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The Promises of God's Word

The Word of God contains both threatenings and promises. The threatenings of God's Word are directed against sinners who go on in their sin. The Word of God makes it plain that there is no profit in a course of rebellion against God and that persistence in the way of sin will mean for the sinner in the end the reaping of the wages of sin, which is, eternal death.

At the beginning of another year it would be our wisdom to lay to heart the reality of these warnings and threatenings and seek that deliverance from sin and Satan which can only be found in the Lord Jesus Christ, the alone Saviour of sinners. To procrastinate in such a necessary duty as this is to expose ourselves to the danger of perishing eternally in our sins. The call of God in His Word to us is: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon." Is. 55: 6, 7. In such a call there is every encouragement to poor, needy, lost sinners to turn from their sin unto God with the assurance of acceptance in and through Christ Jesus.

The promises of God's Word are gospel promises. Outside of the gospel, that is, outside of Jesus Christ who is the centre and sum of the gospel, the children of men can look for nothing but threatenings and condemnation. All the promises of God are yea and Amen in Christ Jesus. In Christ Jesus there is a store-house of all good for all who come to Him and believe on His Name. Through our sin and apostacy from God we have lost our right to every blessing, whether spiritual or temporal. That right can only be restored in and through Jesus Christ who is the Way unto the Father. If we are ever to experience the blessings of the

Everlasting Covenant then we must come unto God through Christ. This will bring us to the fountain fullness that there is with God for sinners such as we are.

At the beginning of another year we need to come anew to the Divine Redeemer that we may receive anew of the rich blessings of His grace. Christ has purchased these blessings for His own at infinite cost. What a glorious blessing is the forgiveness of our sins through the blood of Jesus shed for the remission of the sins of many, and how precious it is to have that blessing sealed upon our heart and conscience anew! The promises of God's Word are full and overflowing with the blessings of the Everlasting Covenant and we are encouraged in God's Word to lay hold of these promises by faith. This is what will strengthen and encourage the tried hearts of the children of God in this world. What unspeakable privileges are theirs when all the promises of God's Word are theirs!

In being invited to lay hold of the promises of God's Word the children of God are being invited to lay hold upon Christ Himself, as He is the centre and substance of each of the promises. We cannot truly enjoy what is held out in the promise without having Christ Himself in it. Whatever particular blessing is held out to the soul in the promise, it leads the soul on to trace the source of the blessing to the One who gave His life a ransom for many. In the enjoyment of the promised blessing there is the enjoyment of the love of Christ in it. All promises rightly appropriated and received have a melting and sanctifying effect upon the soul that receives them.

When we think of the myriad of promises in the Word of God what a current account the believing soul possesses in the bank of heaven. If we think even of that one promise which sums up the rest — "The Lord will give grace and glory: no good thing will He withhold from them that walk uprightly" — then how full must be the account of each believing soul. How then, we must ask, do the children of God live often in penury? Often it appears as though they possessed nothing and no doubt this is true so far as possessing anything in themselves is concerned. All they possess is in Christ. Of them it is true — "having nothing, yet possessing all things." They have to go out of themselves to Him in whom their all is and who is to them their all in all.

The people of God, then, at the beginning of another year have reason enough to smite upon their own breast because of their sinful unbelief and slowness to lay to heart that all that they have is in Christ. He is the

storehouse of all good for them and it is to Him they must come daily to receive out of the abundance that is with Him and in Him. And let poor sinners know as well at the beginning of another year that they, too, are welcome to the storehouse of grace that is in the Divine Redeemer. Poor and needy though they be, Christ is the Dispenser of saving blessings and as the Joseph of the New Testament is ever ready to give out of His fullness and that by His Spirit. Let men put to the test whether He is indeed the One that Scripture reveals Him to be — the One who receiveth sinners and eateth with them — and they will discover, as the Queen of Sheba did with the Old Testament Solomon — that not one half was told them of the freeness of His love and mercy and of His willingness to save.

The Passing Years and their Message

by Rev. D. Beaton

As we write these lines it is with our eyes fixed on another milestone of life's great journey, soon to be passed. We have travelled another stage nearer to the solemn day of reckoning, when the secrets of men's hearts will be revealed by Him whom God has appointed Judge of the whole earth. The beginning of another year is, alas! too often ushered in by customs and practices that have long been a disgrace, and still are a disgrace, to our country. It is a time when the solemn words of the Apostle, which fell on the ears of Augustine like a voice from Heaven, should be given heed to by many — "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Roms. 13: 12-14). These words weighted as they are with heavenly admonitions, are worthy of the serious attention of all the sojourners who are passing over the road their fathers trod before them. The aged have special need of being reminded to put on the Lord Jesus Christ, for with many of them the day is far spent and fast approaching eventide, when there are not wanting manifest signs that soon they will behold their last sun-setting in this world. For the righteous the prospect is full of hope. The night of death will be ushered in by a day that will not be measured as the days of time by the coming of night. Eye hath not seen nor ear heard what the Lord hath prepared for

them that love Him, and the entrance of the Lord's redeemed on this state will be in the highest sense the beginning of days for them. On the day when they were effectually called by his Spirit, they began the journey, which with all its vicissitudes led them to this consummation. But there are others which, with the largest stretch of charity, of whom we can entertain no such hope. For them the words of Dr Macdonald, Ferintosh, have a solemn meaning — Age, Ignorance, and Death meeting together. To our aged readers still ignorant of Christ we recommend them to Him who came to the market place at the eleventh hour, and said:— “Why stand ye here all the day idle?” They say unto Him: “Because no man hath hired us.” He saith unto them: “Go ye also into the vineyard; and whatsoever is right that shall ye receive.” (Matt. 20: 6, 7).

To the young the words of admonition make an especial appeal. They have bright visions of the future, and their minds are not yet sobered by the stern facts of life. Far be it from us to discourage the natural buoyancy of youth when directed in right channels, but we are painfully conscious of the tremendous appeal the god of this world is making to that liveliness of spirit which characterises the young. To them would we appeal to put on the Lord Jesus in the days of their youth so that the future might have more lasting and enduring and purer joys and pleasures than the world can give. If ever we are to see God's face in peace, the young, as well as the aged, and for that matter of it, all ages, must be clothed in the righteousness of Jesus Christ. The Word of God has made this abundantly clear, and it has told us in language that cannot be misunderstood that it is not by works of righteousness which we have done, but according to His great mercy He saves sinners. It is our prayer for our readers, as it is for ourselves, that He would teach us by His spirit to see more and more our need of Christ, and apply His own precious truth savingly to our souls. And if such a work be wrought in us, He will see it carried on until the day of Christ, and with such a good hope through grace we can sing on our way as the years are passing:—

But I with expectation
will hope continually,
And yet with praises more and more
I will thee magnify.
Thy justice and salvation
my mouth abroad shall show,
Ev'n all the day; for I thereof
the numbers do not know.

And I will constantly go on
in strength of God the Lord;
And thine own righteousness, ev'n thine
alone, I will record.

Metrical Psalm, 71: 14-16.

Sermon

By the late Rev. Professor John Duncan, LL.D.

Preached at Clare Hall, Grange, Edinburgh, on 10th April, 1864.

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." — Hebrews 9: 27, 28.

You will have observed in reading the former part of the chapter, that a comparison is instituted between the services belonging to the first covenant and the second. The Apostle had been comparing the Christian dispensation with the Jewish, Christ with Moses, the Apostle of that dispensation, and Aaron, the High Priest of it. He alludes, in the eighth verse of the eighth chapter to the new covenant, quoting from Jeremiah thirty-first: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah;" and reverts to the points of agreement and of contrast between the services that belonged to the first, or Sinaitic covenant, and what belongs to the new covenant. There was a worldly sanctuary, and in it were offered daily sacrifices; and once a year took place the great sacrifice of the Day of Atonement. Besides, at the entering of the people into covenant relation with God, when they met with Him, Moses offered sacrifices, and sprinkled both the book and the vessels of the tabernacle, and the people with blood. "It was necessary," says he, "that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." He here makes out then that the services of the Mosaic dispensation were the *patterns* of things in the heavens, but that the things of the new covenant are the heavenly things themselves. Both had to be purified with blood. For the patterns of things in the heavens, which were types of heavenly things, typical blood sufficed unto an outward end; but, for the heavenly things, there was needed better blood, viz., Jesus entering with His own blood into the true sanctuary.

The contrast therefore is shewn in two particulars. First, in the superiority of the blood: "Neither by the blood of goats and calves, but by his own blood." Secondly, in the circumstance, that while these

sacrifices had to be repeated often, that was not necessary in this case — seeing the blood was better blood, it was not necessary it should be offered often — He once suffered. For when true and proper expiation for sin is made, there is no use that the sacrifice should be repeated. And that, by the way, tells against the Romish doctrine of the repetition, or the modified doctrine of the continuation, of the sacrifice of Christ in the Lord's Supper, or, as the Romanists call it, the sacrifice of the Mass.

The Apostle urges the imperfection of the Levitical sacrifices, on the ground, among other considerations, that these needed continually to be repeated. And so, to say that the sacrifice of Christ needs to be repeated or continued, is to declare that it is as yet imperfect, and so to cast the greatest possible slur — instead of putting respect, it is to pour contempt — on the expiatory death of the Lord Jesus. "Once" — it was once; but it continued to have a permanent effect.

Just as among men one thing takes place, death on account of sin, and is followed by its everlasting effect, the judgment; so the death of Christ once for many needs not to be repeated, but shall be followed by His second appearing unto them that look for Him without sin unto salvation.

You see that in the text there are two pairs of things contrasted — the appointment unto all men once to die, and after death the judgment, and so the first appearing of Jesus Christ, with sin; and His second appearing, without sin, unto salvation.

1. — The appointment unto all men once to die, but after this the judgement (verse 27).

That all men die is a fact of which all are cognisant, and yet which, alas! is far too little laid to heart. The poet's saying still holds true: "All men think all men mortal but themselves." And yet this earth which we tread is, as it were, one huge sepulchre of the generations that have passed; and soon it shall be with us, that the place which now knows us shall know us no more. Yes; death is a dread fact. I must die; thou must die; we all must die. "It is appointed unto men once to die." It is not — as it is sometimes called — the debt of nature; it is the appointment of God. And from this it derives its aspect of the king of terrors. For it is the wages of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The dread curse, given forth first by way of threatening: "In the day thou eatest thereof thou shalt surely die." Then the confirmation of it: "Thou shalt return to the ground, for dust thou art, and unto dust shalt thou return."

"It is appointed." — "I know," says Job, "that thou wilt bring me to

death, and to the house appointed for all living." Death, which shall separate us from all that are near and dear to us. So far they can accompany us, but not one step further. Death, which shall separate also between soul and body, and the body shall be laid in the silent tomb till the resurrection. "And after death the judgment." And is it not a solemn thing, under God's condemnation to death, to go and face God, and to receive at His hands according to the deeds done in the body, whether they have been good or whether they have been evil: to stand at the judgment-seat of Him who, in His righteous judgment, shall render tribulation and anguish upon every soul of man that doeth evil, to the Jew first and also to the Gentile? "To them who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath."

"It is appointed unto men." Ah, how important a nature have we! How solemn, how awful a thing it is to be a man, to be a man, whom God magnifies and sets His heart on, and will bring into judgment with Him: "After death, the judgment." And suppose that here all our view terminates, and that we are left to our expectations, of what that judgment will be, and to form our expectations, on correct views of God's character of our own, on correct views of that holy, just and good law, which primarily the holy, just and good God gave to man (made by Him holy, just and good, and therefore laid under obligation by Him to remain and to act holily and justly and well), so to appear at His judgment seat, what must our expectations be! I know not what each of you thinks of himself and herself, what, upon this perfect rule regarding the deeds done in the body, your expectations may be. Sure, I am, from what the Word of God declares, and what my own conscience testifies, that for me there were nothing but a certain fearful looking for of judgment and fiery indignation, to consume me as an adversary, if I were brought into judgment on that ground.

Death and judgment: these are solemn things, and in themselves most awful. What is it that makes death and judgment so terrible? It is sin. For, "the sting of death is sin, and the strength of sin is the law." The law, which binds the transgressor up under the execration and curse of God, and so delivers him over unto the reigning power of sin and Satan; the law, which gives its power to sin, for God could sanctify from sin by His omnipotence, but the curse of His law comes in between; and so the accursed is given over to his own heart's lust — is given over to him to whom in the first man we surrendered ourselves, the terrible one whose

lawful prey we became. What a solemn thing to stand for life and death even before a human tribunal, and to stand in jeopardy and peril of having our life adjudged unto the vindication of that law which keeps human society bound together! But to be judged of God for the transgression of His law, for enmity to Himself involved in transgressions of His law; to be declared God's enemies, driven from His bliss-giving presence, and made vessels of His righteous, relentless wrath, without end and without hope, *that* is what I deserve. What dost thou deserve? If therefore there be no escape from sin, there is no escape from death; and if there be no escape from sin, likewise there is no escape from being cast in the great judgment. "It is appointed unto men once to die." Men have but once to die — but once. And if they die wrong, they cannot amend it. Well, what an awful thing if we die wrong! And yet, alas! it is no uncommon thing. Those who would die well should think much on death. Not that this of itself is sufficient — far from it: but there is scarcely anything else that will fix our minds to the contemplation of the atoning death of the Lord Jesus but the realisation of our own mortality, and the cause of it, our own sinfulness.

II. — The first appearing of Christ, *with* sin, and His second appearing, *without* sin, unto salvation.

This is the other pair of things with which the Apostle compares death and judgment. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." Amidst all the deaths that have taken place, there is one that stands out distinct and pre-eminent above them all. *We* die, because we are sinners; we die, because we sinned in the first of men; we die, having added innumerable actual transgressions, sin having abounded. But there died One who was holy, harmless, undefiled, and separate from sinners; One who did no violence, neither was deceit found in His mouth; One of whom the Heavenly Father proclaimed, "This is my beloved Son, in whom I am well pleased;" and One who was not involved in the guilt of Adam's transgression, for He came not by ordinary generation. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." "God sent forth his Son, made of a woman." But He came not — He did not enter as we do — by connection with Adam, for He had divine being eternally. He existed from eternity as the co-equal Son in the bosom of the Father. Nor did He take our flesh by ordinary generation, and so incur the guilt of Adam's first sin. And why was He put to death? It will not solve the question to speak

of the wicked and of the rage of devils. True, men took and, by wicked hands, crucified and slew Him; true, the prince of this world came, and though he found nothing in Him, many bulls of Bashan compassed Him about. What the malice of earth and hell could do, was done. But there is One higher than the highest. This act took place under the government of a righteous God. Why did He permit it? Permit it, do I say? "It pleased Jehovah to bruise him; he hath put him to grief." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He offered Himself a sacrifice to God; but they are striking words, these already quoted: "It pleased Jehovah to bruise him."

Now, why this? We can all see, that whatever views of the death of Christ there may be other than as a true and proper sacrifice for sin — the sin of others imputed to Him, "wounded for our transgressions and bruised for our iniquities, the chastisement of our peace was upon him" — that without this solution, it remains insoluble. Speak of a manifestation of the love of God to man! If the death of Christ was not a sacrifice to divine justice, it told nothing of love. What lesson could we learn from it? Only this lesson, that God had no regard to justice; that, under His government, the only holy one that had been since Adam fell was the greatest sufferer; and that, as the innocent suffered, so the guilty may escape. But, "herein is love, not that we loved God, but that he loved us, and sent his Son *to be the propitiation for our sins.*" Yes; He loved His Son with all the fullness of divine love, and He gave His son to be the propitiation for our sins, maintaining the honour of His law and justice, of all His perfections, in His plan of saving us. Christ's death was an atoning death, was a propitiatory sacrifice. He was "offered" — He was offered unto God.

What was the meaning of sacrifice, sacrifice typical under the law? (The ceremonial law could have no meaning by itself — it had its meaning in reference to moral law, and the sanction of that law — "The soul that sinneth, it shall die.") God was pleased to manifest His design of accepting a substitutionary death of His own provision by the appointment of sacrifices. The sacrifices obtained freedom from death, so that the worshipper was allowed to enter the sanctuary of God, and to enjoy all the privileges of an Israelite. His sin deserved death, and only by the endurance of death could his sin be put away. Sacrifice there was, founded on the connection that is between sin and death. And that connection is not appointed arbitrarily by God, but is founded on the very nature of God, sin, not only warranting, but demanding, at the hands of justice, its

proper desert, death. And death, as under God's displeasure for sin, can only be death in all its wide extent — the threefold death, as it is called — death temporal, spiritual, and eternal: the one great death of the soul's separation from God, the fountain of life, and being left in that condition for ever.

It was necessary that the sacrifice should be perfect: the animal had to be of clean beasts, and to be perfect. For nothing could be expiatory, nothing could come on the altar of God, that was not perfectly pure. "Redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." And the innocent creature was laid hold of by the sinner; laying his hands on it, he confessed his sins, and his sins were transferred to the innocent. For the death could not be inflicted, unless the sin was imputed. So, the nature of a sacrifice is the death of the innocent for the guilty, by the transference of the guilt of the guilty to the innocent.

"Christ was once offered" — He was offered but once. Not many times since the foundation of the world. Indeed, if it had not been for the sufficiency of His death, it must have been repeated. Nothing but the death of Christ could put away sin; and, if it had been necessary that it should have been more than once, "then," as the Apostle takes for granted, "must He often have suffered since the foundation of the world," or since the fall of man. But it was not necessary that He should be offered often. He was offered once — once, with efficacy stretching back through all time, and stretching forward through all time. God's saints under the old dispensation looked forward through the typical blood — it was with much obscurity, yet it was sufficiently bright to faith — to what was meant by it, the sacrifice of the new covenant. Christ's death thus extended back through all time, and so it extends forward: There is no need of any more sacrifices for sin.

"Christ was once offered to bear the sins of many." Ah! my fellow sinner, I am one sinner; what art thou? My fellow-sinners who, along with me, are going on to judgment, this is an important matter to hear of Christ in connection with sacrifice, and in connection with sins. There remaineth no other sacrifice, He being *once* offered to bear the sins of many; and so, when we come into judgment, either our sins shall be found on Him or on us. If they are not on Christ, then are they on ourselves, and we have, with them lying on us, death before us, and judgment before us. And how shall we die with this weight upon us?

O perhaps, like many, we may sleep, and sleep on, and never feel the heavy weight, and die blind to what is immediately beyond death. But we

shall not remain ignorant of the weight one moment longer. If our sins are out of our memory, they are in God's book of remembrance, and our own memories shall be refreshed — the memories of such as shall be found Christless — and shall testify against us to the awful facts.

But there shall be found those who had sinned — “fornicators, idolaters, adulterers, thieves, covetous, drunkards” — the Apostle says to be believers, “Such *were* some of you” — these shall be found — and “when the iniquity of Israel shall be sought for, there shall be none; and the sins of Judah, they shall not be found.” “Christ was once offered to bear the sins of many” — *many*. Around the One, who died once, shall be found the many who were wicked as well as others — the many who ought to have died eternally, being condemned and executed. But, no; their sin has been borne, and borne away. And mark how excellent that one offering must be, from a consideration of the many. No creature would have been able to bear — no mere creature would have undertaken to bear, God would not have allowed any mere creature to undertake to bear — the sins of others; and, if he had undertaken, he must have failed. But around the One are the many — “the number of them,” as the Apostle says in the Apocalypse, “ten thousand times ten thousand, and thousands of thousands.” Every one of them was a sinner. For ever shall be the song, “Unto him that loved us, and washed us from our sins in his own blood.” O what must be the value of that redemption price that was paid, when it was a price for the many!

It was for many; not for all. The Word says *many* — not all; not all. We read in our Catechism, “God having, out of His mere good pleasure, from all eternity elected *some* unto everlasting life.” We are apt to wonder that the compilers did not say *many* instead of *some* merely, though no doubt they said *some*, meaning *many*, very many.

This leads us to the *second* part of this head, for it suggests the important question: How may I know — how may any one know that he is among the “many”?

That is answered in the second part: “unto them that look for him shall he appear the second time, without sin, unto salvation.” The many for whom Christ was offered, and they that look for Him, to whom He shall appear the second time, without sin, unto salvation, are the same.

The “many” are defined to be “those that look for him.” We are not called in the Gospel, first of all, to ascertain whether our names are in the Lamb's book of life, whether that propitiatory death was for us personally, or not. The Lord has not revealed the names of the elect saved,

but He has revealed the name of the elect Saviour. And He has given signs of the elect saved — they know, receive, come to, believe in, cleave to the elect Saviour. The “many” know the One. “I know my sheep, and am known of mine.” “My sheep hear my voice, and I know them, and they follow me.” He does not say that the sheep know themselves, but, “I know the sheep, and the sheep know me, who, as the Good Shepherd, give unto them eternal life.” The word “many” offers this great encouragement — the multitude of the saved. Ah: there is the multitude of the lost. “Many are called, but few are chosen.” But in the everlasting Gospel the invitation is addressed to all. To those that have the everlasting Gospel, the words of Christ are: “Come unto me;” “Him that cometh unto me, I will in no wise cast out.” To the inquiry, “What must I do to be saved?” the answer is, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

The inquiry is not then, in the first place, “Am I among the many?” but, “Am I a sinner that have to die, and be judged; and is Christ the Saviour of sinners that had to die and be judged; and does He invite me in the everlasting Gospel?” That is the one warrant. “This is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” And He opens that: “And this is the will of him that sent me, that every one that seeth the Son, and believeth in him, may have everlasting life, and I will raise him up at the last day.”

If you ask me, who will come? I say, God’s called according to His promise. If you ask, who may and should come? I answer, every one to whom the word is sent, to whom Jehovah says, “Look unto me, and be ye saved, for I am God, and there is none else,” a just God and a Saviour.

The “many” there are described as “them that look for him.” The position, with reference to Christ, in which they are placed, is between His first and His second coming — occupying till He come — as in the parable: the man went into a far country to receive a kingdom, and to come back again. Christ’s “many” are described to be those that believe in His first, and wait for His second coming. It is said in I Thessalonians, “Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come,” when “He was once offered to bear the sins of many.” Such are the characteristics of the “many.” They have turned unto God from idols, to serve the living and true God. They believe in Jesus, who delivered us from wrath to come; they have received Him, being born, not of blood, nor of the will of

flesh, nor of man, but of God. And turning unto God through Him who died, "the just for the unjust," they have turned to wait for His second coming — girding up the loins of their mind, being "sober, and hoping to the end for the grace that is to be brought unto them at the revelation of Jesus Christ, whom, having not seen, they love."

"Them that look for him." This is not bare expectancy, but such looking as denotes preparation. "Occupy till I come." The not looking produces sloth. So the servant, who said, "My Lord delayeth his coming," began to beat his fellow-servants, and to eat and to drink, and be drunken. But the servant who expected his Lord's return was diligent, careful to have all things in readiness that, whatever hour of the night He might come, He might find him watching and ready.

Well, then, from these and similar tokens, you may judge whether or not you be among the "many." If you have these marks, you are among the "many," and if you have not these distinctive marks, you are not among the "many." Let those who have these marks seek to glorify God, who has made them what they are. And let those who are destitute of them consider. You know not what God's sacred purposes are, not yet being among the called according to the purpose, yet hearing about death and judgment, and hearing about the death of Christ, and His coming again in the glory of His Father and of His holy angels to be glorified in His saints, and admired in all them that believe, and in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of His Son, you, who have been as sheep going astray, be ye now as sheep returning to the Shepherd and Bishop of your souls, who refuses none that come to Him.

"Unto them that look for him shall he appear the second time, *without sin.*" Once more He appears — without sin, without sin offering, and without the imputed sin which caused the sin-offering. "Without sin"; our Lord was always without sin *in Him*, but He had a great load of sin *on him*. O how much sin had the ten thousand times ten thousand and thousands of thousands, each of them having had the primeval guilt of the race and manifold actual sins, especially the sins of their unconverted state! What a load! And Christ bore them all. He accomplished the work: went through the task. Sin was on them once, they having committed it. Then it was on Him; by Him undertaken, and by God imputed. It is not on them now, for it was transferred to Him; and it is not on Him now, for He bore it and put it away. "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." It is gone; abolished. He hath finished transgressions and

hath made an end of sin. There was a load of sin on Him; but there is now a crown of glory on His head, and the King is made most glad for evermore with the light of Jehovah's countenance. And without sin He comes in his own glory, and in the glory of His Father, and of the holy angels. "The Lord Jesus shall be revealed from heaven with his mighty angels, when he shall come to be glorified in his saints and to be admired in all them that believe." The Apostle adds — O! that we could add it — "because our testimony among you was believed."

"Unto them that look for him shall he appear the second time, without sin, *unto salvation*." Salvation is a word used in manifold senses; salvation has manifold aspects in Scripture. Sometimes it is put for the procuring of our salvation: "Who hath *saved* us, and called us with an holy calling." Salvation, being here placed before effectual calling, must mean the procuring of salvation by Christ's meritorious life and atoning death. Sometimes it is put for the state of grace into which men are brought when, through the receiving of the Holy Ghost, they see and believe in the only begotten Son of God: "The Lord added to the Church daily such as should be saved." Sometimes it is put for the progress of salvation in increasing sanctification: "Work out your own salvation with fear and trembling." Sometimes it is put for the completed salvation at the last day: "It is high time to awake out of sleep, for now is our salvation nearer than when we believed."

The salvation which was purchased by Christ, in its outgoing and application, has various stages. But, if we should suppose an individual converted just in the moment previous to Christ's appearing, what would take place? The forgiveness of all his sins — the entire sanctification of his nature — and the change equivalent to death and the resurrection. "We shall not all sleep, but we shall all be changed — in a moment, in the twinkling of an eye." "Then we which are alive and remain unto the coming of the Lord shall be caught up, together with them in the clouds, to meet the Lord in the air." And this is what gives us the completeness of the salvation which is in Christ Jesus.

But it comes out ordinarily in steps. There is the communication of the Spirit of life in regeneration, and union to Christ by faith — justification, adoption, increased sanctification — deliverance from the power and dominion of sin — at death deliverance from indwelling sin — deliverance from death and all the consequences of sin — and the possession of a spiritual, glorious body. That is the complete salvation. It is salvation from condemnation — from indwelling sin — from death and the power of the grave — from hell. And it is salvation of the whole man

unto God — in the soul being made perfectly holy, and in the body being raised up and made glorious — in believers being openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

This full enjoying of God to all eternity is salvation in its full sense. And “Unto them that look for him Christ shall appear the second time without sin” (having no sin in Him, as He never had, and none on Him) “unto salvation.” They for whom He died, and rose again, and went away, shall be received and beheld by Him with inconceivable acceptancy, and presented before the presence of the Father “with exceeding joy.”

Now, is this nothing to men who have to die, and have after death the judgment? Is this nothing? What is Jesus to you, to me? Sinner, what is the Saviour to you, deserving to be condemned, what is the Saviour to you? What have you done with your sins? What do you do with them? Do you bring them to Him on whom it pleased the Lord to lay the iniquity of all those who, turning to God from idols to serve the living and true God, wait for His Son from Heaven?

If you deposit your sins where the Lord deposited the sins of His people, then is Christ a mediator, a high priest, to bring you to God. And now, “It is appointed unto men once to die.” Yes; but death now to Christ’s “many” has altogether changed its nature. “It is appointed unto men once to die; but, said He to His disciples, and not them only, but unto all them also who should believe on Him through their word, “Because I live, ye shall live also.” Having died and risen again, He quickens the dead soul, and will quicken the mortal body. “Our friend, Lazarus, *sleepeth*.” “If we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him.”

Jesus *died* — it was death in all its terribleness there: believers *sleep* — sleep in Jesus. And “after death, the judgment;” but the judgement-seat of Him who bears the sins of many; the judgment-seat of Him for whom, having turned to God from idols, they have been looking — the judgment-seat of Him who will say at death, and say at last at the resurrection, His old word, which the sheep know so well, “Come, come.”

There is a word He never spake yet to a son of man, nor will ever speak till then: “Depart from me.” He will speak it then. He never said it to a son of man yet, nor ever will till then. And the word He will speak to His own then, He speaks to His own now. And the first word of it at least He speaks to thee, sinner, who art going to His judgment, “Come; come.” Come to Him who bare the sins of many; turning from idols to serve the

living God, commence looking for His second coming. And you who have turned, continue looking for His second coming. And as troubles may increase, and days decrease, remember that now is your salvation nearer than when ye believed. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them who believe, to the saving of the soul."

Letter

by Rev. John Eliot

"How to Live in the World, so as to Live in Heaven."

(The following letter was written to his brother by the Rev. John Eliot, the apostolic missionary to the Red Indians. He was born at Nasing, in Essex. His parents were eminently godly, so that, to use his own words, "his first years were seasoned with the fear of God, the Word, and prayer." He studied at Cambridge, and showed special ability in the Greek and the Hebrew languages. He emigrated to New England, and became pastor of the church in Roxbury, where he continued until his death. His missionary work among the Indians earned for him the honourable title of "The Apostle to the Indians," though he himself deprecated it. The Indians had the greatest respect for him, and his influence over them was extraordinary. The sachems and powwows or juggling priests bitterly opposed him, but, nothing daunted, he continued his good work with apostolic zeal and fervour, until villages of praying Indians began to appear in different parts of the colony. His missionary labours have rendered his name illustrious throughout Christendom, and are one of the romances of missions. He died on 20th May 1690, in the 86th year of his age.)

Yours I received, and thought on. The question is, How so to live in this world as yet to live in heaven? It is one of the common-places of my heart that I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up among so many cross winds, and eddies, and out-lands, and boarding of creatures, as we meet withal upon this sea of glass and fire. And truly that man knoweth not his own heart who finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice away the affections from Jesus Christ. Creature frowns discompose and tempestuate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser. We had all

need to watch and pray, lest we enter these temptations. The greatest of our conflicts and causes of your complaints, seem here to have their original. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart; and pride is one in all men in the world; the other is care about futurities.

I will tell you familiarly what God hath done for my soul, and in what track my soul keeps towards Himself. 1. I am come to a conclusion to look for no great matters in the world, but to know Jesus Christ and Him crucified. I make best way in a low gale. A high spirit and a high sail together will be dangerous; and therefore I prepare to live low. I desire not much; I pray against it. My study is my calling; so much as to attend that without distraction, I am bound to plead for; and more I desire not. By my secluded retirements, I have advantages to observe how every day's occasions insensibly wear off the heart from God, and bury it in itself; which they that ever live in the noise and lumber of the world cannot be sensible of. 2. I have learned to see a need of everything that God gives me; and to need nothing that He denies me. There is no dispensation, though cross and afflictive, but either in or after it, I find I could not be without it; and nothing that I am without, whether it be taken from me or not given to me, but sooner or later God quiets me in Himself without it. 3. I cast all my care on the Lord, and live securely on the wisdom and care of my heavenly Father. My ways are, you know, in some sense hedged up with thorns, and grow darker and darker daily; but yet I mistrust not my good God in the least, and live more quiet in the absence of all by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me believe for all my mercies, before I have them; they will then be Isaacs — sons of laughter. For the less reason hath to work upon, the more freely faith casts itself upon the faithfulness of God. I find that, while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I ramble out among means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave Him to work in His own way and time, I am at rest, and can lie down and sleep in a promise, though a thousand rise up against me. Therefore my way is not to cast beforehand, but to work with God by the day. Sufficient to the day is the work thereof. I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities.

As for the state of the times, it is very gloomy and tempestuous. But

why do the heathen rage? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all these overturnings, confusions, and seeming impossibilities. Upon this God do I live, who is our God for ever, and will guide us to death. Methinks I lie becalmed in His bosom, as Luther in such a case. I am not much troubled; let Christ see to it. I know prophecies are now dark, the books are sealed, and men have all been deceived, and every vision fails; yet God doth continue faithful; it is He that promiseth who will also do it. I believe these dark times are the womb of a bright morning.

Many things more I might have added; but enough. O brother, keep close to God! and then you need fear nothing. Maintain secret and intimate acquaintance with Him; and then a little of the creature will go a great way. Take time for duties in private. Crowd not religion into a corner of the day. There is a Dutch proverb, Nobody will get by thieving, or lose by praying. Lay up all your good in God; so as to overbalance the sweetness and bitterness of all creatures. Spend no time in forehand contrivances for this world; they never succeed; God will run His dispensations another way. Self-contrivances are the effects of unbelief; I can speak by experience. Would men spend those hours they wear out in plots and devices, in communion with God, and leave all on Him by venturesome believing, they would have more peace and comfort. The Lord Jesus be with your spirit! Pray for your own soul, pray for Jerusalem, and pray hard for your poor brother.

Pastoral Letter

by Rev. D. Campbell, Edinburgh

10 Brouder Place,
Manurewa,
Auckland,
New Zealand.

To The Free Presbyterian Congregation,
Gilmore Place.

7th August, 1979

Dear Friends,

Members and adherents of my congregation, I write to assure you that though separate by the long distance of over 12,000 miles, you are often in my thoughts, while I endeavour to pray for you. United as we are in

the bonds of the gospel, our mutual responsibility is to bear each others burdens by remembering one another at the throne of grace.

Solicitous of your eternal welfare, my earnest desire is that the word of God preached among you may turn out to your salvation. I pray the sick may be healed and all in any trouble be comforted. Let the young remember their Creator in the days of their youth and the unconverted seek the Lord while He may be found. Confident in the loyalty of the Lord's people, I crave the continuation of their prayers on our behalf that the Lord's wondrous loving kindness towards us may continue and that in His divine goodness, I may be spared to complete this mission assigned to me.

We have visited Vancouver and Sydney and are presently in Auckland. As our itinerary includes all the congregations within the bounds of the Australia-New Zealand Presbytery, considerable ground has yet to be covered.

Since leaving Scotland, we have had many tokens of the Lord's favour but we are particularly encouraged by the keen interest shown in the preached Word. This we regard as evidence of His presence with us. Believing that the gospel is the power of God unto salvation, I once more, as though present with you, urge you, my dear people, to diligently attend the means of grace on Sabbath and week days. This is good and right in the sight of God our Saviour. My feelings towards you are best expressed in the words, "If I forget thee O Jerusalem let my right hand forget her cunning," Ps. 137: 5.

Having said this, we, with grateful hearts, record the great kindness of church friends here and in Canada. The warmth of the welcome with which we have been received, has helped to make us really feel at home even though we are so far away.

While wishing you all the Lord's rich blessing for time and eternity, on behalf of my wife, son and myself, I meantime say farewell.

Yours very sincerely,

Donald Campbell.

Synod Address

by **Rev. D. N. MacLeod**

(Spoken in seconding the adoption of the Financial statement, May 1947)

I don't feel very able to speak, but words fail me in expressing the

goodness of the Lord to us as a Church from the beginning until now. Notwithstanding all that the Church has met with, He has brought her through it and not only brought her though it but brought her through it with a plentiful supply of all that she really needed. That must have been owing to the infinite merits of His own well-beloved Son as the Mediator whom He has Himself appointed to stand between Him and us and between Him and this Church. There can be no other reason given for it but His infinite satisfaction with the work of His own Son as giving full satisfaction to Him in His work of redemption and also in His work in applying that redemption to His people in the world which is His work as Intercessor now within the veil. We have every reason to be grateful. We cannot thank Him enough. That is all we can render — true heart gratitude to Him. I don't see that there is anything else that we can offer Him, much less render to Him as a reward but just our heart's gratitude and if we were able to render that to Him nothing else could be offered to Him that would be so acceptable to Him.

But, while all that is true, there is another thing that I would like to refer to briefly. We had the great pleasure last evening of hearing about the work carried on in our Mission Field. We have heard much of their hardships. We knew that it could not be carried on without having to endure hardships and we rejoice in this that by His own grace He has enabled our representatives out there to "endure hardness as good soldiers of Jesus Christ." Let me turn to the Church at home which (is pardonable for me to say) concerns us who labour in her at home even more than the labours of our brethren in the Foreign Field. We have heard of hardships, but there are hardships at home and hardships perhaps greater, by far greater, and more difficult to bear than the hardships of the Foreign Field. These hardships are, to mention one or two of them, first, the sad fact of having to preach the Gospel of our Lord and Saviour Jesus Christ year in and year out from one Sabbath to another without seeing any fruits. I do not think a man can be called to harder work than that. I have been thinking of it, made to think of it and have seriously considered it now for a number of years, and I do not know of any other work to which I could put my hand that could be harder than that work. When the result is, so far as human eyes can see — beyond that I do not like to go — that Christ offered is Christ rejected, that the Word proclaimed returns to the person proclaiming it, hitting himself as if thrown back by the hearers. I do not mean by that that our people at all wish, far be that from them and far be it from me to think it, to throw the Word of God back like that upon those who are endeavouring to

preach it to them. But allowing for that, and I know that is not so, yet that is how it actually is. That is how the man in the pulpit feels. That is how he finishes every service. That is how he finishes his Lord's Day. He feels that he has been endeavouring in the strength of grace to proclaim the Gospel of Salvation, to offer that salvation freely to whomsoever is willing to accept it and to present to sinners the most glorious Person of all persons in heaven and on the earth and that in Himself as to His person and as to His offices as Prophet, Priest and King, and the one Saviour of lost sinners and as to His great work, the work of redemption, and as to His glory now as resting from His labours with His works following Him — after that to have to leave the pulpit with the feeling that all that has been in vain, fruitless, that sinners have listened and attentively listened, have worshipped orderly; but it is a matter merely of striking their ears and the word rebounding from their ears to oneself. That is what I mean when I say that there are hardships in the home field to-day which I consider greater hardships than the foreign field. For from what we have heard, that is not the case in the foreign field. The sinners there are receptive and believe and rejoice and obey God in the Gospel of His Son and whatever hardships the men that are there have to endure, there is enough there for them to make them feel happy and to delight in their work and to give them strength for it and courage and enable them to go on cheerfully notwithstanding what they have to endure outwardly in connection with their work. I wish we had something of it in Scotland of what they have out there.

There is again, this — there is not only the people, as it were, throwing back the Word of God upon the preacher, but now turning their backs upon the House of God and the House of Prayer, preferring to spend the Sabbath Day at home and if not at home abroad on the roads and on the streets and leaving the House of God almost empty. We must remember this, that that cannot go unpunished. It is not going to go on for ever. We need not have any scruples in connection with that in believing that that is causing the wrath of God to be daily revealed from heaven against us as a generation and will cause it more and more. In God's scheme of redemption He has made use of a church in the world which is His fold and which the Saviour, the Good Shepherd who laid down His life for the sheep, has called a fold and His fold. Why has he provided that fold. He did it first for Himself. It is the Good Shepherd's fold, but in doing it for Himself, He did it in order to gather into it His own sheep of which He said: "My father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

It was to gather them into that fold. That is His fold on earth. He has a fold in heaven, but this is His fold on earth. Let us not think for a moment that though this is an earthly fold, yet being His fold that it is anything less in His estimation than His fold in heaven. No! They are the same to Him. This is the fold into which He is pleased to gather them on earth and has said that "other sheep I have, which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold, and one shepherd," which certainly refers in the first place to the heathen, but does not rest there, but includes the whole election of God in every generation and that as given to Him and as known by Him. His eye is set upon them and He purposes to bring them into this fold of His on earth. Now, when we know all that — and much more than that can be known from His Word concerning Himself as Shepherd concerning His fold — do we think for a moment that what he has set up at such infinite cost to Himself as the laying down of His life and what is so valuable to Himself, if despised by us and left there as not worthy of entering inside its door, that He is to wink at that and to allow us off without asking us even as much as what we have been doing and why we were doing it! No! that is not our Saviour at all, my friends. A very different person to that He is. And that is what is a hardship nowadays, a terrible hardship and becoming more and more a hardship, to be left to speak to empty pews with the knowledge that after all our numbers are decreasing; and yet that after all, notwithstanding that, there are, if they cared to take the trouble, what would comfortably fill our Houses of Prayer at all the services on Sabbath and week-day. Knowing that and yet having to stand and speak to empty pews is a hardship that one cannot really find words to express. The only consolation is this, at least, I think it is the only consolation, that it is known to the Lord Himself. It is known to Him why His House is so empty as well as what those who should be there are doing when absent from it. He knows, also, the grief it causes His servants and He knows how hard it is upon them to bear it. They may well rest assured that they have His full sympathy; and having His full sympathy, that goes a long way towards meeting the hardship of it and enabling them to bear it and to persevere in their work. But, if things go on as they are (and they will go on as far as men are concerned), let us not be so foolish as to look to men as though the remedy is to come from men. It will go on so far as men are concerned. It will go on so far as our congregations are concerned, so far as everything and all things under the sun are concerned. The remedy must come from above, must come from the Lord. As the Forerunner said: "A man can receive nothing, except it

be given him from heaven." This must come from heaven; it must come from the Lord who sits at His right hand. And now we must turn away our eyes from our men, from our congregations, from every man, woman and child, as well. We must turn our eyes away from them and we must just do as the Psalmist did in the strength of His grace, lift our eyes unto the hills whence cometh our aid, lift our eyes heavenward and set them upon Himself and plead earnestly with Him that He would arise again according to His promise which He has been pleased to fulfill more than once. "Thou shalt arise and mercy have upon thy Sion yet." And in confirmation of that, we have this, "Thou shalt make his soul an offering for sin; he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand." Let us not be despondent after all. Let us not be disheartened; let not our hands be weakened, but let us be strong in His grace and confide in Him and keep our eye on that promise itself, with the full assurance that it shall be fulfilled in the letter and spirit of it, to the extent that the day will come in which He will present His people as a whole before the Father, saying, "Behold me now and the children whom thou hast given me."

Rev. John Berridge

John Berridge was one of those remarkable men raised up by God during the eighteenth century, when He wakened so many parts of England out of the death slumber in which they had lain so long. Bishop Ryle has said of this noteworthy servant of Christ:— "Of all the English evangelists of the eighteenth century, this good man was undeniably the most quaint and eccentric. Without controversy, he was a very odd person, a comet rather than a planet, a man who must be put in a class by himself, a minister who said and did things which nobody else could say or do. But the eccentricities of the Vicar of Everton was probably better known than his graces. With all his peculiarities, he was a man of rare gifts, and deeply taught by the Holy Ghost. Above all, he was a mighty instrument for good in the orbit in which he moved. Few preachers, perhaps, at this period were more honoured of God and more useful to souls than the eccentric John Berridge." (Christian Leaders, p. 216).

John Berridge was born at Kingston, Nottinghamshire, on 1st March 1716. His father was a wealthy farmer and grazier. While at school, John was one day invited by a fellow-scholar to come into his house, and was then asked by the boy if he would read the Bible to him. Berridge consented, but as this was repeated, he began to feel a certain aversion to the

practice, and this led him to perceive that he was not right with God. This led him to ponder over his life, and resulted in his beginning a similar practice with his companions. The father was extremely anxious that the son should follow his own line of business, but John was ill-adapted to value animals or transact business. The old man at length consented that he should go to College, and thus he entered Clare College, Cambridge, where he took his Bachelor's Degree in 1738, and his Master's in 1742. About this time he was elected a Fellow of his College. He obtained a high reputation at the University as a thorough scholar. A clergyman, who knew him well for fifty years, said that he was as familiar with Latin and Greek as with English. Owing to his keen-edged humour and geniality, his company was much sought after, and the companionship of the world soon deadened the serious impressions that had been made on his mind. He was also led to adopt Socinian views. He gave up private prayer, except for intervals, for ten years. During these intervals the memory of past days would rise up before him, and he would often say — "Oh that it were with me as in years past!" It was while floundering in the Socinian bog that John Berridge became a minister of the Church of England. In 1749 he became curate of Stapleford, and entered on his duties with great zeal. His life was all that could be desired from a worldly stand-point, and his preaching had a certain attractiveness about it, but during the first six years of his ministry he was entirely ignorant of the Gospel. Six years later he was presented by his College to the living of Everton, Bedfordshire, where days of refreshing from on high were to visit him and his people. After two years, doubts arose in his mind if all was right with himself. Instead of getting on solid ground, he was more like one sinking in deep waters. He cried mightily to God praying: "Lord, if I am right, keep me so; if I am not right, make me so, and lead me to the knowledge of the truth as it is in Jesus." The Lord at length heard his cry. One morning as he sat musing on a text of Scripture, these words seemed to dart into his mind like a voice from heaven — "Cease from thine own works; only believe." He now saw clearly that salvation was altogether by grace, and that his effort to blend the works of the law with the faith of the Gospel would never do. There was a marked change immediately in his preaching. A woman of his congregation came to him in distress. "Well, Sarah, what is the matter?" he asked. "Matter!" she said, "why, I don't know what is the matter. Those new sermons! I find we are all to be lost now! I can neither eat, drink, or sleep. I don't know what is to become of me." Others soon came, all deeply convicted under the new preaching. People gathered from all

parts to hear him. He, like a true evangelist, went further afield, and preached not only in Bedfordshire, but also in Cambridgeshire, Huntingdonshire, Hertfordshire, and in Essex and Suffolk. He would often preach twelve times and ride 100 miles a week. His preaching was remarkably blessed. While thousands received blessing, he was not without his enemies — the worst of all being the unconverted ministers of his own county.

The interview with his Bishop, in which the dignitary used all his influence to stop Berridge from preaching outside his own parish, is well known, and need not be repeated here.

He died at Everton on 22nd January 1793. As he felt the ominous warning of coming dissolution, he said in a feeling and emphatic way:— “What should I do now if I had no better foundation to rest upon than what Dr Priestly, the Socinian, points out?”

Some of the quaintness that characterised Berridge throughout life followed him to his grave, as the following inscription on his tomb-stone will show:—

Here lie the earthly remains of John Berridge, last vicar of
of Everton, and an itinerant servant of Jesus Christ, who
loved his Master and His work; and, after running on His
errands many years, was caught up to wait on Him above.

Reader!

Art thou born again?

No Salvation without a new birth.

I was born in sin, Feb. 1716;

Remained ignorant of my fallen state till 1730;

Lived proudly on faith and works for salvation till 1754;

Admitted to Everton Vicarage, 1755;

Fled to Jesus alone for refuge, 1756;

Fell asleep in Christ, January 22nd, 1793.

Book Reviews

The Work of the Holy Spirit by Octavius Winslow. Banner of Truth Trust Paperback. pp 223. Price £2.45.

The fact that the Banner of Truth Trust are reprinting this treatise on the Holy Spirit by Octavius Winslow for the third time, should give an indication of its worth. It deals with the Godhead and Personality of the Holy Spirit and with all aspects of the Spirit's work as the Regenerator and Sanctifier of God's people. There is much in this treatise to instruct

and edify the minds of readers and also much that will prove of great spiritual comfort to them as Winslow unfolds the different aspects of the Spirit's work. Those acquainted with other writings of Winslow will know the rich evangelical strain in which he writes, and they will find that this book is no exception.

We heartily recommend it to readers of the Magazine.

D. B. M.

Truth Unchanged, Unchanging. The Bible League. 503 pp. £7.50.

This volume consists of a selection of articles from the Bible League Quarterly 1912-82. It consists of eight sections: I The Origin and Aims of the Bible League; II Scripture: Its Inspiration, Authority, and Infallibility; III The Bible: Addresses and Articles; IV The Bible and Archaeological Discoveries; V Scripture versus the Theory of Evolution; VI Israel in Scripture; VII Articles against Modernism; and VIII "Things that accompany Salvation." This compendium of articles, all of which are intimately related to the Bible, is of the greatest interest and value to all who are concerned for the preservation of the Word of God. In all the Sections there are articles which will prove enlightening and beneficial to the reader but we would refer especially to Section II on Scripture: Its Inspiration, Authority and Infallibility, as being especially useful today in the light of attacks made on the inerrancy and infallibility of God's Word.

The Bible League came into existence in May 1893, the same time as our own denomination, and has done much good work in defence of the truth of God's Word. The Bible League Quarterly is still available from The Bible League, Larkhill House, 4 Godwyn Close, Abingdon OX14 1BU, England.

D. B. M.

The Three Marys by Dr. A. Moody Stuart. Banner of Truth 1984. £2.95.

Dr. A. Moody Stuart (1809-1898) minister of Free St. Luke's Church Edinburgh from 1837 to the time of his retiral in 1888 has been described as an expert in case divinity, and the experimental and searching element entered largely into his message. This is to be seen in the above book which first appeared in 1862. It has been virtually unobtainable up to now, and the Banner of Truth have done well to republish it.

The three Marys are Mary of Magdala (Magdalene), Mary of Bethany, and Mary of Nazareth. His addresses on the first Mary take up well nigh half the volume. Her conversion is vividly described — the casting out of seven devils — and he goes on to visualise in an edifying manner her ex-

periences as a follower of the Saviour, giving first her heart and then her substance to the Lord. The most touching and instructive chapters in this section are probably his addresses on Mary at the grave of the Redeemer.

In dealing with Mary of Bethany he brings out the superiority of Mary's graces compared to those of Martha — Mary learning from listening — her noble work in anointing Christ excelling Martha's labours. To work for Christ we must begin at His feet and be brought to see that true religion is spiritual and of the heart. One quotation will suffice here to show the author's own view — "The case is a sadly common one; of doing much for Christ, yet caring less for Christ Himself, his teaching presence, and fellowship." We would say the case is as common today as it was in Dr. Stuart's day.

In the case of Mary of Nazareth, the third Mary, faith is her great distinction, as Abraham, faith in the incarnation. While her joy on becoming the mother of the Lord was great, our attention is drawn to what must have been a great trial to her when Joseph was minded to put her away. What reproach would befall her then — to be branded as a sinner and an impostor. How many of our readers have considered Mary from this aspect? This is followed by her deliverance by Divine interposition. His treatment of Mary pondering these great matters in her heart is excellent.

The book is in soft back form and well produced in keeping with other Banner of Truth books. It makes very suitable reading for teen-agers and upwards and we recommend it to the readers of our Magazine.

While Dr. Moody Stuart was a faithful and evangelical preacher in his day, it is a matter of regret to our Church that he left no public intimation that he disapproved of the Declaratory Act of 1893 and the actions of the Free Church leaders of that time.

R. M.

A Warning Against the Anabaptists by John Knox. Presbyterian Heritage Publications, P.O. Box 901922, Dallas, Texas.

This booklet of 36 pages begins with an introductory essay by Kevin Reed where he sets out the doctrinal errors of the Anabaptists, and shows that these are to be found in many of the sects and religious bodies of the present day. This occupies the first half of the booklet, and is followed by Knox's letter to his brethren in Scotland written from Dieppe in 1557.

While Knox does not refer directly in his letter to the Anabaptists, there is good reason to believe from his other works and the background against which the letter was written, that he had this group in mind.

He warns against the superior piety of those who depart from the Church of Christ as he defines it on page 27. He is concerned that those who enter the Gospel Ministry should be truly called to the work, and that such should be carefully examined as to their call. How needful this is today! He was aware then of the damage which unconverted ministers work in the Church of Christ. He urges his friends to be careful for the Cause of Christ and to lead a holy life.

Knox's polemic was not confined to Romanism, but it was directed against all else that was unscriptural in doctrine and practice. He preached the Gospel, and defended it against enemies from many quarters, from Rome on the one hand to sects like Anabaptists on the other.

The letter itself is of interest, not only in that it is a specimen of our Reformer's writing, but also because it shows his concern for the Church of Christ, for the souls of his fellowmen, and for the Glory of God. His warm evangelical zeal comes out in this piece of his correspondence.

The letter itself is set out in contemporary English, and the original paragraphs have been broken up for ease of reading.

The price of this booklet — £1.40 — is at this level probably due to its being published in America.

Further information on the Anabaptists can be found in the Westminster Conference papers 1965 and 1975.

R. M.

Notes and Comments

Rising Crime Rate

The Scottish Home and Health Department's statistics for 1982 show that crime in Scotland is steadily rising. The figure for 1982 was 6% more than in the previous year. In 1982 there were 47 murders, which was an increase of 9 on the previous year. Though the percentage of crimes in which firearms are used is still small yet it also is increasing.

These figures give cause for great concern and should make plain to everyone that when the moral restraints of the Christian religion are withdrawn that everyone does as is right in his own eyes. It is not to be

wondered at, then, that violence and conflict are beginning to erupt between different sections of the community. May the Lord be pleased to pour out of His Spirit upon the nation in order that we may be brought to repentance and so that respect will be shown once more to the forces of law and order.

Women Priests for the Church of England

The Church of England has long resisted the clamour for women ministers in the Church. Sad to say the ground of opposition to the ordination of women was not the Scriptural prohibition of women in that office, but rather the fear that admission of women to the 'priesthood,' as it is called, would prove a barrier to union with the Roman Catholic Church. The Church of Scotland has already admitted women to the ministry and eldership and now has over 50 women ministers. Once the Scriptures cease to be the standard by which the Church is guided there is no limit to the innovations that can be brought into the order and worship of God's sanctuary. A return to Scriptural standards will herald a day of blessing for the Church of God.

Violence on the Picket Lines

Violence on the picket lines during the miners' strike has reached proportions not hitherto seen in Britain. At the end of November such was the hatred and violence shown that one taxi-driver, who was carrying a miner to work in his taxi, was killed, while other working miners were attacked in their homes by gangs of thugs. It is very clear that there are forces at work today in our land attempting to overthrow the settled order and government of the nation. These forces will use whatever industrial dispute they can for their own ends. It is to be hoped that these forces will be resisted and be overthrown or the freedom which the nation has so long enjoyed will be lost. May the Lord by His Spirit raise up a standard against the Enemy which threatens not only our temporal but also our spiritual heritage as well.

Church Notes

Return of Church Deputy

Rev. Donald Ross, Laide, who has been Church Deputy to Australia and New Zealand was due to return to this country at the end of

December. We pray that his labours overseas may be followed with the Lord's blessing. We are glad to know that, in the Lord's good providence, Rev. J. A. T. Van Dorp's health has sufficiently recovered to allow him to resume preaching duties again, and we hope that he may continue to regain strength.

Presbytery Meetings (D.V.)

Western: At Shieldaig on 8th January, 1985, at 11 a.m.

Northern: At Dingwall on 22nd January, at 2 p.m.

Australia and New Zealand: At Auckland on Friday, 25th January, at 2.30 p.m.

Skye: At Portree on 5th February, 1985, at 11 a.m.

Outer Isles: At Stornoway on 12th February, at 12 noon.

Post of Doctor at Mbumba Mission Hospital

The Committee feel concerned that no applications have been received for this important work on the Mission field, and with nursing staff at the hospital since May the work is being considerably curtailed in the absence of a doctor. The whole of the Nkai District with a population of 100,000 is presently without the services of any medical practitioner. In Mbumba itself there are some 22,000 persons so deprived.

Post of Teacher of Bible Knowledge at John Tallach Secondary School

A need continues for a teacher qualified at least to university level in some other subject to take up these important duties at Ingwenya. Enquiries to Rev. A. Murray, F.P. Manse, Lairg, Sutherland, IV27 4EH. Tel: Lairg (0549) 2176.

Appeal for Wellington Church

The small congregation in Wellington has incurred a considerable debt in the purchase of a Church building. After meeting since 1979 in various rented premises, it is a matter for thankfulness that the place of worship at 4 Rewa Terrace, Tawa, became available and was obtained at the very reasonable cost of \$65000. Although this sum is not a large amount for a building of this nature, it places a heavy burden on a small number of people. The presbytery therefore gave permission for an appeal to be made through the magazine.

Mr Wm. Fraser, General Treasurer, will gladly receive and transmit the donations of any who desire to contribute towards liquidation of the debt. Donations in the Netherlands may be sent to Mr J. Kooistra,

Tuinderslaan 4, 6713 HG Ede, or transmitted to his Giro nr. 1182520 with indication: Wellington, New Zealand.

(Rev.) J. A. T. van Dorp,
Interim Moderator.

Matron of Ballifeary Home of Rest

Applications are invited from persons with nursing qualifications for appointment as Matron of Ballifeary Home of Rest. Anyone interested in this post should apply with names of two referees to the Convener of the Home of Rest Committee, Rev. D. MacLean, F.P. Manse, Borge, Isle of Harris.

Church Bookroom — Special Discounts

Discounts of 20% are available to ministers of the Church and to theological students and of 10% to Further Education Students. The discounts apply for all non-sale and non-net sale.

Binding of Magazines

Persons wishing to have their Magazines bound may now send them to Mr Neil MacLean, c/o F.P. Church Bookroom, 133 Woodlands Road, Glasgow G3 6LE. Only complete volumes of the Magazines should be sent. The name and address of the sender should be written in pencil on the first page of each volume and the parcel should be marked on the outside "Magazines for Binding."

There is also available a stock of old Magazines from which persons may have volumes bound. For this service please contact the Church Bookroom.

Acknowledgment of Donations

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

Foreign Mission Fund: Friends, South Harris, £300; Anon., Canada, \$100; Anon., Applecross, £25, all for famine relief in Zimbabwe.

Dominions and Overseas Fund: Spanish Evangelical Mission, Holland, £1250 for literature for Italy.

Home of Rest Fund: Anon., £15, £15, £15, £15, £15.

Sydney Church Building Fund: "In thankful remembrance of all who helped to build the F.P. Church in Achmore, Stornoway, which was opened on 16th October, 1930," £200; Anon., £5.

Wellington Church Building Fund: Anon., £5.

The treasurers of the following congregations, acknowledge with sincere thanks the following donations:

Bracadale: From Mr and Mrs MacAskill, Dalwhinnie, for wherever most needed, £50 per Mrs MacAskill, Fernlia; Anon, envelope in plate for Sust. Fund, £5.

Daviot: For Manse Debt Fund, from a friend, £10.

Fort William: Mrs MacCallum, £10; per Rev. J. A. Macdonald — M. M. Nicolson, £10; M. MacDonald, £5; Mr MacPhee, £5.

Gairloch: Mrs M. Macleod, Lewis, £10 for Sust. Fund; A. Matheson, Edinburgh, £5 for Sust. Fund; D. M. K. Strathburn, per Rev. A. MacD., £60 for Sust. Fund; May MacKenzie, Fochabers, £10 for Sust. Fund; Anon., Raasay, per Rev. A. MacD., £20 for Cong. Fund; Friend of cause, £20, for Cong. Fund; in plate, for communion exp., £10 and £5.

Greenock: D. R. M. Glasgow, for Cong. Fund, £25, per Rev. L. MacL.; Mrs E. M. M., Glasgow, for Cong. Fund, £10, per Rev. L. M.; A friend, for Cong. Fund, £10, per Rev. L. M.; Rev. A. MacPherson, for Cong. Fund, £10; G. and J. Cookson, Liverpool, for Sust. Fund, £20.

Laide: 2 friends Fort William, Sust. Fund, £100; Friend, Laide, for Sust. Fund, £20; Friend, Laide, for Home Mission Fund, £10; Friend, Laide, for Foreign Mission Fund, £10; Friend, Laide, for Church Building Fund, £20; Anon., for Cong. Fund, £15, per W. Ross; Anon., in Hall plate, for Sust. Fund, £10.

North Harris: Friend, Harris House, door collection, £8; M. M. L., Harris House, £15 door collection, £5 Sust. Fund; M. M., Tarbert, for Comm. Exps., £6; Friend, Tarbert, for Comm. Exps., £5, per Rev. A. MacK.; Friend, Meavag, door collection, £15; Anon., church plate, where most needed, £10.

North Tolsta: Anon, for Cong. Purposes, £40, per Rev. J. MD.; Anon., T. B. S., £5, per D. M. K.; in memory of our beloved parents, for church heating, £15; Canadian friend, for Cong. Purposes, £20, per M. M. I.; Anon., for Sabbath School, £5; Anon., for Cong. Purposes, in plate, £5; Anon., for Sust. Fund, £10; in memory of a beloved husband, for Comm. Exps., £40; in memory of my beloved husband and dear father, £20, for Comm. Exps.; Anon., in plate, for Building Fund, £7; in memory of a beloved husband, for Cong. Purposes, £20, per D. M. K.; Anon., for Sabbath School, £25, per Rev. J. M.D.; in memory of my dear mother, in plate, for Cong. Purposes, £10; Anon., Skye, for minister's car expenses, £40, per Rev. J. M.D.; N.T. friend, in plate, for Cong. Purposes, £10; in memory of a beloved husband and father, £30; a friend of the cause, in plate, for Comm. Exps., £20; Anon., in plate, for Comm. Exps., £50.

North Uist: Anon., for Cong. Purposes, £40, per Rev. A. M.

Portree: D. G., Fraser Cres., £30 for Gen. Purposes (envelope in plate); Edinburgh friend, £3; C. A. M., £3, both for Gen Purposes; F. G. "In memory of loved ones," £100 for Manse Repairs, last three per F.M.

Raasay: Friend at Comm., for Sust. Fund, £4, per J. M. M.; Raasay friend, for Sust. Fund, £20; Rachel and Shiela, for Comm. Exps., £12; Envelope in plate, for Zimbabwe famine relief, £50; Inverarish friends, for T. B. S., £100.

South Harris: R. A. Macleod, Middlesborough, for Sust. Fund, £50; Friend, Inverness, for Sust. Fund, £10, per D. MacK.; Friend, Leverburgh, for Car Fund, £10; Friend of the cause, for Seilebost Mission House removal, £10, per J. MacK.; Friend, of the cause, for Seilboast Mission House removal, £5, per J. MacK.; Friend, Skye, for Cong. Fund, £40, per Rev. D. MacL.; K. Macdonald, Northton, for Cong. Fund, £10, per A. MacC.

Stornoway: Anon., £40 for Sust. Fund; £5 for Home Mission; £5 for Foreign Mission; A friend, where most needed, £10, per Rev. J. McL.

Uig: In memory of the late John N. Macleod, Enecllette, Uig, envelope in plate, £20 for Church Repair, £20 for Sust. Fund, £5 for Home Mission, £5 for Foreign Mission; a Tolsta friend, envelope in plate, for Comm. Exps., £5; Anon., £10; Anon., £10; Anon., £10; L. M. Reef, £5; last four were envelopes in plate and all for Comm. Exps.