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Behold the Lamb of God

When John the Baptist saw Jesus coming unto him he said, "Behold the Lamb of God, which taketh away the sin of the world." This was the clear and unmistakable testimony of one who was sent as the Forerunner of the Saviour. It is true that on another occasion John sent two of his disciples to Jesus saying, "Art Thou He that should come or do we look for another?" But here there is no doubt in John's mind that this is indeed the Christ, the Saviour of the world.

How did John come to have this realisation that Jesus was indeed the Christ? He gives the answer to this question himself when he says: "And I knew Him not: but He that sent me to baptise with water, the same said unto me, Upon Whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptiseth with the Holy Ghost." And he adds, "And I saw, and bare record that this is the Son of God." It was at Christ's baptism at the beginning of Christ's public ministry in the world that John received this confirmation that Jesus was indeed the Christ. Not only did John have the witness of the Holy Spirit to confirm the Messiahship of Jesus of Nazareth but he had the witness of the Father as well in the voice which came from heaven saying, "This is My Beloved Son, in whom I am well pleased." The Saviour Himself also bore witness to the same glorious fact of His Messiahship when, in the synagogue in Nazareth, he read from the prophet Isaiah that passage — "The Spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord"

— and then declared to the assembled congregation, “This day is this scripture fulfilled in your ears.”

It is to this glorious Saviour that we, as poor, needy, lost sinners are directed in the Scriptures of truth — to the Lamb of God that taketh away the sin of the world. “Neither,” said Peter at Jerusalem, “is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” What ample provision has been made in the Lord Jesus Christ for the needs of the lost. There is in Him what will meet the sinner’s need for time and for eternity if he but look to Him. It is because He is the Lamb of God that He is an all-suitable and all-sufficient Saviour for the chief of sinners. In His sufferings and death He has made an end of sin for ever for all who put their trust in Him. He has rendered perfect obedience unto the divine law and He has satisfied justice and these can have no claim any longer on those who are in Him.

What reason we have to trust in Him who is the only Saviour of sinners! He has finished the work that was given Him to do. He is now the risen, exalted, glorified One at God’s right hand, who ever liveth to make intercession for His people. To Him the Scripture directs us to look. To Him we are invited to come in all our misery and lostness and trust in Him for eternity. What an awful sin unbelief must be when it involves rejection of such a glorious Saviour! What an awful meeting Christ-rejecters will have with the Lord Jesus Christ when He appears in the clouds of heaven at the last day to judge the quick and the dead! May such a meeting not be ours but may we come to know Him as our own personal Saviour through a Spirit-wrought faith in our hearts by which we shall be enabled to look to Him and embrace Him in the gospel of His grace.

Certain it is that none perish that Him trust. So is it also certain that all who have truly come to Him have no regrets that they ever came to Him. They marvel indeed that they remained so long a stranger to Him — such a glorious Saviour — through unbelief. They bemoan the hardness of their heart that kept them so far from Him so long. Having come to Him they prize Him — “Unto you therefore that believe He is precious.” They shelter under the blood of atonement and are heirs of everlasting glory. As long as they are left in this world this is the song that they will be singing in their heart as they taste of His love —

“Whom have I in the heavens high
but Thee O Lord alone?
And in the earth whom I desire
besides Thee there is none.”

Lecture

by The Rev. Donald Macfarlane

(Delivered in St. Jude's, Glasgow, on Monday evening, 18th April, 1898.)

"Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land saith the Lord and work; for I am with you, saith the Lord of hosts." Haggai ii. 4.

We have here a word of encouragement sent to the Jews when they were building the temple after their return from captivity. We shall, in the few remarks which we intend to make, notice four things.

I. — The need there was for encouragement.

II. — Those to whom the encouragement was sent: "Zerubbabel and Joshua and all the people of the land."

III. — The encouragement itself: "Be strong for I am with you."

IV. — The duty enjoined on the people thus encouraged: "Be strong and work, saith the Lord."

They received this encouragement in order that they might not be idle, but might be up and doing, doing the work of the Lord. We also need encouragement in our day in the work of the Lord. We are now on the last day of the feast about to separate, and each and all of us ought to be engaged according to our abilities in doing something for the Lord, and if we are stirred up by His Spirit to do His work, there is no doubt this word will encourage us as sure as the Jews.

I. — The need there was of the encouragement given. They had great need of being encouraged when they had so many discouragements, and we shall notice a few of these. No sooner these people returned from Babylon than they set their hearts on the work of the Lord — you remember it was because of their neglect of that work they were sent into captivity, and they learned a lesson during their long captivity — no sooner, then, the Lord returned their captivity than they began first to seek the kingdom of God and His righteousness; and thus we read that the foundation of the temple, which was destroyed and reduced to ashes by the enemy, was laid, and that they were purposing to continue to build on that foundation, to carry on that good work which they had begun. But Satan was, you may be sure, very much displeased when he saw the

people upon whom he prevailed so to provoke the Lord as to send them into captivity, setting their hands again to the work of the Lord. Had they begun to worship the idols for which the Lord chastised them he would have let them alone, but when he sees any putting their hand to the work of the Lord, he is sure to make every opposition in his power. Satan is a spirit and a creature, and there is no doubt as a spirit he does a great deal of evil inasmuch as he has access to the spirit of man. But he cannot oppose the work of God in every way and every manner as a spirit, and therefore he used men, and he uses those that are likely to be the more successful in opposing the work of the Lord. In this instance he uses the governor that was sent by the king of Babylon to Samaria, and his servant, Tobias. It is thus the children of the world are wise in their own generation. There is something that cannot be called wisdom, but which is like it in the Prince of darkness. He knows very well what instruments to use when he begins to combat against an individual soul, or a church, or a nation. He knows very well what instruments are more likely to be successful in doing his work. The first thing that discouraged the Jews was this, that they were opposed in the good work in which they were engaged. This reached their hearts, and this is the first thing that discouraged them. And by whom was the opposition made? It was made by the Samaritans with the governor Sanballat at their head. Who were the Samaritans? They were a mixed people. They were neither purely Jews nor purely Gentiles. They were made up of both. If you read at your leisure the fourth chapter of Ezra you will find that they were a people whom, when the Jews were removed from their own land, the king of Babylon brought from his own kingdom to plant in their place. All the Jews were not taken to Babylon, there were some left, and the children of these Gentiles and Jews were the Samaritans. Samaria was the chief town of the ten tribes, as Jerusalem was the capital of Judea. These people then, of a mixed race, the children of Jews and Gentiles, dwelt in Samaria, and offered the first opposition to the re-building of the temple. Observe what method they took. They came forward first, when they saw the Jews beginning to build the temple and to engage in the service of God, and they offered to unite with them, and to co-operate with them. Well, some might think that it was a very unwise thing of the Jews in their weak condition to refuse the co-operation of the Samaritans. But they did refuse it. And these Samaritans, when they came forward and offered to co-operate with the Jews, used the argument that they served the same God as the Jews, and that for a long time, since they were taken by their king from Babylon. This then was an argument they used. But the Jews

were justified in refusing to have anything to do with them in building the temple, and why? It was true, no doubt, that they to some extent (at least outwardly) worshipped the same God as the Jews did, but they were idolaters at the same time, and the Jews learned before they came out of captivity to say, by sad experience, "What have we any more to do with idols?" They knew very well that if they accepted the offer made by the Samaritans, who worshipped idols as well as the living God, they would be soon again sent back into captivity. Well, when the Samaritans saw that they were refused, they made it evident that they were not worthy of being entrusted to do anything in such a solemn work as the work of God. They showed that they were enemies. When they saw that they were refused they began to do everything in their power to discourage the hearts and to weaken the hands of the Jews in building the temple. That is what they did, and it proved that they had no love for the work of God, but because they saw that the Jews were doing a great work, and were doing it by the authority of King Cyrus, they wanted, from some motive or other, to have a hand in that work. When they saw that they were refused they used various means to put a stop to the building of the temple. Oh! what was the meaning of this? A people seemingly so eager and so desirous of building the temple, and yet when they saw that their offer was rejected, they tried to put a stop to the building of the house of God. They showed the very spirit that Cain manifested when he found that the sacrifice which he offered up to God was rejected, and he found himself personally and his services rejected by the Lord. Had they been the true people of God, even although they were rejected, they would try to do in a separate position what they could to encourage the work of God in the world. Well, they used various means to put a stop to it, and they succeeded in putting a stop for a time to the building of the temple. They complained of the Jews, as you may see in the fourth chapter of Ezra and the fourth chapter of Nehemiah. They reported in high quarters that the Jews were a rebellious people, and that they now showed their rebellion in the work in which they were engaged. They not only sent complaints to high quarters to provoke the king so as to command that the work should be stopped, but they also mocked these people. Ah! such is the spirit of those who are not sincere, notwithstanding their professions. That which they cannot bring to pass by power they try by mocking. They begin to mock the work of the Lord. I am not going to dwell upon this, but simply to mention it to show that this was a great discouragement to those who were stirred up to begin such a glorious work as the building of the house of the Lord. We may mention also, before we proceed, that there is a

great cry in this age for union. Well, here was a proposal for union. The Samaritans came forward and offered to unite with the Jews, and they used as an argument: "We serve the same God, but with us you will be stronger." Not at all, you will be weaker. It is a good thing, my friends, when the cause of God is prosperous, and when the Spirit of God is poured down upon the people from on high, and when the kingdom of God is enlarged in the world, it is a good thing then to have union, and I believe when the Millennium will come there shall be union. I mean by union that there shall be only one denomination. You ask what denomination it shall be. Well I am prepared to tell that, and when I do tell it I don't guess, I just tell it from the Word of God; it will be the denomination which the apostles left in the world, and that is — Presbyterianism. The apostle Peter, writing to the elders, says, "Who am also an elder (a presbyter)." There will be union, my friends, when the Millennium comes. There will be a union, a glorious union, in the course of a hundred years hence, but it is too soon yet. It is a good thing for the people of God to be united, and for those who profess the Christian religion to be united in the truth, but there are times when God sees that instead of there being one denomination in the world there should be more than one. Yea, he commands divisions at certain times. How is this? Well, I have been thinking about it. I think it was a wise thing of Jacob, when returning from Padanaram to meet his brother Esau, to divide his one company into two; and why? "Lo," he says, "if he whom I fear smite one company, the other shall escape." And as, my friends, that was of the wisdom of a creature in that way and in that instance, so it is of the infinite wisdom of God that sometimes instead of there being one denomination there are more. Why? When the devil shall attack one denomination with errors of various kinds to overthrow the cause of God, another denomination shall escape. You will find this was the way in which the truth of God was preserved in past ages. It was not by one great denomination where all were united together, but by little companies that were set apart, just as Jacob divided his company. In this back-sliding age there is a cry for union. Ah! union and error is an awful thing. Union and the truth is a glorious thing. I mention this in connection with the proposal that the Samaritans made here to the Jews to unite with them in carrying on the work of the Lord.

There was another thing that discouraged them, and what was it? The Lord rebuked them for neglecting to carry on the work which they had begun. We see, in the first chapter, that a stop was put to the building of the temple, that the Jews were forced to stop it for a time, yea, for a long

time, perhaps fifteen or sixteen years. Well, that was a long time for the work of the Lord to stand still, and we may be sure, my friends, that this would be a hard thing for any that had the work of God at heart, unless they were in a back-sliding state. When they saw that a stop was put to the work, and that one year passed and another year passed, they came to the conclusion in their own minds, a conclusion to which they had no warrant to come to from the word of the Lord, "Certain things are going against us, and it appears this is a sign that the time has not yet come to build the temple." Here the Lord rebukes them. He sends his prophet Haggai to rebuke them. "Then came the word of the Lord, by Haggai, the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" The Lord reminded them that they made careful provision for worldly matters, and that they ought to be as careful about spiritual matters and the work of the Lord. "Is it time for you to dwell in your cieled houses?" Ye have built your own houses. They had got indifferent about the house of the Lord. So do sinners in regard to the salvation of their souls. How many, my friends, how many, young people especially, delay in this way. "The time has not yet come for me to seek the Lord. I am too young yet." But the Lord comes with this rebuke to you, my friend, and he says, "Is this a time for you then to attend to worldly matters and mislay the most important matter in that way? Is this a time for you to attend to the comforts of your body to the neglect of your soul? Is it a time for you to attend to the things that concern this life, and neglect the great salvation?" "How shall we escape if we neglect so great salvation?" Ah! my friends, there is teaching here for all. God rebukes the Jews for their backwardness in His works, for the conclusions which they drew from the opposition made to them, and for the stop they allowed to be put to the work of the Lord. They said, "The time has not yet come to build the house of the Lord." Now is the accepted time for us, and now is the day of salvation. To-day, to-day, if ye will hear His voice, harden not your hearts as in the provocation. We know not what a day may bring forth. We are now in the land of mercy, in the land of the living. We are now where the arms of a mighty Saviour are stretched forth to receive us even although we be the chief of sinners. But to-morrow we may be as naked spirits before the great Judge, and to whom then shall all these worldly goods belong? Yea, it was said to another, "Thou fool, this night shall thy soul be required of thee." That man had no time to attend to the concerns of his soul, and yet he was very active in thoughts and in actions regarding the things of this world, but God called him a fool, and told him that very night his soul should be required of him. This was then

the rebuke, and they profited by it, for it is said that "the people did fear before the Lord."

There was a third thing that discouraged them, and this is spoken of too by the prophet in the second chapter. "Who is left among you that saw this house in her first glory, and how do ye see it now? Is it not in your eyes in comparison of it as nothing?" They thought that, although they should be allowed to build the house, it would be as nothing in comparison with the great and glorious temple built by Solomon. The Lord spoke their thoughts and their minds when He said, "Is it not in your eyes as nothing?" Not only their enemies said it was a poor thing, but even they themselves, and especially those of them who saw the first temple. There were some of the people who had been taken in their youth to Babylon, and who remembered the glory of the first temple. When the foundation of the second temple was laid these were weeping, while the others, who never saw the great temple that Solomon built, were rejoicing, so that the noise of joy and the noise of sorrow could not be distinguished. There were those who wept and those who rejoiced. It is naturally discouraging to the Lord's people to think of the great days that are past, when the Lord's people were many in gospel lands, when there were many gospel ministers, many godly men and women, many godly young and old, and to observe now to what extent the Lord has left the earth. He still calls one here and there, "one of a city and two of a family," yet is it not a thing that discourages the true people of God when they think of the great days that are past? But, my friends, we must not despise the work of the Lord however small it is. We should indeed seek to see more of it, seek that Christ should increase more and more, but we ought not to despise the day of small things. The people here who were discouraged by the thought of the littleness of the second temple compared with the first were greatly mistaken. The Lord told them there was no reason for this discouragement at all. This was the third thing. "Who is left among you that saw this house in her first glory, and how do ye see it now? Is it not in your eyes in comparison of it as nothing?" Well, these were some of the things that discouraged the Jews, and called for a word of encouragement from the Lord. "Yet," notwithstanding all these things, "now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts."

II. — Those to whom the encouragement was sent. Who were they? Some of them are mentioned by name, others are mentioned as "all the people of the land." Zerubbabel was governor of Judea, and it was a

mercy from the Lord that when a heathen king granted them liberty to return to their own land they were not to be governed by Sanballat, no, but by one of themselves. You see, the Lord has the hearts of kings and of peoples in his hand, and when he turns the captivity of His church in any age, He will show favour in various ways; and this was one of the favours which he gave to the Jews, that He set over them not a Sanballat nor a heathen governor, but Zerubbabel, one of themselves. Upon Zerubbabel lay the burden, at least outwardly, of the government of the cause of God's church. He was not a king but a governor under Darius himself and those that succeeded him. Upon Joshua, the high priest, lay the burden and the responsibility of the service of God. It says a great deal for the governor of the Jews and for the high priest that they are mentioned by name here. What are we to learn by this, that they are thus mentioned? That, as they got such responsible work, so they must have felt grieved more than others that the enemies had put a stop to the work of the Lord. This should be so. When the cause is opposed in any land all the children of God must feel it, but ministers of the gospel should feel it more. Paul says, "Brethren, pray for us." Speaking of his own troubles he says, "Besides those things that are without, that which cometh upon me daily, the care of all the churches." Now, I say it should be so, that the public servants of the church should bear the weight and the burden of God's cause more than others. I say, if you are a believer you feel wounded in heart when you hear that anything is done to discourage the work of the Lord, but I say also that the ministers of Christ must be more grieved than you. And it should be so. It should be so according to the responsibility of the calling in which they are: they must feel it more than others. I was thinking that these two represent the public ministers and governors of the church of Christ: they represent those who ought to bear more of the burden of the Lord than others. I was thinking these two were mentioned by name, just for the same reason that Christ mentioned the name of Peter when sending the message to tell He was risen from the dead. "Tell the disciples," said He. Well, Peter was a disciple. "Tell the disciples and Peter that I am risen." Why was Peter mentioned? Ah! Peter had greater need of hearing about the Saviour than the rest of the disciples. He was more cast down; he had denied Christ. He was grieved in heart, and it was not an ordinary message that would raise him up who was so much bowed down, and so, although the message was for him in common with all the disciples, there is a special message sent to himself. "And all the people of the land." Not only are Zerubbabel and Joshua mentioned, but also "all the people of the land." By "all the people of the land" here, we are to

understand those mentioned in the first chapter and twelfth verse. After the prophet had given the message, and after they were called to consider their ways and the dealings of the Lord with them in providence, "Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." They took to heart the message of the Lord. There were other people in the land, such as the Samaritans, but by "all the people" is meant those who took an interest in the building of the temple, and whose spirits were stirred up to do what they could to advance the good work that they had begun. This message or word of comfort to them is also sent to all those who take to heart the word of the Lord, and who are stirred up from their indifference to do something that souls might be saved and that Christ might be glorified, that His kingdom might come, that sinners might be converted, and that the people of God might grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ. If your heart has been stirred up by the Spirit of God in this back-sliding age — so as to engage in the work of the Lord, to be fervent in spirit at the throne of grace, and doing what your hand finds to do that Christ might be glorified, that His kingdom should come, and that the testimony for the truth might be left to coming generations — this word of encouragement is sent to you as sure as it was sent to Zerubbabel and Joshua, and all the people of the land. It was not sent to any but those who needed it. "They that are whole need not a physician." The Lord never applies the balm to a whole skin, He never binds up a whole heart. He binds up the heart that is broken, and He never sends a word of comfort but in a time of need. There are threatenings in the Word of God, and there are promises, and there are encouragements — all these are dispensed by Him whose they are. "Strengthen the weak hands, confirm the feeble knees; say to them that are of a fearful heart, 'Be strong.'" This word of comfort is sent to you who feel discouraged at every opposition made to the work of the Lord, or to the souls of God's people whom you know, or to His cause in the world. Even in the most distant parts of the world, if you are a living stone in the building, if you are a living member in the mystical body of Christ, when one member suffers you sympathise with that member, you suffer with him; when one member rejoices you rejoice, and when one is honoured you feel happy with that member. Ah! my friends, God's people — members of Christ's mystical body — are not like a wooden leg in a man's body. You see, a wooden leg may appear to be a part of the

body, but really it is not; it has no sympathy with the body. Those who are merely nominal Christians, nominally the people of God, they are just like a wooden leg which cannot sympathise with the body, which cannot feel although you were to pierce it with the sharpest instrument.

(To be continued)

Justified!

by Bishop J. C. Ryle

The word which forms the title of this paper is one of deep importance in religion. It has within it the foundation of sound soul-saving Christianity. It contains the true secret of inward and spiritual comfort. Happy is the man who can use the language of St. Paul, and say from his heart, "Being justified by faith, I have peace with God through Jesus Christ."

I wish to set before every reader of this paper a few thoughts about justification and peace with God. It is a subject we can never understand too well. Before we leave this world let us take care that we see clearly what it is to be "justified." To die ignorant about this is to be ruined to all eternity. We had better never have been born.

There are four things which I propose to bring before you, in order to throw light on the whole subject.

I. Let me show you the chief privilege of a true Christian: "*He has peace with God.*"

II. Let me show you the fountain from which that privilege flows: "*He is justified.*"

III. Let me show you the rock from which that fountain springs: "*Jesus Christ.*"

IV. Let me show you the hand by which the privilege is made our own: "*Faith.*"

Upon each of these four points I have something to say. May the Holy Ghost make the whole subject peace-giving to some souls?

I. First of all, let me show the chief privilege of a true Christian: *He has peace with God.*

When the apostle St. Paul wrote his Epistle to the Romans, he used five words which the wisest of the heathen could never have used. Socrates,

and Plato, and Aristotle, and Cicero, and Senneca were wise men. On many subjects they saw more clearly than most people in the present day. They were men of mighty minds, and of a vast range of intellect. But not one of them could have said as the Jewish apostle did, "We have peace with God" (Rom. v. 1).

When St. Paul used these words, he spoke not for himself only, but for all true Christians. Some of them no doubt have a greater sense of this privilege than others. All of them find an evil principle within, warring against their spiritual welfare day by day. All of them find their adversary, the devil, waging an endless battle with their souls. All of them find that they must endure the enmity of the world. But all, notwithstanding, to a greater or less extent, "have peace with God."

This peace with God is a calm, intelligent sense of friendship with the Almighty Lord of heaven and earth. He that has it, feels as if there was no barrier and separation between himself and his holy Maker. He can think of himself as under the eye of an all-seeing Being, and yet not feel afraid. He can believe that this all-seeing Being beholds him, and yet is not displeased.

Such a man can see *death* waiting for him, and yet not be greatly moved. He can look back on the many sins of a misspent life and not feel afraid. He can go down into the cold river — close his eyes on all he has on earth — launch forth into a world unknown, and take up his abode in the silent grave — and yet feel peace. Reader, can you?

Such a man can look forward to the *resurrection* and the judgment, and yet not be greatly moved. He can see with his mind's eye the great white throne — the assembled world — the open books — the listening angels — the Judge Himself, and yet feel peace. Reader, can you?

Such a man can think of *eternity*, and yet not be greatly moved. He can imagine a never-ending existence in the presence of God, and of the Lamb — an everlasting Sabbath — a perpetual communion, and yet feel peace. Reader, can you?

I know of no happiness compared to that which this peace affords. A calm sea after a storm — a blue sky after a black thunder-cloud — health after sickness — light after darkness — rest after toil — all, all are beautiful and pleasant things. But none, none of them all can give more than a feeble idea of the comfort which those enjoy who have been brought into the state of peace with God. It is "a peace which passeth all understanding" (Phil. iv. 7).

It is *the want* of this very peace which makes many in the world unhappy. Thousands have everything that is thought able to give

pleasure, and yet are never satisfied. Their hearts are always aching. There is a constant sense of emptiness within. And what is the secret of all this? They have no peace with God.

It is *the desire* of this very peace which makes many a heathen do much in his idolatrous religion. Hundreds have been seen to mortify their bodies, and vex their own flesh in the service of some wretched image which their own hands had made. And why? Because they hungered after peace with God.

It is *the possession* of this very peace on which the value of a man's religion depends. Without it there may be everything to please the eye, and gratify the ear — forms, ceremonies, services, and sacraments — and yet no good done to the soul. The grand question that should try all is the state of a man's conscience. Is it peace? *Has he peace with God?*

This is the very peace about which I address you this day. Have you got it? Do you feel it? Is it your own?

If you have it, you are truly *rich*. You have that which will endure for ever. You have treasure which you will not lose when you die and leave the world. You will carry it with you beyond the grave. You will have it and enjoy it to all eternity. Silver and gold you may have none. The praise of man you may never enjoy. But you have that which is far better than either, if you have peace with God.

If you have it not, you are truly *poor*. You have nothing which will last — nothing which will wear — nothing which you can carry with you when your turn comes to die. Naked you came into this world, and naked in every sense you will go forth. Your body may be carried to the grave with pomp and ceremony. A solemn service may be read over your coffin. A marble monument may be put up in your honour. But after all it will be a pauper's funeral, if you die without peace with God.

Remember my warning. Number up your possessions. Take account of all your property. Consider what you have. You may have youth, and health, and riches, and rank; you may have money, and lands, and houses, and horses, and carriages; you may have honour, love, obedience, troops of friends. It is well. Be thankful for it all. But have you peace? I ask again, Have you peace? Let conscience speak, and give an answer.

II. Let me show you, in the next place, the fountain from which true peace is drawn. *That fountain is justification.*

The peace of the true Christian is not a vague, dreamy feeling, without reason and without foundation. He can show cause for it. He builds upon

solid ground. He has peace with God, because he is justified.

Without justification it is impossible to have real peace. Conscience forbids it. Sin is a mountain between a man and God, and must be taken away. The sense of guilt lies heavy on the heart, and must be removed. Unpardoned sin will murder peace. The true Christian knows all this well. His peace arises from a consciousness of his sins being forgiven, and his guilt being put away. His house is not built on sandy ground. His well is not a broken cistern, which can hold no water. He has peace with God, because he is justified.

He is justified, and his sins are *forgiven*. However many, and however great, they are cleansed away, pardoned, and wiped out. They are blotted out of the book of God's remembrance. They are sunk into the depths of the sea. They are cast behind God's back. They are searched for and not found. They are remembered no more. Though they may have been like scarlet, they are become as white as snow; though they may have been red like crimson, they are as wool. And so he has peace.

He is justified and *counted righteous* in God's sight. The Father sees no spot in him, and reckons him innocent. He is clothed in a robe of perfect righteousness, and may sit down by the side of angels without feeling ashamed. The holy law of God, which touches the thoughts and intents of men's hearts, cannot condemn him. The devil, the accuser of the brethren, can lay nothing to his charge, to prevent his full acquittal. And so he has peace.

Is he not naturally a poor, weak, erring, defective *sinner*? He is. None knows that better than he does himself. But notwithstanding this, he is reckoned complete, perfect, and faultless before God, for he is justified.

Is he not naturally a *debtor*? He is. None feels that more deeply than he does himself. He owes ten thousand talents, and has nothing of his own to pay. But his debts are all paid, settled, and crossed out for ever, for he is justified.

Is he not naturally liable to the curse of a *broken law*? He is. None would confess that more readily than he would himself. But the demands of the law have been fully satisfied, the claims of justice have been met to the last tittle, and he is justified.

Does he not naturally deserve *punishment*? He does. None would acknowledge that more fully than he would himself. But the punishment has been borne. The wrath of God against sin has been made manifest. Yet he has escaped, and is justified.

Do you know anything of all this? Are you justified? Do you feel as if you were pardoned, forgiven, and accepted before God? Can you draw

near to Him with boldness and say, "Thou art my Father and my Friend, and I am Thy reconciled child?" Oh, believe me, you will never taste true peace until you are justified!

Where are your sins? Are they removed and taken away from off your soul? Have they been reckoned for, and accounted for, in God's presence? Oh, be very sure these questions are of the most solemn importance! A peace of conscience not built on justification is a perilous dream. From such a peace the Lord deliver you!

Go with me in imagination to some of our great London hospitals. Stand with me there by the bedside of some poor creature in the last stage of an incurable disease. He lies quiet perhaps, and makes no struggle. He does not complain of pain perhaps, and does not appear to feel it. He sleeps, and is still. His eyes are closed. His head reclines on his pillow. He smiles faintly, and mutters something. He is dreaming of home, and his mother, and his youth. His thoughts are far away — But is this health? Oh, no; no! It is only the effect of opiates. Nothing can be done for him. He is dying daily. The only object is to lessen his pain. His quiet is an unnatural quiet. His sleep is an unhealthy sleep. Reader, you see in that man's case a vivid likeness of *peace without justification*. It is a hollow, deceptive, unhealthy thing. Its end is death.

Go with me in imagination to some lunatic asylum. Let us visit some case of incurable delusion. We shall probably find someone who fancies that he is rich and noble, or a king. See how he will take the straw from off the ground, twist it round his head, and call it a crown. Mark how he will pick up stones and gravel, and call them diamonds and pearls. Hear how he will laugh, and sing, and appear to be happy in his delusions — But is this happiness? Oh, no! We know it is only the result of ignorant insanity. Reader, you see in that man's case another likeness of *peace built on fancy, and not on justification*. It is a senseless, baseless thing. It has neither root nor life.

Settle it in your mind that there can be no peace with God, unless we feel that we are justified. *We must know what is become of our sins*. We must have a reasonable hope that they are forgiven, and put away. We must have the witness of our conscience that we are reckoned not guilty before God. Without this it is vain to talk of peace. We have nothing but the shadow and imitation of it. "There is no peace, saith my God, to the wicked" (Isa. lvii. 21).

Did you ever hear the sound of the trumpets which are blown before the judges, as they come into the city to open the assize? Did you ever reflect how different are the feelings which these trumpets awaken in the

minds of different men? The innocent man, who has no cause to be tried, hears them unmoved. They proclaim no terrors to him. He listens and looks on quietly, and is not afraid. But often there is some poor wretch waiting his trial in a silent cell, to whom those trumpets are a knell of despair. They tell him that the day of trial is at hand. Yet a little time and he will stand at the bar of justice, and hear witness after witness telling the story of his misdeeds. Yet a little time, and all will be over — the trial, the verdict, and the sentence — and there will remain nothing for him but punishment and disgrace. No wonder the prisoner's heart beats when he hears that trumpet's sound!

There is a day fast coming when all who are *not justified* shall despair in like manner. The voice of the archangel and the trump of God shall scatter to the winds the false peace which now buoys up many a soul. The day of judgment shall convince thousands of self-willed people, too late, that it needs something more than a few beautiful ideas about God's love and mercy to reconcile a man to his Maker, and to deliver his guilty soul from hell. No hope shall stand in that awful day but the hope of the justified man. No peace shall prove solid, substantial, and unbroken, but the peace which is built on *justification*.

Is this peace your own? Rest not, rest not, if you love life, till you know and feel that you are a justified man. Think not that this is a mere matter of names and words. Flatter not yourself with the idea that justification is an "abstruse and difficult subject," and that you may get to heaven well enough without knowing anything about it. Make up your mind to the great truth that there can be no heaven without peace with God, and no peace with God without justification. And then give your soul no rest till you are a justified man.

(To be continued)

Letter

by Rev. Hugh Martin, D.D.

Montrose, 30th January, 1877.

My Dear Friend, — I was purposing this morning to devote the afternoon to letter-writing, and you were the fourth on my list. But since then your welcome letter has come in, giving you a double claim, and therefore I begin with you.

So it seems, I have not yet earned the right to be called "a brother indeed." Now to think of that! For you say, "If you could help me in at the strait gate you would be a brother indeed." Well, I give it up! Because if

you were once in, and were questioned as to your mode of entrance you would be in a sorry plight; for were you asked "How came you here?" Did you "enter in" according to the command? and you were to answer "No, Dr. Martin, shoved me in," you see yourself that such an answer would not do, you would be condemned in your own eyes. But suppose you answered, "Yes, I entered in," and the questioner were to add, "Then what means this twist that I see?" and you should say, "Oh! that came from Dr. Martin shoving me in." Would you not then be very properly told, "He must be a great fool that man who would presume to put his hand to the work of the Holy Ghost." Ah, dear friend, do you not rejoice that the bringing in at the strait gate of regeneration is inseparably bound up with the nature and provisions of the everlasting covenant? Do you not rejoice also, that it follows inevitably from the essential nature and intrinsic value as well as designed effect of the death of Christ? He died "the just for the unjust that He might bring us unto God." The "He died for" secures the "He will bring," because He, the Just One "died for the unjust that He might bring them." If He died for every human being as some allege, then the "He died for" does not involve the "He will bring." What then does it involve? We may well ask that! It involves something foreign to the revelation of Holy Scripture, something new, something which is a figment of proud human reason. An indefinite Atonement may satisfy superficial enquirers, but the belief of it indicates a decline in vital religion, and marks a shallow age as to personal piety. But a definite Atonement satisfies souls taught of God, because such souls seek the glory of Christ, and could not endure the thought that Christ's death should have been for those not one whit the better of it. The U.P. Church is wrong on this doctrine, and too many in the Free Church would compromise it also, although they may defer openly avowing it until I am dead, or unable again to speak out in its defence.

There is a thought — as you ask me for help — that has sometimes helped my own faith — it is this — Christ's death is meritorious of its own application. I have, and perhaps you have, a miserably hesitating habit, which treats Christ and His salvation very unworthily. Godly jealousy of ourselves is very right and proper, but to *jalouse* away Christ out of the place which is His in the Covenant of Grace, as the performer of all its conditions, and the administrator of all its provisions, this is very wrong. Paul desired that believers should not only be rooted and built up in the faith of Christ, but should abound therein with thanksgiving. They were to "abound" because of the abundance that was in Christ. Abundance of grace there was in Him, leading Him to take up the case of sinners and to

go through with the work of their redemption, and abundance of merit there was in Him to bespeak the fulfilment of the Father's covenant engagement, that His work when finished and accepted, should be placed to the account of all those on whose behalf it was accomplished. And is there not abundant declaration made in the Word of God of this wondrously gracious arrangement? "This is the name whereby he shall be called, the Lord our righteousness." "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Christ hath redeemed us from the curse of the law, being made a curse for us." And have we not abundant presentations of Christ made to us in the Gospel by Himself, by His Father, and by the Holy Spirit, as a Saviour not only able and willing to save all who come unto God through Him, but to save them with a complete and perfect and everlasting salvation! And is not He in the Gospel made over to you and to me if we have no objections (and I am sure we have none), to be indebted to Him for an out-and-out, an absolute and unconditional salvation? And since, therefore, Christ is exhibiting and offering Himself to us in the Word of the Gospel as the "Living Bread" and the "Living Water" that can alone refresh and satisfy our souls, let us have done with our miserable questionings — may we eat? can we drink? have we ever drunk? Let us rather seek to rejoice that in Him there is ever a fountain of grace for all our need, and let us ask Him to enable us to drink, and to drink copiously, out of "the wells of salvation." It is little I can say to help you for I am but a child, but I would desire that through the riches of infinite, free, and ever faithful mercy, our intercourse may not prove altogether indifferent to Him who hath the name that is above every name, and that while we must not be too dependent on one another, or even on our dearest Christian friends, we yet may obtain upon our friendship some glint of blessing from the Well-beloved, enabling us to say with increasing heart truth —

"Dear dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransom'd Church of God
Be sav'd to sin no more.
E'er since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love hath been my theme
And shall be till I die."
Yours, &c.,

Hugh Martin

Separation

by Rev. James S. Sinclair

*Separation from an Unsound Church
Viewed in the Light of Scripture.*

We think it is now befitting to look at the subject of separation from an unsound Church in the light of Scripture, and with, as may be expected, special reference to our recent separation from the Free Church.* One would have thought it was hardly necessary at this time of day to bring before the public the testimony of Scripture on this subject, for it is not such a long time since the Disruption of 1843 took place, when, and for a number of years after, ministers and others diligently instructed the people in the grounds of their separation from Church and State. It would appear, however, that people's memories are very slow in religious matters, and that many have well-nigh forgotten 1843. At least, it is only in this way that we can understand the shout of scorn and censure that greeted the Disruption of 1893, as contrasted with the shout of acclamation and praise that filled the air at the Disruption of 1843. So strong has been the disapproval in various quarters of the recent disruption, that the impression has been left on many minds that separation from almost any Church whatsoever is a very unscriptural and uncalled for proceeding. Arguments have been taken from the Bible to prove the action of our humble body in leaving the Free Church to be nothing short of schism, and this has strengthened the above impression in the minds of some to a more than ordinary degree. We find, however, by a due study of the Scriptures as a whole, that the step we were enabled to take was a thoroughly Scriptural one, and that it is a principle which permeates the Scriptures throughout that there should exist a clear line of separation between such as would follow the Lord faithfully according to His Word, and others who live in actual opposition to the express commands of that Word. Of course, this separation does not necessarily extend to the duties of every-day life. But the above principle clearly indicates that it is unscriptural, and, therefore, sinful, for the followers of Christ to have fellowship with those who are not His followers, or those who are unfaithful to His Word in any way that would compromise divine truth. Although it would be quite allowable to confine ourselves wholly to the New Testament in dealing with this subject, yet we have the

*This series of articles appeared in the Magazine in 1897.

impression that the Old Testament sheds considerable light upon it, and, therefore, we begin in this article with the latter. They are the same general principles of religion that operate in the Old as in the New Testament Church, for it is one Church under two dispensations, although the outward forms of religious observance differ under each dispensation.

I. — Let us look first at the testimony of the Old Testament.

1. In doing so, we shall take first a series of historical events that shed light upon the subject.

(1) Let us begin under this head with the call of Abraham. The Lord graciously purposed to raise up in the earth a separate nation for Himself, and with this end in view he called Abraham to go out from his own people and country, and to dwell in a strange land. The Lord called him alone and blessed him. This event was the beginning of a new era in the history of the Church of God. Abraham became the father of the faithful, and received exceeding great and precious promises not only for himself, but for believers in every subsequent age. The call of Abraham is typical of the spiritual call of believers. They are called upon to renounce the world, and to become a peculiar and separate people unto the Lord. This call also points out the position the real visible Church should occupy in the world — a position of separation from sin and idolatry of every kind, and a consecrated attachment to Christ and His truth. In so far as this is realised does the Church conform to the standard of the Word of God.

(2) The case of Lot, on the other hand, as contrasted with that of Abraham, affords a powerful warning against the fellowship of the Church with men of carnal principles in morals or religion. Lot went to Sodom because the worldly prospects were good. What did he gain by this step? Nothing but the most serious loss, and that not only temporally but spiritually. Though his righteous soul was vexed with the filthy conversation of the wicked, we are not told that he was the means of converting one of them from the evil of his ways. Far otherwise; he lost his wife and family, and that, we fear, for ever. Some of his family chose to remain in Sodom, and were destroyed with the inhabitants. His wife by looking back perished in the very act of fleeing from the burning city. His two daughters, who accompanied him to Zoar, proved themselves to be Sodomites in spirit and practice, and their descendants, the Moabites, were an accursed race. If we weigh aright this heartrending narrative, we shall feel it to be a solemn warning to the Church of God to keep itself free from carnal entanglements and compromises of every kind, and to maintain fellowship with such only as abide by the truth.

(3) The deliverance of the children of Israel out of Egypt is also an event that sheds much light upon the present subject. According to arguments used now-a-days, the divine plan should have been to have left the Israelites in Egypt in order to be the means of bringing the Egyptians to the knowledge of the true God. But this was not the way adopted by infinite wisdom. God said unto Pharaoh, "Let my people go that they may serve me," and when all entreaties with the King of Egypt failed, the Lord took them by a mighty hand out of the society and bondage of the Egyptians. "Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come." — (1 Cor. 10:11). These things show to us that the Church of God requires to be freed from the bondage of men unfaithful to truth and righteousness, in order that she may be able to serve the Lord. When such men multiply in any Church so as to have the mastery over those who would be faithful to Christ, and so as to destroy that body's testimony for Christ, it is time the faithful should go forth out of this bondage. But some one may say, "The narrative of the deliverance of the Israelites applies only to the Church's separation from the world, but doesn't apply to one part of the Church separating from another." We say that it applies to both. When men depart from the Faith, we are not justified in recognising them as the true representatives of the Church of Christ, and, therefore, we are under the same obligation to have no fellowship with them, as if they were a part of the openly profane world. But another may argue, "You that call yourselves Free Presbyterians have separated from men who hold the very same principles as you do, and whose views of doctrine and worship are also in accordance with the Word of God. How do you justify that step?" We answer that we separated from these men not because they were unsound, but because they clung to those who were. They chose to abide by the fellowship of men who had denied the faith, and in separating from the latter we, as a natural consequence, were compelled to separate from the former.

(4) We next call attention to the case of Achan, which is fraught with lessons for the Church in every age. It points out the unspeakable danger of cherishing in the professing Church what is contrary to the Word of God, and the necessity of separation from every form of iniquity. The Lord had forbidden the Israelites to touch any of the spoils of Jericho. But Achan coveted these spoils, and took "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight," and hid them in his tent. All this he did, neither with the knowledge or approval of Israel. But what was the result? The Lord did

not go out with the armies of Israel, and they fled before their enemies. When Joshua saw this he appealed unto God as to what it meant. The Lord then told him that Israel had sinned and trespassed the covenant, and taken the accursed thing, so that they were accursed. "Neither," said He, "will I be any more with you, except ye destroy the accursed from among you." We all know the narrative. Joshua cast lots, and the lot fell upon Achan, and Israel destroyed Achan with his family and possessions in the valley of Achor. Then the Lord restored His favour to Israel. What is the application of this incident to the churches of modern times? Many of these bodies have men within their pale who, like Achan, have broken covenant with God by violating their vows, and otherwise disobeying the Word of God. These men are not hidden like Achan, they are well known. How have the churches acted? Instead of casting out such, they have given them the very highest honours in their power. They have, so to speak, told Joshua and the elders of Israel to stand aside, and set up Achan and his family to rule in their place. Achan is now-a-days praised for the courage of his convictions and the liberality of his opinions, while Joshua and the elders are derided for the narrowness of their ideas, and the undue strictness of their adherence to the letter of the Word. But if the Lord declared that He would not be with Israel any more if they did not destroy one hidden Achan, what will be His testimony in regard to modern professing churches which have numbers of Achans occupying the highest places of influence, and teaching others to imbibe their opinions and follow their example? If the Lord is not with such religious bodies it is time for the true Israel to separate from them.

(5) Lastly, the position of Israel as a nation and a church under the old economy clearly proves that the Church of God in all ages should have no fellowship with idolators, whatever form that idolatry may assume. No doubt the Church then, so far as worship was concerned, was fixed to a certain locality; but that does not affect the principle which we are emphasising. It was a distinct and separate institution from all heathen institutions, and it was in proportion that it maintained the purity and spirituality of its worship that it flourished and fulfilled the end for which it existed. The fact that in times of declension and corruption the faithful were still under obligation to worship in the temple at Jerusalem, does not justify worshippers in dwelling in any corrupt temple under the new economy. The above obligation reveals a part of the bondage of the old dispensation, wherein the complete worship of God was confined to Jerusalem. But now confinement to any fixed locality is done away with,

and men are under obligation to worship only where the truth of God is maintained in its purity.

Having already occupied so much space, we shall require to continue the subject in next number.

SIN is never at a higher flood than when grace is at low ebb — *Dr. Thomas Goodwin.*

HE can never relish the sweetness of God's mercy who never tasted the bitterness of his own misery — *Dr. Thomas Goodwin.*

Romanism Self-condemned (1)

by Rev. John MacLeod M.A., Stornoway

The charge has frequently been levelled by Roman Catholics against those who endeavour to expose the errors and evils of Popery that the criticism has been founded on hearsay or on the writings of biased anti-Roman Catholic theologians or even on the writings of Roman Catholic theologians but which had never received the official approval of mother Church. Others, far better informed than we are, rebutted this allegation and declared that it should be regarded as being no more than "a controversial artifice." It was not by hearsay that Luther, Calvin, Knox and other 16th Century Reformers came to know the iniquitous nature of the church of Rome. Once delivered out of its bosom they vigorously and faithfully condemned its doctrines and practices but always in the light of the Word of God wherein they saw the Papacy and all it stood for clearly delineated. "The Reformers," one writer of the last century wrote, "had too good means of knowing what was taught and practiced in the Church of Rome to render it politic to adduce against them the charge of misrepresenting. This charge they could have quite easily and conclusively answered. It was not till the seventeenth century, that Papists, finding the difficulty of defending their tenets, devised, among other expedients for evading a fair, direct, and manly discussion of the points that had been controverted between the Reformers and their opponents, that of alleging that Protestants misrepresented their opinions; while, at the same time, to give additional plausibility to this allegation, they laboured to put a fallacious gloss upon the tenets of their Church." It was not without having carefully studied all the relevant literature and documents concerned that Principal Cunningham came to be convinced that the system of Popery was "Satan's great scheme for frustrating the leading

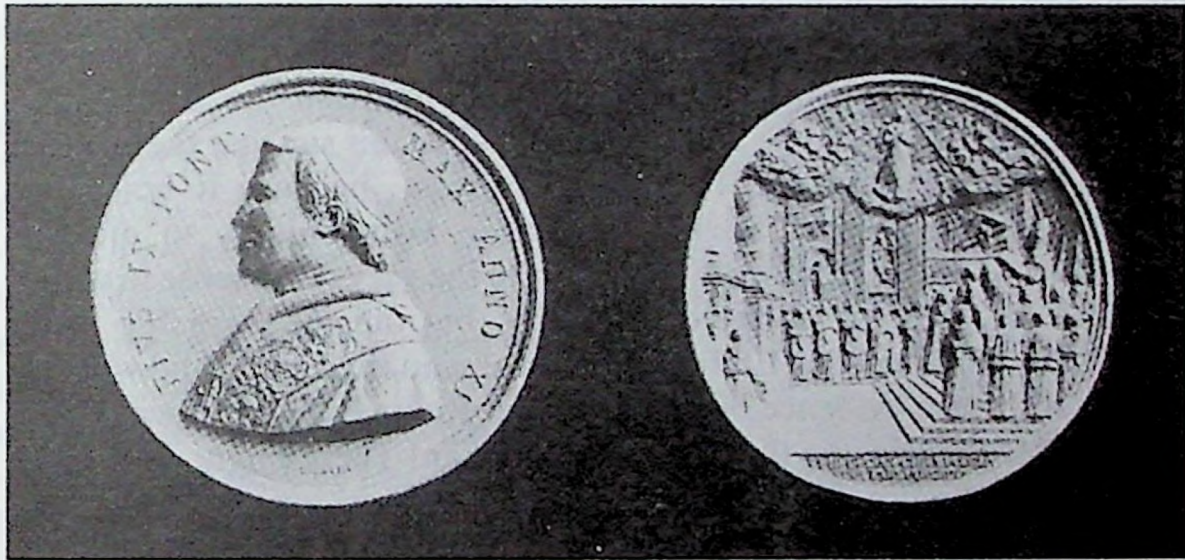
objects of Christianity." Luther, whose word had "more power than ten armies," inflicted more damage on the system in his day than any other. Sadly, in recent times we read newspaper reports of representatives of those who claim to be his successors meeting with Pope John-Paul II and it was not denunciation but reconciliation that was in the air.

As we have neither the time nor the ability to examine the tomes of literature which the decrees and canons of Councils and the writings of the fathers must constitute, we must necessarily resort to a less laborious but, we hope, none less effective method of drawing attention to what the Roman Catholic Church still regards as true with regard to herself. The need for doing this is all the greater in view of the fact that the Pope has announced his intention of visiting this country in 1982 and is to be welcomed by some so-called Protestant church leaders just as if there never had been a Reformation.

Perhaps never in the history of Romanism has the worship of the Virgin Mary received so central a place in her teaching as now. The present incumbent of the Papal chair is a mariolater to the core and seemed to glory in playing that role especially when his words and actions receive world-wide mass-media coverage as, for instance, when he visited Ireland and Brazil. It seems hardly credible that intelligent men and women the world over should so blindly follow his lead and seriously regard his words and actions as expressive of New Testament Christianity. Were it not revealed that such are given over to a "strong delusion, that they should believe a lie" we would be at a complete loss in regard to explaining the phenomenon. The Rev. Alexander Hislop in his truly remarkable book "The Two Babylons" proves conclusively that so-called "Mariolatry" was practiced by heathen sinners long before that blessed woman, Mary, the mother of Jesus, was born and her name came by Satanic deception to be associated with it. We may be absolutely certain that had this taken place in her life-time her very soul would have recoiled with horror from the suggestion that she was to be worshipped or elevated above other mortals in any way. Mariolatry, Hislop shows, is linked up with Babylonian idolatry and the worshipping of the goddess Astarte. This is what was deplored by Jeremiah when in the streets of Jerusalem and the cities of Judah incense was being burned to "the queen of heaven" and cakes made to her and drink-offerings poured out.

That Mary was an ordinary woman, descended from Adam by ordinary generation, and in need of salvation like any other is clearly enough taught in the Bible. Her exaltation to the place she now occupies in fictitious Roman Catholic teaching is plainly diabolical. Because the very

practice of Mariolatry demanded it, Pope Pius IX, in 1854, promulgated the decree whereby the doctrine of the 'Immaculate Conception' became official Church dogma and poor deluded sinners within her pale have since had no choice but to believe it or else be exposed to her anathema. To commemorate this event in Papal history a medal was struck. It may be viewed in the British Museum. The photograph shows its obverse and reverse and the information given is: 'The Virgin is pictured receiving the adoration of the heavenly host, while the Pope proclaims her Immaculate Conception in the conclave at Rome. The legend underneath is "VI.ID.DEC. MDCCCLIV. SINE LABE CONCEPT," i.e. conceived without stain (of sin).'



Consistency demanded the further step of promulgating the doctrine of the "Assumption of Mary." Any scruples that might be voiced in this connection and particularly in view of the lack of Scriptural evidence to support such a blatant 'invention' were anticipated by the assertion first of all in 1870 of the claim that the Roman Pontiff when speaking *ex cathedra* on matters pertaining to "faith and morals" is possessed of infallibility. It appears to us that the medal also anticipated the bodily assumption of the Virgin from the form in which she is depicted on it. By the *ex cathedra* pronouncement of Pope Pius XII in 1950 this doctrine, for the support of which not one shred of Scripture evidence can be adduced, became an integral part of the Roman Catholic Church's teaching. The inevitable anathema is thus pronounced on any who dare question the truth of the bodily assumption to Heaven of the immaculately-conceived Roman Virgin.

The spectacle of poor sinners deluded by Satan and given over to the practice Mariolatry is one which ought to move us to tears. How

dishonouring to the blessed and only "Mediator between God and men" that any creature should be regarded as on an equality with Him and how grieving to the Holy Spirit who glorifies Him! We are all aware of the fact that images and statues of the Virgin abound. Places like Lourdes, Fatima, Aparacida, Knock and Walsingham are among the most celebrated shrines devoted to the Queen of Heaven. The present Pope has paid his homage at most of them and thanks to full mass-media coverage has attracted world attention to himself in doing so. "Image-worship in every case the Lord abhors; but," says Hislop, "image-worship of such a kind as this must be peculiarly abhorrent to His holy soul." When the attributes of divinity are ascribed to the Virgin Mary, and John-Paul II is as guilty of this as any of his predecessors, Rome's doctrine of the Trinity is most definitely not ours. "Will anyone," Hislop asks after proving the Romish Madonna and the Babylonian Queen of Heaven to be one and the same, "after this say that the Roman Catholic Church must still be called Christian, because it holds the doctrine of the Trinity? So did the Pagan Babylonians, so did the Egyptians, so do the Hindoos at this hour, in the very same sense in which Rome does. They all admitted A Trinity, but did they worship *THE* Triune Jehovah, the King Eternal, Immortal, and Invisible? And will any one say with such evidence before him, that Rome does so? Away then, with the deadly delusion that Rome is Christian! There might once have been some palliation for entertaining such a supposition; but every day the 'Grand Mystery' is revealing itself more and more in its true character. There is not, and there cannot be, any safety for the souls of men in 'Babylon'. 'Come out of her, my people,' is the loud and express command of God. Those who disobey that command, do it at their peril."

Notes and Comments

Death of an Idol

John Lennon, one of a group of pop-music stars called the Beatles who in the 1960's drew multitudes to their shrine to worship and who as ex-Beatles continued to have a strong fascination for the minds of many of the young, was shot in cold blood by one of his own devotees. His death brought bitter lamentations from millions of young people who had been captivated by this musical cult.

The effect on the minds of the young of the group to which Lennon belonged was one wholly detrimental to their spiritual welfare and led these poor blinded souls further along the broad way that leads to destruction. Lennon has now gone to his account to appear in the presence of the infinitely Holy One of eternity. What a solemn awakening that must be for all who live without God and without hope in the world! We would warn our young people against this soul-destroying cult.

Sabbath Opening of Shop in Inverness

Woolworths Store in Inverness for the first time opened on Sabbath in the Highland capital. It is sad indeed that this could take place in the Highlands of Scotland where the Sabbath was once revered. A generation, however, has arisen that is wise in its own eyes and which has no respect for the Lord's Day. It would appear that the shop did not lack for patrons on God's holy day. There was a time in Inverness when it would have been vain for a shop to open on Sabbath as so few would give it any trade. Scotland and the Highlands have fallen upon sad days. So far as Woolworths are concerned what we have to say is — cursed trade that is carried on during the Lord's Day and cursed profit that is made on that day. God is not mocked: what a man — or for that matter of it, a company — sows, that shall he also reap. This is the testimony of God's Word and that shall stand.

Northern Ireland

The Prime Minister is to be commended on her firm stand in refusing to give in to the Irish prison hunger strikers in their demand for political status. Even the appeal sent to her by Cardinal O'Fiach to give way went unheeded. Mrs Thatcher's earlier meeting with the Southern Ireland Prime Minister raised questions in the minds of loyalists in Northern Ireland as to what agreement had been reached at that meeting. Their suspicions have not yet been wholly allayed. It is to be hoped that the Government will not yield to the many pressures that are put on them to yield to the demands of the I.R.A.

The answer to Ireland's difficulties will not be far to seek when the Lord is pleased to pour out once again, as He did in the past, His Holy Spirit upon that land with pentecostal blessing. The same remedy the whole of our land needs. Let us plead for such a day of God's power.

Church Notes

Presbytery Meetings (D.V.)

Southern: At Glasgow on Tuesday, 17th February at 6 p.m.

Western: At Laide on Tuesday, 10th March at 11 a.m.

Ministers Laid Aside

We are glad to know that Rev. Donald Campbell, Edinburgh, who fell and broke his arm in two places, and Rev. William Maclean, who was very ill after an operation, are now making progress. We hope and pray that they may be restored again to health and strength and to usefulness in the Lord's Cause and vineyard. Their brethren, we know, and also the people of the Church, sympathise with them in the troubles with which they have been afflicted, and look forward to their restoration in the Lord's good providence.

Binding of Church Magazines

The work of binding Church Magazines formerly done by the late Mr Alex Alexander is now to be taken up by Mr Neil Maclean, 92 Overdale Street, Glasgow, G42 9PZ (Tel: 041-649-5428) who has kindly undertaken to do this work.

It is proposed that magazines be bound once each year in April. Price will depend upon the numbers received — the last batch cost £1.70 per volume.

The following should be noted:

- 1 Magazines should be sent direct to Mr Maclean at the above address or left at the Church Bookroom at Woodlands Road.
- 2 Only complete volumes can be accepted.
- 3 Name and address of sender attached to each volume.
- 4 Volumes should be sent as early as convenient.
- 5 Sender should make out two lists of volumes sent and retain one for reference.

Letter from Zimbabwe

*John Tallach Secondary School
3rd December 1980*

Dear Friends,

I'm sure that many of you are very well informed about the general situation in Zimbabwe. However though in many cases the Government

is trying to do its best for the ordinary people of the country, in education for instance the keeping of election promises is causing increasing difficulty for schools both Government and private, as we are now regarded. Primary education is now free and so far the Government has handed out large sums of money to every school to pay for books and other necessities as well as continuing to pay teachers' salaries which have been increased tremendously in the past year, more by the previous Government than by this one.

Now they are trying to fulfil promises concerning secondary education which they promised would be universal though not free. It may seem strange to people overseas that it is not universal but there has never been a large intake of taxes in this country nor a welfare state with plenty of money to provide buildings and other necessities. In the past only most white and a small percentage of black Africans earned enough to pay taxes and this had to provide for all the needs of a country which is fairly well developed. At the moment for us the main problem is shortage of teachers. Many teachers want to teach in town not in the country and with the tremendous increase in the number of classes in town next year they will probably get vacancies quite easily. Three of our teachers are in this position and one has already got a job there. Three other teachers are also leaving for various personal reasons but they would be going anyway. So far we have only the hope of replacing three of these six and even these are not definite yet. Therefore out of 13 staff, 6 have to be replaced before the end of January when our year starts. The Government is recruiting teachers from overseas and it seems there would be no problem for us to bring into the country any young folk who might like to help us. We could fit in almost anyone who has a degree or teacher training provided they are willing to help with Bible Knowledge or some other subject for which they are not completely qualified. Mathematics, science, needlework and geography are our main requirements.

The two year contract offered by our church is a very short period of time for any young person to be away from home and it would be a great help to us even for the next few years to have extra staff from overseas.

Added to this problem is the fact that Miss Mackenzie goes on leave in April and Miss MacAulay and myself by 1982 officially. While ordinary classes may be organised the Christian side of the work in school i.e. the Bible lessons, Sabbath school and our Bible study groups require a number of Christian teachers and so far we have been unsuccessful in obtaining these here.

We would therefore appeal to our young folk to come to our aid.

The hospital is also desperately needing more staff and I was asked to mention this.

Yours sincerely,
Marion M. Graham, *Headmistress*.

Staff for Foreign Mission Work in Zimbabwe

The requirement for an ADMINISTRATOR/TREASURER has been met with the appointment to this post of Mr W. M. Campbell, B.Sc., LL.B., from the Edinburgh congregation. Also, two Nurse/Midwives in the persons of Misses J. Cox and J. van Saane from New Zealand and Holland respectively have been appointed to work at Mbumba Hospital. No enquiries have been received for teaching posts which are still available at Ingwenya Secondary School and another two Nurses are required for Mbumba.

As it has been Church policy to send only Church Members in full communion with the Church to the work on the Mission Field the numbers are necessarily restricted. For those who are thus qualified the opportunity to serve the Lord and Master in this way is very real and I look forward to hearing from those who may find themselves led to take up this rewarding work, should it be only for one term of contract now reduced to 2 years and with 4 months paid leave on completion.

Alex Murray,
Clerk to the Missions' Committee,
FP Manse, Applecross.
(Tel: 052-04-207)

Perth Communion

The services will be held as follows (D.V.):— Thurs 5th March 7.30 pm (in Manse); Fri 6th March 7.30 pm; Sat 7th March 3 pm; Sabbath 8th March 11 am and 6.30 pm (all in Forteviot Hall, Perth); Mon 9th March 7.30 pm. It is expected that Rev. Donald Ross, Laide will assist on this occasion.

Acknowledgment of Donations

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

Sustentation Fund: Anon., Ontario, \$20.00 (twice); R.M.K., Harris, £20; Anon., £100; Alex. MacL., Ullapool, £15; Anon., M., £60.

Home Mission Fund: R.M.K., Harris, £20; Anon., M., £10.

Jewish & Foreign Mission Fund: Dingwall W.F.M.A., £20; Anon., M., £15; "In memory of a beloved father", £100, to the opening of Mbumba Hospital.
Aged & Infirm etc. Fund: Anon., M., £20.
College & Library Fund: Anon., £50; A Friend, Inverness, per Rev. D. MacL., £5.
Organisation Fund: Anon., M., £20.
General Building Fund: Anon., M., £20.
China Mission Fund: Anon., M., £25.
Dominions & Overseas Fund: Anon., M., £15; Anon., M., £25; Spanish Evangelical Mission, Holland, £1,128, last two for work in Italy.
Home of Rest Fund: Anon., M., £10.
Trinitarian Bible Society: Portree Congregation, £249.67; Raasay Congregation, £74.40.

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

Publications Fund: A.W., per Rev. A. MacP., £5; 2 Kings 19:30, Gal. 6:18, £250; Anon., per Inverness Treasurer, £30; Two Edinburgh Friends, £15, all for reprinting of "Confession of Faith"; Stratherrick, Daviot and Tomatin Congregation, £46; Anon., M., per W. D. Fraser, £20.
Free Distribution Fund: Anon., M., per W. D. Fraser, £25.
Welfare of Youth Fund: Anon., M., per W. D. Fraser, £10.

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

Edinburgh: A.M., Skye, £20; J.C., Skye, £5, both for Sust. Fund and both per Rev. D. Campbell; A.M., Glasgow, £5, for Communion Expenses; Envelope in plate, £30, for Barnoldswick Congregation.

Glasgow: P.W., £5; Miss N.H., £2 (twice); D. McS., £10, all for Sust. Fund; Anon., £10, last four per Rev. D.M.; A Friend, £10; Mrs M.M., Portree, £20, per Rev. D.M.; Anon., £1, Anon., £5, both at Edinburgh Communion; Anon., £2; A. McP., £5; Anon., £2, last eight for Bus Fund; Anon., £16, Anon., £6, both for Underground Evangelism for Bibles; Anon., £6, Underground Evangelism for Martyr Relief; M.S., £3; Anon., £20; Anon., £10, last three for Communion Expenses; M.S., £2, for Welfare of Youth; Anon., £10, for Trinitarian Bible Society; Anon., £50, for Publications Fund.

Glendale: D. MacK., £3, for Sust. Fund, £1, for Home Mission, £1, for Foreign Mission; Two Friends, £10, for Congregational Purposes; Friend, £5, for Car Fund, last two per Rev. D. Nicolson.

Inverness: In memory of Misses J. & A. MacIver, Harrowden Road, £750.

Kyle/Plockton: Envelope in plate (Nov.), £10; Friend, £100; In plate, £10; S.M., 15 Inverarish, Raasay, £10, per Mr Van Woerden; Mrs MacLennan, c/o Gillies, 34 Urquhart Place, Portree, £200, per Rev. J. W. Ross; Envelope in plate (Dec.), £10; Envelope in plate, in loving memory, £25; Envelope in plate, £100; Graham House, Dornie, £2.30, per Mr Van Woerden, all for Kyle Manse.

Laide: In plate, Edinburgh Friends, £10; Laide Friend, £5; M.G., Glasgow, third donation per Rev. D. Ross, £5; In collection plate, for B.T.S., £3; Laide Friend, £5, for Sust. Fund, and £4 for Home Mission Fund; Friends, Laide, £10, for Foreign Mission Fund, per Rev. D. Ross.

Lochcarron: Anon., £3, for Sust. Fund; In memory of a loved one, £3, for Minister's Car; From estate of late Miss Bella MacRae, for Ardineaskin Meeting House, £100; Mrs M. MacLennan, £500, for Lochcarron Church, per J.W.R.

London: Mrs F. Sinclair, £5, for London Congregational Fund, per Rev. A. MacPherson.

North Tolsta: In memory of a beloved husband and dear father, £10; To the memory of a dear mother, £5 (Church plate), both for Congregational Purposes; Canadian Friend of the Cause, £20, for Sust. Fund; Anon., N. Tolsta, £60, per M. MacIver, for Church Hall and Manse purposes; Friend of the Cause, £10, per J. Murray, for Church or Hall Heating; Anon., £10, for Jewish and Foreign Mission Fund; Anon., £10, for Trinitarian Bible Society; Interested, £20, for Manse Windows (in Church plate).

North Uist: Miss MacD., Clarkston, £20, for Sust. Fund; Envelope in plate, £7, for Communion Expenses; Envelope in plate, £20, for Congregational Funds; Friend, North Tolsta, £10; Friend, Kyles/Scalpay, £10; both for Sust. Fund; Friend, £5, for Communion Expenses; Friend, Sollas, £10; Friend, £10, both for Upkeep of Car; An Old Friend, £10, for Congregational Funds, last six per Rev. A. Morrison; Envelope in plate, £10, for Communion Expenses.

Perth: Mr D. Stein, £100, in memory of late Mrs Stein.

Raasay: In memory of beloved parents, £3; Friend of the Cause, £1; Dingwall postmark, Rev. 22:21, £2, all per J. M. MacLeod, all for Sust. Fund; In memory of loved ones, Mrs MacL., Ardineaskin, £25, for Sust. Fund, £20, for Communion Expenses; £20, for Property Fund; A Friend, Raasay, £1; A Friend, Glasgow, £5, both for Property Fund; A Friend, Portree, £5; Envelope in plate, £20; Friend, Inverarish, £5; Friend, Glasgow, £5, last four for Communion Expenses.

Shieldalg: Anon., £5, for Car Fund; Skye Friend, £5; Inverness Friend, £5, last two per Rev. D. Campbell.

Stornoway: Anon., £10, for Congregational Funds; Friends, N.T., £20, for Sust. Fund, per Rev. J. MacLeod; Miss C.M., Dun Eisdan, £20, for Car Fund and £30 for General Purposes, per Mr Neil Murray.

Tain and Fearn: In loving memory of late William MacKenzie, Deebank, 7 Crown Drive, Inverness, £20.