They are a distressed and embarrassed multitude, like that which David gathered about him at the cave of Adullam, 1 Sam. 22:2; they have nothing originally their own, except the defilement of sin. Weak and faint-hearted by nature, they, of themselves, would not have dared to attempt any thing worthy of God. He found them lame, blind, maimed, and reduced to beggary; ready to lay down at the threshold of his house, and glad to live upon the crumbs that fall from his table. Such is their character. "Ye see your calling, brethren," saith the apostle, "how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence," 1 Cor. 1:26. Thus those who are wise in their own eyes, and prudent in their own sight, or who pride themselves upon being influential, mighty, or renowned in this world, are passed by in comparison of them, or are trodden under foot as rank and noxious weeds. For rather will He accept a



truly contrite David, though he had been an adulterer and murderer; a Lazarus full of sores; a conscience-smitten publican, standing afar off, ashamed to lift up his eyes unto heaven, and crying, "God be merciful unto me a sinner;" or a repenting malefactor in ignominy. Such will he form into his lilies. Amazing grace! Of grace, and grace alone, doth the zeal of the Lord of hosts perform this. Not an atom of merit is there in the penitance, humiliation, or sincere contrition, which such persons exhibit. They are constituted lilies through being found in Christ alone; through being clothed with his righteousness; through being made the righteousness of God in him. He hath made us accepted in the Beloved.

The large lilies of Palestine have a peculiarly sweet fragrance. And the Lord saith by the prophet, "In sweet savour will I accept you, when I gather you out of the countries wherein ye have been scattered," (Ezek. 20:41, Hebrew.) And in the Song of Songs (4:11,) it is said of the bride, "The smell of thy garments is like the smell of Lebanon;" which reminds us of Jacob, when he bore away the blessing from Esau. He was clothed in Esau's goodly raiment, and drew near to the inwardly far-sighted, though outwardly blind seer, his parent Isaac; who having smelled the fragrance of his raiment, prophetically exclaimed, "See, the smell is as the smell of a field which the Lord hath blessed," Gen. 27:27. So it is with the spiritual Israel. For in like manner are we a sweet savour unto God, in so far as we come before him in the beautiful garments of salvation belonging to our elder Brother. All thy garments have then to him the fragrance of myrrh, and aloes, and cassia, and spikenard; of which let the lily here remind us.

The lily is often found growing among thorns. Accordingly we find the bridegroom exclaiming in the Song of Songs, (2:2,) "As the lily among thorns, so is my beloved among the daughters." And what do such thorns represent, but the many temporal and spiritual troubles, with which the chosen of God are incessantly encompassed here on earth? But thus it must be; for such thorns are as a fence and a check round about us: as a check, to keep us humble and dependent on the Lord alone; and as a fence, to ward off many a temptation to pride and levity. Lazarus, without his sores, would not have bloomed so beautifully as he did in spirit before the Lord; and Paul, without his thorn in the flesh, would have been exalted above measure. The church of old shone brightest, when in the midst of her tribulations; then was her whole beauty developed.

Observe once more, and lastly, by what means the lily thrives and flourishes. Though it toil not, neither does it spin; it loves the sunshine, and opens its cup to the morning dew. Thus it breathes its fragrance; thus it blooms so beautifully, and becomes



so gorgeously arrayed. Consider then the lily **how** it grows; for we cannot grow better than by the process which it observes. As it passively waves in the sunshine of God, and opens its cup to the day-spring dew, so let us learn to glory only in that "life" which is "the light of men," namely, in Christ who is our Life; and to expand our thoughts and affections every morning, to the influence of his Spirit. Let us ever remember, that nothing is effected by the self-importance or self-dependence of him that willeth, or of him that runneth. Oh, it is a fearful presage, when we begin to lean to our own wisdom, or our own worth, or our own strength; and think, by devices of our own, to keep up our spiritual health; to form a spiritual dew for ourselves; to make to ourselves a holiness and a glory. This is no other than the way to spiritual death. Our life consists in abiding in the Light of Israel, in communion with Him who is the Root of David, and the Bright and Morning Star. Happy indeed are they, who know of no consolation but in Christ their Surety; no nourishing spring but the Fountain of Salvation opened to the house of David, from which they daily and hourly receive and draw. Happy they who have no other care than to live beneath the wings of the Sun of righteousness, that they may be constantly advancing to perfect spiritual health. Happy they, whose eyes are ever looking to the great Shepherd and Bishop of souls, to receive immediately from his hand, and to be satisfied with his good pleasure. Nothing really good for them will He withhold. "Bread shall be given them; their waters shall be sure." Wilt thou then thrive, O Israel, and bloom as the lily? Let a sense of thy need keep thy heart ever thus open to Christ, with thy mind always humble, and prayerfully teachable to his Spirit. Thus shalt thou be as the summer lily, lovely, fresh, and fragrant; and in the midst of thy leaves — thy words and actions, thy prayers and praises — will be seen sparkling and glistening, the pure blessings of that eternal dew which has nurtured thee.

May then the Spirit of the Lord Jesus come upon each of us as the dew! Though we may have been hitherto but as dry and withered grass, good for nothing but to be cast into the fire and burned; yet now on us may He do marvels, even as upon the rod of Aaron, which was sapless and dead, but, in a single night, by the mighty power of the Lord, became verdant, bloomed blossoms, and yielded almonds! May He transform this our whole church into a very field of lilies! That whenever he shall visit us, to pluck any one from amongst us, it may be said of him in heaven, as in the Song of Songs, (6:2.) "My Beloved is gone down into his garden — to gather lilies." Meanwhile, may His church upon earth, with all its members, expand and bloom to the utmost! Amen.



# The Diary of Dugald Buchanan

## Period III — From twenty-four years of age to twenty-six

(continued from page 243)

One Sabbath-day, after coming from church, I went into the fields to lament my sad case, and began to think on that question, "What is the chief end of man?" The answer was, "To glorify God and to enjoy Him." Then said I, How shall I glorify God, for I can never hope to enjoy Him as my happiness, nor could I see how God could ever be glorified by me but by my damnation, and thought that, could I speak after receiving my doom at the day of judgment, I would cry aloud in the hearing of men and angels, and number up the mercies and favours the Lord had bestowed upon me, and what means He had used to convert me from my sinful ways, and how often His Holy Spirit strove with me; and again show how I despised the riches of His goodness and forbearance towards me; how much I slighted the means of grace; grieved the Holy Spirit, and resisted Him; and then call all the saints and angels to approve of the sentence passed against me. I thought that this was the only way in which I could glorify God.

I found my terrors going away and a stupid frame of soul succeeding. I could not think of coming empty-handed to Christ, without being first humbled and broken for sin; and till once I could find these in myself I could not take comfort from any promise. I then wrote a catalogue of my sins and read it every morning, but was not in the least moved. Afterwards I sought out all the threatenings which were directed against such sins, and likewise read them every morning, but still found that they had no effect upon my heart. I felt discontented with all the ministers I heard preach, because they did not preach more terror. I said to myself, Poor soul! "how can thine heart endure, or thine hand be strong, in the day that I shall deal with thee? I the Lord have spoken it and will do it" (Ezek. 22:14). I applied this text to myself and saw that my heart could now endure all this, but that the time was coming in which my heart would fail within me at the wrath to come. Satan was tempting me to commit more sin, and that I would then mourn to purpose, but by considering its hardening effects I escaped this temptation.

When one means failed I bethought me of another: I thought if I could get a cottage in a wilderness that there I would live



alone, and fast every third day until the Lord would show mercy unto me, but this I could not get. Then I thought upon my last project, which was to see if I could "cause my heart to despair of all the labour which I took under the sun" (Eccles. 2:20).

After the Lord had suffered me to weary myself in the greatness of my way, He revealed Jesus Christ to me, who I saw was in every way suitable for my soul, but that I was in every way unsuitable for Him; yet despairing to make myself more fit for Him, I endeavoured to roll my soul upon Him as a poor, miserable, wretched, blind, and naked sinner, without any qualification in myself to make me desirable in His sight. In this way I found the outgoings of my soul towards Him, and, as I said before, I saw Him to be in every way suitable for a lost and undone sinner; I found also some love kindled in my heart to Him.

I had now some peace in my mind which I had never before; yet still hankered after the qualifications to be first wrought in me before I could take comfort from it. In a few days after this I met with a private Christian, to whom I told all my exercises. She desired me to apply to the free and absolute promises of the new covenant. I said "that I could not do it, as I had no qualifications to render me worthy." To which she replied, "that God never looked for any worthiness in the creature; that it was only for Christ's sake we were accepted, and not for our own; and that the offer of grace was altogether free, and upon the lowest terms possible." "Whosoever will, let him take of the water of life freely" (Rev. 22:17). But I said "that there was a willingness and thirsting required in that offer which I could not find in myself, and therefore how could I come?" I said "that I could not deny but it was the earnest desire of my heart that God would make me willing to do His will." "Then," said she, "that willingness is not in us by nature: for we are altogether unwilling to come to Christ, and, therefore, the promises of the new covenant are absolute. It does not in the least depend upon the creature's doing." "Thy people shall be made willing in a day of thy power." "A new heart also will I give you, and a new spirit will I put within you; and I will take the stony heart out of your flesh" (Ezek. 36:26). She further observed as to the conditional promises, "that Christ had fulfilled all these for us, and that believers were now under a better covenant than Adam was." She also opened up the nature of justification to me in a way I was totally ignorant of before, and desired me to study the Shorter Catechism with the Confession of Faith, in which I would get sound knowledge.

I was greatly comforted and instructed by this conversation, found my heart going out more and more after Christ in all His offices, and thought also that I loved this way of salvation very well. I found mourning which I had not before for sin, and my



love increased towards all good people. Yet my whole heart did not close with Christ; I had still a secret hankering after the law, and wished for a righteousness of my own. I got this relief in the month of May, 1742, being in the twenty-sixth year of my age.

---

**A few Reflections on the foregoing exercises, since I was twelve years of age.**

**First.** — When I reflect on this period of my life and see the many imminent dangers that threatened to take away my life on a sudden, and how the Lord in a remarkable manner delivered me from them all, I dare not ascribe any of these deliverances either to myself or to chance; because the Lord's hand was visibly seen in them. I say when I reflect on these things I am made to fall down and adore that unspeakable love and care that God has for His people; even in their state of enmity and rebellion against Him, I may indeed say that God is good unto the unthankful and disobedient. I have many a time since, with overcoming sweetness, fixed my mind upon the following scripture, "O my people, remember now what Balak, king of Moab, consulted," etc. So may I say, my soul remember now what Satan hath consulted; what thine own heart, from the day that thou wast born unto this day, hath consulted; what wicked men have consulted; and what the flesh have consulted, that you may know the righteousness of the Lord in bringing all these consultations to nought, and in "disappointing the devices of the crafty." (Job 5:12).

I likewise observe that there is great danger when youth are led into bad company. How soon was I corrupted more than ever after going into the family already mentioned! And not only while there, but after leaving it, and I had made a sort of returning to the Lord. Evil company and corrupt books were my ruin.

**Secondly.** — The foregoing exercises have taught me to admire the long-suffering patience of God, who did not cast me off in the midst of my provocations. I admire the extensive nature of Free Grace, which overlooks both the goodness and the evil of the creature, and loves because it loves, which if it were not so, where would my salvation have been found?

**Thirdly.** — I have learned this lesson from God's mercy towards myself; namely, not to limit the unlimited grace of God to others, should they have committed many grievous and scandalous sins, and even gloried in their wickedness. Yea, although I should see all this and much more, I am far from saying, Hitherto shall this grace come and no further, and here or there it shall stop. No; I rather think His mercy is over all His other works; therefore



doth my soul trust in Him. Who knows how often God, who commands His creatures to forgive one another, not only seven times, but seventy times seven in a day, will forgive a sinner? And if the creature who has but, as it were, infinitely less than a drop of that merciful nature which is in God, is commanded to forgive so many repeated offences in so short a time as one day, how often will God, whose mercy is above the heavens, multiply pardons to His people? Especially since He can do it without any impeachment to His justice or holiness. "He is faithful and just to forgive us our sins." "And it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save the chief of sinners" (1 Tim. 1:15).

**Lastly.** — When I reflect on the foregoing exercises, I am led to see the many false rests to which an awakened sinner will betake himself before he comes to close with the Saviour. The first rest to which I betook myself was the performance of duties; the second, a mistaken notion of Christ's righteousness, thinking that God would accept the will for the deed, and that wherein I came short Christ would make up the deficiency. But the Lord brought me off from this delusion by letting me see that Christ would never clout my old garment with His new linen; yet I thought my duties might make me meet at least for receiving grace, for I wanted to make myself rich to come to Christ to get fine gold, etc. Then the Lord shined on that scripture, "And when he is come he will reprove the world of sin" (John 16:8); wherein I saw that it was the office of the Holy Ghost to convince me of my sin and show me my need of a Saviour. I believed that I could do nothing of myself without the assistance of the Holy Spirit; yet I believed that He did not work irresistibly and without any concurrence. But the Lord showed me that there was nothing but perfect resistance in my heart, and that unless there was an almighty power put forth that I would never be convinced of my misery. I compared my heart in this case to the leviathan (Job 41:15, 29). It would laugh at all the terrors of the law, while in my hand, and esteemed them as straw and rotten wood. "He is the chief of the ways of God. He that made him can make his sword to approach unto him" (40:19). Yea, He only can do it and none other.

Hence I concluded that neither good education, good example, reproofs, warnings nor any other thing, yea, nothing less than the almighty power of God can change or draw the heart to Christ. I used many means and self-endeavours to effect this but all was in vain, till the quickening Spirit of God came and wrought it in me effectually. "He shall not fail nor be discouraged till he have set judgment in the earth" (Is. 42:5). "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please."



# Christmas

Christmas was originally a heathen festival celebrated on the 25th December in honour of the birth of Tammuz (Ezekiel VIII:14), also called Baal the Sun-god, the son of Semiramis, the Babylonian queen of heaven. The celebrations included hymn-singing in the streets, riotous merry-making, feasting, drunkenness and the giving of gifts. Among the Romans these pagan ceremonies, known as the Saturnalia, were held in honour of the victory of Sol Invictus (the unconquerable Sun-god), over the darkness at the winter solstice. The Sun-god in the Saturnalia ceremonies was likened to a small child.

## The Christmas Crib

This pagan festival was taken over by the Church of Rome in the fourth century to be kept in honour of the birth of Christ. Christmas is a combination of the "Mass" and the name of Christ. The festivities associated with Christmas are of pagan origin. They belong to the worship of Baal. Instead of the child Sol Invictus, we have the popular **Christmas Crib** with a doll as the Child Jesus. What a flagrant flouting of the Second Commandment! How awful the blasphemy to represent the eternal God in human nature as a doll! How idolatrous and worthless the religion that has a doll for its god! "We ought not to think that the Godhead is like unto gold, or silver or stone, graven by art and man's device." (Acts XVII:29).

## The Christmas Tree

The decorating of an evergreen tree was part of the worship of Tammuz or Baal, the Sun-god of ancient Babylon. Through the Church of Rome—the Babylon of the Apocalypse—this act of Baal-worship has been handed down through the centuries, and deluded Protestants by setting up **Christmas Trees** in their homes, in their schools and churches are guilty before God of upholding and perpetuating a practice peculiar to the worship of Baal. How can anything connected with the worship of Baal be pleasing to the Lord? Was it not for countenancing such worship that the judgments of the Lord repeatedly fell upon the people of Israel of old? (See 1 Samuel XII:9, 19).

## The Madonna and Child

The Madonna and Child on Christmas cards, and Christmas stamps is just Semiramis, the Babylonian queen of heaven with her



son Tammuz, adopted by the Church of Rome to represent the Virgin Mary and her Son Jesus. "The Babylonians in their popular religion," wrote Rev. Alex. Hislop, "supremely worshipped a Goddess Mother and a Son, who was represented in pictures and images as an infant or child in his mother's arms. From Babylon this worship of the Mother and Child spread to the ends of the earth. In Egypt the Mother and Child were worshipped under the names of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia as Cybele and Devius; in Pagan Rome as the Great Mother, with the babe on her breast, or as Irene, the goddess of Peace with the boy Plutus in her arms; and even in Tibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a glory around her, exactly as if a Roman Catholic artist had been employed to set her up." (The Two Babylons, by Rev. Alex. Hislop, p. 20).

### **"Fellowship with Devils"**

How dishonouring to the Saviour to have the purpose of His birth into this world darkened by rites and ceremonies belonging to the idolatrous worship of Baal! "But I say unto you, that the things which the Gentiles worship, they sacrifice to devils and not to God, and I would not that ye should have fellowship with devils." (1 Cor. X:20). We have no warrant whatsoever from the Word of God for observing Christmas. The only warrant that can be advanced is the warrant of the Pope. At the Reformation our godly Reformers cast out Christmas, Lent and Easter along with the rest of the abominations of Rome. They acted on the Scriptural principle: "What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it." (Deut. XII:32). "All worshipping or honouring or other service invented by the brain of men in the religion of God," wrote John Knox, "without His own express command is idolatry." "In vain they do worship Me teaching for doctrines the commandments of men." (Mark XV:9).

### **Christmas Cards, etc.**

How sad in this degenerate age of widespread apostacy to see professing Christians bowing at the pagan and popish shrine of Christmas! How guilty parents are who under solemn obligations to bring up their children in the nurture and admonition of the Lord, to be leading them into these heathenish customs! "For thus saith the Lord, Learn not the way of the heathen . . . for



the customs of the people are vain." (Jer. X:1-3). Seek to honour Christ according to His Word as our godly forefathers did. Have nothing to do with Christmas parties, Christmas trees, Christmas gifts, the selling or sending of Christmas cards or Christmas stamps. Avoid as you would the plague the Christmas Eve Midnight Service and the Christmas Crib. They all point to Rome. The observance of Christmas is largely responsible for the subtle infiltration and advancement of Popery with its blasphemous worship and veneration of the Virgin Mary. Anew we are confronted with the question, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him? (1 Kings XVIII:21). May it be ours to say in truth, "I have refrained my feet from every evil way that I might keep Thy Word." (Psalm CXIX:101).

ERGATEES.

## The Portrait of Mary in Heaven

by Napoleon Roussel\*

TOWARDS the close of the sixteenth century the following correspondence took place between a young Mother Abbess, and an illustrious Painter —

*From the Abbess to the Painter.*

ST. MARY'S ABBEY,  
August 15th, 1564.

BROTHER,

Yes, brother, for such I ought now to call you; here I am, placed at the head of a convent. I have quitted the world without much regret; sometimes, I acknowledge, I still feel the need of some of those innocent pleasures which render life in a cloister more supportable. I have done by best to adorn my cell, but what I most want is a portrait of my sweet Patroness.

Nothing, next to a living creature, is a better companion than a picture, especially such as you can paint.

I therefore, give you an order for a portrait of the most holy Virgin, as faithful as possible, at whatever price you think fit to

\* Reproduced by kind permission of the Protestant Truth Society, 184 Fleet Street, London E.C.4. — Editor.



charge for it.

I wish you to understand that I want it to be a faithful likeness, — not drawn from imagination.

Take your time; fix your own conditions; nothing shall be spared to obtain the point so essential to me; for I seem as though I could pray so much more earnestly to Mary if I had an exact representation of her, as she is now in heaven.

Waiting your reply,

I remain,

Your humble and already grateful sister,

MARIA DE ST. ROMAN.

---

*The Painter to the Abbess.*

THE CLOISTER OF ASSUMPTION,

*September 30th, 1564.*

SISTER,

You see by the date of my letter that I, like you, have left the world; but I have not given up painting.

Your order for a portrait of Mary has, therefore, given me great pleasure in my solitude. At least from this time my occupation will have an object, and, to make the painting durable, I will bestow upon it as much pains as possible. According to your request, I shall especially give attention to the likeness.

To secure it, I think the following will be the wisest course to take, but I shall wait for your opinion about it.

First. I do not wish to copy any known portraits, which, as you know, have depicted, not Mary herself, but the most beautiful women that painters could meet with, and often, alas! not in the least like the holy Virgin! I shall not, either, consult the various legends, nor the numerous lives of the Virgin, written a thousand years after the time in which she lived. No, I will go back to the source, and draw from Holy Scripture itself authentic details about Mary, which will faithfully direct my pencil.

I promise that I will do nothing rashly, nor give vent to my imagination, and that I will study the sacred text with the greatest care, even if I am obliged to spend several years upon it.

But there is one little obstacle: I have no Bible; I have sought in vain for one in the library of our monastery, and I write to you now in the persuasion that you will search more successfully in yours, and will forward it to me.

Yours humbly and respectfully,

JOSEPH DE ST. PIERRE:



*The Abbess to the Painter.*

ST. MARY'S ABBEY,

December 1st, 1564.

BROTHER,

Your plan delighted me, and I began at once to search for the book which you require. Our convent, like your cloister, does not possess it; but I wrote to Rome to obtain a copy from one of the libraries of St. Peter: that favour has been granted, and I send you the holy volume with this letter.

Now, work courageously. Meanwhile I shall pray to Mary to direct your hand, and I hope that in time you will be able to send me a work which I shall be as happy to possess as you will be proud to have accomplished.

I repeat, take your time, and do not send me the portrait until the likeness is perfect.

Your sister, &amp;c.,

MARIA DE ST. ROMAN.

---

Two years passed away before the correspondence was resumed.

*The Painter to the Abbess.*

CLOISTER OF ASSUMPTION,

January 4th, 1566.

SISTER,

At length the work is finished!—a faithful and conscientious work, if ever there was one. But it is not enough to assert this, I must prove it: for the portrait which I send you is such as to lead you to doubt the resemblance, unless I explain to you at length the authority on which my pretension rests, for having made the most faithful portrait of the blessed Mary that has ever existed, representing her as we believe her to be in heaven. I will now enter upon my explanation.

One of the most important points to be known for the representation of any one, is the age of the model. My first search on the arrival of the Bible was, therefore, to discover the age of Mary. I opened it at the Gospel of St. Luke, and on the first page I noticed that Elizabeth, who only conceived six months before Mary, was then advanced in age; that first made me suspect that her cousin Mary could not be very young at the time that the daughter of her uncle, or of her aunt, was very old. Nevertheless, I do not wish to attach much importance to that inference, for Elizabeth and Mary might have been the children of two brothers,



or of two sisters of very different ages. I only noticed that the cousin of Mary was very old six months before the holy Virgin was visited by the angel Gabriel.

The second circumstance which helped me to fix upon the age of Mary, was her betrothal before she miraculously conceived. This fact made me suppose that she was old enough to be married. It is important to fix upon that point to start from, for we shall not run much risk of being misled if we presume that Mary was then twenty years of age, especially if we bear in mind that she was a cousin of Elizabeth. Let us calculate from that point.

Mary was betrothed at the age of twenty. After her betrothal, Joseph perceived that she was with child; then, when she had given birth to her son, Mary must have been about twenty years of age and six months.

I passed on to the second chapter of St. Luke, and I saw that Mary was still living when the child Jesus was left behind in the temple at Jerusalem; I saw also in the forty-second verse, that Jesus was then twelve years old.

I concluded, therefore, that Mary was thirty-two-and-a-half at that period.

Passing on to the third chapter, I learned that Jesus was baptised by John, and began His ministry at the age of thirty.

Now Mary was living then, as you know, and, as we shall see further on, she survived Jesus on earth; I draw from this fact the simple and clear conclusion, that if Mary were twenty and a-half at the birth of her son, she must have entered her fifty-first year when He had attained the age of thirty.

Now, how long did the ministry of Jesus continue? I could easily calculate that by the number of times that Jesus went up to Jerusalem to commemorate the feast of the Passover.

Besides, in St. John's Gospel I find that Jesus went to Capernaum, because the feast of the Passover was near.

At the fifth chapter, a feast, which must have been that of the Passover, came round again, for St. Luke, at the sixth chapter, places events there related at that period.

At the fourth verse of the sixth chapter a third Passover is mentioned.

The thirteenth chapter describes the fourth and last Passover, at which Jesus died.

These four Passovers, occurring during the ministry of Jesus Christ, do not admit of the supposition that it lasted less than three years, nor more than four. I reckon it, therefore, three years and a-half.

Now if Mary was fifty and a-half when Jesus began to preach, and His ministry lasted three years and a-half, Mary was just fifty-four years of age when she stood at the foot of the Cross.



Here the Gospel ends, but the Book of the Acts of the Apostles commences, and I find Mary mentioned there, in prayer with the disciples. In another part I noticed that in obedience to the intimation of Jesus, the apostle John received Mary into his own house. How much of her life yet remained, Holy Scripture does not say, for no further mention is made of her. Whether Mary lived one, two, three, ten, or twenty years, I do not know. If I wished to adopt the tradition of the Church, I must suppose that she lived a long time at Ephesus, where St. John was bishop; but as I do not desire to add to Mary's age without necessary proof, I prefer, in the silence of Holy Scripture, to suppose that she did not live more than five or six years in this lower world, so that she would be just sixty years of age when she quitted earth for heaven. But before following her thither, let us study some circumstances which may give us a more correct idea of her countenance.

If it be well for a painter to know the age of a woman to form an idea of her countenance, there is also another circumstance which will aid him, viz., whether she had children, and if so, how many?

I might never have thought of making this inquiry about Mary, if certain passages had not met my eyes, while looking through the Gospel, which awakened my suspicions.

The first indication that I discovered on this subject was in the last verse of Matthew first.

I saw there, that Jesus was "*the first-born son*" of Mary; and that Joseph did not live with her, as her husband, until after the birth of Jesus. The two words that I underline appeared to me significant; but I did not come to a conclusion hastily, and I liked better to believe that Mary had no other child than Jesus, until I found evident proof to the contrary.

Such was my feeling after having read the first chapter of Matthew, and I sincerely hoped that I should meet with nothing that would oblige me to give it up.

At the twelfth chapter I met with these words, which I read almost with terror, — "While He talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him."

His brethren! I exclaimed; as if Jesus had brothers! Mary, then, had several children.

No, no, it cannot be so! Doubtless the word brother here signifies cousin; but let me pass on, and may God grant that no other difficulty may come in the way again!

I went on, and found the following passage: "Then one said unto Him, Behold, Thy mother, and Thy brethren, stand without, desiring to speak with Thee. But He answered and said unto him



that told Him, Who is My mother? and who are My brethren? And He stretched forth His hand towards His disciples and said, Behold My mother, and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother!"

This latter part only added to my embarrassment, for if the word brother means cousin in the first line it must mean cousin in the second, and then Jesus would seriously have addressed the multitude in this ludicrous way: Whosoever will do the will of My Father which is in heaven, the same is My cousin of either sex.

This supposition is ridiculous, absurd, impossible! It would give a grotesque form to that noble and touching expression of the Saviour, that we are brethren and sisters of Jesus Christ!

You see, we must choose between two interpretations and their consequences. If Mary was accompanied by her nephews, Jesus compared His disciples to cousins, and we thereby lose the beautiful name of brother; or else she was surrounded by her own children, and if so, Mary loses her glorious title to perpetual virginity.

As for me, I own that if I must decide, I would rather believe that Mary had several children than deprive the whole Church — Christians of all ages — of the high privilege of being brothers and sisters of Jesus Christ.

Impressions which are received during the earliest years of childhood, and fostered through life, are not easily removed; and, although my mind was convinced, my heart was not won. I still inwardly resisted, and almost hoped that a miracle might restore my first illusion.

I turned over the leaf, and read the next chapter. Would you believe it? To my great surprise I saw, not only brothers, but sisters of Jesus, mentioned at the fifty-fifth and fifty-sixth verses.

The word cousin could have been used there instead of brother, for a note in your Bible says that the same word in Greek stands for both; but alas! the word sister could not possibly be taken in the sense of cousin, for I have consulted a monk in our monastery, and he tells me that the two words are never used for each other in the original text of the New Testament.

You may, therefore, judge for yourself of the force of my argument, without a knowledge of either Greek, Latin or Hebrew.

I am told that in this passage the Greek words are *adelphos* and *adelphe*: now *adelphe*, in the Scriptures, always signifies sister — never cousin; is it not clear, then, that *adelphos* means brother, not cousin?

Reflection suggests that correct sense should solve any remaining difficulty; to make the word *adelphos* signify brother, we have only to give it the ordinary sense, but if we translate it cousin, we must take it in a very exceptional sense.



In short, if those who wrote the Bible had believed in the perpetual virginity of Mary, they would certainly have avoided the use of a word which might be mistaken for another.

As soon as I admitted that interpretation, a thousand other particulars occurred in support of my new opinion.

For instance, in the passage which I am examining, the Nazarenes, astonished that Jesus, who had passed His childhood amongst them, should perform miracles, exclaimed, "Is not this the Carpenter's son? Is not his mother called Mary? and his brethren, James and Joses, and Simon and Judas? and his sisters, are they not all with us?"

Now when neighbours reckon the members of a family, is it not more natural to suppose that after having named the father and mother they would mention the names of the brothers and sisters, rather than the names of the cousins?

Again, if Jesus were the only child of Mary, why does not Holy Scripture say so?

It does say, many times, that Jesus was the *only* Son of God; why does it not say, at least once, that Jesus was the only son of Mary? If the words are different, the facts must also be different; we must suppose that the authors, taught by the Holy Spirit, knew how to express themselves, and that they were equally correct when they called Jesus "the only Son of God", and the first-born son of Mary.

After all these considerations, we must acknowledge that Mary, after having conceived by the Holy Ghost, gave birth to the only-begotten Son of God — a child exempt from any stain of sin; and that after having fulfilled the purpose for which she was supernaturally endowed, Mary became the wife of Joseph.

Therefore, according to Matt. xiii., Jesus had at that period four brothers and some sisters — the word being in the plural number, proves that there were at least two. I then conclude, finally, that Mary had —

Jesus, her first-born son;  
His four brothers;  
And His two sisters.

In other words, Mary was the mother of seven children at least. You understand, my sister, that in painting I ought to keep in mind that important circumstance, in order to make her features — already rather old — appear thinner.

It appears that others besides myself have been perplexed by these four brothers, for I find, at the margin of the Bible that you sent me, a manuscript note, which alludes to several passages in the Scriptures, and proves — or, at least, attempts to prove — that James, Simon, Judas, and Joses were the four sons of



Alphæus, or Cleophas, and Mary, sister of the mother of Jesus, and the three first of these four brothers were numbered with the twelve Apostles. Alas! that explanation only changes the difficulty, or, rather, it gives rise to another, in which the repeated maternity of Mary appears still more evident. Let us admit that the four brothers named in the passage which I am examining were the cousins of Jesus, of whom three were then His Apostles. You will find that, in Luke viii. 20, the twelve were with Jesus, and three of His cousins, forming part of that number, were also with Him; and at the same time the mother and the brothers of Jesus arrived. Now these brothers, who arrived with Mary, cannot be the same who were already with the Saviour.

Reckoning thus, Jesus had cousins, but He also had brothers: His cousins were Apostles, but His brothers were not Apostles; His cousins were with Him, but His brothers were with Mary; His cousins are there among the twelve, His brothers arrive with His mother. Thus brothers and cousins are found side by side at the same time, at the same place; it is, then, impossible to confound them.

The distinction between the brothers and cousins of the Saviour is, if possible, still more striking in the third chapter of St. Mark, for that Evangelist places the mother and brethren of the Saviour immediately after the enumeration of the twelve Apostles.\*

But if the advanced age of sixty, and maternity seven times repeated, induced me to depict the features of a good and holy mother, as grown old in her experience of life, and, alas! in its deep sorrows also — for her suffering at the death of her first-born son pierced her soul as with a sword — nothing, however, gave me any hint of the expression of her countenance.

Were her features good and regular? or was there nothing remarkable about them? The answer appeared to me difficult to find.

I even went through the whole of the New Testament without discovering anything which could lead me to a direct solution of it.

\*It may be asked, Why is it deemed necessary to prove that Mary had other children? We answer, because much of the affliction which Jesus endured for us was the result of the unbelief of His brethren according to the flesh, and He testified that "a Prophet is not without honour, but in his own country, and among his own kin, and in his own house."

Although they had never seen any deviation from perfection in Him, and had even witnessed the miracles which He did, they tauntingly exclaimed, "If thou do these things, show thyself to the world"; St. Mark adding, "For neither did His brethren believe in Him"; and when He went up to Jerusalem, to attend the last Passover before He suffered, not one of His brethren went with Him, although they knew that the Jews had recently sought to stone Him. "In all points He was tempted as we are," even in His earthly home. It is a blessing to be set in a family, but alas! Satan often robs the blessing of its joy!—*Trs.*



I observed, nevertheless, at each page, a marked omission as regards anything relating to her personal appearance.

It was the will of God that his Divine Son should be born, and laid in a manger; that He should live amongst publicans, and die upon the cross. Everywhere in the Gospel the flesh is humbled and the spirit raised; everywhere the outward appearance is despised, and the mind valued; everywhere the body of a Christian is little valued in comparison with his soul.

I thought that there must be some allusion to the person of Jesus Christ, when a passage in the Old Testament confirmed my opinion. Isaiah, in the fifty-third chapter, thus describes the appearance of the Messiah: "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him; on the contrary, we turned away our faces from Him;

Such is the description by the prophet Isaiah.

Ah! doubtless, dear sister, Jesus is the Son of God for you as well as for me; and He Himself is God; He is the model of holiness, greatness of mind, and magnanimous devotedness. Without doubt Jesus is worthy of all our adoration; but observe, that I am only speaking here of the body in human form which Mary bore, to dwell amongst us for a time in humility; yet, in prostrating myself before God, I can acknowledge that His human form had neither beauty nor comeliness, nor, in short, anything attractive.

If such was Jesus, we can suppose, for the same reasons — and even for stronger motives — that such also was Mary.

I was about to place myself before the canvas, and to take up my brush, when a new idea struck me. It was of Mary — such as she is now, and not what she was in childhood, nor in youth, that you asked me to portray; and you were right, for it was not Mary at her marriage, but Mary after her entrance into heaven, who now intercedes for us; and here I found nothing in the Holy Scriptures to guide me. The Church says much of the Assumption of the Virgin, but the Word of God says nothing. What could I do? A good Catholic submits to the Church.

I admit, then, without further hesitation, what that good mother teaches — namely, that Mary, at the end of her life on earth (at the age of sixty according to our calculation), was taken up to heaven, both body and soul, and placed near her Son. That being accepted as a fact, how should I represent Mary on her entrance into Paradise? doubtless, with the features that she had when leaving this world, as she did not die, and has the same body now. But has not that body undergone a change? That was the question which I thought I could have decided with certainty from the Word of God.

I looked all through the New Testament again, and this is what



I found on the subject: Jesus said to the Sadducees, "They which shall be accounted worthy to obtain that world neither marry nor are given in marriage, for they are equal unto the angels."

So Mary—now in heaven—can neither marry nor be given in marriage; she is, if I may so express it, neither man nor woman. Jesus says it—she is like unto the angels. Now, how are angels represented? or, rather, what chiefly distinguishes these celestial beings from mankind? We cannot but believe that their forms were like ours, for thus they often appeared to persons who are mentioned in the Old and New Testaments; but in Isaiah vi. we are told, that in the presence of God the angels cover their faces with their wings, whence I draw this conclusion: If it be not *certain*, it is at least probable, that our celestial bodies, like angels', will have the same admirable means of traversing space as the messengers of God, from one world to another.

This is why I have given wings to the Queen of heaven, who does not belong to either sex, and who entered into Paradise, according to the tradition of the Church, on quitting this earth, at the age of sixty.

As to the garments with which I have attired Mary, I have not been guided by the fanciful portraits which represent her gracefully clothed in a pale blue robe, falling in folds, and partly open; but I have followed St. John's description in his vision of heaven, when he saw a great multitude arrayed in long white robes.

This is the explanation of the style of my portrait. I hope you will be satisfied with it, for I have done what I promised; it bears a closer resemblance to Mary than any portrait that has hitherto been painted.

Believe me,

Your devoted and respectful Brother,

JOSEPH DE ST. PIERRE.

---

P.S.—I return the Bible, that you may refer to the quotations which vindicate my performance.

A year passed away; the Abbess then sent the following letter, which closes this correspondence —

ST. MARY'S ABBEY,

February 16th, 1567.

DEAR BROTHER IN OUR LORD AND SAVIOUR JESUS CHRIST,

I write to you with a heart filled with joy, and with the purest pleasure.

You have done me the greatest service, do not doubt it; it is



only just that I should endeavour to perform a similar service toward you. You thought you sent me an inanimate portrait, whereas you have given me a living being!

You thought you should make me better acquainted with a mediatrix, near to Jesus; you have been the means of revealing to me God, my Saviour! But this needs explanation. I will go back to the beginning.

You will understand that on the arrival of your picture and your letter, I looked first at the portrait. It startled me!

I read your letter, and, although with difficulty, I received your reasons. At length I hung the blessed portrait in my cell — yes, the blessed portrait, as you shall see.

The more I looked at that thin, aged countenance, the less I was enchanted with it, and my veneration for Mary became weaker. I was dissatisfied with myself; but I reflected that after all Mary remains the same: if she be neither young nor beautiful, Mary has not less power as an intercessor.

Vainly I repeated this strong argument; I always felt that I was losing my affection for my patroness; and at length I was compelled to acknowledge that what I had chiefly loved in the Virgin was her youth and beauty, her pure and graceful form—not her moral character, nor her intercession with Jesus Christ.

That fact once admitted, I wished to know for myself that blessed Mary whom I still respected, but to whom I could no longer pray without hesitation. I opened the Bible that you sent back to me, and there, in sight of the portrait, I felt my old ideas removed one after another, and the young, the gentle and beautiful virgin, mediatrix between Jesus and men, in short, the Queen of heaven, changed into an humble servant of the Lord, happy because she had been received through grace; and who, far from being able to contribute anything to the salvation of others, needed a Saviour herself. This is the passage that struck me most. And Mary said, “My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.” (Luke i, 46.)

If God be her Saviour, thought I, Mary might have been lost; she was not without sin!—but I go on quoting from the Gospel.

“For He hath regarded the low estate of His handmaiden.”

You see Mary speaks of her lowliness? She adds, “All generations shall call me blessed; for He that is mighty hath done to me great things.”

So if Mary has been lifted up, it has been done by the power of God, not through any power in herself. But listen to what the angel Gabriel said to her at the thirtieth verse of the same chapter, “Mary, thou hast found favour with God.”

Now you know that finding favour implies that she had sinned; you feel that it would be absurd to say that God had shewn favour



to Jesus Christ, because Jesus was without sin.

You must not, however, think that my great joy arises from the discovery that Mary was only a blessed and very happy woman, like any other who is pardoned and saved. No, but from the moment that I took down that idol from the throne it occupied in my heart, room was ready for Him who ought always to have occupied it.

Yes, while seeking in the Bible to know Mary, I have learned better to appreciate Jesus Christ, my only, my beloved Saviour; and what I find in Him is not what I found of old in Mary: a body of flesh, moulded into such or such a form, but with a mind, and heart, and love, that nothing on earth can worthily express.

Ah! dear brother, when I saw the Son of God quitting heaven to dwell upon the earth; when I followed Him step by step instructing the people, curing the sick, visiting the poor, not expecting anything from them, reproving the great at the risk of their displeasure, and, above all, when I heard that Saviour say to me, "Come unto Me all ye that are weary and heavy laden, and I will give you rest"; "He who believes in Me shall never die"; "I lay down My life for My sheep"; and at length, when, after listening to Him, I saw Him hanging on the cross to atone for my sins, and crying "Father! forgive them, for they know not what they do!" oh! then my heart burned within me, emotion overcame me, my eyes filled with tears, and I cried, "My lord! and my God! I am saved."

From that time everything has appeared new to me; the same Christian truths which, until then, I thought I possessed, were like beautiful images suddenly endued with life and motion.

The Gospel, Christ, heaven, God, became realities to me. I felt in my heart as though a Divine guest explained to me the Word of God, making it easy to me to do right, while that which was so difficult and distasteful to me now became sweet.

In short, I am like a person transported to a new world, where ideas, feelings — indeed, everything, differs from the former world: and this world appeared new to me from the day that I truly felt that I was completely and freely saved by Jesus Christ.

And as for yourself, dear brother, will you not pursue the route you have traversed? after having put the Virgin in her place will you not put our Lord and Saviour in His place also? Oh! believe me, there is no true peace, no true joy besides.

Take the Bible again (not the same, for I am keeping it for myself); accept the one I now send you; read it daily, imploring the gift of the Holy Spirit; and be assured that you will soon find a better Mediator than Mary: you will meet with Jesus, our God and Saviour.



# Posadh an Anama ri Criosd

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

(Air a leantuinn bho t.d. 258)

VI. Am bitheadh tu da-rìreadh air do phòsadh ri Criosd? An sin gabh beachd agus thoir fa'n ear gu mòr cho neo-chrìochnach ionmhiannaichte 's tha Criosd. Cha'n aithne do pheaicich, na, ma's aithne dhoibh, cha'n eil iad a toirt fa'n ear, co, na ciod e Criosd; cha'n eil iad a tuigsinn cia a maith ion-mhiannaichte a tha E do dh'anamaibh; agus uime sin tha iad a deanamh dimeas Air. "Na'm B'aithne dhuit tiodhlac Dhé"; tha Criosd ag ràdh ri bean Shamaria, "agus co e a tha'g radh ruit, Thoir dhomh deoch, dh'farradh tù air-san, agus bheireadh e uisge beo dhuit." Gu cinnteach, na'm b-aithne do dhaoine Criosd, agus a luach neo-chrìochnach, ruitheadh iad Dha ionnsuidh, agus dhuineadh iad Ris ann an cùmhnanta pòsaidh. Suidhich air a so, agus gabh beachd gu mòr uime sin, agus le sin lion t-anam le mothuchadh domhain air. Tha'n t-Abstol a labhairt air aon fhìrinn a mhàinn a thaobh Chrìosd, ag innse dhuinn gu'm bheil E airidh air gabhail Ris. I. Tim. i, 16. Agus ma tha sin mar sin, ciod e'n airidheachd air gabhail Ris a tha an Criosd Fein, seadh, Criosd, le fhìrinn uile, agus ionmhasan mar an ceudna! Agus cia mar a bu chor do dh'anamaibh dlùth-leantuinn Ris, agus a ghabhail 'n ar glacaibh! Tha Ann an a measg nithean eile, coig nithean a tha labhairt mu mhaith a bhi barraichte taitneach: luach agus oirdheirceag; feumalachd agus freagarachd air son seirbhisg; freasarachd agus goireasachd; millseachd agus tlachd; buanas agus neo-chaochluidheachd anns na h-uile; tha iad so uile air am faotainn ann an Criosd, a tha Dha thairgse Fein agus a ghràdh dhuinn.

1. Tha luach agus oirdheirceas ann an Criosd, seadh, luach agus oirdheirceas nach gabh a bhi air a choimeas ris. Tha'n t-Abstol a labhairt mun an oirdheirceas ro-oirdheirc a tha ann an eolas Chrìosd, Phil. iii, 8. Nis tha eolas Chrìosd cho oirdheirc, do bhrìgh gu'm bheil Criosd oirdheirc: tha Criosd da-rìreadh uile gu leir luachmhor, uile gu leir oirdheirc: tha E 'n a chuan neo-chrìochnach de mhaise agus de ghlòir; is E 'n Ti "tha uile gu leir sònraichte a' measg dheich mìle, agus a tha uile gu leir ionmhuinn." Dan v. 10, 16. Tha na h-uile oirdheirceasan a gabhail còmhnuidh Ann, mar sreathan nan crìochaibh ceart. Gheibh thù cuid de mhaise, cuid de dh' oirdheirceasan air an sgapadh sìos agus suas a measg n'an creutairean; na naoimh,



agus na h-ainglean, a ghrian, agus a ghealach, agus na reultan, agus an leithid sin; ach mo thruaigh! tha e sgapta, agus cha'n eil e air sgapadh ach an siud 's an so mar bhoine; ach ann an Criosd, tha agaibh maise uile, luach uile, oirdheirceas uile ann an aonadh beannaichte agus co-aontachadh: tha na uile agaibh ann an co-aontachadh; tha na h-uile agaibh nn an Aon, agus sin gu neo-chaochluidheach. O ciod a chuibhrionn a tha ann an Criosd! tha aon ag ràdh; O nach cladhachadh na naoimh ni bu doimhne a stigh ann an ionmhasan a ghliocais agus oirdheirceasan-san! Gu fireannach 's e cladhach milis a tha'n sin; agus an sin, ann an doigh eiginn, an sin bhitheadh iad ait tre'n t-siorruidheachd: oir eadhon tre'n t-siorruidheachd eirigh ioghnuighean ùr do ghlòir, thig am fradharc maise agus oirdheirceasan, agus dealrachaidh, agus dhealrachaidh ann an Criosd; Ciod a their mi? Tha Aige-san ann Fein uile oirdheirceasan an dà shaoghail; agus tha, agus da-rìreadh gu toillteanach airidh air ioghnadh an da shaoghail. Ann-san tha co-aontachadh de na h-uile buaidh ghràdhach, na buadhan tarruig, na buddhan a tha cur ioghnadh iomlanachd shoillseach agus ghlòrmhor na Diadhachd a tha gu neo-chrionnach beannaichte. Uime sin tha E'g ràdh, "Na uile nithean a tha aig an Athair is leam-sa iad. Eoin xvi. 15, nì dh'fheudas a bhi air a thuigsinn a thaobh iomlanachd diadhachd; uime sin, mar an ceudna, tha e air a ràdh gu'm bheil E co-ionnan ri Dia. Phil. ii. 6, 's e sin, ge be iomlanachd dhiadhaidh a tha air am faotainn ann an Dia an t-Athair, tha iad uile air am faotainn ann an Criosd: Ann-san tha air am foillseacadh uile iomlanachd an Athar, uile shuspainn, bith, agus maise an Athar agus mar a thug duine ionnsaichte fa'n ear, tha Criosd a' Mac anns na uile nì coltach ris an Athair, ach a mhàinn so, cha'n E Pearsa an Athar. Bh'uaith so, mar an ceudna, tha e air a ràdh gur E "dealradh a ghlòire-san, agus na fhior iomhaigh a phearsa." Eabh. i. 3. Tha uile ghlòire agus oirdheirceas an Athar a dealrachadh a mach Ann-san, agus tha E ann an iomlanachd a foillseacadh an Athar dhuinn. Mar sin tha Criosd na Phearsa oirdheirc, agus air an aobhar sin ro-ionmhiannaichte. Agus O! co nach gabhadh ri leithid sin de Chriosd agus nach gabhadh 'n a ghlacaibh E! Agus cia mòr an aingidheachd a th'ann a dhiùltadh! Cha'n urrainn mi ach, ann an so, a bhi togail gearain duine naoimh: O nach truagh, nach truagh, gu bràth, tha e'g ràdh, gu-m bitheadh a leithid de neach ann ri Iosa Criosd, cho neo-chrionnach, gu'n ghrùnd, nach eil neach coismhuill Ris, cho-neo-chrionnach ann an oirdheirceas agus a'millseacd, agus cho beag a ghabhas Ris; tha iad gu truagh a call an gràidh, tha e'g ràdh, nach builich e air a chuspair ghràdhach so.

(R'a leantuinn)



## Book Reviews

**The Justification of the Ungodly** by Pastor E. J. Knight. Obtainable from the Author at 1710 Richmond, N.W., Grand Rapids, Michigan 49504, U.S.A., price \$1.00 post free, and also from Mrs V. Greenman, Westmorland, Hullavington, Chippenham, Wilts., England, price 6/6d post free.

The Author explains that the above booklet has been compiled "as an open reply to many professing Christians in this locality (Grand Rapids, Michigan, U.S.A., where Mr Knight is a Strict Baptist pastor), who do say that men may believe in Christ for salvation, and yet not be justified." He further explains that those to whom the treatise is particularly addressed "take the believer's justification away from his salvation, and regard it as an attainment entirely outside the general scope of salvation; in other words, a person can exist in a saved but unjustified state." "They recognise," he further states, "no justification, effectual to salvation, until it is received in the conscience, and certain steps of experience (albeit, undefined) have been reached."

To refute this error, Pastor Knight has culled a selection of quotations from the writings of eminent and godly divines of the past which lay special emphasis on the clear teaching of Scripture that the sinner is completely justified the very moment he is united by faith to Christ. He also gives a salutary warning against the detrimental effects arising, either directly or indirectly, from the error he is exposing. These effects we will quote largely as we deem them to be dangers to be guarded against even in circles where the above error may have no place whatsoever. They are as follows:—

1. A work of grace in true seekers is not encouraged. Better, say they, to test it by trying to extinguish it — if it survives their efforts, they will have the satisfaction of knowing that the work may be real! Such characters appeared to exist in Alexander Comrie's day, for in his writings, he sought to "dash to the ground the unwise manner in which some treat poor souls, in that they recognise nothing as true grace until a person has surrendered himself to Christ with full realisation and assurance, and until his heart is so enlarged that he has not the least doubt as to his new birth in that moment." And is it not said of our gracious Lord, "A bruised reed shall He not break, and the smoking (margin: dimly burning) flax shall He not quench"? (Isa. 42 : 3).

2. Many true believers live in perpetual bondage; their religion is one of fear "which hath torment." They are taught to believe that they are not justified, are still under the condemnation of the law, and there they must remain. Gospel liberty is frowned upon;



doubts and fears are a necessary preservative; joy and peace in believing an Arminian tenet. I have heard some speak as if unbelief were a virtue rather than a damning sin.

3. They fail to distinguish between that which constitutes their security and that which constitutes their comfort. They rest upon their frames and feelings instead of upon Christ, and when their comfortable feelings go, their religion seems to go with it! They fail to realise that it is the **assurance** of faith which comforts, but the **reliance** of faith which saves.

4. Still under the bondage of the law, they know but little of the Scriptural experience, "The just shall live by (his) faith." Faith has been defined as "the venture of a perishing soul upon Christ," but this venture of faith they regard as presumption, especially in the absence of certain prerequisite qualifications. Bunyan's "Come and Welcome to Jesus Christ" must surely be strange music to their ears, and they would certainly find considerable difficulty in agreeing with Hugh Binning; "To believe in Christ is simply this: I, whatsoever I be, ungodly, wretched, polluted, desperate, am willing to have Jesus Christ for my Saviour, I have no other help or hope, if it be not in Him. It is, I say, to lean the weight of thy soul on this Foundation-stone, laid in Zion, to embrace the promises of the Gospel albeit general, as worthy of all acceptation, and wait upon the performance of them. It is no other thing but to make Christ welcome, to say, 'Even so, Lord Jesus, I am content in my soul that Thou be my Saviour, to be found in Thee, not having my own righteousness; I am well pleased to cast away my own as dung and find myself no other than an ungodly man.' Now it is certain that many souls are still questioning whether they have faith, yet do find this in their soul, but because they know not that it is faith which they find, they go about to seek that which is not faith, and where it is not to be found, and so disquiet themselves in vain, and hinder fruitfulness."

5. They are generally sceptical of a work of grace in others. The principle of "not deceiving ourselves" is so akin to their unbelief, that they will even argue against their own happiness and refuse to believe the very word of God.

The above will sufficiently indicate the need and value of Pastor Knight's short treatise. May the booklet be instrumental in bringing many to acknowledge the true Scriptural doctrine of justification and to abandon this particular error. As a booklet which gathers together in small compass a variety of testimonies from eminent divines on the doctrine of justification it should be useful to a wider circle of readers than those for whom it is primarily intended.

D. B. M.



**The Loveliest Story Ever Told** by Rev. Murdo Campbell, M.A. John G. Eccles, Printers, Inverness. Obtainable from the Church Bookroom or other religious booksellers, price 5/6d.

This is a reprint of a paperback first published in 1962. The following review appeared in the December 1962 issue of the Magazine :

This booklet is based upon the remarkable story regarding Abraham sending his servant for a wife for his son Isaac and his success in bringing back Rebecca in the providence of God. The author writes: " Indeed the whole story is deeply symbolic and instructive; for it illustrates in a wonderful way the mysterious love of God, who from all eternity decreed that His Son also should have a Bride . . . It is under the guise of a lovely type, the story of the heavenly marriage of Christ and His Bride." There are fifteen chapters covering the whole story, and the author has succeeded in weaving into the whole story all the fundamental doctrines of the faith, from election to the eternal blessedness of believers in heaven and the eternal punishment of the wicked in hell. Anecdotes and stories are employed throughout the book and altogether it is most suitable and readable for young people — this the author states he has in view. But the book is for older readers as well. The print is large, clear type and the book is light to hold, with an attractive paper jacket. It will make a most suitable present for young friends from, say, sixteen or seventeen years upwards.

**Leading little ones to God** by Marian M. Schoolland. Banner of Truth Trust, Price 21/-.

This is quite a large book of nearly 300 pages and is intended to be read by parents to their small children whom they wish to teach about God and the Christian faith. It is divided into 14 sections and 86 chapters. The first section is entitled, 'Looking for God', the next, 'God is very great', followed by 'Sin spoiled the world' and so on to a chapter on the last things called, 'Things that are to happen'. Each chapter is of a length suitable for daily reading and contains a short lesson, some points for talking about, a text bearing on the subject, a short Bible-reading, a verse to be sung and a brief prayer. Simple language is used throughout.

The plan is good, and a book of this kind is greatly needed. The range of subjects is wide and suitable for the purpose of teaching small children a lot of Bible doctrine which could result, by God's blessing, in their coming to God in repentance and faith. Yet, this reviewer, who has the utmost sympathy with projects of this sort, and some understanding of the difficulties involved, feel very disappointed with this book and wonders if the Trust



have been wise in reproducing the American edition exactly, because it contains features which are not likely to commend it to many Christian parents. It has been printed by the photo-litho process which means that it is an exact copy, page by page, of the original book as printed in the U.S.A. This is a cheaper method than that of setting up type, but as it prevents alterations being made to the original text, it makes editing impossible. And I would say that editing was very necessary.

One very objectionable feature of the book is the occasional use of 'You' and 'Your' when God is being addressed instead of 'Thou' and 'Thy', etc., which is both accurate and reverent. Then, some of the presentations of Scripture doctrine are inaccurate. It is not easy to impart correct knowledge of Bible doctrine, or some of it anyway, to young children, and in some places the authoress has not been too successful in her way of putting things. For instance, in Chapter One she says, "A baby needs its mother. It wants Mother's love. It needs Mother's care. So our hearts reach out to God. We want Him to love us, etc." Augustine spoke truly of man's heart being restless until it finds rest in God, but that is not the same as saying that we in our natural sinful state want God to love us. How can a heart which is enmity against God desire to be loved by such a being as God? Again, in the chapter, 'God is everywhere', the question is asked, "Doesn't it make you happy to know He is everywhere?" Can, however, a guilty sinner be happy to think that he is always in the presence and view of God? And, to give another example, to define God's being all glorious as, "very holy and shiny bright", seems quite inadequate even when confined to the use of language which little ones understand. Better not to attempt a definition than this!

The book is intended to lead little ones to God, this assuming that by nature they are away from God, guilty, corrupt and lost. Yet, long before it reaches at Chapter 27 the lesson, 'God gave his Son for us', many of the prayers employ the language of adoption — "Father; our Father" — and lessons assume, judging from the language they use, that the children being taught are God's children. This seems to me one of the main faults of the book. Similarly, we find it repeatedly said that Christ died "for us", the word quoted being emphasised. "What does it mean, to believe on Jesus as a Saviour? It means that we must be sure, deep down in our hearts, that He died for us, and that the Father has forgiven all our sins." But what the Bible teaches is that if we as ungodly sinners believe that Christ died for such, we shall be saved. The following quotation could easily be taken to teach a universal redemption. "Because all people sin against the great and holy God, they should be punished forever. But God made a plan to send Jesus, His Son, to take the punishment in their place. So



God made Jesus the way of salvation." Miss Schoolland says that the place of all people was taken by Jesus. Nowhere does the book stress that Christ died only for some men, and it says scarcely anything about the final destination of Christless sinners while devoting a chapter to the subject of heaven.

There is a section on prayer which says nothing about confession of sin. It does teach that all prayer should be offered in Jesus' name, but this teaching is not followed in the prayers which conclude the lessons. Many of them contain no mention of the Saviour at all, and they are variously addressed to the Father, the Son, and the Holy Spirit. How much better if they had all been addressed to God the Father in some aspect of his holy and majestic character, and invariable ended with a plea for forgiveness of sins and the grant of all petitions for Christ's sake!

There are, of course, references to Christmas and Easter, and a few of the illustrations could well have been omitted. When there is so much in this book that is in accord with Bible truth, and so much suitable teaching well illustrated from the characters and events of God's Word, it is all the more regrettable that the defects indicated above forbid a wholehearted recommendation. The truth seems to be that 'Leading little ones to God' is not up to Banner of Truth standards. Neither in its general tone, nor in many of its particular statements is it as thoroughly Biblical and Reformed as one might look for.

A.McP.

## Notes and Comments

### **Irish Penetration**

According to the Irish Post, the Irish vote in this country at the time of the last General Election went mainly to support the Labour Party. Now it is reported in the London Times that a Hammersmith Councillor, Paul Dwyer, has obtained from the Tory Central Office their blessing for the setting up of an Irish Conservative Association to win over the Irish vote. At present the movement is on a very modest scale and concerns itself with questions of local government such as housing and education, but it is hoped that its activities will be expanded and that it will attract 'names you will recognise' by the time the Association is fully launched, probably early next year. When it is recognised that there are living in Britain today about two million Irish immigrants and people of Irish descent, of which the Hammersmith Councillor claims to be one, none should underestimate the



significance of this latest move. Already it is claimed that there are more than half a million Irish people in the Manchester and Liverpool area, strong enough to make their influence felt and even become decisive in some Parliamentary seats. Most of the Irish population, living on this side of the Irish Sea, are from Roman Catholic Eire, and bring with them the papal superstitions and ingrained, unreasoning religious hatreds, imbibed from "Holy Mother Church" in that priest-ridden land. Rome with her usual opportunism is ready to side with any and every Political Party in power in order to further the interests of the papacy. We may soon see Irish papal grievances of an alien nation and people imported into the politics of this country. Irish immigration organisations in Britain are behind the Civil Rights agitation in Northern Ireland. Their leaders make no secret of the aims which animate their actions — to organise the Irish vote in this country, and to re-open the partition issue. One of their leaders has stated that "the partition issue is still the root cause of the trouble in Six Counties". Rome knows no compromise. Till the true cause of Ulster's troubles is recognised by our political leaders, there can be no peace either.

C.

#### **Common Market Issue**

Signs are multiplying throughout the country that opposition to Britain's entry into the Common Market is hardening. The fact that we have in charge of the negotiations in Brussels in Mr Rippon an energetic minister who goes beyond the Prime Minister in his zeal for Europe and has adopted in Parliament a blustering manner in his attitude towards his work, cannot conceal the truth of this remark. The ordinary people have for a long time now noted the ominous turn the affairs of the European Community have taken. The very name of the document which governs the whole life and work of the Community and which in spite of the deceitful claims made by the advocates of entry that Britain, once admitted into the Community, can work for changes in its terms, is unalterable, namely "The Treaty of Rome" should itself have been sufficient warning. The partners in the Market are predominantly papal in their governments, and some have always been Protestant Britain's greatest enemies. The Vatican has now appointed a Diplomatic Representative in Brussels to the European Community, and among the 80 or so countries so represented, he has been accredited the place of precedence, and is accepted as the "doyen of the diplomatic corps". General de Gaulle was against this appointment and in his day every move in this direction was defeated. In Brussels it was pointed out in criticism of the appointment that "one of the most profitable subterfuges in the Common Market is to 'export' goods from Italy to the



Vatican, so getting the generous export subsidies". The Vatican, therefore, keeps her eye on worldly advantage, while guarding and extending her privileges and religious and political power through the Common Market. And now the Vatican is giving earnest thought to the appointment of a 'madonna' to the Common Market. These are unmistakable trends. Britain should keep out. May the Lord again answer the prayers of the Lord's people throughout the country by defeating the present negotiations for entry.

C.

### **Entry Opposed**

The latest public body to come out in uncompromising condemnation of Britain's attempts to enter the Common Market is the Commission of Assembly of the Church of Scotland. At a meeting held in September the Commission considered the Report of the influential Church and Nation Committee of the Church which in a lengthy document favoured continuing negotiations with a view to entry on favourable terms. This Report was regarded as of great importance since the General Assembly had empowered the Commission to make the decision on the question of Britain's entry on the Assembly's behalf. After a series of votes were taken, the final decision was arrived at by a majority of two — 233 to 231, that all negotiations for entry should be broken off. This decision was mainly the work of Lord MacLeod of Fiunary, whose unsparing attack on the Common Market won over the Commission. Lord MacLeod's main argument was based on Britain's ties with the Commonwealth, which he declared would be severed for ever if Britain went into the Community. He concluded: "Let us look again to our Commonwealth, settled round the throne, with its 28 states, and 22 of which are coloured. The Commonwealth is the hope of the Third World. The beginning of the real road to universal peace." He was ably seconded by Rev. John R. Gray of Dunblane who criticised the economic reasons for entry, improvement in trade and raising of living standards. The Church should be concerned, he said, with the Christian message of Salvation and the condition of the poor. "The European Economic Community is a squalid conspiracy on the part of the rich to become richer and exploit the poor." The final decision defines the official position of the Church of Scotland on this important question, which urges the Government that as Britain's entry into the European Economic Community 'cannot change the substance and essential nature of the community as it now constitutionally exists, and being convinced that to enter would be harmful to the best interests of Britain, the Commonwealth and the peace of the world, urge Her Majesty's Government to break off all negotiations for entry? The statement goes on to add that



a new approach should be made to the Commonwealth countries so as to encourage unimpeded trade with Britain. It is heartening to see public bodies such as the National Church of Scotland at last taking up this strong position against the fatal step of entry to the Common Market by our country.

C.

### **From Dance Floor to Eternity**

To be suddenly ushered into God's presence is the last thought of young people occupied in the light-hearted enjoyment of the dance. Yet at St. Laurent du Pont in France, on Sabbath evening, 1st November, this was the tragic fate which overtook more than one hundred young men and women — the total death roll in the tragedy being one hundred and forty five — when fire engulfed the dance hall in which they were assembled. What could be more unlike preparation for eternity than to be engaged in such an occupation, and on such a day! May the warning of this tragic event be taken to heart by the many careless young men and women in the Highlands and Islands of Scotland, and in our cities and towns, who, heedless of the warnings of God's Word, seek their pleasure in the empty enjoyment of the dance floor. This event is a renewed call to us all — "Prepare to meet thy God."

### **Opposition to the Stern Doctrines of God's Word**

From time to time one finds in religious books, and even in those of an evangelical kind, opposition expressed by writers to certain doctrines of God's Word. A recent example of this is a book entitled "God and One Redhead," sub-title Mary Slessor of Calabar, written by co-authoresses Carol Christian and Gladys Plummer. One of our ministers who has read the book comments: "The book is well enough written and gives a graphic account of day to day life on the mission field as far as general things go. In the field of religion, however, the book manifests a hatred to the stern doctrines of the Word of God." This warning should be sufficient to discourage our people from purchasing the book.

### **Anglican Archbishop of Sydney under attack**

The Rev. Marcus Loane, Archbishop of Sydney, has come under fierce criticism for his refusal to worship with the Pope at an ecumenical service scheduled to take place in Sydney on the 2nd of December. One of his critics described him as "theologically incorrect and ecumenically myopic." The Sydney newspaper, The Sun, strongly attacked the decision in an editorial. As might be expected, the attitude of the Archbishop is anathema to ecumenists every where. The Archbishop, however, who is well aware of the fundamental differences which separate Roman



Catholic and Protestant beliefs is not likely to be greatly moved by the ecumenical rantings of his critics. His stand is to be commended. Would that his example was followed by other English Church dignatories !

## Church Notes

### London Church and Manse Fund Appeal

Eight years ago the London Deacons' Court issued an appeal on behalf of the above Fund which was responded to by many people throughout the Church. Even at that time the prospects of obtaining a suitable building or site in central London were not very bright. As time passed the hope of obtaining a place centrally situated seemed more and more remote.

In the providence of the Lord, the Deacons' Court recently heard of an old Methodist Church in Battersea which is for sale. It is situated a short distance south of Battersea Bridge and less than two miles from Victoria where our congregation at present worship. Negotiations are already in progress for the purchase of the building and it is expected that a mutually acceptable price will be arrived at very shortly. As the building would require considerable outlay to bring it to a reasonable condition for the holding of services, it is proposed to demolish the existing building and use the site to build a Church and Manse.

We are sure that the people of the Church are fully aware of the desirability of having a Free Presbyterian place of worship in the city of London, where our congregation has been established for over sixty years. Owing to the high cost of purchasing land anywhere near the centre of London this can only be achieved by the expenditure of a large sum of money. At its meeting in May, the Synod recognised the fact that the provision of a suitable Church for the London congregation was beyond the resources of that congregation alone and decided that provision of a Church should be considered as the responsibility of the whole Church. The Synod set up a Committee to assist the London congregation in this particular matter. The total cost of the project is estimated to be in the region of £30,000.

The Deacons' Court appeal to people throughout the Church for financial help in this venture, as the Lord enables them. Persons willing to give interest-free loans towards the building project are requested to write to Mr John MacDonald, Clerk to the Deacons' Court, 14 Andrews Road, Farnborough, Hants., indicating the amount they are prepared to advance. Donations to the Church and Manse Fund, which will be gratefully received, should be sent to the Congregational Treasurer, Mr John Camp-



bell, 93 Oaks Avenue, Worcester Park, Surrey. Donations received will be acknowledged in the Magazine in due course.

The Synod Committee support this appeal.

(Rev.) Robert R. Sinclair, Convener.

### **Bibles and Metrical Psalms**

Questions are often asked about the availability of Bibles in the Authorised Version including the Psalms in metre. During the last twenty years the Oxford and Cambridge University Presses and Her Majesty's Printers have greatly reduced the range of Bibles containing Psalms only, without the Scottish Hymnary, and several type faces and binding styles have been dropped. In the current catalogue issued by H.M. Printers all Bibles containing the metrical Psalms contain the Scottish Hymnary also. Some bookshops carry a very limited stock and many people have difficulty in obtaining the Bible of their choice.

The Trinitarian Bible Society has prepared a complete list of all Bibles which are still available without the hymnary. Details are given of fifteen type faces and forty-four binding styles at prices from 8/6d to £6. Included in the list are seven Bibles prepared specially for the Society without the five hymns, paraphrases and doxologies which normally appear at the end of the Psalms. Copies of this list may be obtained from the office of the Society at 217 Kingston Road, London, S.W. 19, or from the Free Presbyterian Bookroom, 160 Pitt Street, Glasgow C.2. Bibles on the list may be ordered directly from the Society or through local booksellers. A type-specimen sheet will also be supplied by the Society on request and additional details of the binding materials.

Terence H. Brown, Secretary.

### **Ordination and Induction at Lochcarron**

On the 27th October the Western Presbytery met in Lochcarron Church for the purpose of Ordaining Mr John Walter Ross to the office of the holy ministry and Inducting him to the pastoral charge of the congregation. The church was full, many having come from long distances. The sermon was preached by Rev. Fraser MacDonald, Portree, and the new minister was addressed by Rev. Malcolm MacInnes, Ullapool, while the congregation was addressed by Rev. Alfred MacDonald, Gairloch. An opportunity was given to the congregation to shake hands with their minister as they were going out of the church. We believe that Mr Ross will preach the same gospel which was so richly blessed in Lochcarron during the ministry of the famous Rev. Lachlan Mackenzie. The people of Lochcarron therefore have a great



privilege afforded them. Our desire is that they will make use of it, and that their minister will get many souls for his hire.

J. C., Presbytery Clerk.

### **Services in Newcastle**

The Church Extension Committee have commenced holding services in Newcastle. The services are held on Monday evenings at St Paul's Primary School, Victoria Street, Newcastle. Victoria Street is off Westmoreland Road, which road is near the Central Station in Newcastle. The service commences at 7.30 p.m. and is generally conducted by one of the students of the Church.

It is to be hoped that readers of the Magazine who have friends in that area will encourage them to attend. All information with regard to these services may be obtained from **Mrs Huddart, Park Drive, Whickam, Newcastle.** Tel. No. Whickam 887858.

### **Aberdeen Congregation**

Lately the Sabbath Services have been held in the Music Hall on Union Street due to lack of space in the hall on Summerfield Terrace. The prayer meetings on Wednesday and the Sabbath School on Sabbath afternoon continue as before in Summerfield Terrace.

If any of the readers know of any Free Presbyterians in Aberdeen, either permanent residents or students, who might be interested in knowing about the church here, we would be glad to hear of them. Please write to — Dr Cameron Tallach, 25 Balgownie Road, Aberdeen.

### **List of Communions**

The list of communions in this issue has been corrected for 1971. The Editor would be grateful for a note of any further corrections which may be necessary.

### **End of Financial Year**

Congregational Treasurers are reminded that, as the current financial year ends on 31st December 1970, all congregational contributions for the year should be in the General Treasurer's hands by 8th January 1971, D.V., after which date any contributions received will be credited to 1971.

## **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** — Wm. Sutherland, Bettyhill £4; "Australia," £15.



**Home Mission Fund** — Wm. Sutherland, Bettyhill, £1; M. MacKay, Bettyhill, £2, per R.W.M.M.

**Jewish & Foreign Mission Fund** — Wm. Sutherland, Bettyhill, £1; J. Locker Clugston, Sydney, 10/-.

**Foreign Mission Fund** — Mr J. Van Noppen, Newbury Park, C.A., U.S.A., £76 13s 6d, per R.W.M.M.

**Ingwenya** — Vancouver Sabbath School children, \$209.00 (Canadian).

**Aged & Infirm Ministers' etc., Fund** — M. G., £1; "Australia," £15.

**College & Library Fund** — M. G., £1; "Australia," £15.

**Dominions & Overseas Fund** — J. Locker Clugston, Sydney, 10/-.

**Home of Rest Fund** — "Australia," £15.

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

**Free Distribution Magazine Fund** — M. G., per W. F., £1; Mrs Hanson, Illinois, U.S.A., 13/-.

**Publications Fund** — Two Friends, Inverness, per Rev. Alex Murray, £5.

**Welfare of Youth Fund** — Mrs McLeod, Toronto, 8/-.

The Treasurers of the following Congregations acknowledges with sincere thanks :

**Greenock** — For Communion Expenses — A Friend, Lewis, £3, per Rev. L. MacLeod; Envelope in Church Plate, £8, for Church Fund; Envelope in Church Plate £5.

**Kinlochbervie** — £2 from Rev. Alex Macpherson, F.P. Manse, Erroglie, Inverness-shire, per Mr R. Ross; £1 Anon, both for Kinlochbervie and Scourie car fund.

**Lochcarron** — Anon. £10, per Rev. A. MacD., for decorating Lochcarron Church. London Friend, £20, per Mr K. Macrae, for decorating Lochcarron Manse.

**Raasay** — For Manse extension — Friends, Edinburgh, £5; Friend, Inveranich £5, per J. M. MacLeod; Friend, £2; Friend £3, 2nd donation per R. MacLeod. For Church Carpet — Ezra Ch. 7 v. 27, £3.

**Portree** — For Home of Rest from a Dutch Friend, per W.B., £20.

**Gairloch** — Sustentation Fund — Mrs Campbell, Nairn, £10; Mr and Mrs D. Beaton, Inverness, £2; Communion Expenses — 2 Inverness Ladies, £2; Opinan Mission House Repairs, Mr and Mrs D. Beaton, Inverness £2; Trinitarian Bble Society, £92 17s 6d.

**Gairloch Car Maintenance Fund** — D. McK., 18 Strath, £2; MacKenzies, Braes, Inverasdale, £2; J. McK., Strath, £1; Friend, Strath, £1; Anon. 2/-; Friends, Southside, £2; A. McP., Greenock, per Rev. A. E. W. M., £5; Friend, £1; Friend, Southside, £5; Mrs K. McR. (Melvaig), Ullapool, per A. McL., £1.

**Portree** — Envelope in Church plate containing a £5 note; Envelope in Church Plate containing £5 note for Church Bus.

**London** — Account Congregation Funds — Mr Ewan Munro, Glenmoriston, £5.

**Home of Rest Fund** — Estate of the late Sarah Kerr, Grafton, per Messrs MacPherson & Taylor, Solicitors, \$800; Mr Rattray, £1; Glendale Friends, £2.

**Staffin** — Interested, £10 for vestry, £5 for Sustentation Fund; M. Ross in memory of dear parents and aunts, £2 0s 6d for Communion Expenses; Miss Matthew, Kilwinning, £2 for Communion Expenses per J.M.K.; Anon. at Communion, £2 for Congregational Expenses per M.M.K.; Miss Livingstone, £1 for Sustentation Fund per Rev. J.M.D.

**Watnish** — William Macleod acknowledges with thanks, £5 from two friends for Sustentation Fund.

**Beaulie Church Building Fund** — Anon. Raasay, £7; Murdo Livingstone, £5; A Friend, Shielraig, £5; Miss Urquhart, £4; M. Ross, Harris, £5, all per Mr A. MacLennan; Envelope in Plate, £2; Mr MacPherson, Lairgandour, £5; Tomatin Friend, £5; A Friend, Glenelg, £2; Mrs Smith, Orkney, £5, both per R.W.M.M.