



**THE  
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MAGAZINE**

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# THE GOSPEL MAGAZINE

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## Editorial

Many of the most beautiful prayers of the Bible are very short. There is the Publican's prayer, the prayer of Jabez, the prayer of the thief on the cross, the prayer of the Syro-Phoenician woman.

One of the short prayers of the Bible is recorded at the end of Nehemiah. He had many ups and downs, and it seems appropriate that the record of Nehemiah's dramatic life should close on this note of positive, direct, pointed prayer: *Remember me, O my God, for good.*

We are coming towards the end of the year now, and we look back over our experiences as Nehemiah looked back over his.

We have had times of sorrow. Nehemiah saw the people in Jerusalem weeping when they heard the words of the law. We too have had times when the word of God has spoken to us, rebuking us for our sins. Also we have wept to think what a pathetic spectacle the church has presented to the world. It has seemed desolate and dust-laden, as Jerusalem was in Nehemiah's day.

But we have also had times of joy. We have been encouraged to remember that it is only by God's miraculous working that he has a Jerusalem in the world at all. And at times we have been assured:

*God in the midst of her doth dwell;  
Nothing shall her remove.*

At such times we have known what Nehemiah said to the people, even as they wept in Jerusalem: *The joy of the Lord is your strength.*

There is still room for sadness, but none for despondency. And there is scope for gladness, but not irresponsible elation. We need to pray yet to be kept: *Lord keep me.* We need to pray for help: *Lord help me.* We need to pray in faith for his blessing yet: *O that thou wouldst bless me indeed.*

These mighty little petitions are gathered into that one prayer with which the record of Nehemiah's life came to a close. May it be the note on which each one will personally end the year:

*Remember me, O my God, for good.*

# Revive Us Again

P. E. HUGHES

## VIII HUMAN EMOTION

Scenes of emotion and of seeming confusion have never failed to call forth strong and disapproving criticisms at times of revival. But it is scarcely reasonable to expect that men and women should not have their emotions affected to an unusual degree when the Holy Spirit of God is present in an extraordinary manner. Deep conviction of sin must needs in many cases wrest heartfelt cries for mercy and pardon from the lips of those who are alarmed at their guilty state. A powerful revelation to the finite mind of the infinite majesty of a holy God cannot but cause the bodily senses to be overwhelmed.

One does not deny, of course, that the particular psychological make-up of each individual has something to do with the type of reaction experienced; but in the hour of revival the classifications of psychology are prone to be swept away; nor should it occasion surprise that so mighty a cause should produce so remarkable a response from the frail human frame. At such an hour, mere creatures in time are confronted with the vistas of eternity. How, then, should the emotions not come into play?

### Examples from Scripture

Saul of Tarsus, for all his self-assurance, could not remain impassive, but collapsed from his horse to the earth and was blinded, when confronted with the resplendent glory of Christ, on the Damascus road. And when, in later years, he was granted an ineffable vision, so great was his ecstasy and the obliteration of his bodily senses, that he was unable to tell whether he had been in the body or out of the body when it took place. St. John, too, the aged seer on the isle of Patmos, when given a revelation of the ascended and glorified Saviour, was so greatly affected that he fell down as one dead. If this was so with the Apostles, how should it not be so with other men? Even the common daily actions and habits of mankind are to a considerable extent dictated by the emotions—love, duty, loyalty, fear, envy, passion. The very will itself is seated next to the emotions.

Was that a scene of ungodly confusion when, on the day of Pentecost, a sound from heaven as of a mightily rushing wind filled all the house where the disciples were assembled? Was it confusion when they suddenly began to speak in other tongues, so that all men heard

the Gospel proclaimed in their own native language? True, they appeared to some scoffers to be drunken, and were accused of being full of new wine. God forbid that we should be guilty of thus misjudging a work of the Holy Spirit!

There is, however, a real danger lest these emotional displays should be encouraged by man. There is a grave peril of attempting to imitate and maintain before the public gaze the external manifestations of an unusual work of the Spirit. To do so is to mock God and to grieve the Spirit. It is the *internal* work alone of the Holy Spirit that matters; and all external exhibition should be restrained as far as possible, and should certainly not be stimulated in any artificial manner, nor be regarded as an essential accompaniment to the working of the Holy Spirit.

### Jonathan Edwards' view

With his customary penetration, Jonathan Edwards analyses the reasons for such confusion as may be apparent in a day of revival. It is the attainment of an end, and, therefore, a discontinuance of the means. The means in this case is the exercise of orderly public worship; the end is the conviction of sinners for their conversion. When that great end is achieved, the order and connection of the means are necessarily for the time being broken up. 'I do not think this is confusion, or an unhappy interruption,' says Jonathan Edwards, 'any more than if a company should meet in a field to pray for rain, and should be broken off from their exercise by a plentiful shower. Would to God that all the public assemblies in the land were broken off from their public exercises with such confusion as this the next sabbath day! We need not be sorry for breaking the order of means, by obtaining the end to which that order is directed. He who is going to fetch a treasure need not be sorry that he is stopped, by meeting the treasure in the midst of his journey.'

### An exceptional example

Over a hundred years after President Edwards wrote these lines, the flames of revival burst forth in the land of South Africa. This work of the Spirit had its commencement in the town of Worcester in the Cape Province, where Andrew Murray was the minister. It will be of interest here to observe the manner in which this blessing of revival came upon his eminently respectable and well-ordered congregation.

One Sunday evening, after the conclusion of public worship, some sixty young people gathered together in a little hall. A hymn was

sung, a lesson from God's Word was read, and prayer was offered up by the leader. Three or four others in turn then led the meeting in prayer. After that a coloured girl, aged about fifteen, rose at the back of the hall and requested to be allowed to take part. Upon receiving permission, she prayed in a most moving way. While she was thus engaged in intercession, a sound was heard as it were in the distance, which came nearer and nearer until the hall seemed to be shaken. Then, with one or two exceptions, the whole meeting began to pray, the majority in ordinary voices, but some in whispers. The noise made by the concourse was none the less deafening.

An elder of the church happened to be passing, and when he discovered what was taking place hastened to call Andrew Murray, who, confronted with this scene, proceeded into the middle of the hall and called as loudly as he could for silence—but the praying continued. Then he cried out, 'I am your minister, sent from God—silence!' But no one heard him, and there was no cessation of the noise; all continued praying and imploring God for mercy and pardon. He thereupon went up to the leader of the meeting, and, after vainly attempting to start up a hymn, said, 'God is a God of order, and here everything is in disorder.' After this he left the hall. Every evening of that week prayer meetings were held, and the numbers attending increased so rapidly that they soon had to move to a larger building.

On the following Saturday evening Andrew Murray himself was the leader of the meeting. He read a portion of Scripture, made a few observations on it, and, after offering up a prayer, gave others an opportunity to pray also. During the prayer which followed his, once again the distant sound was heard, drawing nearer and nearer, and suddenly the whole gathering was praying. That evening a stranger had been standing at the door, watching what was going on; and when Andrew Murray called for silence, he walked up to him and said: 'I think you are the minister of this congregation; be careful what you do, for the Spirit of God is at work here. I have just come from America, and this is precisely what I witnessed there.'

In this manner revival came to Worcester, and the normal means made way for the end which was now at last attained. The fruits were seen in that district for many years. One of the immediate results was that fifty young men offered themselves for the ministry of the Gospel, whereas previously it had been almost impossible to find men for this sacred calling. And from this village the revival spread throughout the whole country, bringing the blessing of God to both white and coloured people alike.

*concluded on page 255*

## Revival Scenes

*The following is an extract from 'Revivals of the Eighteenth Century, particularly at Cambuslang'. It is the testimony of Archibald Smith, a mason at Kilbride, who was aged about forty at the time.*

I was taught in childhood to pray, but being for some time in a house wanting in every form of religion, I laid aside the practice; and during my five years' apprenticeship, I thought of it only when in worldly difficulties. On becoming a man, I was carried away with follies, and even worse. On getting married I occasionally prayed, both in secret and with my family, and I was brought into a sense of the divine wrath; which, however, wore off. Generally, I was sober; but sometimes, in passion, I fell into the use of profane language; and in company I used to boast of my being able to make others drunk, while I remained sober; yet I was myself sometimes drunk.

Hearing of the awakening at Cambuslang, which some said was of God, and others of the wicked one, I one week-day put my Bible in my pocket, remarking that ere I returned I should know something of it. I soon satisfied myself that the work was of God, especially on observing so much brotherly love on the part of such as had found peace. I heard sermon, and was conscious of a certain awe on my spirit, but nothing more. I came home, but in a day or two after I again went out, taking with me all of my family that could go. This was on Saturday, and I remained, and two of my children with me, till the Thursday following. On Sabbath night I tried to get into the manse, but could not for the crowd, and after standing a while, I went into the garden to pray; and as I returned, I found a son of my own, a boy about thirteen, weeping and crying under deep convictions, and I hastened to carry him away to some house, that something might be done to quiet him. But on the way, a remark which I had heard some days before, on the sin and danger of stifling convictions, sprang up in my mind, so as to overawe me. I came back with my son, and about two in the morning he found some outgate.

Another\* of my family fell under convictions, at which I was glad; but surprised to think that this person, who had been so much more blameless and attentive to religion than I had been, should be so distressed. This also filled me with indignation at my own stupidity

\*Probably his wife.

and indifference. I now attended to what I heard more closely, and gave myself to prayer, and the Lord opened my mind to a sense of my condition; sins long forgotten coming fresh into my memory, and embittered not only as exposing me to wrath, but as dishonouring to God. I went on seeking to know more of myself and the way of salvation, amidst a mixture of hope and fear. I continued the diligent use of the means of grace, and opened my case to some serious persons of more experience for advice. But after going on for a time in this way, I heard Mr. Whitefield preaching from Gen. 41 : 55, 'Go unto Joseph; what he saith to you, do'. From this, he showed us that we ought to go directly to Christ. This was useful to me: I learned to go oftener to him, and less to man.

While seeking thus to draw near to him, and while engaged in prayer, these words came home, as if given to me of God: 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house'. If my heart deceive me not, I had already believed, fully accepting of Christ in all his offices, especially on hearing Mr. Whitefield, as above; and now my faith went out on behalf of my family, and from this time I was enabled to receive with great sweetness many of the promises.

As the first sacrament at Cambuslang approached, I began to think how I should do during so many week-day services. I was at the time making good wages, and counting up what sum the loss of time would cost, I stumbled for a little; but after betaking myself to prayer, I was delivered from all thoughts of the kind, and waiting on the ordinances, my heart was left undisturbed, being filled with peace and joy in believing; and this sweet frame remained with me in a good measure for half a year after. And when my sensible enjoyment abated, I was instructed and taught all the more to wait upon God, living by faith and not by feeling.

And now, in July 1744, I find a very great difference in my state from what it was before. Formerly I had no relish for the Sabbath and its ordinances; now I weary for both. Sometimes I think that I would even consent to my own ruin, if Christ were to be glorified thereby. Sometimes when walking alone, and meditating on the things of God, I am so carried out of myself, as scarcely to know where I am. And sin seems now to be exceeding sinful, so that I would do anything to be wholly freed from it.

# The Marriage of the Lamb

DONALD MACDONALD

*This sermon was preached in Glasgow on Monday, 5th April, 1976.*

**Revelation 19:7-9:** *Let us be glad and rejoice and give honour to Him; for the marriage of the Lamb is come and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linens, clean and white; for the fine linen is the righteousness of saints. And He saith unto me—write, Blessed are they which are called unto the marriage supper of the Lamb and he saith unto me, These are the true sayings of God.*

## Introduction

God has not only put faith in Himself and love to Him in the heart of all His people, but also the grace of hope in things that are to come. Some of these things are in a measure revealed to us in His word, and it is on that our hopes are placed.

The hope of the Christian is not built on sentiment, and when we talk about Heaven we should not talk about it in a sentimental way. We should talk about it and think of it as an eternal reality, for that is what it is. Many people tend to think of Heaven as a place where we are going to meet our loved ones, where we are going to have a reunion with those to whom we were bound by family ties. But in the other world, if we meet our wives and our husbands and our children and our parents, we will not meet them as such. For in Heaven they are like the angels of God; they neither marry nor are given in marriage. We will not lose our identity, but we will certainly lose the kind of affection which binds us to people on this earth: that will be gone for ever. And if you meet your child in glory, he or she will be to you like the child of anyone else, for the simple reason that natural relationships are no more. You will be in a new place, in a new world, where natural relationships are not. You may say, well, that is really hard teaching, to tell me that I am not going to see my loved one. But I didn't say that you are not going to see your loved one; what I said was, natural ties will be no more. Instead of being saddened, as we are apt to be at this thought, it should bring joy and gladness to us. Old things will be completely put away and, as Jesus says, 'Behold I make all things new'.

Now, here we come to a little insight into something concerning that eternal reality, into something about what is going to happen in the future, to those of us who love the Lord, who believe in Him and have hope in Him. First of all, we learn that there is going to be a complete

destruction of all evil. Whatever is meant by Babylon, the great whore, she is going to be destroyed for ever from the presence of the Lord, and the smoke of her torment will rise for ever and ever. I am not concerned about what is meant by Babylon. I simply do not know. What matters to me is that I know from the word of God that the day is coming when everything that represents evil is to be completely destroyed and cast into its own place and no place will be found for it in the presence of God; and I think that should be enough for us all. As we look upon the world today, and as we think of the evil of it, we wonder how it can be possible that there will be a world without sin. But God says so, and what is more we hope to be in it.

### The song

Now after the destruction of Babylon, of all evil, honour and glory and favour will be ascribed unto God by the great multitude that will stand in His presence. This is what we read: 'And I heard as it were the voice of a great multitude and as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth'. On that occasion, there will not be a discordant note and there will not be a division, there will not be different denominations as we have today. We shall be in the same place and we shall not only be one with Christ Jesus, we shall be one *in* Christ Jesus, which is taking it a little further on. We shall be one in Him as well as one with Him, and there will not be one discordant note in the heavenly choir. All will worship God and all will worship Him in the same way and the glory will be ascribed to the Lord. He is the conductor (as it were) of the heavenly orchestra.

It is put in a wonderful way here: 'And a voice came out of the throne, saying, *Praise our God*'. What does this mean? We would not have been surprised to read that voices were coming from around the throne, saying, 'Praise our God'. But this voice came from the throne itself, and who is on the throne? The Lamb, of course, is on the throne. And out of the throne came a voice saying, 'Praise our God, all ye his servants and ye that fear him, both small and great'. Here is that identification of Christ with His people which we come across so often. 'Behold I,' He says, 'and the children that God hath given me.' You remember how this is stressed in the second chapter of Hebrews: 'In the midst of the Church will I sing praise unto thee'. It is Christ who says that. These words are found in the Old Testament and referred to Him by the writer to the Hebrews, and here we read that a voice came out of the throne saying 'Praise our God'. The Mediator calling upon the host to praise, not your God, but *our* God. Friends, as we gather

together in the heavenly mansions to ascribe praise and honour and glory to God, our Leader of Praise will be none other than our Lord and Saviour Jesus Christ. He is God, He always was and never ceased to be God, but here He joins with His people and says, 'Praise our God'. He bestows upon them (as it were) extra grace in order that they might sing louder to Him. 'Praise our God, all ye His servants and ye that fear Him, both great and small'.

### Amen, Alleluia

And the voice of the people praised Him with *Amen* and *Alleluia*. I am not going to dwell on these two words, but I cannot pass them without making a reference to them. They said *Amen, Alleluia*. Now, my friends, I doubt very much if the *Amen* was ever said in this world as it should have been said, except in the Garden of Gethsemane. We say it after every prayer, we ask petitions of God, privately and publicly, and at the end of these petitions we say 'Amen', which means 'so be it' or 'let thy will be done'. But do we really mean it? Do we really say *Amen* to all our petitions presented before God?

John Wesley has a hymn on how he asked God to sanctify him, to make him holier and more like Himself, and he goes on to tell how God touched him and how God put a crown of thorns on him; that was God's will in answering his prayer. And when we say 'sanctify me, make me like Christ', and He is going to do it by the tearing off of a limb, the plucking out of an eye, is our *Amen* one hundred per cent genuine? Well, speaking for myself, I am afraid mine is not, I know that it is not. But when we remember Gethsemane, we see there the God-man Christ in terrible agony and conflict, crying 'Father, if it be possible, let this cup pass from me', and then saying *Amen*; 'Not as I will but as thou wilt'. And there in heaven everyone will say *Amen* in full agreement with the will and the wisdom and the holiness of God. *Alleluia* is only mentioned in this book in the Bible, but it is the same as what we have so often in the Old Testament, 'Praise the Lord'. So there is holy and complete acquiescence mixed with holy and consistent praise.

Now, friends, this is something that does not happen in this world. We don't have it in the Church militant. We will never have it in the Church militant—praise unmixed and complete agreement and acquiescence in the will of God without the slightest reservation. That is an utterly impossible thing for anyone who has the least vestige of sin in his heart, but there sin will be altogether taken away, and so we shall be in full agreement with the will of God.

Now when they say 'Alleluia, Praise the Lord', it the response of all holy hearts to all that God is. It is the fullness of that response which

we feel in part in this world. I am not referring to the feelings merely (God forbid). But the people of God have feelings, and sometimes, in the means of grace, sitting at the Lord's Table or listening to the gospel, sometimes we feel a response in our hearts, a response of adoration and affection towards God that cannot be accounted for in any other way but that the Holy Spirit has put it into us. I am as sure of that as I am standing in your presence. We get evidences within ourselves, invisibly and secretly; we get evidences by our private and inward and secret response that we are His. The Spirit beareth witness with our spirits that we are the children of God.

### **The occasion of the song**

That was the content of the song, but I want to turn your attention more to the occasion of the song. First of all we see that there is here the announcement of a royal marriage. Praise the Lord, it says, for the marriage of the Lamb is come and His wife hath made herself ready. Now then, the analogy, like every other analogy, is imperfect. The marriage of the Lamb came long before this: the marriage of the Lamb happens in the world, not in heaven; the marriage of the Lamb to His bride happens only in this world. There are many who think they have a second chance, but there will be no second chance and the righteous and necessary relationship between Christ and those who will be with Him in glory must be formed here, not there. We must by faith embrace Him. He receives us unto Himself and by faith we embrace His as our Husband and as our Saviour. We must embrace Him by faith as our Husband in this world. A vital union which will never be dissolved is made between us in the faith in which we are born again. 'Nor life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

Here is changeless love. 'I have loved thee with an everlasting love; and therefore with loving kindness have I drawn thee.' The closest union in this world can be broken, as many of you know in your bitter experience. Death has no mercy, the grave knows no pity. But there is one thing death has no power over, and that is the union there is between Christ and the regenerate soul. That marriage is made here and not there, friends, so the marriage of the Lamb has already come. And remember this, that as far as relationship is concerned you will not be any more closely related to Christ in Heaven than you are at this very moment if you are a Christian. No, you won't. You can't be nearer related to Christ than you are now at this very moment. He will be nearer by way of location, but not by way of contract. The marriage contract has already been entered into, that cannot be closer. We shall

also be closer by way of condition. That is, our own condition will be changed, we shall have spiritual bodies, we shall have sinless bodies and sinless souls. The body of our humiliation will be made like unto His glorious body. In condition—yes, we shall be nearer; but in contract and relationship—no.

### **The bride**

The marriage of the Lamb is come and His wife hath made herself ready. Now, one of the sweetest names by which the Church of Christ is known in the New Testament is that of the Bride and one of sweetest names by which He is known is that of the Bridegroom. But you know what the word bride means in our own language. We see the bride coming down the aisle and the bridegroom is waiting for her. They are going to get married, but she is not yet his wife. So, as I say, the analogy is not whole: the Bride of the Lamb is the Wife of the Lamb. But let us think of it in our own common way for just a moment. As we go through this life as a Christian Church our Bridegroom is absent. He married us to Himself and then He went away. He went away to the palace, to the mansion of His Father and He left us in this world to fight the good fight of faith, to wage the warfare of the Christian. He left us to tread His footsteps. We don't see Him, we have never seen Him; the vale of time is between us. We see Him by faith, but we have never seen Him with our natural eyes. But there we shall see Him face to face, and His name shall be in our foreheads. And there we shall see Him as the Lamb of God: that is full of significance to me. This name was given to Him from all eternity, a name that was given to Him in sacrifices, a name that was given to Him by the greatest of the prophets, John the Baptist, and a name that has followed Him even to the right hand of the Father in Glory. We will follow Him there as the Lamb's wife, though in the meantime we go through life as the Bride waiting for the marriage day. Perhaps it would be better to say that we have already been married to Him, but the reception has not come. The day of the reception is awaiting us. There we shall see Him, face to face.

Rabbi Duncan said 'Next to the sight of Lamb, I would like to see His bride'. Oh, friends, she is more precious than the angels. Yes she is; and if I may say so, she is more loved than the angels; she is the the Lamb's wife. She is more honoured than the angels. I remember in my student days, there was a girl here in Glasgow whom I knew among other Christians. God took her away to Glory when she was young; she was near to God in her walk and conversation. I remember her telling on one occasion how somebody said in her hearing, 'Well, if I

get to heaven, I would like to be a servant to the angels'; and she answered, 'My dear girl, if you ever get to heaven the angels will be servants to you'. She knew her Bible, she was quite right. We shall not be servants to the angels; but as they are our ministering spirits here, they shall be our ministering spirits there. So next to the Lamb there is the wife.

### **Nothing will keep you back**

At the reception, the marriage of the Lamb is come; the marriage supper is come. His wife hath made herself ready. Not one will be absent of those that make up His wife, not one: not even you, my friend, not even you. You might have been a fretting, captious, rebellious wife to Him—still, you will be there. All will be forgiven and you will be there. Nothing will keep you back. I was at a marriage not long ago in Inverness: it was a marriage of one person from the West Coast and there were lots of telegrams read at the reception and many of them read like this, 'Regret we cannot be with you: Stormbound'. There were terrific gales in the islands on the West Coast and the ferries weren't running. How different to the situation here. We have our storms, oh, friends, we know what they are. You know the agony of heart and the sorrow and the tears, when others are asleep: you know the conflict with sin. Well, then, instead of these storms keeping you from the port, instead of them keeping you from getting to the reception, they are used to waft you on, to drive you towards where the Bridegroom is. That is what Paul says, 'All things work together for good to them that love God'. Storms and all, they work together for our good, and at times draw us nearer to the reception. We are nearer than we were yesterday! There are things in time, put in by the wisdom of God to help us on, to make us walk forward, to loosen our affection from the world. Oh, my friends, blessed be God for afflictions! God knows that we have hearts that are bound to this earth, they are bound to the world and God loosens them for us. He comes and He hurts our fingers, He hurts our affections. He hurts us in many ways in order to loosen us from our grasp of this wicked world, to conform us to Himself. 'The marriage of the Lamb has come and the Wife has made herself ready.'

That of course does not mean that she has any hand in her justification; her justification will belong to Him. But I think it means an entire willingness on her part. This is what I meant when speaking of the 'Amen' at the beginning of the service. I think it refers to endeavours that she has made in the world to be like Him. God has made it known that our works are not meritorious in the least. No, it doesn't matter

what we do, it doesn't matter how we preach or how long we preach, or what we do for God, nothing has any merit. But if you look at your Bibles carefully you will notice that God, as it were, gives credit to our works. He deals with us as if these things meant a lot and every endeavour you make after holiness is recorded in the annals of Heaven. His Wife hath made herself ready. That is the readiness for which we are waiting: that is the readiness for which we are working: that is the readiness for which we are praying.

### The wedding feast

Now, what will the feast be like? Well, it will be public and it will be glorious. I told you already about the conflicts, but the conflicts and the famines will make the feast more glorious. A lot of food is of no use to a full soul, but it is God's will that His wife be led through the wilderness and that she should often experience the pangs of hunger. You remember what one of them said. 'Oh,' he said, 'that I knew where I might find Him; that I might come even to His seat.' You know what another said: 'They have taken away my Lord and I don't know where they have laid Him'. She had lost Him and she didn't know where to find Him. Isn't that what the wife says in the Song of Solomon? 'I sought Him but I could not find Him; I called Him but He gave me no answer.' That is His will, that she should reach Him after these privations and should be fed. What will she be fed on? She will be fed on love, and what a feast it will be!

Now, my friends, I would not know what you feel like, but I wouldn't be at all surprised if some of you are afraid that you will never reach. You are afraid that the ring you wear is not His gift: you are afraid that the dress you have on is not His righteousness: you are afraid that the marriage certificate has not been signed by Him and therefore is not valid. My friend, banish your fears, banish them all. Yes, the ring you have is His, He gave it to you. He put it on your finger. Who else could put it on? and the dress you wear is His righteousness, clean and white. Who else had it to give you? This is the marriage dress woven by His pierced hands. Oh, what a precious garment it is! Who else could give you a garment like it, who else could give you a garment, won and paid for by being forsaken of the Father on the Cross? Don't be afraid, my friends; His name is on your certificate also, as well as your own. His name is on it as sure and surer even than yours; if your name is on it, it is because His name was on it first.

Now there is something wonderful here. You know the more fellowship we get with Christ in the world, the more ashamed we feel in His

presence. There is no one here tonight more ashamed of himself in the presence of God than the person who is nearest to Him. Now how can we look upon Him? How can we see Him face to face as we see one another just now without being ashamed? I cannot tell, because it is an experience we have never had in this world. But that is how it is going to be. We shall see Him. We shall have humility without shame in His presence. We shall look upon Him and we shall not be ashamed.

Again, there will be no misunderstanding. There will be no disagreement. There will be no parting. There will be no divisions. There will be no devil. Oh, what havoc he has caused in the Church. How he has set brethren one against the other, denomination against denomination. But they shall come from the north and from the south and from the east and from the west and they shall sit together as one in the Kingdom of God. And I would plead with you, my friends. I would plead with you in His name. Try and be as like His Wife as you possibly can be. Try and get her disposition as much as you possibly can, even while you are here on earth.

### Two questions

There are two things remaining. First of all let me say this to the unbelievers. How is it, how can you possibly contain your grief at not being one of them, at not being the wife of the Lamb? My friend, if you are out of Christ, how can you possibly live without being the wife of Christ? How is it that grief doesn't break your heart that you are not the wife of Christ?

To the believer I would say: how can you contain your joy—your joy of anticipation, as well as your joy of fellowship at being His wife? 'I reckon,' said Paul, 'the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.'

As I was thinking upon these things, I thought that I should close the address with words written by a German herdbooy called Tersteegen. He wrote one hymn which to me seems one of the most beautiful hymns in the whole world. I am going to give you one or two verses and it closes the service far better than any words of mine. He speaks of the bride reaching the realm of glory:

*Amidst the dark and storm and sorrow  
One bright gleam I see,  
Well I'll know the place tomorrow  
Christ is come for me.*

*Midst the light and peace and glory  
Of the Father's home,  
Christ for me is watching, waiting,  
Waiting till I come.*

*Oh, the blessed joy of meeting,  
All the desert past;  
Oh, the wondrous words of greeting  
He shall speak at last.*

*He and I together entering  
Those dear courts above,  
He and I together sharing  
All the Father's love.*

**REVIVE US AGAIN**—concluded from page 244

A work is to be judged, then, by the nature of its results. 'By their fruits ye shall know them.' We are to judge nothing before the time. Let us beware lest we be deceived by blind prejudice, and lest a cherished sense of propriety should lead us into the grave error of adopting false notions with regard to what is in truth a work of the Holy Spirit of God. A time of revival is a time of travail in child-birth, when many sons and daughters are born into the family of God: the quiet months of waiting and preparation are then at an end, and who will expect that the intensity of the birth-pangs of the Church shall not be accompanied by cries and scenes which are unknown at other seasons?

When we would convince men of an error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood. The golden beams of truth and the silken cords of love twisted together will draw men on with a secret violence whether they will or no.—*Cudworth.*

Saints grieve and rejoice that they can grieve . . . they have rest and quiet in this that they can be troubled for their sin; they have no peace in their sin; but they have peace in this, that they can have no peace in their sin.—*William Bridge.*

## For Younger Readers

### KOREA II

#### *Yasu Kyo.*

It was a sign hanging outside a small straw-thatched house in a city of North Korea. What did the words mean? *The Church of Jesus.*

That was not the only sign of its kind in Korea. Not many years of this century had passed before there were a large number of them, hanging outside buildings here and there, up and down Korea. Some of the buildings were large, some small, some were in the country, some in cities. But inside all of them Koreans gathered who had come to believe in the Lord Jesus Christ.

These churches were springing up in different parts of Korea, but not because the government of Korea encouraged them. The government of Korea was now in fact in the hands of Japanese. They had gone to war with Russia and much of the fighting had been done on Korean soil. After the defeat of Russia, Japanese troops had simply stayed on in Korea and now the country was ruled by Japan. As time went by, the Japanese began to enforce their own religion on the Koreans. Part of this religion involves worshipping the Emperor of Japan as if he were God, and of course no Christian could feel free to join in such a thing. As I said in the last article, God sometimes calls His people to suffer for His sake. This was one of these times in the history of the Korean Church.

#### **Choo Kichul**

Choo Kichul was born in Oongchun, just before the time when Dr. Blair went to Korea. Choo went to a Christian school in North Korea, then to College, and lastly to a seminary in Pyengyang. Here he completed his training as a minister.

When he had finished his training, Choo preached at one or two smaller churches in South Korea, then he was called to a large church in the city of Pyengyang. This was the city, you will remember, below which *The General Sherman* ran aground and near which Robert Thomas had died as he gave out Bibles to his killers.

From the beginning, Choo told his congregation not to obey the government's orders to worship as the Japanese did. However, he was free for some time to teach and preach as he thought right. Then, in 1938, he was arrested. For half a year he was kept in prison, but they were not altogether unhappy months for Choo. He had his Bible with him, and he spent his time reading it. Especially he read those verses which speak of how God is with those who have to suffer for His sake.

It was a day of great joy for the congregation of Sanchunghyun Church, Pyengyang, when their pastor was released. Now he was free to preach again, but what was he going to say? If he would preach against the Japanese worship he would be put in prison again. Would he be better to say nothing about it at all? Choo prayed to God for wisdom to know what to do. After that he felt quite sure of his duty. In August, 1939, he went to the pulpit of his church, and spoke about it to his people. He told them that without any doubt it was a sin to do as the Japanese government required them to do. There were spies in the church as usual that day, and they told what Choo had said. He was arrested again.

It was hard to leave his home this second time. His blind old mother asked where he was going, and why he was leaving her. His children cried. But Choo's wife showed great faith in God. When he had gone she joined the rest of the believers in praying for her husband. They did not ask that he would be released, so much that God would strengthen him in prison to obey His will.

Then the government called a special meeting at Choo's church. They announced that Choo was no longer the minister there, and that another minister was to be appointed instead. But the congregation would not even listen to this. Instead they sang, over and over again, '*A mighty fortress is our God . . .*'

They sang so loudly that they drowned the voices of those who spoke for the government. They did not want a minister who would be more obedient to men than to God. And in any case, Choo was their minister still, even though he was in prison again. All through those months, even in the middle of winter, they got up in the cold and dark at 5 o'clock to pray for him.

Choo suffered a great deal this time. But he had the comfort that another Christian man was in the same cell with him. This man afterwards said that Choo would often pray, in his pain and weakness, 'Lord, don't leave this weak Choo Kichul too long, but hurry and take him away'.

His second period in prison lasted for years. But all the time his congregation prayed for him, his wife visited him, and God was with him to give him strength and joy. Then, on April 12th, 1944, he said, 'I'm going, but what of the Sanchunghyun sheep? I'm going to the Lord'. To his wife he said, 'I've gone the road I'm supposed to go. Follow in my steps. Let us meet in Heaven'. The next day his soul went to begin an eternity of freedom and happiness in the service of his Heavenly Lord.

## Conclave 1978

HERBERT M. CARSON

In May 1970 the Irish magazine *Nusight* published a series of articles on Roman Catholicism including an assessment of the world situation, a survey of the Irish church and a profile of Pope Paul. The standpoint was markedly liberal with an outspoken criticism of the bishops which would have been unthinkable in Ireland a few years earlier. My reason for recalling the articles is that in the profile of Pope Paul there was a forward look with some attempt at predicting the future.

The author maintained (and how right he proved to be!) that the pope would not abdicate—'He will continue to soldier on; to fight a rearguard action; and if his pontificate is prolonged, the best his church can hope for is an armed truce between the factions.' He then went on to discuss the next pope, and forecast that he would be elected on the clear understanding that he introduce a system to devolve his authority. The conclusion was devastating: 'Pope Paul is likely to go down in history as the last of his line; indeed it is doubtful if the Church could survive another such pontificate as his'.

This forecast by a Roman Catholic journalist in 1970 has been echoed in an interesting way by some of the commentators on the papal election of 1978. There was a marked difference in the reactions after the conclave ended and the traditional announcement was made: '*Habemus Papam—We have a pope*'. Cardinal Hume of Westminster declared that it was the work of the Holy Spirit. Others however saw, probably with a great deal more penetration, that there were other factors involved.

### The new Pope

Why, then, did a complete 'outsider' emerge so suddenly, and why was it, as it has been for centuries, another Italian? It would be fascinating to know, not just what went on in the closely guarded conclave, but what negotiations preceded. The measure of agreement so quickly reached must be set alongside two other facts. For one thing it was quite clear for some time that the late pope was getting near the end. Then again the cardinals had assembled for the funeral and had quite an interval before the conclave. It is inconceivable that they spent those days sightseeing in Rome! Read the history of the two Vatican councils and you soon discover the kind of episcopal discussions and negotiations which go on behind the scenes.

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**NOTE:** When this article was sent to the printers, Pope John Paul I had just been elected. Since then he has, of course, died, and by the time this is being read he will no doubt have been succeeded in office. Things have changed so quickly that this article is thus a little out of date, but readers will still find it relevant and informative.—Ed.

One significant point to note is that the new pope did not emerge like others, either from the papal diplomatic service like John or from the Curia like Paul VI. His background has rather been that of a parish priest and a provincial Italian bishop. The curia, it should be explained to those unfamiliar with Vatican structures, is really the papal civil service with its various departments and their heads who tend to become powerful ecclesiastical officials. Thus the curia is a highly complex bureaucracy controlling the Roman church across the world.

One must also remember that the pope has three distinct roles. He is the bishop of an Italian diocese—he is 'bishop of Rome'. He is also the head of a world-wide ecclesiastical body; and he is the ruler of the small but very important Vatican state. That is why he is served both by a bureaucracy at home and by a diplomatic corps with ambassadors in many of the world's capitals. From his central vantage point he can keep his finger on all the vast ramifications of world Catholicism.

### **Waves of revolt**

These years since the second Vatican council have, however, seen continuing waves of revolt. There has been the refusal of many to accept papal teaching on such issues as birth control and priestly celibacy. There has been the outright rejection of papal infallibility by theologians like Hans Kung. Then also there has been a restiveness among the bishops who tasted the triumph over the reactionary forces of the Curia at the council, and have since been wanting more authority for their national churches. Ironically, Pope Paul was at the receiving end of the reactions of both factions. The traditionalists felt that he had sold the pass by abandoning the Latin mass. The liberals felt that he had dug in his conservative heels in his opposition to the changes they wanted to see.

These various pressures meant that the prospect of another Curia nominee would have been highly undesirable from the point of view of the liberals and from that of some of the overseas bishops. But the chance of getting a non-Italian this time was still unlikely. The best option in the circumstances would be an Italian bishop, for after all he is bishop of Rome, and this would appeal to the Italian cardinals. But he must have no direct link with the Curia and so meet the desires of the liberals. The cardinals from the Curia, being highly experienced politicians, would find a conservative Italian prelate a much more attractive option than a foreign liberal. Furthermore, such are the complexities of the administration of the Curia that someone from outside its ranks would find it very difficult, if not well nigh impossible, to penetrate the bureaucracy, much less to master it. The likelihood would

be that the provincial newcomer to the Vatican would find himself, as others have done, not the master of the curial machine but its servant.

### **A reformed institution?**

Among the speculation of the journalists, one further suggestion carries a strong element of probability. The whole trend in world Roman Catholicism is towards devolution and decentralisation, with national hierarchies having much more control of their own affairs. To have an Italian bishop who is not a powerful figure in the Curia, and is unversed in international relations (for Venice has been his world), means that he may be much more obviously bishop of Rome and so one more bishop among the others. He would be 'first among equals', and this, for the bishops, would be a desirable move from the old dominance of 'the supreme Pontiff'.

The new pope, whether of his own accord or because of his advisers—he did after all reappoint the heads of the curial departments—may sense the new climate. That was reflected in the attempt to make his inauguration less like the coronation of a mediaeval emperor than it has been in the past. This explains the avoidance of an enthronement and the abandonment of the triple tiara or crown with its claims to jurisdiction over all churches and over all rulers. But it would be naïve to think that the papacy is on the way to becoming a reformed institution. The blessing of the city and the world carries its old implications of universal authority. The friendly smile and humorous sallies which delighted the crowds still led on to the use of the majestic 'we' which the popes traditionally employ when they are speaking in person. The mystique quickly develops and the Curia with its powerful agencies of propaganda will doubtless try to ensure that it continues to do so. After all, they have the official dogma of the church on their side, for the decree of the first Vatican council declaring papal infallibility still stands.

### **The papal image**

One other notable feature, both of the funeral of the late pope and of the inauguration of this one, was the massive news coverage. BBC radio and TV gave a non-stop comment and the national papers treated the matter as of major significance. But then, the Vatican has had long practice at the art of diplomacy and of gaining maximum attention from the news media of the world. Not only so, but they also know how to select their news releases.

When John was pope, the concentration was on the genial and friendly man whose smile was his hallmark. What was not publicised was his co-operation during his diplomatic days with the Nazis and

his success in saving the skins of the French bishops who had collaborated with the Germans during the occupation of France. In the background also was his firm position, declared before the second Vatican council, that Rome was still the one true church and unity meant return to submission to the papacy.

One must therefore be wary of the image which will be projected. Certainly the new pope conveys the impression of a warm, friendly, and very human individual; and there is no reason to question that in fact he is such. But he still remains wedded to the claim that he is 'vicar of Jesus Christ'. One Labour M.P. rebuked the London book-makers Ladbrokes for running a gamble on the papal election and claimed that the pope was the successor of Jesus Christ—a claim, incidentally, which elicited a reply from a correspondent to the *Guardian* that this claim to many is high blasphemy. But one might also add that the title which Jesus ascribed to God, 'Holy Father', is also blasphemously used by the pope.

#### Time of transition

What does all this mean to the ordinary evangelical Christian? Is it all rather academic and of interest largely to Vatican watchers? By no means! We are witnessing a time of transition and deep change in world Roman Catholicism. It is change prompted, not by a return to evangelical truth, but by the impact of theological liberalism. The outcome is the present state of flux with the departure of very many from the priesthood and from the church as well, and the widespread bewilderment of ordinary Roman Catholics who have seen their stable world turned upside down. All this has produced an openness which was formerly unknown. The cults have recognised this and are moving strongly into the disintegrating situation.

We on our part claim to be the heirs of the Reformation and the stewards of the apostolic gospel. Surely, then, the call is to redeem the time and, in loving sympathy allied to a firm commitment to the truth, to go to our Roman Catholic fellow countrymen with the message of justification by faith.

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The name of Jesus is not only light but also food; it is likewise oil without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which His name is not heard.—*Bernard*.

# Speak, Lord

PAUL TUCKER

## THE LAST THINGS

*This article does not represent a single lecture, as originally given by Mr. Tucker. We have rather taken passages from two separate lectures and placed them together.*

### A THE NATURE OF MAN

Moses and Paul refer to this doctrine of the last things; Moses speaks of it in a personal way in Psalm 90. He is referring to the end of the life of the individual. Against the Eternity of God, he sets the transitory nature of man, verse 10. Moses is here thinking of the end of human life and beyond it, and he applies it in verse 12; we are to pray 'Teach us to number our days that we may apply our hearts unto wisdom'.

Paul, however, in 1 Thess. 5, is speaking of the last things, not so much in relation to the individual who lives for a limited period and then passes away into eternity, but rather of the relation of last things to the whole church and to the world. Some Thessalonians were curious about certain aspects of the Second Coming; they wanted to know when the Lord was coming; what were the signs of His appearing; what would happen to believers who had already died. Paul works it all out by way of an answer in these chapters which are related to the whole church.

But before we can think in any way of general things, we must begin with personal things. Throughout the course of this present age, people are continually dying. They are mortal. Although we possess eternal life, we do not yet possess an incorruptible body; we have eternal life in a dying body.

**I. The body is not the whole man.** Man is far more than something merely physical. The materialists teach that man is just a combination of chemicals; that he is 'matter', and has no future at all. He only has a present. When this life is over, that is the end. This philosophy of materialism is taught by the Communists, i.e. that man is nothing more than a rather highly developed animal and can be explained away in terms of the physical and the material. There is no God, no eternity, no spiritual world and no soul. From the Word of God we find that such an attitude is quite untenable.

The materialist would teach that a man's thought processes are just

the product of the brain. Just as the liver secretes bile, so the brain secretes thought. So when a man dies, the brain stops secreting thoughts just as the liver stops secreting bile. In the Scripture, nowhere are we told that the brain is the origin of thinking. Thought is spiritual; the brain is the instrument used while we are in this physical body, for the formulating and expressing of our thoughts, but thought is something deeper than the brain. Thought is basically spiritual and it belongs to the spiritual part of a man's make-up. See Proverbs 23 : 7a. The heart represents the centre of the moral man, his motives and desires. The mind does not think automatically. We control our own thinking if we are rational human beings. Thought is exercised through the brain but belongs to the spiritual part of our nature. A materialist was once asked—that if the thought is the product of the brain, why is it that a man's left shoulder does not think? To which he replied that everything depended upon the chemical arrangement of matter; matter is arranged differently in the brain, and because of that, then man is able to think. The materialist then agreed that the constituent parts of the brain are capable of being analysed. He then conceded that in this pathological analysis of the brain, no 'thought' could be discovered. It was impossible to find a thought, for 'thought' has none of the properties of 'matter'. Thought cannot be seen, weighed, nor measured. A thought is neither square, round, nor oblong. It is neither black, brown, nor blue. Thought is spiritual. Thought itself is a proof that man has a spiritual nature. See 2 Cor. 5 : 1. Paul speaks of the dissolution of the human body. He calls the body a tent, 'this tabernacle'. The 'we' in verse 1 is to be distinguished from the 'tent or tabernacle'. The real self is gloriously safe. See again in verse 2, 'For in this (the body) we groan' (we, the essential soul). See also verse 8. Compare 2 Peter 1 : 13-15. (The word 'deceased' in verse 15 means 'exodus', 'the out-going', and the same word is used of the Lord Jesus on the Mount of Transfiguration. Luke 9 : 31. Speaking with Moses, this idea of the exodus was an idea of Redemption, of triumph and of victory. As the children of Israel had come triumphantly out of Egypt and had been delivered by the blood of the lamb, so the Lord Jesus was going to come triumphantly through His Atoning death, in order to bring deliverance to a world of sinners, so Peter, remembering that conversation on the Mount of Transfiguration, applies it to his own death.)

The 'soul' itself is distinguished from the body very clearly. See also Matt. 10 : 28. Note the distinction between physical and spiritual. The body has no independent existence apart from the soul, but the soul does have an independent existence apart from the body.

## II. The real man (spiritual) is described in scripture by two words: Spirit and soul.

1. *Spirit*. This term describes man's essential nature. Moses did not say, O God, the God of the physical body. The reference here is to the spiritual nature, the real man. Read Num. 27 : 15, 16. See Acts 7 : 59. As the real Stephen was about to leave that tabernacle of clay (his body) he said 'Lord Jesus receive my spirit'. This is the essential part of the man, this is the real man, it is spiritual, immaterial. The very basis of personality. See Heb. 12 : 9. Now notice the contrast; as to our physical bodies, we have had fathers who disciplined and advised us, but God is not simply the Father of our physical bodies, He is supremely the Father of our spiritual nature and we are to be in subjection as spiritual beings to the Father of Spirits. See also Heb. 12 : 22, 23. When we pray, when we come into the Presence of God, we are in some way identified with the spirits of just men made perfect.

2. *Soul*. This term is also used of a man's spiritual make-up. Read Rev. 6 : 9, 10. There the real man is spoken of not as spirit but as soul. See also Rev. 20 : 4. They were disembodied souls, for the passage tells us that the people had been beheaded, yet they were more than 'matter'. The real man was surviving.

## B SIN AND DEATH

There is a very close relation between sin and death. The Word of God presents us with two conceptions of death which lie side by side and appear to be contradictory, though, of course, they are not; they are complementary.

### I. Death is natural, final, necessary and humbling.

(a) *It is the logical end of our physical existence.* It is seen to be a law of nature that we are so constituted that the most natural end of organised matter which carries within it the seeds of decay and deterioration, is death. See Joshua 23 : 14. That was another way of saying that, like everyone else who lives, he was going to die. Then see in 2 Sam. 14 : 14. The wise woman of Tekoah described physical death as 'water spilt on the ground', something which cannot be gathered up again. She also said that we must needs die; it is the outcome of human living. Solomon takes up this view in Ecc. 3 : 1, 2. It is perfectly natural. Then in Ecc. 9 : 5, 'For the living know that they shall die'. This is the final outcome of life.

The N.T. also supports this concept. See Heb. 9 : 27. 'It is appointed unto men once to die.' The writer to the Hebrews is showing us that man's inevitable end, physical death, has been appointed for him; it is

an appointment that he has to keep, and it has been arranged for him by God; it is something natural.

(b) *With that thought in mind, the Bible goes on to show us that death is final.* There is an emphasis upon 'unto death'. Rev. 2 : 10b and 12 : 11. The writer is saying that the ultimate of service and devotion to the Lord is that of physical death. When a person dies, there is nothing more of this particular mode of living, so that for a man to be faithful unto death; for a man not to love his life unto the death, is to go to the utmost of devotion and loyalty and obedience to the Lord's Will because there is something final about that kind of loyalty. We can find here both the pathos and the preciousness of living. We know there is a life more glorious beyond this, but we shall never live in the next world in exactly the same way as we are now living, in this particular body. We shall not sustain in exactly the same way as we do now, the human relationships that we enjoy. Therein is the pathos, that we only pass this way once and this actual kind of living is not going to be repeated even in eternity, so it behoves us therefore to behave ourselves and to live as we ought to live in this physical body. And therein also lies the preciousness of living, that God has given us this mode of living as a privilege, but the ultimate of loyalty is to be faithful unto death.

(c) *The Word of God supports the view that physical death is in fact necessary.* The woman of Tekoah said to David, 'We must needs die'. There is something almost imperative about this. It is necessary; we must needs die. See Ecc. 1 : 4. One generation passes away and the earth is populated by a succeeding generation. Turn to Psalm 45 : 16. We have to face the realism of this situation, for if everyone lived indefinitely there would not be enough room upon the face of the earth to house everybody. Even in our own day and time, the experts are talking about a swollen population. In South East Asia there are far more lives than there is food to feed and nourish them. Now the logic of it is this: one generation must pass away in order that another generation might come along. So that in that sense, physical death is necessary.

(d) *Death is a very humbling experience.* The fact that men and women, whatever their status and station, have to die, ought to teach them humility, because as one old puritan said, 'Death tumbles the king and the beggar into the same sack'. In this world there is a vast difference between their standing and status, but when death comes it levels all. Isa. 2 : 22. 'Cease from man whose breath is in his nostrils, wherefore shall he be accounted of?' Why be influenced by the fear of man? His breath is only in his nostrils; it will soon expire and leave

him, and he will be in the embrace of death. An old writer says, 'Life in some respects is like a game of chess: upon the board during the progress of the game, the pieces occupy different positions and possess different values, but when the game is over, all alike, bishops, kings, knights and pawns go into the common box'.

**II. The word of God teaches that there is a close connection between man's sin and physical death.** In that sense, death is regarded as something unnatural. Something that has been introduced into the world of humanity that is foreign to God's original purpose for man. There is this natural law, that, constituted as we are, we must die, but there is this moral law that teaches that man would not be in the position where it is necessary for him to die had it not been for his sin. Turn to Gen. 3 : 17, 19. God made it perfectly plain to Adam that because of what he had done, his eventual end would be, so far as the body was concerned, dust to dust, and ashes to ashes. It was the penalty for his transgressions. Paul develops this in Rom. 5 : 12, 17, 21. Sin is regarded as a reigning power that has taken control of a human life and the reigning power of sin issues in death. See Rom. 5 : 14. Physical death has come as a result of sin, and physical death in the Word of God is regarded as a judgment. God cannot tolerate sin and He is going to show that He cannot tolerate sin by bringing in physical death. . . .

But Jesus Christ came to deliver men and women who were held captive in the kingdom of death; He came through His Own death to paralyse the devil who has the power of death; He came to take the sting out of death. He spoiled principalities and powers and the third day He rose from the dead with the keys of the grave and of that world invisible, including the domain of Satan. See Rev. 1 : 18. He conquered death, and so for the believer there is no more fear of death.

The devil has a way of instilling terror into the minds of his subjects and making them afraid of death. It is a very strange thing that men should be afraid of death; for if death is simply the end of existence, annihilation, then why be afraid of it? Because once one ceases to exist, there is nothing to worry about. Yet the Atheist and materialist who does not believe in an after life somehow has this fear, because instinctively he knows that there is something beyond and this realm for the unbeliever is a realm of death and darkness under the power of Satan. The devil holds men and women captive in this life and they cannot really enjoy themselves, because again and again this holding fear comes over them that one day they must die, but the Lord Jesus came through His Atoning death and mighty power in the realm invisible to deliver those who through fear of death were all their lifetime subject to crippling bondage.

## From the Front Line

### ITALY

*The death of the Pope has again focused attention on Italy; and some aspects of the situation there have been dealt with in Mr. Carson's article 'Conclave 1978'. The following Prayer Letter was written in the early part of this year, but it still serves to remind us of a work which has featured before in these pages.*

The work of the Church continues with the Sunday services and the Tuesday and Friday Bible-study. The fact that our home is in another town from the Church is certainly no help, even though it was originally a necessary thing in order to avoid direct clashes with the religious and civil authorities.

The Christian members of the Church are being built up by the Word and the Spirit. One member has become a journalist for one of the most important Italian daily papers, and he is also responsible for the cultural programmes on the local radio: two sources which intelligently proclaim the Gospel. The Church at Finale is also of much interest to the small Italian evangelical circles as it is in Catholic circles. We have been officially invited to form part of a Theological Directory together with four members of our Church to participate in the Council of the Federation of Evangelical Churches in the province of Liguria. Catholic priests have expressed their desire to take part in our discussions. It will be a hard battle because the people we are facing are very intelligent and well educated, and they are either liberal or marxist. Yet the members of our Community are solidly grounded in the Gospel of Jesus Christ and with this opportunity they will be able to proclaim and propagate the Gospel. Some of our members have already been asked to preach in several other churches.

New contacts have been made and we are now awaiting the possibility of my going to live at Finale so that we can get better organised.

### **Fede Viva (Living Faith) Magazine**

This is circulated by the Christian Community of Finale and is penetrating deep into the Italian world. We have received letters recently from all over Italy. This is a real miracle when we consider that the line we are taking is exclusively that of the biblical Gospel. This is a completely new thing and it has been as much of a scandal in the Catholic world as it has with some Italian Protestants.

### Literature

The work of translation and publishing continues. Kuiper's book 'The Bible Tells Us So' is already available, and it joins two other books—Chantry's 'Today's Gospel' and Appéré's 'Pour Un Dialog Avec Dieu'. Another three books will be published soon. The books, which are edited by the Evangelical Press, are exceptional in Italy, since they emphasise truths which are perhaps being heard for the first time by many Italians.

During a recent lecture to students at the Milan University it was wonderful to hear young people ask me: 'Do these (E.P. books) think like you do? If they do, we'll buy them all!' So all the books I had with me vanished in a few minutes!

I would like to urge you to pray for the Lord to send people who are prepared and able to give papers, and present these books at lectures and meetings, etc., so that they can be circulated quickly and to advantage.

### Specific activities

Apart from the translation of six books and the publication of passages and tracts and five magazines of about 65 pages each, our main activities recently have consisted chiefly of:

Two lectures to Milan University students—the second with a higher attendance than the first, and a question time which lasted about six hours. (It was marvellous to shake hands with young people who had been sent by their Catholic priests to let me (Franco) know that they would like to contact me.) The first lecture was on the Infallibility of the Word of God and the second on the Historical Christ. What was dealt with above all was the hidden but terrible demolition of Christ, True God and True Man, brought about as much by the Marxist brand of literature (the followers of Bauer) as by the so-called Protestants (the Theology of Forms, and the Existentialists) and also the Catholics which include, as usual (*coniunctio oppositorum*), the errors of all.

But I must say that I think a ten-day trip to Sardinia, which was paid for entirely by an Italian hotelier, was important. There are signs that, just as the Lord blessed our visit to Sicily three years ago, He has also blessed this one to Sardinia.

We would ask for prayers especially for four young drug addicts: Enrico, Carlo, Andrea and Marco. After being in various hospitals for detoxication (to no effect), they came to spend a week with us. We gave them the most precious thing that we have: the Gospel of Christ. They are now fighting a hard battle.

*concluded on page 278*

## Taiwan

*The following pages, collated from two articles and a Prayer Letter describe a work undertaken by Dr. Cameron and Ishbel Tallach. If any readers might wish to receive Prayer Letters, in order to keep in touch with this work, they should send their addresses to Miss Mairi MacLean, 'Rowanlea', 5 Upper Breakish, Isle of Skye IV82 8PY.*

### Some background details

The island of Taiwan lies about 100 miles off the south-eastern coast of the China mainland. Previously little known, it has in recent years gained considerable prominence in world affairs, largely on account of the Communist revolution on the mainland in 1949. Taiwan was the only province of the Republic of China not to fall to the Communists, and has, since 1949, been the subject of heated discussion between the Communist government on the mainland and other world governments. But, to those concerned with the extension of Christ's kingdom in this world, Taiwan is important for other reasons also. First, it is the only part of the old Chinese Republic where there remains liberty to preach the Christian Gospel. Secondly, because of this, it is a potential training-ground for Chinese Christians who may have the opportunity of bringing the Gospel back to the mainland when it opens to them.

The island itself is noted for its natural beauty. Portuguese explorers in the 16th century called it 'Ilha Formosa', which means 'Beautiful Island', and the name 'Formosa' was retained until 1949, when it was replaced by the Chinese name 'Taiwan'. Although a comparatively small island, two-thirds of it mountainous, it has a population of over 16 million people. A small proportion of these are primitive mountain tribes. A larger proportion are 'mainlanders' who fled from the Communists. But the great majority are Taiwanese—descendants of Chinese who emigrated from the mainland several centuries ago. Although Mandarin Chinese has been adopted as the official language, and is used for teaching in schools, many of the older Taiwanese people know only their own Taiwanese dialect. This poses a problem for missionaries—which dialect should they study?

### The religious situation

It is estimated that not more than 1 per cent of the Chinese on Taiwan know Christ Jesus as their Saviour. This means that over 15 million of them are yet in spiritual darkness. The great majority

claim to be Buddhist, and large statues of their god stand in several places throughout the island. Temples for idol worship also are numerous, and increasing in number. In fact, as commonly practised, their religions is a mixture of Buddhism, Taoism and animism. Especially in the latter area, they are deeply influenced by the teachings of Confucius, the most eminent Chinese philosopher, who lived five centuries before Christ. Respect for one's elders was a basic element of his teaching, but this is not only practised by the Chinese towards the living; it also manifests itself as worship of the dead. Every non-Christian Chinese house has its ancestral tablet—a shelf, usually on a wall of a room, carrying an idol, incense bowls and the names of the family's ancestors. Here, the family will gather at set times of the year, to pray and offer gifts to please the departed spirits. Failure of any family member to engage in these rites is looked on as unpardonable disrespect for one's predecessors. Thus, the story is told of a young woman who listened intently to the Christian story told her by some missionaries. When they concluded, she said, with evident sorrow, 'I would love to believe what you tell me, but mother, on her death-bed, made me swear never to accept the Jesus religion'. The Chinese have interwoven their wholesome traditional emphasis on strong family bonds and respect for their elders with these idolatrous practices. To distinguish between these, in God's name applauding one, while condemning the other, is one very difficult task for missionaries in Taiwan. Yet how satisfying must be the reward when a family is persuaded to put out their ancestral tablet, to look to the true God instead of to their idols for help, and to offer sincere praise to Him, instead of gifts to departed spirits! That some have already done so, while other individuals have endured the anger and rejection of their families to follow the true Saviour is wholly to the glory of God's grace!

Many of these idolaters respond to the Christian Gospel by saying, 'Your God and ours are just the same: we simply have different ways of worshipping'. Having become so accustomed to blending different religions, they have difficulty in understanding why Christianity cannot be combined with what they already have. The claims of Jesus Christ to be the only Saviour are strange and unacceptable to them. How much, then, Christians amongst them need to present the witness of holy lives, bearing the fruit of God's Spirit! Then it will be seen how different is the 'Christ religion' from others. The Lord Jesus still commands His people, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven' (Matt. 5 : 16).

What is our responsibility with regard to this? Jesus was moved with

compassion when He saw the multitude of people as sheep having no shepherd. The Apostle Paul's spirit was stirred in him when he saw the Athenians wholly given to idolatry. And can we who profess to be of the same spirit be content if we are less burdened over the prospect of our fellow-creatures being deceived and destroyed by this lie of Satan? We ought also to be concerned over the dishonour done to our Father in heaven when the glory due to Him is given to other gods. We have a duty to ask God so to burden us.

### **Taipei**

It was in September, 1974, that I arrived with my wife and two children in Taiwan. We settled in the capital city of Taipei, and within two weeks of our arrival, Ishbel and I had started Chinese language study. Shortly afterwards, I began work as a doctor at the Christian Clinic, run by Dr. Donald Dale. My work there was mainly with foreign patients, so that it was possible for me to communicate directly with most of my patients. The combination of medical work and Chinese language study was not easy, but it was necessary because we were dependent, at least partly, on my income from the Christian Clinic for our material support. (Our church in Scotland had already given us a generous grant to cover air fares and language fees, without which we could not have come to Taiwan in the first place.) The necessary adjustments to a hot and humid climate, and the many new and strange experiences to which we were exposed, imposed a strain on our family which we are sure we could not have sustained in our own strength. We could not but admire the courage and perseverance of earlier missionaries who endured much greater hardships than we were encountering. But it was also our opportunity to prove God's faithfulness Who had called us to this place, and Who had promised, '... as thy days, so shall thy strength be'.

A year and a day after we arrived in Taiwan, our little girl, Rosel, was born, so Ishbel had only nine months of formal language study. In spite of this, she is able to communicate remarkably freely in Chinese, and was able to put it to good use during weekly visits as doctor to Happy Mount leprosarium, about 30 miles out of Taipei.

Work in the Christian Clinic gave abundant opportunity to speak to people about spiritual matters, both in the clinic itself and in their homes. But my work there gave little contact with Chinese, or opportunity to speak their language. We therefore decided that, after I had completed the language-study course, I should look for work in a different situation.

### Taichung

This was provided in Ling Kuang (Spiritual Light) Clinic in Taichung, a large town near the centre of Taiwan. Ling Kuang has been operated by Dr. Nicholls from Australia, with part-time help from Chinese doctors, for fifteen years, and almost all the patients attending it are Chinese. I began work there in September, 1977, after our family had had a three-month return to Scotland.

Ling Kuang has several in-patient beds, as well as a busy out-patient clinic. Both of these situations provide opportunities for Christian witness. Although some of these people have been exposed to Christian teaching in the past, it is truly astounding how many of them have reached adulthood without ever having seen a Bible! That defect is to a small extent remedied by their receiving a *Gospel of John* with a brief word about our need of Jesus Christ as a Saviour; and, if there is time, I direct them to a part of scripture before they leave the clinic. This is, of course, easier to do with the in-patients. The fact that people have first come to one for help is a great advantage in introducing them to the Christian faith. Yet the great problem is getting anything over to them that they will understand in the short time available. We can but continue to cast our bread on the waters, and pray that God's Spirit will be pleased to use our efforts to the salvation of souls.

The reaction of the people to these approaches, of course, varies. Some receive their gospels with a polite, 'Sye, sye' ('Thank you'). Others are clearly cynical. Some say they are Buddhist. A few show a true interest in Christian things, and it is a real joy to have the opportunity to try to explain some truths more fully to them. Then there are those who claim to be already Christians, and there is joy then also in sensing with some of them that their claim is genuine. In these circumstances, none has ever refused a Gospel or tract offered to them.

It will no doubt be readily appreciated that bearing witness to spiritual realities, especially in a hospital, cannot be divorced from a concern for the patients' physical well-being. I fear compassion and concern for people in trouble is not a prominent characteristic of the Chinese as a whole. But this gives us the greater opportunity to demonstrate to them Christ's love. Undoubtedly we often fail and come far short of Christ's standard here, yet I often feel that a rapport with patients is developed through demonstration of personal concern for them. And on this basis, a witness to spiritual truth follows much more naturally and, I believe, is more likely to be sympathetically considered by the patient. If we fail to demonstrate concern over the trouble that

has brought an individual to seek our help, how can we expect to impress them with our concern over needs of which they are as yet unaware?

### **Two problems**

In our present situation we are confronted with two problems in particular. First, clearly the more freely one can communicate with these people, the easier will it be to establish good relations with them. The Chinese language is not easily acquired, and it is generally accepted that the study of it is a life-long engagement. We must, therefore, continue to make time for that.

The second problem is that the Clinic is not associated with any church, so that it is difficult to know how to direct people who may be sufficiently interested in Christian things to attend church. It is in considering this latter matter that I have wondered if medical work could not be more closely combined with that of developing churches. It is conceivable that a medical clinic, once established, could become not only self-supporting, but also able to support other projects. If it were used then to support evangelists who would work amongst the patients, both at the clinic and in their homes, and who would aim at building a church directly connected with the medical work, one can conceive of a local church which from the start is independent of foreign aid—a most desirable situation. It would be hoped that, with the growth of the church, it itself would become financially independent of the clinic, which would then be used to support other similar projects. Ideally, the staff, both in the medical and evangelistic sides of such an effort, would be local nationals, who would then form the nucleus of the young church.

### **Our future**

With the closing of Ling Kuang Clinic in October of this year, our future is made somewhat uncertain. But we believe that, as God has led us thus far, He will reveal His purpose to us if we wait patiently on Him.

We cannot but wonder at the Lord's directing in the past. When we first came to Taiwan almost four years ago, I worked at the Christian Clinic in Taipei, where many of the patients were foreign and it was possible to communicate in English, while also doing part-time language study. Then, with some knowledge of Chinese and feeling a need to practise it, it was possible to come to Ling Kuang Clinic in Taichung. The contact with large numbers of Chinese patients there has been a very valuable experience. Believing that we see God's hand in these

things, we feel encouraged to trust that He has a continuing purpose for us in this part of the world. Now it appears that we are being 'pushed' out on our own. This impresses upon us our need for greater proficiency in the Chinese language and we wonder whether we ought at this stage to do full-time language study, for several months anyway. There might never be an opportunity to do this again were we to become involved in medical work on our own.

As far as medical work is concerned, we could join another already established clinic, as there is a need for doctors in many parts of Taiwan, or we could begin on our own. After October, Taichung, the third largest city in Taiwan, will be without a Christian clinic. Should we take the very big step of beginning such a work here on our own, perhaps later recruiting Chinese Christian doctors?

Another possibility is the development of a mobile clinic. This would require working out of a base hospital, but otherwise would be independent. It has the attraction of being able to take medical services and the gospel to parts of Taiwan that are relatively neglected.

Each of these possibilities, of course, involves Taiwan; but we must consider whether perhaps the time is not far distant for work on the other side of the Taiwan Straits. An exploratory trip to Hong Kong might provide a clearer understanding of the situation there. We are led to believe that permission for brief visits to the mainland is easily obtainable, but as yet we know nothing of the prospects of long-term stay.

In our present work we are constantly presented with evidence of our own weakness and failings. And as we contemplate the future we are aware of the utter impossibility of our performing any work of true lasting value in our own strength. But, as in the past, so still our sufficiency is of God. We solicit the prayers of God's people that present opportunities may well be used, that God would bless our efforts to serve Him and others, and that we will be led ever in His will.

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As the signet of Pharaoh on the hand of Joseph; so the name of Jesus on the heart and lips of the Christian. It possesses a sovereign power. What was the power of the apostles without it?—the power of the Gospel without it?—the power of prayer without it?—the power of faith without it?—the power of Christianity without it?—*John Bate.*

# A Great High Priest

J. C. PHILPOT

## HIS ALL-PREVAILING INTERCESSION

*The following are extracts from chapter 12 of 'Meditations on the Sacred Humanity of the Blessed Redeemer', by Mr. Philpot. It is one of a number of books recently reprinted by the Gospel Standard Strict and Particular Baptist Trust Ltd. Details of this and other books reprinted are given under Book Reviews.*

We are now led to another character of our blessed Lord, as wearing our nature in the courts of heaven, for in the prophecy of him just quoted, it is promised that 'he shall be a *priest* upon his throne'. The high priest under the law never sat upon a throne. He was a servant, not a sovereign; for he 'served unto the example and shadow of heavenly things' (Heb. 8 : 5). But Jesus is a royal Priest, and as such was typified by Melchizedek, who united in himself the two characters of priest and king, for he was 'King of Salem, and Priest of the most high God' (Heb. 7 : 1). This was 'the order of Melchizedek', according to which Jesus was made a high priest by virtue of the ancient oath: 'The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek' (Psa. 110 : 4). There were three especial features in the priesthood after the order of Melchizedek which distinguished it from the Levitical order:

1. It was a *royal* priesthood; for Melchizedek was 'by interpretation King of righteousness (that being the meaning of his name), and after that also King of Salem, which is King of peace' (Heb. 7 : 2).

2. It was *made by an oath*. 'And inasmuch as not without an oath he was made priest (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek). By so much was Jesus made a surety of a better testament' (Heb. 7 : 20-22).

3. It was *for ever*, for so ran the promise, 'Thou art a Priest for ever'. Jesus was, therefore, not a temporary high priest, as the high priests under the law, whom sickness struck and death removed, for 'they truly were many priests, because they were not suffered to continue by reason of death' (Heb. 7 : 23). But Jesus being 'made not after the law of a carnal commandment', as was the high priest under

the law, 'but after the power of an endless life', continueth for ever, as having an unchangeable priesthood. And in this consists much of the suitability and blessedness of his priestly office as now carried on in heaven, as the apostle speaks: 'Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them' (Heb. 7 : 25). . . .

But the high priest going within the veil, with the blood and the incense was a special type of Jesus, our risen High Priest, entering into the courts of heaven. There was a connection between the intercession of the high priest without, and within the veil. Outside the veil the sacrifice was offered, but the blood was taken inside it. The brazen altar was without the veil, but the ark of the covenant was within. The high priest shed the blood without, but sprinkled it within. The burning coals were taken from the brazen altar which stood in the open court; but the incense was put upon them as he entered into the most holy place, that the cloud of its fragrance might cover the mercy seat on and before which he sprinkled the blood of the bullock, offered for his sins, and that of the goat, for the sins of the people. . . .

We need not suppose that the intercession of our blessed High Priest is a vocal intercession, carried on by actual prayers and supplications. In the typical intercession of the high priest, on the great day of atonement, it was not his vocal prayers which prevailed with God, for of them no mention was made or commandment given, but the blood of the sacrifice and the smoke of the incense. Thus his office is described by the apostle: 'For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins' (Heb. 5 : 1). . . .

The present intercession of our great High Priest at the right hand of the Father, as viewed by the eye of faith, is full of encouragement and consolation to every believing heart. There are but few of the Lords' living family who do not at various times and seasons sigh and groan under a load of sin and sorrow. Now there are two especial features in the intercession of Jesus within the veil which meet this twofold burden: the prevalency of his intercession; the sympathy and compassion of his loving heart. The former suits the burden of their sins; the latter that of their sorrows. We will, with God's help and blessing, consider these two points separately.

Let us first, then, take a glance at the prevalency of his intercession, and see how suitable it is to relieve the soul under a burden of sin. 'If

any man sin,' says John, 'we have an Advocate with the Father, Jesus Christ the righteous' (1 John 2 : 1). What can we do with our sins?—their burden, their guilt, their filth, and their power? Nothing; absolutely nothing, but to sink under them; for we can neither put them away nor subdue them. But Jesus can do both, for he 'of God is made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Cor. 1 : 30). To him, then, a poor, guilty, miserable, sinking sinner may look to plead his case, for in him he has 'an Advocate with the Father', one of God's own appointing, and therefore sure of the ear of the Judge, a wonderful Counsellor (Isa. 9 : 6), who can stand up in the court of heaven on his behalf; one who never lost a cause, rejected a humble petition, or disappointed a client.

But the power and prevalency of this advocacy in heaven rest on his atoning sacrifice offered on earth; for John immediately adds, 'And he is the propitiation for our sins'. It is because 'he has put away sin by the sacrifice of himself', and 'was once offered to bear the sins of many' (Heb. 9 : 26, 28); it is because he 'blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross' (Col. 2 : 14); it is because his is a finished work (John 17 : 4; 19 : 30); and he has made peace through the blood of his cross (Col. 1 : 21) that he is now our prevailing Advocate and successful Intercessor in heaven, where the cause is heard and decided. . . .

Here, then, comes in the blessedness of an ever-living Advocate and Intercessor at the right hand of the Father, who, by applying his blood and love with power, says to the soul, 'I am thy salvation'. It is therefore said of him, 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them'. Who shall describe, as who shall limit God's 'uttermost'? David, 'from the ends of the earth' (Psa. 61 : 2); Heman, when 'laid in the lowest pit, in darkness, in the deeps' (Psa. 88 : 6); Hezekiah, 'from the gates of the grave and the pit of corruption' (Isa. 38 : 16, 17); Jeremiah, 'out of the low dungeon', where 'the waters flowed over his head, and he said, I am cut off' (Lam. 3 : 54, 55); Jonah, 'out of the belly of hell' (Jonah 2 : 2)—all these deeply-taught and deeply-tried saints of God knew both man's uttermost and God's uttermost, and that man's uttermost was sin, hell, and despair; and God's uttermost was mercy, salvation, and heaven. Never is the prevalency of our Great High Priest's intercession so proved as when it thus saves to the uttermost. And who that knows anything of himself as a sinner, or in whose heart that fountains of the great deep have in any measure been

broken up; who that has ever had a view of sin as seen in the light of God's infinite purity and holiness, and trembled before him; who that has ever felt the guilt of backslidings, the pangs of slips and falls, and his own miserable helplessness, not only in the hour of temptation, but to remove the load of transgression off his conscience—who of all these but has his 'uttermost', if not really so deep and desperate as Heman's and Jonah's, yet, in his own feelings, such an uttermost as none can save him from but that High Priest and Advocate who liveth at God's right hand to make intercession for him?

**FROM THE FRONT LINE**—concluded from page 268

Our desire is that our Lord Jesus Christ, He whom we all adore and serve, should manifest to each one of you the warmth of His love and His mercy. He alone is able, He alone knows how to communicate the immense joy and the great consolation that we take in knowing that you, dearest friends, accompany us with your prayers in the daily battle to which He has called us and in which He has placed us for His own Glory alone, and for the Coming of His Kingdom.

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## MILESTONES

Last year we received notice from James Clarke & Co., publishers, Cambridge, that they intended bringing out a new biography of Toplady in 1978. As Toplady once edited *The Gospel Magazine*, they knew that we would be interested, and wondered if we would cooperate in promoting this new book. We did make tentative arrangements, pending our finding ourselves in sympathy with the treatment given to the subject. We were to publish in *The Gospel Magazine* the chapter from the new biography dealing with Toplady's relations with our periodical over two hundred years ago.

However, the date of Toplady's death (August 11th) has now passed. Even the year of the bi-centenary has now effectively gone and no biography has appeared. Mr Adrian Brink, from James Clarke & Co., explains that this disappointment 'arises because of delays due to the installation and development of our new computerised photo typesetting system'. We sympathise with James Clarke & Co. in their frustration, and apologise to our readers. We hope that, when the biography does (D.V.) appear, we will still be able to implement the arrangement tentatively made for this year.

The following *News Release* has been sent to us by the Lord's Day Observance Society.

The Lord's Day Observance Society has recently opened a small Christian Bookshop, in its Headquarters premises at 47 Parish Lane, Penge, London, SE20.

There is a good variety of Christian books—Doctrinal, Devotional, Missionary, Biography, Evangelistic, and general books as well as Bibles and L.D.O.S. publications. Every book in stock is sanctioned by the Council of the Society.

A selection of these books will be shown at all the major Agricultural Shows, and by this means it is hoped to attract more people to the Society's stall. The books will also be available at most of the Society's public meetings, annual rallies, etc. It is hoped the 'mail order' clientele will build up and consequently a list of all the books stocked is available from the bookshop.

It must be stressed that the Society has no intention of forsaking its main work regarding the keeping of the Lord's day. All profits from the bookshop will consequently be devoted to the Society for the further expansion of its work nationwide.

Any further details of this new project—or any other aspect of

the Society's work—will be gladly given by Mr. W. Fitch, the Administration Secretary.

**AN ACCEPTABLE SACRIFICE.** John Bunyan. Published by the Gospel Standard Strict Baptist Trust Ltd., 108pp., price (hard back) £1.75.

This is one of a number of books recently reprinted by this Trust. The following is a list of the other reprints, obtainable from bookshops or direct from Mr. O. G. Pearce, The Retreat, 8 Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

**Caleb Sawyer's Life, Letters and Sermons**, at £2.95 plus 66p postage.

**Volume 1, 'Meditations On The Sacred Humanity of the Blessed Redeemer'**, by J. C. Philpot, M.A., at £2.25 plus 26p postage.

Single Sermon Booklet **'Winter Afore Harvest'**, by J. C. Philpot, at 40p plus 10p postage.

Single Sermon Booklet **'Heir of Heaven Walking in Darkness'**, by J. C. Philpot at 40p plus 10p postage.

Single Sermon Booklet **'What is it that Saves a Soul?'** by J. C. Philpot at 40p plus 10p postage.

**Volumes of Sermons by J. C. Philpot, M.A.**, Volumes 1, 2, 3, 4, 5, 6, 7, 8, at £1.85 each plus 29p postage.

Volume No. 9 **Sermons by J. C. Philpot**, at £2.40 each plus 29p postage.

**'Isaac Watts Remembered'** by David Fountain, M.A., at £1.50 each plus 26p postage.

**'Through Baca's Vale'**, daily portions from Works of J. C. Philpot, M.A., at £2.25 each plus 54p postage.

**'Ears from Harvested Sheaves'**, daily portions from Works of J. C. Philpot, M.A., at £2.00 each plus 54p postage.

Space will not permit us to review all these reprints, but let us look at *An Acceptable Sacrifice* more closely. It is particularly appropriate that we should do so, 1978 being the 350th anniversary of Bunyan's birth, and the 300th anniversary of the publication of *The Pilgrim's Progress*.

*An Acceptable Sacrifice*, published after Bunyan's death, is based on the word from Psalm 51 : 17 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise'. In Bunyan's treatment of the text he deals, among others, with four aspects of the subject: (Q. p. 14):

I. I must show you what an one that heart is that is not broken, that is not contrite.

- II. I must show you how, or with what, the heart is broken, and made contrite.
- III. Show you how, and what it is, when broken, and made contrite.  
And
- IV. I shall, last of all, give you some signs of a broken and contrite heart.

In developing the subject, Bunyan gives us characteristic practical theology. He displays his acute awareness of the workings of the natural heart on the one hand, and of the regenerate heart on the other. His acquaintance with the Scriptures is astounding, and the way in which he uses them is calculated to be most edifying.

This book would not be written by Bunyan if it did not contain fresh and lively language. Passages like the following are not uncommon (Q. p. 63):

A man that has no pain or bodily distress cannot find or feel virtue or good in the most sovereign plaster, were it applied to arm or leg; no, he rather says, Away with these stinking, daubing things! Oh! but lay these plasters where there is need, and the patient will relish, and taste, and savour the goodness of them; yea, will prize and commend them to others.

Thus it is in spirituals. The world, they know not what the anguish or pain of a broken heart means; they say, 'Who will show us any good', that is, better than ye find in our sports, pleasures, estates, and preferments? 'There be many,' says the Psalmist, 'speak after this sort.' But what says the distressed man? Why, 'Lord, lift thou up the light of thy countenance upon us'; and adds, 'Thou hast put gladness in our heart', namely, by the 'light of thy countenance'; for that is the plaster for a broken heart. 'Thou hast put gladness in my heart, more than in the time that their corn and their wine increaseth'. *Psa. 4 : 6, 7.*

Oh! a broken heart can savour pardon, can savour the consolations of the Holy Ghost. . . .

In Bunyan's day, people expected to have to work hard when they took up a book. Nowadays, however, we tend to take it badly if we find ourselves getting lost at the author's ninth point, and we cannot readily rediscover which precise aspect of the subject is being dealt with. Perhaps a little could usefully have been done by way of dividing up this treatise, and presenting the various sections under clear headings. However, it is of course the substance which is important, and here we have the finest of the wheat.

## Book Reviews

### **PERSONAL DECLENSION AND REVIVAL OF RELIGION IN THE SOUL, by Octavius Winslow (Banner of Truth, 203 pp., paperback, 80p.).**

This work, first published in 1841 and reprinted for the third time by Banner of Truth in the year of the centenary of the author's death, has proved its worth by reason of the steady demand for it. The author, in his Preface, states the starting-point from which he expands his theme: 'that he might be instrumental . . . of occasionally withdrawing the eye of the believer from the dazzling and almost bewildering movements around him, and fixing it upon the state of HIS OWN PERSONAL RELIGION'. He treats clearly and faithfully of the proneness of the believer to decline 'in heart' and thence in Love, Faith, Prayer, and in attitude to Doctrinal Error, culminating in a grieving of the Spirit with resultant fruitlessness. Winslow humbles the Christian in healthy self-examination and then uplifts him by directing to the Lord as Restorer and Keeper of His people. Here is a little work of great spiritual value, and should be read, pondered, and prayed over.

### **EPHESIANS, by Geoffrey B. Wilson (Banner of Truth, 143pp., paperback, 80p.).**

Most *Gospel Magazine* readers will be familiar with G. Wilson's helpful little commentaries, which consist generally of a gathering of gems from other more extensive works, with the benefit of the author's own annotations from his own evident careful study of the Word. *Ephesians*, the seventh of these productions, follows a similar line to its predecessors and is warmly commended as an introductory study, especially for those whose time is limited. The commentary is a model of brevity, yet with the loss of little of the fundamental message of this 'most majestic' epistle. Mr. Wilson uses the A.S.V. as his basic translation, but refers to other more recent versions in a manner which can cause little objection from those of us who prefer the A.V.

H.J.W.L.

### **LETTERS OF A. W. PINK. (Banner of Truth Trust, 135pp., 80p.)**

Those who appreciate the writings of A. W. Pink will rejoice in the publication of these letters. They enable us to form some estimate of the man himself as he expresses his views on a variety of topics. These

include matters not only doctrinal but practical, and the sage advice often offered by Pink is as relevant today as when it was first penned.

The letters are all written in a forthright style—sometimes bordering on the blunt—and we suspect that this cannot simply be explained by saying that Pink wrote all his own letters without recourse to a typewriter. The style evidently betrays the character of the man—a character that commands our admiration whether or not we agree with everything he says. Here is a dogmatic writer who is never overawed by the famous theologians and is therefore unafraid to differ with them (compare, for example, his remarks on Thornwell, p. 55). He is also scrupulously honest, hating the very term 'compromise' and all it stands for.

Pink's letters bear the marks of a God-given ministry and he therefore follows in the footsteps of others such as Calvin and Newton to whom God entrusted a ministry through correspondence. In fairness to Pink, however, two things should be borne in mind:

1. The letters were written to friends with no view at all to publication. In addition, the publishers assure us that the letters have been printed with a minimum of editing.

2. Pink himself was unusual if not unique. The Lord does not deal with all alike and therefore there are ideas and attitudes characteristic of Pink which may not be reproduced by others without blame. One recalls the words of W. M. Taylor with regard to R. S. Candlish: 'There were not wanting imitators who thought they had clothed themselves in the strength of their model when they had succeeded only in putting on one of his weaknesses'.

## **WHAT SHOULD WE THINK OF THE CARNAL CHRISTIAN?**

**Ernest C. Reisinger, 24 pp., 30p.**

**BIBLICAL CHURCH DISCIPLINE. Daniel E. Wray, 24pp., 35p.**

**Both published by Banner of Truth Trust.**

The publication of these two booklets calls our attention to two related areas of concern in the contemporary church. At least, if they are not already causing concern, they ought to be! The first deals with a particular teaching which is popular and widespread. It is, according to the booklet's author, a doctrine which involves nine serious errors and belittles the fundamental doctrines of the Faith. When one can write, as does Reisinger (p. 23), 'It is not only in the world today that evangelism is needed. It is needed in the Church', it is high time we stopped and listened.

The second booklet deals with the sad neglect of discipline in the church of today. The fact that drove the author to write this tract is

well described in his own words: 'Today the church faces a moral crisis within her own ranks. Her failure to take up a strong stand against evil (even in her own midst) and her tendency to be more concerned about what is expedient than what is right, has robbed the church of biblical integrity and power'.

When we consider that it was this moral and spiritual laxity that drove A. W. Pink and others outside the institutional church, we should be constrained not only to repent of our sins in this respect, but to do something positive about it. R.R.

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### **PUBLICATIONS**

**BIBLES.** New Testaments, Scripture booklets and leaflets, Posters, Text cards, etc. Please send 10p stamp for illustrated catalogue.—Trinitarian Bible Society, 217 Kingston Road, London, SW19 3NN.

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