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Northern Ireland

Events in Northern Ireland move swiftly. At the end of May the power-sharing executive — the creation of Mr William Whitelaw, a former Northern Ireland Secretary — had to resign as a result of a national strike, and control of the Province was resumed by the Government at Westminster. While Government leaders deplored the collapse of the executive and still talked of power-sharing as the only acceptable solution for Northern Ireland, more far-seeing politicians wept no tears over its departure. The naive view of leaders on both sides of the Commons seems to be that if the Protestant majority in Northern Ireland can only be persuaded to give sufficient concessions to the Roman Catholic minority then the I.R.A. menace will swiftly disappear. It is difficult to understand that men with some knowledge of Irish history and some acquaintance with the political machinations of the Roman Catholic Church could fall for such a line.

On the surface, the Northern Ireland situation is made to appear as one where a terrorist organisation is acting on behalf of a persecuted and deprived minority in order to obtain for them the rights they have long been denied. The majority are made to appear very intransigent and extreme in that they will not concede the demands which the British Government have made on them to adopt a power-sharing executive and a Council of all Ireland. Sometimes it would almost appear as though the strong Protestant section are the men of violence; while, on the other hand, the atrocities of the I.R.A. tend to be overlooked.

But let us ask ourselves — What struggle is it that is going on in Northern Ireland at the present time? Is it really as it is made to appear on the surface? No, indeed — very far from it. The battle in Northern Ireland is just the age old struggle between Romanism and Protestantism. It is the battle between the supporters of Anti-christ and the supporters of the kingdom of Christ. What the Romanists seek is the extirpation of

Protestantism from Ireland. That is why it is a battle to the death; that is why the Protestant motto must of necessity be 'No Surrender.' If the battle of Britain fought out in 1940 was one of vital concern for the preservation of the civil and religious liberties of our land, so is the struggle which is being fought out in Northern Ireland at present one of vital importance to the preservation of true Christianity and of civil and religious liberty in Ireland. Failure on the part of the Protestants of Ulster to win this struggle, surrender to I.R.A. terrorism or surrender at the Conference table by yielding to compromise solutions which cannot safeguard vital interests, would be fraught with terrible consequences, not only for Northern Ireland but for the whole of Great Britain. The Government must learn this if it is to face up to the realities of the situation. It must awaken to the fact that the Roman Catholic Church will never say. It is enough. Britain has already given half — and more than half — of Ireland to the Pope of Rome. He now says I must have the rest as well. If his wishes are met, will he then be satisfied? Was Hitler satisfied when he had taken Austria, Czechoslovakia and half of Poland? Of course not. He had the same cry, Give, Give. Let no politician be so naive as to think that Ulster will satisfy the power-lusting Papacy. Next will be Scotland's turn, so vulnerable with its large Irish Roman Catholic population.

But what of the Roman Catholic minority in Northern Ireland — or for that matter of it the Roman Catholic majority in Eire? We can rest assured that the real interests of Roman Catholics north and south of the border will be best served by the maintenance of a Protestant Ulster. In this way the poor deluded Roman Catholics will have the best opportunity of hearing the glorious tidings of the Gospel of God's grace which is able to set them free from the shackles of Popish domination. We feel very much for the Roman Catholic population of Ireland so long held in the grip of that anti-christian system. The priests of Rome have kept the poor people blinded and enslaved in superstition and idolatry. Let us pray for their speedy emancipation from that bondage. Let us pray not only that the Lord's Cause in Northern Ireland will be maintained and advanced, but also that the kingdom of Satan and of Anti-christ throughout Ireland will be overthrown, and that the people of that fair land who for many centuries have devoted their children to the service of the Man of sin, may yet be turned by divine grace and be led to devote themselves and their children to the service of the Lord Jesus Christ. May we not put our 'Amen' to the declaration of one who loved Ireland dearly: "A quenched Gospel was the origin of all Ireland's calamities, and a rekindled Gospel can alone restore light, alone bring peace and induce prosperity."

Substance of an Address

by Rev A. Ndebele

(given on the occasion of the Induction of Rev. D. A. Ross to Bulawayo).

Thank you Mr Moderator for this opportunity —

We read in the Word of God that when Christ ascended up on high, He gave gifts to men. "And He gave some apostles; some prophets; some evangelists, some pastors and teachers." Eph. 4:11. This is what the Word of God as the Lord Jesus Christ instructed His own disciples: "Feed my — "Thanks be unto God for His unspeakable gift." There is one gift which the Lord God has given to mankind, above every other gift and that is the gift of His Son, the Lord Jesus Christ. (John 3:16).

But the Lord gave also this kind of gift — the ministers of the Gospel who are to work in God's house as Joseph was working in the house of Pharaoh. His work was giving food to all who were hungry in the land of Egypt. You remember when his brethren were hungry and his father also was hungry they went to the land of Egypt where there was corn and they were fed. So also the servants of the Lord. They are instructed in the word of God as the Lord Jesus Christ instructed His own disciples. "Feed my lambs, feed my sheep."

What is it that He has given His servants to do? It is the work of feeding. Surely then the sheep should be thankful to the Lord for giving them such a servant who will feed them, and warn them when they go astray. As far as man is concerned his worst enemy is that man who tells him the truth in connection with himself. If someone tells us exactly what we are without deceiving us, the general reaction is anger. Man is angry. He is annoyed, simply for this one reason that the truth has been told him. This should not be our line of thought, this should not be the line of thought of the congregation which has been instructed by the Lord of their duty towards their pastor. Congregations have a duty towards God who gave them this gift — the gift of a minister of the Gospel. They are to thank the Lord for such a gift. But the congregation has also a duty towards their pastor to help to support him. What do we mean by that? How may a congregation support the minister of the Gospel?

Friends, first and foremost the support that is needed is sympathy towards the work of the ministry. What is that? What is the work of the true minister of the Gospel? It is not silver and gold. He can say — "Of these have we none." Rather His greatest task is the salvation of sinners.

Dear friends you are supporting your minister when you are diligent at

the means of grace, praying for the prosperity of Sion and presenting your body and soul at the means of grace showing diligence in love to the Saviour. There is nothing that rejoices the heart of the true minister of the Gospel more than to see poor sinners dutifully applying themselves in the work of the Gospel, seeking the Lord Jesus Christ with all their heart, diligently attending church services, prayer meetings and diligent in all that concerns the kingdom of Christ. Be sure then that you support your minister by being diligent in coming to church and in listening to the preaching of the Word. To him this is far greater than silver or gold — that any man, woman or child would have an interest in the cause of Christ. That is far sweeter than all the treasures, the silver and gold of this world wrapped up together.

We count all these as trash and dross if compared to the soul that is searching for Christ. Therefore the *first* support that you can give the minister of the Gospel is by your own attention and by your attitude and interest towards the Cause of Christ. Your attention is superior to all else that you might give your minister, those things would be counted as dung and dross, when it is compared to your attention to the Gospel of Jesus Christ.

Also the congregation has a duty towards the minister of the Gospel in that each person prays privately before they go to hear their minister. They pray for the blessing of the Gospel; praying that the Lord would open their hearts so that they might hear to the saving of their own souls. When they have done that, does it not follow that a congregation will go to church in order to seek the Lord, in order to hear what the Lord God has to say to them? They sit upright and listen to what the Lord has to say through the ministry of the Gospel.

We find Peter when he went to the house of Cornelius who “prayed to God alway” that Cornelius said: “We are therefore all here present before God, to hear all things that are commanded thee of God.” Acts 10:33. This man whose eyes God had opened saw and discovered that Peter was a servant of the Most High God — that he was speaking on behalf of the God of Eternity. Therefore due listening, due attention is required when we are present at the preaching of the Gospel.

Congregations are also to help the ministry of the Gospel with whatsoever the Lord has given them by giving to the Cause of Christ in money. With whatsoever they have. “He that soweth sparingly, shall also reap sparingly, he which soweth bountifully shall also reap bountifully.” These matters are in the Bible. They are the instructions that we get from the Word of God that we support the Cause of Christ with our

means and by our moral support, presenting ourselves as if we were saying to the Lord, "Lord, what wilt thou have me do in thy house? Here I am do with me as Thou pleaseth."

But notice that the man who is used by Satan will rise up against all this — and especially against whom will they rise up? In the majority of cases he will rise up against office bearers, and ministers of the Gospel. He enjoys their downfall, he enjoys running down their good name, that gives him great joy. Mark that man carefully — he is a servant of Satan. Woe to that man who delights to take the name of a minister, or the name of an elder to run them down. He is in danger of losing his soul. It is a dangerous business to entertain yourself with the running down of the ministers of the Gospel. You can never be employed more maliciously by Satan than to be employed in this work. If it gives you the greatest joy when a minister of the Gospel is being run down what a sad thing indeed.

Here then we have a minister among us and we should be thankful to the Lord who has given him to us here in Bulawayo and throughout the whole Mission in Rhodesia. As Free Presbyterians should we not rejoice in our very hearts that the God of Eternity has not left us alone without a minister of the Gospel. Friend there is nothing so great as that the Lord would give a congregation a country, a nation, a people, a society, a true minister of the Gospel — a man who is not ashamed to preach the whole counsel of God in our day and generation.

As far as the religion of our generation is concerned, we should put our hands upon our heads and weep tears for what is going on — the work of Satan. "Men are just carried to heaven drunk" — "Every man still living in sin just walks into heaven" — that is NOT the Gospel. The Bible makes it clear — "nothing that defileth shall enter into the presence of the Lord." Man must be made holy in this world. He must be born again, he must be made a new creature in Christ Jesus before he will see heaven at all.

Is not our day a sad one. Africa our motherland and all lands have a hard time indeed when all kinds of missionaries have come from all parts of the world. People such as Jehovah's Witnesses, Seventh Day Adventists and preachers of all such trash. But the Truth has been given to us. Should we not be glad and thank the Lord that a minister of the Gospel has been given to us, a man who will preach the everlasting Gospel? Therefore let us pray for him, and look after him and encourage him in that difficult task.

Sermon

by Rev. H. R. Moshe Radcliff, Th.L.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25,26.

This is an amazing Truth. It is even more amazing when we consider the occasion when Job made it. Here he was, covered from head to foot with painful sores. His children were all killed; his wife was urging him to curse God; his property was destroyed. Now to add stroke upon stroke, his friends who had come to comfort him point the accusing finger at him. In spite of this, however, he was able to look through these clouds and have a faith's view of Jesus, the Author and Finisher of his faith. Even though he lived centuries before the blessed and glorious Redeemer died on Calvary's Cross, Job saw Him as clearly as John did when he stood at the foot of the cross when the Saviour actually hung and died there.

See also the language of personal knowledge. Job was not here speaking of mere speculation, but of sure and certain knowledge: "I know," I know as a certain fact. This is faith "giving substance to things hoped for; the evidence of things not seen." The words of the text can also be rendered: "I know my Eternal Redeemer . . ." Here, then, Job is speaking of personal acquaintance. He does not say that he knows about the Redeemer, but knows Him personally. This is saving faith. "This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (Jn. 17:3). Let me ask you at the opening of this sermon: "Do you know the Lord Jesus Christ in such a personal way? Is He your personal Saviour? Can you say with holy Job, 'I know my Eternal Redeemer?' Only then can you enjoy a hope of eternity. Otherwise, I need to warn you, you have nothing to look forward to, but an eternity of woe.

Let us consider then more closely what Job had when he declared "I know that my Redeemer liveth — I know my Eternal Redeemer." As I am helped from Above, I will show you that he meant three things:

- 1) I know Him as my RELATION,
- 2) I know Him as my RECONCILLER,
- 3) I know Him as my RESURRECTION.

In the First place then, when Job said, "I know that my Redeemer liveth" he meant, "I know Him as my eternal RELATION." Poor Job was in a sad case indeed. I have already referred to the treatment he

received from his own kith and kin and his friends. But I shall enlarge upon it a little more now. In the same chapter he pours out his complaint, ver. 13, "He has put my brethren far from me, and mine acquaintance are very estranged from me. My kinsfolk have failed and my familiar friends have forgotten me . . . My breath is strange to my wife, though I entreated for the children's sake of mine own body; and so on." Here he was alone in this world. None, but such have felt the pain of loneliness can know the agony that poor Job went through. He was alone in this world — and yet not alone. He was without friend and kinsman, and yet not without his God, not without his Relation, not without his Friend. Better still he was not without One who is Eternal. Solomon by the Holy Spirit said: "There is a friend that sticketh closer than a brother." The sweet Psalmist of Israel had the same truth: "When my mother and my father forsake me, the Lord will take me up" (Psa. 27:10). Now this has been the blessed experience of the Lord's people whenever they have found themselves in such a sad case. Look at the Apostle Paul. Here he was on trial for his life. Never in his life did he more long for the comfort of human fellowship, but it was denied him. Listen to the cry of His heart: "No one stood by me; all men forsook me." What more pitiful plight can a man be in? He was alone — and yet not alone. The Apostle goes on to say: "But the Lord stood by me." He, too, could say: "I know whom I have believed (II Tim 1:12).

Who was Job's Relation? He was the Eternal Redeemer. He was Jesus Christ. He was forgotten, and deserted by his fellows, but not by God. He saw by faith the eternal Covenant of Grace, sealed by the blood of the Lamb before the foundations of the world were laid. By the terms of this Covenant God can never forget His people whom He has redeemed. They are precious to Him. The Lord's people can always plead:

"Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation." (Psalm 106:4).

God never fails to answer such a petition. God forgets the sins of His people but never their persons. This He cannot do. He is the faithful Lord who never changes. What a blessed truth this is. Job looked to the blessed and ever glorious Redeemer as his elder Brother. This is what the Apostle Paul described him by the Divine Spirit in Hebrews 2. First he quotes Psalm 8 with which we began the service tonight. Of whom does the Psalmist speak? Oh what kindness of the Lord to look upon poor hell deserving sinners. What mercy to visit them in their lost and hopeless condition. "Thou hast made **him** (that is Jesus) a little lower than the angels." The Apostle said: "For this cause he is not ashamed to call

them brethren."

The word that is here translated 'Redeemer' is in the Hebrew 'Goel,' the kinsman, or to use a more modern word, 'Next of kin,' the nearest relation in blood and family. There is no one nearer in the family than the next of kin, and so Job saw that there was no one nearer to him than the Eternal Redeemer. Here then we have the nature and work of the Redeemer revealed, and we can see how clearly Job was looking to Calvary and nowhere else. By the term 'Eternal' he shows that the Redeemer to whom he was looking was the Eternal God. None but God is eternal. He alone has immortality. These were the words that the glorified Redeemer revealed to John on the Isle of Patmos: "I am he that liveth and was dead, and behold I am alive for evermore." The Lord Jesus Christ is the Almighty God, the Ever Living One. Oh what a comfort and hope there is here for believers. He is not like their earthly friends and relations subject to change and death. He is their relation now as they pass through the vale of tears, and he will be the same Relation in Eternity. He died for their sins and rose again and now He lives for ever. Death has no more dominion over Him. He is their Eternal Relation.

Not only so. He is their Kinsman. He is their Brother. Goel speaks of His incarnation. The Eternal Son of God, who is God from everlasting to everlasting, taking our human nature upon Himself to become flesh of our flesh and bone of our bone. He came not in the form of angels, but in the nature of Adam's fallen race, of the seed of Abraham, of the seed of Adam. "Forasmuch then as the children are partakers of flesh and blood he also took part of the same . . . wherefore in all things it behoved him to be made like unto his brethren that he might be a faithful high priest." (Heb, 2:14-17). Coming in our nature He felt the full force of temptation, being tempted in all points as we are but without sin. Thus He alone was able in His death upon the cross to make a full and adequate atonement and propitiation for the sins of his people and brethren. As their elder Brother He took their place on the cross and thus has bought eternal salvation for them. Oh what a friend, what a brother, what a relation to have. His other friends and relations left Him. The Eternal Redeemer sticketh closer than a brother.

One more thing yet on this head. 'Goel' also means Advocate. Now you know what is the work of an advocate. He pleads the case of an accused before the judge. Now in our courts the accused can elect to conduct his own defense, and he might be better at it or worse. But none can conduct their own defense at the Bar of God. To be sure, my friends, remember that it is appointed to us all to die, and after this the Judgement. We

must all stand before the judgement seat of Christ, and we cannot escape. As I have often reminded you we shall be called to give an account of our many sins, and not one of them will be overlooked. No, we cannot hope to conduct our own defense and succeed. Before the Throne we shall be silent, for are all guilty. Oh think of this, you who live as though there was no death, judgement and eternity. There is nothing for you but an eternal hell. You will die in your sins, and you will stand condemned before your God. As you have no advocate, you have no friend to plead your case and cause. But listen to whom Job had — the Eternal Redeemer, his friend, brother and Advocate. To Him he looked to plead His cause and win. This is the Truth. "If we sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." This is what the Lord Jesus Christ is doing before the Throne of God. He pleads the cause of His people. He pleads it with His own blood. This is what he says: "Father forgive them, Father save them, Father keep them."

Job's friends accused him before God, but Christ his Goel pleaded for him. Even so Satan accuses the Lord's people before the Judgement seat but Christ pleads their cause, and only such an one as He can plead their cause effectively.

Let me ask you. Do you know the Eternal Redeemer as your Relation, as your Brother? Is He your Advocate with the Father? Who will plead your cause? Oh what a sad case it is to live and die Christless for it is to die friendless and hopeless.

Secondly, when Job said: "I know that my Redeemer liveth" he had the Divine Redeemer as his Eternal RECONCILER. By Him he "shall see God." Job knew he was a sinner. Although he defended himself against the charges of his friends, and declared that he was innocent of those gross sins, he knew and confessed himself a sinner. Earlier he had said: "I have sinned . . ." Thus he looked to the Redeemer to reconcile and bring him to God. This was the great work of the Goel.

Now let me say this to you, my friends. It is sin and sin alone that separates between God and man; between God and us; between God and you. The Lord's hand is not shortened that it cannot save, nor is His ear heavy that He cannot hear; but your sins have separated between you and your God, and your sins have made His ear heavy that He will not hear. Notice it is not 'cannot' but 'will not.' Oh what a miserable barrier sin is. It shuts sinners out for eternity from heaven and glory. It casts them into the lowest hell. You take your sins lightly as though it does not matter. You think that because you are here tonight all is well. You think that

God is pleased with you and is listening to you. But I tell you the truth: No. Your prayers go no further than the ceiling. Your sins are a mighty barrier between yourself and God. Because of your sins you will never see God.

Now this is the work of the Goel, the Redeemer. This is to whom Job looked. It was part of the Goel's work to pay the ransom price for his relation. Now we have an example of this in the Book of Ruth. Here Boaz was her Goel, and he redeemed her and she became his wife. This is what the Divine and ever blessed Redeemer has done for His brethren and people. He has done this by His Incarnation — by His coming into the world in his human nature — and by His death. The Bible tells us, that Christ has redeemed us by His perfect obedience. In His human nature he was born under the law, and He kept it perfectly, yea, even to the last jot and tittle. The Goel has also redeemed His own by His death. There he paid the redemption price. His people are not redeemed with silver and gold, no, not even by the blood of bulls and goats, but by the precious blood of Christ, the Lamb without blemish and without spot. He redeemed them with His blood for He could pay no greater price. He redeemed His people by His resurrection for by this they are fully justified, as the Apostle Paul declares in Rom. 4.25: "Who was delivered for our offences and was raised again for our justification."

The word justification is a beautiful word, for it describes the standing of believers before their God. Sin is removed, and the sinner though vile because of his sins is accepted of God as though he had never sinned. When missionaries to West Irian wanted to translate the Bible into Pigin English they did not know how to translate 'Justified.' Then they had an idea 'Justified' . . . 'just-if-I'd-had-never-sinned.' Not one of their many, many sins are ever again remembered. The Bible has many ways to describe it: cast into the depths of the sea; removed as far as the east is from the west, etc. You see, then, that when God forgets the sins of His people it is not that He winks at them and pretends that they are not there. He could never do that. He is too holy for that. But it is only that a full ransom price has been paid.

The Redeemer of the Elect is their Reconciler. Job had the sure hope that He would see God. This is what the Lord Jesus does. Having paid the redemption price, He takes His people by the hand and brings them to God. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them . . ." They were imputed to Christ. He who knew no sin, became sin for them that they might become the righteousness of God through Him. He lives for ever, and so He is able to

save to the uttermost. Sin is a great offence against God. God is justly angry with the sinner every day and all the day. For a sinner to look upon the face of God, would mean that he would instantly be slain. Oh how even some of the godly trembled when they had a vision as Gideon, Manoah, Isaiah, even the Apostle Peter. To all was the same answer given: "Peace be unto you." Why? Because they were reconciled unto God by the blood of the Lamb; they were reconciled by the Goel. Now they and all of the Lord's people when they die shall see the face of God and not die. Job said that "He will see God." My friends, I assure you, that at this present moment, Job is in glory. He is looking on His 'bonny face.' He is not disappointed. He believed God, and was justified, reconciled. His sins were all forgotten.

This is what we all need. This is what you need. Are your sins forgiven and forgotten? Are you reconciled to God? To die unforgiven is to look upon Him as an angry God and as an angry judge. To die unjustified is to be thrown alive into the Lake of fire. This is your great need — to be reconciled to God and there is none other but the Eternal Redeemer who can reconcile you to God. This is why the Apostle pleads — yes, and I also — "As ambassadors for Christ, we beseech you in Christ's stead, be ye reconciled unto God . . ." But it is now, and NOW only that this reconciliation must take place. This also is the glorious grace and kindness of our God, that none who call upon Him or who cry to Him will ever be disappointed. Millions of poor lost sinners have been reconciled to Him. The chief of sinners has been reconciled to Him. This ought to be a great encouragement to you to seek this reconciliation for yourself even tonight, now. But let me warn you, that if you delay seeking this reconciliation, your opportunity might be lost. Behold now is the accepted time, now is the day of salvation. Job had Jesus as His eternal Reconciller. May you have Him also.

We now come, in the final place, to notice that when Job said "I know that my Redeemer liveth" he had Him as his Eternal RESURRECTION.

Job was in a pitiful case. From head to foot he was covered with sores and boils — a stinking mess. He was as it were, a living death. He was dead while he was alive. His very body was decaying before his very eyes. And this he also knew, that sooner or later he would die in any case, then his body would decay and return to the dust from which it came. But this was his sure and certain hope that the Eternal Redeemer would raise his body incorruptible: "Yet in **my flesh** shall I see God . . ."

Disease and sickness is the consequence of sin. Death is the consequence of sin. The decay and corruption of the body after death is the consequence

of sin. If Adam had not sinned there would not have been any sickness, death or decay. Every time we are sick, it is a reminder that we are sinners, that we have sinned. Every corpse is a testimony that we are sinners. This is why infants die. There is no better proof of the doctrine of original sin than that infants die. Were they so 'innocent' as some would suggest, then they would not die. Truly they are free from actual sin, that is, they have not sinned voluntarily, but they have a sinful nature, and so lie already under the wrath and curse of God. But it shall not always be so, for the Redeemer, the Goel, came to abolish death and to bring in life and immortality.

When the Jewish people plotted against Him, they took the Lord of glory and with the Romans they crucified Him. They sealed the tomb, and placed a guard in front of it. Thus they thought to keep the Eternal and Living Redeemer in. But this they could not do. In spite of all, He broke his bonds, opened the tomb and came out alive. He now lives forever. He is the Living Redeemer, the Ever Living One, the One who is alive for evermore. The Blessed and ever glorious Redeemer is the Resurrection and the Life. Because He lives, His People, His Redeemed Ones shall also live. He became what they were, that they might become like Him.

The Lord Jesus Christ came to abolish Death. This was expressed in the beautiful words to Martha: "I am the resurrection and the life. He that believeth on me, though he were dead yet shall he live and he that liveth and believeth on me shall never die." There is no such thing as death for the believer. This is why the death of the first of the believers in the New Testament is described as falling asleep. The Lord's people fall asleep in Jesus. Death has no more power over them. This is the fruit of the Redeemer's glorious resurrection. From that very moment He abolished death.

Death is the result of sin. It entered the world through sin. Before Adam's sin there was no death either in the animal creation or in Adam and Eve themselves. But this was changed the moment our first parents stretched forth their hands and plucked and ate the forbidden fruit. To this very hour the strength of death is sin. Now when the blessed and glorious Redeemer died and made full satisfaction for the sin of His People, that very moment sin lost its power, death lost its power. Death was abolished.

The Redeemer, the Goel, because He lives for ever, because He Himself arose from the dead, has brought in immortality and incorruption. Though it is the lot of the Lord's people to go through the valley of the

shadow of death, (that is, all except those who shall be alive when He shall return) yet they shall not remain in the grave. The dead in Christ shall be raised incorruptible. Those who shall be alive at His coming shall be changed. He became what we were that we might become like Him. The Lord's people on that glorious day shall receive a new body. These vile bodies, these bodies of our humiliation shall be changed so that they shall become like unto His own glorious body. In the glorious resurrection these poor bodies so distorted by sin, shall be raised from all their infirmity and marks. Now this is precisely what Job hoped. "And though after my skin worms destroy this body, yet in my flesh shall I see God . . ." Job looked for the Ever-living Goel to redeem him by His almighty power from the power of the grave.

This is the hope of all the Lord's People. This is the song that is in their mouths: "Oh death where is thy sting; Oh grave where is thy victory! The Lord's People know that their resurrection will be the final proof that they have been justified and redeemed from their sins, and that they have a full and free acceptance with God. Here the very scars of sin are for evermore removed so that they can never be found again.

Here you have why the Lord's People when it comes for them to die so often — I know that there are exceptions — die comfortably and happily. They know that they shall live in their beloved Redeemer, in their ever-living Goel.

Now let me bring this to a conclusion — and I must hasten on for the time is gone. Let me ask you this all important question: Have you the Lord Jesus Christ as your personal Redeemer? You need Him as you hasten on to eternity. Now you cannot have Him by any works of righteousness that you have done, or might do. You cannot have Him by any merit of your own. It is by grace and grace alone; it is by faith. The Apostle Paul declared "I know whom I believed." He put all his hope and confidence in the Divine Redeemer.

Now my friends, I will counsel you: Consider — meditate — LOOK to Jesus the Author and the Finisher of your faith as He is revealed in the Gospel.

When a man has a watch and understands the use of every wheel and pin, if it goes amiss he will soon find out the cause of it; but when someone has no skill in a watch, if it goes amiss he does not know what is the matter, and therefore cannot mend it. So indeed our hearts are as a watch, and there are many wheels and windings and turnings there, and we should labour to know our hearts well, that when they are out of tune we may know what is the matter. — Jeremiah Burroughs.

Doctrine of the Trinity

(Continued from page 169)

The Eternal and Necessary Relations which the Three Divine Persons sustain to Each Other.

The unity of God implies self-existence; the Trinity in unity implies relationship. We believe that there are Three Persons in the Godhead, and that these are distinguished from each other by certain personal relationships. "I do not mean," writes Dr. Gill, "that the divine nature, in which the divine Persons subsist, distinguishes them; for the nature is one and common to them all. The nature of the Son is the same with that of the Father; and the nature of the Spirit the same with that of the Father and the Son; and this nature which they in common partake of is undivided; it is not parted between them so that one has one part and another a second, and another a third, nor that one has a greater and another a lesser part, which might distinguish them, but the whole fulness of the Godhead is in each." ("Body of Divinity")

"It will be seen," writes J. C. Philpot, "that a distinction is drawn between Essence and Person; but as some of my readers may feel a difficulty in gathering up the distinction between the two, I submit the following idea as an illustration, but be it remembered only as an illustration. Human nature is distinct, or at least distinguishable, from the individual men and women who in common possess that nature. Then we may say that human nature is common to all men and women, and yet the men and women are distinct from one another as individuals. So in a high and mysterious sense, the Essence of Deity, which is self-existent, may be distinguished from the Persons in the Unity, who sustain to each other a peculiar and eternal relationship. In their essence they are One, in their Personality they are Three; in their essence they are self-existent, in their Personality they subsist the Father as Father to the Son, the Son as Son to the Father, the Holy Ghost as proceeding from the Father and the Son. Thus we establish a Trinity in Unity. "Hear O Israel, the Lord our God is one Lord." There is the unity of the divine essence, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost." There we have the Trinity of Persons in the divine essence, "for these Three are One." (1 John 5.7.). ("The Eternal Sonship of the Lord Jesus Christ" p.84).

The Objection Answered — that Sonship implies Derivation and hence Inferiority.

"An objection brought forward against the eternal Sonship of the

blessed Lord is, that it denies His co-eternity and co-equality with the Father" writes J. C. Philpot. "This is their carnal deduction from the doctrine of Christ's true and proper Sonship, that as a father necessarily exists before a son, if Christ be the true and proper Son of God, He must have come into being subsequently to the Father, and consequently cannot be co-eternal with Him. But to this we answer: 1. We must not carry ideas borrowed from earth and time into heaven and eternity, and weigh and measure the nature and being of God by the nature and being of man. But, 2. Even on natural grounds, so far from a father necessarily existing before a son, it is not true, for though a father exists as a man before he has a son, yet he is not a father before he has a son. Father and son, therefore, even in time, only co-exist at the same instant, for the mutual relationship commences at the same moment. But 3. The very expression, "the eternal Son," declares His co-eternity with the Father. For are there two eternities? If the Father exist from all eternity as the Father, and the Son exist from all eternity as the Son, is not this co-eternity? In asserting, therefore, His eternity we assert His co-eternity. So with His co-equality. And giving Him all the perfections of Deity, and making Him one with the Father and the Holy Ghost in the unity of the divine essence, we assert His equality, and if His equality, His co-equality; for as there are not two eternities, so there are not two equalities. If our blessed Lord is the eternal Son, He is necessarily the co-eternal Son; if He is the equal of the Father, He is His co-equal. Indeed, it is as His Son that He is co-equal with the Father; for as a Son He partakes of His nature, is the brightness of His glory, and the express image of His Person. He, therefore, said to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, show me the Father? :John 14.9). And again, "I and my Father are One." In Deity there can be no inequality, in eternity to priority or posteriority. It is because men will persist in carrying earthly ideas into heavenly things that they then stumble and fall at the foundation which God has laid in Zion." ("The Eternal Sonship of the Lord Jesus Christ," pp. 84, 85).

"To deny the eternal relationship of the Son of God to God the Father is in reality to confess that at some period if no Son then no Father, and then it must follow no Holy Ghost, seeing that the Spirit is the Spirit of the Father and of the Son." (Patterson).

It is to be noted that when Christ says, "My Father is greater than I" (John 14.28) He does not mean that He is greater with respect to his *nature*, but with respect to his *office* as Mediator; in which respect He is

the Father's servant (Isa. 42.1). The apostle Paul in his epistle to the Philippians says of Christ, "Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and being found in fashion as a man He humbled Himself and became obedient unto death, even to death on the cross." (ch.2, 6-8).

The Mystery of the Trinity, the Basis of Faith.

"This mystery in not only to be acknowledged or asserted to as a revealed truth, but it is to be embraced by faith, and to be held, and held fast; as many violent and unwearied attacks, both by devils and heretics, will be made against it; and if we are unsound or unsettled in the ground work of foundation, all the rest will be out of order. The building cannot be fitly framed, according to the account of a wise master builder, unless the glorious Proprietor of the building be savingly known; for it is a mystical building, founded in faith, and cemented together in love, and grows up in wisdom, knowledge and power, not by human might, nor by the power of free-will, but by My Spirit, saith the Lord of Hosts. Take the Apostle's account: Now therefore, ye are no more strangers, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:19-22). The apostle tells us that the living stones, the choice materials of this building are God's household, free-born citizens; and Jesus Christ is the chief cornerstone that unites all saints, Jews and Gentiles, antediluvian and post-deluvian saints together; and that the building grows up into a holy temple in the Lord, a habitation of God through the Spirit.

If God the Son be kept out of our faith, there is no foundation; and if God the Father, or the Holy Spirit be left out, where is the inhabitant? "It is an habitation of God through the Spirit." Christ is the nearest object of faith, as our Mediator. "Ye believe in God, believe also in Me"; for through Christ we believe in God, who "raised Him from the dead." (1 Peter 1:21). And we receive the promise of the Spirit through faith, and are sealed by Him. This is the groundwork, the basis and power on which faith stands or rests; all the building is in vain without this. "Building yourselves up on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our

Lord Jesus Christ unto eternal life." (Jude 20:21).

The most Holy Trinity is the mystery on which faith rests; and we stand by faith, or rest on the powerful confidence which the arm of God reveals in us. Hence the exhortation: "Hold the mystery of the faith in a pure conscience." (1 Tim. 3:9). This is called building ourselves up on our most holy faith. Faith is the Father's gift to us through Christ, and from His fulness it comes, and by the operation of the Spirit it is wrought in us, and therefore called a fruit of the Spirit; this is the basis, namely the Holy Trinity.

Moreover, the Holy Trinity are to be considered in all our addresses and approaches to God: "For through Him we both have access by one Spirit unto the Father." Here is the Father, to whom we find nearness and access, the Surety having removed our sins and a broken law out of the way, and appearing as our Peace-maker and Mediator; through whom we are indulged with this access; and here is one Spirit, under whose influence, as a Spirit of grace and supplications, we draw nigh. This is the new and living way which Christ has consecrated, and He tells us that no man can come to the Father but by Him; and he that enters not by this new way and strait gate, but climbs up some other way, the same is a thief and a robber; and such thieves and robbers are the Arians, Socinians and Papists, the two former which allow no Mediator, and the latter have brought in a hundred."

(Extracts from "The God of Israel" by William Huntington.) W.M.

Dutch Missionary Meeting

By Rev. Alex Morrison

The Clerk of the Foreign Mission Committee, Rev. Donald MacLean, Glasgow, and myself left Abbotsinch Airport for Amsterdam on the afternoon of Monday the 29th of April to attend a Meeting arranged by the Mbuma Mission Committee to be held next day. During our short visit we stayed with Mr. Van Waveren at Rijswijk (ZH). Mr. Van Waveren frequently visits Scotland and is well known to many of our people.

On Tuesday morning we were taken from our friend's home to Rotterdam by car. When we arrived at the hall hired for the day we were warmly welcomed by members of the Committee, and others. It was a most impressive sight to see over seven thousand people assembled, and to think that they were come together to support the Free Presbyterian Church of Scotland in its efforts to spread the Word of God in Rhodesia.

"This is the Lord's doing; it is marvellous in our eyes." Ps. 118:23.

The Chairman, Rev. Mallan, opened the Meeting with Praise, Prayer, the reading of John's Gospel, Chapter 17, and a short address from the words in verse 20: "Neither pray I for these alone, but for them also which shall believe on me through their word." In all seven addresses were given by various ministers including one by Rev. D. MacLean which will appear in the Magazine. D.V. Mr. MacLean's address was translated by Mr. Scholten and read to the people. In spite of the language barrier the stillness and attention of the audience gladdened our hearts. Often we felt sorry for our English speaking brethren at Communions having to sit during a Gaelic service but, in the atmosphere which characterised the meeting in Rotterdam, we did not find it tedious to sit for hours. We hope the Spirit of the Lord was in our midst.

In the past our Dutch friends have showed great interest in our Mission in Rhodesia. On this occasion they proved by their liberality that their interest in the Mission is increasing. The collection at this meeting amounted to over £21,000. It becomes us as a Church in Scotland and in Africa to seek grace to give thanks to the Lord who gives our friends in Holland a mind to give of their substance for the furtherance of His Cause. Their generosity is an encouragement to us and particularly to those who labour in the Gospel in Rhodesia. "But to do good and to communicate forget not: For with such sacrifices God is well pleased." Heb. 13:16.

Address to the Queen of the Netherlands

Royal Address to the Queen's Most Excellent Majesty. 30th April 1974. The Dutch Mbumba Mission Society, which supports the spiritual and medical work in Rhodesia carried on by the Free Presbyterian Church of Scotland, together with thousands of visitors and deputies from Scotland met on your birthday in the "Ahoy" Halls at Rotterdam, tender their most sincere loyalty to Your Majesty's Person and Your Royal House. They wish Your Majesty's Person the only comfort in life and death, as mentioned in the first question and answer of our Heidelberg Catechism. In this dreadful time may the Lord grant that Your Majesty may find the Sovereign God of Your Majesty's glorious ancestors and find a refuge in Him for the present time and the future.

Rev. F. Mallan, Moderator.

N. Post, Secretary.

J. Preyers, Treasurer.

Letter sent to Queen of Netherlands

(The following letter was sent by the Committee of the Dutch Mbuma Mission Society to the Queen of the Netherlands and refers to the telegram sent by the Committee to the Queen on her birthday).

The Committee of the Dutch Mbuma Mission Society explain that the comfort mentioned in the Question and Answer One of the Heidelberg Catechism can only be received by grace from the Lord God, the Most Holy One, by true repentance.

But now we find in our dynasty and in our nation a turning away from God.

We commemorate your birthday under sad circumstances, for we find in our dynasty and in our nation a continuing hardness and a return to heathenism.

In earlier times Your Majesty's glorious ancestors were in covenant with the Lord of Lords. They stood firm for the Reformed Religion. Now atheists are in power, showing a disregard for the dreadful and holy Name of God in the speech from the Throne. There are terrible and continuing insults of the blessed God, the Fountain, who has given many blessings to Your House and to our nation, although we are unworthy.

God lived in our country, but now there is an unprecedented misjudgment of God by the government medium of publicity. Our people are becoming poisoned by blasphemy and sins almost worse than the sins of Sodom and Gomorrah. These towns were destroyed by fire out of heaven. The same God will spue out the inhabitants of our country on account of her iniquities if they persist in them. The blood-guiltiness calls also for vengeance from the Lord of the Sabbath. These blood-guiltinesses are now increasing by wholesale murdering of unborn children (abortion). We do not find these murders in such a measure among the heathen.

May the Lord grant Your Majesty and Your House to seek and to find

The Heidelberg Catechism, Q.1. What is thy only comfort in life and death? Answer: That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with His precious blood hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me, that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation. And, therefore, by His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto Him.)

in penitence the God of our Fathers to whom is given all power in heaven and in earth and Who liveth for ever and ever.

(sgd.) Rev. G.v.d. Breevaart, Chairman; N. Post, Secretary; Y. Preyers, Treasurer; Rev. S.de Young; Rev. F. Mallan; Rev. Y. van Prosijen; Rev. C. Smits; S. Nieuwenhuis; G. M. P. Scholten.

Diary of a Deputy to Italy

Readers of the Magazine may remember seeing in the April issue extracts from letters sent by our Italian friends. We went to Italy shortly after that article was published. The visit was short, lasting only three weeks, but we came away feeling that it had been worth while.

We felt that at least some from the home Church followed our visit with prayerful interest, and it is the Lord alone who can fully reward such for their support. However, we must do what we can to express appreciation of their help, and perhaps one way of doing this is to give the following details of our visit. They are given in diary form, and are printed below substantially as compiled while we were in Italy. Of course, I refer only to a few of the visits made and of the meetings held. However, I hope that the report will be used to encourage prayer for the cause of Christ in Italy.

Thursday, 11th April: Today we arrived, and this evening we went round to the grandmother's house.

They gave us a warm welcome, and spoke in appreciation of tapes that had been sent out. The grandmother spoke sadly of having some of her friends in, and reading a portion of Scripture to them. She had asked if they would take a Bible, but they had absolutely refused. She spoke about Giorgina and her husband, and said that she had asked them to come to the meetings. (Giorgina is the lady who attended meetings held by Mr MacInnes, but who had been away from home on our first visit). She did not know if they would come this time, or not.

Friday, 12th April: At Emilia's this evening were Emilia and Claudio, the grandmother and the three children. We read the parable of the Publican and the Pharisee and then began to discuss it. We had hardly started when Emilia broke in to say how much it meant to her to have the family meet like that around the word of God. She preferred it to anything else in the world.

Reminiscing on the past, Emilia said there had been a time at the beginning when she had always been at peace, and had always had faith. She had thought then that faith was an easy thing, and that experienced

Christians lived a life of perpetual peace. Now she knew. She thought of those who had once taken an interest in the gospel, and of what a fine beginning they had had. But now they had gone back. She did not really believe that she would herself go back, but the fear was always at the back of her mind that she might. About the Publican crying for mercy she said: "There is always a sense of unworthiness, and certainly, *I* am unworthy. But at the same time there is a peace, because we know that God is able to pardon sinners."

Sabbath, 14th April: There were present today the grandmother and grandfather, Emilia and Claudio, the three children and Sergio (oldest son of Emilia's brother, Ermete).

Latterly Emilia was speaking about Giorgina's circumstances, and said that her house was divided. When she was alone with us, she went on to say that the same applied to a degree in her own home. Her children had to go to school, and because they went to school they came under the influence of the priest. She had no heart for that. Also Claudio used to be a Roman Catholic, but now he was nothing. I said we should pray that he would get that baptism of the Holy Spirit of which we had been speaking and they both agreed, the grandmother clasping her hands in an unaffected, mute expression of an intense desire.

Wednesday, 17th April: Tonight we spoke about the security of the true church, however small it might be in numbers, on the basis of 2 Kings, 8:16 ('Fear not, for they that be with us are more than they that be with them . . .') We had just finished reading the passage when Giorgina came in, with her husband and mother. After a little conversation it was Giorgina who requested that we proceed with discussing the Scriptures. The context made possible a remark about the plain living of the church in Elisha's day. Giorgina spoke in criticism of the riches of the R.C. Church, and said that the confessional was just a measure to procure revenue. Others agreed with her. Her husband (still professing to be a Roman Catholic) said he did not believe in the confessional, although he attended it once a year to avoid being excommunicated. He said that in Italy the Church was losing ground rapidly; the young people 'did not believe in anything.'

Thursday, 18th April: We paid a visit to Lucca, a town about twenty miles from Fornaci di Barga. After leaving Gospels and Scripture tracts at doors in the town we went along to the cathedral. It is a very large building, dating from the 12th to 14th centuries, and is famous for its 'volto santo' (holy visage).

This volto santo was found occupying a prominent place within the

cathedral, protected by a framework of stone pillars and metal netting. It is a large model of Christ on the cross, supposedly constructed by Nicodemus who, after the crucifixion, wished in this way to reproduce the features of Christ. The legend is that an Italian bishop, while on a pilgrimage to Palestine, discovered the volto santo and took it back with him to Italy. It was a remarkable voyage, being accomplished by the bishop with neither crew nor sails!

A prayer was printed on a plaque attached to a bench in front of the image. Obviously visitors were expected to kneel there, and say the prayer. In fact, those who did read devoutly to the end of the prayer found that they had thereby gained themselves forty days' remission from purgatory. The eye of the devout worshipper, passing in wonder from this gracious assurance, caught a notice nearby soliciting help for the upkeep of the cathedral. We left nearby the T.B.S. tract 'The Ten Commandments,' with the second underlined.

Saturday, 20th April: There was some discussion again about the R.C. Church, partly stemming from our visit to Lucca, and the grandmother told us about a conversation she had had recently with one of her friends. She had been saying to this neighbour that there are many things taught in the R.C. Church which are not in the Bible — purgatory, for example. But the neighbour replied that the local priest also said that there was no purgatory; only "Heaven and Hell." This astounded us, but Giorgina said that changes were taking place within the Church. Emilia commented that it was one thing for the R.C. Church to be more conformed outwardly to the Scriptures, but that really to receive the Gospel required a new birth. The doctrine of the new birth was not taught in the R.C. Church. This conversation gave us some indication of the confusion which seems to prevail in the Italian Church. The Church is losing power, and is making adjustments in an attempt to reduce the loss. But how can the Roman Church change when one basic dogma is that she is always the same?

Tuesday, 23rd April: Emilia spoke again about the problems which she has to face. She has a sensitive nature, with a tendency to nervousness and depression. She often confesses that, when there is no one among them to instruct them in the Scriptures, she does not always have the desire to read the Bible. Then her faith grows weak, and she wonders if she was ever born again at all. On another occasion she said that she was often afraid that she only understood the gospel with her mind, without receiving it really in her heart. But she did admit that there were times when her heart was fully satisfied with the word of God. The things

of the world never gave her this satisfaction; rather they only left a bad taste in her mouth.

Friday, 26th April: This afternoon we went to Barga (three miles away) and contacted an old man whom I had met last time, but whose address I had afterwards lost. I got his address again, and also that of his brother. I will send a Bible to them both (D.V.) before leaving Fornaci, and will send typed sermons from home.

Sabbath, 28th April: Speaking on the subject of the Transfiguration this morning. There were present the grandmother, Emilia and Claudio, the three children, Giorgina, and latterly Ermete. In applying the subject, I was about to say it was not necessary for us to see with our bodily eyes the glory of Christ, when Emilia herself volunteered: "Do you know what came to my mind? I said to myself 'I would not ask to be on the Mount of Transfiguration. For me, it is enough if the Lord will touch me in my heart by His Grace'." It was a pleasure to see how the word had been blessed to her, to make her more cheerful and less harassed by doubts.

Tuesday, 30th April: Our last night here. Besides Emilia's family there were present Giorgina, with Ermete and his wife Zitta. We spoke for a little on Hebrews 12:1-2: running the race, looking unto Jesus. May those who have not yet looked to Him by faith have their eyes opened that they might see Him. May those who have already seen His glory be kept looking to Him, so that they will not wander from the way. J.T.

Gathan Gloir na Diadhachd

LEIS AN Urr. Eldeard Pearce

(Air a leantuinn bho t.d. 180)

2. Thugaibh fodhn ear, gu'r ann annaine tha t-atharrachadh agus nach ann an an Dia. Tha Dia an Tì ceudna a bhnàth, ach cha'n eil sinne a nì ceudna. 'N uair a tha Dia air a dheanamh reidh riubh-san leis an robh oilbheum air a thoirt Dhà, tha iadsan air an atharrachadh, agus cha'n e Esan. Tha E nì bha E. Agus 'n uair a tha E'n corruich ri naomimh ris an robh E roimh ann an sìth, 's e iadsan a tha air an atharrachadh agus cha'n e Esan. Bha'n t-atharrachadh ann an Iob, agus cha'n ann an Dia 'n uair a thuirt e 'Thà thù air fàs an-ìochdmhor rium; le neart do laimhe thà thù 'g ad chur fein a'm' agaidh.' Bha'n t-atharrachadh anns an eaglais, agus cha'n ann an Dia, 'n uair a bha e air a ràdh gu'n robh E air tionndadh gu bhi na nàmhaid dhith. Tha diadheaire urramach ag ràdh, 'Tha Dia a' nì ceudna, tha ghràdh a' nì

ceudna, tha chorruch a' nì ceudna, tha thròcair a' nì ceudna, tha cheartas a' nì ceudna, agus sin gu bràth. Ach tha sinne ag atharrachadh, air bhur tilgeadh aig auiribh fodh bhuaidh a ghràidh, agus aig auiribh eile fodh bhuaidh a chorrucih. Tha sinn aig amaibh fodh na h-agartasan is duilich de a cheartas, agus aig amaibh fodh na buaidhean is millse dheth a thròcair. Mar a thionndaidheas duine a chorp gu àirde aile de na neamhan tha chuid din dhe na neamhan bha roimhe air an laimh dheis a nis air an laimh chli. Cha'n e nach eil na neamhan mar a bha iad, cha'n eil iad ag atharrachadh aon chuid an suideachadh na an gluasad, ach dh'atharraich an duine a shuidheachadh. Mar sin tha corruich agus gràdh, cearrtas agus tròcair Dhé a seasamh a bhnàth anns an aon àite, ach tha sinne a tionndadh, aig amaibh a dh' ionnsuidh ceartas, aig amaibh a dh'ionnsuidh tròcair. A nis tha sinn a cur ar 'n aghaidh air fhearg, agus an sin air a ghràdh; Mar sin tha'n t-atharrachadh annain-ne agus cha'n ann an Dia, agus mar sin tha W fantuinn neo-chaochlaidheach fathasd.

4. 'S e 'n ceathramh nì so, nach eil neo-chaochlaidheachd Dhé air chor air bith a dùnadh a mach feum a dheanamh do mheadhonan. Ma tha Dia neo-chaochlaidheach, an sin ciod e'm feum a' th'ann a'Meadhonan? C'r son a bhios sinn ag ùrnuigh, na ag eisdeachd shearmonan, na nì sinn feum de mheadhonan a chùm ar maith siorruidh? C'ar son, a luchd mo ghràidh, cha'n eil neo-chaochlaidheachd Dhé ann an rathad air bith a dùnadh a mach feum a dheanamh do mheadhonan, oir, guidheam oir oirbh, thugaibh fa'n ear (an toiseach) gu'm bheil Dia ag òrduchadh na meadhonan cho maith ris a chrich, agus na meadhonan a chùm na criche. Tha E'g òrduchadh sinn a bhi 'g ùrnuigh cho maith ri 'ur maitheanas, ar 'n eisdeachd cho maith ri ar sonas, ar cur cho maith ri ar buain, ar cur cho maith ri ar deanamh feum de mheadhonan, cho maith ri ar buain ann am foghar na tròcair. Tha e'g òrduchadh ar creidimh cho maith ri ar beannachadh, tha E'g òrduchadh an aon cho maith ris an aon eile, seadh, tha E 'g òrduchadh an ain a chùm an aon eile fhaotainn, agus sin, leis an aon toil shiorruidh agus neo-chaochlaidheach. Shuidhich E gu'n imichiaidhmaid ann an oibribh maith, Ehes. II. 10. Agus dh'òrduich E sinn chùm slàinte, tre naomhachadh an Spioraid agus creadsinn na firinn, II Thes. II. 13. (Anns an dara he-àite). Thugaibh fa'n ear. Mar a tha Dia ag òrduchadh na meadhonan cho maith ris a chriche, mar sin tre fheum mheadhonan 's ann a tha E dha thoirt Fein agus a bheannachadh shuine agus do chreutairean cailte coltach ruinn a chùm na criche. Tha Dia a deanamh cùmhnanta ra shluagh agus mar sin sha chur Fein fodh cheanglaichean nithean mòr a dheanamh air an

son, cho mòr agus i surrain Dia a dheanamh, ach is aill leis iad a bhi'g ùrnuigh air an son, cha mhotha nì E iad ach ann rathad ùrnuigh. Esec. xxxvi, 37. Agus tha Dia ag innse dhuinn nach d'thuirt E ri "sliochd Iacoib gu diomharin, Iarraibh mì;" Isaiah xlv. 19. Gu dearbh cha'n eil Dia an eis dha shluagh ann a bhi toirt dhoibh mheadhonan gu bhi deanamh feum dhiubh. "Is maith a bhi ann an dòchas, agus feithheamh gu foil ro slàinte an Tighearn." Tuireadh Ieremiah iii. 26. Anns a chùmantas cha'n eil Dia dha chomh-phàrtachadh Fein agus a bhràdh ann an dòigh eile, agus an t-anam a nì dìmeas air so, tha e dha chur fein a mach as an t-slighe anns am bheil na foillsichidhean agus an toirt thairis sin aig Dia agus a ghràdh. Gu dearbh, tha Dia, mar gu'm b'eadh, dha cheangal Fein ri anamaibh fodh feum coigeasach a dheanamh do mheadhanaibh a chùm a bhi deanamh maith dhoibh. "Iarraibh agus bheirear dhuibh: siribh agus gheibh sibh: buailibh an dorus, agus fosgailear dhuibh." Mar a tha sibh mar sin a cur luach air co-chommun ri Dia, agus foillseachadh a ghràidh, bithibh air bhur faiceal a bhi leagail dhibh feum a dheanamh do mheadhonan. (Anns an treas aite). Thugaibh fa'n ear, gu'm bheil na nithean ris an abair sinn meadhonan, mar a tha ùrnuigh, eisdeachd, agus an leithidead sin, na nithean a tha nochdadh ar n'ùmhachd, ar n'aoradh, agus ar gabhail ri toile Dhé. Leis a so tha sinn ag aoradh do Dhia, agus a toirt Dha an fhaid sin a ghlòir a bhuinneas Dha ainm, agus mar sin 's e bhi tilgeadh air falbh aoradh Dhé, agus a bhi'g aicheadh gu'm buin Dha ùmhachd. Cuiribh na nithean so uile cuideachd, agus tha air n'argumaid soilleir, nach eil neo-chaochlaidheachd Dhé ann an dòigh air bith a deanamh air falbh na cur a neo-bhrìgh feum mheadhonan: agus a 'n uair a nì sinn feum do mheadhonan, cha'n ann gu bhi'g atharrachadh, ach gu bhi coimhlionadh lèntinn Dhé, cha'n ann gu bhi'g atharrachadh, ach gu bhi coimhlionadh a chomhairle, agus dha ar toirt-ne gu bhi dha'n làn choimhlionadh. Mar sin leis na h-argumaidean sin, shoilleirich mì neo-chaochlaidheachd Dhé bho chonnsachadh agus bho chur na aghaidh, agus tha e fantainn na fhìrinn gur e th'anns an Tighearn Iehobhah ach an Dia neo-chaochlaidheach.

(R'a leantuinn)

It is the saying of Luther, "The sea of God's mercies should swallow up all our particular afflictions." Name any affliction that is upon you, there is a sea of mercy to swallow it up. If you pour a pailful of water on the floor of your house, it makes a great show, but if you throw it into the sea, there is no sign of it. So afflictions considered in themselves, we think are very great, but let them be considered with the sea of God's mercies which we enjoy, then they are not so much, they are nothing in comparison.

— Jeremiah Burroughs.

Book Reviews

Autobiography 2, "The Full Harvest," by C. H. Spurgeon. Banner of Truth Trust. £2.10, 520pp.

This book traces the last thirty years of Spurgeon's life — from 1860 to 1892. The book begins with the building of the Metropolitan Tabernacle and includes chapters which deal with particular aspects of Spurgeon's work as e.g. The Pastors College (Chap. 7); Literary Labours (Chap 9); The Stockwell Orphanage (Chap. 10); The Published Sermons and World-wide blessing (Chap. 23).

Of particular interest to Scottish readers is Chapter 15 on his visits to Scotland, including his visit to Dingwall in 1870 to open Dr Kennedy's new Church. The only disappointment here is that the account of the visit to Dingwall is not from Mr Spurgeon's own pen but is taken from Alexander Auld's *Life of John Kennedy*.

The titles of two of the chapters in the book give an indication of the path which Spurgeon had to tread. They are entitled "In suffering and Sunshine" (Chap. 12) and "The Furnace of affliction" (Chap. 24). Long periods of severe physical suffering were to be his lot during the latter part of his life. The book records the following revealing facts — "From the age of thirty-five, scarcely a year passed without one kind of illness or another laying him low. Approximately one third of the last twenty-two years of his ministry was spent out of his pulpit, either suffering, convalescing, or taking precautions against the return of illness." Visits to Mentone on the French Riviera gave him an opportunity to rest a little during the winter months from the ever-increasing burden of his abundant labours, yet even there his physical troubles brought him low and there it was that he entered into the joy of his Lord.

The first volume of Spurgeon's autobiography, "The Early Years," already published by the Banner of Truth Trust tells of his meteoric rise to fame as an outstanding preacher of the everlasting gospel and of the Lord's abundant blessing on his labours. This second volume tells a different story. It is true that we still find here the record of his remarkable labours in the Gospel, but what stands out clearest of all is the deep valley of sufferings through which he had to pass. Raised up to eminency in the Church of God, the Lord also saw fit to subject His servant to severe trials of physical sufferings. No doubt in this way the Lord was purifying and sanctifying His servant whom He had so greatly used and was making him meet for the inheritance of the saints in light.

Spurgeon died on January 31st, 1892, after 40 years of indefatigable

labours in the service of his Lord and Master — labours so owned of God to the good of souls as to leave few similar instances in the history of the Church since Apostolic times.

We would warmly commend this book to our readers but especially to ministers and students whom we are sure will derive much encouragement and blessing from it.

D.B.M.

Notes and Comments

The Prime Minister, Lord Soper and the Rev. Ian Paisley

The chagrin of Labour politicians at having their cherished plans for power-sharing smashed by the national strike in Northern Ireland came out in attacks made by the Prime Minister in the House of Commons and by Lord Soper in the House of Lords against the Rev. Ian Paisley. Their unconcealed hatred of the Protestant leader and of all he stands for appeared in their bitter remarks. The Prime Minister spoke as follows: "I noticed the Member for North Antrim (Mr. Paisley) wore a small sponge as a political symbol yesterday. Let him realise — and speak for the vast majority in this House — that all the sponges in the ocean are not capable of washing away the things for which he has been responsible in Ulster over the past few weeks . . . nor the actions and words in which a minister of a church, based on the doctrine of reconciliation, has deliberately sought to make reconciliation between two communities impossible." This attack provoked one Labour backbencher to hurl the epithet 'Judas Iscariot' at Mr. Paisley.

Lord Soper's contribution was still more extreme. He called the Rev. Ian Paisley "a loud-mouthed mob orator, with an unfortunate capacity to arouse emotions, and a savagery which precludes him from any inclusion among the servants of the Lord Jesus Christ." He also went on to castigate the Protestantism for which Mr. Paisley stood saying that there was a growing tendency within this Protestantism which was menacing and dangerous. It sprang, he said, from the nature of its fundamentalist faith, sponsored by those who worshipped the Bible as though every page contained immaculate evidence on how life should be lived. "It is a totalitarian form of religion," he added, "which is totally in disharmony with the principles of the faith I would seek to uphold."

If these Press summaries of the speeches are accurate, what sad reading they make. Men in high office ought to remember that while it is easy to stigmatise others as enemies of righteousness, yet that this kind of

invective has a habit of rebounding on the head of those that use it. In a short time we shall stand before the Judge of all the earth and then it shall be known without any dubiety who are the men of uprightness and truth.

We have repeated at some length the reported utterances of the Prime Minister and Lord Soper, not because we homologate the sentiments they contain, but to show what men who are prepared to stand for principle in this unprincipled age will have to bear in the way of persecution and abuse. We are quite sure that the Rev. Ian Paisley will gladly wear these epithets as a badge of honour for the Master whom he serves. Dr. Paisley can take encouragement from the words of the Saviour: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his Master and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

Lord Soper and the Bible

The attack by Lord Soper on fundamentalist belief is unworthy of one who claims to be a minister of the Gospel. Although he would deny to Mr. Paisley inclusion among the servants of Christ, yet his own attack on the infallibility of Scripture must put a question mark at both his claim to be a preacher of the Gospel and his claim to be a servant of Jesus Christ. If the gospel he preaches is based on a fallible Bible, then what a worthless gospel it is — certainly not a Gospel that can save a soul from eternal death and certainly not the Gospel of God's grace. And if Lord Soper preaches another gospel, then how can he be a servant of Jesus Christ?

Gift to Chairman Mao

When the Rt. Hon. Edward Heath visited China recently he was received by the Chinese Communist Leader, Chairman Mao. Mr. Heath to mark the occasion presented Chairman Mao with a book. The book chosen for the occasion was none other than Charles Darwin's *Origin of Species*.

We can hardly think of a more unsuitable book to give to the leader of atheistic China than that chosen by Mr. Heath. It was through this very book that the theory of evolution was foisted on a gullible public during last century. Why then did Mr. Heath not avail himself of this golden opportunity to present the Chinese leader with a book of real worth. What could have been more suitable than a copy of the Bible in Chinese as an antidote to "Mao's Thoughts." If he was not prepared to receive a

Bible, surely there were at least books setting forth Christian values which would have been suitable. Why then resurrect Darwin's dreams?

Mr. Heath's return from China on Sabbath was a poor example to give to the benighted Chinese communists. The sooner men in high places realise that they are subject to the Divine laws, the sooner can they hope to have respect shown by men to the laws which they themselves make in Parliament. "God is not mocked; for whatsoever a man soweth, that shall he also reap."

Resistance to Evolution

The philosophical basis for the hypothesis of Evolution has been effectively shattered during the twentieth century. The catastrophic effects of two world wars, together with the rising tide of crime, violence and moral degradation during the years after the Second World War, have made it impossible for any realistic person to hold the view that man is progressing as the years pass by. In the scientific field, however, the hypothesis has not, so far, been abandoned, and nearly every textbook, lecturer and school teacher holds forth the evolutionary hypothesis as an assumed scientific fact. There are signs, however, that there are many in the scientific world who are reaching the conclusion that this dogmatic assertion and approach to the evolutionary hypothesis cannot possibly be sustained.

'**Faith and Thought**' is a journal devoted to the study of the interrelation of the Christian revelation and modern research. It is issued by the Victoria Institute, a learned society, whose members profess the Christian faith. In its final issue for 1973, the Journal remarks on the fact that there appears to be some revolutions in the biological department of science. For instance, it states: "An interesting study of the growth of science is to be found in a pleasing little book by John Maynard Smith (**On Evolution**). A convinced evolutionist himself, Professor Smith nevertheless speaks of a widespread conviction that there is something wrong in the state of evolutionary theory, and that profound changes in the theory are imminent." One point that worries him apparently is whether evolution is a truly scientific idea.

The Journal also remarks on the controversy concerning the teaching of evolution versus creation in the Californian schools which apparently continues unabated in the U.S.A. The position is that the Californian State Board of Education ruled on 30th November 1969 that both evolution and creation should be mentioned in textbooks. When some Christians requested equal coverage for the two views to be presented antithetically, reaction set in. The supporters of evolution managed to get

nineteen winners of Nobel Prizes to sign a letter rejecting the principle of equal time, and stating that "the creation theory is not based on science, and does not belong in a science textbook." The board thereupon retreated, but at the same time something was gained in favour of the Christian position. The position in 1973 is that no mention of creation is demanded, but that a statement that evolution has not been proved must appear. The controversy is also raging in other states, notably Georgia, Michigan and Washington, and also in Alberta, Canada. A less dogmatic way of presenting evolution is certainly to be welcomed warmly and Christians in general are indebted to those in California who have worked so hard to raise those issues at the Educational Board.

It appears the controversy has also spilled over into England, and a considerable number of letters appeared in a magazine called '**Nature**' from those who support the Christian position. It was stated that anti-Darwinian views are quite common in universities, but there are many "power-seekers and career men" and people suffer if they speak up against the evolutionary hypothesis. The Journal went on to comment:—"There has been little sign of open warfare between science and religion in recent years. The letters in '**Nature**' remind us that the signs of an impending polarisation are appearing." It certainly is high time that a proper Christian approach was made to attack and destroy the evolutionary hypothesis. It is absolutely necessary, however, that those Christians who do launch this attack should themselves be firmly convinced as to the true nature of the doctrine of creation taught in Holy Scripture. We are sorry to say that this cannot always be said of contributors to '**Faith and Thought**.'

Consideration ought to be given as to the best method of approaching the education authorities in this country to secure a similar position to the schools in California, or even better, to secure that a proper presentation of the Biblical doctrine of creation be presented alongside these evolutionary concepts. It is certainly wrong that our children should be subjected to the belief that an unproved and unprovable hypothesis such as evolution is a fact.

D.M.

Church Notes

Formation of New Presbytery

The Synod agreed to set up the Presbytery of Skye consisting of all the congregations in Skye including Raasay with its seat at Portree. Its first meeting was to have been held on 25th June, 1974 at Portree with Rev. Fraser MacDonald as Moderator.

In consequence of the above decision the remaining congregations of the former Western Presbytery were formed into a new Western Presbytery having its seat at Shildaig. It was to have its first meeting also on 25th June, 1974 at Shildaig with Rev. Alex MacAskill as Moderator.

Acknowledgment of Donations

The Synod agreed that only anonymous contributions to congregational funds should be inserted in the Magazine. We will be grateful if congregational treasurers will have regard to this rule when sending in lists for publication.

(Donations received during May)

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: Anon £50; Mrs Robertson, Leven £4; Mrs Humphrey, Rodney, Ontario, £18.60.

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

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Plockton/Kyle: "In loving memory," £15, for Kyle Church Building Fund; F. P. Drumbuie, £1 for Manse Building Fund; Mr J. MacGhee, Kyle, £10, per A.M.; Former native of Kyle, £20, for Manse Building Fund; Please note that in April issue, Raasay Friend, £5, for Sustentation Fund, per Rev. D. Beattie, should have read Raasay Friend, Manse Building Fund, per Mr L. Mackinnon; and Raasay Friend, £2, for Sustentation Fund, per P. MacDonald should be per R. MacDonald.

Portree: Anon (Church Plate), £1; Friend, £1; Lewis and Harris Friends, £7, both per F.M.; Dingwall Friend, £5; Skye Friend, £10, both per W.M.B.; Portree F.P., £5, (Church Plate); Two North Tolsta Friends, £10, per F.M., all above for Church Renovation; A. MacN and A.B.N., £5, for Communion Expenses; Envelope in Church Plate, £2, for Church Maintenance; Envelope in Church Plate, £15 for Church Funds; Anon, £6, for church Property Maintenance Fund for April '74; Anon, £5 Collection taken on 28/4/74, both per Church plate; Glasgow-Raasay Friend, £5, for Church Renovation, per F.M.

Raasay: A. MacLeod, Scalpay, £5; Friends, Portree, £5, both per J.M. MacLeod; Friend, Raasay, £5, all for Manse Extension; Sandra MacLennan, £2, for Sustentation Fund.

Scourie: Mr Murdo Ross, Cambusavie Hospital, Dornoch, £20, for Communion Expenses, per Mr Alex Ross, Scourie; H. Henderson, 31 MacKay Street, Castletown, Thurso, £2, for Communion Expenses, and £5, for Minister's Car Expenses.

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