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Charity to the Saints

Is the union so intimate betwixt Christ and believers? How great and powerful a motive then is this, to make us open-handed and liberal in relieving the necessities and wants of every gracious person; for in relieving them we relieve Christ himself. He is not personally the object of our pity and charity; He is the fountain head of all the riches in glory, Eph. 4 v. 10, but Christ mystically is exposed to necessities and wants, to hunger and thirst, cold and pains, in his body the church, and He is refreshed, relieved and comforted, in their refreshments and comforts. Christ the Lord of heaven and earth in this view is sometimes in need of a penny. In Matthew 25, 35-40 He tells us his wants and poverty, and how He is relieved; a text believed and understood by very few. "I was hungry, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in." Then shall the righteous answer "Lord when saw we thee hungry . . ." And the King shall answer and say unto them "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

It was the saying of a great divine that he thought scarcely any man on earth fully understood and believed this truth and he conceived so much was hinted in the very text itself where the righteous themselves reply "Lord, when saw we Thee sick . . .?" intimating that they did not thoroughly understand the nearness and oneness of those persons with Christ, for whom they did these things. And indeed it is incredible that a christian can be hard-hearted and close-handed to that necessitous christian, in refreshing and relieving of whom, he verily believes that he ministers refreshment to Christ himself.

Oh think again upon this scripture, consider what forcible and mighty arguments are here laid together to engage relief to the wants of christians. Here you see their near relation to Christ; they are mystically one person; what you did to them you did to Christ. Here you see also how kindly Christ takes it at our hands acknowledging all those kindnesses bestowed on him, even to a bit of bread. He is,

you see content to take it as a courtesy, who might demand it by authority, and bereave you of all immediately, upon refusal. Here also, you see one single branch or act of obedience (our charity to the saints) is singled out from among all the duties of obedience and made the test and evidence of our sincerity in that great day, and men are blessed or cursed according to the love they have manifested this way to the saints.

JOHN FLAVEL

Sermon

by Rev. Thomas Boston

(continued from page 73)

"Compel them to come in." Luke 14:23.

IV. **Sinners are desired to come in.** They not only have leave to come in, but they are desired by the Master of the house to come in. Arise then, ye worst of sinners, the "Master calleth you." Ye are called, not to a funeral, but a feast; not to a prison, but to the guest-chamber, where he may entertain you with all the delicacies of heaven. If ye were not desired, why would he send his servants to compel you to come in? and will ye refuse when ye are desired? Consider, I pray you, (1) It ill becomes you, vile worms, to refuse his call. I am sure he might be for ever happy in himself, though you and I both were where, in strict justice, we should be, in the bottomless pit. He needs none of us. What are we that he should be pleased to trouble himself about us, whether we sink or swim! The angels adore him, his Father honours him, and vile wretches, whom he desires to come in, have the face to refuse him whom the Father heareth always. (2) There are many as good as you, whom he never desired to come in. He does not call you because he has none other to call, who might fill his house. He might remove this gospel from you, and send it into the dark places of the earth, and compel the pagans to come in. Should he do it, it is very likely his offers would be better entertained amongst them than amongst us. Some divide the world into thirty parts, and find that nineteen of these are possessed by pagans, six of them by Jews, Turks and Saracens, and only five by Christians; and of these five parts Christian, many are Antichristian, lying yet under the darkness of Popery. And has the Lord chosen us out from among so many, to give us the invitation to come in, and shall we refuse? Lastly, How will ye look him in the face, when ye appear before his tribunal, if ye will not come in now at his desire? How will ye look back on rejected love? What will ye do when he comes in wrath to you, that will not come to him now, upon his call?

Objection. But some will say, Is it possible that he calls me, even

vile and wretched me? Answer. We have general invitations clogged with no conditions, free offers made to all that will come, Isaiah 55:1; Rev. 22:17. And the Lord expressly shows, that no vileness nor unworthiness shall stop any that will come, Isaiah 1:18; Jer. 3:1. and what would ye have more? We are sent this day, in our Master's name, to compel you all to come in, be your case what it will. And if that would persuade you, we should come to you, one by one, and tell you, that it is you, and you, and you, that Christ calls to come in. But if ye believe our doctrine from the word concerning the misery of your natural state, without hearing your name and surname in particular, why would ye require more in the doctrine concerning the remedy?

V. Sinners must come in. Compel them to come in. Sirs, ye not only ~~may~~ come, but ye must come, even the worst of you. Ye are not only ~~desired~~ to come in, but ye must not abide without. Consider,

First, "This is his commandment, that ye believe," 1 John 3:23. Ye are peremptorily commanded to come in. God is peremptory with you, and so must we be peremptory with you too. Therefore I tell you, ye must come; and I charge you in his name to come in, and not disobey his peremptory command. Lay your hands to your hearts then, and see what ye will do; whether ye will still abide without, and obey the devil, and your doubts, fears, and jealousies of Christ, or come in upon God's command. Have ye any regard to the authority of God? have ye any respect at all to his command, then give a peremptory answer, within your own breasts, just now, whether ye will come in or not. Are ye peremptory that ye will not come, like those sullen desperate sinners, Jer. 2:25, "No, I have loved strangers, and after them will I go?" Oh! will ye harden yourselves against the Lord, will ye stretch out your hand against God, and strengthen yourselves against the Almighty? For Christ's sake, for your soul's sake, recall that word.

Secondly, But if ye dare not be peremptory that ye will not come, then be peremptory ye will come; for your coming is so commanded, that it will admit of no excuse. Those that were first bidden to this supper, they would not come, but they sent their excuses; but were their excuses sustained? no; God would not take them off their hand, but passeth a peremptory sentence against them, verse 24. "None of those men which were bidden, shall taste of my supper." We dare admit no excuses in this matter, bring them from whence ye will, whether from the heaven above you, the hell within you, or the world about you; whether from God's greatness, your own vileness, or world's encumbrances. Whatever your case be, ye are commanded of God to come; and his commands are not to be disputed, but obeyed. Wherefore, if ye will not be peremptory that ye will come, we must report to our Lord that ye will not come.

Thirdly, This duty is so peremptorily commanded, that ye must come, and come presently; it admits of no delay. "Today if ye will hear his voice, harden not your hearts." "Now is the accepted time." We dare not allow you a day, nay nor an hour, to think of it, whether ye will come or not; lest the next day, or the next hour, ye be cast into hell, or a hell be cast into you, for refusing the offer made to you this moment, which is gone before I can name it. Wherefore delay no longer; but this moment open the everlasting doors, that the King of glory may come in.

Fourthly, This is the duty God has commanded you: John 6:29. "This is the work of God, that ye believe on him whom he hath sent." Ye can do the Lord no great pleasure than to come in. Would ye exalt him this day? then come on his call, Hosea 11:7; would ye put the crown on Christ's head? would ye make it a "day of the gladness of his heart"? then come in, Song of Solomon 3:11. It is a great ease for full breasts to the sucked; the breasts of mercy and love are full; come, starving sinner, do him the pleasure to suck the breasts of his consolations. This is the great comprehensive duty: If ye do this, ye do all; if ye do not this, ye do nothing. What mean ye to be nibbling at the works of God, neglecting this, which is **the** work. Ye are keeping your windows closed in the daylight, and setting up a candle here and there, within your house; yet there are terrible dark corners within the house still; open your windows, I beseech you, and let in the sun, "the sun of righteousness," and that will be instead of all, and better than all. Would ye, all at once, be wise, righteous, and holy? then come in to Christ, 1 Cor. 1:30. Ye that can do nothing, come to Christ, and so ye shall do all, Philip. 4:13. Would ye honour God? would ye honour his law? then come to Christ. But if ye come not to Christ, do what ye will, ye do nothing. Should ye henceforth keep all the ten commandments, but neglect this, all you do would get a black note of condemnation from heaven written on it. Remember, I pray you, that "he that honoureth not the Son honoureth not the Father," John 5:23. All your other duties are but cyphers without this; and multiply them as ye will, the sum in all will be but nought, if this duty do not stand upon their head.

Lastly, It is a duty commanded, with certification of God's eternal displeasure and wrath against those that will not come: Mark 16:16. "He that believeth not shall be damned." Psal. 2:12. "Kiss the Son lest he be angry, and ye perish from the way." And therefore I, as an ambassador for Christ, do, in his name, command and charge you, and every one of you, to come in, under the pain of God's displeasure, under the pain of vengeance, even the Mediator's vengeance; certifying, that if ye will not come, our Lord Jesus will come out of heaven against you, and ye shall be "slain before him," Luke 19:27. To be

slain, and die before Christ, who died to save sinners, is a thousand deaths in one; it is a hell upon a hell. But those "that obey not the gospel or our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord," even that Lord whose gospel of our Lord Jesus Christ shall be punished with everlasting to confine his presence to heaven, and only allow those that now despise and slight him the favour of being punished from the absence of the Lord; ah! would he but make their destruction come to them at some distance, would he dart the arrows of his wrath into them from afar: nay, but he will have a throne of justice in hell, that they may be punished "from the presence of the Lord," who while in the world fled from his presence on a throne of grace in the gospel. O consider in time what ye do: no fire will burn so violently as that which breaks forth from the altar; no flame of wrath will pierce into a damned soul, like that which is blown up by the breath of a slighted Mediator.

VI. and Lastly, Sinners shall come in. Compel them to come in. Leaving secret things to the Lord, I must tell you, sinners, Christ will not want as many as will fill his house. And struggle as long as ye will, in ye shall come. His house shall be filled. The Mediator has bought the furniture of his house too dear to want any of it, and to leave so much empty room in it. I hope there are some here that are the purchase of blood, which men and devils shall not get kept back from Christ. His Father has engaged by covenant, that his house shall be filled, Psal. 22:30. "They shall come." See Isaiah 53:10, 11. Nay, is not Christ's hand at the hearts of some just now? Do not some of you find a moving of the iron gate of your hearts, towards an opening of it to Christ? Have you not felt something within working to compel you to come in? Are not some almost in already? Thrust forward; there is no safety till ye be not only almost, but altogether Christians.

Come in to Christ then, ye old people, that are bowing down to meet the grave. Ye have delayed long, delay no more. Though it is very rare, yet it sometimes falls out, that a man is born when he is old, Joel 2:28. Come in, ye of middle age. Are ye out of Christ in your best estate? Surely then your best state is a bad state, a miserable state. Ye are busy providing for your families, but what are ye doing for your souls? Ye are laying up for old age, which, it may be, you will never see: what are ye laying up for eternity? Come in, ye young people; ye are too old to be out of Christ. Do not think religion is only for the hoary head, the wrinkled brows, and hollow eyes; there are more with green heads than with grey hairs in the grave. Therefore come in, and delay not. The older ye grow putting off the work of religion, your hearts will grow the harder to work upon. Come in, ye profane wretches, that are far from righteousness: come, ye hypo-

critical professors, that are not far from the kingdom of God: come, ye trembling souls, that are hard at it, and yet dare not come in. O why will ye not come in? I think it must be either because ye will not, or because ye dare not. I fear there are some amongst us that will not come in; they have no mind to quit their lusts, they must follow their old courses, cost what it will; they see no beauty in Christ for which he is to be desired. I shall say little more to such. If ye be resolute for sin, hell, and death, and that no Christ, no heaven, no hell, shall keep you back from the broad way; who can stop you? But be it known unto you, and be it recorded in the black book of your consciences, which shall be opened at the day of judgment, that salvation was in your offer this day, that we endeavoured to compel you to come into Christ, but ye would not; and that therefore your blood shall be on your own heads.

As to you that dare not come in, why dare ye not, after all ye have heard? are ye afraid to come in on Christ's call? dare ye not embrace his invitation? dare ye not obey the great command of God?

Objection. But my sins are innumerable, and most heinous; can there be any room for me? dare such a vile and unworthy wretch as I come in? Answer, If your sins were each of them as big as a mountain, were as numerous as the sand of the sea; yet the blood of Christ, being the blood of the Son of God, is able to purge them away, 1 John 1:7. Lay over all your guilt and unworthiness on him who is altogether lovely: sooner shall the rocks sink under the weight of a bird lighting down upon them, than that blood shall fail you. Remember none are compelled to come in, none are called, but the vile and unworthy, Matth. 9:13. Should your disease keep you from the physician? dare ye not come to the fountain to wash, because ye are unclean? for whom is the fountain opened, but for unclean sinners? The gospel-supper, though a costly one indeed, was provided for none but those that were unworthy of a drop of water, and far more, unworthy of Christ's blood. Be assured, beloved, the question betwixt Christ and you is not, Whether or not Christ will stoop so low as to wash such a foul soul in his own blood? that is a question determined already, Isaiah 1:18; Zech. 13:1. But the question that remains to be decided, is, Whether or not, after Christ has stooped so low as to be willing to do that, the vile unworthy creature will give him the affront of stooping in vain? What say ye to that question? Ye have affronted the law of God: will ye affront the Son of God too, refusing his offer? If vileness and unworthiness could have kept sinners out from Christ, never one of Adam's sons had come in. Did not Christ find all the fair ones that are now in glory, lying in their blood? are there any now walking in white, but those who were washed in the blood of the Lamb? turn over the Bible, look into the history of ages that are

past, see if ye can find any one that died at his door, who could not be admitted because he was so vile, wretched and unworthy.

Objection. But there was never a case like mine. Answer. There have been very bad cases in Christ's land, which he has cured; and never did the cure of any case put in his hand misgive. What think ye of Mary Magdalene's case, out of whom he cast seven devils? Mark 16:9. Was not Paul's case, who was a blasphemer and a persecutor, and yet found mercy, a case that may be compared with your's? 1 Tim. 1:13. Sure I am, the workings of sovereign grace upon him were designed to encourage the worst of sinners to come in, verse 16. Manasseh, though he had the benefit of a religious education by his godly father, was an horrid idolator, a consulter with the devil, 2 Chron. 33:6. a bloody murderer, 2 Kings 21:16; yet he came in, and was received graciously, 2 Chron. 33:12, 13. And what do you think of the case of Adam, who at once murdered all his children, ruined the souls of all mankind, and sinned against greater light than ever ye could do? But let us yield it to you this once, that never one's case was like yours; and let us add to it, and never shall one be like it hereafter, it is so very bad: then I think ye have, as the penitent thief on the cross had, an occasion of glorifying our great Redeemer peculiar to yourself, wherein none of the vessels of glory have shared, or shall share with you. Come in then, thou whose case is a marrowless case, whose case has no parallel; you have the advantage of an occasion to honour Christ with the cure of a case so desperate, that the like of it was never in his hands before. "Remember not the former things, neither consider the things of old," Isaiah 43:18; come in to Christ with your new case, "and, behold," says our Lord, "I will do a new thing," verse 19. His blood has not yet gone as far as it can go. Grudge him not a new jewel in his crown of grace, that will shine brighter than any yet put into it. Come in then, and take the place appointed for the chief of sinners, deepest in the debt of free grace, if it be yet empty. I assure you, they that have come in already think it is not, but that they themselves have filled it up. If it be indeed as thou sayest, then they are mistaken; come you in, and you shall get it.

Objection. But, alas! I cannot believe, I cannot come in to Christ. Answer. To clear your way in this matter; see that ye set yourselves to come in to Christ in a promise. Christ is held forth to sinners in the promises of the gospel, Isaiah 55, 1; John 6:37; Rev. 3:20; and chap 22:17. If ye would come to his seat, come to the promises, he is in the still small voice; ye will find the babe wrapped up in these swaddling clothes. They that overlook the promise, and try to believe and come in to Christ, go the wrong way to work: that is like a woman's consenting to marry a man, of whose consent to take her she has no declaration. But the gospel-promise is a contract sent down

from heaven, signed already with the Bridegroom's hand; do ye take and read it over, sign it, by your hearts consenting thereto; and then Christ is yours, and ye are his. But close with Christ in the promise as a free promise, as indeed it is, Isaiah 55:1; Rev. 22:17. Many bar the doors of the gospel-promise with bars of their own making, and then they cry out and complain that they cannot enter in by them. O! say some, if I had so much love, repentance, and brokenness of heart, then I could believe. But I advise you to believe, that ye may get these things, Zech. 12:10; Acts 5:31. Now, though the promise be written in the Bible only, it is as surely Christ's consent to be yours as if ye had a voice from heaven for it, yea and more surely. But you will say, I dare not meddle with the promise. Answer. Then meddle not with Christ, but perish; for there is no meddling with him, but in the gospel-promise. But why is a drowning man so fearful, that he dare not catch hold of a cord, even a silver cord, thrown in to hale him to land? Nay, beloved, be not so foolish: though the promise be, in your eyes, like Moses' rod, turned into a serpent; yet take hold of it by the tail, and it will become a rod in your hand, Hos. 11:10.

"The children shall tremble from the west;" as the Israelites trembled after Saul, that is, followed him trembling, 1 Sam. 13:7. So then Christ's bride may sign the contract with a trembling hand, love her Lord with a trembling heart and follow him with trembling legs. And O that all of you would say, though it were with a trembling voice, "Behold, we come unto thee; for thou art the Lord our God." If so, ye would not be in vain compelled to come in.

The Diary of Dugald Buchanan

Period IV — From May 1742 to February 1743

(continued from page 77)

I thought that my warfare was now in a great measure accomplished, and that my sins had got their deadly wound, so that I might take some rest, and did not need to be always watching, seeing that the enemy, to all appearances, was dead. But, to my great surprise and confusion, found the sins which did formerly so easily beset me reviving again, and threatening to break forth into action. This put my soul into a terrible disorder, when I thought that a jealous God was looking into my heart and seeing how I was there embracing and loving idols.

I then began to chide myself, saying that I was beginning to turn the grace of God into wantonness; yet; I abhorred such thoughts, and notwithstanding the present sudden temptation, I found, through grace,

that I was inclined much because much was forgiven me. I met with some who blasphemously said, that if all was owing to grace they might live as they pleased; but for ever blessed be the name of the Lord who taught me otherwise, and to find, by sweet experience, that nothing was so effectual to break my hard heart as faith's views of a wounded Jesus for my sins.

I went with my sad plague to the great Physician, and cried, "O wretched man that I am, who will deliver me from this body of sin and death?" My sin had taken such a hold of me that I was not able to look up. Several passages of Scripture occurred to me, and that in 1 John 2:1, came with great sweetness. The Lord gave me great views of Christ as an advocate, which afforded meditation for several days. First, I saw that an advocate of the session was an eloquent and able-speaking man who could plead his cause before the lords, and was commonly employed by such as could not plead for themselves. Then I viewed the Lord Jesus Christ, the glorious advocate for sinners, as having the tongue of the learned, and knowing how to speak a word in season to the weary soul, so that all who heard Him bare witness, and wondered at the gracious words which proceeded out of His mouth; for when He spoke, it was not as those advocates do, for He "taught as one having authority, and not as the scribes" (Matthew 7:29).

Secondly, I saw that if I, who was ignorant of law, should come before the lords of session to plead my own cause, they would not hear me, as being ignorant of law terms and other forms. But if I retained an advocate, I saw that he would sympathise with my weakness and converse with me in private about my cause, so that when he came before the lords my defects would not be known, being represented by my advocate, who appeared in their presence as it were in my person. Then I saw if I came before God Almighty, who is of purer eyes than to behold the least iniquity, that He could not hear me by reason of His holiness; and that, should he grant me a hearing, my own mouth would condemn me. Then I saw the glorious advocate the Lord Jesus Christ, that blessed daysman, who lays His hands on both parties, "appearing in the presence of God for me" (Hebrews 9:24), there to represent me and plead my cause; and that He could sympathise with my infirmities. O the views which were given me of an incarnate God! O with what boldness may I draw near to God in the person of Christ! Glory to God for this "new and living way which He hath consecrated for us, that is to say His flesh." I saw this to be the only way to the Father; and that it was by my union to Christ, having taken on Him my nature, that I could call God my Father. "The fulness of the Godhead dwells in Him bodily." How joyful it is to think on a God in my nature! how wonderful is that union of both

natures in Christ! Faith's views of this are clear, when the light of nature is dark as a dungeon.

Thirdly, I saw that these advocates of the session sometimes saved the lives of the criminals who employed them, and brought them off by quirks and wrestling the law; at other times that they could not by any means do them service; and often kept poor creatures for a long time in great suspense. But I saw the incomparable prerogative of this glorious Advocate of sinners to be, that He saved His clients or criminals not sometimes, but at all times, and that to the great honour of both law and justice, having fulfilled and obeyed the law in all its precepts by His holy birth and righteous life; and also satisfied divine justice by His meritorious death and sufferings; and, therefore, that Christ is not only an intercessor to plead for mercy, but an advocate to plead the law, the Lord being well pleased for His righteousness' sake, etc.

I saw, that when a poor law-condemned person came to retain this adorable Advocate, that He did not keep their minds in suspense as other advocates do; no, let their case be never so desperate-like and hopeless, yet, if this Advocate be employed, and the matter put into His hands, there is no fear of it, for He has given them His word, and also His oath which is truth, that they may comfort themselves in believing that they shall be more than conquerors through His intercession (Hebrews 5:17, 18).

Lastly. — I saw that when a countryman, altogether unlearned, came to employ an advocate, he would understand the man's meaning although he was confused and could not set his language in a proper order, therefore that he would add to, or take from it as he thought proper, because he knew best what should be in such a petition. So I likewise saw that when I came to employ this matchless Advocate, or rather when He made me employ Him and tell Him my cause (although He very well knew it before), He would understand my stammering speech, and pick out the meaning of my prayers, though I could not set my words in a right order before Him; and I saw that it was my wisdom to despair of my petitions, as they came from myself, but to look on them as being heard when represented by my Advocate. I observed, that if any came who were rich and offered money, viz., their own righteousness, they were rejected, for this Advocate has an immense treasure — His complete righteousness, and therefore capable of no addition; and that He delighted to enrich the poor without any recompense to be given, except that of gratitude and praise, therefore I saw that it was my glory and happiness to be drowned in the debt of free grace to all eternity. These thoughts were sweeter to me than honey or the honey-comb. "Who shall lay anything to the charge of God's elect?" etc. (Romans 8:33, 34).

I have often endeavoured to express in words the rest which my soul findeth in Christ, and the inward acts of the soul closing with Him, but could never find words adequate for such purpose. Sometimes when conversing with Christians I would wish to unfold my thoughts about this inward exercise, but could not; only they understood what I would fain speak, and I understood what they wanted to discover. I find, however, "Guthrie's Trial of a Saving Interest in Christ" comes the nearest in expressing my thoughts on this subject of any I ever saw. He says, page 48, that "there is somewhat common to all gracious persons which may be supposed by all the forementioned actions of faith, wherein the nature and essence of justifying faith consist, and that is, the heart being satisfied anent God's device of salvation by Christ in whom all fulness doth now dwell by the Father's pleasure; and that when the heart and soul of man acquiesce in that, then he believeth unto salvation. As at first the Lord made man suitable to the covenant of works by creating him perfect, and so putting himself in a capacity to perform His will in that covenant: Now under the new covenant, when God giveth the new heart to a man, He setteth the seal and stamp of all His device in the covenant upon the man, so as there is a consistency of God's will there. Thus he beareth the image of the second Adam, Christ Jesus. Faith is the very shaping out of a man's heart according to God's device of salvation; so let Christ turn which way He will, faith ariseth and pointeth that way. 'He that believeth that Jesus is the Christ, is born of God.'" I shall now add something more about this rest which my soul has found upon closing with Christ.

It is a believing that Christ and all His fulness are really exhibited unto me in the new covenant, and that all the promises are yea and amen in Him, which causes a patient and sweet rest, in waiting the accomplishment of the promise in God's own time. The soul beholds a wonderful beauty and excellency in Christ and His undertaking; God and the soul become of one mind in Christ; God says, "this is my well-beloved Son, in whom I am well pleased;" and my soul says, this is my beloved Saviour, in whom I am well pleased. I appeal unto God, that these are my thoughts of the eternal Son of His love. When I meditate on the Lord Jesus Christ in the covenant relation to me, as He is held forth in the Scriptures of truth, such as wisdom, righteousness, sanctification and redemption, or prophet, priest, and king, husband and brother, etc.; and consider my own need of Him in all these offices, and their suitableness to my case as a lost and perishing sinner. I am constrained to say with the spouse, "because of the savour of thy good ointments, thy name is as ointment poured forth, therefore doth my soul love thee." there is nothing wanting in Him; He is all my salvation and all my desire.

There is a rest which none knoweth, saving they who are entered into it by faith; for we who have believed do enter into rest. "To him that overcometh will I give to eat of the hidden manna," etc. (Rev. 2:17). "The heart knoweth its own bitterness; and a stranger doth not intermeddle with its joy" (Proverbs 14:10). These are some of my thoughts concerning this rest, yet I still find want of expressions to set it forth; so all that I can say about it is this, namely, that it is the soul's coming entirely out of self, and leaping, as it were, into Christ, and there finding a full rest. It is a union between the soul and Christ, just as a marriage that cannot be dissolved.

Arminius and Arminianism

by George Sayles Bishop

"The lip of truth shall be established for ever; but a lying tongue is but for a moment" (Prov. 12. 19)

Men stand behind opinions and make opinions. There is no system which is not built on a man behind it, which is not the incarnation of a man. Find out what the man is and you find out, at once, the animus of his system; even if it bewilders and mystifies you, you may know what will be its outcome. Crookedness can only come from a schemer. Nonsense from an idiot. Heresy from a dissembler. Straightness from honesty. Falsehood from one who is false, and truth from one who is true.

Importance of Character

Character, in other words, stands back of everything, and character alone endures. Genius flashes, talent looms and shrinks, but character is of a stellar and an undiminishable greatness. Why? Because truth is the summit of all things, and justice is truth borne out in affairs, and character is this moral order in concrete and in expression. "It is the rectitude which is perpetual victory and cannot be displaced or overthrown."

Character prevails no matter how the voice may falter, or be drowned in cries, for it is the calm privilege of truth to make itself believed.

A man of downright sincerity is credited however he may blunder. A man of cunning is suspected even when his words are excellent and to the point. The devil quoting Scripture is a devil, and is recognized a devil, however he may look and be robed like an angel of light.

Character cannot be simulated, and it cannot be disguised. It breaks through everything. It is a light which shines through the lantern, however battered its shape or smoky the glass.

This fact is written out in individual lives. Take Abelard, at one time reckoned with Dun Scotus, and Anselm and Thomas Aquinas, among the foremost doctors of the church. He was guilty of an immorality, and that ruined all his works. No one quotes Abelard, not because he is not masterly, profound, but simply on account of a defect of character which nothing can repair.

The same thing re-appears in later instances. Over the graves, alas! of many a splendid modern career has been written the epitaph: "How art thou fallen, O Lucifer, Son of the morning!"

Character stands behind everything. It is *that*, that abides. It is not what a man knows, or acquires, or achieves, but what a man *is* that outlives the centuries. Moses and Paul and John stand on their moveless pedestals untouched by the fingers of time. What they were, they are; and what they are, they will be through the unmeasured and immeasurable ages.

The Divine Legation of Moses is and remains Mosaic; the Divine Doctrine of Paul, Pauline; the Divine Apocalypse of John, Johannean. The reason is that truth was in these men. They spoke the truth.

Not so Judas—not so Hymenæus and Philetus—not so Pelagius—not so Servetus—not so Laelius Socinus. The words of these men—false & themselves—ate like a canker and died in corruption.

Their works, their writings, perished—their opinions only live in books which write them down. Pelagius is known from Augustine — Servetus from Calvin — Socinus from Turretin. They survive as dead flies, worthless in themselves, embalmed in precious amber. They furnish most impressive illustrations of the Scripture statement, "The lip of truth shall be established for ever, but a lying tongue is but for a moment."

Another illustration is Van Harmin — James Arminius — a man known only from those who opposed him. Arminians themselves never speak of Arminius. No one quotes him but to confute him. He lives but a target — a foil. No man, however like him, or however in harmony with his sentiments, is willing to own him. His opinions stand but as these to be condemned.

Fas est ab hoste doceri. You can learn as much from the foes of a system as you can from its friends. Foes draw attention to points, which friends must defend, and in the defence truth takes its proportions and outlines, and looms up brighter and brighter. Had it not been for Arminius there would have been no Synod of Dort—no five points of grace made distinctive, no Calvinism as a system, and no Westminster.

To this one man then — to his life, his sentiments, his influence — we owe our Creed — just as we owe the Crucifixion to Judas.

Arminius put the same things in his day which men are putting now. He put them more shrewdly — with far greater sagacity, with finer tact.

and, as he was a profounder man than any of our 19th century errorists, he put them less defiantly, less coarsely and more as insinuations, subtleties, suggestions — tropes of rhetoric — differences of mere words. The course of heresy, however, is so uniformly the same that if you know Arminius you know every man of his class. Just as having seen one serpent you know for ever, after that, what is the serpentine twist.

James Arminius

Arminius, or as the Dutch called him, Harmensen, was born at Oudewater — a quaint old town of South Holland, lying on the Yssel, and about half way from Rotterdam to Utrecht. This was in the year 1560 — fourteen years after the death of Luther and four years previous to that of Calvin.

The parents of Arminius were peasants, and while he was a child their humble home was burned by Spanish soldiers — his parents murdered, and he left an orphan.

For some time the young boy was employed as a servant in the village *herberg* or inn, but having attracted the attention of several well-to-do people by his deftness and cleverness, he was kindly taken under the care of a clergyman, who superintended his education until he was fitted to enter the University of Utrecht. During his course at the University this benefactor died, but another came to his rescue, who transferred him to the University of Marburg. From thence he was removed again to Leyden, and thus enjoyed superior advantages for acquiring what of learning and culture the Dutch, then the first scholars in Europe, had to confer.

At length, at the age of 22, to round out his studies, he was sent to Geneva, where he had the high privilege of studying under Beza, the successor of Calvin, in whose arms the great Reformer died.

Already, in Geneva, the spirit of Arminius began to show itself. To great activity of mind and ardour of inquiry, he added a self-sufficiency and self-assertion, which soon expressed itself in whispered criticisms upon the professors, and in an artful sowing of the seeds of discord, chiefly by means of private conversations, which resulted in drawing together a party of young malcontents, and led to his dismissal.

This circumstance impaired to no small degree the confidence hitherto placed in Arminius — but, regarding his vagaries as the crudities and unintentional irregularities of youth, which larger and matured experience would overcome, his friends resolved to overlook them, and projected for him an extended tour through Italy, including Rome. Here again, however, the unhappy youth proved false to principle. In Rome he adopted the maxim: "Do as Romans do." At least he is accused of kissing the Pope's toe, and of a secret understanding with Bellarmine, the chief antagonist of Protestantism.

His cleverness, however, still blinded his Netherland friends to his inward dishonesty. In spite of strange hints, now and then, of that which was not loyal, Arminius was elected one of the pastors of Amsterdam.

Here, while posing as most orthodox among the orthodox, he surreptitiously promulgated opinions, the inevitable tendency of which was to undermine and overthrow the doctrine professed and to stir distrust and dissension. He was soon accused of not loving the Doctrines of Grace, and many of his brethren began to look upon him and upon his expressions with deep apprehension.

Made Professor at Leyden

At length, in 1602, the illustrious Francis Junius, Professor of Divinity in Leyden, died, and the friends of Arminius conspired to place him in the vacant seat.

Notwithstanding the most strenuous efforts of the staunch orthodox, the thing was accomplished, and Arminius became the professor — the *Classis*, however, in setting him apart, exacted from him a solemn and particular promise and pledge that if it should be found that he held any notions other than those of the Belgic Confession, he would confess this in private to his ecclesiastical peers and conscientiously refrain from disseminating them broadcast.

Arminius agreed to this, and on entering upon his professorship, he seemed to take much pains to clear himself from all suspicion by publicly proclaiming the received doctrines — doctrines which he afterward as publicly contradicted and which his intimate friends acknowledge were against his convictions at the very time.

This course of things went on a year or two, when it was all at once discovered that Arminius was in the constant practice of maintaining one set of opinions in the professor's chair, and another and opposing set by means of private manuscripts and talks among the students. He was also accustomed while publicly commending the characters and sentiments of the Reformed divines, to artfully insinuate such things as were adapted indirectly to bring them into discredit — lower their influence and weaken their hold on the popular mind.

It was observed along with this, that those who associated with Arminius became disaffected — fell off in their warmth of attachment to principle, and were often dropping words and hints which could not but do damage to the faith and the peace of the Church.

"In this posture of affairs," says Dr Samuel Miller, to whose valuable essay upon the Synod of Dort I am indebted for assistance in regard to these facts, "In this posture of affairs the magistrates of Leyden, alarmed by the evils which were at work, besought Arminius to hold a conference with his colleagues of the University, before the *Classis*,

respecting those doctrines to which he objected, that the extent of his objections might be ascertained and made known. But this Arminius declined. In the same manner he treated one proposal after another — declining all explanation — either before a committee or before a Church Court. Now and then in Synod and Classis, and even by secular men, the attempt was made to move in the case, but Arminius was never ready, and had always insurmountable objections to every method proposed. It was evident that he wished to gain time in which his heaven might work — to put off all decisive action until he should have such an opportunity of influencing leading minds in the country as eventually to prepare them to side with himself. Thus he went on, evading, postponing, concealing, shrinking from investigation and endeavouring in secret to throw odium upon the doctrines and their adherents, hoping thus gradually to diminish their power and ultimately to gain a majority in whatever Synod then might be called.

"It is a painful narrative," says Dr Miller, "but may truly be affirmed to be the history of every heresy which has ever arisen in the Christian Church.

"When heresy arises in an Evangelical body it is never open and frank. It always begins by skulking and assuming a disguise. Its advocates, when together, boast of 'advanced thoughts', of vast improvements, and congratulate one another on having gone greatly beyond the 'old dead orthodoxy' and the antiquated errors of our fathers; but when charged with deviations from the accepted faith they complain of the injustice of the accusation as they differ from it only in certain expressions, and indeed only in words. This has been the standing course of errorists ever since the apostolic age. They are almost never honest and candid as a party, in the avowal of their sentiments, until they gain strength enough to feel sure of some degree popular support. Thus it was with Arius in the 4th century, with Pelagius in the 5th century, with Arminius and his companions in the 17th, with Amyraut, the father of modern New-Schoolism, who ruined the orthodoxy of the Huguenots of France, with Channing and the Unitarians of Massachusetts when the last century came in. These men denied their real tenets, evaded examination or inquiry, declaimed against their accusers as merciless bigots and heresy-hunters, and strove, as long as they could, to agree with their orthodox neighbours, until the time came, when, partly from inability to hold in any longer and partly because they felt strong enough to come out, they avowed their real opinions."

Dort and Death

Finally, in the case of Arminius, there was a universal desire that a Council should settle it. From the Provinces of Holland there went up

to the States General a petition that a National Synod should meet "for the purpose of *revising* the Belgic Confession and the Catechisms of the Church". The Synod of South Holland took alarm at this and begged the substitution of a less radical word in the place of "*revising*".

This attempt to call a National Synod, through the influence of Arminius, failed, but he could not stave off the issue. Finally the nerve of the Church was aroused. Men like Gomarus, Voetius, Bogerman and others threw off their cowardice, and a Synod embracing representatives from the whole Protestant world was convened in the city of Dort, for the purpose of helping the Synod of Holland to cope with an evil now grown so formidable that it threatened, like the North Sea, to break in all her dykes.

Before that Synod, made up of Commissioners of the Church of Scotland, of Bishops of the Church of England, then Calvinistic, and of Delegates from Germany, the Palatinate, Switzerland and France,* Arminius was summoned.

A greater summons, however, awaited him. Agitation and horror of mind seized on the unhappy man in his 49th year. To it he succumbed. "In his last sickness," says his friend and apologist, Bertius, "he was sometimes heard to groan and sigh, and cry out, 'Woe is me, my mother, that thou hast borne me a man of strife and of contention to the whole earth. I have lent to no man on usury, nor have men lent to me on usury, yet every man doth curse me!'"

Such is the report of his friend. Those who opposed him did not hesitate, however, to apply to him those words of Zech. 11. 17 and 14. 12. "Woe to the idol shepherd that leaveth the flock! The sword shall be put upon his arm and upon his right eye; his arm shall be clean dried up and his right eye shall be utterly darkened." "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away, while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." The death of Arminius is like many another interposition where enmity to the truth and to its supporters has been artful, concealed, wilful and virulent. God has a way of reaching the case which is beyond the circle of man's ken or action. His providence all down the ages sets its solemn seal to this unalterable fiat: "The lip of truth shall be established for ever, but a lying tongue is but for a moment."

What Arminianism Is

What then is Arminianism? As Arminius himself first puts it in 1604, it sounds very innocent. "God, being a righteous judge and kind father," he says, "had, from the beginning, made a distinction between the individuals of a fallen race, according to which He would remit

the sins of those who should give them up, and put their trust in Christ, and would bestow on them eternal life; also that it is agreeable to God, that all men be converted, and, having come to the knowledge of the truth, remain therein, but He compels no one."

This sounds plausible and innocent until you put beside it the clear statement of the fact. God, from eternity, from a fallen, lost race, hath chosen some to salvation. From this it comes about that these are drawn to faith and piety, and by God's grace preserved. The remainder of the human race are left in their original and natural condition of depravity — go on to sin and die in condemnation.

Take the Arminian statement and pull it to pieces. It is based on Free Will and no Fall.

Man can determine himself either way as he likes. God foreseeing this, decrees that those who choose holiness shall be saved, and that those who do not shall be lost. In other words, God has nothing to do with salvation except to register human decisions as they occur. He does not know who, or not, will be saved, but waits on the after event for information, and to gather up whatever control of the creature He may.

Calvinism denies this statement at its every point.

Man is fallen. A sunken creature, he is still sinking by his own weight. His tendency is down. He is a stone which has dropped from a steeple, and cannot lift itself up. He is water running down-hill, which cannot flow back.

He cannot, therefore, determine himself in the upward direction toward God, but is dead to holiness and dead in sin. God, therefore, must come in to quicken. "You hath He quickened who were dead in trespasses and sins."

How many God will quicken, awaken and draw to Himself, God must determine. The choice is His. He must choose. Yea, He has chosen already, and from eternity foreknows His people whom he has ordained.

Arminianism is the doctrine of Satan and makes man a god. Calvinism is the doctrine of Christ, and makes man the poor and needy, helpless undeserving debtor of unmerited Free Grace.

Calvinism, in experience, is based on new birth. This is an argument which does not weigh with the Arminian because he has no new birth.

If you try to describe a sapodillo to one who has never tasted, never saw the fruit, you leave no impression.

By and by someone else comes along and denies that sapodillos are sweet, or that there is such a fruit. Your man does not know. He does not care. He cannot. He has no interest.

But there is another. He comes from the West Indies. He has eaten sapodillos all his life — has seen them grow.

You mention sapodillos, and this Cuban cries, "I know that fruit. It is sweet like honey and round and breaks into three segments — a black seed in each segment. Oh, I have eaten them 10,000 times." If any one denies these things he will contend it.

Our arguments from the new birth seem light and empty to a natural man. He runs right back to choices. "I chose," or "did not choose." "I," "I," his religion is "I".

But there is another who has had another experience. He chose and chose, and still remained what he was. He resolved and resolved and broke down. He turned over a new leaf, and lo! it was the old leaf blotted. Then God came in and touched on his life. Something moved him, he hardly knew what, and infused a new spirit within him. And now, this second man cries, "God!" "God!" His religion is interposition. God came in and God made me willing. God chose; "Salvation is of the Lord."

This thing is to the Jew a stumbling block — to the Greek foolishness. It must be. These men — the Jew, the ritualist, the Greek, the intellectual thinker — never experienced it. They never got beyond opinions, sentiment, endeavours, ceremonies of the church — a few resolutions and tears.

What do they know of a mystery — an inward revelation of Christ — a true revolution of nature? How can they ascribe all the glory to God? It is absurd even to think it.

The Arminian denies that God might justly pass by our guilty lost race, as He did pass by angels. He denies that in fact, God passes by any. He holds that the same chance is given to all — the same appliances — the same gracious assistance and the same power. If not, he cries "Unfair!"

Whoever wills then, originates, over and above these things common to all, his own act. He distinguishes himself, and makes himself to differ. He saves his own self and owes to God nothing which God did not owe him before.

"God, if He let the race fall, was bound," says the Arminian, to "provide a Saviour for the fallen. He was also bound to give an *equal* grace to all, that all may get hold of that Saviour. If all have an equal grace, then those who USE it, make themselves to differ."

That flatly contradicts St. Paul (See 1 Co. 4:7), reverses the whole Bible, and, to His face, withstands Almighty God.

* The French delegates were prevented from attending by their Roman Catholic king.

(The above article, by the one-time Pastor of the First Reformed Church of Orange, New Jersey, is taken from a former Sovereign Grace Union pamphlet, and is reprinted here by kind permission of the Sovereign Grace Union.)

The English Bible and the Apocrypha

by Rev. Terence H. Brown

(continued from page 85)

Why included in the English Bible

The inclusion of the Apocrypha in the English Bible is easily accounted for. These books seem to have been compiled during the period B.C. 250-B.C. 100 and were appended to the Greek translation of the Hebrew Old Testament which came to be known as the Septuagint or LXX. Greek writers early in the Christian era, having little or no familiarity with the Hebrew, made frequent use of the LXX and quoted also from the Apocryphal books which it contained. Although the Greek Church from the time of the Council of Laodicea in A.D. 363 gave these books a lower rank than those received as "canonical", and although in the Western Church the opinion of Jerome was widely held, that the Hebrew canon was the ultimate text, the books continued to be copied and quoted by many Christian writers. The Old Latin versions made from the LXX included them and Jerome himself translated them and sent them forth with his Latin Vulgate.

Influence of the Latin Vulgate

During a period of many centuries the Latin Vulgate was the Bible of Western Christendom, and when Wyclif made his translation he felt that he should include the Apocrypha but carefully explain that it was not to be regarded as of equal authority with the other books. The translators of the 16th century were also influenced in their judgment by the fact that the Latin Vulgate had joined the Canonical and Apocryphal books together for upwards of twelve hundred years. Another consideration ensured the inclusion of these books long after the era of the Reformation. The Church of England Book of Common Prayer prescribed certain "lessons" to be read during the various services and the lectionary included certain readings from the Apocrypha. As the Prayer Book was often bound in the same volume with the Bible, and the 6th of the 39 Articles sanctions their use, although of inferior authority to the Canonical Books, it is not surprising that the Apocrypha held its place in these composite volumes.

The Council of Trent and the R.C. Versions

At the Roman Catholic Council of Trent the place of the Apocrypha was discussed in the light of the utter rejection of the authority of these books by many of the Protestants and the Council duly pro-

nounced an anathema upon all who did not accept the Apocrypha as contained in the Latin Vulgate, except 1 and 2 (3 and 4) Esdras and the Prayer of Manasses, as "sacred and canonical". The books are of course to be found in the Douay Version, the Jerusalem Bible, and other Roman Catholic Versions.

It is interesting to see how the Jerusalem Bible follows the objectionable practice of interspersing the Apocryphal books with the canonical ones. Tobit, Judith, Esther, and I and II Maccabees follow Nehemiah, while Wisdom and Ecclesiasticus follow the "Song of Songs"; Baruch follows Lamentations, the "Song of Azariah" or "Song of the Children" is added to Daniel 3 after verse 23, extending the chapter to 100 verses, "Susanna and the Judgment of Daniel" appears as chapter 13 of Daniel, and "Bel and the Dragon" as chapter 14.

The introduction to Tobit, Judith and Esther in the Jerusalem Bible describes the first two as "deutero-canonical — that is to say, only recognised by the Church after a certain hesitancy in the patristic period. But they have been read and quoted from early days and appear in the official canonical lists in the West from the time of the Roman Synod of 382 A.D., and in the East from 682 A.D., the 'in Trullo' Council of Constantinople. The anathema of the Council of Trent did not hinder the writer of this introduction from expressing the opinion that "the Book of Judith in particular shows a bland indifference to history and geography".

The surest guide

It must be remembered that these disputed books were never received into the Hebrew Canon and that the scrupulous care exercised by the guardians of the sacred text did not allow these writings to be placed upon the same level as the Hebrew Scriptures given by inspiration of God. Josephus, a contemporary of the Apostles, gives the list of Books recognised by the Jews, and then adds, "From the reign of Artaxerxes to within our memory there have been several things committed to writing, which however have not acquired the safe degree of credit and authority as the former Books, inasmuch as the tradition and succession of the prophets were less certain". It is also of great importance to note that neither our Lord nor the New Testament writers quote from these books, while their quotations from the canonical books amount to many hundreds. These considerations are of infinitely greater weight than the opinions of Greek "Fathers" and the decrees of successive councils of the "Church".

The Bible Societies

It has already been mentioned that the Apocrypha was included in many editions of the Authorised Version issued by the University

Presses in the 1820's, when the British and Foreign Bible Society decided to exclude it from their foreign versions. The Society did not circulate the A.V. with the Apocrypha, but for several years the Society had sanctioned the inclusion of the Apocrypha in a number of foreign versions. The exclusion of the Apocrypha was an important change in the policy of the Committee brought about by the insistence of the Edinburgh Auxiliary that the Apocrypha should not be regarded as part of the Holy Scriptures given by Divine inspiration, and that its production and circulation should constitute no part of the work of a Bible Society pledged to the distribution of God's Word alone. The case was ably stated by Robert Haldane and his articles and correspondence on the subject were given wide publicity. Attention was drawn to the fact that in several European languages Roman Catholic versions were circulated by the Society including the books of the Apocrypha interspersed with the Canonical Books. When the controversy was at its height a number of prominent ministers published a statement approving the policy of the British and Foreign Bible Society. The list of signatories included such distinguished evangelicals as Charles Simeon, Henry Venn, and Leigh Richmond. Haldane was convinced that these men were mistaken on an important matter of principle. Many of the supporters of the Society in Scotland withdrew their support and separated from the Society on this issue. In later years the groups which had thus seceded, joined by others who held the same views, formed the National Bible Society of Scotland.

The amended rules of the British and Foreign Bible Society

The whole issue came to a head in 1826 and 1827 and the B.F.B.S. was constrained to amend its rules by the addition of the following:

- I. That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.
- II. That in conformity with the preceding resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity with the said resolution, to any individual whatever.
- III. That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express condition that they shall be distributed without alteration or addition.
- IV. That all grants of the Scriptures to Societies which circulate the Apocrypha, be made under the express condition that they be sold or distributed without alteration or addition; and that the proceeds of such sales of any of such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society.

Complete reversal of policy in 1967

This clear exclusion of the Apocrypha held its place in the rules of the Society for 140 years until in 1967 a change in the Society's constitution made it possible for the Apocrypha to be included at the discretion of the Committee in any version circulated by the Society. During that long period more Bibles were circulated than in the first eighteen centuries of the Christian era — and they all went forth without the Apocrypha. The present decade has seen the birth of the "Common Bible" concept and "interconfessional co-operation on Bible translations". The national Bible Societies are inviting Roman Catholic and Greek Orthodox scholars to join hands with liberal and evangelical "Protestant" scholars with the object of producing Bibles which Protestants and Roman Catholics will use without distinction. Such a plan makes the inclusion of the Apocrypha, at least in some editions, quite inevitable. Hence the recent change in the rules.

The National Bible Society of Scotland

The Articles of Constitution of the National Bible Society of Scotland state that "The Holy Scriptures shall be circulated without the accompaniment of the books commonly called the "Apocrypha" and without note or comment; but in exceptional circumstances the Directors may approve of the addition of notes of an explanatory character."

Notwithstanding this emphatic exclusion of the Apocrypha, the name of the National Bible Society of Scotland is to be found upon one of the title pages of the "New English Bible with the Apocrypha" published in March 1970. The list of those who planned and directed the translation includes the British and Foreign Bible Society and the National Bible Society of Scotland. A footnote states that the publication of the Apocrypha does not imply that the bodies represented on the Joint Committee hold a common opinion upon the canonical status of these books.

The American Bible Society

The American Bible Society's policy with regard to the Apocrypha was explained in an article entitled "Evangelicals and the Bible Society" in the summer 1970 issue of the Evangelical Missions Quarterly published at Wheaton, Illinois, U.S.A. To the question, "Will the American Bible Society publish the Apocrypha?" the official answer given was as follows: "The A.B.S. has published the Apocrypha for many years . . . The first A.B.S. publication of the Apocrypha in Spanish was produced for the A.B.S. in 1824 at the request of evangelicals in Latin America because they were the only Bibles they could get the Roman Catholics to read. For much of this century A.B.S. English catalogues have listed a Bible with the Apocrypha at the request of leaders of the Episcopal Church.

"The continuing policy of the Bible Societies is to include the Apocrypha only upon the specific request of a denomination or other Christian missionary body and only on two conditions: (a) that the books of the Apocrypha are gathered between the O.T. and N.T. as distinctly separate and (b) that the full additional cost of providing the Apocrypha is carried out by the requesting group. This is exactly the same policy the A.B.S. has followed since its founding. It should be noticed that this means that only a few editions will contain the Apocrypha".

These Bible Societies are saying in effect, "We agree that the Apocrypha is not part of the inspired Scriptures, but for reasons of expediency and to promote good inter-church relations we intend to publish it nevertheless, and evangelicals need not be unduly disturbed as there will not be very many such editions, and in any case the evangelicals will not be paying for them".

Those who wish to obtain the Apocrypha for purposes of research and study have no need to turn to one of the Bible Societies, for the University Presses and H.M. Printers between them show in their catalogues for 1970 no less than 76 different volumes containing these books. Fifty seven of these are in the A.V., thirteen in the R.V., two in the R.S.V. and four in the N.E.B. The Bible Societies would do well to regard this field of study as already more than adequately provided for, and concentrate their efforts on circulating the inspired Word of God.

The Trinitarian Bible Society

The laws and Regulations of the Trinitarian Bible Society explicitly reject the Apocrypha in Law III which begins, "This Society shall circulate the Holy Scriptures, as comprised in the Canonical books of the Old and New Testaments, without note or comment, to the exclusion of the Apocrypha; the copies in the English language shall be those of the Authorised Version". The Society has not circulated a single copy of the Bible containing the Apocrypha, and has no intention of doing so. The object of the Society is "to promote the glory of God, and the salvation of man, by circulating at home and abroad, in dependence upon the Divine blessing, the HOLY SCRIPTURES, which are given by inspiration of God, and are able to make men wise unto salvation, through faith which is in Christ Jesus." The Apocryphal books are not "Holy Scriptures given by inspiration of God", and it is no part of the work of a Protestant Bible Society to promote their publication and circulation. God has promised to bless and prosper His own Word, not the uninspired writings of men —

"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, and it shall prosper in the thing whereto I sent it".
Isaiah 55.11.

"Saints on Earth"

by Rev. J. A. Macdonald, Fort William

(continued from page 89)

We already referred to the late Rev. D. N. MacLeod, Tarbert, Harris. That his twelve years' labour there were richly blessed cannot be denied. The day that he took leave of his congregation for Ullapool will ever remain green in our memories because old and young deeply bemoaned his departure. Wherever he preached crowds flocked to hear him.

"There was a young girl under soul concern in my congregation," he told me, "one for whom I found it easy to pray. While thus engaged on her behalf, God made it clear to me that her sojourn in this Valley of Baca would be very short. One Sabbath I preached from 1 Timothy 1:15, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. This girl was present. I felt greatly assisted as I proceeded with the service. While memory lasts I hope to remember the gracious and heavenly look on her youthful countenance as she drank in the gospel of salvation.' That day, and in that pew, the Holy Spirit betrothed her immortal soul to the Lord Jesus in an everlasting covenant. Soon afterwards she was laid aside with a severe illness which hastened her to an early grave.

In the divine providence, it was our lot to attend her deathbed. It was a most solemn experience. The incident is as vividly before our mind now as if it were yesterday. The appointed hour for her departure had come, so there could be no delay. "The Master is come and calleth for thee." She continued conscious to the last. She told us to sing Psalm 17:15;

But as for me, I thine own face
in righteousness will see;
And with thy likeness, when I wake,
I satisfy'd shall be.

This we did with many tears. No one seemed to enjoy and understand its meaning as dear Catherine did. She spoke of none but of Him with whom she longed to be.

Drawing near to the end she said to the elder who was there: "I want to sing Psalm 118 verse 19, as I pass over to the other side of Jordan."

O set ye open unto me
the gates of righteousness:
Then will I enter into them,
and I the Lord will bless.

She sang it quite audibly, and then gently closing her eyes entered, we believe, into the palace of the King.

Mr Macleod, Ullapool, was an able preacher of the gospel. We still remember several of his appropriate texts. In preaching from the text, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me", Gal. 2:20, he said, "The Holy Spirit wrought a marvellous change in Paul's soul. 'Bha an t'atharrachadh soilleir do na h-uile.' (The change was obvious to all). 'Paul was strong in faith that day when he said 'who loved me, and gave himself for me,' as if he were the only person in the world. But you are saying, 'That is far too high for me. I cannot reach to those heights.' Well, dear friend, nothing short of this shall stand for us in the day when God shall judge the quick and the dead. Therefore do not be afraid if the truth warrants you to say, 'who loved me, and gave himself for me.' Many got a crumb for their soul listening to that sermon.

Speaking from the text "Wilt thou be made whole?", John 5:6, he said: "Christ addressed this man personally, as He does every one whom He calls effectually. The time of his deliverance drew near in the providence of God. He himself saw many obstacles between him and being made whole, as many an awakened sinner did. One of his arguments was: 'Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me', verse 7. Christ might have answered him, 'Oh, man, man, there is no need of the pool. I am the pool. Take up thy bed and walk.' As a proof of this, the man was completely healed without ever going into the pool."

On the text "and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away", Isaiah 35:10, he said: "At death the believer can say, Farewell sorrows and tears. Many a day in this Vale of Baca you relieved my wounded heart and spirit while, like Mary Magdalene at the Saviour's grave, I sat alone weeping. Often David rejoiced that his secret groans and tears were seen by God. 'Lord, all my desire is before thee; and my groaning is not hid from thee.' Psalm 38:x. Farewell sighs and groans. I often found myself like 'a bottle in the smoke', or, like the Psalmist, 'so troubled that I cannot speak', Psalm 77:4, sealed up as if about

to despair, but Oh, the relief and ease that comes through those deep sighs, tears and secret groans.

Mr Macleod's remarks on Paul's thorn in the flesh, 2 Co. 12:9, are edifying indeed. "Paul pleaded with the Most High thrice to have this thorn removed, but his request could not be granted. However, something infinitely better was vouchsafed him, that is, the grace of patience — 'My grace is sufficient for thee: for my strength is made perfect in weakness'. Paul found His grace more than adequate on every occasion. I think I hear Paul say: 'Lord, if I can serve Thee better with this thorn in my flesh, leave it there as long as I live.'"

This reminds one of David's requests in Psalm 55:6, where he says: "Oh that I had wings like a dove for then would I fly away, and be at rest." The Lord however did not grant his request. Many too are in heaven, and others on this side of Jordan who, in the hour of distress wished that they could take the morning wings and be at rest. Yet the Lord withheld their request in love, and for wise ends. Nevertheless He bestowed abundant grace upon them and gave them the spirit of contentment in order that they might finish the work allotted to them. As Paul said: "I have learned in whatsoever state I am, therewith to be content."

Book Review

"The Child's Story Bible" by Catherine Vos

Price: £2.10, by post £2.32½. Available from religious bookshops as The Religious Bookroom, Dingwall, Ross-shire or the F.P. Bookroom, 160 Pitt Street, Glasgow.

This book of 732 pages, first published in America in 1935, has recently been produced in this country by the Banner of Truth Trust. As the title indicates, the book consists of the story of the Bible, re-told for children.

The style of writing is admirable, if not masterly. Mrs Vos is extraordinarily adept at translating the theoretical into the practical, the abstract into the concrete — and this is surely the key to success when writing for children. Another gift possessed by the authoress which ensured the success of her book is her ability to summarise details in a way that is simple, striking, yet accurate.

We regret to say that there are one or two passages in the course of the text which tend to Arminianism.

However, the book will be useful on many accounts. The history of God's dealings with His people is not merely recounted. Mrs Voss avoids preaching at the reader, but she succeeds in weaving the lesson

of an incident into the fabric of her account of it. Her chronological arrangement of Bible history will prove helpful, not only to children, but to grown-ups as well. But perhaps the book's greatest asset is that Mrs Vos communicates in her writing a sense of the preciousness of the Bible. Her love for Bible characters (for example, Elijah) cannot be hid. The age-group primarily aimed at is that from seven to twelve years of age. The book can safely be bought, however, for reading to children considerably younger.

The book is beautifully illustrated throughout with many full-page colour pictures. These are helpful, and will increase the book's impact. Happily all pictures of the Saviour have been omitted from this edition.

The quality of materials used in producing the book is high. The board covers are sensibly made strong, and will withstand a good deal of the rough usage expected from children. The text is quite large, and very clear.

We strongly recommend the wide use of this publication. It will help those teaching Bible to children as well as Sabbath-school teachers. For parents teaching their own children at home, this book will prove invaluable.

J. T.

Notes and Comments

W.C.C. and Racism

The policy making body of the World Council of Churches, the 120 strong Central Committee, has concluded earlier this year its 10 day meetings in the Africa Hall at Addis Ababa, Ethiopia. Anyone familiar with the proceeding of the W.C.C. will not be surprised to read the latest decisions to emanate from these meetings, for they prove conclusively that the heretical World Council does not speak for Christian opinion anywhere, nor even support the cause of political justice. When the emphasis of this movement is upon Christian Unity, one would expect the W.C.C. to show an ecumenical outlook, especially as this world Church is composed of 239 member churches in 80 countries throughout the world. But such is not the case. The main business which came before the Central Committee was the question of race relations and while every other system of racism or shade of race discrimination was excluded from discussion, the Committee concentrated attention on white racism alone. It is notorious that Communist oppression and Arab intransigence are never discussed by the W.C.C. The reasons are not far to seek. There is no theological unity in the Council's statement of beliefs, and the Council must therefore turn its attention to social and political problems. The most powerful group in the Council is the Eastern Orthodox Churches along with the Moslems of the Middle East. The Churches of Africa which are strongly

represented have found a sympathetic hearing for their grievance about European Colonialism. It is not surprising, therefore, that on the racial question, the Central Committee approved last year's decision to make grants from its funds of £70,000 to 19 liberation groups, most of whom are African guerrillas, and on the assurance that the money would not be used for military purposes, it was even agreed that these grants would be increased in the future.

Some disquiet was expressed in the Council that such aid would be understood as incitement to violence, especially as in the case of 9 African groups who received aid, the declared purpose was the violent overthrow of the white Governments of South Africa, Rhodesia and Portuguese African Territories. Dr Eugene Carson Blake, the General Secretary, however, found this adverse criticism "very odd", and declared that he thought that "white people do not yet seem to understand that racism is as great a problem as poverty and ideology". The stage was set for some violent speeches which were delivered to the Council. The member from the Congolese Disciples of Christ, Pastor Bokeleale, cited the incident of Our Lord driving the money-lenders from the temple as his authority for saying, "I would like to take the whip to all white racists", which was greeted with laughter and applause. Prof. Sabev of the Bulgarian Orthodox Church cited the precedent from the Middle Ages when bishops led the revolt against the Ottoman domination. The earl of Wemyss, the Church of Scotland representative, was clearly embarrassed by this talk of violence, and expressed concern about the "freedom fighters", hoping that not many of the groups receiving aid from the Council funds were engaged in warlike activities. The debate ended with the verdict of the W.C.C. president, Dr Ernest Payne, who summed up the mood of the meeting by saying that the unanimous vote showed that "Christian sentiment was behind the programme to combat racism".

The complacency and palpable deceit behind the words, however, were exposed when the remarkable case of the Southern Sudanese Liberation Front came to be considered. The Southern Sudanese Christians have suffered heavily in fighting Moslem domination and persecution in the Southern Sudan — the U.N. put their losses at the figure of 500,000. A representative of this group handed a petition to an official of the World Council of Churches at Addis Ababa, requesting financial aid in their struggle for survival. In the debate on Racism nothing was heard of the Sudan situation. When asked about the petition, an official would give no assurance that any aid from the Council would be forthcoming on the ground that the programme of aid recognised white racism as having prior claims. Later, a W.C.C. department made it known that the Council might provide relief for the Southern Sudanese through authorities in Khartoum, which was

greeted by a Southern Sudanese with the remark that they might as well provide help for the S. African guerrillas through Pretoria. Such blatant cynicism was noted by several observers and deplored as falling far short of the standards that might be expected from a world body with the claims of the World Council of Churches.

Church Notes

Day of Prayer re Common Market

The Presbyteries of the Church, conscious of the danger to our Protestant constitution and our religious liberties if the present negotiations to enter the Common Market are successful, have agreed that Wednesday, 28th April, or Thursday, 29th April (or other convenient date in that week) (D.V.) be observed throughout the congregations of the Church as a day of prayer to plead with the Lord that He may intervene and prevent this outcome, if that is His holy will.

London Communion Services

The London communion services will be as follows (D.V.) — Thursday, 8th April, 11 a.m. and 7 p.m.; Friday, 9th April, 11 a.m. and 6.30 p.m. (Fellowship Meeting); Saturday, 10th April, 2.30 p.m. (Gaelic), 3.30 p.m. (English), and 6.30 p.m. (Prayer Meeting); Sabbath, 11th April, 11 a.m. and 6.30 p.m.; Monday, 12th April, 7 p.m.

The weekday services will be held in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1. and the Sabbath services in St. Michael's Hall (opposite Victoria Coach Station), Eccleston Place, S.W.1.

Rev. F. Macdonald, M.A., Portree, and Rev. M. MacInnes, M.A., Ullapool, are expected to conduct the services at the communion (D.V.).

Newcastle Services

The Church Committee has now succeeded in getting a place to hold services on the Lord's Day in Newcastle.

The address of the Hall is Sallyport Tower, Tower Street (off Melbourne Street), Newcastle on Tyne. The services will be held at 11 a.m. and 6.30 p.m. (D.V.). These services will commence on 7th March.

It is to be hoped that those readers of the Magazine who have friends in the area will let them know of the services. Mr Huddart, 7 Park Avenue, Wickham, Newcastle, will give all information to interested parties.

Appeal — Lochcarron Congregation

For a number of years the Lochcarron Congregation has been without a pastor. Now that in the good providence of God a pastor has been

once more settled over the congregation, it is desirable, and, indeed necessary, that some improvements be carried out on the church property. The roof of the church is in need of repair and the building needs to be redecorated. The manse has already been improved upon but as it is comparatively small the Deacons' court hope to extend it. The improvements will cost approximately £3,000 and the Deacons' Court respectfully appeal to friends outwith the congregation to help meet this expense.

Contributions should be sent to Mr John MacKenzie, Wilnigh, Lochcarron or the Rev. John Walter Ross, Free Presbyterian Manse, Lochcarron and will be acknowledged in the Free Presbyterian Magazine.

JOHN WALTER ROSS, Moderator of Deacon's Court.
JOHN MACKENZIE, Clerk.

Cordially endorsed by the Western Presbytery
J. MACDONALD, Moderator.
ALEX. MURRAY, Clerk of Presbytery.

Scourie Church Renovation Fund

This fund has been open for some time, and we are thankful for the response which the previous appeal has received. There are two considerations, however, which we would like to bring to the notice of the people of our church.

The original estimate for the work was for £1,000. About £400 is still required to make up this sum.

Added to this, the estimate for £1,000 was rather bare, and if the provision of toilet facilities is to be included in the present work, the account will come to around £1,500.

The work of renovating the church is now well under way. The local people have already given generously, and will, of course, continue to support this fund, but the joint congregation has recently had considerable expense on the settlement of their minister.

We appeal, therefore, to the generosity of our people at large, and trust that the Lord will enable them to help this congregation to cover the liabilities which they will soon have to meet.

Contributions should be sent to the treasurer — Mr C. Munro, The Bungalow, Scourie, by Lairg.

This appeal has been sanctioned by the Northern Presbytery.

Rev. D. A. MACLEAN, M.A., Moderator.
Rev. A. F. MacKay, M.A., Clerk.

Acknowledgment of Donations

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

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Greenock — For Congregational Purposes — Mr MacInnes, Ayr, two donations of £5; An Uig Friend, £3, per Rev. L. MacLeod.

Staffin — Legacy bequeathed for Congregational purposes from the Estate of Angus MacLean, The Willows, Kilmuir, per Rev. J. Macdonald, £100; "In memory of loved ones gone", M. Macdonald, once of Grenicle, Staffin, £5 for Church Repairs, per Miss Macdonald, Stenscholl; For maintenance of minister's car, "Ebenezer", £5.

Dingwall — Anon., £10 for Communion Expenses.

Ingwenya Mission—Holland Friend per Mr Reyners, H.fl. 92,000 (R.\$18,165-48c) of which amount \$592-36c is to pay Rev. P. Mzamo's travelling expenses to Scotland and Holland, May 1971, D.V., and \$335-67c is to pay college expenses for Danny Mloyi.

Home of Rest Fund — Friend, Croy, £5, per Rev. A.F.M.; Miss K. MacDonald, Inverness, £5 (per Rev. A.F.M.).

Lochcarron — Mrs M. Livingstone, £5 for door collection; Lochcarron Friend living in Glasgow, £4, per J.McK.

Gairloch — Car Fund — Mrs McP., Inverasdale, £1; MacKenzies, Braes, Inverasdale, £2; M.McK., Strath, £1; Anon., Gairloch, £3 and North Tolsta Friend, £2, both per Rev. A.E.W.M.; Miss M.M., Croft, Poolewe, £2, per A.McL.

London Church and Manse Building Fund — Mr Wm. B. Sim, Tain, £5; Anon., £15; Mr E. Fuller, London, £1; Uig, Lewis, Friend, £5.

Beauly Church Building Fund — Ullapool Friend, £5; A Friend, £20, both per Mr J. MacLennan; A Friend, £10, per Mr A. MacLennan, £10; Psalm 26 v. 8, £3, per Mr Kelly; Envelope in Plate, £5; Mr A. R. Macdonald, Kiltarlity, £20; Beauly Friend, £5.

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Inverness — J.McP., £1 for Welfare of Youth Fund.

Glendale — "An absent subscriber" £1 10s for door collection; £1 10s for Sustentation Fund and £1 for T.B.S.