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The Lord's Half Day.

THE heading of this article is an expression used in some quarters to describe the type of Sabbath which has been recommended by the Church and Nation Committee of the Church of Scotland in its Report to be submitted to the General Assembly of that Church at the time of writing. The Assembly's debate and decision on the deplorable and irreligious recommendations of this Committee will be known long before this article appears. But we would, nevertheless, make some observations upon the subject at this stage.

This responsible Committee have reviewed the practice of many in their denomination and outwith it during the hours of the Lord's Day in these days of inordinate worldliness. It is said of many of the young people that they aver they have nothing to occupy them during a great part of the Lord's Day, and that others already indulge in all kinds of worldly recreations on this day and that there are demands for the provision of all kinds of entertainments to assist in relieving boredom. And of course this is the sad situation which obtains all over the land and which has confronted the Church of Scotland, as it has other churches.

In brief, the Church and Nation Committee recommended that if people attended a religious service on Sabbath, then thereafter they might indulge in all manner of recreation, even to the extent of having church halls made available to them for dancing and such-like activities. This is the nature of "the Lord's half-day," referred to already, which description aptly describes to a certain extent the kind of Sabbath envisaged by men who are indeed "blind leaders of the blind." Of course there can be no "Lord's half-day," according to the requirements of the Fourth Commandment—"Remember the Sabbath Day to keep it holy." It is one day or none according to God's law and in His sight.

The Synod of our Church at its meeting in May, issued a Declaration dealing with the evil and God-dishonouring views on the Sabbath question expressed by the aforementioned Committee; and on the solid basis of the Word of God, condemned them in a solemn and dignified manner. This Declaration will later appear in the Synod Proceedings. It appeals to the people of Scotland to have regard to God's most solemn claims in respect of His holy day.

The religious leaders of the Church of Scotland are continually urging their ministers and congregations to be assiduous in organising Sabbath schools and Bible classes and such-like activities; and thus profess at anyrate to be concerned for the religious welfare of their young people. And then there has been the Tell Scotland Movement going on for years, to enliven the Church and bring outsiders into it. Youth organisations such as the Boys' Brigade, Girl Guides, etc., are all favoured and encouraged. Why all this? Well, the general public are led to understand that the Church of Scotland has in view the religious and moral good of the young and those who are no longer young. And large sums of money are being gathered and expended on new church buildings in many new housing areas throughout the land to bring professedly the Church and the Christian religion to the people. Further, missionaries and mission stations are being sustained in India and Africa and other parts of the world, to bring Christianity to the heathen, from Scotland. And so we could go on as to Church activities. And then at the heart of the Church in Scotland, ministers and laymen in committee deliberate on the Sabbath question involving the moral law and one of the divine foundations of Christianity, and bow before the ungodly and wordly pressures of an irreligious and pleasure-loving generation. They are prepared to concede to such a generation what has been called "The Lord's half-day," religion in the forenoon and dancing later in the day. The Lord will have none of this. This is a betrayal of Christian and Presbyterian doctrine and practice.

Men cannot divide the Lord's Day between the Church and the World. The Lord declares that we cannot serve God and Mammon. Men may try to do this and commend this irresponsible line of conduct to their fellows, but they are in the process of trampling the claims and honour of God under their feet. Can these Church leaders commend a partial and limited obedience to other parts of the decalogue? Although today the masses with Church connections and those outwith the Churches are

devoid of any respect for the Lord's Day, this cannot surely constitute a situation wherein any who fear God and seek to keep His Commandments can even think of compromising with the backsliding and guilty world. The regenerated and believing members of Christ's true witnessing Church in the world, although surrounded by and in the midst of the Bible neglecting and Sabbath hating generation, cannot trifle with God's Law, but must faithfully stand against and protest against public and widespread evil such as transgression of the Fourth Commandment. This the Church and Nation Committee miserably failed to do. They were completely unaware of the obligation upon such as fear and serve the Lord, to scripturally, clearly and lovingly warn the young and old of Scotland of the sin and danger of Sabbath desecration and doing one's own worldly and carnal pleasure on God's holy day.

Then again, surely it is the high duty of Christ's servants and followers in the light of His Word and Gospel and by His strength and help, to commend the Lord Jesus Christ to the ungodly and deluded false professors of religion, as He who is able to save to the uttermost all that come unto God by Him. That is, to save them from the guilt, curse, power and love of sin, sin which is the transgression of the law of God. Spirit taught and faithful witnesses for Christ must needs be concerned with being instrumental in influencing their fellow men to avoid and turn from sin and wickedness such as breaking the Fourth Commandment or any other Commandment—it may be by preaching, counsel, example or written statement. Truly there is no perfection here in the world among the Lord's people themselves and they will be the first to confess this; but it is their heart's desire and prayer to God that they themselves and their fellow sinners would be delivered from robbing God of His Day and His glory in any manner or measure. And so men who can cast away the Lord's Day to keep on good terms with an evil generation and to satisfy an irreligious and restless age declare plainly that they know not the fear of God and that God says "Without holiness no man shall see the Lord."

Ministers and office-bearers in a Scottish Presbyterian Church with an open Bible in their hand, the Ten Commandments before them, and the past history of Scotland relating to Sabbath-keeping in mind, and can recommend the permission of vain and worldly activities on that Day, are utterly unworthy of the name Christian and the place they occupy as religious leaders. The unconverted people of Scotland, as elsewhere, need no

encouragement to run on in sin, down the broadway to destruction. And what a scandal and disgrace to religion that such encouragement should come from Churchmen!

Another aspect of this matter is that there never was a day when all classes, and young and old, had more leisure time than now. Is it not a fact that multitudes have attained to a five-day working week, and that many more will come to enjoy this? Is less and less time to be given to God, His worship and His ways, in the home, in the life of the individual, in the house of God and on the Lord's Day? Surely we are becoming increasingly pagan and lovers of pleasures more than lovers of God. Those who love our Lord Jesus Christ in sincerity cannot but grieve over this apostacy and be filled with apprehension as to where all this is to end. Scotland has been exalted to heaven with great gospel and Christian privileges, but "God is not mocked." If we as a people, in practice and by evil counsel and example, sow to the flesh, then we shall reap judgments from the hand of the most High in His sore displeasure. May Churchmen and people in Scotland be brought to hear, in a day of divine grace and power, the words of the Lord: "Turn ye, turn ye, from your evil ways: for why will ye die, O house of Israel?"

Ingrafting a Soul into the True Vine.

by Rev. Thomas Boston.

(From "Human Nature in its Fourfold State")

1. When the Spirit of the Lord comes to deal with a person, to bring him to Christ, he finds him in Laodicea's case, in a sound sleep of security, dreaming of heaven and the favour of God, though full of sin against the Holy One of Israel, Rev. iii. 17, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Therefore he darts in some beams of light into the dark soul, and lets the man see that he is a lost man, if he turn not over a new leaf, and betake himself to a new course of life. Thus, by the Spirit of the Lord acting as a spirit of bondage, there is a criminal court erected in the man's breast, where he is arraigned, accused and condemned for breaking the law of God, "convicted of sin and judgment," John xvi. 8. And now he can no longer sleep securely in his former course of life. This is the first stroke which the branch gets, in order to cutting off.

2. Hereupon the man forsakes his former profane courses, his lying, swearing, sabbath-breaking, stealing and such like practices, though they be dear to him as right eyes, he will rather quit them than ruin his soul. The ship is likely to sink, and therefore he throws his goods overboard, that he himself may not perish. Now he begins to bless himself in his heart, and looks joyfully on his evidences for heaven, thinking himself a better servant to God than many others, Luke xviii. 11, "God, I thank thee, I am not as other men are, extortioners, unjust, adulterers," etc. But he soon gets another stroke with the axe of the law, shewing him that it is only he that doeth what is written in the law, that can be saved by it, and that his negative holiness is too scanty a covering from the storm of God's wrath. Thus, although his sins of commission only were heavy on him before, his sins of omission now crowd into his thoughts, attended with a train of law curses and vengeance. And each of the ten commandments discharges thunder-claps of wrath against him for his omission of required duties.

3. Upon this he turns to a positively holy course of life. He not only is not profane, but he performs religious duties: he prays, seeks the knowledge of the principles of religion, strictly observes the Lord's day, and, like Herod, does many things, and hears sermons gladly. In one word, there is a great conformity, in his outward conversation, to the letter of both tables of the law. There is a mighty change in the man, which his neighbours cannot miss taking notice of. Hence he is cheerfully admitted by the Godly into their society, as a praying person and can confer with them about religious matters, yea, and about soul exercise, which some are not acquainted with and their good opinion of him confirms his good opinion of himself. This step in religion is fatal to many, who never get beyond it. But here the Lord gives the elect branch a further stroke. Conscience plies in the man's face, for some wrong steps in his conversation, the neglect of some duty, or commission of some sin, which is a blot in his conversation and then the flaming sword of the law appears again over his head and the curse rings in his ears for that he "continueth not in all things written in the book of the law to do them," Gal. iii. 10.

4. On this account he is obliged to seek another remedy for his disease. He goes to God, confesses his sin, seeks the pardon of it, promising to watch against it for the time to come and so finds ease, and thinks he may very well take it, seeing the scripture saith, "If we confess our sins, he is faithful and just to

forgive us our sins," I John i. 9; not considering that he grasps at a privilege, which is theirs only who are grafted into Christ, and under the covenant of grace, and which the branches yet growing on the old stock cannot plead. And here sometimes there are formal and express vows made against such and such sins, and binding to such and such duties. Thus many go on all their days, knowing no other religion, than to perform duties, and to confess and pray for pardon of that wherein they fail, promising themselves eternal happiness, though they are utter strangers to Christ. Here many elect ones have been cast down wounded and many reprobates have been slain, while the wounds of neither of them have been deep enough to cut them off from their natural stock. But the Spirit of the Lord gives yet a deeper stroke to the branch which is to be cut off, shewing him, that, as yet, he is but an outside saint, and discovering to him the filthy lusts lodged in his heart, which he took no notice of before, Romans, vii. 9, "When the commandment came, sin revived, and I died." Then he sees his heart to be full of sinful lusts, covetousness, pride, malice, filthiness and the like. Now as soon as the door of the chambers of his imagery is thus opened to him and he sees what they do there in the dark, his outside religion is blown up as insufficient and he learns a new lesson in religion, namely, "That he is not a Jew, who is one outwardly," Romans ii. 28.

5. Upon this he goes farther, even to inside religion; sets to work more vigorously than ever, mourns over the evils of his heart and strives to bear down the weeds, which he finds growing in that neglected garden. He labours to curb his pride and passion and to banish speculative impurities; prays more fervently, hears attentively, and strives to get his heart affected in every religious duty he performs and thus he comes to think himself, not only an outside, but an inside Christian. Wonder not at this, for there is nothing in it beyond the power of nature, or what one may attain to, under a vigorous influence of the covenant of works; therefore another yet deeper stroke is given. The law charges home on the man's conscience, that he was a transgressor from the womb; that he came into the world a guilty creature and that in the time of his ignorance, and even since his eyes were opened, he has been guilty of many actual sins, either altogether overlooked by him or not sufficiently mourned over, for spiritual souls, not healed by the blood of Christ, but skinned over some other way, so as to be easily irritated and soon to break out again;

therefore the law takes him by the throat, saying, "Pay what thou owest."

6. Then the sinner says in his heart, "Have patience with me, and I will pay thee all," and so falls to work to pacify an offended God and to atone for those sins. He renews his repentance, such as it is, bears patiently the afflictions laid upon him, yea, he afflicts himself, denies himself the use of his lawful comforts, sighs deeply, mourns bitterly, cries with tears for a pardon, till he has wrought up his heart to a conceit of having obtained it: having thus done penance for what is passed, he resolves to be a good servant to God, and to hold on in outward and inward obedience, for the time to come. But the stroke must go nearer the heart yet, ere the branch falls off. The Lord discovers to him, in the glass of the law, how he sinneth in all he does, even when he does the best he can and therefore the dreadful sound returns to his ears, Galatians iii.10, "Cursed is every one that continueth not in all things," etc. "When ye fasted and mourned," saith the Lord, "did ye at all fast unto me, even to me?" Will muddy water make clean clothes? Will you satisfy for one sin with another? Did not your thoughts wander in such a duty? Were not your affections flat in another? Did not your heart give a sinful look to such an idol? And did it not rise in a fit of impatience, under such an affliction? "Should I accept this of your hands? Cursed be the deceiver, which sacrificeth to the Lord a corrupt thing," Malachi i. 13, 14. And thus he becomes so far broken off, that he sees he is not able to satisfy the demands of the law.

7. Hence, like a broken man, who finds he is not able to pay all his debt, he goes about to compound with his creditor. And being in pursuit of ease, and comfort, he does what he can to fulfil the law, and wherein he fails, he trusts that God will accept the will for the deed. Thus doing his duty, and having a will to do better, he cheats himself into a persuasion of the goodness of his state: and hereby thousands are ruined. But the elect get another stroke, which loosens their hold in this case. The doctrine of the law is borne in on their consciences, demonstrating to them, that exact and perfect obedience is required by it, under pain of the curse; and that it is doing and not wishing to do, which will avail. Wishing to be better will not answer the law's demands and therefore the curse sounds again, "Cursed is every one that continueth not—to do them," that is, actually to do them. In vain is wishing then.

8. Being broken off from all hopes of compounding with the law, he falls to borrowing. He sees that all he can do to obey the law, and all his desires to be and to do better, will not save his soul: therefore he goes to Christ, entreating, that his righteousness may make up what is wanting in his own and cover all the defects of his doing and sufferings; that so God, for Christ's sake, may accept them and thereupon be reconciled. Thus doing what he can to fulfil the law and looking to Christ to make up all his defects, he comes at length to sleep securely again. Many persons are ruined this way. This was the error of the Galatians, which Paul, in his epistle to them, disputes against. But the Spirit of God breaks off the sinner from this hold also, by bringing home to his conscience that great truth, Galatians iii. 12, "The law is not of faith, but the man that doeth them shall live in them." There is no mixing of the law and faith in this business; the sinner must hold by one of them and let the other go. The way of the law and the way of faith, are so far different, that it is not possible for a sinner to walk in the one, unless he comes off from the other: and if he be for doing, he must do all alone; Christ will not do a part for him, if he do not all. A garment pieced up of sundry sorts of righteousness, is not a garment meet for the court of heaven. Thus the man is like one in a dream, who thought he was eating, but being awakened by a stroke, behold his soul is faint; his heart sinks in him like a stone. while he finds that he can neither bear his burden himself alone, nor can he get help under it.

9. What can he do who must needs pay and yet has not enough of his own to bring him out of debt; nor can borrow so much, and is ashamed to beg? What can such a one do, I say, but sell himself, as the man under the law, that was become poor? Leviticus xxv. 47. Therefore the sinner, beat off from so many holds, attempts to make a bargain with Christ, and to sell himself to the Son of God, if I may so speak, solemnly promising and vowing, that he will be a servant to Christ, as long as he lives, if He will save his soul. And here, the sinner often makes a personal covenant with Christ, resigning himself to Him on these terms; yea, and takes the sacrament, to make the bargain sure. Hereupon the man's great care is, how to obey Christ, keep His commandments and so fulfil his bargain. In this the soul finds a false, unsound peace, for a while, till the Spirit of the Lord gives another stroke to cut off the man from this refuge of lies likewise. And that happens in this manner: when he fails of the duties he engaged to perform, and falls again into the

sin he covenanted against, it is powerfully carried home on his conscience, that his covenant is broken; so all his comfort goes and terrors afresh seize on his soul, as one that has broken covenant with Christ. Commonly the man, to help himself, renews his covenant, but breaks it again as before. And how is it possible it should be otherwise, seeing he is still upon the old stock? Thus the work of many, all their days, as to their souls, is nothing but a making and breaking such covenants, over and over again. (*To be continued*).

The Believer's Relationship to the Law.

"Though Christ has redeemed us from the 'curse of the law,' yet not from the command of it, but still we are under the law to Christ. When the Saviour, in His sermon on the Mount, expounded the moral law, and vindicated it from the corrupt glosses with which the scribes and Pharisees had broken it (Matt. V. 19), He did in effect renew the tables, and make them like the first, that is reduce the law to its primitive sense and intention." (Matthew Henry).

"Some speak as if the servant were greater than the Master, and the disciple above his Lord; as if the Lord Jesus honoured the law, and His people were to set it aside; as if He fulfilled it for us, that we might not need to fulfil it; as if He kept it, not that we might keep it, but something else in its stead, they know not what. The plain truth is, we must either keep it or break it. Which of these men ought to do let those answer who speak of the believer having nothing more to do with the law. There is no midway. If it be not a saint's duty to keep the law, he may break it at pleasure, and go on sinning because grace abounds.

"The word *duty* is objected to as inconsistent with the liberty of forgiveness and sonship. Foolish and idle cavil! What is duty? It is a thing *due by me to God*; that line of conduct which *I owe to God*. And do these objectors mean to say that, because God redeemed us from the curse of the law, therefore we *owe* Him nothing, we have no duty now to Him? Has not redemption rather made us doubly debtors? We owe Him more than ever, and we owe His holy law more than ever; more honour, more obedience. Duty has been doubled, not cancelled, by our being delivered from the law; he who says that duty has ceased, because deliverance has come, knows nothing of duty or law, or deliverance. The greatest of all debtors in the universe is the redeemed man. What a strange sense of gratitude these men must have

that, because love cancelled the penalty of law, and turned away its wrath, therefore reverence and obedience to that law are no longer *due*. Is *terror* in their estimation the only foundation of duty; and when love comes in and terror ceases, does duty become a bondage?

"No, they may say, but there is something higher than duty, there is privilege; it is that we contend for. I answer, the privilege of what? Of obeying the law? *That* they cannot do with; for they are no longer under the law, but under grace. What privilege then? Or imitating Christ? Be it so. But can we imitate Him Whose life was one great law-fulfilling without keeping the law? What privilege, again we ask? Of doing the will of God. Be it so. And what is law but the revealed will of God? And has our free forgiveness released us from the privilege of conformity to the revealed will of God?

"But what do they mean by thus rejecting the word duty and contending for that of privilege? Privilege is not something distinct from duty, nor at variance with duty; but it is duty *and something more*! It is duty influenced by higher motives, duty uncompelled by terror or suspense. In privilege the *duty* is all there, but there is something superadded, in the shape of motive and relationship, which exalts and ennobles duty. It is my duty to obey government; it is my privilege to obey my parents. But in the latter case is duty gone because privilege has come in? Or has not the loving relationship between parent and child only intensified the duty by superadding the privilege, and sweetening the obedience by mutual love? 'The love of Christ *constraineth*.' There is something more than both duty and privilege added." (Andrew Bonar).

"Christ redeems us from the *curse* of the law, not from the *command* of it. He saves us from the *wrath* of God, not from His *government*, Gal. III, 13, 14; Rom. VIII, 3, 4. Had it been otherwise, so firm and indissoluble is the connection between our duty and our felicity, that the sovereign Ruler had been eternally injured, and we not advantaged. Were we to have been set free from the preceptive obligation of God's holy law, then most of all from that most fundamental precept, 'Thou shalt love the Lord thy God with all thine heart, soul, mind and strength' (Mark XII, 30). . . . Redeemed from loving God! What a monstrous thought!

"When, therefore, our Lord Jesus Christ was to redeem us from the curse of the law, it was that the promised spirit might be given to us (Gal. III, 13, 14), who should write the law in

our hearts, (Jer. XXXI, 33; Ezek. XXXVI, 27); fulfil the righteousness of it in us, by causing us to walk after His dictates, according to that law; regenerating us; begetting us after God's image, and making us partakers of a God-like nature. So we through the law become dead to the malediction and curse of it, that we may live to God more devoted lives than ever (Gal. II, 19)."

by John Howe (Puritan Divine).

The Roman Antichrist.

The following extracts are from "*The Roman Antichrist*" by the late Rev Fred. S. Leahy, converted Roman Catholic priest.

"The Romanist system embodies that 'mystery of lawlessness,' which for a time was hidden and revealed when the Roman Empire crashed in ruins, and the Bishop of Rome became *Pope*—the new 'Pontifex Maximus.' The people looked to the Pope as the one who had ascended the throne of the Caesars. The Man of Sin had revealed his ugly head, and thousands of God's people ever since have had the courage to point him out.

"'All idolatries,' says Dr J. A. Wylie, 'in whatever age or country they have existed, are to be viewed but as successive developments of the one grand apostasy. That apostasy was commenced in Eden, and consummated at Rome. It had its rise in the plucking of the forbidden fruit; and it attained its acme in the supremacy of the Bishop of Rome—Christ's Vicar on earth. The hope that he would 'be as God,' led men to commit the first sin; and that sin was perfected when the Pope 'exalted himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God.' Popery is not the natural development of this great original transgression . . .—Popery is the last, the most matured, the most subtle, the most skilfully contriven, and the most essentially diabolical form of idolatry which the world ever saw, or which, there is reason to believe, it will ever see.' (*The Papacy*, p. 13).

"Popery is *not merely* a corrupt form of Christianity. As Dr Wylie points out, 'The Church of Rome bears the same relation to the Church of Christ which the hierarchy of Baal bore to the institute of Moses.' Popery is just Paganism dressed up to appear Christian. In Popery we behold Satan on parade 'as an angel of light.'

Vicarism.

"Popery has been called, Romanism, Vaticanism, and Vicarism. The last name is most suggestive, pointing to the real nature of anti-Christianity. The works by which the Pope denies Christ are characterised by the office which he claims for himself, and they are developed from that office as the full-grown plant is developed from the seed. The Pope claims to be the VICAR (or substitute) of Christ, and this *vicarious* or *substitutionary* principle is basic to the whole system of the Papacy in all its varying aspects. 'Layman,' who develops this interesting thesis, says: 'A vicarious or substitutionary Christ necessitates a vicarious or substitutionary Christianity. Hence in the Papacy, the Church, its priesthood, sacrifice, sacraments and ordinances, all are vicarious or substitutionary for the Word and Work of Christ. The system is a complete supplanting of the headship and religion of Christ, and the installation of another Christ and another Christianity instead.'

Meaning of " Antichrist."

"The Greek word, '*antichristos*,' is composed of '*Kristos*' meaning '*anointed*,' and the prefix *anti*. 'Anti' means 'against,' also *instead of*, or *in place of*.' When prefixed to the name of an individual it 'indicates an agent who assumes that individual's place, and at the same time acts in opposition to him.' Thus Rome herself speaks of 'Antipopes.' Rev John McDonald says, '*Antichrist*, therefore, means one who pretends to be a vicar of Christ, and assumes to act in His name, but who is at the same time His rival and greatest enemy.' John says that 'He (the Antichrist) denieth that Jesus is the Christ . . . He denieth the Father and the Son . . . He confesseth not that Jesus Christ is come in the flesh.' (1 John II. 22; IV. 3; 2 John 7). Let it be noted in this connection that the Papacy professes to be on the side of Christ, and yet in practice she is *against* Him, for she places the Pope on Christ's throne, so to speak, and asserts that 'it is *necessary for salvation* for every human being to be subject to the Roman Pontiff' (Decree of Boniface VIII; Bull Unam Sanctam). Rome denies Christ by adding a host of mediators, and, in worshipping a wafer, adores a counterfeit Christ! By declaring the Pope to be vicar of Christ and capable of infallibility, Rome denies the Father and the Son. Furthermore, her dogma of the Immaculate Conception of Mary strikes at the Incarnation of Christ, as set forth in Scripture. If Mary were sinless, Christ was not 'the seed of the woman,' *i.e.* His humanity was not true humanity. The

Roman Antichrist fits perfectly into the following description of the Antichrist by Baron Porcelli, 'The Antichrist, can be no other than this: The pretended, self-styled, divinely appointed, Pro-Christ, Vice-Christ, also the Rival-Christ, the Ape of Christ, the Antagonist of Christ, he who having no sense of, nor relish nor heart for, the things of Christ, is the enemy and adversary of Christ—the usurper, conscious or unconscious, in Christ's name, of Christ's place, prerogatives, offices, titles and functions in the professing visible Church.'

"With reference to Paul's description of the Antichrist in our passage (2 Thess. II. 3-8.) Dr Charles Hodge says, 'This portrait suits the Papacy so exactly that Protestants at least have rarely doubted that it is the Antichrist which the apostle intended to describe.' 'So strikingly,' says Richard Baxter, 'does the Church of Rome resemble Antichrist that any one is justified in mistaking the similarity for sameness.'

Objections to Reformed View of Antichrist.

"In recent times, there has been a departure from the Reformed view of Antichrist by members of the Reformed school, and men who profess to follow the Reformers. Although *not* Futurists, they object:

- (1) The delineation of Antichrist in Daniel XI is of a *personal* nature.
- (2) Paul speaks of Antichrist as 'the *man* of sin,' 'the *son* of perdition,' and the context would seem to favour the personal idea.
- (3) John speaks of many Antichrists as already present, but points to *the* Antichrist as one coming at some future date. (1 John II. 18).
- (4) in Rev. XIX, 20, the description given of Antichrist's ultimate doom has a personal element in it.
- (5) Since Christ is a person, it seems natural to expect the Antichrist to be a person also.
- (6) The Romanist system contains certain saving doctrines.

"Objections 1, 2, 3, 4 and 5 are all answered by our statement at the beginning of this pamphlet—that in the Papacy we have a *succession of men*, a continuous man, so to speak. Not for a moment are we excluding the personal *element*. As to the last statement, we assert that although the Romanist system does contain saving truths, *they are not savingly presented*. You must take Romanism as a SYSTEM, and as such all true doctrines

professed by her are neutralised by contradictory and anti-Christian dogmas—compare her predominant Mariolatry, and doctrine of Tradition.

Rome and Antichrist.

"Alarmed by the fact that the Reformers were pointing to the Pope as the Man of Sin, the Jesuit Ribera at the end of the sixteenth century invented, or at least propagated futuristic views of the Antichrist, and pointed to a solitary Infidel Antichrist who would appear in the dim future. This is largely the Romanist view to-day. Thus the Jesuit Martindale says, '. . . nearly all Catholic writers have *expected* a personal 'Antichrist,' and not one of them has *excluded* the idea of a personal Antichrist; nor indeed, can we see how they could possibly, or (as we have said) appropriately do so. Certainly we do not.' He describes as 'fantastic' those who see Antichrist in the Popes! Ribera's view soon infected the High Church party. J. N. Darby caught the contagion and finally Dr C. I. Scofield swallowed the Jesuit's pill. Thus Ribera succeeded beyond his wildest dreams, for the attention of thousands of Protestants became deflected from the Papacy, a future Infidel Antichrist was looked for, and the historic Protestant view handed down by the Reformers was despised by many. These are the hard facts of history. A Protestantism saturated with Ribera's Futurism is not the Protestantism of the Reformers—nor is it feared by the Papacy.

"The learned Dr C. H. H. Wright, in the '*Protestant Dictionary*' contends that Rome is the Man of Sin but not the Antichrist. He differentiates between the two titles. Space forbids an examination of his arguments, but our position is that the Man of Sin is *intensely Anti-Christian*—we cannot conceive of a system or person being more so. We believe the Man of Sin *to be* the Antichrist.

"Let us, therefore, hold to our noble heritage, and oppose the Roman Antichrist and all his blasphemous claims—praying for and loving the people held in so terrible a bondage. Let us stand firmly for the Sovereignty of Christ with His sole Headship over the Church. Let us prepare and pray for the glorious occasion when the 'Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming,' the Antichrist, the Man of Sin, the Son of Perdition."

"*The Roman Antichrist*" or a Study in 2 Thessalonians II, 3-8, by the Rev Fred. S. Leahy is obtainable from The Protestant Truth Society, 184 Fleet Street, London, E.C.4. Price 6d. W.M.

Messages from the Mountains of Palestine.

by Rev. D. M. MacDonald, Edinburgh.

2. Lebanon.

The name Lebanon is derived from the Hebrew root, meaning white and the word has been connected by some with its snow-clad peaks, while others refer it to the white walls of chalk and limestone which are its chief characteristic. It is not at all a single mountain but rather two lofty parallel ranges. The two ranges are separated by a valley, four to six miles broad, which is well watered and opens out into the Plain of Emessa. At all seasons of the year the landscape is considered to be very beautiful. Various kinds of trees grow on them but the once famous cedars are now found almost exclusively in the valleys.

The Lebanon is first mentioned in the Old Testament as the Northern Boundary of Palestine and sometimes as having been given to Israel, but they never so far overcame its people as to gain possession during the days of the Kings. It was subject to Tyre and Sidon, and to their rulers the Israelites were indebted for the cedars, which formed the woodwork of the first and second temples, and the House of the Forest of Lebanon (1. K. 7. 26). Thence forward Lebanon is well known in Hebrew literature. Its woods are mentioned, the strength, beauty and luxuriance of its firs and cedars are spoken of in terms of high praise in Psalms 29 and 92. Its animals seem to have been regarded as of special excellence.

The Psalmist compares the righteous to the cedars in Lebanon because they were notable for strength and durability. According to Scripture the righteous are those whose sins have been forgiven and are changed from a state of nature to a state of grace. They are enabled to walk in newness of life because the Holy Spirit has given them a new nature which causes them to love Christ as their Saviour and to hate sin in all its forms. They have ceased putting confidence in their own righteousness and their constant desire is to be found in Christ and to be under the reign of His grace. The Apostle Paul, when sorely tried by a thorn in the flesh and prayed thrice that it should be removed, was addressed by his Saviour in these words, "My grace is sufficient for thee and my strength is made perfect in weakness." He could well say afterwards, "I can do all things through Christ who strengthens me."

In the Song of Solomon, the Church of Christ is compared to the streams of Lebanon, which helped to soften and make

fruitful the hard ground. This shows the gracious influences of the Holy Spirit working through the church and its ordinances for the conversion of sinners and their ingathering into the kingdom of grace, in order that they may bring forth fruit unto God. It also implies the renewal from day to day of the spiritual life in the souls of believers. Through the faithful preaching of the Gospel and the administration of the Sacraments of Baptism and the Lord's Supper, sinners are instructed in the precious doctrines of the Gospel and edified. These are to be continued in the church until the Saviour comes again according to his promise. All attempts to destroy his cause have so far failed and will never succeed because the Church is built upon Himself as the Rock of Ages.

Mount Zion.

This mount was at one time occupied by the Jebusites, but when King David began to reign he drove the Jebusites out and took possession of part of the mount to build a palace on it. Afterwards Solomon's temple was built on it and the name Zion was used for the temple and its services. It was a magnificent building and the Israelites greatly enjoyed the various festivals held in it throughout the year. The word Jerusalem is sometimes used instead of Zion when reference is made to religious privileges and offerings. The Saviour when he was twelve years of age, discussed questions with the doctors in it and astonished them by his understanding and answers. If they had the spiritual discernment of Simeon, they might have realised that He was a divine person. Afterwards He himself taught in the temple during His public ministry and on one occasion He drove out those who were buying and selling in it, saying, "It is written, My house is the house of prayer, but ye have made it a den of thieves."

If he were to come to many churches now he would have to cast out all worldly frivolities carried on in the name of religion. The spirit of the world has taken possession of the professing church and spiritual death is widespread. Truly we need a scriptural revival, and it can only come through prayer and the outpouring of the Holy Spirit on the souls of sinners.

It was in his residence on Mount Zion that King David ended his wonderful career. The humble shepherd lad, who became famous, through his victory over the Philistine giant Goliath, became in the favourable providence of God, King of Israel. He had to endure many bitter trials before he ascended the throne and they continued even to the end of his life. Through

them all he was wonderfully sustained. His last words were full of comfort, blended with warning and sadness. They are—"Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow."

David was King, poet, prophet and warrior. His Psalms for three thousand years have given comfort and consolation to multitudes on their way to glory, and will continue to do that while the world lasts. As a prophet he foretells the coming of the Saviour, His death and triumph over all enemies, resulting in the advancement of his kingdom in the world. He feels that although things were not in his own soul or in his family or in the nation as he would like them to be, yet the covenant was unchangeable. His afflictions were blessed to him as they have been to many of God's people, so that they could say like him, "I will sing of mercy and of judgment." The darkest night has its brilliant stars and the Valley of Baca has its wells of joy; even the wilderness has its green and sunny spots. The fact that the covenant was made with him personally gave him true joy and it is when a sinner accepts Christ as his own Saviour, that he is enabled to rejoice in Him and to count like Paul all things as nothing in comparison with him. Human covenants are like ropes of sand, but God's covenant of love is an everlasting covenant.

The dying King's confession was that he was already in possession of the covenant and had rested on it for many years, feeling that his safety and security were assured. There is a wonderful order in all the works of God and the same order is exhibited in the covenant of grace. All the attributes of God meet harmoniously in the Cross of Christ, as the Psalmist says, "Truth met with mercy, righteousness and peace kissed mutually: Truth springs from earth, and righteousness looks down from heaven high." The prophet Isaiah confirms all this in these words—"The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." He declares that the Saviour was all his salvation and all his desire. He had repented bitterly for sins committed but he had many things to glory in if he had been inclined to do so. He had served his day and generation faithfully. The nation had become powerful and prosperous under his rule. He had collected a large quantity of material for building the temple and he had written many beautiful psalms to be used in the worship of his God, but not for a moment

would he rest on any of these for acceptance with God because his salvation was entirely in his Redeemer, and He was his desire.

There was one regret in his fine sunset implied in the words—"Although he make it not to grow." He was grievously disappointed by the sinful conduct of some of his own family and he had himself been partly responsible for that. This should be a warning to all to see to it that they should not by their own sins or by the force of evil example, leave a heritage of anguish to those who come after them.

There would have been no note of sorrow in David's end, had all his family been like himself. It is a beautiful spectacle, a whole family linked together in the bond of faith in Christ and faithfully serving Him in the world. In Scotland today there is deplorable neglect of family religion and the result is increasing crime and immorality amongst all classes. At one time law and gospel were zealously proclaimed in the pulpit but now the vital doctrines of grace have been supplemented by modernistic theories which lead people to think there is a good principle in them by means of which they can save themselves.

How sad that many should be deluded by such false notions, young and old alike, and be resting on a totally useless "foundation for eternity." O', friend it is in Christ alone there is salvation for you, and any happiness apart from Him is a wretched counterfeit of the true joy which He gives to all who believe in Him.

Obituaries.

The late James D. Kidd, Elder, Grafton, New South Wales.

James Duncan Kidd was born at Woodford Leigh on the Clarence River on the 21st day of January, 1873, and passed, we believe, to his eternal rest on the 16th day of October, 1959, at the advanced age of 86 years. He was the seventh member of a family of 14. Both his parents were God-fearing, who brought up their children in the nurture and admonition of the Lord. The father was one who never forgot the vows he had taken when he received baptism for his children, and when visitors were at the home who had no relish for family worship, he would remind them that the "vows of God" were upon him, and at no time did he neglect his duty. "Families are societies that must be sanctified to God as well as Churches," says Thomas Manton, the Puritan divine, in his *Introductory Epistle to the Westminster Confession*

of Faith," and the governors of them have as truly a charge of the souls that are therein. as pastors have of the churches. But, alas, how little is this considered or regarded! . . . They offer their children to God in baptism, and then they promise to teach them the doctrine of the Gospel, and bring them up in the nurture of the Lord; but they easily promise, and easily break it; and educate their children for the world and the flesh, although they have renounced these, and dedicated them to God. This covenant-breaking with God, and betraying the souls of their children to the devil, must lie heavy on them here or hereafter. They beget children, and rear families, merely for the world and the flesh; but little consider what a charge is committed to them, and what it is to bring up a child for God, and govern a family as a sanctified society."

When he was 14 years of age the family removed to Boat Harbour on the Richmond river. Two or three years later while still in his 'teens, James Kidd was called by grace. Grace does not run in the blood, although it often runs in the line. All who in a day of the Holy Spirit's power are enabled to embrace the Lord Jesus Christ as freely offered in the Gospel, are said to be born not of blood, nor of the will of the flesh, nor of the will of men not of God (John I. 13). The means used to bring home to him his accountability to God and his need of mercy was an accident which he had. He was thrown to the ground when the horse he was riding bolted, and as a result sustained a broken leg. It was while reading one of the sermons of the Rev Robert Murray McCheyne of Dundee that he entered in his soul's experience into the glorious liberty of the sons of God.

While still in his early 20's, he and his brother Alexander who was two years his senior, came to reside on the outskirts of Grafton. In Grafton they had the privilege of being under the faithful ministry of the Rev Walter Scott, who had been inducted to the Brushgrove-Grafton congregation in the year 1895. Mr Scott succeeded the godly Rev John Finlayson, a native of Portree, who was Free Church minister at Coigach, Ross-shire before proceeding to Australia. Mr Finlayson died at Brushgrove in the year 1890, in the forty-fourth year of his age and the tenth of his ministry.

It was at the first communion season after his coming to Grafton that James Kidd made a public profession of his faith in Christ. It was at that communion too, that a lasting impression was made on the mind and heart of his brother Alexander. The word which most affected him was 1 Peter II. 9: "But ye are a

chosen generation, etc." He felt that he was outside the circle of that happy company who were that day showing forth the praises of Him Who had called them from darkness into His marvellous light. He returned home resolved to seek the Lord more earnestly than ever. He did not seek in vain, for from the day of his espousals, Alexander Kidd was a living epistle of Christ, known and read of all men.

It was about this time that Mr James Kidd took classes at a college in Casino, and from there went to the Sydney University to study with a view to entering the ministry. In his third year at the University he had a serious breakdown in his health, which resulted in his having to relinquish his studies. From this breakdown he never fully recovered.

No one would be long in Mr Kidd's company without realising that he was a man of keen intellect and of liberal education. His knowledge of Church history in Australia was encyclopaedic. He was well versed in the contendings of the Reconstituted Synod, formed by the three ministers of the Synod of Eastern Australia who, in the year 1884, were excluded from the Synod by an act, which the revered Rev Arthur Paul, minister of St. Kilda in the State of Victoria, and editor of "*The Presbyterian*" described as "ecclesiastical lynch law." In 1891 the Brushgrove-Grafton congregation united with the Reconstituted Synod. What is said of the worthy Mr Hugh Grant, his fellow elder in the Brushgrove-Grafton congregation, is equally applicable to Mr Kidd; "His sense of the wrong perpetrated by this notorious Expulsion Act (as it has been called) which raised a widespread and spirited protest at the time, and which has not since been repented of, remained unaffected by the circumstances which led many of his fellow protesters to return to the Church which they had formerly condemned." (*F.P. Mag.*, March 1942).

Mr Kidd's regard for Mr Scott, who with his congregation continued steadfast to the stand taken in 1884, is evident from the following incident which took place shortly after he had made a public profession. He had been paying a visit to Mr Scott. Before leaving, the weather became showery, and Mr Scott kindly loaned him his raincoat. On reaching home, Mr Kidd removed the coat, and kneeling down requested that Mr Scott's spiritual mantle would fall on him. His after life to the day of his death gave proof that his request was granted. To the end he showed unswerving loyalty to the Cause of Truth in Australia for which Mr Scott stood and suffered.

Mr Kidd was a man of prayer. His prayers would leave no one in doubt, but here was one who was grieved in soul for the affliction of Joseph and mourned over the desolations of Zion in Australia. It may not therefore, be out of place to give an abbreviated account of the Fast Day which the Brushgrove-Grafton held on Wednesday, the 13th day of November 1907, in connection with the great drought experienced in Eastern Australia that year. The account appeared the following Saturday, the 16th November in the local paper, "*The Examiner*," and was reprinted in full in the *F.P. Mag.* for April 1908. The report runs: "Wednesday last was observed as a solemn fast day, with humiliation and prayer for rain. Public worship was conducted in Brushgrove Church, where a large and representative congregation assembled. After preliminary devotional exercises, the Rev W. Scott announced as the subject of meditation, 2 Chron. VI. 26, 27; VII. 13, 14: the subject being the part of Solomon's prayer, at the dedication of the Temple, bearing on their own circumstances of drought Solomon believed in a people praying for rain. They had a memorable instance afterwards in Israel, when Elijah, the prophet, prayed earnestly that it might not rain, so that it rained not on the earth by the space of three years and six months, and prayed again and the heaven gave rain and the earth brought forth her fruit. (James V. 17, 18). Prayer to God, then, in such a strait was their duty and privilege.

"But whilst they had these Scripture principles to guide and encourage them under the Divine correction, it was necessary to recognise that God would not regard the prayer of those who went on in their trespass. The direction in the text had reference to those who prayed 'towards this place,' namely, the Temple. That was where the sacrifices for sin were to be offered. Solomon, during his prayer, we are told, 'stood before the altar of the Lord.' They were to do the same. Christ was their Altar, their Sacrifice. He was the Way—the one Mediator for them with God, with whom they were to deal. They needed mercy. For this they were to confess their sin and forsake it, that the Tokens of Divine displeasure might be removed. This was made clear to Israel, later on, under Elijah. They had been mixing the worship of Baal with the worship of Jehovah. 'How long halt ye between two opinions?' the prophet asked. Before he would pray for rain, the supremacy of the True God and the purity of His worship were recognised and established before the nation in connection with sacrifice. Thus they exclaimed, 'Jehovah, He is the God.' This meant the overthrow of human inventions in worship. When

a people repent, they turn from such idols to the True God. In the passage before them, when God shut up heaven and there was no rain, the people were to 'humble themselves, and turn from their wicked ways.' Hence their own solemn fast. It represented scripturally a day of restraint from worldly business or pleasure, along with an abstinence from the ordinary comforts of life for the time. Such prayer, with fasting in emergent circumstances, had been attended with the Divine blessing: 'Humble yourselves under the mighty hand of God, that He may exalt you in due time.' (1 Peter V. 6).

"In closing, Mr Scott appealed to the assembled congregation to maintain their loyalty to the Word of God, in its integrity, as their infallible guide, in the face of the infidelity and worldliness all around. He reminded them of the two great pillars of their religion, which it entrusted to them on the highest sanction: 'Ye shall keep my Sabbath, and reverence my Sanctuary: I am Jehovah.' (Lev. XXVI. 12). In connection with these, he felt that their community had sinned a great sin. The Sabbath was openly and increasingly desecrated in various forms; the Sanctuary also was profaned by unscriptural practices, whilst many had forsaken the assembling of themselves together. God had permitted the drought and other evils to come upon them, yet there was His promise, 'If ye keep my Sabbath and reverence my Sanctuary; then I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit.' (Lev. XXVI. 2-4). They were but a handful after all, as compared with the population around them, yet it was nothing with God to help whether with many or with them that had no power.

"Solemn intercessory prayer followed, and the service was closed with praise and the benediction—the Psalm being, 'O God, Thou to Thine heritage didst send a plenteous rain.' It is further to be recorded that rain began to fall in the evening after the service."

It was Mr Kidd who forwarded to the late Rev Neil Cameron, Glasgow, as Convener of the Foreign Mission Committee, a petition from the Brushgrove-Grafton congregation seeking admission into the Free Presbyterian Church of Scotland. In the letter accompanying the petition, Mr Kidd says, *inter alia*, "The majority are putting forth their utmost endeavours to crush our position. The Free Church minister, Rev Mr Henry and Mr Herbert Ramsey, student, are both on the River, and are doing all they can to turn away the people. The majority have elected

trustees for our Brushgrove Church and manse and we may lose these." The Rev Neil Cameron read the petition at the half-yearly meeting of Synod which was held in the Hall of St. Jude's Church, Glasgow, in November 1911, and moved that the petition be granted. The Rev D. Beaton seconded the motion which was agreed to.

In 1923 sympathisers of the Church in Ballina on the Richmond River applied to the Synod, and were received. Both Mr Kidd and his brother Alexander went then to stay in Ballina, where they conducted the services. In 1951 Mr Kidd returned to Grafton and resided with his widowed sister Mrs Purdie. Mr Alexander was appointed missionary by the Synod for Ballina where he laboured with much acceptance until his death on the 18th day of January, 1955. He had come to the communion services in Grafton which were being conducted by the late Rev Finlay MacLeod, Dornoch. "He attended the services on the Thursday and Friday," Mr MacLeod tells in his obituary, "but owing to the weakness of the heart he had to keep his bed on the Saturday and on the Sabbath . . . Death did not find him unprepared for he was resting upon the finished work of the Lord and Saviour Jesus Christ." He passed away as stated on the following Wednesday. "He was greatly attached," Mr MacLeod adds, "to the Free Presbyterian Church of Scotland, because he found in her the Gospel by which sinners are saved." The same could be said of his worthy brother Mr James. Both James and Alexander Kidd were outstanding witnesses for Christ in this day and generation. Their labours were not in vain in the Lord. They are still alive who heard the Gospel of their salvation from their lips. They rightly divided the Word of Truth. The poor in Zion got their portion, and sinners were warned to flee from the wrath which is to come, to Christ, the only Refuge. In the midst of abounding apostasy they upheld the testimony on the side of purity of doctrine and purity of worship in Australia, cleaving in the strength of grace to the faithful exhortation which the Rev Walter Scott sent in one of his Pastoral Letters to the Brushgrove-Grafton congregation. "Let me refer you again," he writes, "to the touchstone of Truth and duty—the more sure word of prophecy—'Let them return unto thee, but return not thou unto them.' (Jer. XV. 19). 'Whereunto ye do well that ye take heed.' The Lord enable the remnant in Grafton to uphold the banner, and to follow on in the footsteps of those who through faith and patience are now inheriting the promises." Both Mr Kidd and Mrs Scott, the Rev Walter Scott's widow, were able to attend the

services in connection with the dispensation of the Sacrament of the Lord's Supper on the 3rd Sabbath of May, 1959. That was their last communion on earth. They are now at the Table above, with their Saviour whom they loved and followed in the midst of a generation abandoned to the sports and pleasures of a godless world. They were in the world, but not of it, but of those to whom Christ says, "Ye are they which have continued with Me in My temptations, and I appoint unto you a kingdom, as My Father hath appointed unto Me." (Luke XXII. 28. 29).

Some months before his death Mr Kidd had the satisfaction of seeing his youngest brother Richmond who, until recently, had his home at Clunes on the Richmond, elected and ordained to the eldership in the Brushgrove-Grafton congregation.

We extend our sincere sympathy to Mr Kidd's brother, his surviving sisters, to his relatives, and to Mr Donald Shaw—his fellow elder and nephew, who for years prior to Mr Kidd's return to Grafton in 1951 conducted the services and bore the burden of the congregation, and who during the last year of Mr Kidd's life, when at times unable to attend, saw to it though often ill himself, that the door was never shut in Grafton; also to the congregation in the loss of one who sought their highest welfare and who broke the bread of life in their midst. "The first shall say to Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings." (Isa. XLI; 27).—Wm. Maclean.

Searmonan.

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

(Air a leantuinn bho t.d. 53).

Is ann an a bhi'g amharc ri Iosa a tha'n cùrsa-réis ri dhol a stigh air; ag amharc air falbh bho chuspairean eile ga ionnsuidh-sa; ag amharc air falbh bho agartasan coguis a tha trom-luchdaichte le cionta, bho lagh teinnteach, gu Iosa air son fois; agus ag amharc air falbh bho'n t-saoghal gu Iosa. Is ann an a bhi faotainn sealladh Air mar an t-Uan a chaidh a mharbhadh a tha'n t-anam air a tharruig le slabhruidh neo-fhaicsinneach, ach chùmhachdach, a ghràis-san agus a ghràidh, a mach as an t-slochd uamhainn agus as a chlàbar làthaich; agus is ann fodh bhuaidh aonaichte ùghdaras, a ghràidh, a theagaisg, a tha e air a thoirt gu ràdh, "A Thighearna, ciod a b'àill leat mise a dheanamh?" 'S e creidimh ann an Criosd ionad-tòiseachadh fìor dhiadhachd; creidimh a tha taiceachadh air Iosa air son slàinte, a tha toirt a chridhe Dha, ag ràdh, "Ciod e mo ghnòthuch-sa tuilleadh ri

iodholan?" Agus ge b'e na làraichean a dh'fhaodas a bhi air a dheanamh air a chridhe a thaobh cho riatanach agus cho barraichte 's a tha fìor dhiadhachd, agus ge b'e na h-oidheirpean a dh'fhaodas a bhi air a dheanamh gu bhi leantuinn Chriosd anns an t-shlighe a tha air a comharachadh a mach dhà luchd-leanmhuinn, cha'n eil iad a 'g'oibreachadh slàinte, agus tha 'n a oidheirpean sin gun soirbheachadh air bith gus an tig an t-anam gu bhi umhail do ghairm an t-soisgeil, agus an gabh e ri Chriosd mar *Iosa*, a tha "saoradh a shluaigh fein bho'm peacaidhean." 'S e fìrinn ro-chudtromach a tha'n so.

Is ann an a bhi'g amharc ris an Tighearn Iosa a tha sinn a ruith na réis. Cha'n e mhàinn gur E Alpha agus Omega dòchas a pheacaich 'n uair a thig e'n toiseach gu bhi 'g altrum dòchas maith a thaobh slàinte; ach 's E Alpha agus Omega dòchas a shluaigh, a tha sior mhaireann, toiseach agus crìoch a' muinghinn. Is E Neart a chreidmhidh, agus a Sholus, agus Fhear-iuil, agus a Chomhfhurtachd, agus a Shlàinte agus a Ghlòir—is E *uile*. Is E Grian na Fìreantachd anns an iarmailt' aige, 'n a sholus a mhàinn am faic e cuspairean spioradail, na anns an coimhlion e dleasdanasan spioradail; 'n a bhlàthas a mhàinn a tha e taiceachadh air son a bhi air gabhail ris 'n a phearsa; is ann air a ghràs a tha e taiceachadh air son naomhachadh a nàduir. Is e a ghàirdean-san a tha ga chumail suas; is e a ghràdh a tha ga shàsachadh. Gu'n teagamh cha deanadh a bhi beachdachadh Air ann an glòir a dhiadhachd gun sgaile oirre, dealaichte ri obair mar Immanuel a mhàinn ach a bhi dalladh agus a caitheamh as a chreutair; ach mar a tha E air fhoillseachadh ann an dealradh taitneach obair mar Eadar-mheadhonair, tha'n sealladh ag ùrachadh an anama ann an dòigh do-labhairt. Is urrain am peacach bochd, dorch, cionntach, beachdachadh Air leis an ioraslachd is doimhne, agus gidheadh mar a chuspair earbsa agus a mhuinghinn. Faodaidh mar sin ioraslachd agus dòchas freumhachadh agus fàs taobh ri taobh ann a "bhi'g amharc ri Iosa."

(R'a leantuinn.)

Notes and Comments.

Congregational Church and Church of Scotland.

The Congregational Union of Scotland at their Annual Meeting in Edinburgh, at the beginning of May, disclosed that they had engaged in talks with the Church of Scotland on union with

that Church. The congregations in the Congregational denomination are independent as to Church government and in this respect are more or less separate entities which is all so different from the Presbyterian Order of the Church of Scotland. The Congregationalists revealed that they were not at present favourable to corporate unity and Professor Wood stated that there was a "Very real fear, of absorption by the larger Church. A committee was to investigate "all possible forms of association."

In reading of the attitude of the Congregational Union to union with the Church of Scotland, we feel they are endeavouring to cling to something very superficial and of no fundamental religious value. The doctrines held and preached in the majority of pulpits within both denominations will, no doubt, be much the same, of the general modern type. The form of worship during ordinary religious services will be quite similar. And surely it is common everywhere for Church of Scotland ministers and Congregational ministers to collaborate as ministers on many religious occasions. We are not here campaigning for these churches to unite but we see so little difference between them fundamentally, and in the light of their generally accepted liberal theology, that reasons on the part of the Congregationalists for avoiding being "absorbed into" the Church of Scotland are grounded, not upon sound Biblical doctrine, but upon the questionable benefits of independent congregational life. We as a church are considered narrow in our church outlook because we keep apart for clear, sound doctrinal reasons. They keep apart denominationally, but not in doctrine and practice, except in the matter of points in Church government.

Women as Elders.

By the time this issue appears, the Church of Scotland assembly will have met and decided in some way as to the question of women elders. The special committee on the Place of Women in the Church, appointed two years ago will have submitted their recommendation that women should be eligible for the office of elder on the same terms as men. Twenty-seven presbyteries were stated to be definitely in favour and nineteen against the admission of women to the eldership, and two equally divided. It has been stated by the Committee that "The general conclusion is that the Biblical evidence is too scanty and too contradictory for any final conclusions to be drawn from that alone." Surely if it is permissible to appoint women as elders now without acting beyond Scriptural requirements, it seems strange to us that the worthy and eminent Christian fathers in Scotland in the past

centuries would have none but men, men in the pulpit and Kirk Session.

Of course they took the Word of God as their guide; such as Paul's directions to Titus, ". . . and ordain elders in every city, as I have appointed thee; If any be blameless, this husband of one wife, having faithful children not accused of riot or unruly." (Titus, Chap. 1, verses 5 and 6). The fact is that women generally are taking more interest in the activities of the Church of Scotland than men, and there has been a clamour for years now that seeing this is so, they should have a place, by ordination to office, in the Courts of the Church. Among the saints at Rome was Phebe, who is described by Paul as a sister, a servant of the Church and a succourer of many; but not an elder. (Romans, Chap. 16, verses 1 and 2.)

Television Programmes Criticised.

Again we note severe criticism of what is shown in the homes of Scotland and elsewhere through B.B.C. Television. At the Scottish Unionist Association's annual conference at Perth on the 12th of May last, Mrs J. V. Finlay in a speech declared that although she was no prude or killjoy, there was a limit to what adults or children should see and hear on television. She said: "Crime, sex and violence are all too prominent. It would seem that sensationalism is the key to success . . . I for one am tired of this pandering to the baser side of human nature." She also referred to the case of a 13-year-old girl sent to Borstal for blackmail, and a 10-year-old boy charged with murdering a little girl. Both were said to have got their ideas from television. Mrs Finlay also attacked the many allusions on television to atheism and agnosticism. She asked, "Why flaunt disbelief? Why scatter doubts?" Mrs Finlay rightly demanded that the clause governing the supervision of programmes be examined and reviewed with care. We see in all this an appalling state of affairs, when such as are accustomed to the theatre, cinema and the television are themselves shocked at what is happening and are greatly afraid of the harmful effect especially on young minds. What is it that bewitches the powers that be so that they take no action in this matter except build more Borstals for young offenders? Is it finance? Or what? Many societies and some Government Departments continually express anxiety about the youth problem. But nothing is done to eliminate brutality and immorality from films and television. It is all very grievous to right thinking people "Darkness covers the land, and gross darkness the people"

The Summit Conference Failure.

The long looked for Summit Conference between America, Russia, Britain and France failed completely to begin aright or function. It just didn't take place at all although the heads of the four nations concerned came to Paris in the middle of May as arranged. World opinion, we were informed after the failure, was divided as to whether the Russian Khrushchev or President Eisenhower of America was to blame for this fiasco in the political world. But looking back it can be recalled that there were political meetings and discussions between Mr Khrushchev and Mr MacMillan and the other heads of State on the Lord's Day immediately preceding the Monday opening of the Summit Conference. There was no concern to have regard to God and His name and claims. And indeed the Western leaders, who profess connection with the Christian faith, seemed to be as usual dumb and indifferent as to the need they and the Nations have of wisdom and guidance from the Lord who ruleth in the kingdom of men. It has been said that the Russians did not wish the Conference to succeed for reasons of their own. And it has also been asserted that the Roman Catholic influence in U.S.A., Germany and France did not desire the success of negotiations with Russia. If Britain's Prime Minister, Mr MacMillan, who has been praised for his efforts to save the Conference, had the mind to publicly acknowledge God and seek the prayers of God's people and keep clear of God-dishonouring conduct on the Sabbath, at Paris, then he might have expected better things than the grievous disappointments experienced. The Communists as a party are atheistical. America and Britain profess to be Christian nations. But alas! Our leaders did not follow the example of David when he went against the uncircumcised giant Goliath in the Name of the Lord. Christ Jesus is the Prince of Peace, and to ignore Him, inevitably, results in failing to attain peace in International relations.

Earthquakes in Chile.

At the end of May, when people all over the world were beginning to forget the terrible earthquake at Agadir, violent and widespread earthquakes shook Chile. It was reported that the occurrences gave the impression that the whole world was shaking and a sense of great horror took hold of the minds of the people. The sky was darkened by the smoke and dust thrown out and up by several volcanoes, and there was a sound like thunder. Thousands were killed and multitudes lost their all. The value of the material losses sustained was estimated at £100 million. What

an awesome and terrible experience for many of our fellow creatures! What an unspeakably solemn providence from the hand of God! What a loud voice to us all in this Nation, a back-sliding and guilty Nation in the face of so much Gospel light!

A Sermon Reviewed by Spurgeon.

A gentleman who is not a Free Presbyterian, sent us the following review by Rev. C. H. Spurgeon which appeared in a copy of Spurgeon's Magazine. "The Sword and Trowel," in December, 1889. We present the cutting herewith.—"*What is a Christian?* A Sermon preached in St. Giles' Cathedral, in connection with the Edinburgh University Gathering, September 29, 1889. By Marcus Dods, D.D., Edinburgh: Macniven and Wallace.

"As every man will endeavour to create Christians of the kind which he believes in, this Free Church professor will, no doubt, produce Christians and ministers who treat the Bible as they please, and doubt the Godhead of the Lord Jesus. Every seed produces after its kind, and the Free Church will soon be full of "true Christians who find much in the Bible which they cannot accept." Well may the Socinians sound their trumpets of victory. They could not find in all their ranks a scholar who could serve their cause so efficiently as Dr. Dods will do through this sermon.

"One thing, however, is matter for congratulation: the sermon is issued by its author. He does not cavil about the inaccuracy of notes, and so forth, as a coward would do. Like a man, he throws down the gauntlet, and is ready to abide the consequences. This is as it should be. We shall now see where the Free Church of Scotland really is. Between the precious and the vile this sermon will develop a clear distinction; and we trust it will be thoroughly done. To stop the sifting would be the height of unwisdom. Anything is better than unholy compromise. The question at issue is well raised by this discourse, and it should be fought out with all calmness and good temper, but with the solemn resolve that truth shall be maintained, and all lowering of the standard shall be opposed, tooth and nail. The ages to come look down upon the conflict of the present: to-day is fashioning morrows of darkness or of joy. Let every man take his place, and do his work."—

And the following are the comments of our correspondent, which we consider very much to the point: viz.—"The attached cutting should prove interesting to you — and if reproduced in Magazine might shed some very necessary light on the gloomy doubts that have arisen in many minds, as to whether the stand

taken by Rev. D. Macfarlane, and his brethren in 1893, had been of so urgent a necessity as to be justified. It will, of course, be admitted that the reasoned opinion of such a spiritual giant, as was C. H. Spurgeon, is not to be lightly disregarded. At all events in this review it is emphatically pointed out that in 1889 the Free Church had reached such an impasse when separation of the precious and the vile within her pale had become both inevitable and imperative."—As to the above sermon by Dr. Marcus Dods, D.D., the eminent Spurgeon does not actually quote from it offending passages, but his reference to doubting the Godhead of the Lord Jesus Christ is significant. We are of the opinion that the sermon referred to, is the one in which Dr. Dods, declared that a man could be a Christian without believing in the divinity of Christ. Since our childhood we heard of Dr. Dods and this terrible heresy promulgated by him. And now Spurgeon rises in the printed page once more to speak to those who fear the Lord, to take their place and do the work delegated to them by the Lord in an evil day.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, Stoer, Achmore, Portnalong and Fort William; third, Greenock and London, fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Thurso and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Church Day of Humiliation and Prayer.

Ministers and Missionaries in charge of congregations at home, and our congregations abroad should take a note of the following Synod Motion passed at its meeting in May:—"That a day of Humiliation and Prayer be observed throughout the Church on the 12th or 13th October, 1960, because of the low state of religion and morals in our nation and generation."—Robert R. Sinclair, Clerk of Synod.

Message to Princess Margaret.

The Synod in May approved the following message to be sent to Princess Margaret:—

Her Royal Highness Princess Margaret.
May it please Your Highness.

The Synod of the Free Presbyterian Church of Scotland convened at Edinburgh on Thursday, the 19th day of May, 1960, deem it proper and dutiful on behalf of our people to send Your Royal Highness and Anthony Armstrong-Jones, Esq., our warmest felicitations on the occasion of your marriage.

As we are loyally attached to the Royal Family, we wish you both every personal happiness in your married life and trust you will both earnestly seek the blessing of God, who instituted the honourable estate of marriage, and in whom salvation is to be found through His beloved Son, Jesus Christ. To this end we would respectfully suggest that you should have family worship in your home so that it would be sanctified with the Word of God and prayer.

That the Lord Jesus Christ may bless you both with all spiritual blessings and keep and preserve you both in all your ways is our earnest prayer. "For them that honour Me, I will honour and they that despise Me shall be lightly esteemed." (Sam. II. 30).

On behalf of the Free Presbyterian Church of Scotland.

A. Murray, Moderator.

Acknowledgment of Donations.

Mr J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following:—

Sustentation Fund.—Anon, Inverness postmark, £3.

Home Mission Fund.—Miss C. M. Shaw and Family, Wollongong, N.S.W., Australia, £5; Mr D. Nicolson, Inverarish, Raasay, £1.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mr Alex. Forgie, Overton, Redding, Falkirk, £5.

Foreign Missions.—Anon, Finsbay, Harris, £5; C. M. Ullapool, £1; Miss C. M. Shaw and Family, Wollongong, N.S.W., £5.

Mission Transport Fund.—F.P. Friend in U.S.A., £3 10 10; S. F., Anon, Stornoway post mark, £5; Mrs A. McLeod, Schoolhouse, Elphin, £2; A Friend, £10.

Home of Rest Fund.—Anon, Glasgow post mark, £1; Mrs F. Dunoon per Rev Wm. Grant, £2.

Mission to the Jews Fund.—Thank Offering, Thurso portmark, £1; Miss A. Nicolson, Glasgow, £1.

Publication Fund.—A Friend, £1; A Gairloch F.P., 5/-; Donations for Books for Hospitals, 5/-; Miss M. McLeod, Feilding, New Zealand, on behalf of Trinitarian Bible Society, £1 3/-.

Free Distribution Magazine Fund.—Psalm 147 v XI, £5; J. McL, Ross Ave, Inverness, 10/-; Mrs J. C. M., Laide, 3/-; Miss J. G., Elphin, 3/-; D. A. McA., Stornoway, 5/-; R. B., Inverness, 8/-; Mrs A. McL., Elphin, £1; Mr J. M., Plockton, 10/-; A Gairloch F.P., 10/-.

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Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges the following:—A Friend per D. Y. MacKinnon, £1; Wm. Campbell, Balgown, £5; Mr Murdo Ross, Ose, £6; Mr M. A. MacLeod, Feilding, New Zealand, £5; also £5 from same o/a Bracadale Sustentation Fund per Rev D. A. McLean.

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London Church Building Fund.—Rev J. P. Macqueen, acknowledges with sincere thanks £1 from "A Gairloch Free Presbyterian" per J. Grant, General Treasurer.

Portree Church Hall Fund.—The Treasurer acknowledges with grateful thanks the following, per Rev D. McLean, Maureen Graham, Fraser Crescent, £6 15/-.

Broadford Congregation.—The debt of the new church has now been fully paid. The congregation once more express their sincere gratitude to all friends throughout the Church, who rendered such willing assistance to them. May the new church be the birthplace of many souls.—D. McLean, Interim Moderator.

North Tolsta Congregation.—Rev F. Macdonald, acknowledges with sincere thanks £3 from Mrs A. McLeod, Toronto, for congregational purposes.

Ullapool Congregation.—Mr A. Corbett, Treasurer, acknowledges with grateful thanks the following:—From the Executors of the late Wm. MacKenzie, 2 Pultney Street, Ullapool, per Messrs Middleton, Ross and Arnot, Dingwall, £225 4/-; from A Friend, Ullapool, £50; both sums for congregational purposes.

Correction:—In the March Magazine, the acknowledgement should read Anon. £5, per Miss MacKenzie, the amount was omitted. We regret the error.