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Zeal for God's Glory

We read of the Saviour while He was in this world that when He found in the temple those that sold oxen and doves, and the changers of money sitting, He made a scourge of small cords, and drove them all out of the temple, saying, "Take these things hence; make not thy Father's house an house of merchandise." We also read in connection with this incident that "his disciples remembered that it was written, The zeal of thine house hath eaten me up." Christ's cleansing of the temple was a notable event. It was zeal for the Father's glory that moved Him at this time. This was true zeal — zeal for the honour and glory of God. Zeal for the glory of God was ever a leading characteristic of the Saviour in this world and never did zeal manifest itself in the world in the degree in which it shone forth in Him. He could not remain silent while the Divine honour and glory were impugned. In Him righteous indignation and zeal were perfectly complemented when the Father's glory was called in question. How God-glorifying this was. With respect to this aspect of His personal character, that is, His zeal for God's glory, He could say at the end of His life, "I have glorified Thee on the earth".

Zeal for God's glory is a rare trait of character, yet there have been those in every age who excelled in this grace. It was zeal for God's glory that made Moses cry, Who is on the Lord's side? When the children of Israel made the golden calf, it was zeal for God's glory that made Gideon brake down the altar of Baal. It was zeal for God's glory that brought Elijah to Mount Carmel to confront the prophets of Baal. It was zeal for God's glory that made the three young men in Babylon say to King Nebuchadnezzar when threatened with the burning fiery furnace if they would not bow down to the image of gold, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up." It was zeal for the glory of God that made the Apostle

expostulate with the Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth."

All zeal is not true zeal. How true this was in the case of Jehu when he said to Jonadab, "Come with me, and see my zeal for the Lord." His supposed zeal for God's glory was but a cover for seeking his own glory. Little did he care for the honour of the Most High. Of high professions of zeal for God's glory, then, we are to be very wary. Those most zealous for the Divine glory are least likely to make a display of it, or to think that they are doing anything other than what it is their duty to do. They will be painfully conscious, too, of how far short they come in seeking God's glory and honour. There can be high profession of zeal and yet that zeal be a zeal not according to knowledge, as the apostle says of the zeal of the Jews. "I bear them record that they have a zeal of God, but not according to knowledge." What zeal the Apostle himself displayed as Saul of Tarsus in persecuting the Church of God, thinking all the while that he was doing God service. So, too, what zeal and devotion do devotees of the Church of Rome show in the service of that system, yet it is false zeal.

But we must return to ourselves. Where is our zeal? Where is your zeal? Where is my zeal? Have we not to say, even where grace is, that zeal for God's glory is too often a very negligible quantity. Other graces may seem more promising, but zeal — no, that is too high a matter, the soul is ready to say. Yet does not lack of zeal call in question the reality of the other graces? If there was real growth in the other graces, would there not be growth in this grace also? Let us remember that it is a peculiarly God-honouring grace. Let us not be satisfied without it. It goes along with a self-denying spirit. It puts God's honour and glory first and makes everything else subservient to it.

What need we have then of being strengthened inwardly with God's might that we might show forth the praises of Him who called us out of darkness into His marvellous light. Let us, therefore, cast off the works of darkness and put on the armour of light in order that we may be truly zealous for God's glory in a day when that glory is so grievously impugned by men.

Saints must be best in worst times.

John Trapp.

Sermon

By the Rev. James Sinclair

(continued from page 70)

Christ in the Ship, stilling the Tempest — Mark 4:35-41

III — I proceed now, in the third place, to observe Christ “asleep on a pillow in the hinder part of the ship.” Here, my friends, is a most astonishing circumstance. The Son of God was in the ship; a storm of wind was blowing upon the little vessel; the waves were slipping one after another into the ship; the water was all around, and must have come up to where He was. He must have been partially submerged under the water if the ship was full, as the words most clearly tell us that it was, and yet all the time He continued to sleep. The sound of the wind and the incoming of the water made no impression upon Him.

Now, what have we brought before us here in this wondrous circumstance? Well, we have certainly brought before us *the humanity of Christ*. Why was He asleep? For one thing, He was sleeping just through weariness, from exhaustion and fatigue, like others of the human race. He had been speaking to the multitude all the day, and I daresay He was observing that His words were making very little real impression upon the great majority of them, and between the exercise of speaking and the painfulness of seeing how little the vast majority of the hearers understood or appreciated the words of eternal life, He was wearied in mind and body, and so the Son of God asleep in this vessel teaches us His true, His genuine humanity. But then, I observe that this wondrous circumstance teaches us *His glorious Godhead*. If He were man only, there cannot be the slightest doubt but the wind and the waves would have aroused Him, would have stirred Him up and brought Him to an active posture, but He was the eternal Son of God, the brightness of His Father's glory, and the express image of His Person. At the very moment that, in His humanity, He was almost submerged under the flood of water, in His glorious Godhead He sat upon the floods; He reigned King amidst the storm, and amidst the waves; He held the lake and the billows, and the ship in the hollow of His hand. There was an absolute impossibility that the ship in which Christ was could sink.

But let me observe that He was “asleep”. Well, my friends, this was literally true here — Christ was physically asleep, just like any other. Is there any parallel to this in the spiritual experience of His people or in

the history of His Church? Yes; the Lord Jesus at certain times is asleep as to the arm of His power compared with other seasons. He is the same essentially yesterday, today, and for ever. "His arm is not shortened that it cannot save; his ear is not heavy that it cannot hear," but He does not always put forth the arm of His power with the same degree of manifest energy. For example, you find the prophet Isaiah exclaiming, "Awake, awake, O arm of the Lord, as in the ancient days," as if, in a sense, the arm of the Lord was asleep. And so, my friends, in a comparative sense Christ is sometimes asleep in the souls of His people and in His true Church. The storm is blowing upon the ship, one wave after another is coming in, and yet He makes no motion; He does not put forth any power to help. And why is He asleep? Sometimes He is asleep because of sin. Sin has provoked Him justly to hide His face; sin has provoked Him to withdraw the exercise of His power. He is truly in the ship, but He is for the time being as if He were not in it at all, and the poor soul is in great distress. Would not these disciples have supposed that, whenever the wind began to blow and the waves began to come in, Christ would immediately get up out of His sleep and put forth His hand for their deliverance? But He did it not. He has His own ways and His own reasons for not arising at once to the help of His disciples.

There is a peculiarity that belongs to our fallen nature that is not to our credit, and that is, that sometimes when the Lord comes immediately to our help, we do not value it to the same extent. And we are apt to take credit to ourselves for some personal worthiness or excellency, as much as to say, "He thinks so highly of us that He cannot leave us a moment in trouble without stretching forth His hand to deliver us." Ah! the Lord Jesus is a wise as well as loving Saviour, and He will teach His disciples what poor, unbelieving creatures they are — not for their destruction but for their edification; He will shew them their own helplessness, their own unworthiness, and their absolute dependence upon Him as the God of their salvation, before He commands deliverance.

And one may safely say that at the present time Christ is to a considerable extent asleep, so far as gracious activity is concerned. Do we not see that there are floods coming into the visible Church, the enemy coming in like a flood, and yet the Lord appears not to put forth any power to stem the tide? Do we not see this terrible War raging? Christ is certainly King of Sion and King of nations; He is still in the midst of the Church and in the midst of the nations, and yet He is asleep so far as any complete deliverance is concerned. He is allowing the wind to blow; He is allowing the waves to come in; He is allowing the storm to rage; and the

ship of the State — the national ship of many nations — is well-nigh full and ready to sink. Well, although He apparently takes no notice and does not put forth His hand to save, He is observing all the time, allowing poor sinful creatures to do their best, and teaching the nations how utterly helpless they are, with all their men, all their resources, all their wisdom and all their weapons, to bring this terrible storm to a conclusion. Oh! what a mercy it would be if they would be compelled, I do not say to give up the use of means, but to confess their sins and acknowledge that it is only the King of Sion and the King of nations who can bring the storm to a calm. There would then be hope in Israel concerning this terrible thing that has come upon us.

IV — I pass on now to observe, in the fourth place, that the disciples began to awake Him, and say, "Master, carest thou not that we perish?"

The disciples realised at last that things were coming to a climax, that they were near destruction, and that, if the ship were to be saved, Christ would have to come to their rescue.

Now, my friends, here they did what was right; they appealed to Christ Himself to help them, to command deliverance. They did the very thing that they should have done sooner; and this is what the soul ought to do in its extremity. "Men ought always to pray and not to faint." But you say, "Do not God's people always do this?" Ah! well, they do not always do it with the measure of earnestness that is necessary or profitable. They are often too easy about matters, and the Lord will have them aroused out of their lethargy. "The kingdom of heaven suffereth violence, and the violent take it by force." It has often been that when they were brought to their wits' end, and that when they fell down as it were on their very faces, resolved that they would not rise until the Lord would command deliverance, that He spoke the word on their behalf. My friends, Christ is not angry with any soul that will beseech Him with importunity, that will endeavour to take the kingdom by force of earnest, persevering supplication. He is not angry with a soul determined to get an answer, saying, "To whom shall we go? Thou hast the words of eternal life?"

But you will see that in this appeal, "Master, carest Thou not that we perish?" there is the mark of imperfection, of unbelief. When they addressed Christ thus, they suggested that they were in doubt whether He cared for their perishing or not, shewing that they were still unbelieving, rebellious creatures, ready to reflect on the Lord Himself when they were brought into straits. Oh! He cared infinitely more than they had any conception of; He was caring for them all the time, and not a hair of their heads would perish. He was there with them, and it was impossible

that the ship in which He was could sink to the bottom, yet we see how the murmur of unbelief comes out. "Master, carest Thou not that we perish?" We are not to judge Christ by sensible signs at times, but this is often the utterance of unbelief, the utterance of a soul not realising Christ's love or its own guilty deserts. If we had a deep, keen sense of what we deserve in the presence of a holy and just God, we would not be so ready to murmur against His painful dispensations. I do not speak this in a way of unsympathetic feeling towards persons in trial, whether of mind or body, but I say that we have such a slight sense of what we deserve as guilty, hell-deserving, rebellious creatures, that we are apt to doubt the care of the Most High, when He is caring for us all the time.

V — This leads me now, in the fifth place, to observe the answer the Son of God gave to their cry. First, "He arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

Ah! He did not deal with them according to their unbelief. He dealt with them according to the riches of His own grace and love, although their very prayer cast a reflection upon His loving and unchangeable care. He answered them as if their petitions had been perfect in all respects. Oh! what wondrous love is this! He covers all their sins from His eyes. Christ came into the world for this very purpose, that He might work out a righteousness to satisfy the claims of law and justice, and that He might weave a garment with His own holy fingers, that would cover all their guilt and defilement and corruption. He hears immediately when they cry, and He rebuked the wind, and said unto the sea, "Peace, be still." He spake the word, and it was done without delay. "The voice of this great Lord" is full of majesty and power, and oh! is not this full of encouragement to poor sinners? How it should teach us to call upon the Lord; how it should teach us to depend upon Him. And I believe that if there was more daily, constant, loving dependence upon Christ, upon His grace and upon His word, we would have more frequent experience of His wonder-working power in commanding deliverances for us. We would have miracles in our own private history, that would give occasion to praise His name for His goodness, and for His wonderful works unto the children of men.

Then you will, secondly, observe that He answered them in another way, in a way also that they did not expect, but in a way that was for their profit. He rebuked the wind and there was a great calm, and then He rebuked the unbelief that was in them, and this is as profitable as the other. He said, "Why are ye so fearful?" What is the reason that you are

so full of fear? One might be ready to say at first sight, "Surely there was reason for fear? Was the wind not blowing like a tornado, were not the waves coming into the ship, was the ship not full of water, were they not just on the very point of sinking? Surely there was reason to fear?" "Why," says Christ, "are ye so fearful?" He did not mean that there was no reason at all for fear, but He said in effect that if they were considering who He was, what He had already done, what He had promised to do — He had promised in effect that they would reach the other side — they would not have given way to such overwhelming and unbelieving fears. And then, "How is it that ye have no faith?" I do not understand that the Redeemer here is expressing a doubt as to whether they possessed the principle of faith in their hearts. There was no doubt as to their possessing that, but He is rebuking them for the want of faith in exercise, for the want of the practical exercise of faith.

How is it that He thus rebukes them when we consider human inability apart from divine power? I am afraid we often lay undue stress upon human inability, and say, 'Oh well! no sinner can bestow faith upon himself; no sinner can stir up faith into activity, even although it is there.' True, none can do this of himself; but by the grace and power of Christ, the sinner may obtain faith and exercise faith, and so what He challenges here is their want of considering Him, who He was, what He was able to do, and what He had promised to accomplish on their behalf. If they had done this, they might well have faith in the fullest exercise. And oh! my friends, this is the way to get faith, and this is the way to have faith in lively exercise. It is not by considering yourself so much. Certainly, we ought to consider ourselves; we ought to recognise that we are poor, fallen, undone creatures, and that faith is entirely the gift of God, but yet it is not by simply looking at yourself that you obtain this gift. You must be brought to look away from yourself; you must be brought to look away to the Redeemer, and to consider Him. Consider His person as the Son of God made flesh; consider His offices as the Prophet, Priest and King of the Church; consider His ability and willingness to save unto the uttermost. "How," he says, "is it that ye have no faith?" The reason was that they were not considering Christ; they were not trusting Christ. He was nigh to them; He was in the very ship with them; He was pledged, as it were, in His person and in His promise for their safe passage to the other side of the sea. He rebukes them here, and He tells them that they did not need to lack faith. And, my friends, while we recognise inability, let us also recognise responsibility, and let us smite upon our own breasts, and say, "We are the guilty parties." That will

make you come in a right frame of mind, confessing your sin, to Him who can work faith in you and strengthen all the graces of the Spirit.

VI — In the last place, let us observe the impression that is produced. "They feared exceedingly."

The disciples were filled with holy awe in the presence of the majestic Son of God; they were brought low in the dust before Him, and they said, "What manner of man is this, that even the wind and the sea obey Him?" His glory had burst upon their view. Ah! this was no mere man; this was the God-man. "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

And oh! my friends, what a happy result this would be of trials in connection with the individual soul, the family, the Church, the nation, if the ultimate result would be that we would be constrained to fall down in humble and loving wonder at the grace and power of this glorious Redeemer. He sitteth upon the floods, and He shall reign till all His enemies be made His footstool. His people will, with holy reverence and burning love, at the end of the day put the crown of their eternal deliverance upon His glorious head. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

May He bless unto us His truth!

"He that spared not His own Son . . ."

By Rev. Octavius Winslow

But behold God's love! See how He has inscribed this glorious perfection of His nature in letters of blood drawn from the heart of Jesus. His love was so great, that nothing short of the surrender to the death of His beloved Son, could given an adequate expression of its immensity. "For God so loved the world that he gave his only begotten Son." Here was the greatest miracle of love. Here was its most stupendous achievement — here its most brilliant victory, and here its most costly and precious offering. Seeing us fallen, obnoxious to the law's curse, exposed to its dreadful penalty, guilty of innumerable sins, and deserving of as many deaths, yet how did it yearn to save us! How did it heave, and pant and strive, and pause not, until it revealed a way infinitely safe for God and man; securing a glory to every Divine attribute in the highest degree,

and happiness to the creature, immense, unspeakable, and eternal. "Herein is love!" as though Paul would say, "and nowhere else but here!" That God should punish the innocent for the guilty — that He should exact the blood of His Son to cancel the guilt of His rebels — that He should lay an infinite weight of wrath on His soul, in order to lay an infinite weight of love on ours — that He should sacrifice His life of priceless value for ours, worthless, forfeited, and doomed — that He should not only give His Son, but should bruise Him, put Him to grief, afflict Him, should make His soul an offering for sin — that the Lord of glory should become a man of sorrows — the Lord of life should die — and the Heir of all things should be "as him that serveth." O depth of love unfathomable! O height of love unsearchable! O length and breadth of love immeasurable! O love of God which passeth knowledge!

And how shall we set forth the love of the Redeemer — the deep and precious love of Christ? We can only say, it is equal in its eternity, its immensity, its freeness, and its unchangeableness, with the Father's love. Persuasion did not induce Him to undertake redemption. Compulsion did not bring Him to the cross. His own love constrained Him. Love for His church, His bride, bore Him on its soft wings, from the highest throne in glory to the deepest abasement on earth. How forcibly and touchingly was His love depicted in His carriage, when on the eve of suffering — "Jesus, therefore, knowing all things that should come upon Him, went forth." He not only knew that death awaited Him, but with equal prescience He knew all the circumstances of ignominy with which that death would be attended. The storm, the outskirts of which had already touched Him, was now thickening and darkening, each moment concentrating its elements of destruction, and preparing for the tremendous outburst. Yet He went forth, as if eager to meet its central horrors, not with the fame-panting spirit of Achilles, when he hastened to the Trojan war, knowing that he should fall there; but with the irresistible power and constraint of His own love, which would have served him for a thousand deaths, had His Father's law demanded, and the salvation of His church required it. "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God, for a sweet-smelling savour."

And now, beloved, with this ocean of mercy rolling its swelling waves at your feet, each billow as it breaks murmuring in the sweetest cadence, "God is love," can you for a moment question the wise, gracious tender conduct toward you, of that Father from whose heart this ocean flows? Look at the cross; behold His precious Gift transfixed to it, and that by

His own hand, and for your sins; then look at your present circumstances, survey your wants, your trials, your chastisements, your bereavements, your heart-sickening, heart-breaking tribulations, and know that God still is love if He had love strong enough, deep enough to give you Jesus, to tear him, as it were, from His bosom, and to hang him on yonder accursed tree for your iniquities, has He not love enough to bow His ear to your cry, and His heart to your sorrow? Will He not rescue you from this difficulty, deliver you out of this trouble, shield you in this temptation, supply this want, and support, succour and comfort you in this grief? O yes, He will! doubt it not! The cross of Calvary is a standing pledge — standing until sin and guilt, want and woe, shall be known no more — that God, who “spared not His own Son, but delivered Him up for us all, will with Him freely give us all things” necessary to our good and promotive of His glory.

Nothing to Pay

One day, when going my usual round of visiting, I called to leave some relief with a poor woman recovering from a severe illness. On leaving, she asked me very entreatingly to call at the next cottage, upon a family lately come into the parish, and in great distress. The man, she said, was far gone in decline, but so resolute and boorish in his language and behaviour, that the neighbours were afraid to go near him. The woman accompanied me to the house, but left me at the door, which was opened by a timid and rather interesting-looking woman. “Is it your husband who is ill?” I asked. “Yes,” she said, in a low voice, keeping the door half closed as she spoke; “and very ill indeed he is.” “Can I see him?” I asked. “Yes — no — I can’t say just this minute,” replied the poor wife, and her lip quivered while she spoke, and a flush of fear lest she had offended me rose in her cheek. “Well, never mind,” I said; “another day he may be able to see me, but in health or sickness there is no time like the present.” So saying, I moved away from the door. With an unexpected energy of look and tone, the poor woman answered, “That’s true,” and opening the door at once, bade me follow her. Seated beside the fire was her husband, and awfully ill he looked. He appeared to be about the middle size, with a very intelligent countenance, but a very bad expression; his piercing eye seemed to look me through as I entered, and ask, “What brings you here?” “Well,” I said, “my friend, I heard you were ill, and I called to see you.” He nodded his head, and looked at the fire. “You

appear to be very ill," I continued, "and I thought you might like to be read to, or have a tract lent you, as you must now be much alone." "No," he replied sternly, "I want neither; I can read for myself. I have a good understanding to know the meaning of what I read; and as to the tracts, I know quite as much as they can tell me. I am not an ignorant man." "Well," I said, "the first lesson learnt in the school of Christ teaches a man he is a fool." "Then, thank God, I'm not a fool for all that," he replied. "I have been blessed with a good understanding and a little education, and I have turned both to good account." I soon saw this mode of skirmishing with a man of his mind was only trifling with time, so I turned the conversation by asking had he been long ill? "About six months," he replied sulkily. "In following my trade, I met with an accident, fell into a well, took cold, and have been ill ever since." "Do you think you'll recover?" I asked. "God knows," he answered; "how can I tell that?" "Well, in the event of your present illness ending in death," I said, "what do you think of the state of your soul, and what hope have you beyond the grave?" "Oh, as to my soul," replied the man carelessly, "*that* is well enough! I try all I can, and God is merciful." "And are you dying upon that dependence?" said I; "for if so, what need had the Lord Jesus Christ to suffer, bleed, and die, if you can get to heaven without Him?" "I believe in Christ," he retorted in the same careless tone. "I believe He came to save sinners." "All sinners?" I asked. "Yes; all sinners." "Well, then, why are not all sinners saved?" I inquired; "for the Bible tells us, 'The wicked shall be cast into hell, and all nations that forget God.' It is clear, then, from Scripture, He is not the Saviour of all sinners." "No," said the sick man, "not all sinners, I suppose, but only those that try for it." "Try for it," I repeated; "what do you mean by trying for it?" "Why, I mean, to be sure," said the man, "those that do the best they can, and believe in God, and repent of their former sins; and *I* am trying for it." There was a pause for a minute, and I broke it by saying, "Then the sooner you let it alone the better, for 'tis all labour lost." An involuntary start was all the answer I got. I waited for a second or two, and then said, "The Bible tells us, 'A man can receive nothing except it be given him from heaven;' and till God begin with you all your trying will go for nothing." "And do you mean to tell me my trying is of no use?" said the sick man, with a tone and look of defiance. "I do," I said; "I deliberately say, on the warrant of God's word, 'Except you are born again you cannot enter the kingdom of God;' and you can have no more to say to your spiritual birth than you had to say to your natural birth. It must be God's work from first to

last." "And you mean to say a man *can't* try?" he inquired, in the same tone. "Yes," I replied; "I mean what I say. God must be beforehand with the sinner in everything. He is beforehand in the choice of the sinner in eternity. He is beforehand in his creation in time, and He is beforehand in his new creation in grace. It is all God's work from first to last to save a sinner from hell." "Very likely," replied the man; "but I suppose he can pray for it." "No, nor that either," I said; "you *can't* pray till you are born again. You may say words, but you cannot pray. The babe must be born before it can cry." "Then do you mean to tell me I am to leave off my prayers?" asked the man. "Just as you like," I answered. "If you think there is any merit in your prayers, the sooner you leave them off the better, as far as that goes. The prayer of the unconverted is like the bow I get from the poor of the parish — it is a mark of respect, and a token of superiority, and as such it finds its reward; as such it is an acknowledgment of God from His creatures, and on a par with the cry of the raven and roar of the wolf, which God recognises in His own way; but *this* is not prayer. True prayer must be dropped into the soul by God, and never comes but from a renewed heart." "Then," said the man, "what is the meaning of these words, 'Ask, and it shall be given you?'" "Christ spake these words to His disciples, not to the unconverted," I replied; "and if you should ever be made a disciple you will find He says them to you." "Well," rejoined the sick man in a taunting tone, "if people are not to be saved for trying or praying, will you just tell us how they are to be saved?" "It is God's work from first to last," I replied. "He loves His people — chooses them — dies for them in the Person of His Son — renews them by the Holy Ghost — cuts them down in their feelings — roots up all their fancied religion — reveals a precious Christ to their heart — keeps them to the end — and lands them in glory." "And that's your way?" said the man. "Well, I would rather have my own religion than *that*." "Yes," I replied, "and you will keep it too, unless God begins a work in you. *Nothing to pay* is the marrow of the gospel; but proud man won't have it so; he wants to pay something towards his salvation by his tryings and his prayers; but when God the Spirit enters the soul, He shows the sinner he is lost and ruined, and has *nothing to pay* with. He brings sin to sight — He shows him what God is — what His law requires, and this terrifies — alarms; but 'there is hope of a tree if it be cut down;' and a soul brought here by God shall be made to see something more in *nothing to pay*, for that Jesus has paid all, done all, and left the sinner *nothing to pay*." "Well, I'll try for all that," said the man doggedly. "I call your way cruel." "You are not the first

that has said so," I replied; "but let us compare the two ways, and let us just see which is cruel. You believe you were born a sinner?" A surly sort of a grunt I took for yes, and proceeded. "Well now, I come to you and say, you are a sinner, but you must repent, believe, pray, love God, keep His law, and then He will change your heart, and take you to heaven. Or suppose I come to you and say, you are a sinner — dead in trespasses and sin, but God can raise you to life — give you a new heart — sprinkle the blood of Jesus upon your conscience — pardon your sin, and take you to glory; and, if you are loved and chosen of God, all this *must* and *shall* be done for you. Now which of these ways has most mercy in it for a poor sinner?" "Both cruel alike," replied the man bitterly; "and the best thing for me to do, by your account, is to make up my mind to be damned." "Well," said I, "God only knows the end from the beginning; and unless you are born again you must perish; for 'nothing can enter the kingdom of heaven that defileth, worketh abomination, or maketh a lie.' You are a sinner by nature and practice, and as such you cannot dwell with God." "I know that as well as you," he answered; "but do you mean to say Christ Jesus does not save sinners?" "Christ Jesus came to do the will of God," I replied. "He says, 'I came down from heaven, not to do my own will, but the will of Him that sent me; and this is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing.' The work of Jesus was 'to save His people from their sins.' All sinners are not Christ's people, or they would be saved from their sins; but the sinners whom Jesus saves are loved of God, and given Him by God, and He does the will of God in saving them. It is the Holy Spirit makes them sensible of their state as sinners, and this brings them to cry to God for mercy and pardon out of a broken, bleeding heart. But now," continued I, as I rose to go, "what if God's design in afflicting your poor body were to reveal all this to your soul, and so prove you to be one of those precious sinners loved by God, and given to Christ before all worlds! what if you should be made to see all your tryings and prayers were only 'filthy rags' — fuel fit for burning! what if God were to cut you down in your feelings and hopes, and tear away all your rotten props! and then display a bleeding, dying Christ to your wondering eyes, and say to you:

'This heart I bought with blood,

This heart it shall be mine!'

and then make you happier than your tongue could tell in the enjoyment of a free salvation?" I waited for a response; there was none, except the answer in my own soul that it was precious truth, whether he was ever

made to feel it or not. Just as I laid my hand on the lock of the door to depart, he looked over his shoulder, and said, "You may leave us one of your tracts if you like." "With pleasure," I replied, "and perhaps another day I may look in."

(To be continued)

Obituaries

Mrs Norman MacCuish, Glasgow

Mrs MacCuish, the subject of this notice, was born in Cuaig on the Coast of Applecross on the 3rd day of March, 1906. Her maiden name was MacDonald and she was the second youngest daughter of a family of two sons and seven daughters. She left home at the age of 14 and went to work with an aunt in Nairn. When she was 18 years of age she came to Glasgow and, like so many girls from the Highlands at that time, entered into domestic service. In 1935, she married Norman MacCuish, who is left to mourn an affectionate and loving spouse after over 40 years of married life together.

Although she was a regular attendant at St. Jude's Church under the ministry of Rev. Neil Cameron, Christina remained dead in trespasses and sins until the Lord's time for favour came. Her mother's death and a serious illness of her own made her conscious of her need of the prayers of God's people, but the arrow which entered her heart was a portion of the Word of God quoted in prayer. The truth was:

"Till for the Lord a place I find,

where He may make abode:

A place of habitation

for Jacob's mighty God." (Ps. 132:5).

She felt such power with these words that she was convinced that she had no place for the God of Jacob in her heart. She was thus led to seek Him and to desire that He would take up His abode in that heart. She had discovered herself to be a lost sinner, who could find no peace but in the Son of Man who came to seek and to save that which was lost. The Sun of righteousness rose very gradually on the soul of Mrs MacCuish as, through the glorious gospel and by the power of the Holy Spirit, she came to embrace Christ in the Word of God. It was very evident to all who knew her that Christ had been made precious to her and that His presence had filled the empty place in her heart.

She and her husband went to live in Arrochar, about 40 miles from Glasgow, where her husband had obtained employment. She felt very much indeed her absence from the public means of grace and made every effort to come to Glasgow as often as possible so that she could hear the joyful sound of the gospel trumpet. Still, she felt Arrochar, in large measure, to be a wilderness relieved by her reading and meditating in the Scriptures. Letters from friends containing notes of sermons were valuable to her, although she often said that the Shorter Catechism was her minister during this time. Like all the children of the Covenant, Mrs MacCuish had her share of the tribulations of this world but the Lord, according to His promise, carried her through them all.

When her husband retired from work at the Torpedo Range in Arrochar, the family returned to Glasgow. Mrs MacCuish greatly rejoiced in being able to attend the public means of grace once more and in April, 1961, she came forward to the Lord's Table for the first time. She was a most spiritually minded woman who loved the gates of Zion. We always thought that she exemplified the spirit of the psalmist in a remarkably way when he said:

*"The habitation of thy house,
Lord I have loved well;
Yea, in that place I do delight
where doth thine honour dwell."* (Ps. 26:8).

In 1973, she and her husband went to live with their younger son in Inverness but her health began to deteriorate and in 1977, they both returned to Glasgow to stay with their married daughter. A portion of Truth which often afforded her comfort was Psalm 18:28. "The Lord will light my candle so that it shall shine full bright: The Lord my God will also make my darkness to be light." Her health continued to cause concern but, after a spell in hospital, she came out and was able to attend the House of God once more. On the Thursday before she died, she had felt particularly refreshed in the prayer-meeting. A few hours before she passed away, she said that she had been troubled when thinking of the words, "Who shall roll us away the stone?" but she had got wonderful comfort the day before when reading some notes on a sermon preached from the words, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here for he is risen, as he said. Come see the place where the Lord lay" (Matt. 28:5,6). She was also comforted greatly by the words, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit our God" (I Cor. 6:11). On Sabbath, 21st August, 1977, she quietly passed away into the rest

that remaineth for the people of God, to enter that Sabbath upon which the shades of evening shall never fall and to join the Church above in singing the praises of the Lamb.

To her likeminded husband and her family of two sons and daughter we extend our sincere sympathy, and pray that the empty place left in heart and home may be filled with the blessing of the God of all comfort.

When the Lord is taking away His people, whose presence in the sanctuary was such an encouragement and strength, may He raise up loving and faithful witnesses to follow the Lamb whithersoever He goeth.

D.M., Glasgow

Mrs Bella Ross, Vancouver

Mrs Bella Ross passed on to her eternal rest on 7th August, 1977, at the age of eighty-four.

She was born in Applecross in 1892 and came to Canada in 1916, settling in the city of Winnipeg. Mr John Ross arrived in Winnipeg in 1920 and they were married in 1923. Until his retirement, Mr Ross was employed in the fire service, a hazardous occupation.

Many of the church deputies were acquainted with Mr and Mrs Ross. From 1924 their home was a sanctuary for many of the ministers who visited the Canadian mission field. Among the deputies in the earlier years were Rev. D. Beaton, Rev. M. Morrison, Rev. James Tallach, Rev. James Macleod, Rev. E. MacQueen and Rev. F. Macleod.

In 1934 Mrs Ross became a member in full communion. The words that seem to have been made a special blessing are found in Deuteronomy, chapter thirty-three, verse twenty-nine:

*"Happy art thou, O Israel: who is like
unto thee O people saved by the Lord,
the shield of thy help, and who is the
sword of thy excellency!"*

In 1957 when Mr Ross retired from the fire service they both came to settle in Vancouver where she bore witness to Christ as the Way, the Truth and the Life until her departure from this earthly scene. She often mourned over the low state of religion in this country and many times her thoughts were in Winnipeg where the Cause apparently diminished greatly. Old friends departed from this world and the congregation in Winnipeg decreased considerably. Her great desire was that the Holy

Spirit would raise up a people in that city and although it has not yet come to pass, her petitions may yet be answered according to her desires.

In her home Mrs Ross showed great kindness and charity to any who visited and seemed delighted to discuss portions of Scriptures. She was very conscious of her sinful nature and gave every indication of being deeply taught by the Holy Spirit, not only with respect to her sins, but also perceiving that Christ was her only hope for eternity.

A further mark of her godliness was her attendance upon the public means of grace. She was always punctual in her attendance and listened with rapt attention to the preaching of the Word. At times we were surprised to find her in her pew, waiting upon the Lord, even while suffering to some degree. She often remarked that seeking the Lord first was surely the most important duty to perform. The sanctity of the Sabbath had a high priority in their home and if present at morning worship on the Sabbath one would often hear the words of the Psalmist being sung:

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

So often "the righteous perisheth and no man layeth it to heart" b the congregation feels the loss with the removal of Bella from its midst. To her sorrowing husband and other relatives so far away we extend our sympathy and commend them to God who is gracious and merciful and full of compassion.

D.B.

Eadar-Mhineachadh Air Salm CXXX

Agus is e so na ni sinn a thairgseadh chum a dhearbhadh gu feud anama nan creideach tuiteam ann an doimh-neachdaibh do-fhuasglaidh do bhrìgh peacaidh, agus sin an déigh mòran comh-chomuinn ghràs-mhoir a bhi aca ri Dia; bheir sinn fainear 'na dhéigh so cionnus gu bheil so da rìreadh agus gu tric a' tachairt dhoibh.

Tha na h-aobhairean o'm bheil so a' sruthadh ro aithnichte, uime sin cha dean sinn ach a mhain beantuinn riu:—

Anns a' cheud àit, Ma bheir sinn fainear gu h-aithghearr nàdur a' pheacaidh a tha fathast a chòmhnuidh eadhon anns na creidich a's barraichte anns a' bheatha so, bithidh e soilleir dhuinn cionnus gu bheil

iad air uairibh air an ribeadh agus air an tilgeadh anns na doimhneachdaibh a dh' ainmicheadh; oir,—

1. Ged a tha *neart gach uile pheacaidh* air a lagachadh le gràs, gidheadh cha-n'eil *freumh aoin pheacaidh* sam bith air a thabhairt gu h-iomlan air falbh anns a' bheatha so. Buinidh an riaghladh do ghràs; agus an uair a tha e air fàs làidir, bheir e am peacadh gu mòr fo chis, ach cha ghabh e cur a mach gu h-iomlan. Cha'n urrainn corp a' bhàis a bhi air a sgrios sgrios gu h-iomlan ach ann agus trid bàs a' chuirp.

2. Tha *cuid a dh' ana-mianna* a' faotainn a' shamhuil sin de chothrom ann an cuid de dhaoine, aon chuid o an gnè, no o sheann chleachdaidhean, as gu bheil iad cosmhuil ris na *Canaanaich aig an robh na carbadan iarunn*; is e gnothuch gle chruaidh a bhitheas ann an ceannsachadh. Is maith an nì ma tha cogadh a ghnàth air chois 'nan aghaidh, oir bithidh iad ach ro bheag gun sgair ris a' cheannairc.

3. Ged a tha am peacadh a tha 'chomhnuidh annainn air a lagachadh tha a *bhuadhan uile aige fathast*. Agus tha iad sin de nàdur nach iongantach idir ged a tha cuid de chreidich air an cur anns na doimhneachdaibh leò; ach is iongantach da rìreadh e gu bheil iad a' tèarnadh asda.

Anns an dara àit: Feudar a chur ri so *cumhachd agus éifeachd buairidh*; ach air dhuinn sin 'fhosgladh suas ann an àit eile, cha bhean sinn ris ann an so.

Anns an treas ait: Feumar a thoirt fainear mar an ceudna *toil àrd-uachdaranach Dhé* ann am bnntuinn ri naoimh a tha air tuiteam anns a' pheacadh. Cha-n'eil an gràdh agus an gliocas diadhaidh ag oibreachadh coimhionann a thaobh nan uile. Is i toil Dhé sìth 'fhàgail aig cuid a dh' aindeoin iomadh brosnachaidh mhòr. Nì gràdh an irioslachadh, agus nì achmhasan a' chaoimhneis am pilleadh o an seacharan. Is i a thoil cuid eile a chur anns na doimhneachdaibh mu'n robh sinn a' labhairt. Ach gidheadh feudar a ràdh gu coitchionn gu bheil brosnachadh mòr a' coinneachadh ri aon de'n dà nì so o Dhia:— Anns a' cheud àit, Tha iadsan anns am bheil iad r'am faotainn air am fàgail fo *neo-tharbhachd comharaichte* air chor-éigin 'nan ginealach; fàsaidh iad tioram, saoghalta, ionnus gu'n caill iad gu mòr an t-àite sin a bh' aca ann an cridheachaibh pobuill Dhé. Air neo, anns an dara àit. Tilgear iad anns na doimhneachdaibh so, o'm bheil slighe an saorsa air a fosgladh suas anns an t-salm a tha r'ar n aghaidh.

Agus is e so cor an anama sin air am bheil iomradh anns an t-Salm. Is iad so na doimhneachdan anns an bheil e air a ribeadh. Is e tha nis r'a thoirt fainear, cionnus a tha e 'ga ghiùlan fèin anns a chor so. Ach mu'n

tig sinn a dh' ionnsuidh sin, tha ni no dhà againn ri 'chur ris na labhradh a cheana. Agus is iad sin, — 1. Ciod iad an ghè pheacaidhean a tha mar is tric a'tilgeadh anama nan creideach anns na doimhneachdaibh so; agus an sin, 2, Cuid de nithibh a thoirt fainear a tha 'gan an-tromachadh.

Anns a' cheud àit, Tha peacaidhean a tha 'nan nàdur fèin *a'fàsachadh na coguis* de'n nàdur so; peacaidhean a tha 'g éirigh an aghaidh na h-uile ni annainn a bhuineas do Dhia. Is ann diubh so a tha na peacaidhean a rinn Daibhaidh a chur anns na doimhneachdaibh; is ann diubh so a tha na peacaidhean a th' air an cur sions ann an 1 Cor. vi. 9, 10. "Na meallar sibh," deir an t-abstol, "cha sealbhaich luchd-strìopachais, no luchd lùdhol-aoraidh, no luchd-adhaltrannais, no luchd-macnuis, no na daoine a tha cointach de neòghloine mhi-nàdurra, na gaduichean, no daoine sanntach, no misgeirean, no luchd-anacainnt, no luchd-foireigne, ròghachd Dhe." Is ni cinnteach gu feud creidich tuiteam ann an cuid eadhon de na peacaidhibh so. Cha-n 'eil an t-abstol ag ràdh nach sealbhaich iadsan a bha ciontach de aon air blàth dhiubh so rìoghachd Dhé, ach a bhain *an samhail sin de peacaich*; is e sin, a tha beò annta. Cha d'ulluicheadh tròcair air son an samhail sin de pheacaich. Tha na peacaidhean so a' bearradh seachd duail an neirt spìoradail; agus is dlomhain dhoibh a ràdh, "Theid sinn a mach, a dheanamh mar air uairibh eile." Cha bhrisear cnàmhan gun chràdh; agus cha toirear peacaidhean mòra air a' choguis gun bhuaireas. Tha cuid ag ràdh gu'n dean iad eadhon fìor chreidich a dhùnadh a mach o gach uile chòir ann an gràdh Dhé, ach gun bharantas; tha na h-uile ag aideachadh gu'n dean iad am fàgail gun fhìor dhearb-bheachd chomhfhurtail d' a ghradh. Rinn iad sin a thaobh Dhaibhidh agus Pheadair. Agus ann an so tha earrann nach 'eil beag de na doimhneachdaibh mu'm bheil sinn a' labhairt.

Book Reviews

Definite Atonement by Gary D. Long (Presbyterian & Reformed, 1975).

This is a badly-written book on a glorious subject. The author's avowed aim is to prove that Christ died only for the elect. His proof from the eternal purpose of God (chapter 2) is theologically sound, well-reasoned, and strongly buttressed by quotations from the best defenders of this truth, such as Owen, Hugh Martin, the Hodges and Spurgeon. It suffers badly, however, from 'wordiness'. The argument in chapter 3, taken from the redemptive work of Christ, is robbed of distinctness and

cumulative power by an unnecessary repetitiousness and a superfluous preamble on the Saviour's priestly office. The proof for limited or definite atonement taken from the applicatory work of the Holy Spirit (chapter 4) is the weakest in method of all. The author would have succeeded better in establishing his proof by depending less on logic and more on the exegesis of proof texts, after the example of the best Reformed divines. Both this chapter and the conclusion (chapter 5) are marred by the irritating recurrence of the phrase 'It is the writer's conviction', by the hope, expressed in the very last paragraph, that the book's readers would 'read and study it through in its entirety', and by the lame addition 'The writer does not ask or expect that all Calvinists will agree with it'. What, may we ask, is the point of writing a polemic except to convince those whom we believe to be in error? Throughout the book, references to the appendices (which are almost as lengthy as the book itself) interrupt the flow of theological argument, while the author's syntax and grammar leave much to be desired. The 'annotated doctrinal sermon outline on definite atonement' (appendix 4) uses John 3:16 upon which to hang a very dry sermon.

In short, while the theology of this study is sound enough, the argument lacks conciseness, cumulative impact, and (most of all, considering the glory of the Person who died and the wonderful efficacy of his death) the unction which should characterise every study of the atonement made by the only Redeemer for His people.

J.M.B.

The Distinguishing Traits of Christian Character by Gardiner Spring. Presbyterian & Reformed, 1972 reprint.

In days like our own, when much religious experience is carnal and superficial, the reprint of such a heart-searching, sin-exposing book as this is particularly welcome. The avowed aim of Dr Spring, minister of Brick Presbyterian Church in New York during the last century, is to lead his readers to examine themselves, whether they be in the faith. Drawing heavily on the contents of Jonathan Edwards' classic, 'The Religious Affections', he simply and Scripturally distinguishes between those marks which are not conclusive evidence of the saving work of the Holy Spirit and those which have the warrant of the Spirit Himself speaking in Scripture for their genuineness. Among the former, the author classes mere morality, head knowledge of the truth, an external form of godliness, eminent gifts, deep convictions, strong assurance, and the ability to tell the time of our supposed conversion. Among the latter,

he places love to God, repentance for sin, faith in Christ, evangelical humility, self denial, devotion to the glory of God, brotherly love, separation from the world, growth in grace, and practical obedience. A concluding chapter searchingly applies the whole enquiry to his readers in a number of direct questions and exhortations. We would prefer to have seen faith in Christ and repentance for sin placed before love to God in Dr Spring's order of true marks of saving grace, and it is not correct to say, as the author does, following Edwards, that there is no moral virtue in loving God for what He is to us, rather than for what He is in Himself. The apostle himself tells us that 'we love Him, because He first loved us' (I John 4:19). Apart from this error, which once brought the great Dr Love almost to despair because he could not say that he loved God solely for Himself at the time of his conversion, Dr Spring's penetrating analysis of the workings of sin and grace in the heart would amply repay prayerful study. The following quotations and the author's concluding exhortation may indicate how well qualified was Dr Spring for the awful and delicate task of directing souls on their way to eternity: 'Mere morality . . . may lop off the luxuriances of human depravity, but it never strikes at the root' (p.9); 'There may be much speculative knowledge where there is no spiritual . . . There is no greater proficient in theological truth than the father of lies. There is no lack of orthodoxy, even in hell' (p.10-11); 'You have been converted to the profession of religion, but have you been converted to the grace of religion?' (p.23); 'Perhaps there is no one point in which growth in grace is more visible than in that harmony and consistency of character which are too often lacking in young Christians, but which shine with so much beauty in those who are advanced in the Christian course' (p.66-67); 'O believers, that we all might learn to fasten our affections, to rivet our hopes, on the cross of Christ! Here is our comfort. We must think much and make much of Christ. In Him all fulness dwells. He is the Captain of your salvation. He is a Fountain for your uncleanness, and a Light for your way . . . No matter how great your guilt, rest on Him, and He will be increasingly precious; precious in life, precious in death, precious forever' (p.79).

J.M.B.

Coming to Faith in Christ by John Benton.

This 16-page booklet issued by the Banner of Truth Trust at 15p contains a summary of the gospel for those who may be considering the Christian faith for the first time.

While we appreciate the difficulty of presenting the salient facts of the

gospel in such small compass for those who are largely, if not totally, ignorant of these teachings, yet we do not feel that this booklet is an adequate treatment of the subject. The fact that the work of the Holy Spirit in conversion is overlooked renders it unsatisfactory.

D.B.M.

Evolution or Creation (Revised and enlarged edition), by Professor H. Enoch.

Professor Enoch, who has been a Professor of Zoology for many years and has taught in several universities, re-examines the arguments usually set forth in support of evolution in the light of modern discoveries and the teaching of Scripture.

The Foreword is by Sir Cecil Wakeley, K.B.E., C.B., L.L.D., Past President, Royal College of Surgeons of England, etc. Sir Cecil writes, "The time has come for all thoughtful people to make up their minds about the creation of the world. Scripture is quite definite that God created the world and I for one believe that to be a fact, not fiction. There is no evidence, scientific or otherwise, to support the theory of evolution. Yet, the scientific world and our universities and schools still teach evolution. I sincerely trust that this book will play its part all over the world in exposing the unproved theory of evolution. Evolution is a man-made theory. Creation came by the hand of Almighty God."

In chapter 17 — Modern Methods of Dating and Bible Chronology — Professor Enoch deals with the various "time-clocks" proposed and used by scientists to find out the age of rocks, fossils and other artefacts, as the Radio-Carbon method, the Potassium-argon method, the Carbon-14 method. He states that Robert L. Whitelaw, Professor of Nuclear and Mechanical Engineering, Virginia Polytechnic Institute, after investigating about 15,000 radio-carbon dates so far published by various scientists all over the world and correcting them for the basic scientific errors and computing them backwards and classifying them, gave the following conclusions, and 14 are specifically outlined. "Fifteen thousand radio-carbon dates," concludes Professor Whitelaw, "dead voices from the past assembled by scientists from every kind of once-living matter and every corner of the globe, now answer the question unequivocally in favour of the Bible!"

In the Conclusion (ch. 18) Professor Enoch states: "The reason why so many oppose the doctrine of creation is often due to prejudice and careless reading. Careful reading of the Scriptures, with an open mind, will reveal that no established scientific fact contradicts the story as

described in the first chapter of the Bible. On the other hand, such a study will show that the doctrine of creation, the doctrine of sin, and the catastrophe of the Noahic flood as stated in the Bible, alone can reconcile all the facts of cosmology, cosmogony, the origin of life, its reproducing only "after its kind," its variation within limits, and all the facts of Palaeontology. The facts of Palaeontology, namely, the sudden and violent entombment of animals leaving millions of fossils aggregated together and others preserved in ice in the very act of feeding can, in fact, be explained only in terms of a universal flood as described in the Bible. Geological strata with their fossils indicate not the order of evolution or even creation, but the order of burial in those waters of the deluge.

The facts of science can harmoniously be blended only in terms of creation. The doctrine of creation not only harmonises demonstrable facts of science, but also the truths of the spiritual realm which is ignored by the protagonists of evolution. Truly 'all things were made by Him and without Him was not anything made that was made.' For it is the same Creator who inspired the prophet to write the account of Creation."

Obtainable from F.P. Book Room 133 Woodlands Road, Glasgow G3 6LE. Price £1.30. W.M.

The Korean Pentecost, by William Blair and Bruce Hunt. Price 70p.

This Banner of Truth paperback tells the story of the Korean Revival in 1907, as well as the subsequent history of the Korean Church. That the blood of the martyrs is the seed of the Church has been amply fulfilled in the history of the Church in Korea. In 90 years it grew from a handful to some 2½ million. The first part of the paperback is a reprint of the book written by Dr Blair in 1910 telling of the events leading up to the 1907 revival and the revival itself. The second part is by Dr Blair's son-in-law, Bruce F. Hunt, and records the sufferings of the Church during the Japanese occupation and later under the Communists. Between them these two missionaries had no less than 90 years of mission service in Korea and were thus well qualified to tell the story of the Cause of Christ in that land.

We note that in the November/December issue of the Bulwark, Rev. M. A. Macleod of the Christian Witness to Israel, who lately visited Korea, indicates that in recent times there have been some sad and tragic divisions in the Church out there. Satan, we know, is ever ready wherever

possible to break down what God has built up. Nevertheless the story of the Korean Church during this century is a heartening one and is indicative of what the Lord can do through the power and blessing of His Spirit. We gladly recommend this book to any who may not have already obtained it. D.B.M.

The Myth of God Incarnate — Reviewed and Refuted by Ian R. K. Paisley.

In this 32-page booklet, Rev. Ian Paisley, the well-known Ulster minister, reviews and refutes the heresies of a book published last year, entitled 'The Myth of God Incarnate', in which leading theologians of the Church of England attempt to disprove the orthodox doctrine of the incarnation of the Lord Jesus Christ. Mr Paisley deals with the book chapter by chapter in his characteristically forceful style and shows the erroneousness of the views stated in the book.

In commenting on the Preface he says: "In the Preface they maintain as facts two colossal falsehoods, the twin pillars upon which they erect their Babel of Apostacy; one, man is part of nature and has emerged within the evolution of the forms of life on this earth; and, two, the Bible cannot be afforded a verbal divine authority." Starting on this basis it is easy to see where it will lead them. Paisley shows that the plain statements of Scripture are discarded as the writers go on to evacuate the doctrine of the Incarnation of its true meaning and re-interpret it in such a way that it may be 'believable' to the unbelieving. It is not only a new Christ that evolves in this process but a pluralistic Christ, for the only way forward in the world, it is alleged by these re-interpreters, is to accept that diverse views of Christ have equal validity. Consequently, we find Christ equated with other men of destiny. Naturally, the resurrection is denied and the Virgin Birth does not escape — a paganising development, it is thought. An attempt is made to account for the rise of the teaching of the incarnation. John gets the chief blame for this! One writer speaks of four basic Christian myths — creation, the fall, Christ's incarnation and work of atonement, and the resurrection of the dead and final judgment. God is supposed by another writer to have revealed Himself in the great world religions. So it goes on as Mr Paisley details the heresies contained in the book. At the same time he refutes them, showing they have no basis in Scripture.

Part II of the booklet is a re-statement of the orthodox view of the mystery of God incarnate and the proofs for holding such a view. In his

final remarks Paisley declares of 'The Myth of God Incarnate' — "This blasphemous book will soon crumble and decay." May it indeed be so. We recommend this booklet by Rev. Ian Paisley as an antidote to the poison of 'The Myth of God Incarnate'.

Obtainable from Mourne Missionary Trust, 'Hor-Kesel', Church Road, Carginagh, Kilkeel, Co. Down, Northern Ireland. Single copy 25p, by post 30p. D.B.M.

Notes and Comments

Violent Crime in London

A rise of 23 per cent in violent crime in London during 1977 has been reported. Of the arrests made for burglary during the year 44 per cent were of children aged 10 to 16. Both these matters give cause for alarm and serious steps will need to be taken to prevent the continuance of this trend.

So far as violent crime is concerned, there is little doubt that the absence of capital punishment as a deterrent contributes to the situation. The possession of arms by persons in the pursuit of crime should be regarded with the utmost gravity and condign punishment meted out to such.

With regard to theft by children in their teens, one aspect of matters which requires review is the lay-out of goods in shops today which puts temptation in the way of young people. Along with this there must be greater effort made by parents and teachers in instructing children of the evil nature of this sin and of its tendency to lead to greater evils ultimately. It is clear that the restraining influence of religious teaching in the home is largely lacking in our day.

Rhodesian Agreement

Mr Ian Smith, Prime Minister of Rhodesia has signed an internal agreement with some of the black leaders in the country which, if implemented, will give Africans majority rule by the end of the year. A transitional government, comprised of black and white leaders, is expected to operate in the country until the end of the year. As Mr Joshua Nkomo and Mr Robert Mugabe, two of the African leaders have refused to take part in the agreement, and as they command a substantial number of terrorist groups operating from outside the country, there is no guarantee that terrorist attacks will cease, supported as they are by Russian Communism.

It is to be hoped that, in the Lord's good providence, an honourable peace may be established in Rhodesia — soon to be called Zimbabwe. If the devolved government proves to be responsible there is reason to hope that Mission work will continue and the Gospel be preached in the land. If this settlement is, as it appears to be, an answer to the prayers of the Lord's people, then whatever changes a new government will necessarily involve in the country, we have reason to hope that these will not be at the expense of Christ's Cause and Kingdom.

At the same time, as danger still surrounds our Mission staff, and particularly the African ministers through guerilla incursions, we would ask the praying people of the Church to remember them constantly at a throne of grace that, if it is the Lord's will, they may be preserved from all danger and be spared for further usefulness in Christ's Cause in the world.

Scottish Reformed Studies Conference

A new conference, 'to encourage research into the teachings of the Scottish Reformers, and to stimulate interest in what they believed and taught', was held on January 3rd, in the Reformation Society Hall, George IV Bridge, Edinburgh. Attended by about 40-50 representatives of several denominations, the Conference opened with prayer, praise and the reading of Hebrews II.

Rev. M. Roberts of Ayr then gave a paper, in simple narrative form, on the life and ministry of John Welsh of Ayr, 'that heavenly, prophetic and apostolic man of God' (Rutherford). Concentrating on Welsh's outstanding prayerfulness, uncanny ability to foretell certain future events, and tenacious faithfulness in his Divine Master's service, despite severe persecution, Rev. Roberts illustrated these characteristics with numerous telling anecdotes.

After lunch, Rev. I. R. Tallach, Perth, gave a paper on James Durham on Schism, which provoked considerable discussion, without, however, coming to grips with the present ecclesiastical situation. Members of the Conference applied Rev. Tallach's exposition of Durham's teaching to our present denominational differences (some clearly advocating union on the basis of love, not truth), not having been informed that the Reformer's treatise was written to compose differences within the Church of Scotland, not between several denominations each claiming to be the true Church of Scotland. The Redeemer's High Priestly prayer of John 17:21 was also invoked, through faulty exegesis, in the cause of a professedly Reformed ecumenism. In the same cause, the Scottish divines

were misrepresented as encouraging Episcopacy, which of course they never did. In the light of this, amongst other things, may we suggest that whatever our own predilections, 'research into the teachings of the Scottish Reformers' should not be abused to further objectives which they themselves abhorred and resisted, some unto death. -

The final paper, given by Rev. Sinclair Horne, presented Richard Cameron as the personification of Covenanting ideals. As one who first studied to live near to Christ, and then sought to give Christ the pre-eminence in Scotland, Cameron was portrayed faithfully and vigorously, not as a wild, intolerant and desperate man, but as a true herald of the Glorious Revolution, the fruits of which we continue to enjoy. The Conference closed with prayer and praise. J.M.B.

Church Notes

Notice re Synod Agenda

Clerks of Presbyteries, Conveners/Clerks of Committees, and all other interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Friday, 14th April, 1978 (D.V.).

(Rev.) Donald MacLean, Clerk of Synod.

Presbytery Meetings (D.V.)

Northern: At Dingwall on 4th April, at 2.30 p.m. and 6.30 p.m.

Southern: At Glasgow on 11th April, at 6 p.m.

Outer Isles: At Stornoway on 18th April, at 11.30 a.m.

Church Deputy to Canada

Rev. Alex. MacPherson, accompanied by his wife, expected to leave for Chesley, Ontario, on 31st March, to supply the congregation there for several Sabbaths. They expect to return on 15th May (D.V.). We request the prayers of the Lord's people that Mr MacPherson's labours in that part may be blessed of the Lord to the good of never-dying souls, and also that Mr and Mrs MacPherson may be brought home in safety in due course.

Rev. D. M. MacLeod, Auckland's Illness

The last report we heard of Mr MacLeod was that, though weak, he was able to get dressed and also go out to Church to take part in the services. Mr MacLean, Glasgow, who has spent four weekends in New Zealand, is expected to return early in April (D.V.). We know that the Lord's people will continue to bear Mr MacLeod upon their spirits at a throne of grace. We trust, too, that Mr MacLean will be brought back in safety and that his labours in New Zealand will be blessed of the Lord.

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: Mrs Humphrey, Rodney, Canada, £50.29.

Jewish & Foreign Mission Fund: Mrs Humphrey, Rodney, Canada, £50.29; D.F.G. Moore, Lewes, Sussex, £12.

Domnions and Overseas Fund: A Friend, Somers, U.S.A., £10 for Franco Maggoitti in Italy; Mrs Campbell, Sun City, California, "In memory of her mother, Mrs R.S. MacKenzie," £50.

Trinitarian Bible Society: Vatten Congregation, £40.80; Lochinver, Stoer and Drumbeg Congregation, £111.

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

Barnoldswick: Friend, Stornoway, £5; Friend, Inverness, £10 (both for Congregational Purposes).

Bracadale: "In loving memory of my parents," £100 for Struan Church Repairs per Treasurer.

Dingwall: Anon., Skye, £20 for Church Funds per Rev. D.B.M.

Dumbarton: Anon., £5 per R.A.C. for Manse Purchase; Inverness Friend, £2 per T. MacRae for Congregational Purposes.

Fort William: Mrs M., £10 for Sustentation Fund per M.I.M.; MacL., Tyndrum, £5 for Car Fund per D.M.

Glasgow: Anon., £2; Anon., £3; Anon., £2; Anon., £5; Anon., £10 (all for Congregational Fund); Anon., £1 for Church Bus Expenses; Two Anon. Friends, £10 for Church Bus Purchase Fund per J.P.D.; Skye Friend, £4 for Sustentation Fund.

Inverness: M.A.N., Ullapool, £30 for Church Purposes "In memory of a beloved brother," per A.F.M.; Waternish Congregation, £10 for Home of Rest per A.F.M.

Kyle/Plockton: Envelope in plate, £3; Envelope in plate, £1; Envelope in plate at prayer meeting, £5; Communion Friends, £10 (all for Manse Building Fund).

Lalde: Two Friends, Fort William, £10; Two Friends, Oban, £5; Friend, £50; Gairloch Friend per D.M.R., £5; Anon., Inverasdale, £5; Friend, Edinburgh, £5 per D.M.R.; Friend, North Tolsta, £5 per Rev. A. MacDonald; Friend, Glenmoriston, £2 per I.M. (all for Manse Fund).

North Harris: Friend, Kyles Scalpay, £3 for Church and Manse Property; Friend, Kyles Scalpay, £5 (£2 for Car Fund and £3 for Church and Manse Property); Friend, Drinishadder, £2 for Kyles Mission House Porch; Two Friends, Drinishadder, £5 for Car Fund; Two Friends, Tarbert, £5; Anon., £5, last two for Kyles Scalpay Mission House Porch; Two Friends, Tarbert, £5 (£2 for Car Fund, £3 for Church and Manse Property); Friend, Leacklee, Stockinish, £5 for Communion Expenses (last eight per Rev. A. MacKay); Friend, Stockinish, £1; Friend, Cluer, £2; Friend, Cluer, £1 (last three per R. MacCuish); Two Friends, Collam, £3; Two Friends, Collam, £5; Friend, Minch View, Collam, £5; Friend, Collam, £1 (last four per A. Macleod; last seven for Kyles Scalpay Mission House porch).

Portree: Envelope, £12 for Foreign Mission Fund (in Church plate); Anon., £6; Anon., £3; Anon., £2 (all in Church plate and all for Church Property Maintenance Fund; Mrs C.M., £15 per F.M. for Congregational Purposes).

Stirling, Perth and Dundee: Anon., Edinburgh, £5; Interested, Glasgow, £5 (both for Perth Manse); Friend, Aberdeen, £20; Friend, £25 (both for Church Extension).