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THE ARCHBISHOP'S VISIT TO THE POPE

By Rev John Colquhoun, Glendale, Skye.

Recently the public press gave prominent headlines to the Archbishop of Canterbury's intended visit to the Pope at the Vatican. The announcement was made from the Church Information Office, accompanied by the statement that during the past 50 years the Church of England has increasingly come into friendly relationship with many other Churches, and the Church of Scotland is named among those Churches. According to reports Monsignor Willebrands, a Roman Catholic observer, at a meeting in St. Andrews of the World Council of Churches, said that the Pope would welcome such a visit. Protestant Churches, with their usual apathy, are seeing nothing harmful in this visit, and some of them speak of it as what might lead to a great deal of good. The Roman Catholic Archbishop of Westminster said of it: "From our knowledge of the Holy See and of successive Pontiffs, we are sure that the Holy Father will receive the Archbishop with the same sympathetic cordiality as he and his predecessors have extended to many other religious leaders."

The question might well be asked, "Why has no Archbishop of Canterbury visited the Pope for over 400 years?" In answering that question it may be observed that there were Archbishops of Canterbury whose eyes had been opened to see the corruptions of the Church of Rome, and who fled from these corruptions to Christ as He is held forth in the Gospel. One such, Archbishop Cranmer, was burnt to ashes for his testimony against the corruptions of Rome. Wherever the Church of Rome had the power she carried fire and sword against all who professed that Gospel, and does so yet in countries where she has the power, such as Spain and Colombia. The present Pope is reported to be more friendly to other denominations than his predecessor and Dr Fisher feels that it would be wrong not to respond to that new

trend to bring peace and unity among the Churches. It may be asked, "What is the nature of the unity which the Pope wants?" Is it the unity by which the Church of Rome absorbs all the other Churches? This would seem to be the nature of it from the following statement by the present Pope when addressing, last May, leaders of Roman Catholic Mission Societies in Rome. He called for "a great understanding for those who carry Christ's name in their hearts and in their foreheads although they are separated from the Catholic Church. We must go to work with all the goodwill at our command, overcoming our old viewpoints and prejudices, and laying aside our less courteous expressions so as to create the proper climate *for the homecomings we hoped for. In this way the gates to the unity of the Church will open before us all.*" (Italics mine). How does this accord with the proud boast of the Church of Rome that she is "always the same."

Being always the same, it may put on a different appearance and even change its tactics, but it never had, and never can have, but one aim, and that is, world dominion and the suppression of every voice but the voice of the Pope. When that is the case no person in his right senses could expect any good from such a courtesy visit as Archbishop Fisher is to pay the Pope. When the Pope speaks of peace and goodwill towards other Churches the only suitable answer that can be given him is the answer given by Jehu to Joram, "What peace, as long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many." II. Kings. ix; 22. Many are beguiled by the whoredoms and the witchcrafts of the Church of Rome, and we are convinced that this is the case with those Churches and church dignitaries who favour the Archbishop's visit to the Vatican. Of others, it is written that they knew not the depths of Satan, and alas, there are too many today who know not the depths of Romanism, which Calvin described as "the masterpiece of the devil." It is nothing to a Romanist what religion he professes as long as he serves "holy mother church," knowing very well that though he should curse the Church of Rome, under certain circumstances, he would get a dispensation from the Pope.

We have already referred to the present Pope's reputation of being more tolerant than some of his predecessors. Let no one, however, be beguiled by any outward show of tolerance on the part of a Pope. The creed of his Church denies religious liberty to all but the followers of the Church of Rome, and to them only as far as they submit to the Pope. The following quotation from a Romish paper may be taken as illustrative of the attitude of the

Church of Rome to religious liberty. "Religious liberty in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of deceit. The very name liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion. It is neither more nor less than a falsehood. No man has a right to choose his religion. None but an atheist can uphold the principles of religious liberty. Shall I, therefore, fall in with this abominable delusion? Shall I foster that damnable doctrine that Socinianism and Calvinism and Anglicanism, and Judaism, are not mortal sins, *like murder and adultery*? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my home, or my life-blood? No, *Catholicism is the most intolerant of creeds*. It is intolerance itself, for it is truth itself. We might as rationally maintain, that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. It's impiety is only equalled by its absurdity."

We have no doubt that the Archbishop lays claim to being a patriot and, in virtue of his office, he has been entrusted with many services to the Royal Family where his patriotism could in no way be called in question, but in this courtesy visit to the Pope he is, however unwittingly, doing the greatest possible disservice to his Sovereign and to his country. The Pope of Rome excommunicated Queen Elizabeth I and absolved her subjects from allegiance to her, a matter which was publicly announced in Parliament in April 1571, and the Roman Church, being *semper eadem*, the same thing could, and would, happen to Queen Elizabeth II if the time was opportune. This ought to deter anyone, holding the Archbishop's position, from having anything to do with the See of Rome.

The system with which the Archbishop is coquetting is a system which has long striven to make Canon Law operative in this country and annul every vestige of British Law, which is not consistent with it. The effect of this is well described by Dr J. A. Wylie when he says, "What, then, does Canon Law mean as applied to Great Britain? It means, in the first place, the transference of the sovereignty from Queen Victoria to the Roman Pontiff. It means, in the second place, that the right of Parliament to legislate, unless in complete subserviency to every requirement of Canon Law, shall cease and determine. It means that priests

shall not be amenable to the civil tribunals, and that, when accused of treason, or of murder, or of any crime whatever, the ecclesiastical courts only shall have power to try them. It means that the Pope shall be entitled to appoint to every ecclesiastical living in the country. It means the restoration of the Church lands, aye, to the very last acre. It means that Protestantism is punishable with confiscation of goods, with imprisonment and finally, with death, at the hands of the civil magistrate; and that every suspected man shall purge himself to the satisfaction of a severe and vigilant tribunal, or die by fire. It means that those who die not in communion with the Church of Rome shall not have Christian burial." *Rome and Civil Liberty. 1865 Edition, P. 77-78.*

This ought to make the Church of Scotland union-mongers halt and consider what they are about. The action of the Archbishop is worthy of note as showing a marked resemblance to the conduct of those of the Tractarians of last century who seceded to Rome. Mr Walter Walsh says, "The Oxford Tractarians frequently visited the Continent, on holiday tours, and while there cultivated the good opinion of foreign Roman Catholics and in this they were encouraged by their leaders. In the autumn of 1840 Mr James R. Hope-Scott was travelling thus abroad, when he received a letter from Dr Pusey, containing the following paragraph: 'I am very glad that you are seeing so much of the Roman Catholics. One wishes that they knew more of our Church, and we more of the better among them.'" *Secret History of the Oxford Movement. 6th Edition, P. 274.*

This visit is not for the good of Protestantism in this country. Lukewarm Protestantism will say, as they have often already said, that it does not matter what religion one professes, that "we are all going the same way," and that Romanism is as good as Protestantism, yea, that the Reformation was a mistake. The Archbishop's visit to the Vatican will only serve to strengthen this unscriptural view. It will also strengthen Rome's propaganda and secret plottings, as it strengthens nominal Protestants who are secretly undermining the Protestant Constitution of Britain. Before Newman went over to Rome he availed himself of a visit he paid to Rome along with his friend, Richard Hurrell Froude, to interview Cardinal Wiseman in order to find out upon what terms they could be admitted to the Roman Catholic Church. They got introduced to Wiseman and Froude wrote of this interview, "We got introduced to him to find out whether they

would take us in on any terms to which we could twist our consciences, and we found, to our dismay, that not one step could be gained without swallowing the Council of Trent as a whole." This was a secret visit unknown, at the time, to Newman's closest friends, which in itself awakens grave suspicion. Newman himself considered the 14th July, 1833, that is, a few months after his interview with Cardinal Wiseman, as the beginning of the Rome-ward movement which resulted in some of the Tractarians, including Newman, seceding to Rome, leaving others to leaven the Church of England with Romanism, which leavening goes on to the present day, having as one of its effects the paying of courtesy visits to the Man of Sin by heads of State and ecclesiastical dignitaries. There was a day, however, in Britain when the Archbishop of Canterbury or the Sovereign on the Throne would not dare to visit the Pope. That was the day when Protestantism in Britain had more life in it than it has today. It was also the day of Britain's greatness, but that greatness has diminished in proportion as the life-blood is sucked out of its Protestantism.

It ill becomes the Archbishop of Canterbury to have anything to do with the Pope for he has subscribed the following declaration which is required from ecclesiastical persons only: "I do solemnly make the following declaration: I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of ordering of Bishops, Priests and Deacons; I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God: and in public prayer and administration of the Sacraments, I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority." Article xxxvii, section 2, says, "The Bishop of Rome hath no jurisdiction in this realm of England." As the Pope will not receive the Archbishop as an equal, this visit obviously concedes to the Pope superiority, and such a superiority as is not lawful according to the articles of faith of the Church of England to acknowledge. It is, therefore, neither manly nor Christian on the part of the Archbishop to concede superiority to one who can look upon him as nothing else but a heretic, and, from his official position, an arch-heretic, because, to the Pope's way of thinking, he is outside the pale of the Church, out of which there is no salvation. In civil life if one was thus parleying with an enemy he would earn the condemnation of all right-thinking men. Surely in the professing Church we have no right to expect less integrity on the part of those who profess to be the leaders and exemplars of others.

COMMEMORATION OF REFORMATION UNDERMINED

The Special General Assembly of the Church of Scotland met at Edinburgh, on the 11th and 12th days of October, 1960, to mark the fourth centenary of the Scottish Reformation of 1560. Churches and varied religious organisations in Scotland and all over the world were officially, by letter, invited to send a delegate. The Free Presbyterian Church of Scotland received their invitation but the Synod of the Church sent a reply declining to send a delegate because of departures by the Church of Scotland from the principles of the Reformers in doctrine, worship and practice. Among hundreds of delegates, the other three Presbyterian Churches in Scotland viz., The Reformed Presbyterian Church, The United Free Church and The Free Church of Scotland sent delegates.

One outstanding and gratifying fact was that Her Majesty The Queen was present at the Opening Session and thus publicly and formally recognised this great and historic event in the religious life of Scotland. It was also most satisfying to know that Her Majesty in Her speech referred to the Word of God as follows: "Holy writ was liberated to the people, and as a result the Word of God was revealed again as a force to be reckoned with in the affairs of both public and private life. The Gospel which had long been revered as a record handed down from primitive Christianity, was once more seen to be also a living light by which men ought to direct their lives . . ."

Again the Resolution of Thanksgiving moved by the Rev Dr Hugh O. Douglas, on the first day of the Assembly contained some statements worthy of such an occasion, such as: thanks "for those who brought the Faith to Scotland and founded the Church here, and for all who remained loyal to Christ in days when faithlessness and corruption had weakened the Church. The General Assembly give thanks for the Reformers who, in face of scorn and persecution cleansed the Church and set it free from Papal authority, restoring to the people the Bible in the common tongue, the two Sacraments in their Scriptural simplicity, and Worship in which all could join with faith and understanding . . ." References to loyalty to Christ, freedom from Papal authority and the restoring of the Bible to the people, are fundamental matters for the serious consideration of the Churches and people of Scotland now and presently. But how did such vital Reformation issues fare during and after the said Assembly?

Before, during and after this Special Assembly, deplorable anti-Reformation conduct and speeches on the part of church dignitaries were given headlines in the National Press—that is, deplorable in our opinion. With these we will deal briefly.

First of all—the moderator of Aberdeen Presbytery of the Church of Scotland accepted an invitation from the Roman Catholic Bishop of Aberdeen to attend the centenary celebrations of St. Mary's Roman Catholic Cathedral, Aberdeen. Rev G. Rundle Leathem took part in his church's Reformation service at St. Giles' Cathedral, Edinburgh, then travelled back to the Roman Catholic Cathedral at Aberdeen where Mass was celebrated. He said, "I have accepted the invitation in the spirit it was given." He had the affrontery to say: "Going to this service does not alter my loyalty to my own church in any way." Well, where is loyalty to Christ now and loyalty to the principles of the Reformers? His presbytery left it entirely to himself whether he would attend or not, instead of issuing a stern warning against such conduct entirely injurious to the cause of Protestantism. Here is ignorance and unfaithfulness.

Secondly—Principal T. M. Taylor of Aberdeen University, a prominent layman in the Church of Scotland, made a speech in this Special Assembly connected with the Reformation. His tactics were indeed strange and contradictory. To begin with, he made clear differences between the Roman Catholic Church and the Reformed Church in regard to the Mass and Mariolatry, etc. So far, so good! He also castigated the Archbishop of York for not attending this Assembly and generally gave the impression at the outset of his speech that he was foursquare with the Reformers. But he was nothing of the kind. He then uttered the following words: "Let us recognise that Catholics, like ourselves, worship the same Lord and follow the same Christian way . . . We ought, therefore, so far as we can without compromise of truth, to draw closer to Roman Catholics in Christian charity, seeking whenever we may to find ways of co-operation with them in Christian service to our fellow-men . . ." One serious daily paper described this speech in headlines as a "Shock Speech." Yes, it was a shocking speech in the midst of an assembly concerned professedly with the great work of John Knox. What did the delegates from the Reformed Presbyterian Church of Northern Ireland, the Reformed Presbyterian Church of Scotland and the Free Church of Scotland think of such sentiments? It was time for them to walk out in protest.

And thirdly—there was another "shock" speech delivered this time by the Rev Dr Nevile Davidson, Minister of the Church of Scotland, Glasgow Cathedral. Dr Davidson, readers may remember, was in the vanguard of the May General Assembly of the Church of Scotland, advocating greater liberty of worldly conduct on the Lord's Day. In his speech at this Reformation Assembly, he left in the background the historic events of 1560 and delivered an attack upon the Westminster Confession of Faith of 1643, accepted as the subordinate standard of the Church of Scotland from the 17th century; and still professedly the subordinate standard of the Church of Scotland. He spoke as follows: "How many of us in this Assembly really are prepared to stand up to almost everything in that Confession? I know that we are given liberty of judgment in things that do not enter into the substance of the Faith, but who is to say what matters are of the substance?" He said that he felt a sense of intellectual dishonesty in the fact of the Westminster Confession being proclaimed as the standards of the Church of Scotland in the twentieth century. In other words, Dr Davidson was making it publicly known that he had little belief in or love to the doctrines of the Westminster divines, doctrines which are based upon the Word of God and accepted as such by our Scottish forefathers, giants in grace and intellectually. Dr Davidson finally suggested that an Assembly of Divines be called to draw upon a new Confession. And so the work, under God's guidance, of Reformers and Divines of the past is to be thrown overboard and a new and modern Confession of what people are to believe drawn up. Here, in our view, was a not too veiled attack upon the Word of God itself, as far as it related to Scriptural doctrines systematically set forth in the noble Westminster Confession. At this juncture, delegates who profess to hold to the Westminster Standards, if still in this Assembly, had a further reason for walking out in disgust from an assembly which would permit a speech of this character, while seeking to commemorate the Reformation so deeply involved in like doctrine to that of the Westminster Confession. What an undermining of the declared purpose of this Special Assembly!

And a fourth matter which undoubtedly had and will have the effect of belittling the commemoration of the 1560 Reformation, in this year 1960, is the news that the Archbishop of Canterbury, Dr Fisher, is to visit the Pope on the 1st of December, 1960, which meeting may have taken place before this article is read. This disgraceful action on the part of the Arch-

bishop appears to have been privately arranged at St. Andrews, Scotland, in August of this year, when a Special Committee of the World Council of Churches met for some days. Dr Fisher attended at St. Andrews, and we have read that two observers from the Roman Catholic Church also attended, one being Dr J. M. Willebrands and the other—a Jesuit—Rev Bernard Leeming, S.J. At one meeting in St. Andrews, Rev Dr F. C. Fry, of the United Lutheran Church, reported that the Vatican had set up a Secretariat with one of its purposes being to help churches to arrive at unity with the Roman Catholic Church. Dr Fry said: "The opportunity for conversation is to be grasped . . ." etc. At that time, the moderator of the General Assembly of the Church of Scotland, Rev Principal J. S. Burleigh, conveyed greetings from the Church of Scotland for the success of this World Council of Churches' Committee's meeting. Principal Burleigh had nothing to say about Dr Fry's references to the Vatican. And he in October presided at the Special Assembly in Edinburgh *anent* the Reformation. When Rev Principal Stuart Burleigh was told of the Archbishop of Canterbury's intended visit to the Pope he is reported to have said that it was nice of the Archbishop to pay a courtesy call on the Pope and that he found it interesting. No word of surprise or amazement or criticism! The news about the Archbishop reveals a betrayal of the Protestant cause of Britain. We are not inclined to hide this, our view, for fear any Roman Catholic may read it. Roman Catholics know where they stand more or less over against true Protestants. And true god-fearing Protestants know where they stand in relation to Roman Catholicism. But Dr Fisher and Principal Taylor, and Rev Dr Burleigh and those who applaud them do not know where they stand as to religious beliefs and principles. And so Edinburgh is soon forgotten, and Canterbury and Rome are the subjects of interest.

A concluding note, addressed to those delegates who attended this Special Assembly of the Church of Scotland, and who belong to Churches of the Presbyterian Order and profess to be staunch Protestants, may not be out of place. Rome is now to be in personal touch with the Church of England. The Church of Scotland last May again appointed a large committee to confer further with Church of England representatives. And therefore official delegates to the Church of Scotland Assembly are in a manner and measure allowing themselves to be linked up in this chain which stretches to the Vatican. Some may answer that that is a narrow and unwarranted view of the case. But is it? At the

Thanksgiving Service in the Usher Hall, Edinburgh, arranged by the Church of Scotland following upon the Special Assembly for the Reformation, delegates from many churches were there. The Church of Scotland minister who announced the proceedings stated among other things that all the Presbyterian churches in Scotland were represented at the service "*with the exception of one.*" That exception we took to be the Free Presbyterian Church of Scotland, the fact of which we noted at the beginning of this article. And in view of what we have reported here, the Free Presbyterian Church of Scotland has no reason to regret another decision which keeps her separate officially from other churches in Scotland. We state this with a real awareness of imperfection as to devotion to Christ the great Head of His Church and the need for increased faithfulness to Him and the doctrine and practice which is according to godliness. The day, as we see it, calls for another great time of reformation in the mercy of God and by the outpouring of the Holy Spirit upon the people of Scotland and Britain as a whole.

SPURGEON ON TRAINING OF DIVINITY STUDENTS

By Rev J. P. MacQueen

While the Church of Christ is deeply indebted, under God, to sanctified scholarship in the training of divinity students, already regenerated and called by the Holy Ghost into the sacred office of the Gospel ministry, there is widespread evidence to-day that the emphasis on the intellectual equipment and academic attainments of candidates for the ministry is entirely misplaced. It is a case of putting the cart before the horse. Our own church takes up the right and proper attitude in this connection, in agreement with the well-known views of the late renowned Rev Dr Kennedy, Dingwall, when he said: "While I yield to none in my insistence upon the high standard of literary attainments hitherto required by the church in Scotland, of candidates for the sacred office of the ministry, there is one qualification for the Christian ministry without which all other attainments are worse than useless, namely, supernatural regeneration."

In a book just republished by the "Banner of Truth Trust," and entitled: "An All Round Ministry," by Rev Charles Haddon Spurgeon, price 10/6, postage 1/- extra, Mr Iain Murray, B.A., has an Introduction in which he quotes extensively from Mr Spurgeon, and the present writer, in turn, desires to reproduce

some of these quotations in this article. The book consists of addresses to ministers and students, 12 of them, which Mr Spurgeon delivered over a period of 27 years, at an annual conference of ministers and we now highly commend the serious and prayerful perusal of these addresses, especially to ministers and students, though not necessarily agreeing with every statement in the excellent book. Regarding the eternal duration of the Bible, "the Word of God settled fast in Heaven," and so infallible, immutable and eternal, Mr Spurgeon made the following significant prediction on Page 360 of this book: "I believe that, if we walk uprightly and decidedly before God at this time, we shall make the future of England (and the same applies to Scotland), bright with the Gospel; but trimming now, and debasing doctrine now, will affect children yet unborn, generation after generation. Posterity must be considered. I do not look so much at what is to happen to-day, for these things relate to Eternity. For my own part, I am quite willing to be eaten of dogs (the Higher Critics) for the next 50 years or so, but the more distant future shall vindicate me. I have dealt honestly before the living God. My brother, do the same. Who knows but what thou art come to the kingdom for such a time as this?"

The present and rising generation cannot be too emphatically warned against the widespread, popular, and idolatrous adulation of mere unsanctified genius and intellectualism, which is having disastrous effects on communities, the nation, and generation, while sanctified genius and intellectualism are a blessing to contemporaries and posterity. There are found of the former unsanctified class, university professors and lecturers, and men and women distinguished for their literary attainments, who will give evidence in our law courts in favour of novels and other books, saturated with the laudation of sexual perversion, touching the revolting nadir of moral degradation, because the authors of these disgraceful books express themselves in a charming, fascinating and distinguished literary style. Unconverted ministers join in this laudation, to the extent of advocating that girls of 10 years of age could safely read them, whereas the defiling and polluting moral effect on the imagination of teenagers, by the perusal of these books, has, too often, a debasing, disastrous influence on their moral character for the rest of their days, and for Eternity. Perverted genius and intellectualism, whether in the literary and philosophical world of letters, or in university, college, or pulpit, cannot, therefore, be too emphatically and frequently exposed and condemned. Unconverted intellectualist ministers are often

leaders in this indiscriminating idolizing of genius, with its unspeakably sad consequences, but true and faithful ministers should be equally emphatic in their condemnation of such false and degraded conceptions of moral right and wrong. This is, generally speaking, the fruit of the lack of true Gospel preaching in our pulpits.

Since Mr Spurgeon's day, there has not been a theological college in England which has upheld the views which he advanced on theological training. He was grieved with a sense of the need of more preachers of strong Calvinistic evangelical views. He also realised that theological colleges had always played a vital part in the provision of such men. "Honorat," he says, "in the opening years of the fifth century, retired to the little island near Cannes which still bears his name, and attracted around him a number of students, the best known to us of them being the Scottish Patrick, the evangelizer of Ireland. Thus did Honorat and Columba, in the olden days, train the armies of the Lord for their mission. Schools of the prophets are a prime necessity if the power of true religion is to be kept alive and propagated in the land. We talk of Luther and Calvin in the days of the Reformation, but we must remember that these men became what they were largely through their power to stamp their image and superscriptions upon other men with whom they came in contact. If you went to Würtemberg, it was not Luther only that you saw, but Luther's college, the men around him—the students all being formed into young Luthers under his direction. It was the same at Geneva. How much Scotland owes to the fact that Calvin could instruct John Knox! How much other nations derived from the little Republic of Switzerland on account of Calvin's having the clear common-sense to perceive that one man could not hope to affect a whole nation except by multiplying himself, and spreading his views by writing them upon the fleshy tablets of the hearts of young and earnest men! The churches seem to have forgotten this. It is nothing but sanctified common-sense that leads the church to the formation of a college. The church ought to make the theological college the first object of its care."

First, with regard to the entrance of students into theological colleges, Mr Spurgeon was convinced that no young man should be accepted for training for the ministry unless he was naturally fitted to preach, and, as far as the human eye can judge, divinely called to the office. No amount of mental ability or scholastic achievement could make up for the absence of this. "A low state of piety, a want of holy enthusiasm, a failure in private devotion,

and a lack of consecration," were "things not to be tolerated in would-be servants of Christ." "Our Pastors' College," he continued, "aims to keep out of the sacred office those who are not called to it. We are continually declining candidates because we question their spiritual fitness. Some of these have education and money, and are supported by earnest requests from parents and friends, but all this avails them nothing."

He further contended that the place of prime importance should be given to Biblical Theology. "We have become daily more and more impressed with the conviction that theology should be the principal subject for instruction in a theological college. We endeavour to teach the Scriptures, but, as everybody else claims to do the same, and we wish to be known and read of all men, we say distinctly that the theology of the Pastors' College is Puritanical. We are old-fashioned enough to prefer Manton to Maurice, Charnock to Robertson, and Owen to Voysey. Both our experience and our reading of the Scriptures confirm us in the belief of the unfashionable doctrines of grace, and among us, upon those fundamentals, there is no uncertain sound." "It seems to me," Mr Spurgeon continues, "that preachers of the grand old truth of the ever-new Gospel, ministers suited for the masses, were more likely to be found in an institution where preaching and divinity would be the main objects, and not degrees and other insignia of mere human learning."

"To be effective preachers," he says, "you must be sound theologians. The buildings in which you will preach were erected as monuments to the power of the doctrines of free and sovereign grace. Mind, you students, you preach these doctrines in them. The doctrines some now preach could not build a mouse-trap."

The Principal of the Pastors' College spoke for Mr Spurgeon when he declared: "Calvinistic theology is dogmatically taught. We mean not dogmatic in the offensive sense of that term, but as the undoubted teaching of the Word of God. We have no sympathy with any modern concealment or perversion of great Gospel truths. We prefer Puritan to modern divinity. We think it right to be informed of the ground and tactics of the adversaries of these main truths, in order to defend them when it is absolutely required, but not to be diverted from."

Mr Spurgeon was as insistent on fervency in preaching the Gospel as he was on dogmatic assertiveness, when one had Scriptural warrant for one's deep convictions and principles. "Tutors," he insisted, "should be what they wish their students to be; and what manner of men ministers should be? They should

thunder in preaching, and lighten in conversation; they should be flaming in prayer, shining in life, and burning in spirit. If they be not so, what can they effect? If they be not spiritual Samsons how can the roaring lion be overcome? How can the gates of Hell be lifted up from their hinges?"

"Provided that we savingly know the truth, and are confirmed in it by divine grace, it is yet no trifling work to pass on the heavenly treasure to those who are to become its guardians in the future. David had the ark of God in the land, but the Lord was not pleased with the manner of his moving it to its resting-place, and, therefore, he made a breach upon him. The like may happen to us in handing over the truth of God to others; it is a delicate and difficult service. A man must first know the truth in his own soul before he can effectually transmit it to those who sit at his feet. Knowing it, he must live in the daily enjoyment of it. Only as the Holy Spirit overshadows a man's mind can he influence other minds in a right manner. The spirit of the Gospel must be in him as well as its doctrine."

Mr Spurgeon spoke of "the curse of idolatry of intellect" in his day, and of "the desire for academic prestige and the fear of losing intellectual respectability." Not that "learning is a hindrance to preaching, far from it; learning is essential to preaching, but not the kind of learning required by university degrees. There is a learning that is essential to a successful ministry, namely the learning of the whole Bible, to know God, by prayer, and experience of His dealings."

Mr Spurgeon, though very much alone in that view in his day, held strongly the conviction, and was ready to declare it in no uncertain terms: "Our men seek no collegiate degrees, or classical honours,—though many of them could readily attain them, but to preach efficiently, to get at the heart of the masses, to evangelise the poor. The design of the Pastors' College has, from the beginning, been to help preachers, and not to produce scholars. Let the world educate men for its own purposes, and let the church instruct men for its special service. We aim at helping men to set forth the truth of God, expound the Scriptures, win sinners, and edify saints."

He asked if those who put the intellectual and academic equipment of students and ministers above everything else have been better preachers, more earnest, more eloquent? Have they taken more commanding positions, and been more effective in their ministrations? Have they more clearly and consistently interpreted and enforced the truths of God's Word? We unhesitatingly

answer, No! This effect, we grant, is not to be attributed to literature itself, but to the undue influence assigned it as a needful, indispensable, and primary element in the Christian teacher. Such a state of things might well lead us to pause, and to begin to think of retracing our steps, or at least to adopt some new method of collegiate training, better adapted to the real wants of the age." Mr Spurgeon also emphatically declared his judgment and conviction that there was no divine exhortation more neglected by Christians generally than: "Pray ye, therefore, the Lord of the Harvest, that He would send forth labourers into His Harvest."

Whether or not we agree with Mr Spurgeon in every detail of the foregoing quotations, their perusal, and prayerful consideration of them, would lead us to think of the spiritual needs of our own sad day. We, as a Church, the Free Presbyterian Church of Scotland, have privileges unsurpassed, and even unrivalled, in our day and generation, and our responsibilities are proportionately great. We should not turn our back on these precious Scriptural privileges for anything that this world has to offer, whether in the form of a life-partner, or any other worldly, if lawful, advantage whatsoever. The true intelligent God-fearing Free Presbyterian is one who prays earnestly for the coming of the glorious day when God will arise to build again Zion, while equally concerned about not compromising one iota of our God-honouring Scriptural testimony, for any external denominational ecclesiastical union with any church, which is not similar to our own in consistent practice, as well as doctrine. Otherwise, to compromise is to be guilty of gross ingratitude to the honoured memory of the fathers of our church, and of a great sin against God. There must first be a sincere penitent return to the truth by the churches.

NOTES FROM THE MISSION FIELD

New Testaments for Mpilo Hospital, Bulawayo: In a letter to a friend, our missionary, Mr Van Woerden, writes, that when on a visit to the above hospital (Mpilo), which is for Africans only, he asked the Matron if he might leave a New Testament on each patient's locker. She replied that she would first of all have to consult the Med. Supt. However, when Mr Van Woerden called again she was most friendly and promised to help in any way possible.

It has been suggested by one of the mission staff that each N.T. should be stamped "Gift from the Zenka Mission."

The cost of 550 N.T.s is approximately £100. Donations already received amount to £2.

Psalm Books for Schools: A matter of great need, Mr Van Woerden mentions, is that of having a complete Psalm Book in Zulu. Only a number of Psalms have been translated and these are printed on loose sheets, the work being done by Rev Alfred Macdonald and Mr James Tallach. With 3,000 children to instruct in the Psalms this is hardly satisfactory.

The Netherlands Reformed Church in the U.S.A., is greatly interested in our efforts to have a complete Psalm Book in Zulu, and their Mission Board at Classis West has donated 200 dollars towards this project. Mr Van Woerden writes, "We desire to thank them most sincerely for this practical help." Pray that our workers may be enabled to proceed with this most exacting work. So much time is required, and with routine and urgent matters requiring attention, progress must be slow.

Zulu Tracts: Several teachers have helped to translate an excellent tract into the vernacular. The proofs have already been printed. Another mission has ordered ten thousand copies. (I am enclosing a copy). The title is "God is Merciful." This tract made a deep impression on Mr Mzamo when he read it.

Landrover Fund: Mission friends in Holland have collected and sent £140.16.9d. for the new Landrover, through their magazine "*Daniel*." This wonderful vehicle is making it possible to visit sick people in their kraals in places where no other car could get.

Tuberculosis Patients at Mpilo: My African helpers were very surprised one day when I asked them to look through our microscope at something that appeared to be just a dirty piece of glass. "Do you see those small red-stained rods," I asked. "Yes, but what have they to do with this patient's chest pains?" "Well, you are seeing those little rods a thousand times bigger than they really are. Millions of these little insects (microbes) live in that woman's chest and will kill her if we do not help her." My nurses gasped with amazement. Did not every African know that TB. (or UFUBA) is caused by someone putting poison in your food! It is rather a big jump from old bush-tales to modern microscopy. I have transferred several cases of TB to Bulawayo and when their sputum is negative they come back to us for further treatment.

I visited one of our patients in the Mpilo Sanatorium, a few weeks ago. The Lord is working in her heart—is TB not called "The blessed disease"? She is weak but smiles happily when the name Jesus is mentioned to her. I have given her a number of Zulu Gospels and Psalm Books, so that she can read and sing with the other patients. The Matron of this Sanatorium told me that she likes to be on duty on Sabbath afternoons, as it is quiet then and she has an opportunity to read and pray with individual patients.

A New Arrival: The family of Mr and Mrs Mzamo has been enriched by the birth of a healthy child. They now have five children, all brought up in the shelter of a warm Gospel atmosphere. Pray that they might be saved in their young days and kept from the common sins of youth, of which they will see so much around them as they grow older.

"Ye are my friends, if ye do whatsoever I command you."
(John xv:14.)

MESSAGES FROM THE MOUNTAINS

by Rev D. M. MacDonald, Edinburgh

The Mount of Transfiguration

Those who have studied the geography of Palestine are of the opinion that the native name of this mountain is Jebel Jermuk. Among the mountains of Upper Galilee it is very conspicuous, shapely in form, and rises to a height of 4,000 ft. above the sea. The summit was just such a place, owing to its privacy, that Jesus would have chosen for prayer.

It was here the wonderful Transfiguration took place in the presence of the three Apostles, Peter, James and John. Matthew says in his Gospel that the face of the Saviour did shine as the sun and his raiment was white as the light. There appeared talking with him Moses and Elias. Peter felt that it was good for them to be there, and then a bright cloud overshadowed them and a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye Him." The effect on the disciples was that they were sore afraid. The Saviour at once comforted them saying, "Arise and be not afraid." When they lifted up their eyes they saw no man but Jesus only.

At this time Jesus may have felt his need of a renewal of strength and of his mission being confirmed.

Rev Robert Finlayson, one of the most evangelical ministers in the north, in his day, had a touch of the great John Bunyan's allegorical style in his preaching and in a sketch of the Transfiguration says: "Let us make Tabernacles." O Peter, what a mason you were! Three tabernacles! and Christ was to have the first, Moses and Elias the others, and no word of one for yourself. O Peter, love quarries stones quickly but there is another sort of building to be repaired in the valley. A lad there has been twined into ruins by Satan.

Moses and Elias were talking with the Saviour about his Exodus or departure from the world. This is the name which is given in the Greek version of the Old Testament to the Second Book of Moses that tells of the leading forth of the tribes of Israel from their house of bondage to Canaan. It may be that these two great men had come to regard the death of Christ as a grander exodus than that of which Moses was the leader. In any case it is true because the Saviour delivers sinners from a more terrible fate than slavery in Egypt which affected only the body. He rescues souls from the power of sin and the evil habits which entangle the soul. He does what Moses could never do. He saves a vast multitude from spiritual and eternal death, guiding them into the glorious liberty of the children of God. The majestic appearance of the Saviour at this time was proof of his divine nature and the subject of conversation between Him and the eminent witnesses with Him shows the immense importance of the substitutionary death of the Lord Jesus on behalf of His people. It would also help to confirm the faith of the Apostles at the time of his condemnation.

It is stated that Moses and Elijah appeared with him in glory so that it may be inferred that they had glorified bodies. The funeral of Moses was without parallel in history because God buried him on Mount Nebo. The epistle of Jude mentions that there was a dispute between Michael the Archangel and the devil about his body and Satan was using most abusive language claiming the body for some evil purpose when he was answered in the angelic words "The Lord rebuke thee."

Moses was inseparably associated with the Law which was given to Israel through his instrumentality while Elijah was notable for his zeal in reforming his countrymen, and leading them back to the observance of the Laws which Moses had commanded, but which were now neglected. Thus it was fit that he should stand by the side of Moses especially when as the result of Christ's death the Mosaic dispensation was about to

cease and a new and more spiritual one was to be introduced. The various sacrifices and offerings mentioned by Moses in the ceremonial law were types of the Saviour and there meaning is explained clearly in the Epistle to the Hebrews. They were our Schoolmaster, the Apostle Paul says, to lead us to Christ. When we read the life of Elijah in the light of the Gospel we may see in the acceptance of his sacrifice on Carmel the completeness of the sacrifice offered by the Saviour on the Cross. The Prophet, feeling that his life was in danger, found refuge in a cave on Mount Horeb and there a strong wind rent the mountains, then there was an earthquake, then a fire, but the Lord was in none of these. After the fire there was a still small voice and this was the voice that gave comfort and power to God's servant to fulfil anew the duties of his office. So it is the voice of Christ in the accents of mercy and love through the gracious invitations and promises of the gospel that will move sinners to put their trust in Him and to learn of Him. The Holy Spirit enables them to exercise that faith in the Redeemer by which they are justified.

The departure of the Prophet from this world was in keeping with his whirlwind career as a reformer in Israel. He went to glory in a chariot of fire without meeting death. After being with Christ on the Mount for some time both Moses and Elijah disappeared, then the Saviour was left alone with his disciples and they heard the proclamation, "This is my beloved Son, in whom I am well pleased; hear ye Him." Christ can save sinners unto the uttermost. "None perish that Him trust."

SEARMONAN

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

Searmon xxii

"Agus threoraich e iad air slighe cheirt, chùm gu'n rachadh iad gu baile taimh."—Salm cvii; 7.

Tha e milis agus tlachdmhor a bhi creidsinn am feadh, ann a' meadhon na h-aingidheachd agus a mhì-òrdugh a tha dol air adhart anns an t-saoghal, gu'm bheil Dia na saorsa a ghnàth a giulain air adhart a rùintean cumhachdach fein. Tha Aige, mar a bha riamh Aige, agus mar a bhitheas Aige, Eaglais air an talamh a tha a cùisean gràdhach 'n a shealladh, agus air son a bhi cur air adhart a soirbheachadh a tha gach nì 'n a fhreasdal air òrduchadh. Air a sgàth-se tha ar saoghal air a chaomhnadh; 'n uair a tha i iomlan, agus a tha buill a tha sgapta air an cruinneachadh a stigh, tha'n t-aobhar air son am bheil e ghnàth air a chumail suas air a

chriochnachadh. Tha i air a suidheachadh air carraig, air bunait neo-ghluasadach éifeachd agus cumhachd Immanuel; agus uime sin 'n a h-aghaidh cha toir geatachan ifrinn buaidh. Gu'n teagamh tha'n gairdean a tha ga dìon agus an t-sùil a tha ga stiùradh neo-fhaicsinneach; ach, le sin, cha'n eil an cumhachd ni's lugha air fhaireachadh leatha. Ni motha a tha i ni's lugha air a dìon agus air a treorachadh le Dia na 'n uair a bha a' meall neoil agus a' meall teine a dol air thoiseach oirre air a slighe, a comharachadh a mach a slighe agus ga misneachadh gu bhi'g imeachd innte. Tha cùmhnant ann dha'm bheil spéis aig Dia a ghnàth anns gach suidheachadh dhe fhreasdal; cùmhnant a tha daingneachadh i bhi air a cumail ann am bith a dh'aindeoin gach ni thig 'n a h-aghaidh, agus a daingneachadh a gleidhidh anns an latha is dorcha agus is neulaiche; a tha daingneachadh a sgaoladh a mach ged is ann mall agus a lion beag 'us beag, agus a h-iomlanachd bhuadhmhor air a cheann mu dheireadh. Cha'n eil i nis ni's lugha 'n a *b-aon* na bha i ann an laithibh Mhaois, na ni's lugha 'n a cuspair gnàth-chùram Dhé 'n a slighe gu Canàin. Tha rìghrean fathasd a rioghachadh na air an cur far an rìgh-chathair, tha cinnich fathasd a soirbheachadh na a tuiteam air a sgàth; tha cridheachan nan uile fathasd ann an làmhnan Dhé; tha a chumhachd, a ghràdh, agus a rùn gun chaochladh. Tre dhuilgheadasan, cunnart, agus cur 'n a aghaidh, tha i gu tearuinte air a treorachadh, ni motha a sguireas a threorachadh gus an tig i gu bhi 'n a h-Eaglais a tha air buaidh a thoirt. Faodaidh i bhi ann an suidheachadh iosal agus anns am bheil i fulung; faodaidh a ceum a bhi 'n a cheum trioblaideach agus làn àmhghair; ach tha i ghnàth air a treorachadh air an t-slighe cheart a tha treorachadh gu baile taimh. Bithidh daoine a beachdachadh gun mhòran rian air cùrsa na nithean a tha gabhail àite, neo-mhothachail na neo-thoileach a bhi'g aideachadh gu'm bheil na nithean sin a tha treorachadh a chum aon Chuspair mòr—a cruinneachadh a stigh teaghlach sgapta Dhé as gach cinneach, agus buaidh iomlan Eaglais a tha air a dìmeas agus air a geur-leanmhuinn.

Nis, gach nì a tha mar so fìor a thaobh 'n a h-Eaglais anns a choitchionnas tha e mar an ceudna fìor a thaobh gach ball fodh leth dhith. Is iad clann an aon Athar; agus lionmhor agus air an sgapadh fad bho cheile 's mar a tha iad, tha a dheadh-ghean agus a dhion air an sìneadh a mach dha'n ionnsuidh uile anns an aon tomhas. Tha'n neach is bochda agus is tarcuiseach de fhìor Israel Dhé anns gach caochladh suidheachadh anns am bheil a chor, agus gach caochladh tionndadh a tha 'n a bheatha, 'n a chuspair air am bheil deadh-ghean an Tighearn agus a tha E gu naomh ga

stiùradh. Do mhuinntir eile faodaidh e bhi 'n a chuspair truais agus tarcuis, agus dha fein 'n a iongantas aig gach àm, agus gu math tric 'n a neach a tha gu neo-mhothachail a sealbhachadh a leithid de shochair; gidheadh cha'n eil e nì's neo-chinntiche leis a' sin a sealbhachadh an t-sochair; agus cha'n eil e nì's lugha a ghnàth air a threorachadh air an t-shlighe cheart gu baile tàimh.

A chùm gu'n ruigeadh-mid air beachd cheart, a dh'aindeoin cho fann, air làn chiall na h-earrann mhaisich so, feumaidh sinn beachdachadh oirre mar air a labhairt a thaobh an Tighearn Iosa Criosd, Fear-treoirichidh agus Ceannard a shluaigh, Caiptean an slàinte. Is ann le fhuil a tha'n Eaglais air a ceannach agus air a glanadh. Is Esan, 'n a ghràdh gun ghrùnnd agus siorruidh, a thug E Fein mar eiric air a son, agus is Esan, mar a Roimh-ruithear, a chaidh a stigh an taobh a stigh do'n roinn-bhrat, agus a dh'agair air a son, mar thuarasdal obair mar Fhear-urrais, an oighreachd neo-thruaillidh. Is Esan aig am bheil i ann an sealbh le còir, mar thiodhlac, le ceannach, le buaidh a thoirt. Is Esan a Bràthair is sinne agus a Fear-pòsda; is ann air a ghuailllean-san a tha'n uachdaranachd air a leagadh, agus is ann dhà-san a tha h-uile cumhachd air a thoirt air neamh agus air an talamh, a chùm 's gu'm faiceadh E de shaothair anama agus gu'm bitheadh E toillichte. Is Esan a chomharaich a mach an ceum anns am bheil ise ri a leantuinn; is e a Spiorad a tha ga treorachadh a stigh do'n cheum sin agus ga gleidheadh ann. Is ann fodh fhasgadh fhala-san a tha i'n toiseach air a toirt a stigh ann, agus 's ann an sin a tha buannachadh a tearuinteachd ri fhaotainn. Is ann tre Fhocal agus òrduighean a tha a buannachadh a soillseachadh, agus a h-ùrachadh agus a gràs naomhachaidh air an toirt seachad. Ann a Làimh-san tha a h-amaibh aoibhneis agus bròin, a comhfhurtachd agus a deuchainn. Is e a ghàirdean-san, an gàirdean a dh' oibrich a mach a slàinte, a deanamh thairis dhith na buaidh thairis air uile ionnsuidhean talamh agus ifrinn. Agus 's ann sgeadaichte le fhìreantachd-san agus air a deanamh maiseach le a shlàinte, a tha i mu dheireadh gu bhi air a taisbeanadh gu'n chron an làthair a ghlòir, gu còmhnuidh maille Ris gu bràth ann am baile tàimh.

Oidheirpicheadh-mid, uime sin, ann an taic ri gràs a tha air a ghealltuinn, beachd a ghabhail, an toiseach, air cuid de na nithean a tha fìor mu'n t-shlighe so air am bheil Fear-treorachaidh mòr a shluaigh ga'n treorachadh; anns an dara h-àite, beachdaicheadh-mid oirre mar an t-shlighe cheart; agus 's an treas àite, thugadh-mid fa'n ear a crìoch ghlòrmhor, am baile tàimh a dh'ionnsuidh am bheil i dol.

1. Cuid de na nithean a tha fìor mu'n t-shlighe.

Feumaidh sinn beachd a ghabhail oirre, an toiseach, mar shlighe a tha treorachadh troimh'n fhàsach. 'S e staid a Chriosduidh anns an t-saoghal so aon anns am bheil e air chuairt. Dh'aidich iad so uile. Tha'n t-Abstol ag ràdh, "gu'm bu choigrich agus luchd-cuairt air an talamh iad fein." Cha'n e so fois a Chriosduidh; tha e air fhagail fa chomhair. Ann an so tha e tàmh ann am pàilluinaibh. 'N a staid is fearr cha'n urrain e ach a bhi'g amharc am fad as agus a bhi miannachadh an deigh an t-seilbh a tha air a gealltuinn. 'N uair is treise a chreidimh agus is beothail a ghràdh, feumaidh e bhi dì-chuimhneachadh na nithean a tha air a chùl, agus ga shìneadh fein a chum na nithean a tha air toiseach air. 'N uair is lugha a tha de neoil air a latha, agus a tha a dhòchas ro-bheothail, is pailte a ghàirdeachas, feumaidh e fathasd an guth a chluinntean a tha'g ràdh ris, "Eiribh, rachadh-mid a so." Cha'n ann an so a tha chuibhrionn na oighreachd. Tha'n cuibhrionn aig daoine an t-saoghail so 's an t-saoghal; tha cuibhrionn a Chriosduidh air a thasgadh fa' chomhair — oighreachd neo-thruaillidh, neo-shalach, agus nach searg as; tiodhlac iomchuidh bho Thighearna na Glòir gu bhi ga bhuilleachadh orra-san a tha'n an "co-oighreachaibh" maille ri Mhac. Cha'n e so a dhachaidh. Tha e'n so, fad as bho thigh Athar, a triall do dhùthaich fad as. Is ann tre chreidimh a tha e'g imeachd, agus cha'n ann tre shealladh. Tha a dhùthchas air neamh; buinidh e do theaghlach Dhé. Is e tìr choigreach a th'anns an t-saoghal dha; tha'n saoghal ag aideachadh maighstir ris am bheil esan a cur cùl, agus tobraichean aoibhneis a tha esan a tréigsinn mar nithean meallta. Tha na nithean air am bheil an saoghal a taiceachadh dhà-san 'n an dideanan bréige. Cha'n urrain e dhol a stigh 'n a fhaireachaidhean-san; cha'n urrain e co-fhaireachadh a bhi aige ri aoibhneas-san na ri bhròin, ri dhòchasan na ri mhiannaibh, a bheachdan na na nithean a dh'ionnsuidh am bheil e'g iarruidh. Tha'n saoghal ag amharc air na nithean a tha ri'm faicinn agus aimseireil; tha chreidimh-san ag amharc thairis air na nithean sin a dh'ionnsuidh na nithean sin a tha neo-fhaicsinneach agus siorruidh. Tha'n saoghal ag amharc air na sgàilean a tha làthair; tha chreidimh-san a toirt brìgh do bheannachdan ris am bheil dòchas. Cha'n eil nì air bith aig ann an coitchionnas ris an t-saoghal; tha esan ag imeachd ann an ceum eadar-dhealaichte ris an t-saoghal, agus a leantuin a dh'ionnsuidh crìoch calg-dhìreach 'n a aghaidh. 'S e crìoch an t-saoghail sgrios, 's e chrioch-san glòir. Seadh, tha'n saoghal so mar fhàsach do'n fhear-cuairt. Chriosdail; tha e neo-thorach dhe gach nì a

shàsaicheas miannaibh a chridhe, na a dheanadh e da-rìreadh beannaichte. Cha'n urrain e sìth a thoirt dha choguis, na ioc-shlàinte a thoirt dha anam euslainte, na sàsachadh a thoirt da mhiannaibh naomha. Cha'n ann air a shon-san a tha sìth agus comhfhurtachdan. Tha e faicinn diomhanas nan diomhanas sgriobhta air gach ni cruthaichte, agus peacadh agus cionta ann a bhi toirt a chridhe dhoibh. Faodaidh a bhi labhairt mar so mu'n t-saoghal a bhi air a mheas cruaidh do chluasan na muinntir a tha dol as a dhéigh. Ach tha cainnt nan Sgriobturan soilleir, cuim-seach, agus a cur na cùis an dara taobh: "Na gràdhaichibh an saoghal, na na nithean a th'anns an t-saoghal. Ma ghràdhaicheas neach air bith an saoghal, cha'n eil gràdh an Athar ann." Ma tha ionmhas a Chrìosduidh air neamh, agus ma tha chridhe an sin, an sin, is cinnteach gu'm bheil sinn ladurna agus dàna ann a bhi gabhail d'ar 'n ionnsuidh fein an t-Ainm naomha ma tha ar 'n ionmhas agus ar cridhe anns an t-saoghal. Tha bhi miannachadh dùthaich eile agus dùthaich is fearr neo-chùmta ri gràdh an droch shaoghail a tha làthair.

Cha'n eil, gu'n teagamh, glaodh "diomhanais nan diomhanas agus buaireadh spioraid" na ghlaodh neo-chumanta. Tha e bitheanta air fhàsgadh, ann an searbhadas dòchas air a mhealladh, bho'n a chridhe fheolmhor neo-shàsaichte. Ach gus am bheil siorruidheachd air beachdachadh oirre gu suidhichte anns a h-uile seadh anns am bheil i deanamh gnothuch ri ar 'n aoibhneas agus ar truaighe, agus gus am bheil Dia ann an Crìosd air aithneachadh, agus air aithneachadh leinn mar thobar ar n-uile bheannachd, cha toir dòchus, gu tric air a mhealladh, sinn gu bhi dealachadh ri bhi ruith as déigh aoibhneas anns a chreutair. A ris agus a ris pillidh sinn ga ionnsuidh gus am faigh am bàs agus an uaigh sinn fathasd a glaodhaich a mach, "Co nochdas dhuinn ni maith?" Faodaidh sinn a bhi an-earbsach as an t-saoghal, faodaidh gu'n sùil a bhi againn ri mòran bh'uaith; agus gidheadh faodaidh sinn a bhi fathasd cho falamh de spiorad an luchd-cuairt agus a tha iadsan a tha deanamh glòir 'n an nàire, agus a tha gu foilleasach ag ràdh nach eil suim aca do'n am ri teachd, agus am feadh 's a tha iad 's an t-saoghal gu'n oidheirpich iad toilinntinn a gabhail ann. Faodaidh sinn fathasd a bhi deanamh dìmeas air an tìr thaitnich. Faodaidh an saoghal a bhi fathasd 'n a thìr sgìth dhuinn a mhàinn do-bhrìgh nach do shealbhaich sinn ann na nithean ris an robh sùil againn, agus cha'n ann an a bhi faicinn a dhiomhanas, a tha sinn ag amharc air adhart a dh'ionnsuidh saoghal is fearr.

(R'a leantuinn)

NOTES AND COMMENTS

A Correction

In a recent issue it was stated in a *Note and Comment* upon the memorial service held in Westminster Abbey for the late Mr A. Bevan, M.P., that a number of years ago Keir Hardie was buried in the Abbey and that the Christianity which he repudiated in his life was forced upon him in his death. A friend has kindly corrected this by reminding us that it was Thomas Hardy, the novelist and atheist, who was buried in the Abbey and upon whom the above observation was made by evangelicals at the time. It is said that Keir Hardie before he died intimated his devotion to the Gospel of Jesus Christ.

Roman Catholic Plays Knox

At what is called the Edinburgh Festival, Mr Leonard Maguire, a Roman Catholic, and well-known actor, played the part of John Knox in a play, "Mary Stuart in Scotland," which was staged at the Church of Scotland Gateway Theatre. He stated that he took the part as a professional actor. The Archbishop of the R.C. Church in Edinburgh and St. Andrews would not make any comment on the matter. It is to us deplorable enough that the Church of Scotland runs such a theatre, and in line with such wordly activities it is not surprising that they should permit a Roman Catholic to assume the character of John Knox, the Reformer. Even the Press made headlines of this and revealed surprise at such a choice. Some modern churchmen revel in the ludicrous.

English Judge Opposes Easier Divorce

Last September Sir A. Pellow Marshall, an English divorce judge, addressed the annual meeting of the American Bar Association in Washington. He said: "The provision of the Matrimonial Causes Act permitting divorce on the grounds of cruelty has come to be regarded as an escape route from a marriage that has broken down and where no other matrimonial offence exists." Among other causes for divorce in this country he mentioned the following: "Moral law had been forced into second place. Christian virtues, abstinence, discipline, unselfishness, patience and humility are at a discount." The learned judge spoke from observation, knowledge of cases and a wise view of the terrible undermining of the marriage bond which proceeds apace in professedly Christian Britain today. Men and women are away from Biblical doctrine and teaching and have no right conception of the true Christian nature of the divinely ordained institution of

marriage and the vows and obligations involved in entering into this relationship. Marriage and family life according to Christian principles constitute one of the main foundations of a moral and stable society. But the law of the land permits the dissolving of the marriage bond on grounds that are not sanctioned by God, and which are calculated to encourage married persons to seek divorce and to devise circumstances to obtain it. This state of affairs has over-burdened the divorce courts and brought misery to multitudes.

Ministers Promote Dancing on Sabbath

Local ministers in Hawick have been organising a "Youth Club" in the Town Hall on Sabbath evenings. At the end of October they were finding that attendances were falling off. In passing we may observe that "Youth Clubs" on Sabbath do not seem to have but a temporary attraction for present-day youth. We wonder if they just go back to the street corners? But the ministers of Hawick did not give up the efforts for youth on this account. Through Rev W. Grant Anderson, minister of Hawick Old Parish Church, they requested the Town Council to allow dancing at the Sabbath night gatherings of young people. This request was granted. So the church and civil magistrates join in leading present-day youth to ignore God's law and the claims of God therein. This, of course, is the grievous trend of modern times. Further, the ministers are reported to have said that they feel this is the right approach. It certainly is the "right" approach to leading the youth to out-and-out irreligion in their impressionable years. But when the ministers state that they are proceeding in this way "in an act of faith," we know for a certainty that it is not the faith of God's elect. What kind of faith it is, we know not.

Rev. Dr. George MacLeod Opposed in Ulster

From Press reports sent to us from Northern Ireland it appears that Dr George MacLeod, of the Iona Community, went over there in October on a lecture tour to gather support in a financial way for Iona Abbey. It seems that many of the Presbyterians and Protestants of Ulster were well informed as to the views of Dr MacLeod and intended to challenge and oppose him. In Ballymoney, there was a noisy period at a meeting which he addressed, when he was asked by the Rev John Wylie, of the Free Presbyterian Church of Ulster, why he (Dr MacLeod) had permitted members of the Greek Orthodox Church to celebrate the full rites of the Mass in Iona. Dr MacLeod replied that it was the principle

of the Community that any member of a denomination could carry out his rites of worship. He was then faced by Rev Ian Paisley, who reminded him that in Derry he had said that the Community existed to recover and preserve the principles of the Reformation. These Protestant Irishmen were apparently prepared and determined to expose Dr MacLeod; while in Scotland professed Protestants of the Church of Scotland are fast asleep as far as Romish activities in connection with the Iona Community are concerned. In Coleraine, opposition from an Elders' Fellowship resulted in the cancellation of an invitation to Dr MacLeod to speak at a meeting there. The opponents of Dr MacLeod declared that they would make a protest if the meeting took place. At a meeting of Presbyterian Protestants in Ballymoney, Rev John Wylie declared: "There is no doubt whatever that Dr MacLeod is a very High Churchman with sympathies towards Rome. It is a tragedy that he should be allowed to come to Ballymoney . . ." Mr Wylie then asked: "Is Dr MacLeod a Presbyterian?" and there were calls of "No" from the audience. He then asked: "Is Dr MacLeod a Romanist?" and there were calls of "Yes." These excerpts from reports reveal that there are some Protestants today who are not afraid to voice their opinions regarding such men as Rev Dr George MacLeod, and to keep Dr MacLeod aware of his Romish tendencies and that he cannot deceive all the people.

Banned Book can now be Published

Great prominence was given in the Press and radio to the case *anent* the novel by D. H. Lawrence, entitled "Lady Chatterley's Lover." This book was written many years ago but was not allowed to be published and sold in Britain because it was considered to be obscene and calculated to corrupt. But a recent Act of Parliament regarding obscene publications dealt with the right to determine before an appropriate Court of Law whether a book of high literary merit suspected of being obscene was in fact obscene. The design was to either ban the book or permit publication. A case was brought before a judge and jury regarding the book aforementioned, and the Penguin Books Publishing Company appeared to defend themselves as intending publishers against the procedure of the Public Prosecutor. As readers know the case was a prolonged one for one particular reason, the intending publishers put into the witness-box a long list of "expert" witnesses to declare their views in defence of the book as being one of high literary merit and not calculated in any way to corrupt readers. Some may say rightly that the Public Prose-

cutor should not have acted as he did in calling no witnesses to give reliable evidence against the book. At any rate the jury returned the verdict that the book was not obscene and not harmful to the public good. It therefore can be published and sold now in England and Wales. Christians, not merely by profession, who fear the Lord and are deeply concerned for the low state of morals, are shocked by the fact that now hundreds of thousands of this evil book shall be sold cheaply. No godfearing person need read the book to pass a judgment of condemnation upon it. How? They can assume that the book is a vile publication when it was thought formerly to be a danger to morals in its being banned for so long. It has now been judged suitable for publication partly by pressure from groups of people with modern, unscriptural standards of morality. Then when the Public Prosecutor was prepared to prosecute in the case, this indicated that the book was anything but suitable to be let loose on the public. Another fact may be mentioned. The Archbishop of Canterbury, who often sits on the fence regarding certain moral questions, saw fit to publicly rebuke the Bishop of Woolwich for giving evidence at the trial in favour of its publication. The little, that any right-thinking person read of the evidence and the judge's summing up, was enough to shock them. The moral fibre of the nation is being increasingly permeated with the views and activities of men who call good evil and evil good. Especially as a privileged nation we cannot escape the righteous judgment of God in abandoning recognition of the standards and claims of the moral law.

The Free Church and the Strathpeffer Convention

Despite denials by some Free Church ministers that they ever worship with Modernists, Antinomians, Arminians, and other heretics, in the teeth of their solemn ordination vows, relative to the Calvinistic evangelicalism of the Westminster Confession of Faith, the Strathpeffer Convention this year again proves the contrary. While the Strathpeffer Convention is ostensibly an endeavour to establish a temple of Christian brotherhood, regardless of denominational connection, it only succeeds in establishing a modern ecclesiastical and religious Tower of Babel, with a joyful unanimity characteristic of the original Tower of stone and lime. For instance, there was present a Church of Scotland minister who, as I have it in black and white, declared that "we gave to newer and more modern (Modernist) conceptions on theology and worship a hospitality which the evangelical Calvinist would withhold," while the Antinomian Christian Brethren do not believe in an ordained ministry, or in the binding obligation of

the Moral Law of God, including the Fourth Commandment, on a Christian; yet here is how the report in the "Ross-shire Journal," 7th October, 1960, concludes: "The unity of Christian people received visible demonstration in the Communion (Strathpeffer Convention) on the closing day of the Convention. Rev John M. MacLeod of the Free Church officiated, and he was assisted in serving the Table by the Rev Ian F. Montgomery, Queen Street Church of Scotland, Inverness; the Rev A. G. Ross, Strathpeffer Free Church; Mr Neil MacRae, Baptist Church, Inverness, and Mr George Macgillivray of the Christian Brethren, Dingwall. Morbid introspection and harsh austerity were conspicuously absent from the meetings. The Rev Duncan Leitch, Free Church, Dingwall, presided, and was publicly thanked for his valuable and manifold services." Thus, the Free Church of Scotland, while ardently claiming loyalty to the Westminster Confession of Faith, is busily engaged in breaking down the well-defined Scriptural line of demarcation between evangelical Calvinism and infidel Modernism and other heresies.

J. P. MacQueen.

New President for America

Senator John Kennedy has been elected by the American people to be their President, and will be installed in office in January, (D.V.). As our readers know, Senator Kennedy is a Roman Catholic and his election is certainly a keen disappointment and an event of grave concern to all true Protestants all over the world. From what we know authentically of Vatican politics and policy, Kennedy will be a Roman Catholic "in a million" if he succeeds in ruling the U.S.A. without being influenced by the Vatican and the R. C. clergy. As we have just heard this news at the time of writing we cannot comment further just now.

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.

Ordination and Induction at Staffin

On 13th September, 1960, the Western Presbytery met in Staffin Church to ordain and induct Mr John Martin, Preacher of the Gospel, to the pastoral charge there. There was a large congregation from many parts of the West Highlands and the church was full. Rev D. A. MacLean, Moderator of Presbytery, preached from Romans i. 15-17. After the Questions, usually put, were satisfactorily answered and the Formula signed, Mr Martin was solemnly ordained by the laying on of the hands of the Presbytery, and inducted to the pastoral charge of the congregation. Thereafter the newly-ordained minister was addressed by the Clerk, and the congregation by the Rev Alexander Murray. Prior to Staffin being raised to the status of a sanctioned charge it had a noble succession of lay missionaries in Norman Munroe, Peter MacLeod and Alexander MacKay, the latter being well remembered by the present generation. Mr Martin is the first ordained minister of the congregation, and our prayer is that he will not only reap what others have sown but that his own sowing of the good seed of the kingdom will have an abundant harvest, and that many souls will be given him for his hire. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm cxxvi. 6.

John Colquhoun, *Presbytery Clerk*.

Ordination and Induction at Scourie

At its meeting in the Scourie Church in Sutherland on the afternoon of Tuesday, 4th October last, the Northern Presbytery carried out the ordination and induction of Rev Donald Beaton MacLeod, M.A., to the joint congregational charge of Scourie and Kinlochbervie. The small church building at Scourie proved too small to accommodate the crowd—many of whom could only find standing room—who gathered to witness the settlement of their first minister over the congregation. Scourie and Kinlochbervie were just recently, at May Synod, 1959, raised to a sanctioned charge with power to call a minister. Friends were conveyed to the service from as far afield as Dingwall, Lochinver, Lairg, Caithness and Inverness. The morning, which opened with mist and rain, improved as the day advanced till by the afternoon the

people were able to meet in comparative comfort. The Scourie and Kinlochbervie congregation have proved their loyalty to the Free Presbyterian Church, which they have generously and steadily supported through the years, and it is with particular pleasure that we record the success they have met with in their efforts to secure a minister of their own. May the Lord bless the labours of His servant whose ministry has just begun, and Mr MacLeod himself be encouraged by seeing abundant fruit of his ministry. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

In place of the Moderator, Rev D. J. Matheson, absent through illness, Rev Wm. Grant presided and opened the meeting with prayer. Public worship was conducted by Rev R. R. Sinclair, who took as his text for the occasion the words: "Epaphras, our dear fellow servant, who is for you a faithful minister of Christ." Col. i, 7. Mr Sinclair in his remarks referred to Christ, the Covenant Head of His Church, as provided by the Father with a people, securing their salvation, calling His servants to the office of the ministry, endowing them with all necessary qualifications and gifts, and through them as co-workers with Himself and fellow-servants fulfilling His saving purposes on the earth; the true servant of Christ was described as a man, converted by divine grace, called to the ministry, possessed of spiritual gifts and graces, in public life an example to the believers in word, charity, faith, purity, and in private, a man of prayer and study, dependent in all things on Christ and His grace for success; in particular, the true minister was characterised by faithfulness to Christ, firm adherence to duty, and loyalty to his commission; finally, he was represented as a gift from Christ, a wonderful privilege, and a blessed opportunity. Christ, in short, on the present occasion was coming to Scourie and Kinlochbervie with the precious gift of a gospel minister.

The steps taken in the call were narrated by the clerk, and the minister-elect requested by the Moderator to stand and the Questions put to him. Mr MacLeod gave satisfactory answers and signed the Formula. The Moderator, with special prayer and the laying on of hands, then solemnly ordained Mr MacLeod to the sacred office of the ministry and inducted him to the oversight of the congregation. The right hand of fellowship was given to the minister by his brethren. Rev D. M. MacLeod addressed in appropriate terms the newly-inducted minister, and Rev William Grant, the congregation. Rev D. J. MacAskill, who was present

from the Western Presbytery and was associated with the Presbytery, then spoke in appreciation at being associated with the meeting on such a solemn occasion, particularly, as the newly-inducted minister was the son of the late lamented minister of Dornoch, Rev F. MacLeod, and the grandson of his own highly esteemed tutor, the late Rev D. Beaton. The clerk, Rev A. F. MacKay, added a few suitable remarks.

The minister of the congregation then went to the outer door of the church and shook hands with the people as they passed out. Thereafter, he took his seat on the Presbytery. We pray that Mr MacLeod may enjoy much of the Lord's presence in his work, and be greatly owned in the ingathering of His people and the strengthening of His kingdom.

A. F. MacKay, *Clerk of Presbytery.*

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