

The
Free Presbyterian Magazine
and **Monthly Record**

Volume 76

December 1971

No. 12

Love and Life

by Dr John Duncan

Love and Life. Love and Life are bound together, not by any arbitrary tie, but by a oneness. "He that hateth his brother abideth in death." Love and Life; hatred and death. A life of hatred is a life in sin. That is the death which we fell into. There was death as a sentence, no doubt, because we had broken the law of justice which is the law of love; we had broken that, and in breaking that, had incurred death as a penalty, but we fell also into death as a state. For hatred is death. God is love, and God lives; and he who hates is dead, dead in trespasses and sins. For sin is the transgression of the law, and the summary of the law is, "Thou shalt love."

Well, we commemorate a death which brings life; that death which is the life of the faith which works by love, and the love of the faith with respect to God's love and which works in the production of love. For, as I said, this is a peculiar death. "I am the Living One, and I become dead, and behold I am alive for evermore, and have the keys of the unseen state and of death." Now, "I am the Living One", lies at the bottom of His bestowal of the life by becoming dead. How did He by becoming dead become life? Because He was the Living One, and had thus to bestow on us an infinite fountain of life. "Because of life the fountain pure remains alone with Thee." The character of Jehovah is that He is the Living One.

Now, the Son, being in the form of God and thinking it not robbery to be equal with God, that is, having the divine nature and in it divine independence, being servant of none, took upon Him the form of a servant. He is the eternal life which was with the Father, Jehovah the living God, full of all being, of infinite being, wisdom, power, holiness, justice, goodness and truth unchangeable. And He is the eternal life by the eternal generation.

"As the Father hath life in Himself, so hath He given to the Son to have life in Himself." Being the Son as contradistinguished from all creatures He hath life in Himself, this holy blessed life. But that this life might be communicated to dead sinners, He who was the life took on Him humanity, the form of a servant, for dead me, for guilty me, for unholy me. "In the beginning was the Word, and the Word was with God, and the Word was God: And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

"I am the life." "The fountain of life remains with Thee." "I am the life." "As the living Father hath sent Me, and I live by the Father, even so he that eateth Me shall live by Me." That we should eat Him and live, He took flesh and gave that flesh that we might have life through the mystical union with the only-begotten Son of God who lives by the Father.

Thus our life reverts into the three-fold union; first, that by which the three Persons are one God; secondly, that by which the two natures are one Christ, one God-man; and thirdly, that by which we are members quickened together by His Spirit and accepted through His atoning death. Thus we, by virtue of our mystical union to the Son of God, who is one with the Father and the Holy Ghost, live with a divine life from and in the Living One, who is the eternal life which was with the Father, and has been manifested to us.

Now this death is that through which the divine life that is in Christ outflows. It is thus:— that life could not flow out, because the sentence of death had passed on us, being lawbreakers. We were not lovers, because we were haters. But love could overcome that. God cannot let go His demand of obedience to the law, but divine justice being satisfied, out flows His Spirit to bring us into connection with Him who is the giver of life; not simply because He died for us, but because He who died for us is Himself the eternal life in whom dwelleth all the fulness of the Godhead bodily. According to the Father's and His own agreement, with the consent of the Holy Spirit, this applies; He comes and dwells in us, that we may live by union to Him who is the life.

In all this, I think it is somewhat apparent that love and life are so united, not arbitrarily, but in the very nature of things as that they are inseparable. And what does all this teach us? Surely this, "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God," So the gospel brings us back to the law, "Thou shalt love the Lord thy God, with all thy heart, and soul and strength and mind: and thy neighbour as

thyself", and law and gospel unite in one covenant testimony. "God is love; and he that dwelleth in love dwelleth in God, and God in Him." Now, love to God will make us very careful of offending the good God; and love to our neighbour—"Love worketh no ill to his neighbour"—will make us do all the good we can. For "love is the fulfilling of the law".

And so I stop with the prayer, "The Lord direct our heart into the love of God, and into the patient waiting for Christ." "And the Lord make as to increase and abound in love one toward another, and toward all men to the end He may establish your hearts unblameable in holiness before God." (Extract from Table Address—"Rich Gleanings from 'Rabbi' Duncan").

Studies in the Life of the Apostle Paul

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

Second Series XI—Sabbath Days in Antioch of Pisidia

Paul and Barnabas, having sailed across the sea from Cyprus landed on the mainland of Asia Minor at Perga, and from there they proceeded inland to the city of Antioch in Pisidia. There were many cities in the Middle East bearing the name of Antioch, but the two most famous and prominent ones were Antioch in Syria and Antioch in Pisidia. It has been from the former city that these two brethren had been sent forth to preach the word of Life, and it was now to the latter city that they came, to continue that blessed and noble work. The whole account of their story in this thriving inland centre of civilisation is taken up with their occupation on two consecutive Sabbath days. As was their custom everywhere, they "*went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, 'Ye men and brethren, if ye have any word of exhortation for the people, say on.'*" (Acts xiii, vv. 14, 15).

The subject matter of this particular study will consist of an attempted analysis of that precious 'word of exhortation', given then, in response to the invitation from the rulers of the synagogue, by the great Apostle of the Gentiles. It affords us with a specimen of Apostolic preaching which is most instructive, one which preachers of the Gospel still, would do well to study, and, by enabling grace, seek to imitate. It reveals to us how the great Apostle dealt with his subject, adapting it to the needs of his audience, and how the Spirit led him into the mysteries of the Kingdom.

The effect of this word of exhortation upon the congregation in the synagogue, both in the short and in the long term, will also be analysed, and lessons laid down for such as seek to profit by what is still declared unto them of the word of Life.

Our analysis shall take the following form:

I. *The Sermon at Antioch as a Pattern of Apostolic Preaching*

II. *The Effect of the Sermon upon the Congregation*

As enabled, we shall offer a few remarks on these two points.

I. *The 'Word of exhortation'* which they had been invited to give was indeed a wonderful word. We have the first recorded full specimen of Paul's style of preaching, and as we ponder over it, we are not surprised to know that this was the type of preaching so greatly owned and blessed of God and, on the other hand, so hated by the enemies of the cross. This has ever been the case, in the history of the Church since those times.

Three matters appear to stand out:

(a) *Paul's use of Scripture*

(b) *Paul's interpretation of Scripture*

(c) *Paul's specific application of Scripture*

(a) *Paul's use of Scripture*

A perusal of the Divine Record of this precious 'word of exhortation'—lecture, address or sermon, as you may care to call it—must surely convince one that it was firmly based upon the Divine writings, in which was revealed the will of God, not only for Israel, God's ancient people, but also for all men. The Apostle took as his text book, if we may so say, with all reverence, the oracles of God—the Scriptures; the law, the psalms and the prophets. All that he has to declare is founded squarely upon this infallible Rock—the impregnable Rock of Scripture, as a famous man once called it. The Scriptures of the Old Testament were to him the Word of Jehovah—in these Jehovah had spoken. '*What saith the Lord?*' is a question oft asked in these very oracles and the answer comes plain and clear, '*Thus saith the Lord*'. When Paul would ask that same question, he would hear 'what God the Lord will speak', and as he listens, re-hears the voice of Israel's Covenant God, but he is able now to use the knowledge received by supernatural teaching, to declare that this God is also the God and Father of the Lord Jesus Christ, Israel's rejected Messiah.

He makes use of Scripture, in his address, to remind the congregation in the synagogue at Antioch of the history of Israel from the time of their sojourn in the land of Egypt until the time of David—all that he will have to say, by way of interpretation and application, is based upon the historical background, unfolded in the Scriptures. This is a point worth remembering; a point worthy

to be copied.

Overall, however, is not his use of Scripture in line with the Divine Master's own example? He took these same precious Scriptures—the LAW, the PSALMS, and the PROPHETS—and out of these he declared unto His disciples the things concerning Himself; He took them, as Paul took them, as being true to history, an infallible record of God's special act of creation and His dealing with man thereafter. The Scripture was basic and fundamental to all that He had to declare.

No less than this will suffice today, for any who wish to follow in the footsteps of the Apostles and the Master Himself, in declaring unto their fellow-men the whole counsel of God. If we take, as our starting point for any discourse, another source, we are in danger of drifting from the Apostolic standpoint; if we substitute another text-book for that of the Holy Scriptures, we are heading for the same course. Alas, how many in modern times (and not so modern also) are doing just this very thing. The method of using a verse or verses of Scripture as a text, upon which to base the discourse offered to the people, is not so common as it may once have been, not indeed as it ought to be. Let us seek grace to abide by the time-honoured and divinely-owned method of using Scripture in all our pulpit discourses, and so follow in the true spiritual Apostolic succession of Scriptural, and therefore, Gospel preaching of the Word of God.

(b) *Paul's interpretation of Scripture*

It is a fact of common knowledge that there are various methods of interpreting Scripture, and consequently various schools of interpretation have developed among scholars and others who act as interpreters of the oracles of God, which are contained in the Scriptures. Even among those who follow the Reformed Theology there are various Scriptural methods of interpreting Scripture, but the basic one in such circles is that which Paul here used, and to which is often given the title of Messianic Interpretation. Strictly speaking, this is a method which is applied to the Old Testament Scriptures, whereby one seeks to interpret the message of the Old Testament in terms of the promise of a coming Deliverer, to whom is given the title of Messiah, or Anointed One. In the light of the life, ministry and death of Jesus of Nazareth, and His subsequent resurrection from the dead and ascension to the right hand of God once more, the Old Testament is understood in terms of pointing the way to Christ, and, as Jesus Himself declared in His own ministry among men, the Law, and the Psalms and the Prophets all speak with one voice—'They testify of me.' The Old Testament is fulfilled in the New, and the New Testament is itself unfolded in

the Old.

Now, here at Antioch, Paul takes up these Old Testament Scriptures, and proceeds to interpret them in terms of a coming Messiah. He begins with David (in verse 23) and declares that God, according to promise, had raised unto Israel a Saviour—quotations are given from the Psalms to support this Messianic interpretation of Scripture, while further support is obtained from the testimony of the Forerunner of the Messiah in the person of John the Baptist. As will be seen more fully, in our third point in this analysis of Paul's sermon, he seeks to prove, above all else, out of the Scriptures themselves, that the only proper way of handling these very Scriptures is to believe that these are they which testify of God's glorious provision for sinners, not only for Israel; for Israel first, in point of revelation and privilege, as that nation to whom Jehovah had afforded the greatest of all privileges (Psalm 147, v. 20), but also, through Israel, and because of Israel's rejection of this promised Messiah, for the Gentile world at large.

As this interpretation of Scripture was one which we firmly believe Paul received from the outpoured gift of the Spirit of Truth, whose glorious office it is to take of the things of Christ (yes, even out of the previous Scriptures themselves) and reveal them unto believers, let us also seek grace to be instructed, as he was, and so follow in the footsteps of the Apostles, in our endeavour to declare the Word of God among our fellows. A study of Peter's speeches, as recorded in the same book, will show that he also learned in the same school of interpretation as Paul. To them Christ was the Alpha and Omega of the Scriptures—in the glory of His Eternal Person, and in the efficacy of His finished work, He filled these precious oracles of God. May the same be true of us, not only as speakers, but also as hearers; may Christ be all to us in the Scriptures of the Old and New Testaments, so that to us too, they shall be 'the joy and rejoicing' of our hearts, as they were to Jeremiah of old.

(c) *Paul's specific application of Scripture*

In taking the above line of Scriptural interpretation, Paul as a servant of the Lord Jesus Christ, proceeds now to prove, from the Scriptures, that the Messiah has come in the person of Jesus of Nazareth; in his own words, and those of the inspired penman of this precious book of Acts, to show that '*Jesus is the Christ*'. The Messianically interpreted passages of Old Testament Scripture are, in his 'word of exhortation', specifically applied by him to the Person and Work of Jesus, and to these we now turn for a little.

An analysis of this aspect of Paul's sermon at Antioch provides us with three salient points concerning the life and work of Jesus,

to which he refers again and again, in his ministry, by word of mouth and by letter, namely:

- | | |
|-------------------------------------|---|
| (1) <i>Christ came in the flesh</i> | } <i>in the Person of Jesus of Nazareth</i> |
| (2) <i>Christ was crucified</i> | |
| (3) <i>Christ rose again</i> | |

(1) *Christ came in the flesh in the Person of Jesus*—the promised seed of David (verse 23). Paul reminds them of the testimony of John the Baptist regarding Jesus, that he had been at pains to point out that he himself was not, as many seemed to think, the promised Messiah, but only one whose office was to prepare the Messiah's way and so point men to the One, in whom the promise made to the fathers had come true, even to Him of whom he so wonderfully declared, '*Behold the Lamb of God, that taketh away the sin of the world.*' Paul takes up this testimony, inherent in the words directly quoted by him, concerning John as the one unworthy to loosen the shoes of the Messiah, and joyfully declares himself to be of one mind and spirit with John, when he says, '*to you is the word of this salvation sent*'—that salvation has appeared in the Person and work of Jesus, and no other is needed. His name is the only name given under heaven among men, whereby men must be saved.

May this word of salvation be graciously and efficaciously applied with Divine power to us too, so that we also might come to rejoice in Jesus as Saviour and Lord. For us, too, may the glory of Him who is the Word made flesh, become '*the glory as of the only-begotten of the Father*', and may that glory remain as a glory which fills our souls.

(2) *Christ came in the flesh*—but when He came unto His own, *His own received Him not*. Paul declares what John was later to write in His precious Gospel, in similar terms, as we see from verse 27 onwards. '*They that dwell at Jerusalem, and their rulers . . . knew Him not . . .*' Their minds were darkened by sin—by ignorance, prejudice and hatred. He was unrecognised by them as the long-looked-for Messiah. In this very failure to know Him, they gave evidence also of what Paul terms a spiritual ignorance of the very Scriptures which they professed to revere and to understand—'*They knew Him not NOR YET the voices of the prophets which are read every Sabbath day . . .*' A wonderful statement; yet one full of sadness. Every Sabbath the prophetic portions dealing with the Messiah were being read, and yet when Jesus appeared, they failed to see in Him, the One so gloriously revealed in these very Scriptures, so assiduously read from week to week.

How true to life in a Gospel land! How many still have the Scriptures read and the record stated that Jesus is the Son of God,

the Messiah, and in Him alone is salvation; yes read from week to week—every Sabbath day; and still they know Him not! He is still a stranger to them—their eyes are still blinded by the god of this world. O may the Spirit arise to breathe upon many precious immortal souls under a Gospel ministry among us!

Paul is not slow to demonstrate the outcome of this ignorance, prejudice and hatred—*they crucified Jesus*, although no cause of death was found in Him. We have a short summary of the historic events which culminated on Calvary. A point worthy of further examination in detail among those who may care to do so, is the phrase used by Paul in connection with these events—'*And when they had fulfilled all that was written of Him . . .*' (verse 29). In other words, each step of the way was fore-ordained—yea, was even foretold in Scripture; the purposes of God were being slowly but surely unfolded and gloriously fulfilled. The part taken in these proceedings by the Jews was one which, in no way, despite the truth of the above, detracted from their guilt in putting to death the Son of God. Though Paul does not enter into the strictly doctrinal import of these events, at that point in his exhortation, one knows that they were present before his mind; he waits until the closing application, or peroration of his address, to bring this out (verses 38-41). His theme is in line with his apologetics—to prove that Jesus is the Christ and so he comes to the third point—the resurrection.

(3) *Christ rose again*

'But God raised Him from the dead . . .' verses 30-37. In this third section of his specific application of Scripture, he makes full use of the Messianic Psalms and declares, in no uncertain terms, first, the truth of the Resurrection as an historical fact (*'he was seen many days of them which came up with him from Galilee to Jerusalem who are his witnesses unto the people.'* verse 31), and then the Messianic interpretation of this historical fact in the specific application, by the Holy Ghost, of acknowledged Messianic portions of the Scripture, to Jesus as the Christ—'*and we declare unto you glad tidings . . .* verse 32. The promise made unto the fathers is fulfilled with their children in the resurrection of Jesus from the dead—He is thereby declared to be the Son of God with power. Other glory which shines upon the truth as it is in Jesus, when seen in the light of the Resurrection! May we too come to delight in its sunshine!

Paul moves finally to his closing word—a personal application of the doctrine inherent in all that has gone before: *'Be it known unto you, therefore, men and brethren . . .'* (verses 38-61). Two points emerge for our brief consideration: (a) *a confident declaration,*

(b) *a solemn warning.*

Paul would have his synagogue congregation to know the glad tidings of full and free pardon for all their sins and reconciliation with God possible through the Person and Work of Jesus Christ. In Him alone, and not in the law of Moses at all, could salvation ever be found by sinful men.

On the other hand, he would have them to beware lest, by rejecting Jesus and the offer of mercy through them alone, the judgment of the Lord would come upon them and they should perish in their hardness of heart and unbelief, and so fulfil what had once been spoken in the prophets concerning such.

Let us also hear the same two-fold message once more—the glorious offer of free and sovereign grace and the solemn warning of the danger of despising a Saviour and His glorious finished work. May we be made wise, while the day of mercy lasts!

II. *The effect of the Sermon upon the Congregation.* In dealing briefly with this section of our meditation, it will be convenient to consider the effects of the Sermon in three stages, which for the sake of convenience, we may call (a) *The immediate effect*, (b) *The intermediate effect*, and (c) *The ultimate effect*.

(a) *The immediate effect*

Verses 42 and 43 supply us with the material here and from this we can see that there was a division between Jew and Gentile, in the congregation, over the words which Paul had addressed unto them. There are textual difficulties in these verses, which lie out-with the province of these studies, so we may overlook them for our present purposes. The Gentiles of verse 42 are to be distinguished from the religious proselytes (who were also Gentiles—a known class of synagogue worshippers in the ancient world) and if any sense is to be made of that distinction, then we must regard these as natives of Antioch, who made no such profession as the proselytes did, but for some reason or another, happened to be in the synagogue that day; shall we call them ‘casual worshippers’? When some of the more bitter Jews had departed, these Gentiles were so anxious to hear more of the good news which they had just listened to, that they desired that ‘*these same words might be preached to them the next Sabbath.*’ How precious the insight here into the effect upon them—instead of acting as if they had heard enough already. They are only eager to hear more and to hear more of the same theme! A good thing is worth hearing again indeed and never more so than when that ‘*good thing*’ is the ‘*good news from a far country*’. We have here a lesson which we would all do well to take to heart. Let us seek that same spirit in-

deed, whereby we would not be weary to hear the glad tidings—even if what we are to hear the next Sabbath be the same theme—Christ and Him crucified.

In addition to this evidence of Divine power at work that day in Antioch, we have the record of verse 43 where we see that some of the Jews did follow Paul and Barnabas, as did also the 'seekers' among the Gentiles (i.e., the regular worshippers). It would appear that the sermon was blessed to these people, for Paul and Barnabas persuade them to continue (to carry on abiding, literally) in the grace of God. Elsewhere, this phrase refers to believers and there seems no reason to change its meaning here; these brethren had indeed 'found grace' and were now encouraged to go on in the strength of that grace. May there still be some, among ourselves, of whom such words would convey the true spiritual status of their souls, and for whom the means of grace would more and more become a means of strengthening and nourishing in their most holy faith.

(b) *The intermediate effect*

Verse 44 gives us a wonderful testimony to the power of the truth, when blessed by the Spirit. *'And the next Sabbath day came almost the whole city together to hear the Word of God.'* O what a week in Antioch that must have been! No record is given us of Paul's activities during the intervening days but we may rest assured that he was not idle. And now the Sabbath dawns again—who will come to the synagogue where Paul is to preach? Not merely the Jews; not even the regular worshippers also; but *almost the whole city*—the word had spread abroad and multitudes gathered to the hill of God with one accord—to hear the word of God. Could they not truly sing as they ascended that holy hill;

*'I'll hear what God the Lord will speak;
to his folk he'll speak peace,
And to his saints . . . ' Ps. 85 v. 8?*

Yes, indeed; what a triumph for the glorious Gospel message! Would to God that such days might come to us! Days such as Scotland has seen before, when thousands flocked to hear the word of God, from the mouth of His chosen ambassadors, and drank in every word as cold waters to a thirsty soul.

(c) *The ultimate effect*

The sight of such a visible triumph for the power of the Gospel could not pass unnoticed in the kingdom of darkness, so the Prince of Darkness must do all he can to wreck the good work, if not finally to overthrow it altogether. The sight of the multitudes filled the Jews who believed not with envy and the old hatred flared up and thus, in verse 45, we find them opposing Paul in

what he had to say in an endeavour to destroy the good previous effects of his discourse. Their method was twofold: (1) *contradicting the things spoken*. (2) *blaspheming against the things spoken*.

The former represent a more honourable method, since it suggests that atmosphere of the law court or debating society, where statements are challenged or refuted in a reasoned manner, calmly and dispassionately. It can thus be used in a good sense, though obviously here the Jews were in the wrong, in that they were arguing against an interpretation of the Scripture, which had Divine authority for its usage. Paul and Barnabas are not slow to take up this challenge and as they waxed bold they made known that the Jews were thus casting away the glorious privileges within their grasp, and so rendering themselves unworthy of eternal life. We have here the first distinct reference to a deliberate turning to the Gentiles, as opposed to the Jews, to preach unto them the unsearchable riches of Christ.

As a fruit of this, the Gentiles rejoiced and many believed (verses 48 and 49).

When reasoned argument fails to achieve the desired effect, evil men resort to less honourable methods of opposing declarations and propositions with which they do not agree. So here, we have the Jews resorting to the less honourable, nay, the abominable, method of 'blaspheming' against the things spoken. In other words, they resorted to miscalling, reviling, cursing or swearing, abusive language, mud-slinging tactics or worse. Their venom poured forth against Paul and Barnabas, and this was linked up with actual '*stirring up*' of the zealous among the inhabitants of the city—'*devout and honourable women, and the chief men of the city*' (a representative gathering of church and state, male and female). Their aim was to get rid of Paul and Barnabas—if they could not prevail by fair means, they would do so by foul, and so we read, they '*raised persecution against Paul and Barnabas and expelled them out of their coasts* (verse 50).

To this second method of opposition Paul and Barnabas had but one answer—that taught them by the Master Himself: '*They shook the dust of their feet against them, and came unto Iconium*' (verse 51). They left them, not indeed of their own accord, as they had done in Cyprus, but yet with dignity and of their own free will, following the Divine injunction for such a situation.

Paul and Barnabas, as itinerant missionaries, could afford to leave thus. The disciples, whose homes were in Antioch, were differently placed; yet God in His own gracious way, provided for their needs too. Though left to carry on alone, we find that they were not alone—'*And the disciples were filled with joy, and with*

the Holy Ghost' (verse 52). These few words sum up, for us, the real essence of the ultimate effect of this great '*word of exhortation*' in the synagogue at Antioch. The victory lay with the Lord, as always. Paul and Barnabas may be expelled, but the disciples remain; the seed sown bears fruit, the enemy has not altogether prevailed.

Surely, herein lies the great lesson for us to carry away with us from our study of this episode in the life of the Apostle Paul. Let us not be weary in well-doing; let us seek to be filled with that same joy and to go on in that same strength, for *Jesus Christ* is '*the same yesterday, today and forever*'. These were precious Sabbath days at Antioch; may we also have many precious Sabbath days, in our lives, to remember, not only in time, but also, throughout the endless ages of eternity.

John Wycliffe (II)

The present writer has found great difficulty in establishing the facts of Wycliffe's life with any certainty. It has therefore been thought advisable at this stage to offer some aspects of Wycliffe's life rather than attempt a comprehensive biography.

The aspect of Wycliffe's life to be high-lighted in this article is, his work as a protester.

It is perhaps worth remembering that the spirit of protest was not altogether alien to the general atmosphere of the fourteenth century. The French peasant revolt occurred in 1320, to be followed nearer the end of the century by the revolt led by Wat Tyler in England. There was also an awakening sense of national independence. This was expressed in Switzerland by the patriotic movement led by William Tell. While Wycliffe was a student at Oxford, England, too, began to show her prowess on the battle-field. Cressy was won in 1346, and Poitiers ten years later. Of course the war with France must be seen in the light of England's relationship with the Pope.

Since 1213, England had been officially the possession of the Pope, King John having surrendered his kingdom to the papal legate in that year. Now, in the middle of the fourteenth century, the English Parliament began to seek escape from this papal domination, and statutes were passed with this in view.

For a time, it might have seemed that the Pope was turning a blind eye to England's protest. In 1366, however, Pope Urban V renewed the claim for homage and tribute, summoning the king to answer for his long default. Edward III called on Parliament to

discuss the summons, and their answer was unequivocal. They maintained that King John had no power whatever to give his people into the Pope's hands. They therefore resolved that, should the Pope now attempt anything against the king by process, "the king and all his subjects should with all their force and power resist the same."

There has been some debate as to exactly what part Wycliffe had in these proceedings. That he had some part in framing the finding of Parliament seems certain, for shortly afterwards an anonymous monk produced a tractate which called on Wycliffe to justify Parliament's refusal. In his reply, Wycliffe outlined the various arguments which had been stated by different barons in the course of the debate. Actually, this may have been a way of expressing his own views, rather than the views of others. Certainly, as one who was now an expert student of civil and ecclesiastical law, Wycliffe was well able to defend parliament's constitutional action.

Concern was now spreading in England about how the country's wealth was being drained by the various spiritual tricks of the Pope. In 1373, a commission was appointed to meet the Pope at Avignon. The Pope's answers, however, were seen by Parliament to be worthless, and a second commission was sent to Bruges, to meet papal delegates there. Dr John Wycliffe was appointed to this commission. This experience must have proved a real, though indirect benefit to Wycliffe. The concessions gained from the church were slight, but during this time Wycliffe's eyes were opened to see how degraded the Roman Catholic church really was. He returned to England disappointed, but a wiser man. Now he knew that the Pope was Antichrist; there could be no compromise with him.

First of all Wycliffe protested against the abuses of the Papacy. There was ample scope for protest, as Wycliffe well knew. "... Certes though our realm had a huge hill of gold, and never other man took thereof, but only this proud worldly priest's collector, by process of time this hill must be spende; for he taketh every money out of our land, and sendeth naught again but God's curse for his simony".

Turning to attack the Pope's servants, Wycliffe did not spare the monks. He felt that they were of no benefit whatever to the various communities in which they stayed. Rather, they set examples of laziness and greed. Wycliffe's charges against the monks are substantiated in the fact that, in the wealthier monastic houses, paid servants outnumbered the monks themselves. Their standard of living was incomparably superior to that of the ordinary people.

But his strongest invective was drawn out of him by the Friars. "If a friar blesses a cask in a cellar he turns it into accidents without substance". There are metaphysical and theological overtures here, but we are concerned with the main satirical thrust of his remark. In this, Wycliffe was absolutely accurate, for wining and dining were the main aims of most Friars. The Friars professed to be a special sect of the church, having a unique allegiance to the Pope, and living by what they could beg from others. Wycliffe, for one, was not taken in by these gestures of poverty, nor was he awed by any authority which derived from the Pope. For him, the friars were 'cursed of God Almighty'.

Another facet of Wycliffe's work as a protester is seen in his attacks on the carnal worship of the Medieval church. We find him lamenting, "would that such ceremonies and rituals were not multiplied in our Church . . . they do not lift the spirit to the love of the Lord Jesus Christ". The meaningless chanting and intoning of the day Wycliffe dismissed as, "grete cryinge and blowynge of mannus vois".

As Professor of Theology at Oxford, and as Rector of the parish of Lutterworth, Wycliffe was losing no opportunity to oppose the Pope. Soon the Papal party began to show alarm. At the beginning of the year 1376, the Bishop of London charged Wycliffe with heresy, and cited him to appear to answer for his views at St Paul's. On the 17th of February, Wycliffe did appear at St Paul's in the company of Lord Percy, Marshal of England, and the Duke of Lancaster. But the huge building was full and overflowing with the citizens of London, who had been incited against Wycliffe by the Bishop's party. There seemed at first no possible way of access but in the end Lord Percy pushed through a crowd whose hands were raised in threatening gesture. When Wycliffe's party did eventually press to the front, they found Bishop Courtenay ready to judge the case of heresy. The case, however, was never tried. Lord Percy invited Wycliffe to sit down and rest, at which the infuriated Bishop exclaimed, "He must not sit down; criminals stand before their judges." This was the beginning of exchanges which became increasingly heated, and Wycliffe alone, who had no reputation for restraint, kept calm. In the end, the trial degenerated into a common brawl, and all that came of the proceedings was that Wycliffe was formally forbidden to preach his heresies.

Six months later Wycliffe was again in London, having been summoned to appear at Lambeth chapel. This time he walked alone; there was no Lord Percy before him and no Lancaster behind. By this time, however, Wycliffe had more supporters among the common people. But his support was not limited to commoners,

for the Archbishop had hardly opened the meeting when in strode Sir Lois Clifford. In the name of the Queen Mother, he forbade the court to proceed against the reformer. The bishops had to obey; in fact they were terrified. "They bent their heads", we are told, "like a reed before the wind".

In the spring of the next year occurred the Papal Schism. This meant that there were now two men who claimed to be Christ's supreme representative on earth. Each Pope now promised Heaven to all who would support his claims, and threatened with Hell all who would oppose him. We mention this for two reasons. Firstly, Wycliffe was now left in some peace to pursue his work, as the Popes were somewhat preoccupied with cursing one another. Secondly, this ghastly spectacle of churchmen so evidently ruled by carnal motives gave him full scope to fulfil his calling to protest. And so he did: "God would no longer suffer the fiend to reign in only one such priest, but made division among two, so that men, in Christ's name, may the more easily overcome them both."

While Popes were quarrelling, as Wycliffe said, like dogs over a bone, his own thoughts turned to the subject of the Lord's Supper. He studied the views of Berengare of Tours, but especially he brought the light of scripture to bear on the doctrine of Transubstantiation. His mature view of the Roman Catholic doctrine was that it was wholly unscriptural, and he set himself as professor and preacher to make this known. Wycliffe may or may not have realised it, but in attacking the doctrine of Transubstantiation he was drawing towards himself the fiercest outburst of the wrath of Rome. And while the wrath of his enemies grew warm, the love of his friends grew cold. The Duke of Lancaster visited Oxford in an effort to dissuade the Professor of Theology from stirring up this hornet's nest. Thus Wycliffe's enemies condemned him, and his friends pled with him to hold his tongue. For a time he was silent, but not for long. Was he going to retract? All that Wycliffe knew about the act of retracting can be gauged from the following words. "How canst thou, O priest, who art but a man, make thy Maker? What! the thing that groweth in the fields—that ear which thou pluckest today, shall be God tomorrow! As you cannot make the works which he made, how shall ye make Him who made the works? Woe to the adulterous generation that believeth the testimony of Innocent rather than of the gospel!"

Turning with dignity to face the storm of opposition which his views stirred up, Wycliffe called on his opponents to refute his views if they could. They replied by threatening him with imprisonment, and Wycliffe promptly appealed to the king. His views, or a perversion of them, were tried at a Synod in London, and the king

gave authority "to confine in the prisons of the state any who should maintain the condemned propositions". But Wycliffe was not a man to be easily subdued. In November 1382 he appealed to Parliament for support; pleading for the liberation of the church from servitude to Rome. Parliament heeded Wycliffe's pleas, and demanded the reversal of the king's ruling. But Courtenay, now Archbishop of Canterbury, was in no mood to take the advice of Parliament. He was determined to silence Wycliffe, and he felt the stage was all but set for the final scene. Before the end of the month he had gathered a great number of Roman Catholic apologists and supporters into Oxford, and summoned Wycliffe to appear before them all. What a different aspect this meeting in Oxford bore from many which Wycliffe had previously attended! He had faced many audiences who had lauded him as the finest logician of his day, but this meeting was different. More recently, he had been meeting in the company of Hereford, Repingdon and Ashford to translate and distribute the scriptures, but now they had succumbed to the Archbishop, and Wycliffe stood alone. And yet he was not alone, for the Lord was with him. This was perhaps his most terrifying hour, and yet it was probably his most sublime. The Archbishop demanded that Wycliffe recant, but he refused. Warming to his subject, he turned the charge of heresy against themselves. Why, he demanded, did they dare to spread their errors?—Why but to make merchandise of the grace of God. Rising to a climax which froze his enemies to the spot, so that he strode from the chamber free, Wycliffe said:

"With whom, think you, are ye contending? With an old man on the brink of the grave? NO! with Truth—Truth which is stronger than you, and will overthrow you. The Truth shall prevail."

J.T.

A Head-Covering in Public Worship?

by Rev. Terence H. Brown

I Corinthians 11, 13— "Is it comely that a woman pray unto God uncovered?"

The question is often asked—Does this passage of Scripture require that women present at a service of worship and prayer *today* are required by God to wear a hat or some kind of head-covering? Some assume that the instructions given in I Cor. 11 were only relevant to the place, the age and the community to

which they immediately refer, and that they do not apply to women in our own country today. Others retain the custom, but may have great difficulty in explaining the passage on which it rests. All who respect the Bible as the Word of God must acknowledge that this portion of it is meaningful and designed for the guidance and instruction of the Lord's people.

Verse 1 may be regarded either as a conclusion to chapter 10 or as an introduction to chapter 11—"Be ye followers of me, even as I also am of Christ". In either case it reminds the reader that the epistle was written by an apostle who "followed Christ" in his life and teaching.

In verse 2 Paul commends his readers for their remembrance of him and for their attention to the "*ordinances*" which he delivered to them. The word could be rendered "*traditions*"—meaning instructions handed down, first by the Holy Spirit who inspired him, and then handed on from Paul to his readers.

In verse 3 the Apostle lays the foundation upon which his instructions are to rest. All things stand in a certain order in relation to each other and to God. That order is part of God's design and an expression of the perfection of His own Being. "The head of every man is Christ; the head of the woman is the man; and the Head of Christ is God." The second clause does not separate Christian women from the Headship of Christ, but asserts the position which God has designed that the woman should occupy in relation to the man. The third clause does not assert that Christ is less than God or inferior to Him. In His Person, Christ is equal to the Father and could say, "I and My Father are one". In taking upon Himself the office of Mediator and in undertaking to redeem His people, Christ humbled Himself—"Though He were a Son, yet learned He obedience by the things which He suffered"—Hebrews 5, 8.

There is a place in the Divine order for the acknowledgment of the Headship of the Father by Christ, the acknowledgment of the headship of the man by the woman. This acknowledgment is made in words and in conduct and in the attitude of the heart and of the mind. The Apostle proceeds to demonstrate that it also has a bearing upon the use of a headcovering in public worship.

Verse 4 plainly states that a man who prays or prophesies with his head covered dishonours his Head—Who is Christ (verse 3). This is hardly ever the cause of argument among Christians today, but it has not always been interpreted in the same way, even by "reformed" scholars. In some of the continental churches at the time of the Reformation it was not unusual for the minister and male members of the congregation to wear their hats during a public

service. Today, however, Christian people would feel a sense of outrage if their minister entered the pulpit wearing a hat, and they would say that it was dishonouring to Christ. Obedience to this precept as far as the man is concerned is unquestionably regarded as a mark of reverence, humility and subjection to God.

Verse 5 makes it clear that the woman praying or prophesying should have her head covered, and that if she does otherwise she "dishonoureth her head"—that is, she dishonours her husband. The covering of the head was a mark of subjection, not servility. "The Church is subject unto Christ", (Eph. 5, 24). In that relationship to Him the Church occupies a place of high dignity and honour and is loved by Him. The woman is subject to the man, and in that relationship she is honoured and loved by the man. If the head-covering is a token of that relationship, can she discard it without dishonouring him? Paul makes it clear that she cannot. Shaving a woman's head was the punishment meted out to an adultress, and a woman so shorn would be ashamed to appear anywhere in public, least of all among an assembly of Christian people at worship, for she would be known by all to have "dishonoured her head". In verses 5 and 6 the Apostle says that to discard the head covering is just as dishonouring—"let us be covered".

Verse 7 forbids the man to cover his head while at worship, because "he is the image and glory of God". His Divine "Head" is not *visibly* present, and if the man veils his face or covers his head it might be interpreted as an indication of subordination or subjection to men, to the minister or elders. The last part of verse 7 is closely connected with the statements of 8 and 9—"For the man is not of the woman, but the woman of the man". This refers back to the creation—Genesis 2, 23 "She shall be called woman, because she was taken out of man". Paul continues, "Neither was the man created for the woman; but the woman for the man"—a further reference to Genesis 2 verse 18 "I will make him an help meet for him".

Upon these truths of Holy Scripture Paul establishes the instruction given in verse 10, "For this cause ought the woman to have power on her head because of the angels". This verse has been a difficulty to many readers. "For this cause"—because the woman was taken out of man and was made for man—the woman ought "to have power on her head" Out English word "power" stands for two different words in the Greek, one meaning "might" or "physical power" and the other meaning "right" or "authority". The context has already shown that the covering of the head was a mark of subjection, and this verse emphasises that in public worship the woman should wear upon her head that covering which

was symbolic of her relationship to her husband and her acknowledgment of his authority, which she must not usurp. (See I Timothy 2, 12 "... nor to usurp authority over the man ..."). The woman worships God in the presence not only of men but also of His invisible ministers, the angels—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1, 14). The woman is reminded that she is in the presence of God and of holy angels, and that in honouring her husband she honours God Who made them both.

Verses 11 and 12 remind the man that in another respect he is dependent upon the woman, and although in the order of creation and of nature she is subordinate to him and subject to him, he is not to tyrannise over her. "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord". They are dependent upon each other and are exhorted to love one another—Eph. 5, 21 "Submitting yourselves one to another in the fear of God. Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church . . . Therefore as the Church is subject unto Christ, so let the wives be subject to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church and gave Himself for it . . . Nevertheless, let every one of you in particular so love his wife as himself; and the wife see that she reverence her husband". "The woman is of the man . . . the man also is by the woman; but all things of God". The relative position of man and woman was not ordained by men, but by God and He has not made one a master and the other a slave, but He has made both to be dependent upon Him and upon each other, to love Him and to love, honour and respect each other. Where there is such love, honour and respect, can it be a very great burden to show it in such a small thing as an article of dress?

In verse 13 the Apostle is moved by the Holy Spirit to address the consciences of his readers—"Judge in yourselves: is it comely that a woman pray unto God uncovered?" This does not refer to her private approach to the Throne of Grace, but to her appearance and conduct in public worship—when the congregation at large are in a position to "judge in themselves". The verse does not suggest that the women prayed audibly in the course of public worship and the contrary is clearly established in other passages such as I Tim. 2, 8 "I will therefore that men pray everywhere" (Greek "*the men*"). The Apostle asks in effect whether his readers' minds were entirely at rest when any of the women of the congre-

gation appeared with their heads uncovered. He knew that it must have caused more than embarrassment to many, and he has written enough to stir the conscience of some who perhaps had accustomed themselves to accept conduct which they would have censured a few years ago.

In verses 14 and 15 he shows that they were almost instinctively aware that some things which are becoming in a woman are offensive in a man. They would frown upon a man who appeared in their assembly with excessively long hair like a woman's. "Doth not nature itself teach you, that if a man have long hair, it is a shame unto him." They would know it and admit it, and would not even argue about it. It would be clear to them that such a fashion was not suitable and becoming for a man. On the contrary "If a woman have long hair, it is a glory to her; for her hair is given her for a covering."

Verse 16 has been explained in many ways and many students have adopted in good faith quite erroneous interpretations. One serious danger involved in the use of commentaries is that the student may devote more time to the commentary than to the Scripture and close his mind to any interpretation that is not adopted by his favourite commentator. One interpretation is "If any man seem to be contentious, we have no such custom" It is not our custom as Christians to contend about such matters. This is a very weak exposition, as contention can hardly be described as a "custom". Another interpretation attaches verse 16 to what follows rather than to what goes before. In this case the verse is made to relate to the disorders at Corinth in the administration of the Lord's Supper, but there is no grammatical or structural link between verse 16 and verse 20 and this cannot be the Apostle's intention.

A third interpretation is that Paul asserts that for a woman to cover her head at public worship is not a Christian custom and is not of sufficient importance to become a matter of contention. This cannot be the Apostle's meaning, for he himself has devoted an important section of his epistle to contend for reverence and order to public worship and his whole presentation of the subject makes it clear that it was not a trivial matter, but one of great importance, related to God's own design in the order of creation of man and woman and His purpose concerning their relationship to one another.

The correct interpretation is the most obvious and direct one.

Paul has touched upon two things in the immediately preceding verses—verse 13 “Is it comely that a woman pray unto God uncovered?” and verse 14 “If a man have long hair it is a shame unto him”. Now the inspired writer brings the matter to a concise conclusion in verse 16 by telling his readers how to deal with any man who wants to argue about it. Tell that man, says the Apostle, that “we have no such custom, neither the churches of God”. It is not a custom in the churches of God for a woman to pray with her head uncovered, any more than it is our custom for a man to have long hair.

Who are “we” in this verse? Paul and Sosthenes, I Cor. 1, 1 “Paul . . . and Sosthenes our brother”. The pronoun may be more inclusive and refer also to the Corinthian Christians to whom the epistle was addressed—“We—Paul, Sosthenes and the Corinthians—we have no such custom, neither the churches of God (in other places)”.

Some professing Christians today would agree that the interpretation given in the present article would have been appropriate only to the time, the place and the circumstances immediately referred to in the epistle, and that in a later age, in another country, and in a community long accustomed to a concept of equality of status of men and women, the teaching of this part of the epistle no longer applies. Against this accommodating view it should be stated that the principles set forth by the inspired Apostle are traced back to the sovereign purpose of God from the foundation of the world, and the mere passage of time does not nullify the purpose of Him Who changes not.

In asserting the relative positions of men and women the Scriptures elevate the woman to a place of dignity, honour and respect, and these will be preserved only where those restraints are recognised which God Himself imposes in those portions of His Word which require modesty in apparel and behaviour—“that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” (I Timothy 2, 9). In public worship “Modest apparel” includes the head covering, and Paul shows that to discard it implies a lack of respect toward man and toward God.

Although I Cor. 11, 1-16 appears to refer primarily to the dress and conduct of the married woman in the assembly, it is evident from the context that it applies with equal force to all of the women, whether married or single. At the present time many who genuinely profess to have no desire to be irreverent or careless with regard to what is taught in the Word of God may contend that so

many women are seen hatless in the churches that those who conform with the precepts of this chapter will appear conspicuous. To this we must reply that it is better to conform with God's Word than to conform with the world. "Be not conformed with this present world, but be ye transformed by the renewing of your minds. . . ." (Romans 12, 2).

Today many may brush these requirements aside with amusement or with angry contempt, but it must be remembered that the precepts did not originate in the mind of man, but are set forth in the Word of God, being designed for His glory and for the spiritual well-being of His people.

Pentecostalism

IX. PENTECOSTAL HEALINGS UNDER TEST

Do you know?

"That after Dr. Price's four-square campaign in Vancouver there were 350 cases of healing claimed. Christian forces amalgamated to investigate the reality of the work. The findings were: 39 cases died within six months of the diseases they were supposed to be cured of; five of the cases went insane; 301 cases were found at the end of six months to have received no benefit; many frankly admitted it was so; five were reported to be actually cured but they suffered from functional ailments that responded to mental treatment."

"At least in some cases, Pentecostalist 'healers' ask for testimonials from those supposedly healed, before any doubts arise as to the permanence of the work. These are used for publicity and they state the name and Church as well as the complaint. Though the supposed cure fails, the case is still quoted as if genuine. Surely this is warning enough to any godly souls to shun like poison the modern Tongues and Healing Movement" (The Pentecostalist Spirit-Baptism," p. 39).

X. BIBLICAL MIRACLES AND MODERN WONDERS

Do you know?

That in 'The Theology of the Major Sects,' the author, John H. Gerstner, points out the startling differences between bona fide Biblical miracles and current 'miracles.' He lists in tabular form some of these differences between Biblical miracles and modern wonders.

Biblical Miracles	Modern Wonders
Always successful.	Usually unsuccessful.
No known relapses.	Admitted relapses.
Always immediate or almost immediate.	Usually not immediate; often very gradual.
Raisings of dead.	No raisings of the dead.
All varieties of diseases.	Usually functional diseases.
No noticeable dependence on psychological build-up.	Conspicuous dependence on psychological build-up.

XI. "THIS GIGANTIC DECEPTION"

A. S. Hill concludes his excellent book, "Modern New Tongues—Mental and Spiritual Slavery," as follows: "If you have any doubts about the arguments advanced in this booklet, then you would be well advised to study Pentecostalism and Revivalism, and compare them with self-hypnosis, hypnotism, psychology and brain-washing and witchcraft techniques . . . Let Christians everywhere be prepared to defend their precious faith—also against this movement of mass mind manipulation and mockery. So, many have already been deceived. There have been too many heartaches suffered as a result of innocent people becoming involved with these sects, too many minds have been affected, some of them permanently, too many homes have been wrecked as a result of this gigantic deception. Above all, and it is this which concerns one most, so many have made shipwreck of their precious Christian faith as a result of their being caught up in this movement which is most certainly not of God and cannot lead to God" (p. 68).

XII. "SEDUCING SPIRITS AND DOCTRINES OF DEVILS"

Do you know?

1. We live in a day when false sects abound. Most of them are of American origin, and appeared in the course of the last century. Other cults had their day and are now buried in the dust of oblivion. Those of the present day are: Pentecostalist, Jehovah's Witnesses, Christian Scientists, Seventh Day Adventists, Theosophists, Christadelphians, Swendenborgianites, Buchmanites (Moral Re-Armament), Cooneyites, Modernists, etc.—all of them of Satanic origin, evil spirits appearing as angels of light.

2. That such should arise in the latter days the Word of God clearly teaches. "For there shall arise false Christs and false prophets and shall shew great signs and wonders insomuch that, if it were possible, they shall deceive the very elect" (Matthew XXIV:24). "Now the Spirit speaketh expressly that in the latter times some shall depart from THE FAITH, giving heed to seducing spirits and doctrines of devils" (1 Timothy IV:1).

XIII. OUR SCRIPTURAL DUTY

1. If you have been ensnared in this Pentecostalist delusion, act now on the exhortation given by God in His Word, "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters saith the Lord Almighty (2 Corinthians VI:17,18).

2. Not to receive Pentecostalists or the teachers of the false sects mentioned into your houses. "If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed. For he that biddeth him Godspeed is a partaker of his evil deeds" (2 John 10,11).

3. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah VIII: 19, 20). "If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew VI:23).

—ERGATEES.

Letter from Rhodesia

Zenka Mission,
P/Bag T 5398,
Bulawayo.

Dear Mr MacLeod,

On Friday I set out for Mathendele School, an area plagued with African Zionism. There is another sponsored school about six miles to the south-east of it about which I might have something to tell you later on. There is an enrolment at Mathendele this year of 124 children, their ages ranging from six to twelve years. There are five classes taught by three teachers. The buildings though built of mud-brick, are very clean and tidy. The time table was well planned, and the standard of work attained was good. The children's Bible knowledge was good. The only religious instruction these children receive, I believe, is in school. There are no professed Christians in the area. The Headmaster attends church most regularly and contributes to the Sustentation Fund. We trust that the teaching which the children receive in the school will prove an antidote against Zionism and other false religions and contribute towards the general advancement of a heathen people. After making a few remarks about personal salvation to the assembled school and a few adults, and offering up prayer on their behalf, we set off in the afternoon for Donsa Dam School.

Saturday morning was spent making preparations for Sabbath, and in the afternoon I set off, with a teacher, to visit some of the homes. We had not gone far when we came across a "beer-drink." The participants sat in silence while we read Ephesians chapter 5, and made comments on several points in the chapter. One sad feature of this beer party was that the beer was being sold to raise money for the man to whom the house belonged. We went to the Headman's home hoping to persuade him to stop such practices. We found him intoxicated. He had been sent his free quota of beer earlier in the day, from the house in which the beer party was being held. He was interested mainly in regaling us with tales of the early pioneer days of Rhodesia, and after enduring one or two of these tales we retreated. However the home of his eldest son and heir lay on the way back to the school. He promised to try to stop the selling of beer, to limit the quantity drunk on Saturday and the Lord's Day, and to have all "beer-drinks" finished by 5 p.m. We arrived back at the school feeling tired and defeated. The "beer-drink" went on till midnight. The home was not far from the school, and the singing and hand-clapping came all too clearly over the quiet tropical night air.

I was upset not merely on account of lack of sleep but I had concluded that the prospects for the Donsa area from a Christian point of view were very bleak indeed. Some time before eleven at night I took up my Bible to read. It 'happened' to open at 1 Cor. 6, 11, and before turning up where I intended to read, I read "and such were some of you, but we are washed, etc." I saw then that from the standpoint of God's sovereignty, and through the sovereign, powerful, miraculous work of the Holy Spirit in regeneration, there is nothing impossible for Donsa. My personal gloom was dispelled and I was glad that the future for these heathen people might not be as dark as I had imagined.

On Sabbath morning the services began at 11.30 and there was a second at 1.30 p.m. There were at least 50 present of whom 30 were adults. The Headman's son asked me if I would have a service at the Headman's village at 7 p.m., and I agreed. There were over a hundred present at this service, while we preached with a measure of longing for their salvation, from Matthew 23, 37. It is the desire of Christ to gather sinners to Himself. I might remind you that Mr Sithole the old elder at Donsa died earlier this year, and that the place since then has to be supplied with preaching every second Sabbath from Zenka. It is 35 miles away by the shortest route and this makes supply difficult.

On Monday I examined the school as I had done at Mathendele on Friday. There are two teachers at this school whose parents are

communicants in the Church. Probably both were baptized in infancy. Although they are not themselves communicants they are co-operative in every way. They show a more than ordinary interest by their regularity in attendance on preaching, and organising all the preparation necessary at communion times.

Yours sincerely,
Donald M. Campbell.

Book Review

Jeremiah by Alexander Stewart, D.D.
Knox Press (Edinburgh) £1.25

This recent publication is a re-issue of Dr Stewart's book originally published in 1936. This edition is attractively presented and is very readable.

This is not a verse-by-verse commentary of the book of Jeremiah, nor is it a full biography of the life of the prophet. The Introduction is largely taken up with a review of the criticism to which the book of Jeremiah has been subjected, in which Dr Stewart defends its authenticity. This may in part be rather technical for the average layman, but deserves the extra concentration needed to follow the author in the account given.

Dr Stewart has chosen particular passages from the prophecy and has made them the subject of the chapters in his book. He has given an exposition of these passages and drawn lessons from them for Christian practice. The author does not "force" the passages but by reasonable inferences draws out lessons which are in many cases needed among professing Christians today. There are warnings to "unfaithful shepherds," wise counsel to Christians, and much needed direction to sinners yet in spiritual captivity.

This publication should prove acceptable and helpful.

M. MacI.

Notes and Comments

Parliament Votes for Entry into Europe

By large majorities in the House of Commons and House of Lords Parliament has expressed approval in principle for entry into Europe. As can be well imagined this decision has been received with jubilation by dedicated Common Market supporters. Those who have consistently opposed entry cannot share this elation being convinced that the dangers which they envisaged should Bri-

tain join the Common Market are as real now as they ever were.

Whether Britain will eventually join the Common Market on 1st January 1973 has still to be determined. A great amount of legislation has to be passed before this takes place. Therefore, as we have in the past, on religious grounds, consistently and conscientiously opposed entry into Europe let us continue to do so, prayerfully and actively seeking deliverance for our nation from an alliance fraught with such danger to our civil and religious liberties.

The Duke of Edinburgh and Polo

It is reported in the Press that the Duke of Edinburgh is to give up playing polo. For many years the Duke of Edinburgh's polo playing on the Sabbath day has been a cause of grief to Sabbath loving Christians. The criticism which the Duke's Sabbath desecration evoked—and which we understand he deeply resented—was prompted not by a pharisaical, self-righteous spirit but by a real love for the Royal Household and a sincere desire that Her Majesty and Her Majesty's Consort might set a worthy example before their subjects in their respect for God's Holy Day.

The Clarkston Disaster

In the month of October a disaster in Glasgow brought sadness to many homes. Twenty persons died after a gas explosion wrecked a number of premises in Clarkston. Persons out for their daily shopping were among those who lost their lives.

While our sympathy goes out to those who lost loved ones in this sad event it is a solemn reminder to us of the nearness of death. How suddenly were the victims of this disaster ushered into an endless eternity. It becomes us to seek preparation for death while the day of mercy lasts lest we be found at last like the foolish virgins. "For in such an hour as ye think not the Son of Man cometh."

'Oz' Editors win Appeal

The Court of Appeal quashed the sentences imposed in August on Richard Neville, James Anderson and Felix Dennis, also the deportation order on Neville. The sentences and deportation order had been imposed for offences against the Obscene Publications Act. The Lord Chief Justice indicated that the trial judge had made "a very substantial and serious misdirection" to the jury. The Court also decided that in future magazines should be judged item by item and not as a whole. This may make it easier to prosecute any publication for obscenity in the future.

Blasphemous Production

The latest evidence of the opposition of the stage to true Christianity is seen in a blasphemous production called "Jesus Christ Superstar", purporting to portray the arrest, trial and crucifixion of the Lord Jesus Christ.

Are there no limits to which men will descend in order to cast reproach upon the name of Christ and to ridicule the glorious work which He accomplished on Calvary? How bold men can be in their opposition to Christ! If the Lord will take to do with such for the dishonour done to His holy Name, how unenviable will their position be!

The Dangers of Smoking

Parents should set a good example before their family and so ought the teacher in school. Parents and teachers who smoke are partly to blame if their children and pupils take up the habit. We have to be practical in our example as well as in our teaching. Our wealth and resources have been entrusted to us by God and we are responsible to Him for their right use. Millions of pounds each year go up in smoke literally. The habit of smoking in which so many parents are setting a bad example is a flagrant violation of the principles of stewardship. How much is given to world missionary work in backward areas?—and what is the expenditure on smoke? A married couple each smoking 20 cigarettes a day are spending about £15.50 a month, which if both were wise could have gone to a better use. My attention was drawn to the case of a father who was drawing Social Security benefit over a long period and yet he could still afford to smoke—and drink and gamble!

From the Smoking and Health Fact Sheet No. 2 I quote, "It seems that the time has come when women should be told frankly that if they smoke they not only put their own lives in jeopardy, but if they continue to do so during pregnancy they also expose their unborn infants to an unnecessary risk." Doctors all over the world have been looking at what happens to children if their Mothers smoked when pregnant. Among many conclusions we have, "An investigation showed that when the children of heavy smokers were 7 years old, their ability to read was about four months behind the children of non-smoking mothers. They were also slighter."

If you smoke it is likely that your child will take up the habit later on. This is the time to stop for the sake of your own health and that of your children. There is so much involved. Nicotine is a drug and it has the inherent property and tendency to create an even greater craving for more. It is by no means unknown to see

people rushing from the worship of God to light a cigarette. The craving is powerful and persistent as we know from experience. How morally wrong to become enslaved to this habit.

D.A. MacLean.

Church Notes

Opening of Church at Aberdeen

On Friday evening, 15th October 1971, a congregation of well over 200 people assembled in the Free Presbyterian Church, John Street, Aberdeen, for the official opening of the recently purchased church. It was indeed gratifying to see so many present from many different parts, and the interest shown by friends from far and near was a great encouragement to the congregation at Aberdeen. The congregation had worked hard to obtain and prepare a place of worship large enough to accommodate the increased influx of students due in Aberdeen for the 1971-72 session and they now saw their hopes realised in the provision of the church in John Street.

Rev. R.R. Sinclair came from Wick to conduct the service on the opening night. He preached an edifying and suitable sermon on spiritual prosperity from the words in Psalm 18, 25: "O Lord, I beseech Thee, send now prosperity", and afterwards called on Rev. Wm. Grant, Dingwall, to engage in prayer. At the end of the service Mr Sinclair invited Rev. John Nicolson, Tain, to speak. Among other things, he said how happy he was to be present and expressed his good wishes for the temporal and spiritual prosperity of the congregation. Mr J.P.H. MacKay, Edinburgh, who was called on to speak after him spoke in similar terms. A letter was read from Rev. A.F. MacKay, Inverness, who regretted not being present. He hoped that under the Lord's blessing many precious souls would be born anew in the church. The Interim Moderator in speaking said that the congregation had reason to acknowledge the Lord's goodness in providing this place of worship. On behalf of the Deacons' Court he thanked all belonging to the congregation who had worked so hard and willingly during the last few weeks to prepare the building for public worship. He urged all present to continue to remember the Aberdeen congregation in their prayers.

The proceedings were closed with the singing of Psalm 133 and the benediction.

D.B.M.

End of Financial Year

Congregational Treasurers are reminded that, as the current financial year ends on 31st December 1971, all congregational contributions for the year should be sent to the General Treasurer by 8th January 1972, D.V., after which date any contribution received will be credited to 1972.

Lochcarron Congregation

The correct address of the Congregational Treasurer is:—

John Mackenzie, Wilrijk, Lochcarron, Strathcarron, Ross-shire.

Services in Dundee

The Church Extension Committee have commenced services in the Y.M.C.A., 151 Brook Street, Broughty Ferry, Dundee, at the following times:—

Sabbath Services	11 a.m. and 6.30 p.m.
Sabbath School and Bible Class	12.30 p.m.
Prayer Meeting, Wednesday	7.30 p.m.

It will be helpful if any throughout our Church would inform Rev. D.A. MacLean, Clerk of the Committee, or Mr Alistair N. Macrae, Treasurer, 23 Beaumont Crescent, Broughty Ferry, Dundee, Telephone: Dundee 77875, of the names of any in the Dundee area who might be interested in these services.

"Brethren pray for us", I Thessalonians 5, 25.

Magazine Annual Subscription

Subscribers are reminded that the annual subscription is due D.V., in January 1972, and that the usual renewal forms will be posted with the January 1972 Magazine.

Acknowledgement of Donations

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

Sustentation Fund: Miss J. MacKeznie, Okato, New Zealand, £100 in 'Loving memory of parents and sister'; Anon, Sutherland postmark, £1.

Jewish and Foreign Mission Fund: Anon, Kyle postmark, £5; Well-wisher, Creich, £20 per A. Campbell; Ontario Friends, 20 Dollars (Can.).

Foreign Mission Fund: Friend, Applecross, £2 per R.W.M.M.; Friend, Uig, Skye, £2.50 Friend, Applecross, £2; Mr and Mrs D.M. Tayinloan, £1 per M.D. (last 2 per R.W.M.M.)

Home of Rest: Friend, Applecross, £2 per R.W.M.M.; Inverness Congregation, £408; Congregations of Lochinver, Stoer and Drumbeg, £100; South Harris Congregation, £88.22; Anonymous, £1; "In Loving Memory of Andrew Patrick Walker", £10;

Mr E. Fuller, Surrey, £2; Mr D. Campbell, Bonar Bridge, £10; Mary Edwards, Bonar Bridge, £5; Mrs J. Nicolson, Kyle, £2 per Rev. A.F.M.; Miss C. Nicolson, Dingwall, £5

per Rev. A.F.M.; Friend, Greenock, £7; Neil Beaton, Glasgow, £10; Shildaig Congregation, £31; Mr Rodk. MacLeod, Stockinish, £1; Mrs Wilson, Bonar Bridge, £2.50 per Rev. D.B.M.; A.F.McD., £2; Friend, Applecross, £2 (last 4 per R.W.M.M.).

Aged and Infirm Ministers', etc. Fund: M.G., £1.

College and Library Fund: M.G., £1.

Trinitarian Bible Society: Miss J. MacKenzie, Okato, New Zealand, £100 in 'Loving memory of parents and sister'.

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

Free Distribution Magazine Fund: Friend, £1; J. MacKenzie, Ullapool, 60p; Friend, Applecross, £1; Mrs A.C. MacA., Stornoway, £2.50; J.C. Matheson, Laide, 60p; D. and D.McL., Achiltibuie, 37p; Friend, Applecross, £1.

Welfare of Youth: Ontario Friends, £1.65.

Publications Fund: Mrs A.C. MacA., Stornoway, £2.

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

Dunoon: Interested, £1 for Congregation.

Greenock: In loving memory of a dear sister, £200 for Congregational Purposes;

Pilgrim, £25 per Rev. L. MacLeod for Greenock Church Repair and Decoration.

Two Greenock Friends, £10.

Ingwenya: Miss I. MacCuish acknowledges receipt of the following donations from Toronto Ladies Group per Mrs Betty Campbell, Richmond Hill, Ontario, Feb. 1970, 65.73 R. Dollars; May 1970, 50.89 R. Dollars; July 1970, 20.84 R. Dollars; Dec. 1970, 49.44 R. Dollars; April 1971, 65.88 R. Dollars; May 1971, 27.57 R. Dollars; June 1971 13.52 R. Dollars; Dutch Friends, H.F.I. 100 per Rev. P. Mzamo for Danny Mloyi's college expenses; Free Reformed Church, Clifton, New Jersey, U.S., 135.65 Dollars for Mbuma Mission Hospital.

Portree: Church Plate, Donation £1; M.A. Petts, £6; Tolsta Friend, £1, Sustentation Fund per F. MacD.

Raasay: Friend, Raasay, £3 per R. MacLeod; S.H.Y., Raasay, £2; J. & R. Graham, £5; Friends, W. Suishish, £11; Friend, Inverarish, £2; Friend of the Cause, £4 per J.M. MacLeod; Interested, £10 per Rev. D. Nicolson; Falkirk postmark, £10; Friends, Inverarish, £6.

Shildaig: Mrs Munro, Shildaig and Evanton, £1 for Congregational Funds per D. Gordon

Staffin: Mr John N. Davidson, Portree, £11.25 for Congregational Purposes per R. MacInnes; Adherent, £50 for Sustentation Fund per Rev. J. Macdonald; Adherent, £20 for upkeep of Church property per Rev. J. Macdonald; Mr John Mackinnon, Garafad, £5 for Car Park Fund per M. MacRaid.

Stornoway: Anonymous, £200 per Rev. J. MacLeod for Ballifeary House Extension Fund.

Tarbert: Friend, Stockinish, £1 for Minister's car expenses, per Rev. A. McK.; Friend, Tarbert, £4 for Church and Manse Repairs per Rev. A. McK.; Friend, Tarbert, £3 for Church and Manse Repairs per Rev. A. McK.; Friends, Tarbert, £2 for Minister's car expenses and £3 for Manse Central Heating per Rev. A. McK.; Friend, Stockinish, £1 for Church and Manse Repairs, per Rev. A. McK.; Friends, Tarbert, £20 for Church and Manse Repairs and Manse Central Heating, per Rev. A. McK.

Aberdeen Church Building Fund: M. Murray, N. Tolsta, £5; Rev. A. MacPherson, £10; Kinlochbervie Friend, £10; Friend from Holland, £5; Anonymous, £5; D. Macarthur, Achmore, £5; Anon., Aberdeen postmark, £2; Friend, Portree, £10; Ebenezer, Aberdeen, £50; Mr and Mrs D.B., Inverness, £2; E.I., Aberdeen, £5; E.E. Fulton, Richmond, £2; M.N., Inverness, £2; Wellwisher, Creich, £10 per A. Campbell; Anon., Greenock postmark, £7 per A.A. McK.; "Ebenezer," Aberdeen, £50; Two Friends, Inverness, £2; Miss I. McCuish, Ingwenya, £5; Two Friends, £5 per Rev. S.F. Tallach; Agne: Campbell, N. Tolsta, £2.50; Two Friends, Stornoway, £3 per Mr Neil Murray.

Mrs Fraser, Seannlios, £1; Anonymous, £10; Mrs Campbell, Nairn, £5; Anonymous, London postmark, £10; Mrs Sutherland, Kyleakin, £10; Mrs Wilson, Bonar Bridge, £2.50 per Rev. D.B.M.; Mrs F. Graham, Uig, £2.50; A Friend, Manchester, £3; P. Mark, Conon Bridge, £5; Interest free loan from Stratherrick/Daviot Congregation, £100.

Communion Expenses: Mrs C. MacDonald, Portree, £2.11.

Home of Rest Fund: Anonymous, £5; Friend, Glendale, £5; Joint Collection of Tomatin, Stratherrick and Daviot Congregation £105; Miss J. MacPherson, Aviemore, £2; Stockinish Congregation Collection, £13.07; Strathy Congregation Collection, £20.61; Stornoway Congregation Collection, £321.48.

In November issue the loan of £10,000 should have read £1,000. (Printer's Error)

Lochcarron Building Fund: D.M., Inverness, £1, J. & J. Macbeath, Kyle, £10, C. Renwick, Tornapress, £1.50, Friend, Inverness, £5, Friend, Glasgow, £2, Friend, Glasgow, £1, Friend, Alness, £3, C.M., in memory of a beloved Mother, £10, Plockton F.P.'s., £12, Collection at Duncraig School, £1.55, all per Rev. J.W.R. Friend, Portree, £5 per W.M.D.; I. Matheson, Kyle, £2; Anon. in collection plate, £20; With Sustentation Fund, £1.50, and £1; Donation by post £10.

Gairloch: Trinitarian Bible Society, £108.35; Estate of late John Chisholm, Gairloch, £100 for Congregational purposes; Mrs Macleod, California, U.S.A., 10 Dollars; Mrs Campbell, Nairn, £10, both for Sustentation Fund; Mrs Ca. MacAskill, Stornoway, £5 per A. Maclean; Mrs Munro, Myrtle Cottage, Glenmoriston, £2 per T. Macleod, both for Communion Expenses.

Fort William: Friend, £5; Friend £1 per Rev. J.A. McDonald; Friend, £5; Friend, £5 for Church repairs.

Kames: R.D., £2.50 for Sustentation Fund; Anon., £5 for Trinitarian Bible Society per Rev D.A. MacDonald; Friend, Balfron, £20 for Kames Church per Treasurer; R.D., Kames, £5 for Sustentation Fund, per Rev. D.A. MacDonald.

Kinlochbervie: In Church Plate for Bus Fund, £5.

North Tolsta: Friend, Stornoway, £5; Friend, Stornoway, £2 per J.C.M., both for Communion Expenses.

Vaternish: Mr R. MacLeod, £1 for Sustentation Fund per W. MacLeod.

North Harris: Friend, Tarbert, £10 for Manse Central Heating per Rev. A. MacK.; Hearach in exile, £2 in memory of my parents, brothers and sisters, for Church and Manse repairs (found in collection plate); Friend, Tarbert, Communion Table covers per Rev. A. MacK.; Mr John Macleod, Leacklea, Stockinish, £5 (£3 for Church and Manse repairs and £2 for Manse Central Heating) per Rev. A. MacK. Mr Angus Macleod, Leachlea, Stockinish, £2 for Manse Central Heating per Rev. A. MacK.; M.A.M., Stockinish Section, £5; (£3 for Church and Manse repairs and £2 for Manse Central Heating) per Rev. A. MacK.; Mary MacAskill, 13 Kyles, Scalpay, £2; Mr and Mrs Thomas MacAskill, £3; Friend, near Tarbert, £5; all for Manse Central Heating; Mrs M.A. MacAskill, 13 Kyles, Scalpay, £2; Friend, Kyles, Scalpay, £1; Mr John A. MacD., Kyles, Scalpay, £5; Friend, Kyles, Scalpay, £5, all for Manse Repairs; Friend, Kyles, Scalpay, £5; Friend, Tarbert, £3; Friend, near Tarbert, £5; Mrs Macleod, Westfield, Tarbert, £5; D.J. Macleod, Westfield, Tarbert, £5; Mr and Mrs Alan Macleod, Meavag, £5; all for Manse Repairs and Central Heating; Friend, Stockinsih, £1 for Minister's Car Expenses; all per Rev. A. MacK.; Roderick Macleod, Stockinish, £1 for Home of Rest Fund (found in Collection Plate).

Inverness Sustentation Fund: Anon. (Greenock postmark), £7 per A.A.McK.

Tain and Fearn Manse Fund: J. Macleod, Achness, £5; Friend, £6; Mr and Mrs N. Macleod, £5; A Friend, Inverness, £5 per W.McK.; Wellwisher, Creich, £10 per A. Campbell; Anon., Lairg, £2; In memory of Mr Archie Robertson, £25; Friend, Harris, £1.

Broadford Manse Building Fund: Friend, Harris, £1 per Mr D. MacKay; S.A., Broadford postmark, £2; Miss A. Campbell, North Tolsta, £2.50; M.M.D., £10; Sustentation Fund, £18, Foreign Mission Fund (Transport), £7, both per M.M.D.