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None Come to Her Solemn Feasts

It was a reproach to Zion that none came any more to her solemn feasts. In other days the true Israelites had gone up joyfully to Jerusalem at the set feasts. The Psalmist speaks of these occasions in the 122nd Psalm:—

“I joy’d when to the house of God,
Go up, they said to me,
Jerusalem, within thy gates
our feet shall standing be.”

And again in the 42nd Psalm:—

“With them into God’s house I went
with voice of joy and praise;
Yea, with the multitude that kept
the solemn holy days.”

But those times were now passed. Zion was now desolate. Therefore the ways of Zion do mourn. The cause of this great alteration in Zion’s affairs was not far to seek. There had been a great forsaking of true religion in the land and a turning to the false worship of the heathen. The calves set up in Bethel and Dan had turned the hearts of the people of the Northern Kingdom from their God; while Judah, though faithful for a time with her God, soon lapsed into idolatry, too. God in judgement gave both nations into the hand of their enemies. As a consequence Zion is left with this complaint that “none come to her solemn feasts.”

In New Testament times the people of God are no longer called to go up to Jerusalem three times in the year to worship the Lord God of Israel. God has in every place those that call upon His Name and who worship Him and are accepted of Him. Yet the Lord has not left His people without special times of communion and fellowship with Himself and with one another. In our own land Communion Seasons have been in the experience

of the children of God times of nearness to God; when, in the preaching of the Word and in the sacrament of the Lord's Supper, they have enjoyed fellowship with God and with one another. Those seasons have proved, hitherto, times of awakening for sinners and times of reviving for the tried people of God. If they were so useful in the past, and proved such a blessing to the Church of God, how much more needful today. If there is to be a real deepening of interest in the things of God; if there is to be growth in grace and in the knowledge of the Lord and Saviour Jesus Christ; surely Communion seasons afford a suitable opportunity for this through God's blessing upon them.

In other Churches there has been an evident slackening of interest in communion seasons over a long period of years. Can it be that now even in our own denomination there is discernible a cooling of interest in these assemblies, not only among adherents, but among professing Christians as well? There certainly appears to be less effort made to attend than was once the case. If absence from communion seasons is the result of less desire for communion with God and with His people, then is it not indicative of spiritual declension? What difficulties Christians in former days surmounted in order to be present at such seasons! In those days they did not have the means of travel which we possess, yet how many miles they walked over mountain and dale, only for the joy of meeting with the Lord and with His people on the mount of ordinances.

Oh, you will say, those were days of Gospel blessing, and days of power in the pulpit ministrations in the land. True; there were notable times in days past, and notable servants of the Lord were raised up to declare His Word. But we are to remember that even in our day of small things the Lord is the same. He has not changed. His promise still stands: "Where two or three are met together in my Name there am I in the midst of them." If the Lord is there, will that not make up for all else?

The time may come when the Church of God in our land will not be permitted to meet together at communion seasons through a persecuting power obtaining control of our land. Then it would have to be said, as in the case of Israel and Judah of old, "The ways of Zion do mourn, because none come to her solemn feasts." But surely it would be another thing altogether that this lamentation would have to be taken up as a result of people despising the means of grace and ceasing to attend communion seasons.

We would urge younger Christians especially not to let themselves be robbed of the privilege of attending communion seasons, nor to substitute in their place lighter forms of Christian fellowship. Communion seasons,

bringing us so near to Christ, and bringing Christ so near to us in all His saving benefits, and in His sufferings and death on Calvary's accursed tree, are well suited to bring us low and to keep us low. If we are ever to be delivered from our sinful pride and lightness it is by being brought near to Christ in the awful transactions of Calvary. There is far more to true Christianity than a superficial profession of Christ's Name. We must come to feed by faith upon the Lord Jesus Christ who says: "My flesh is meat indeed and my blood is drink indeed." What is more fitted to humble us in the dust in wonder and adoration than a faith's view of the crucified and now risen and exalted Redeemer.

Let us then use to the full the opportunities which communion seasons afford us. If we do this, it will not be long till we are singing with David:

"How lovely is thy dwelling place
O Lord of Hosts, to me!
The tabernacles of thy grace
how pleasant, Lord, they be."

And again:

"For in thy courts one day excels
a thousand; rather in
My God's house will I keep a door,
than dwell in tents of sin."

(Psalm 84: 1 and 10)

Substance of an Address

(The following address was given by Rev. P. Mzamo at the ordination and induction of the Rev. Donald Ross to the Bulawayo Mission).

Now we shall address a few words to you, Mr. Ross. The Lord says in another place, "Be thou faithful unto death." The Word of God makes this clear to us when we read it with understanding. The Lord Jesus Christ was faithful to His Father who sent Him—unto death—and so He has sent you to work in His vineyard.

It is not easy work to be in the ministry. It is a most difficult work and one which has many disappointments, many discouragements, many heart-breakings. What are we to do?

The Lord commanded that His servants are to be faithful; so first of all we are to be faithful to the Lord, for it is He that hath called you, "Go ye

therefore." We must first of all be faithful to the Lord. How can we be faithful to the Lord? It is by doing His will, obeying His commandments and preaching the Gospel according to His mind, according to His will.

You have come into a country where there are many churches, but where it is very rare to find the pure Gospel. There are many churches in Bulawayo, beautiful churches, magnificent workmanship, but no Gospel. I remember a London Missionary Society minister who came to Hope Fountain when I was a student at the time of Mr. Fraser. We discussed the minister's first sermon which was good. But as the days went on living in this country he lost all that goodness and the value of the Gospel and he became Arminian. Error was ruling in all his teachings; but you will find the faithful minister when he is alone in the midst of an unfaithful world he will keep the truth. He will do as the Lord says: "Teaching them to observe all things, whatsoever I have commanded you," and what the Lord commands is in the Bible. This is the first thing—being faithful to your Master.

The second thing is, one has to be faithful to his own conscience. If you are born again your conscience is purged by the blood of the Lamb of God and made pure, purged from all evil; that is a living conscience, a clean conscience. Whatever you teach and whatever you preach, your daily life and conversation is to be in agreement with a conscience that has been purged from dead works to serve the living God.

Also you are to be faithful to your own people, to the people you labour among. How are you to be faithful to the ignorant who have no interest in Christ, no interest in the Gospel, who will hardly come to hear the Gospel? By being an example in your own life, in your own conversation. Be faithful to them by teaching them and by rebuking them when occasion is given, warning them to flee from the wrath to come.

You are to be faithful also to the brethren, to the Church as a whole. You are to be faithful to the people of God to whom you preach. They will look to you as a faithful minister, to your preaching and to your life. How can you be faithful? By keeping to the Word of God; that is the standard. Keep to the Bible, avoid false doctrine. Remember what Paul said to Timothy: "Hold fast the form of sound words." The Word of God is able to instruct you, able to keep you. Be faithful then to the Word of God.

Be faithful also to the Church in Scotland who have sent you out here. If you read in the Third Epistle of John where John is writing to Gaius, he rejoices to hear that his children walk in the truth. You can read it for yourself. So even with the Church in Scotland, they are looking to those they send out to be faithful to them.

May the Lord, the Divine Head of the Church, keep you from error and strengthen you. His grace is sufficient for you; His power is made perfect in weakness. May His Presence be with you, blessing your work so that Ethiopia may stretch out its withered hand and touch the hem of the Saviour's garment.

The Doctrine of the Trinity

In connection with this sacred mystery the Word of God emphatically brings before us the *Unity* of God. There is but *one* God to the exclusion of all others—the *One* living and true God. There appears to be a necessity of reason for conceiving of God as one. That which is absolute and infinite cannot but be One. There cannot be two or more infinite and unchangeable beings. "There is none good but one, that is God." (Matt.19.17). He is a spirit, infinite, eternal and unchangeable in His being (i.e. in His essence or nature) one in all the glorious attributes and perfections of His nature—His wisdom, power, holiness, justice, goodness and truth. These perfections or attributes are not distinct from God Himself, for they are the essential properties of His nature or essence. We in our weakness think and speak of them separately, but properly speaking they are the infinite perfections of the divine nature. The glorious excellency of His nature is revealed in the names whereby he has made Himself known. His name Jehovah is especially expressive of the self-existence of His being or essence. "I am that I am." Being self-existent He is therefore necessarily eternal and infinite.

A Plurality of Persons in the One Essence or Godhead

"There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost and these three are one God, the same in substance (i.e. the divine nature or essence) equal in power and glory." (Shorter Catechism) The Word of God makes it clear that the divine essence as a whole exists eternally as Father and as Son and as Holy Ghost, that each Person possesses the whole essence and is constituted a distinct person by certain incommunicable properties not common to Him with the others. "This essence" to quote Dr. Gill, "is common to the Three Persons in God, but not communicated from one another; they each of them partake of it and possess it as one undivided nature; they all enjoy it; it is not a part of it

that is enjoyed by one, and a part of it by another, but the whole by each; and 'all the fulness of the Godhead dwells in Christ' (Colossians 2.9); and in the Holy Spirit; and of the Father there will be no doubt; these equally subsist in the unity of the divine essence, and without any derivation or communication of it from one to another." (Body of Divinity).

The Three Persons are self existent and exist together in the same undivided essence. They are the same in substance equal in power and glory. "The doctrine of Scripture" writes Calvin, "concerning the immensity and the spirituality of the Essence of God, should have the effect not only of dissipating the wild dreams of the vulgar, but also of refuting subtleties of a profane philosophy . . . His immensity surely ought to deter us from measuring Him by our sense, while His spiritual nature forbids us to indulge in carnal or earthly speculation concerning Him . . . while He proclaims His unity, He distinctly sets it before us as existing in Three Persons. These we must hold, unless the bare and empty name of Deity merely is to flutter in our brain without any genuine knowledge. Moreover, lest any one should dream of a threefold God, or think that the simple essence is divided by the Three Persons, we must have such a brief and easy definition which may effectually guard us from error. But as some strongly inveigh against the term Person as being merely of human invention, let us just consider how far they have any ground for doing so.

"When the apostle calls the Son of God 'the express image of His person' (Heb. 1.3), he undoubtedly does assign to the Father some subsistence in which he differs from the Son . . . But because the Father, though distinguished by His own peculiar properties, has expressed Himself wholly in the Son, He is said with perfect reason to have rendered His Person (hypostasis) manifest in Him. And this aptly accords with what is immediately added, viz., that He is 'the brightness of His glory.' The fair inference from the apostle's words is, that there is a proper subsistence (hypostasis) of the Father which shines refulgent in the Son. From this, again, it is easy to infer that there is a subsistence (hypostasis) of the Son which distinguishes Him from the Father. This, moreover, is not a distinction of essence, which it were impious to multiply. If credit, then, is given to the apostle's testimony, it follows that there are three Persons (hypostases) in God. The Latins having used the word *Persona* to express the same thing as the Greek hypostasis, it betrays excessive fastidiousness and even perverseness to quarrel with the term. The most literal translation would be *subsistence*. Nor indeed, was the use of the term Person confined to the Latin Church. For the Greek Church in like manner, for the purpose of testifying their consent, have taught that there are three

prospa (aspects) in God. All these, however, whether Greeks or Latins, though differing as to the word, are perfectly agreed in substance.

“But to say nothing more of words, let us now attend to the thing signified. By *person*, then, I mean a subsistence in the divine essence—a subsistence which, while related to the other two, is distinguished from them by incommunicable properties. By *subsistence* we wish something else to be understood than *essence*. For if the Word were God simply, and had not some property peculiar to Himself, John could not have said correctly that He had always been with God. When he adds immediately after, that the Word was God, he calls us back to the one essence. But because he could not be with God without dwelling in the Father, hence arises the subsistence, which though connected with the essence by an indissoluble tie, being incapable of separation, yet has a special mark by which it is distinguished from it. Now, I say that each of the three subsistences, while related to the others, is distinguished by its own properties. Here relation is distinctly expressed, because when God is mentioned simply and indefinitely, the name belongs not less to the Son and Spirit than to the Father. But whenever the Father is compared with the Son, the peculiar property of each distinguishes the one from the other. Again, whatever is proper to each I affirm to be incommunicable, because nothing can apply or be transferred to the Son which is attributed to the Father as a mark of distinction.” (Calvin's Institutes, Book I)

“And to show the divine equality of the adorable Person in the Godhead, each Person at times is named or placed first, sometimes Christ is named first: ‘The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.’ (2 Cor. 13.14) Sometimes the Holy Spirit stands first: ‘That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding; to the acknowledgement of the mystery of God, and of the Father, and of Christ.’ (Col. 2.2) Sometimes God the Father stands first: ‘For there are Three that bear record in heaven; the Father, the Word and the Holy Spirit; and these Three are One.’ (I John 5.7) Now, as this last order is not always attended to, it shews that one is not before or after another, and that one is not greater or less than another. Again, ‘Now, there are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but the same God, which worketh all in all.’ (I Cor. XII 4-6) Here the Holy Ghost takes the name of *Spirit*, *Lord* and *God* to Himself, and therefore He must be the Spirit, Lord and God. Sometimes the Holy Ghost is prayed to as God. ‘But the Lord is faithful

who will establish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. 3, 3-5)

The Lord, who is faithful, and who establishes the churches, and keeps them from evil, and in whom Paul places his confidence, is the Holy Ghost, and He is prayed to, that He may direct the saints' hearts into the love of God, and into the patient waiting for Christ. The Holy Spirit is prayed to as a Divine Person, to direct souls into the love of God, who is another Person, and into the patient waiting for Christ, who is another one distinct Person from the former two. ("Contemplations on the God of Israel" p.23, by Wm. Huntington).

Proof that God is a Trinity in Unity

The adversaries to the Trinity object because the express word *Trinity* is not mentioned in the Bible; but it is not the word that they hate and fight against, but the doctrine. We know that two is a couple or a pair, three is a trinity, and four a quaternity; and "there are three that bear record in heaven" and no more, and these Three are One; not three names and one Person, but three distinct Persons in the one undivided essence." (Wm. Huntington)

1. "Hear O Israel; the Lord our God is one Lord." (Deut. 6.4) This verse is one of the stock arguments used by Unitarians and the different false sects which deny the Doctrine of the Trinity. It is to be noticed that the Hebrew word here for *one* is *echad*, which means a 'compound unity,' as in the expression 'one cluster of grapes,' and is *never* used except in connection with a collective body. When the Hebrews would indicate *one* meaning *absolute unity* or *only one*, they used the word *yachid*. The word *yachid* is NEVER ONCE USED to express the unity of the Godhead.

2. In Genesis I.1, we read "In the beginning God created the heaven and the earth." The word for *God* is *Elohim* which is a plural word. In the original Hebrew, the noun can be singular number implying one, dual number implying two, or plural number implying three or more than three. Observe how the word "Elohim" is the plural number. However, it is followed by a *singular* verb, *created*. this shows that there are Three Persons in the Godhead acting in unity.

Again in Genesis 1.26 we read, "And God (Elohim) said, 'Let us make man in our own image'." Here is an astounding fact: God says that man is to be made in *our* image; yet He also says men were created in *His* image in verse 27. The use of the pronouns clearly indicates that the Persons of

the Godhead acted together in creation. (From "Are there Three Persons in the Godhead?" by J. Reid.)

3. "What passages in the Old Testament imply the existence of more than one person in the Godhead?"

Mark the use of the plural in the following passages—Gen. 1.26; 3.22; Isaiah 6.8. Compare the three-fold repetition of the name Jehovah (Numbers 6, 24-26) with the apostolic benediction — 2 Cor. 13.14. Mark also in Isaiah 6.3 the three-fold repetition of the ascription of holiness. ("Outlines of Theology" by Dr. A. A. Hodge.)

4. "The ordinance of baptism, a very solemn part of divine worship, is ordered to be administered 'in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. 28.19), which are to be understood not as three names and characters, but three persons distinctly named and described, and who are but *one* God, as the singular word *name* prefixed to them signifies; men are to be baptised in *one name* of three persons; but not into one of three names, but into the name of Three Persons of equal honour and glory." It is to be observed that the connective particle *and*, is repeated before each of the Persons mentioned which clearly discovers a *Trinity* of Persons. ("Body of Divinity" by Dr. Gill.)

5. "God alone is to be invoked in prayer, and petitions are directed sometimes to one Person and sometimes to another; sometimes to the First Person the God and Father of Jesus Christ (Eph. 3.14) sometimes to Christ Himself the Second Person, as by Stephen (Acts 7.59); and sometimes to the Lord the Spirit, the Third Person (2 Thess. 3.5)

6. "In the benediction 2 Cor. 13.14: 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.' We have here distinctly named Three Persons and each communicating a separate blessing, according to His own order and manner of operation. The benevolence of the Father in designing, the grace of the Son in the acquisition, the communion of the Holy Ghost in the application of salvation. These are three distinct personal names, three distinct modes of personal agency, and each equally divine."

7. Proof of the Trinity is afforded by the narrative of Christ's baptism in Matt. 3, 13-17. "Here we have presented to us Three Persons distinctly named and described as severally acting, each after His own order, the Father speaking from heaven, the Spirit descending like a dove and lighting upon Christ, Christ acknowledged as the beloved Son of God ascending from the water." ("Outlines of Theology")

(to be continued)

Christ is All

by Dean Henry Law

2. THE MEAT-OFFERING

"When any will offer a meat-offering unto the Lord, his offering shall be of fine flour." Lev. 2.1

Faith gleans rich lessons in the tabernacle's court. Rapid variety marks the scene. But every change still shows a changeless object. The varied rites have one grand purpose. Their several parts have mind—and that the mind of God. Each has an end—to illustrate redemption. Each has an office—to unfold the Gospel. Each is a witness to life-giving truth. Scoffers are blind to Calvary's cross. It is no marvel, that they find no Saviour here. But truly Scripture contains more of Christ than human eye has ever yet discerned.

Reader, pause now, and ponder the Meat-offering. It holds the second place in the display of these Christ-teaching rites. May the great Spirit's rays so brightly shine upon it, that some new view of Jesus may appear!

God's wisdom terms it "The Meat-offering"; and justly so, because its larger part supplied the priest with food.—Its substance and its use are the chief points, which claim attention.

Its main material is flour. Ver. 1. Is there no meaning in this choice? Mark, God's own mind selects it. His mind is the abode of wondrous thought. Examine flour. By what process is it formed? Earth yields the grain; repeated blows thresh it from the husks; the grinding mill reduces it to powder.

Reader, this thought glides easily to Christ. He stoops to be poor offspring of poor earth. He, whom no heavens can hold, is born the woman's seed. And then what batterings assail Him! The earliest prophecy predicts His bruised heel. Hell spares no blow. Earth's fury lashes Him with ceaseless rage. The strokes of Justice crush Him to the dust of death.

O my soul, a suffering Jesus is your full salvation. A bruised God-man is your blessed hope. His wounds are your safe refuge. His stripes heal you. He was broken to make you whole. He was crushed to raise you up. He groaned to bring you ease. He died, that you may live.

The quality of the flour is distinctly marked. It must be fine. All coarseness must be sifted out. No impure speck may stain it.

Reader, see the lovely beauties of the Lord. His charms bring comfort to

the anxious soul. Let but one flaw be found in Him, and salvation's pillar moulders into dust. Then cleansing would be needed for His own defects. No blood would then remain for other's guilt. But He comes forth in all the glory of pure sinlessness. Thus He can take the sinner's place, and pay the sinner's debt, and cast a spotless mantle round His church. Thus we are beauteous in His beauty; fair in His fairness; comely in His comeliness; robed in His grace. The pure Meat-offering sounds the Gospel-note, "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. v.21.

Oil is added. Lev. 2.1. Its many properties are emblems of the Spirit's grace. Christ's very name imports, that all the Spirit was outpoured on Him. His life attests this truth. When He appeared in the earthly frame, it was the Spirit's workmanship. Luke 1.35. When He ascended from the streams of Jordan, the Spirit, as a dove, descended on Him. Luke 3.22. When He approached His direst conflict with the power of hell, the Spirit led Him by the hand. Luke 4.1. When, on the altar of the cross, He gave His soul an offering for sin, the Spirit's might upheld Him. Heb. 9.14. When He burst the fetters of the grave, the quickening Spirit aided. 1 Peter 3.18. His lips dropped wisdom—His steps were goodness—His hand was boundless power—His heart was overflowing love. It must be so. The God-man was the Spirit's home. God gave not the Spirit by measure unto Him. John 3.34. The Meat-offering was rich in oil. Jesus abounded with the Spirit's grace.

Believer, are you conformed to your anointed head? Are you the living temple of the Holy Ghost? "Be filled with the Spirit," is His trumpet-tongued command. Eph. v.18. Can He thus speak and not be ready to dwell fully in you? Can He be ready, and will you exclude Him? Oh! grieve Him not—wrong not your needy soul. Admit Him in His every gift. He is no Christian, who in unlike Christ. He is unlike, in whom the Spirit works no likeness.

Frankincense is sprinkled on the mass. Lev. 2.1. Thus the Meat-offering scatters fragrance round, and fills the senses with delicious joy.

And is not Christ the incense of delight, in heaven, in earth! The precious merits of His work regale each attribute of God. He brings full honour to their every claim. No Christ-saved soul sits down in bliss, but to add glory to Jehovah's name, and to bring brightness to Jehovah's crown, and to deck justice, mercy, truth, in more resplendent rays.

He, too, is perfume to His people's hearts. Say, ye who know Christ Jesus, is not His name "as ointment poured forth?" Is He not your bundle of myrrh?—your "cluster of camphire?" Song 1. 13, 14. He blots out every

sin. He bears away all curse. He heals all wounds. He dries all tears. He stills all conscience-fears. He shows God reconciled—hell vanquished—heaven won. In Him the past has lost its terror. In Him the present is hope's clear watch-tower. In Him the future is an expanse of glory. Can there be frankincense more gladdening, than these refreshing truths? Reader, grasp Him, and refresh yourself in this garden of sweet joy.

No leaven and no honey may be brought. Lev. 2.11. The first is quick to change and taint the meal. It rapidly pervades. It casts a savour into every part. Hence it is evil's emblem. For sin admitted will run wildly through the heart. Its course pollutes. Its touch leaves all impure.

The latter is most luscious to the palate. But is it harmless? Nay, it soon proves a sickening and fermenting pest. Its sweetness tempts. But bitterness ensues. Here is a symbol of sin's flattering bait. It shows enticements in its front. It seems to call to rich delights. It promises a honied feast. But ah! the juice is gall. The dregs are wormwood. Sin's smiles end in hell-pains.

No such admixtures may defile this type. To paint the sun, we use our brightest tints. To show forth Christ, we must have pure and purifying signs.

But salt must be infused. Lev. ii. 13. Its properties repel corruption and defy decay. Where it is sprinkled freshness lives. At its approach time drops its spoiling hand. Again behold the Lord. His essence and His work are purity's bright blaze. He soars above defilement, high as the heavens excel the earth. He washes, and His saints are cleansed. He breathes within them, and corruptions stay.

Believer, you too are called to be this vile earth's salt. Mat. v. 13. When you go forth may purity walk hand in hand! When your lips speak may purity's best seed be dropped! May your whole life be counteractive of sin's taint! May many an error die when you are near!

Salt, too, portrays the perpetuity of grace.

Believer, you know that Jesus loves you. You read it in His cross. You see it in the Word, — that mirror of His heart. You hear it in His Spirit's call. Know, that this love is as eternal as Himself. The covenant of salt precedes the birth — survives the death, of time.

The Meat-offering is thus significantly formed. Its use is next distinctly shown. The offer "shall bring it to Aaron's sons, the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire of a sweet savour unto the Lord." Lev. ii. 2. A part is cast upon the altar's hearth. The fire enwraps it

in devouring folds. It is the prey of the consuming blaze.

Faith knows full well the Gospel of this act. It sees wrath falling on the spotless and anointed victim. The burning meal exhibits Jesus in the furnace of keen anguish. What awe, what peace, live in this wondrous sight!

What awe! Here is full evidence of sin's deserts. Sin rouses the just vengeance of our righteous God. It is an outrage to His honour, to His nature, and His name. It must have torment. An adamant chain unites it to excruciating woe. If it escapes, God's majesty is wronged. The God-man in the garden and on the cross shows how God's anger deals with this foul foe.

What peace! Jesus consents to suffer all. Each vial is outpoured on Him. The fire finds its prey, and spares not. Believer, see the Meat-offering on the altar, and let your every fear subside. Gaze, and let tranquil peace lull every anxious thought. Wrath ends in Jesus. It takes its dues from Him. It leaves Him not till all is paid. Its sting then dies. No penal woe remains for you. Justice forbids, that punishment should twice be asked. You may look calmly on the fiery lake. A suffering Christ has quenched its flames for you. Happy believer, your sins, though many, have endured their death. Happy believer, where are hell's pains for you? Your Surety has exhausted all.

The Meat-offering had further use. The remnant "shall be Aaron's and his sons; it is a thing most holy of the offerings of the Lord made by fire." Lev. ii. 3.

Here is another view of Christ. It shows most tender and providing love. The Gospel truth is bread of life to hungry souls. They, who serve Christ, sit down at a rich board. A feast is spread to nourish and to regale. Christ gives Himself — heaven's richest produce — as substantial food. He is the bread of life. His flesh is meat indeed; His blood is drink indeed. The Spirit is ever calling to the banquet-house, "Eat O friends," "Eat ye that, which is good, and let your soul delight itself in fatness." Faith hears, faith hastens, faith partakes, and thrives, and feasts again, and gains recruited energies for new work.

Poor worldlings snatch at miscalled pleasure's husk. They eat, and fret, and pine, and perish.

In preparing the meat-offering account was made of varying grades of outward circumstance. Diverse utensils were enjoined to meet diversity of rank and state. The rich must use their best. The poor must humbly bring from their more humble hearths. But rich and poor alike must offer. Lev. ii. 4, 5, 7.

One Christ is the one plea at heaven's gate. The rich man's riches open not the door. The poor man's poverty has no moving voice. Hear this, ye rich. Earthly pelf is little now, and nothing to buy pardon. But Christ enriches in present and in endless time. His treasure is ennobling gain, enduring joy, a crown of life, a throne of glory. Bring this Meat-offering, and you are rich indeed.

Ye poor, draw near. Especial welcomes beckon you. Your toil-worn hands may clasp the cross. Your lowly huts may entertain the Lord of lords. Without Him poverty is hard indeed. But He can make you kings and priests to God. By His side work is light. In His arms rest is sweet. In His love life has few frowns. In His faith death sweetly smiles. Bring this Meat-offering, and you are no more poor.

Spirit of God, great Teacher of the Church, blessings be Thine, for thus revealing Christ.

Letter

Delf — September, 1951

by Mr A. Docter, Holland

My dear friend,

At last I'll try and write you a few lines. I met so many friends that I am at a loss to know which of them I shall write first. I must thank you for the kind way in which you received me, but I shall not write what I felt when I saw the empty chair in your home. This was what I once read in the memoir of Mr Thomas Hog — "Submission to the sovereign will of God under desertions, afflictions and trials, is preferable to the strongest consolations, because consolation pleaseth us but submission pleaseth God." It is only in the dust that we are taught to be silent.

Two months ago, I felt a strong desire to go to Stratherrick communion. On the Thursday morning in Dingwall I awoke at 5 o'clock with these words "How long halt ye between two opinions? If the Lord be God follow Him." I was tried and tempted very much but felt my burden gone at the prayer meeting at Errogie. There was a nice spirit, and I surely believe there were some godly people there. Rev. Sinclair had such a solemn sermon on Job. 37:7, "He sealeth up the hand of every man, that all men may know His work." On the Friday the question was "Blessed are they which do hunger and thirst after righteousness for they shall be filled." I dared not go forward on the Saturday for a token so I went out. Then I went in again saying with Esther, "If I perish, I perish." After this I felt that the Lord rebuked the storm and sea within and I enjoyed peace in my

mind for some days. I shall never forget how Rev. S. had to stop in addressing the table on Sabbath when he quoted, "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder and His name shall be called WONDERFUL. There was then a silence for some minutes and he said he felt the presence of the Lord. The ladies MacGillivray were so kind to me.

Mrs Docter wants to be remembered to you.

Kindest regards, Your friend,

A. DOCTER.

Marks of Religious Declension

1. When you are reluctant to religious conversation, and the company of serious, heavenly-minded Christians, and enjoy yourself best with men of the world.

2. When from preference, you are absent from meetings for prayer, confine yourself to Sabbath meetings, are easily detained from them, and are ready to excuse such neglects.

3. When you are afraid to consider certain duties seriously, lest your conscience rebuke past neglect, and insist on fidelity now.

4. When it is more your object, in doing duty, to pacify conscience, than to honour Christ, obtain spiritual profit, or do good to others.

5. When you have an over-critical spirit respecting preaching; are dissatisfied with the manner, as inelegant, too plain, too intellectual, or not according to some favourite model; or with the matter, as too doctrinal, or too preceptive; or when you complain of it as too close, or are suspicious of personality.

6. When you are afraid of being accounted strict, than of sinning against Christ by negligence in practice, and unfaithfulness "to your Lord and Master."

7. When you have little fear of temptation, and can trifle with spiritual danger.

8. When you thirst for the complacency of men of the world, and are more anxious to know what they think or say of you, than whether you honour the Saviour in their sight.

9. When scandals to religion are more the subject of your censure, than of your secret grieving and prayer before God, and faithful endeavours for their removal.

10. When you are more afraid to encounter the scorn of an offending man by rebuking sin, than of offending God by silence.

11. When you are more bent on being rich than holy.
12. When you cannot receive deserved reproof for faults, are unwilling to confess them, and justify yourself.
13. When you are impatient and unforbearing towards the frailties, misjudgments and faults of others.
14. When your reading of the Bible is formal, hasty, lesson-wise or merely intellectual, and unattended with self-application; or when you read almost any other book with more interest than the Book of God.
15. When you have more religion abroad than at home; are apparently fervent when "seen of men," but languid when seen only in the family, or by God alone.
16. When your religious taste is more for the new things of men, than for the old things of the treasury of God's Word.
17. When you call spiritual sloth and withdrawment from Christian activity by the names of prudence and peaceableness, while sinners are going to destruction, and the Church suffering declension; unmindful that prudence can be united with apostolic fidelity, and peaceableness with most anxious seeking of the salvation of souls.
18. When, because there is false zeal abroad, you will neither trust yourself nor others, even in that "fervency in spirit, serving the Lord" which Paul taught and practised.
19. When you are secretly most gratified at the falls of some professor of religion, than grieved for the wounds he inflicts upon Christ.
20. When, under chastisement of Providence, you think more of your sufferings than your deserts, and look more for relief than purification from sin.
21. When you confess, but do not forsake besetting sin.
22. When you acknowledge, but still neglect duty.

— Extracted.

Bible Distribution

by Rev. D. J. MacAskill, M.A.

There was a further increase in the number of complete Bibles circulated by the Trinitarian Bible Society during last year. An increase of more than 62,000 brought the total to 335,285, more than double the total recorded in 1971. In addition to these the Society also circulated 91,068 New Testaments, and more than two million portions, leaflets and text cards. Consignments amounting to many tons have been sent to Europe, Africa and Central and South America, and through the hands of

Christian workers throughout the world the Holy Scriptures have been passed on to readers in more than a hundred countries. So states the annual report of the Society. Further, it goes on to say, "Work is in progress on translation projects in Africa, India, South America, the Middle East and Malta, and all who are engaged in these difficult tasks need to be kept in prayerful remembrance at the Throne of Grace, that their years of time-consuming and exacting labour may result in faithful versions of the Holy Scriptures that will be fruitfully used for many years to come."

Three hundred years after the publication of the first edition of the Authorised Version in 1611, not less than three million copies of it were poured forth year by year from the English Press, and the University Presses were still selling annually fully ten times as many copies of the Authorised as of the Revised Version. The demand for the Authorised Version continues notwithstanding the arrival of other much-vaunted though less faithful versions.

Bibles are flowing into many countries including Romanist dominated ones. From the Trinitarian Bible Society alone tens of thousands of Spanish Bibles have gone to Latin America while more than 50,000 Bibles have gone to West Africa during the past year. Apart from the larger Bible Societies, the Scripture Gift Mission and the Gideons also circulate Bibles. One and a half million Bibles have gone to people listed in Indian telephone directories. A thousand letters were received, mainly from Hindu-Muslims, who have said that since reading the Bible they have been converted to the Christian Faith. Half a million Bibles are being sent through the post to people in Ireland by "Bibles for the World" organisation. Everyone listed in Ulster and Eire telephone directories will get a copy. After that it is planned to send a Bible to everyone listed in the English, Scottish and Welsh directories. As we have not seen the version which is being circulated in this campaign, we cannot say whether or not it is a sound version.

The European Underground Mission sends thousands of Bibles to the Communist countries. There God's Word has been burned on the rubbish heap and Christians were glad to receive half-burnt copies to take home. The primitive Christians who delivered up their Scriptures owing to the persecutions were called "Traditores." They were liable to censure and church discipline for doing so. At the Reformation piles of Bibles were burnt publicly, because they exposed the errors of Romanism. William Tyndale was burnt at the stake for translating the Bible into English. His dying words were, "Lord, open the eyes of the King of England." Shortly

afterwards Henry VIII gave orders that a Bible was to be in every parish church in England. It was chained to the pulpit, and you can see in ancient engravings the parishioners reading it in church. On 30th September, 1972, there was a gathering at Vilvorde, near Brussels, marking the restoration of a splendid monument to William Tyndale. About a hundred years ago a Pope, I think called Leo, made a Papal Bull against "the diabolical work of the Bible Societies, in spreading heresy throughout the world."

In our own day recently, an ecumenical Bible has appeared, which is called the Common Bible. It has the approval of Romanists, Protestants and the Greek Orthodox Church. We do not approve of it, as we do not approve of modern versions of the Scriptures, which are based on faulty manuscripts, such as the Vaticanus and Sinaitic. Dean Burgon ably confuted the Westcott and Hort School of Critics long ago. The National Bible Society of Scotland changed its constitution to allow it to print versions of the Scriptures in English other than the Authorised Version. The British and Foreign Bible Society began to print the Apocrypha, which caused a furious controversy in which Dr Andrew Thomson was engaged. The result was the formation of the National Bible Society of Scotland. It was this Society our Church supported until it departed from its constitution. The Authorised Version of the Scriptures was translated from the Hebrew and Greek by great scholars who were also pious. The predominance of Saxon words in the edition of 1611 is very remarkable, nine tenths, as compared with Latin words. English literature was never more brilliant, and the literary style and diction of the Translators are incomparable.

Gathan Gloir na Diadhachd

Leis an Urr. Eideard Pearce

(Air a leanntuinn bho t.d. 156)

'N uair a tha olc air a bhagradh, agus nach eil e air a chur an gnìomh, agus 'n uair a tha maith air a ghealtuinn, agus nach eil e air a thoirt seachad, agus cha'n eil cion cur an gnìomh an aon agus cion coimhlionadh an aon eile, an aghaidh neo-chaochlaidheachd ann an Dia, ach do bhrìgh gu'm bheil an aon chumha air am bheil an aon air a bhagradh, agus air am bheil an aon elie air a thoirt a dhith. Dh'Fhaodainn air an doigh chumail a mach bho Salm vii. 12, bho Lucas xiii. bho'n toiseach

'bho'n Tais. ii. 22. Ach biodh gu leoir an so an àite sin uile. Ach aobhair so tha duine ionnsaichte a labhairt. Tha Dia (tha e'g ràdh) ag atharrachadh a bhinn, am bagradh na'n gealladh bho'n leith a muigh, ach cha'n eil òrdugh. Cha'n eil E'g atharrachadh òrdugh. Cha'n E'g atharrachadh a chomhairle na rùn bho'n leith a stigh. Agus a chùim an nì ceudna tha an nì a tha air a radh le neach eile. Ma bheir sinn speis (tha e'g ràdh) do chomhairle Dhé, nach eil E'g atharrachadh, agus nach urrainn E, ach tha inntinn agus a thoile, air am foillseachadh leis na fàidhean, bitheanta air an atharrachadh. Ach 's e ràdh mòr aig aon dhe na fir-sgoile. 'S 'n nì (tha e'g ràdh) do Dhia a bhi ag atharrachadh a thoile, agus nì eile a bhi rùnachadh atharrachadh. Tha Dia bitheanta a rùnachadh agus a sònrachadh atharrachadh. ach cha'n eil E gu bràth ag atharrachadh a thoile na a Rùn. Mar sin far am bheil olc air a bhagradh, agus maith air a ghealltuinn, nach eil air a choimhlionadh, tha'n cion coimhlionadh, cha'n ann bho chionn nach eil Dia neo-chaochlaidheach, ach do bhrìgh gu'm bheil am bagradh na an gealladh air a chompanachadh le cumha, agus bha'n cumha a dhìth.

3. 'S'n treas nì so. Nach eil aon de na h-atharraichidhean so, a tha air meas do Dhia anns na Sgriobturan an aghaidh a neo-chaochlaidheach. Tha mì'g aideachadh, gu'm bheil na Sgriobturan iomadh uair a cur fodh'r comhair Dhé, ann an coltas co-dhiubh fodh chaochlaidh dhuinn, aig amaibh tha E air a chur fodh'r comhair mar ag atharrachadh bho nàmhaid gu caraid, bho bhi air a dheanamh réidh riubh-san a bha toirt oilbheum dha roimhe; bh'uaith sin tha sinn a leughadh, "Do bhrìgh do nàire, 'n uair a bhios mise reidh riut air son gach uile nì a rinn thù, deir an Tighearna Iehobhah." Eseciel xvi. 63. Mar sin ann an Isaiah xii. 1, "Ged a bha thù feargach rium, tha t-fhearg air a pilleadh air falbh, agus thug thù comhfhurtachd dhomh." A ris tha Dia air a thoirt fodh'r comhair, air uairibh, mar neach air atharrachadh bho charaid gu bhi cogadh riuth-san ris an robh E roimh ann an sìth. Mar sin ann an Iob xxx. 21, "Tha thù air fàs an-ìochdmhor rium; le neart do laimhe thà thù 'g ad chur fein a'n aghaidh." Tha thù air tionndadh, na air atharrachadh. Bha thù maithe agus gràsmhor, ach a nis thà thù searbh agus an-ìochdmhor. Mar sin ann an Isaiah lxiii. 10, "Air chor agus gu'n d'fhàs e na namhaid dhoibh, ag chog e féin 'n an aghaidh." Tha mar sin na rathaidean so aig Dia, a r coltais, dha thoirt fodh'r comhair mar neach air am bheil atharrachadh agus cia mar, uime sin, a tha E neo-chaochlaidheach? Gidheadh tha neo-chaochlaidheach a dhaindeoin so, agus gu bhi dearbhadh chaochlaidheachd Dhé, dh'asluichinn oirbh an dà nì so a thoirt fodh'r

1. Thugaibh fodh'n ear gu'm bheil Dia neo-chaochlaidheach fodh'n

suidhichidhean is atharraichte agus is caochlaidich a nì na a dh'imicheas E dha bhur taobh-ne. Tha e fìor, gu'n atharraich na suidhichidhean bho'n leith a muigh. Tha obair-san agus a ghiullean dha bhur taobh gu maith caochlaidheach agus atharraichte. Nis tha E togail a ghnùis, nis tha E dha folach, nis tha e lionadh, agus an sin tha E falamhachadh, nis tha E togail suas, an sin tha E tilgeadh sìos; nis tha E briseadh, an sin thà E ceangal suas. Mar sin tha deilighidhean Dhé agus suidhichidhean Dhé bho'n leith a muigh caochlaidheach agus atharraichte, ach gidheadh foipe uile cha'n eil E Fein ag atharrachadh, ach tha E fathasd an Tì ceudna, an Tì ceudna na bhith, agus na bheannachadh; agus an Tì ceudna na chomhairle, na chùmhanta, agus na ghràdh dhuinn. Mar sin tha Salm xxv. 10 "Is tròcair agus fìrinn uile shlighean an Tighearn ('S e sin, na freasdalan agus na suidhichidhean) dhoibh-san a ghleidheas a choimhcheangal agus a theistean." Tha cheumanan dha'n taobh gu math atharraichte annta fein, ach tha gràdh agus gràs Dhé an nì ceudna annta uile. Tha foillsichidhean Dhé bho'n leith a muigh dha 'ur taobh, faodaidh e bhi, air an tharrachadh; thog E a ghnùis, ach tha E nis dha folach, thug E seachad, ch a nis tha E a toirt air ais; chruthaich E'n solus, nis tha E cruthachadh orchadais dhuinn; agus ann an so tha slàn a smuainteachadh gu'm bheil Dia Fein, a chridhe, a chomhairle, a chùmhanta, a ghràdh, ag atharrachadh, ac cha'n eil e ach 'n ar smuainteachadh; oir gu dearbh, agus ann am fìrinn, tha E'n nì ceudna fathasd. Cha'n eil na foillsichidhean is atharraichte a ciallachadh an t-atharrachadh is lugha Ann-san idir. Agus gu dearbh far am bheil E na charaid, tha E na charaid gu bràth, agus far am bheil E na nàmhaid tha E na nàmhaid gu bràth-; cha'n eil an t-atharrachadh ach anns na foillsichidhean bho'n leith a muigh.

(R'a leantuinn)

Book Reviews

Vol. I of Works of Richard Sibbes. A reprint published by Banner of Truth Trust

The Banner of Truth Trust has done excellent work in publishing this reprint of Vol. 1 of the Works of Richard Sibbes. It contains what was published in his lifetime. The Publisher's Preface provides an interesting account of Dr A. B. Grosart, who edited Sibbes Works, and the writings of many others, in his day.

The Memoir of Dr Sibbes by Dr Grosart, occupies pages xix to cxxxi. This memoir is quite a volume in itself. Sibbes was called by his hearers the 'sweet dropper' and Dr Thomas Manton spoke of him as unfolding the

mysteries of the Gospel in a sweet and mellifluous way. He was called the 'heavenly Sibbes' throughout many generations after his death.

Richard Sibbes was born in Suffolk in the year 1577. His father found it difficult to pay the expenses of his education, probably owing to family circumstances, but eventually, some who had knowledge of him stepped in and 'without the father's consent,' sent him to certain influential members of a College in Cambridge. They examined the lad—not acting merely on the recommendation of the friends who sent him — and were so satisfied that they received him to study at the College. The particulars bearing on his admission and years of study are overlooked in this brief account. He was converted at this period, that is, about 1602-3. Sibbes was very reticent as to the circumstances of his conversion. An elaborate footnote can be found at the foot of page xxxv on his reticence in this matter.

The account of the "Memorial" of 1610, addressed to him, and which probably was the origin of the 'Trinity Lectureship' makes pleasant reading. It requires to be perused in full to be appreciated. A sentence — in the spelling of the present day — is here given: " . . . We, desiring a much as in us lieth the more public benefit of your ministry do . . . entrea you would be pleased to accept of our parish church, which all of us do so willingly offer you . . . " The old longing after the preaching of the Gospel which pertained to Perkins pungent ministry was revived. The references to John Cotton's veneration for Sibbes and how through Sibbes, Thomas Goodwin was brought over to renounce Arminianism, are set down towards the close of Chap. III. The difference between an 'eau-de-cologne' sermon, and a 'living-water' discourse can be seen on page xxxix.

In the year 1616, Sibbes became preacher at Gray's Inn, through the influence of Sir Henry Yelverton, and this appointment introduced him, at a bound, to the first society of the metropolis. Much is told of Sibbes' preaching being "so wise, so grave, so fervid, so Christful." How Sibbes became Master of Catharine Hall, and the narrative of the cases of John Cotton and Dr Preston must be left to an interested reader.

The remaining part of the Memoir is here overlooked beyond the reference to 'Mr Cromwell,' and the vow taken by Parliament as recorded on page lxxiii. An account is given on page lxxii of Mr Cromwell coming up from Huntington to be a member of Parliament. He spake in his stammering and forcible way against the increases of Popery. He declared that he heard from Dr Beard that Dr Alabaster preached flat popery and was commanded by the Bishop of his diocese to continue doing so. "If these are the steps to church preferment," said Mr Cromwell, "what are we to expect?" As regards the vow, we read that the whole House (i.e.

Parliament) standing up made a vow against Papal innovations and also against Arminianism. The words of Francis Rous on Arminianism may be helpful here. They are — "Arminianism makes the grace of God lackey it after the will of man" (The word "lackey" means "to dance attendance on" or "to be a footman to").

The eleventh chapter brings us to the "beginning of the end" and chapter twelve gives an account of Sibbes' death. He lived until Sabbath the 5th of July and went from the Sabbath below to the Sabbath above. This was in 1635, in the 58th year of his age.

There follows an appendix to Dr Grosard's Memoir. This was compiled and attested by Zachary Catlin, minister of Thurston in 1652.

The next twenty-one pages contain the substance of discourses on Matt. xii, 18 entitled, "A Description of Christ." May the substance of these discourses be blessed to readers! The several uses of the word 'judgment' are given on pages 26, 27. We give a short quotation from page 27. "Why is the word of God called judgment?" It is called so frequently in the psalms, and in other places of Scripture, because the truth of God shews what God doth judge. Judgment is originally in God, who is the first truth and the first good. The first truth judgeth . . . what is light, and what is darkness . . . what is safe and what is dangerous . . . In the governing of mankind He shews His judgment by His word, and the word shews how God judgeth of things. Laws shew judgment, what is to be done, and what is not to be done. The Gospel shews God's judgment, what He will have us believe and hope for, and how we must carry ourselves in way of thankfulness. If we do this, then the Gospel, the word of God, judgeth what shall become of us, "we shall be saved" Mark xvi, 16. If we do the contrary, the word again judgeth . . . "we shall be dammed" . . . The evangelical judgment of the Gospel is this, "He that repents and believes shall not perish but have everlasting life."

"Again . . . the work of God in the soul, sanctification, is called judgment (See Deut iv, 6 and 2 Cor. x, 4, 5).

Let the above suffice for a brief reference to these discourses. There then follows a treatise on "The Bruised Reed and Smoking Flax." Here we quote a few sentences from the treatise.

"Peter was bruised when he wept bitterly. This reed, till he met with this bruise, had more wind in him than pith . . . The heroical deeds of those great worthies do not comfort the Church so much as their falls and bruises do . . . We must not pass too harsh judgment upon ourselves, or others, when God doth exercise us with bruising upon bruising." (P. 44).

"Nothing in the world is of so good use as the least dram of grace . . ."

"When David was before the king of Gath (1 Sam. xxi,13), and disfigured himself in an uncomely manner, in that smoke there was some fire also; you may see what an excellent psalm he makes upon that occasion, Ps. 34.18 'The Lord is near unto them that are of a contrite spirit' . . . 'Master, carest thou not that we perish?' cry the disciples; here is smoke of infidelity, yet so much light of faith as stirred them up to pray to Christ . . . Jonah cries (Ch. ii,4) 'I am cast out of Thy sight:' there is smoke; 'Yet will I look again to Thy holy temple;' there is light" (P. 50).

"Spiritual light is distinct, it seeth spiritual good, with application to ourselves; but common light is confused, and lets sin lie quiet." (P. 61).

The above instances are merely set down here to encourage any to seek, with the Lord's blessing, an entrance into Sibbes' handling of the subject.

There are many sermons in the volume, but they are intentionally overlooked here. Another treatise is worthy of special notice. Its title is "The Soul's Conflict with Itself." It occupies well over a hundred and fifty pages, with notes. The text handled is in Psalm 42. "Why art thou cast down, O my soul?"

Here is a quotation from page 155 — "David regarded no iniquity in his heart, but hated every evil way, Ps lxvi,18; the desires of his soul were that it might be so directed that he might keep God's law, Ps. cxix,5. And if there had been no binding law yet there was such a sweet sympathy and agreement betwixt his soul and God's truth, that he delighted in it above all natural sweetness; hence it is that John saith, 'He that is born of God cannot sin,' 1 John iii,9; that is, so far forth as he is born of God his new nature will not suffer him; he cannot lie, he cannot deceive, he cannot be earthly-minded, he cannot but love and delight in the persons and things that are good. There is not only a light in the understanding, but a new life in the will, and all other faculties of a godly man; what good his knowledge discovereth, that his will makes choice of, and his heart loveth; what ill his understanding discovers, that his will hateth, and abstains from. But in a man not thoroughly converted, the will and affections are bent otherwise; he loves not the good he doth, nor hates the evil he does not."

And from page 214, let us quote the following key-passage: "For the better strengthening of our trust, it is not sufficient that we trust in God and His truth revealed, but we must do it by light and strength from Him . . . Supernatural truths must have a supernatural power to apprehend them . . ."

But we must conclude these recommendatory references. There is an excellent index — an index of thoughts, the reader will observe, not of mere words.

And now, a few lines from these stanzas of Francis Quarles.

"On the Work of My Learned Friend Doctor Sibbes."

"Let me stand still then, O may that Spirit
Which led thine hand, direct mine eye, my breast,
That I may read and do, and so inherit
(What thou enjoy'st and taught'st) eternal rest!

D. A. Macf.

Apples of Gold Series of Booklets Nos. 1-4. Zoar Publications. 30p each.

Four small Puritan booklets have recently been republished by Zoar Publications in a series called "Apples of Gold." Although most attractively produced they are overpriced at 30p each, especially the shortest, "Honey out of Rock," which has only 16 pages. The longest, "It is Well" has just 47 pages. A very interesting biographical note is appended to each booklet. The subject matter of each booklet is quite different, but all contain exceptionally choice material.

The first booklet, "Mason's Sayings" is a "collection of sayings both devout and practical classified under useful headings," e.g. the Bible, God, the Fear of God, Sinners, etc. Here is an assortment of proverbs which in a striking way bear home Scriptural truth in a lively way. The following are just two examples listed under the heading, "The Bible—the Word of God." These show the exceptional nature and spiritual quality of this work.

"Take the candle of God's Word and search the corners of your heart."

"As Christ came out of the Father's bosom, so the promises come out of Christ's side."

As one would expect there is no theme or development except what the headings indicate. Mason was a 17th century dissenting minister.

The second booklet, "Everlasting Mercy" consists of two sermons by Thomas Adams, once Vicar at Wingrave in the early 17th century. The first sermon, "Majesty in Misery" is taken from Matthew 27:51, 52, while the second expounds "Jesus Christ, the same yesterday, today and forever." Heb. 13:8. There is no doubt that both sermons are masterpieces of spiritual insight into the Bible. There is that characteristic Puritan detail of headings and subheadings, though alleviated by a simple, clear, logical style. An application of the teaching enunciated is appropriately applied to the reader as various points are raised. In the first sermon, for example, after dealing with the rending of the veil in the Temple, the first of four miracles dealt with in this text, Adams suitably and forcefully applies his teaching in no less than four ways.

The longest booklet, "It is Well," is by John Hill, once an Independent

minister in London between 1735-46. The title of the booklet is taken from 2 Kings 4:26. This is the reply given by the Shunamite woman to Gehazi who asked, "Is it well with thee? is it well with thy husband? is it well with the child?"

The booklet is directed to the Christian believer who is confronted with trying and perplexing providences as the Shunamite woman was with the death of her son. Hill directs attention to the woman's faith, submission and consequent blessedness. It is therefore eminently suitable for the sick, the bereaved or those who are afflicted in any way in either temporal or spiritual matters. The opening paragraph gives a beautiful sample of the message.

"To be sure it is well; we think so when all things go according to our wish, when there is nothing in providence that crosses our desires, that thwarts our designs, that sinks our hopes or awakens our fears: submission is easy work then. But to have all things seemingly against us, to have God smiting in the tenderest part, unravelling all our schemes, contradicting our desires and standing aloof from our very prayers: how do our souls behave then?"

The shortest of this series is a tract entitled, "Honey out of the Rock" by Thomas Willcox, a 17th century Particular Baptist. The aim of this work is to strip the sinner of any false hope and set before him Christ the alone Saviour. Thus Willcox states with typical Puritan quaintness, "Whatsoever is of nature's spinning must be all unravelled before the righteousness of Christ can be put on." This also indicates the searching nature of the booklet. Then, too, there is a very comforting aspect of this work for those who are cast down because of sin and unbelief. Here the fulness and freeness of the gospel is set forth.

"Despairing sinner! You look on your right hand and on your left saying, 'Who will show us any good?' You are tumbling over all your duties and professions to patch up a righteousness to serve you. Look to Christ now: Look to Him to be saved and be saved all the ends of the earth," etc.

As indicated in the biographical sketch this tract was richly blessed in the past.

E.R.

LONDON CHURCH OPENING

It is hoped D.V. that a service to mark the opening of Zoar Chapel, Varden Street, London E.1, will be held on Saturday, 22nd June, 1974 at 2.30 p.m. at which Rev. Donald Maclean, Glasgow, will preach.

Notes and Comments

Divorce Laws

At a time when Scotland's divorce rate has broken all records — 7104 divorces were granted in 1973 — moves are afoot to bring the Scottish divorce laws into line with those of England. Easier divorce became available in England with the introduction of the concept "breakdown of marriage" as the criterion for the granting of divorce. The attempt to extend easier divorce to Scotland is another indication of the low moral state of our nation, and of the refusal of men and women to be governed by the Word of God in the matters affecting divorce and re-marriage. Already the divorce laws in Scotland concede divorce to parties on grounds not sanctioned by Scripture and the new proposals can only be an added provocation of the Most High.

The Confession of Faith sets out the Scriptural view with crystal clearness. In Chapter 24, paragraph 6 of the Confession we read: "Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage: yet, nothing but adultery, or such wilful desertion as can no way be remedied by the Church, or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills, and discretion, in their own case."

Family Planning

Mrs Castle, Social Services Secretary in the present Government, announced that from the 1st of April family planning would be open at National Health Service clinics to all who asked for it, irrespective of age or marital status. Until the introduction of this new measure most clinics refused to supply contraceptives to teenagers without parental permission or a doctor's recommendation.

It may be that the Government, well aware of the alarming increase in the number of pregnancies among school-girls, think that this new concession will do something to alleviate the situation. If so, how blind the Government must be to the devastating effects of immorality on the life of the nation. Instead of providing sex-education classes in schools and contraceptives for teenagers, how much better would the Government be employed in trying to restore proper religious and moral education in the schools so that children might be instructed aright in the requirements of the divine law and of its function as the only proper basis for moral judgments.

The Pope and the Rich

The Pope is of the view that the solution of the population problems facing the world today lie in improving social justice and by the wealthy sharing the earth's riches more equitably with the poor. As the man in charge of the wealthiest organisation in the world, let him begin then to part with the Vatican wealth for the relief of the poor.

Roman Catholic Church and the B.C.C.

The Roman Catholic Church in England and Wales decided not to apply for membership of the British Council of Churches, the organisation that is allied to the World Council of Churches. The Roman Catholics, however, intend to continue to collaborate with the Council. The Roman Catholic bishops were of the view that full membership would create more difficulties and lead to misunderstanding within the Roman Catholic community. The Roman Catholic Church is very wary of the relationships it establishes and is not likely to strike out on a new course unless assured that it will derive great advantage to itself by so doing. Meanwhile the bishops urge Roman Catholics to renew their efforts to achieve the unity of all Christians — meaning, of course, the subjection of all Christians to Rome.

The National Viewers and Listeners Association

The above association, under its energetic general secretary, Mrs Mary Whitehouse, continues to press for improved moral standards in programmes on radio and television. Much publicity, much of it adverse, has been given to Mrs Whitehouse's activities in this field. A recent attempt by her to halt the showing of a particularly abnoxious film failed in Court as, under the Vagrancy Acts, the indecent exhibition must take place in a public place to make it an offence. The magistrate, however, said that in his opinion the film was an indecent exhibition and he felt sad that accomplished actors and actresses should prostitute their manifest talents in this way. He complimented Mrs Whitehouse in bringing the private prosecutions saying that she was a sincere and courageous woman. Is it not time that laws were on the Statute Book forbidding the showing of evil and immoral films? Let the Government act for the public good in this way instead of adopting measures which are only calculated to increase the evil that is abroad in the land.

Famine

We live in a country where famine is rarely known. In some parts of the world it is very much otherwise. At present the Sahel region of West Africa

is in a serious condition because of drought, and hundreds of thousands of people will die, it is said, if help is not forthcoming. While being thankful to the Lord for His kindness to us, we are not to forget those who are in very different circumstances. It is good to know that Britain is contributing £5 million towards Sahel relief this year. Would that more of the country's resources were as well spent.

Northern Ireland

All attempts by the politicians to resolve the situation in Northern Ireland have failed. The low-keyed conciliatory approach of the political overlords has shown no sign of bearing fruit. The murderous campaign of the I.R.A. terrorists continues, and we have every reason to fear that it is Roman Catholic influence behind the scenes which prevents the army from being given the freedom of action it requires in order to deal effectively with the terrorists. Both the present Government and the former one have done nothing to allay the justifiable fears of the Protestant majority in Northern Ireland that they will be sold into the hands of their enemies.

Church Notes

Concerted Prayer

In the proposals for concerted prayer approved by the Synod in 1972 it was requested that the first Sabbath of January, April, July and October be given over in a special way to prayer for revival.

The need for an outpouring of the Holy Spirit upon the nations of the earth becomes more and more apparent as nations try to settle their differences without any reference to, or acknowledgement of the One who is King of Nations and Prince of Peace. Let us indeed pray for the reviving of the Lord's Cause and for an outpouring of the Holy Spirit upon all lands until the whole earth is filled with the Lord's glory.

Let us remember especially the dark places of the earth — the millions yet without God and without hope in the world. Let us remember the persecuted Church of God in many lands, suffering under the hands of atheistic and anti-christian persecuting systems. Let us mourn over our own declensions as a people in our forsaking of the Lord our God. Let us think of those who have gone out from among us to other lands to declare the Lord's Name in those distant parts of the earth and plead that their labours may be abundantly blessed. Let us not forget any of the five continents of the world in our pleading at the Lord's footstool. Let our

prayer be: "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3:2.

Bulawayo Mission

We are pleased to include in this issue the address given by Mr Mzamo to Rev. Donald A. Ross at his induction to the Bulawayo charge. We hope to receive later for publication the address given by Mr Ndebele to the congregation.

Mr Ross in his covering letter writes:—

"We have now settled down wonderfully. Although we are far distant from our beloved land yet we are happy to be here among the African people. There is great joy in preaching the Gospel and greater joy still in seeing the fruits of the Gospel. 'Brethren, pray for us,' that the ministers of the Gospel here in Africa would see the fruits of their labours.

Prior to my coming to Bulawayo, Mr Ndebele, in addition to his own services at Ingwenya, had one service at Bulawayo. Now in the kind providence of the Lord there are two. As yet we do not have a church building, and in the meantime we worship at Nkulumani school which is situated in the centre of the African township. There is some difficulty in obtaining a suitable site for a church but we hope in the kind providence of the Lord to obtain one shortly."

Deeds of Covenant

The article on the Establishment Principle which appeared in the magazine recently brought to our notice once more the duty of the Government to give of their resources and their means for the maintenance of the Gospel ministry in the land. The failure of the Government to do so involves them in a dereliction of duty, and this is the situation which prevails at present.

While failing in this particular part of their duty, the Government has deemed it wise, under certain conditions, to refund income tax paid on monies donated to charities. This includes monies donated to Church funds. Treasurers of congregations may obtain a refund of the income tax paid on money donated to the funds of the Church provided a subscriber signs a Deed of Covenant form. On that form a promise is given to pay a certain amount into the funds of the Church for a period of seven years.

The very real benefit which the Church funds derive from Deeds of Covenant may be illustrated by the following example:—

Let us assume a subscriber who gives £35 to the Church funds

throughout the year in the form of ordinary Church door collections and special collections, and who pays at least £15 of income tax in the year. If this subscriber signs a Deed of Covenant, the Church funds receive not only his £35 but an additional £15 from the Government, with no additional costs or expense whatsoever to anyone. The Covenant, of course, could be for more or less than the £35, which has simply been taken as an example.

In the light of this we would anew, on behalf of the Treasurers of congregations, appeal to the people of the Church to give consideration to this form of giving if they happen to be persons paying income tax at the standard rate.

In this way, through the Church receiving these tax refunds, the establishment Principle requiring Government support for the Gospel ministry, may be honoured at least in a minor way, if not to the full extent which the Scriptures require.

Presbytery Meetings (DV)

Western: At Shildaig on 25th June 1974 at 11 a.m.

Northern: At Inverness on 25th June 1974 at 2.30 p.m.

Southern: At Glasgow on 11th June 1974 at 6 p.m.

Outer Isles: At Stornoway on 25th June 1974 at 4 p.m.

Skye: At Portree on 25th June 1974 at 3 p.m.

Tribute to Rev. Dr R. MacDonald by the Southern Presbytery

Dr Roderick MacDonald, born on 20th August, 1899, in the parish of Applecross, Ross-shire, Scotland, passed to his everlasting rest on 22nd February 1974 in Vancouver, Canada.

Educated at Dingwall Academy and Edinburgh University, he graduated Doctor of Medicine in 1926.

After deciding on serving the Church as Medical Missionary in the Church's Foreign Mission and on completion of his theological studies, he was ordained by the Southern Presbytery of the Free Presbyterian Church of Scotland in 1928. That same year, he left for Rhodesia where he laboured for twenty years.

In 1949, he, as Deputy, visited the Church's congregations in Canada and returned to Scotland in 1950 when he decided to accept a call from the Vancouver congregation. In January 1951, he was inducted to this pastoral charge. This induction was an historical one as Dr MacDonald was the first minister of the Free Presbyterian Church of Scotland to have a congregation in Western Canada.

During his long ministry of forty three years, in both the Foreign and

Overseas Missions, he rendered faithful and fruitful service. Throughout Dr MacDonald's time in Rhodesia, conditions on the Mission were comparatively primitive but he, like his contemporaries, quietly and competently carried out his duties. As the Church's only resident minister in Canada, travelling long distances was an essential part of his work. This also he did cheerfully.

In his profession as doctor and minister, he was all things to all men; his piety self-evident and his Christian witness clear. As pastor, Dr MacDonald was highly esteemed, his ministry deeply appreciated and his message warmly received. By an intimate friend he was appropriately described thus, "a wise and able minister of the gospel."

Adored by his own and a man of rare qualities, in all his relationships, he projected a favourable image, cultured, talented, sympathetic and generous, though always uncompromising in defence of the faith once delivered to the saints. He died as he lived, in peace, leaving a cherished memory worthy of a man of God.

The Presbytery in recording the loss caused by the death of this long-standing and loyal member express the Court's deepest sympathy with his widow, family and congregation. May the God of all comfort comfort them with the words, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." Matt.25:21.

Acknowledgment of Donations

(Donations received during the month of April)

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks:—

Sustentation Fund: Berryhill Door Collection, £6; H. D. MacKay, Bettyhill, £4.

Home Mission Fund: M R. MacKay, Bettyhill, £2; Friend, Inverness, £50; H.D. MacKay, Bettyhill, £4.

Jewish and Foreign Mission Fund: Friend, Inverness, £50; Bettyhill Door Collection, £5; A.H. Daniels, Luton, £2.50.

Home of Rest Fund: A Friend, Inverness, £100.

General Building Fund: Anon. per R.W.M. MacKenzie, £2.

The Publications Treasurer, Mr R.W.M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations:—

Publication Fund: Mrs Turner, Edinburgh, £1.50.

Welfare of Youth Fund: T. Y. Clark, Contin, 50p; Mrs Turner, Edinburgh, £1.

Free Distribution Fund: April/May, A.J. Tocher, Fraserburgh, £2.20; J. MacLeod, Rogart, 50p; K. MacLean, Peterhead, 20p; N. MacKay, Ness, £1.20; D. MacKenzie, Laide, £1; Anon. £5; Mrs A. MacLeod, Edinbane, 20p; P. Vanderval, Ontario, £1.20; N. Ross, Leverburgh, 20p; H. Bosch, Featherston, N.Z., 85p; J.M. MacKenzie, Tarbet, 20p; N. MacIntyre, Watford, £1.90; C. Macfarlane, Edinbane, 20p; T. MacAskill, Kyles, Harris, 20p; R. MacCuish, Leacklee, Harris, 20p; A. MacLeod, Maryburgh, 50p; M. Livingstone, Lochcarron, £1; D. MacKenzie, Inverness, £1.20; D. MacDonald, Lochmaddy, 20p; E. MacDonald, Glasgow, £2.20; M. Morrison, Tarbert, Harris, £1.20; D. MacKenzie, Glasgow, £1.90; A.H. Daniels, Luton, 80p.

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

Aberdeen: A Portree Friend, £17.20; Mrs MacDougall, Shieldaig, £3 per Rev. E.A. Rayner, both for Manse Fund; Miss G. MacPherson, £1, for Communion Expenses.

Glasgow: Mrs Walker, £1; J. Cumming, £1; Anon. £100; Anon., Glasgow South Side, £2; Greenock Communion, £8; Anon. £2; Campbell, Drumoyne, £1, all for Bus Fund; Anon. £26; Two Skye Friends, £20, both for Congregational Fund; Anon. £10 for Sustentation Fund; A Friend, £3 per Rev. D.M. for Car Fund; Anon. £1.50; Anon. £5; Anon. £5, all for London Church and Manse Appeal; Anon. £1; Anon. £1; Anon. £1, all for Trinitarian Bible Society.

Greenock: R.H. Conway, Bangor, N.I. £5; A.M., Glasgow, £5 per Rev. L. MacLeod, both for Congregational Purposes; A Friend, £20 for Ministers car.

London: Ullapool, Loch Broom, Congregation, £130; Miss Alice Wighton, £5; Miss Cathy Wighton, £1; Anon. Inverness, £20; A Friend, N.S.W., Australia, £30; Glendale Congregation, £52.25 per Gen. Treasurer; Mrs Christensen, Auckland, N.Z., in memory of Rev. J.P. MacQueen, £9.20; Wick Congregation, £213; Kames Congregation, £33; Miss MacInnes, North Kessock, last two per Rev. I. McI. and all for London Church and Manse Building Fund.

North Harris: Two Friends, Tarbert, £4 per Rev. A. McK.; Miss Marion Macdonald, Tarbert, £1 per A. McL., both for manse kitchenette; Found in collection plate, Tarbert, £3 for Mr D.A. MacIennan, Student; Friend, Tarbert, £2; Two Friends, Tarbert, £10, both for manse kitchenette per Rev. A. McK.; Friend, Tarbert, £1; Mr Angus Macleod, Leacklee, Stockinish, £2, both for minister's car expenses per Rev. A. McK.; Friend, Kyles-Scalpay, £40 for church and manse repairs per Rev. A. McK.; Friend, Kyles-Scalpay, £1 for minister's car expenses per Rev. A. McK.; Friend, Tarbert, £10, for manse kitchenette per Rev. A. McK.

South Harris: Anon. per D.J.M.L., £40; for Sustentation Fund; Anon., Geocrab, £10 for Foreign Mission Fund.

Stornoway: Miss B. Nicolson, £5 for Congregational Fund; Mrs Smith, Coulegrein, £24 (£8 each for Sustentation, Foreign Mission and Home of Rest Funds), both per Rev. J. Macleod.

Tain and Fearn: Mr and Mrs Morrison, Portland, Maine, U.S.A., \$100; Friend, Staffin, £5; Anon. £1; Anon. £5; Anon. £5; Kinlochbervie Friend, £5; Anon. £5, all for Manse Fund.

Vatten: Miss C. MacLeod, Gesto Hospital, Edinbane, £100 per D. MacLeod, Lonemore, Dunvegan, for Vatten Church congregational purposes.

Applecross—Portree Friend, £5 for Applecross F.M. Fund per Rev. A. Murray; Miss K. MacKenzie, Inverness, £2; Mr John MacKenzie, Inverness, £5, both for Applecross Sustentation Fund.

Staffin—A staunch 1893 F.P., £5 per Rev. J.M.D.; Mrs M.N., £5 for Sustentation Fund per M.M.

Raasay—Raasay Friend, £5; Friend, Inverarish, £2; In loving memory of dear parents, Raasay, £5; Friend, Raasay, £7, all for Manse Extension per J. M. MacLeod; Friend, Raasay, £2; Friend, Inverarish, £5; Two Raasay Friends, £5 all for Manse Extension per Treasurer; Friend, Raasay, £1 for Church Garage per Treasurer; Envelope in Plate, £2.50 for Congregational Purposes; Norman MacLeod, Watford, £10 per Rev. D. Nicholson; In Loving Memory, Dingwall post mark, £4 per J. M. MacLeod; Friend, Raasay, £3 per Treasurer; Envelope in Plate, £2.50, all for Sustentation Fund. Correction in February magazine please, should read In Memory of Miss M. MacLeod and Miss E. MacLeod, North & South Arnish (Dingwall post mark) for Sustentation Fund, £3 per J. M. MacLeod.

Stirling, Perth & Dundee—M.G., Glasgow, £5 for Church Extension per Rev. I.R.T.

North Tolsta—Anon., £2 for Communion Expenses per M. Maciver; Friends, North Tolsta, £4; Friend, North Tolsta, £5; Church Plate, £2; In Memory of my beloved husband and our loving father, £5, all for Car Maintenance per Rev. D. MacLean; W. Balfour, Greenock, £4 for Fabric Fund per Rev. D. MacLean.

Dumbarton—Envelope in Plate, "An Old Friend," £100; Envelope in Plate, Anon., £140; "Friend" per T. MacRae, £5 all for Dumbarton Manse Fund; Envelope in Plate, "Anon," £101 (for several funds).

Stornoway—Miss C. MacIennan, "Dunberisay," £2 for Minibus Fund per Treasurer.

Lochcarron—Mr & Mrs A. Macleod, Kishorn, £5 Sustentation Fund, £3 Home Mission, £2 Manse Extension per Mrs H. Murcheson; Envelope in Plate, £5 for London Appeal; Envelope in Plate, £5 for Manse Extension; Friend, £5; Mrs C. M., Strathcarron, £1 per Rev. J.W.R.; Envelope, £1; Envelope, £1 all for London Appeal; Friend, £5 for Car Maintenance; Dingwall Friend, £2 for Manse Extension both per Rev. J.W.R.; Mrs M.M., £1 for Manse Extension; £1 Aged & Infirm Ministers, etc. per Rev. J.W.R.; Mrs J.B., £1 for Manse Extension and £1 for Fabric Fund; Mrs C. Mackay, Lochcarron, £2 for London Appeal and £3 for Manse Extension per Rev. J.W.R.