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HOLDING FORTH THE WORD OF LIFE

The Apostle Paul in his Epistle to the Church at Philippi records that they had their lot in the midst of a crooked and perverse nation; but had reason to commend them as follows: "Among whom ye shine as lights in the World." (Philippians, ii:15). And one distinct way in which they did shine was by "Holding forth the Word of life," (16).

And as one looks out upon our Nation at the beginning of another year there is much that is crooked and perverse in the religion and morals, the character and conduct of the people in general. The signs of spiritual death are to be observed everywhere and constantly, in that our iniquities testify against us and our backslidings are many; so much so, that this state of affairs beclouds any real trend toward the Word of God and the faith of the Gospel of Jesus Christ which may exist here and there in the mercy of God. This has been frequently the situation in which the Church of God has found herself down through the ages, as in Scotland and throughout Britain today. Darkness of a spiritual nature covers the land and gross darkness the people, there being widespread ignorance of the very elementary truths of the Bible and of the Gospel. Death reigns in the hearts of the old and young, wise and simple, the religious and the irreligious, and is evidenced, in part, by the general complacency about transgression of the law of God and the rejection of the claims of Christ Jesus the Saviour of lost and ruined sinners. From among many indications of prevailing spiritual death, we may mention but two, viz., the increasing disregard for the Lord's Day, and the forsaking of the public worship of God by most of the people. Of course, there are countless other symptoms in the hearts and lives of individuals, in the homes and family life throughout the land. And leaders in Churches and leaders in the affairs of the State appear to be completely lacking as to a living witness and example on the side of Christ and the doctrine which is according to godliness. Furthermore, some who profess

attachment to "the faith once delivered to the saints" are at times comparable to Jehoshaphat, a king in Judah who feared the Lord, yet went hand and heart with wicked king Ahab of Israel in a crusade against Ramoth-Gilead, and nearly lost his life in this unseemly fellowship. The deadly influence of a godless world may bring much spiritual dearth upon the souls of unwary and unwatchful believers, and this makes the lot of Christ's Church the more grievous.

Living, exercised believers upon the Lord Jesus Christ who owe all their salvation to divine grace, are obliged to shine as lights in the world and more especially among a crooked and perverse nation. They are to stand out prominently as they who belong to Him who is the Light of the world. In that strength available to them in the fullness of their Lord. Light can surely have no fellowship with darkness, and where spiritual darkness prevails, then the true light of a life of grace must appear clearly and unmistakably over against the spiritual ignorance and death of a Christless and unconverted generation. A high profession of even the Christian religion is no commendation to the discerning believer, where beliefs and conduct are out of harmony with that profession. They must shine as believers that the World even will take knowledge of them that they have been with Jesus. The deacons must shine as such and manifest that they have an interest in the duties of their office after a spiritual manner. The elders are to shine in the carrying out of their solemn functions for the benefit of the Church, revealing a gracious concern for the Cause of Christ. And the ministers of the Gospel are to be deeply concerned to shine as men professing to be sent of God with the Gospel of Salvation. "Among whom ye shine as lights in the world." Much secret prayer is needed that each one will shine in his or her particular station and circumstances.

Now one outstanding way in which the Church of Christ today is to shine through its members and as a corporate body is by "Holding forth the Word of life" (Philippians, ii:16).

The Word of life is of course the Word of God, which we have in all the Scriptures of the Old and New Testaments and which were inspired by the Holy Spirit and are infallible. Therein the infinite, eternal and unchangeable God is revealed as the fountain of life; and His Son, Jesus Christ, made manifest as He who came into the world that sinners might have life and that they might have it more abundantly. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our

Lord" (Romans, vi:23), Indeed the great doctrines of the Gospel of Christ having their varied application to sinners sitting in darkness and the shadow of death, with a view to the obedience of faith under the blessing of the Holy Spirit, unto the receiving of eternal life may properly be called "the Word of life."

The Church must hold fast to "the Word of life" itself, and to the Christian doctrine, experience and practice derived from it which together form the faith once delivered to the saints. All this must be held fast if to be held forth. And there are many adversaries today who discount, challenge and disown the faith that they might fortify themselves and many others in a false and spurious Christianity. These offer the greatest opposition to "the Word of life," and not necessarily the Atheist and the irreligious. "Hold fast that which thou hast" (Rev., iii:11); is the command to the Church as much today as at any time in her history.

Although the Church may be visibly weak, small and limited, yet she must make conscience of giving the most prominent place possible to "the Word of life," as an onerous and serious duty devolving upon her, amid great departures from that Word all around her. Isaiah laid stress upon the fact that "the very small remnant" in his day preserved the Nation from divine judgments as experienced by the people of Sodom. Subservient to Christ Himself, the Head of the Church, the Word of God and the truth of the Gospel are to be given a pre-eminent place by those who fear the Lord and by the Church as such. Too often today do ecclesiastics take new decisions and introduce modern practices, and wilfully ignore the clear teaching of the Word of God, in doing so. Such things must but incite the Church and all who are loyal to Christ, however few, to cleave to "the Word of life" the more, and not to hide their light under a bushel in being thus affected.

Everything involved in the existence, life and activities of the Church must be related to and have the stamp of the Word of life upon it. And so the Word is to be held forth, in the Church and before the world, in and by the doctrinal creed, the practice, the worship and the preaching of the Church. Individual believers are to hold forth the Word in and by a good profession, a life and conversation which become the gospel, an example which is according to godliness, by being zealous of good works and actively interested in helping the Cause of Christ in every way possible for them. The Word is always to be a lamp to their feet and a light to their path.

The Church may not think it strange if exposed to the hatred of men of all sorts, and considered narrow-minded and arrogant. For to hold tenaciously to truth in these perverse times may be considered arrogance by the broadminded who have left the foundations of the Word of God. It will be well indeed for the Church when she is the object of animus and opposition on account of "holding forth the Word of life." The Lord Jesus declared that men hated Him and sought to slay Him because He told them the truth. There is no change upon fallen and unconverted men, from what they ever were as haters of truth. And therefore, no marvel if the Church is hated.

It is for good and blessed ends that the Church is to shine in giving the greatest possible prominence to the Word of life. If this causes separation and division, then the responsibility is not upon the Church of Christ. It is not to exalt men as faithful or more faithful than their fellows. Those who profess the Lord surely should be faithful in all things and have no reason for pride or boasting on that account. In holding forth the Word of life, apart from the honour of Christ Jesus, the Church is to have in view the salvation of precious souls—sinners on the broadway to destruction in hell; also the edification of the saints; and the great task of leaving with a young and rising generation "the Word of life" which is able to make them wise unto salvation through faith which is in Christ Jesus. The Word of God is to be held forth by the Church, in a manner, to generations yet unborn. What guilt lies upon many in this present age in Scotland and throughout Britain, who have themselves trifled with and sold the Word of life, in other words parted with it. They have sinned a great sin in withholding from their children and children's children, the Word which would reveal to them the path of life and the way of escape from eternal death.

Then those who truly love the Lord, as they shall answer to God at the great day of judgment, must in divine strength hold forth the Word of life, as long as they are able in this world.

THE MILLENIUM

By Jonathan Edwards

The Prosperous State of the Church (Continued)

I would speak of the *prosperous state* of the Church through the greater part of this period. And in the general, I would observe two things:

1. That this is most properly the time of the kingdom of *heaven upon earth*. Though the kingdom of heaven was in a degree set up soon after Christ's resurrection, and in a further degree in the time of Constantine; and though the Christian Church in all ages of it is called *the kingdom of heaven*; yet this is the principal time of the kingdom of heaven upon earth, the time principally intended by the prophecies of Daniel whence the Jews took the name of *the kingdom of heaven*.

2. Now is the principal fulfilment of all the prophecies of the Old Testament which speak of the glorious times of the gospel in the latter days. Though there has been a glorious fulfilment of those prophecies already, in the times of the apostles, and of Constantine; yet the expressions are too high to suit any other time entirely, but that which is to succeed the fall of Antichrist. This is most properly the glorious day of the gospel. Other times are only forerunners and preparatory to this: those were the seed-time, but this is the harvest. But more particularly,

(1) It will be a time of great light and *knowledge*. The present, are days of darkness, in comparison of those days.—The light of that glorious time shall be so great, that it is represented as though there should then be no night, but only day; no evening nor darkness. So Zech. xiv. 6, 7, "And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day, which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening-time it shall be light."—It is further represented, as though God would then give such light to His Church, that it should so much exceed the glory of the light of the sun and moon, that they should be ashamed: Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

There is a kind of vail now cast over the greater part of the world, which keeps them in darkness; but then this vail shall be destroyed: Isa. xxv. 7. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." Then all countries and nations, even those which are now most ignorant, shall be full of light and knowledge. Great knowledge shall prevail everywhere. It may be hoped, that then many of the Negroes and Indians will be divines, and that excellent books will be published in Africa, in Ethiopia, in Tartary, and other now the most barbarous countries; and not only learned men, but others of more ordinary education,

shall then be very knowing in religion: Isa. xxxii. 3, 4. "The eyes of them that see, shall not be dim; and the ears of them that hear, shall hearken. The heart also of the rash shall understand knowledge." Knowledge then shall be very universal among all sorts of persons: Jer. xxxi. 34. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them."

There shall then be a wonderful unravelling of the difficulties in the doctrines of religion, and clearing up of seeming inconsistencies: "So crooked things shall be made straight, and rough places shall be made plain, and darkness shall become light before God's people." Difficulties in Scripture shall then be cleared up, and wonderful things shall be discovered in the Word of God, which were never discovered before. The great discovery of those things in religion which had been before kept hid, seems to be compared to removing a vail, and discovering the ark of the testimony to the people, which before used to be kept in the secret part of the temple, and was never seen by them. Thus at the sounding of the seventh angel, when it is proclaimed, "that the kingdoms of this world are become the kingdoms of our Lord and of His Christ," it is added, that "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." So great shall be the increase of knowledge in this time, that heaven shall be as it were opened to the Church of God on earth.

(2) It shall be a time of great *holiness*. Now vital religion shall everywhere prevail and reign. Religion shall not be an empty profession, as it now mostly is, but holiness of heart and life shall abundantly prevail. Those times shall be an exception from what Christ says of the ordinary state of the Church, *viz.* that there shall be *but few saved*; for now holiness shall become general: Isa. ix. 21. "Thy people also shall be all righteous." Not that there will be none remaining in a Christless condition; but that visible wickedness shall be suppressed everywhere, and true holiness shall become general, though not universal. It shall be a wonderful time, not only for the multitude of godly men, but for eminency of grace: Isa. lxx. 20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old, shall be accursed." Zech. xii. 8. "He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."

And holiness shall then be as it were inscribed on everything, on all men's common business and employments, and the common utensils of life: all shall be dedicated to God, and applied to holy purposes: everything shall then be done to the glory of God: Isa. xxiii. 18. "And her merchandise and her hire shall be holiness to the Lord." (And so Zech. xiv. 20, 21.)—And as God's people then shall be eminent in holiness of heart, so they shall be also in holiness of life and practice.

(3) It shall be a time wherein *religion* shall in every respect be *uppermost* in the world. It shall be had in great esteem and honour. The saints have hitherto for the most part been kept under, and wicked men have governed. But now they will be uppermost. The kingdom shall be given into the hands of the saints of the "most high God." Dan. vii. 27. And "They shall reign on earth," Rev. v. 10. They shall live and "reign with Christ a thousand years," Rev. xx. 4. In that day, such persons as are eminent for true piety and religion, shall be chiefly promoted to places of trust and authority. Vital religion shall then take possession of kings' palaces and thrones; and those who are in highest advancement shall be holy men: Isa. xlix. 23. "And kings shall be thy nursing-fathers, and their queens thy nursing-mothers." Kings shall employ all their power, and glory, and riches, for the advancement of the honour and glory of Christ, and the good of His Church: Isa. ix. 16. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings." And the great men of the world, and the rich merchants, and others who have great wealth and influence, shall devote all to Christ and His Church: Psalm xlv. 12. "The daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favour."

(to be continued)

THE REFORMERS REMEMBERED

* (Contributed)

During the summer of 1960, the Scottish Reformation Society organised three tours for the purpose of visiting places in Europe which were associated more or less directly with the Reformation in Scotland. On each of the three tours there were some Free Presbyterians who enjoyed the privilege of visiting these places

* This article was written and sent in by two members of the Church.
Editor.

and it is thought that it may be of interest to our readers to know the route which was followed.

It was fitting that the tours, which started from Edinburgh, should pass down High Street, past the High Kirk of St. Giles where John Knox for so long ministered to the Edinburgh Congregation and past the house where he lived and died, and through Haddington, the county of his birth, skirting the town of Haddington itself, where he received his early education. On crossing the border into England we passed through Berwick, another city of associations with Knox, and then down through England to Dover, where we embarked for France.

We landed in France at Calais and from Calais, through a stretch of country closely associated with our own by many cemeteries containing the graves of Scottish soldiers who lost their lives during the First and Second World Wars, to Noyon, the city of Calvin's birth. Although the house in which Calvin was born is no longer extant, there is upon the site of its foundation a house which was built in fairly recent times, but which is maintained in a condition as nearly resembling as possible the actual structure in which the Reformer was born. Alongside this building is a more modern looking house which contains many matters of interest to those who desire to know something of the Reformer and the progress of the Reformation, particularly in France. On the front of the portion of the building sited where Calvin's house stood, there is a plaque which reminds us that Calvin was born on the 10th of July, 1509. The building is at present looked after by a retired pastor, who was obviously interested in showing us round, although some of us had difficulty since he spoke entirely in French. The town is still dominated by the ancient Cathedral in which Calvin, through the effort of his father, received a benefice when he was still very young. Although so far as it has today any religion, this part of France is mainly Roman Catholic, the exhibits in the Calvin museum show the extent to which this part of the country had, prior to the Revocation of the Edict of Nantes, come under the influence of the Reformation. We were interested to be told that the period after the Revocation of the Edict of Nantes, when no toleration was shown to the Protestants in France, was frequently referred to by them as "the days in the wilderness" and there is in the museum an exhibit associated with those times.

Noyon lies at a distance of 100 kilometres from Paris and it was to that city that John Calvin went when he was 14 because the terrible pestilence, the Black Death, smote the city of his

birth. "Flying from one pestilence," said his Romish historians, "he caught another." It was in Paris in 1527 that he came under the influence of the Reformed religion and from the day of his conversion he became the central human figure of the Reformation in France and by and by, the centre of the Reformation in Christendom. Our journey from Noyon to Paris brought us through Compiègne, where the Armistice by which the First World War was terminated, was signed. Although Paris is a city of many beautiful buildings in a beautiful situation on the banks of the Seine, it is evident that it is much given to idolatry. Amongst its many churches the Church of St. Germain L'Auxerrois still stands as a dreadful reminder of that Sabbath morning of 24th August, 1572, when its bells pealed out the signal for the infamous Massacre of St. Bartholomew's Eve to begin. It is said that on that occasion the waters of the Seine flowed red with the blood of the French Huguenots. The historian D'Aubigné states that 3,000 Huguenots perished on the first night alone and for seven days the carnage continued in Paris. Not far away from that church stands the memorial to Admiral Gaspard de Coligny, who was the leader of the Protestant movement at the time. When news of the slaughter arrived in Rome there was great rejoicing. Bonfires blazed on the streets. Pope Gregory XIII and the Roman Catholic Hierarchy went in full pomp to the Church of St. Mark to offer up thanksgiving for this great blessing to the Church and shortly after he caused a medal to be struck in memory of the occasion showing on one side a profile of the Pope, and on the other an angel bearing in one hand a cross and in the other a drawn sword with which he is smiting a prostrate host of Protestants.

Not long after the massacre Charles IX, who, as King of France, must be considered to some extent responsible for the massacre, although he was not the prime mover of it, began to be visited by remorse. He could not get the awful scene out of his memory. This brought on him an illness which was to prove fatal, and although when giving orders for the Massacre of St. Bartholomew he had commanded that not a Huguenot was to be left alive, he was tended on his death bed by a Huguenot nurse. As he groaned in agony of spirit she tried gently to direct him to the Saviour of sinners.

Leaving Paris behind, we journeyed south-westwards through the dense forest of Fontainebleau to skirt the town of Fontainebleau itself, where the Revocation of the Edict of Nantes took place in 1685. This Edict, which had been issued

in 1598, was the Charter of the French Reformation and had granted freedom of worship to all. The years which followed it were a springtime in the history of the Reformed religion in France. Its Revocation at Fountainbleau introduced a new era of persecution in that country. From Fountainbleau we journeyed through beautiful country to Dijon, a city with many Roman Catholic churches, indeed so many that some of them are now used for secular purposes. From Dijon we quickly reached the massive barrier of the Jura mountains which separate this part of France from Switzerland. As we climbed into these mountains there were many beautiful views back to France and as we emerged from them towards Switzerland a wonderful panorama was spread before us. Below, bathed in sunshine, was the Swiss plain with Lake Lemman, sometimes known as Lake Geneva, in the centre, and the city of Geneva at the end of the lake. In the distance the heights of the Savoie Alps formed the background with Mont Blanc as their pinnacle. Soon after we were in Geneva.

Although this is now a large modern city, there is still preserved on the hill in the centre of the town, the older Geneva in which the Reformers lived. At the centre of this older part is the Cathedral of St. Peter where Calvin ministered after his remarkable call to the ministry in that place. Although the Reformation had already gained a firm root in Geneva under the ministry of Farel, before Calvin came, it was under Calvin's ministry that it flourished. It is not without significance that when Calvin first came to Geneva, he had no intention of staying but was on his way from Italy to Strasbourg. In a way somewhat similar to that in which Knox was called to the ministry in St. Andrews, Calvin was called to it in Geneva. Farel demanded of him that he should abandon the purpose of going to Strasbourg and stay in Geneva. Calvin at first was inclined to go on his way but Farel solemnly declared to him that God's curse would rest upon him if he left the city since it was the will of the Lord that he should remain there as their minister. Hard by the Cathedral is the building known as the Calvin Auditorium, and sometimes as the Knox Auditorium, which was used by Calvin during the week for lectures to the students of the University which he founded in Geneva and was used by Knox for three years as the meeting place of the English speaking congregation to which he ministered. Leading down the hill from the Cathedral is a street called after Calvin in which is situated the house where Calvin died. In striking similarity to the grave of Knox, Calvin's grave

is marked by no grand monument, but he is said to be buried in a grave in the cemetery of Plain-Palais, the stone on which bears the initials J. C.

Down the hill from the Cathedral is situated the remarkable Reformation Monument. The first stone of this monument was laid in 1909 on the 400th anniversary of Calvin's birth and it has been built along the old rampart wall of the city. It is about 400 feet long and 20 feet high and in front there is a terrace fringing a ribbon-like stretch of water. The centre of the monument is occupied by four large statues of the Reformers who were present in Geneva in 1559. Right across the monument is written "Post Tenebras Lux"—"After Darkness, Light"—while underneath the four central figures is written in Greek the name Jesus. Of the four central figures, that on the left is William Farel, already mentioned. Immediately to the right is the figure of John Calvin himself, standing a little forward of the others with an open bible in his hand. Next comes Theodore Beza, who was the first Rector of the University of Geneva and succeeded Calvin in the ministry there. The fourth of the figures is John Knox. The words of the English Ambassador Randolph are inscribed on the wall in reference to Knox: "His powerful voice rings in our ears more strongly than 500 trumpets." The wings of the monument are occupied by smaller figures. On the left are Admiral Coligny, of France, already mentioned, William the Silent, hero of the Netherlands and father of William of Orange, and Frederick William, Elector of Brandenburg, the friend and the supporter of Luther. On the right are the figures of Roger Williams, a prominent leader of the Pilgrim Fathers, Oliver Cromwell, the English Protector, and Etienne Bocskay, hero of Hungary. On either side of the monument, but not attached to it, are two stones on which the names of Luther and Zwingli are inscribed.

From Geneva we went on through Lausanne and Berne to Basle on the Rhine, the city where Erasmus lived for a time and where he published the Greek New Testament. On a plaque in the wall of a bookbinder's shop not far from the Cathedral, there is an inscription that Erasmus of Rotterdam lived in this house as a guest from August, 1535, to June, 1536. In the wall of the Cathedral there is a statue of Oecolampadius, who ministered for a considerable time in Basle and who was advised by Zwingli to make a firm stand for the doctrines of the Reformation. In Basle, too, Calvin wrote a large part of his famous Institutes of the Christian religion. From Basle we followed the Rhine, breaking our journey to visit Heidelberg, the seat of an ancient university

and famous for the Heidelberg Catechism which is still in use on the Continent in many of the Reformed churches.

Our next stop was at Worms, made famous by Luther's brave stand for the Gospel before the Imperial Diet presided over by Charles V, King of Spain and Emperor of Germany. In the centre of the town in an open space called Luther Platz, is a striking monument to Luther and other early Reformers. In the centre of the monument is the figure of Luther himself, dominating the scene, with an open Bible in his hand, while ranged below around the base of this part of the monument are John Huss, the martyr of Bohemia, John Wycliffe, the morning star of the English Reformation, Peter Waldo, the brave founder of the faithful Waldensian Church, and finally Savanarola, a noble son of Italy, who, because of his adherence to the Gospel, was burnt to death in 1498. Also in the group round the monument is the figure of Melancthon, the gentle and scholarly friend of Luther, and some figures representing various German princes who helped to uphold the hands of the Reformers. Various sayings of Luther are inscribed round the monument and immediately to the front is the noble reply which he gave to the Emperor Charles V in the Diet: "Here I stand. I can do no other. So help me God, Amen."

We returned to Calais by following the Rhine as far as Cologne and then crossing through Belgium to Dunkirk. Here again we were reminded of the wonderful deliverance afforded by God to our army on the beaches in May, 1940. Not far from these beaches is a memorial to the men who lost their lives in that operation and some of us were touched to see among the names there recorded, a name of one we knew attached to one of our congregations. As we embarked at Calais we were reminded of how John Knox had first visited Calais as a galley slave toiling at the oars of a French ship. Although it is sad to see how little mark of the Reformation remains upon many places where the Reformers were, this should stir us up to pray for the day "when Zion by the Mighty Lord built up again shall be."

OBITUARY

The late Mrs A. MacLeod, Quidinish, South Harris

Although Revelation and experience alike teach us, that man is but a sojourner here on earth, yet the days and the weeks, the months and the years, of that sojourn vary from individual to individual. For some the sojourn is but short; for others it may be the "three score years and ten"; for others again it sometimes

reaches the rare sum of five score years and more. The subject of this obituary notice was one of the few who belong to the last group.

Mrs MacLeod was born in the year 1855, and departed this life at the advanced age of 102 years. Although she appears to have been brought to the knowledge of the truth fairly early in life, it was not, however, until she was 80 years of age that she made a public profession. Those who knew her most intimately relate of her spiritual experience, that she was helped, at first, by the influence of a God-fearing sister-in-law, with whom she was wont to have fellowship, and that she was drawn to the Redeemer thereafter, in the manner of Lydia, whose heart the Lord opened. She apparently made reference also, from time to time, of a sermon on the prayer of Jabez, which was of great comfort to her. It was preached, on one occasion, at the Finsbay Communion, by one of our older ministers. Her attachment to those, in whom the work of grace was evident, appears in this incident recorded of her, in connection with the late Mr Donald MacLean, at one time a missionary at Finsbay, and latterly in Applecross. The year in which Mrs MacLeod's husband died was also the year in which this worthy missionary left Harris for Applecross, and it is said of her that the latter's departure from the district was almost as sore a blow to her, as the death of her own husband.

For the last 15 years of her life, Mrs MacLeod was confined to the house, but her mind was continually exercised about spiritual matters, even until the end. She was feeding upon the hidden manna of the Word. Her last illness was short, but during that time, the Scriptures, which had been stored in her mind, were her daily comfort and she was often heard repeating the Redeemer's own precious words, "There shall be one Shepherd and one fold," while her last words were those in Isaiah lxiii 3.

It was, in that manner, surrounded by the members of her family, who survive her, that she passed from time into eternity, to be forever, we believe, with the One who had loved her and given Himself for her. May their mother's God be the God of each and all of her surviving family, even the God of their salvation.

"He of salvation is the God,
who is our God most strong;
And unto God the Lord from death,
the issues do belong."

A. M. C.

SEARMONAN

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

(Air a leantuinn bho t.d. 247)

Ach tha Criosd a suidheachadh spiorad an luchd-cuairt annta-san a tha E treorachadh anns an t-shlighe cheart; a foillseachadh dhoibh cho falamh 's a tha nithean cruthaichte, a deanamh aithnichte dhoibh na falamhachdan spioradail nach urrain an saoghal gu bràth a lionadh, a dùsgadh annta miannaibh nach urrain nithean cruthaichte a shàsachadh. Cha tig na foillsichidhean sin 'n an aonar, agus cha'n eil a leithid sin de mhiannaibh gu diomhain ag iarraidh a bhi air an sàsachadh: na'm bitheadh e mar sin, bé'n Criosduidh, dhe'n a h-uile dhaoine, a neach a bu truaighe. Tha aig an fhear-chuairt is critheanaich agus is lugha misneach a tha air an turas gu Sion, ann fein dòchas beannaichte na beatha maireanaich, nì, dh'aindeoin cho beag mothachaidh 's a th'aig air, a leanas air a bhi ga bheothachadh gus am bi e air a chall ann an coimhlionadh; dòchas a tha ghnàth a leantuinn creidimh naomh, agus aig am bheil sùil ri saorsa bho chorp a pheacaidh, ri aiseag air ais ann an iomlanachd gu iomhaigh Dhé, agus gu co-chomunn iomlan agus siorruidh Ris; air a bhonntachadh cha'n ann air fein-fhiosrachadh air bith 's an taobh a stigh, ach air geallaidhean Dhé a tha dileas ann an Iosa Criosd. Esan a tha air tòiseachadh slighe na cuairt, esan, is anmhuinn a tha 'n a chridhe sradag ghràis, tha miannaibh air oibreachadh ann nach urrain nì goirid air beannachdaibh naomh agus co-chomunn neamh a shàsachadh. Gu'n teagamh cha'n ann gu h-obann a tha falamhachd an t-saoghail so a thaobh gach nì a lionadh gu luachmhor an inntinn agus an cridhe air fhaicinn leis an fhear-chuairt. B'e Criosd an aon Fhear-cuairt iomlan. Bha Esan a mhàin gu fìrinneach gu'n smal bho'n t-saoghal. Cha'n nì e bhuineas do'n fheadhan is àirde dheth a luchd-leanmhuinn a bhi ruigheachd gu làn agus gu h-iomlan air cliù an fhir-chuairt. Tha'n creidimh a tha toirt brìgh do bheannachdan ris am bheil dòchas air a choinneachadh le eas-creidimh a tha cumail a mach nach eil annta ach nithean falasach agus gun sùspainn; tha'n dòchas a tha brosnachadh gu bhi dol air adhart gu bhi ga'n sealbhachadh air a choinneachadh le mì-mhisneachd a tha fuarachadh, agus le eagal; agus tha miann naomh a tha plogartaich air son làn shàsachadh air a choinneachadh le feolmhorachd a tha seargadh agus a marbhadh. Ach anns gach àite anns am bheil spiorad an fhir-chuairt air a shuidheachadh, ann an sin cha bhàsaich e gu bràth air falbh. Agus uime sin cha'n eil e air a

cheadachadh do'n Chrìosduidh aig uair air bith suidhe sìos anns an t-saoghal so mar gu'm b'e a dhachaidh e; Ach a dh'aindeoin na their an t-eas-creidimh agus an reusan feolmhor, dh'aindeoin cho ullamh 's a tha chridhe gus a dhol an deigh a shannt, agus a dh'aindeoin cleachdaidhean ribeach an t-saoghail so, tha e fathasd a faireachadh gu'm bheil e'n so ann an suidheachadh an fhàsaich. 'S e cuibhrionn, agus cha'n e chuibhrionn is lugha luach, de ghiulain agus de chumail air dòigh Fhear-treorachaidh mòr a bhi ga smachdachadh 'n uair a theid e air seacharan, agus a chumail air chuimhne air mhodh cràiteach agus cleachdail nach e so àite tàimh, agus nach fheum e sealladh a ghabhail air mar àite tàimh. Is e a shochair, na h-iodhail is dlùithe air a chridhe fhaotainn air an tilgeadh sìos, a dhòchasan saoghalta is tlachd-mhor a bhi air an tilgeadh bun os ceann, agus falamhachd a chreutair ann am mìle dòigh eader-dhealaichte a bhi air am foillseachadh dhà. Is e a shochair a bhi faireachadh falamhachd chràiteach 'n a chridhe nach urrain an saoghal so gu bràth a lionadh, a bhi gu domhain air a chumail mothachail air falamhachdan nach urrain nì math a tha air a chruthachadh a shàsachadh, agus a bhi air a threorachadh air ceumaibh cruaidh garbh cho tric agus a dh'iarradh a chridhe meallta iodhal-aodhrach air fois a ghabhail. Tha e mar air a dheanamh comasach a bhi dol suas a mach as an fhàsach le aghaidh a dh'ionnsuidh a Chanàin neamhaidh.

Ach tha nàdur turas a Chrìosduidh ri fhaicinn nì's soilleir ma bheir sinn fa'n ear a shlighe, anns an dara àite, mar a treorachadh cha'n e mhàin tre thìr choimhich ach tre *dhùthaich nàmhaid*. 'S e slighe còmhraig a th'ann an slighe a Chrìosduidh. Tha ar Tighearna beannaichte a gairm an t-Sàtain uachdaran an t-saoghail so. Tha "gnàth an t-saoghail so" 'n a aideachadh cleachdail air tagraidhean dàna agus ceannairceach Shàtain air uachdaranachd neo-eiseimeileach air nach eil bachdadh. 'S e th'ann ach a bhi'g aideachadh ceannairceach a tha air a sheulachadh le mallachd agus air a thaghal le fearg uamhasach Rìgh nan rìghrean agus Tighearna nan tighearnan. Air son an am a tha làthair, is e àrdachadh eagalach a tha air a cheadachadh dha, ann an riaghladh do-rannsaichte Dhé, a bhi tagradh an t-saoghail so mar a chuid fein. Tha 'g oibreachadh ann an uile chloinn na h-eas-ùmhlachd, ga'n toirt am braighdeanas aig a thoile, agus tha e'n a aonar a gleidheadh riaghladh 'n am broillichibh. Cha'n aithne dhoibh còmhrag eile ach a còmhrag a tha am miannaibh neo-cheannsaichte féin a dùsgadh an taobh a stigh dhuibh—còmhrag eadar eagal peanas agus gràdh a pheacaidh. Ach tha

aca-san a tha air an treorachadh mach air an t-slighe cheart ri blàr cruaidh a chur agus a bhuadhachadh ma's ruig iad am baile tàimh. Thàinig am Fear-treorachaidh agus an Ceannard a chùm gu'n sgriosadh E oibribh an diabhuil; agus mar a luchd-leanmhuinn, tha iad air an gairm gu cur an aghaidh, agus gu dòchas a bhi aca ri buaidh, thairis air a nàimhdean-san agus an nàimhdean-san. Cha toigh le uachdaran an t-saoghail so ùghdaras a bhi air a chur an teagamh. Tha e ga chur féin ann an ceum a Chriosduidh, a rùnachadh a chumail air ais bho bhi a deanamh adhartas. Tha e ga chur féin mar is àil leis an cruth aingeal soluis na'n a fhior chliù mar phrionnsa an dorchadais. Tha e nis ag ràdh, "Gabh d' fhois," agus a rithisd, "Tha leomhan 's an t-shlighe." Cha'n eil e mall gu bhi faicinn na gu buannachd a dheanamh de chothrom. 'S e cùl-sleamhnachadh a Chriosduidh cuirm dha anam, do-bhrìgh gu'm bheil e toirt maslachd do ainm naomha Dhé. Tha feachd de spioradan aingidh aige, ullamh gu àitheantan a ghabhail agus ùmhlachd a thoirt dha thoil, gidheadh bhitheadh a chòmhrag ann an coimeas eutrom mar bhitheadh gu'm bheil aig Sàtan luchd-cuideachaidh cumhachdach eile. Tha'n saoghal aige—an saoghal a tha'n a luidhe anns an droch aon, le a shlighe leathainn a tha treorachadh gu sgrios, a ribeadh agus a buaireadh a Chriosduidh, anns gach ceum dhe shlighe, gu bhi gabhail a chleachdaidhean, gu e fein a thoirt suas dha shòlasan, agus a bhi dì-chuimhneachadh annta cùraman agus iomagainean a thurais. Ach tha fear-cuideachaidh ni's cumhachdaich fathasd aige, aon, agus as eugmhais a chuideachaidh a dh'fhaodadh an Chriosduidh aig gach am dùbhlán a thoirt dhà. Tha'n fheoil aige, am peacadh a tha gabhail còmhnuidh ann, fuigheal iomhaigh dhorcha fein anns an anam, air am faod e beachdachadh le tlachd, ris am faod e còmhradh, agus le a chuideachadh a dh'fhaodas e saighdean a dheanamh de dhearbhteine agus de ghabhlas. Le leithid sin de rùintean gamhlasach, agus mar so air a chuideachadh, tha e tighinn a mach gu blàr a chur an aghaidh a Chriosduidh a tha air chuairt.

Ach 's motha Esan a tha leis a Chriosduidh na iadsan uile a dh'fhaodas a bhi 'n a aghaidh. Ma tha'n t-shlighe a dh'ionnsuidh a bhaile tàimh 'n a slighe a dh'fheumas a bhi air a cathachadh—ma dh'fheumas am blàr a bhi air a bhuadhachadh ma's bi crùn na fireantachd air a thoirt seachad—cha'n eil e air a chur a mach gu'n ullachadh a bhi air a dheanamh air a shon. Is e urram agus a thearuinteachd a bhi cathachadh fodh bhratach Ceannard na Slàinte. Do-bhrìgh gu'm bheil e air taobh an Tighearna, cha'n urrain talamh na ifrinn buadhachadh 'n a aghaidh. Tha e air

uidheamachadh bho thigh-armachd neamh le armachd dhearbhta a chùim cur an aghaidh agus seasamh, gu dhol air aghaidh agus buaidh a thoirt. Is e creidimh a chrìos, is e fireantachd uchd-éideadh; tha a chasan, ann a bhì'g imeachd thairis air an t-slighe gharbh, air an còmhach le ullachadh soisgeul na sìthe; air a cheann tha clogad na slàinte; 'n a làimh chli tha sgiath a chreidimh; 'n a laimh dheis tha claidheamh an Spioraid, nì is e Focal Dhé. Mar so air armachadh, tha e dol ann an cath, marbhtach, gu neo-chrìochnach iom-chruthach, agus nach eil a ceadachadh sgur. Tha a chòmhrag so a leantuinn gu croch beatha a Chrìosduidh. Tha an naomh is fhaisg air neamh ri bhì cathachadh cho cìnnteach an deagh chòmhrag ris an t-saighdear a tha bho'n latha an dé. Oir cathaichidh an nàmhaid agus seasaidh e mach gus an àm mu dheireadh; cha phill e air ais bho bhì cur aghaidh air an fhear-chath is treun agus is dearbhta. 'N uair a tha'n deagh shaighdear cha mhòr a cur dheth armachd, 'n uair a tha geatachaibh neamh air am fosgladh gu bhì gabhail a stigh a spioraid a tha triall, bheir e ionnsuidh fathas air; nì motha a sguireas ionnsuidhean sàraichte, gidheadh diomhain, gus am bi an neach a tha iad a dol a mach 'n a aghaidh air a thogail gu sìorruidh bho'n cumhachd, agus air a ghabhail a stigh do rioghachd far nach eil aithne air buaireadh, còmhrag, na bròn. Cha'n ann gus a sin a leigeas an Crìosduidh sìos armachd, gu aoibhneas a dheanamh anns an duais.

(*R'a leantuinn.*)

LITERARY NOTICES

The Rich Man and Lazarus by Brownlow North. Price 2/6d, postage 7½d extra, to be had from the Secretary, The Banner of Truth Trust, 78b Chiltern Street, London, W.1.

There are 116 pages of reading and nine chapters. "How the Beggar became Rich" and "How the Rich Man became Poor" are headings to two of the chapters. The exposition of "*the Rich Man and Lazarus*" is typical of the Scriptural exposition and preaching of Brownlow North and his type of exposition and preaching had the approval of Heaven. He was made instrumental in the conversion not merely of hundreds but of thousands of precious immortal souls, mostly in Scotland, but also in Northern Ireland and England. What the Holy Spirit approved of yesterday He approves of to-day, and forever, notwithstanding how unpopular such preaching is to-day, even among so-called modern evangelists and evangelicals.—*J.P. MacQ.*

The Earth-Bound Vision: A Critical Examination of Pre-Millennialism, by Rev M. Campbell, M.A. Resolis, Conon, Ross-Shire, 1/- (post-free). This booklet of 10,000 words is printed in good, clear type with medium stiff covers, and is to be had from Rev. M. Campbell, at the above address.

We have read this booklet carefully and with interest in the light of what the author states in his foreword, *viz*, "... Young Christian people, especially, are often exposed to the errors associated with the pre-millennial view of our Lord's return ... Larger works on the subject are often technical, exhaustive and expensive. This booklet may serve a useful purpose as a summary of these. It is also a brief presentation of what, as we believe, the Bible teaches concerning the millennial glory of the latter days." We endorse what the author here says regarding what he has written on this subject. The main headings include: *Our Lord's Visible and Personal Return to Reign on Earth*. In this connection, to quote briefly, the author writes: "The greatest objection, however, we can offer this view is that it implies that Christ should, in some degree at least, humble Himself again and veil His divine glory ... To say that He might veil or diminish His glory in order to adapt Himself to our world state is to say that He is again to undergo some measure of humiliation." Then: *The Rapture of the Saints*. A quotation: "... The Pre-Millennialist doctrine of the Rapture of the Saints is largely based on a passage in I Thessalonians, Chapter iv, where we are told that at the coming of the Lord all the saints, dead and alive, are to be caught up into Heaven ... The Lord is coming only to depart immediately with His people into the heavenly sphere. These saints ... are to return with their Lord after the end of the Great Tribulation ..." The author continues, "Now on any exact and fair line of exegesis it is quite impossible to deduce a pre-millennial rapture from the teaching of this chapter ... Nor is there any hint anywhere in the Bible that God is to leave this world, even for one hour, destitute of all His people." Other errors dealt with are in relation to "The Great Tribulation," "Anti-Christ," "The Church," etc. And all are dealt with clearly and sufficiently to give the reader an insight into what is erroneous and what the Bible really teaches.

The booklet upholds the post-millennial view of the Lord's return to judge the whole world in righteousness at the last day, and what we conceive to be the Biblical view of the nature of the millennial period. Young and old should buy this booklet and read it carefully and keep it by them for reference.

The Seceders, Volume III: This book has a sub-title, viz. "Continuing and Concluding the Life and Letters of Joseph Charles Philpot, M.A., Minister of the Gospel and one time Fellow of Worcester College, Oxford." There is also an additional note on the title-page, viz. "With a further relation of the progress of *The Gospel Standard* and of The Strict Baptist Churches connected therewith during the period 1849-1869." This volume has been edited by Mr S. F. Paul, of 47 Maldon Road, Brighton, Sussex, and is obtainable from him, price 15/- (postage 1/4d).

We may say that Mr Paul himself is well known to quite a number of our Church friends in Inverness and in the North of Scotland. Mr Paul states in a Preface that it was the intention of Dr Joseph Henry Philpot, a son of Mr Philpot's, to publish an account of his father's life from 1850 to 1869, but he died before writing the introduction. This volume is an attempt to complete the work which was left unfinished and to have on record an account "... of the last twenty years of the godly and useful life of this eminent servant of the Lord and of his valuable work as the sole Editor of *The Gospel Standard* . . ." There are chapters on Mr Philpot's pastorate at Oakham and Stanford, his retirement to Croydon, *The Gospel Standard* magazine, and on his last illness and death. The main part of the book consists of letters from Mr Philpot, about 150 in all, to a variety of people.

At the end there is an account of Mrs J. C. Philpot, a memoir of Miss S. Philpot, a memoir of Miss D. M. Philpot, and an appreciation of Mr Philpot by the late Mr Popham of Brighton. Suffice to say regarding the contents of this handsome volume, that it has throughout as a background the Word of God. And we thus read of God-fearing men and women, the spiritual nature of their experiences as Christians, their lives regulated by the Lord in grace and providence and their witness for Christ in an evil world. There is much, of course, relating to the ministerial activities of Mr Philpot in the pulpit and out of it, and of other pastors also who are referred to in the book. The controversy on the Eternal Sonship of the Lord Jesus Christ is also referred to, and the stand for this great fundamental truth and doctrine of the Inspired Word of God, taken by Mr Philpot and others in face of those who were opposed to this doctrine. The letters record an endless variety of subject-matter, spiritual, profitable, illuminating, correcting and interesting to "all who are led of the Spirit of God and who are the sons of God" and who have a soul appetite for the things of the Spirit.

The Life of Robert Murray McCheyne: This book contains the whole life of the eminent McCheyne of Dundee, by Andrew Bonar. It is a reprint by the Banner of Truth Trust, 78 Chiltern Street, London, W.1, price 2/6d. It contains 192 pages. The letters and sermons are not contained in this publication as the Trust hope to publish the complete works of Robert Murray McCheyne during 1961.

Twelve Reformation Heroes: by G. A. Neilson and published by Pickering and Inglis, Ltd., 229 Bothwell Street, Glasgow, and London. Price 4/6d. 96 pages.

Among the twelve reformers of whom the author writes, there are John Wycliffe, Martin Luther, William Tyndale, Patrick Hamilton, John Calvin and John Knox. An eight-page historical and interesting pen-portrait of each Reformer is given. The book should make interesting reading for young people and for others who have not the opportunity to read larger works on these great and godly men. The book would be useful as a gift or prize for Secondary School pupils and those attending a Bible Class.

NOTES AND COMMENTS

Tombstone of Famous Covenanter Found

This report is from "*The Scotsman*," 14-10-60

A council worker digging a flower plot in the graveyard at Cumnock, Ayrshire, yesterday uncovered the 274-year-old original tombstone of the Ayrshire Covenanter, Alexander Peden, known as "The Prophet."

Peden was buried in Auchinleck graveyard and six weeks later his body was disinterred by English soldiers from the nearby garrison at Sorn. They dragged his remains to Cumnock and buried him in unconsecrated ground at the town's Gallows Hill, in the shadow of the gibbet. This is the spot where Mr William Shankland, a Cumnock District Council worker, made his discovery yesterday.

The stone bears the inscription: "Here lies Alexander Paethine, faithful minister of the gospel, sometime of Glenluce, who departed this mortal life on 26th January 1686, and was raised after six weeks out of the grave and buried here out of contempt."

Peden's friends not only kept their last tribute secret from the English but from millions of people who have passed that way

during the past two and a half centuries, for the discovery was made only 12 feet from the busy main road at Barrhill, Cumnock.

A local historian, Mr Jack Hill (79), Ayr Road, Cumnock, said: "It is a fantastic discovery. For two centuries people have been visiting the last resting place of Peden and nobody has even guessed at the presence of this stone.

"I believe that it is the original tombstone placed there secretly in 1686 after Peden's death, by some of his loyal friends."

He added: "I was present at the unveiling of the Peden monument at this graveyard in 1891. Professor Blackie of Edinburgh performed the ceremony, and he must have been standing right over this stone at that time. And yet in all these years nobody even knew such a thing existed. How fitting that such a discovery should be made on this 400th anniversary of the Reformation!"

Rev. Dr. George MacLeod and the Free Presbyterian Magazine

In the issue of the Free Presbyterian Magazine for August, 1960, there was an article on "Church of Scotland Debate on Sabbath Question," and in this article the following references to a speech in that debate by Rev. Dr. George F. MacLeod, D.D., appear viz.:

"Rev. Dr. George MacLeod, of the Iona Community in a characteristic speech . . . declared that his Church must go forward to a completely new pattern and that the "Sunday" they had known in the past had gone for ever . . . But when he took into his speech the question of the Church's sacrament and 'the infrequency' of its administration, we understand him to refer to the Lord's Supper. He spoke of workers such as busmen unable to go to the sacrament. Although he is not reported as referring to their working on the Lord's Day, that is what he had in mind. And because these men work on the Lord's Day we would deduct from Dr MacLeod's trend of thought that such workers in his view should have the Sacrament available to them on a week day. In this context he uttered the following extraordinary words: viz., 'now they had no system of remitting sins, and 'all over Scotland people were sick because they had no way of confessing. They had neither new disciplines nor dared to return to the old disciplines.' This was bold and unashamed pleading for a return to the Romish Confession and priestly absolution, in the General Assembly of the Church of Scotland, if words mean anything."

Dr MacLeod in a letter to the Editor, refers to the aforesaid observations upon his speech. He writes: "Actually I said nothing about weekday administration. I was pleading for a return to Bible usage, and to the plea of the Reformers, for more frequent administration on Sundays. From this Biblical and Reformist practice I understand the Free Presbyterian Church has long since departed. Is that not so?" Before writing as we did, we studied the terms of Dr MacLeod carefully, but may well have misunderstood his point, which now seems to be, that the Lord's Supper should be administered more frequently on the Lord's Day throughout the year, to avoid the consequence as he said in his speech ". . . that thousands of policemen, busmen and other workers were unable to go to Sacrament because it fell on days they were on duty." Apart from policemen, whose terms of duty on the Sabbath are necessary for the preservation of law and order; according to Dr MacLeod's plea, busmen and all kinds of workers who are, in our opinion, transgressing the law of the Sabbath, the law of God, should have available to them the Church privilege of the solemn ordinance of the Lord's Supper. His argument therefore for more frequent administration of the Sacrament with its reference to workers seems to be, that such could more easily find a Sabbath whereon the Lord's Supper would be administered to coincide with a Sabbath on which they were not working. Yet the Fourth Commandment says ". . . Six days shalt thou labour." If the Reformers enjoined a frequent administration of the Lord's Supper, which we agree they did; the Westminster divines, whose Confession, Dr Neville Davidson largely discarded in a recent speech, made their view clear on the question that works of necessity and mercy only were allowable on the Sabbath. So the plea seems to be, that there are so many members in full communion in churches today, who are working constantly on the Lord's Day, instead of being in the House of God, that the Lord's Supper must be made available to them when convenient for them. In the best days of Christ's Kirk in Scotland, Sabbath-breakers were debarred from the Lord's Table. In the separate congregations of the Free Presbyterian Church, the Sacrament is administered only twice a year—which has been ordinarily the custom in all the Presbyterian Churches in Scotland since long—and Sabbath-transgressors are debarred from the Lord's Table. When the people of Scotland, all over the land, were a Sabbath loving people, it seems that our godly forefathers did not consider it necessary, in their wisdom, to have the Sacrament administered frequently in congregations.

The worthy and godfearing recipients of the Sacrament were regularly in their places in the House of God every Lord's Day, so unlike many thousands of so-called Christians today. Therefore the infrequent administration of the Sacrament presented no problem.

Dr MacLeod also states in his letter: "I am also accused of 'bold and unashamed pleading for a return to the Romish Confession and priestly absolution.' I have never made such a plea. I am pleading and was pleading, for a return to Calvin's Institutes: Book III, Chapter iv: Pages, 12, 13, 14."

Let our readers look again to the actual words of Dr MacLeod: "Now they had no system of remitting sins, and all over Scotland people were sick because they had no way of confessing," etc. In his speech, according to the report of it, which we have before us now, the Dr does not explain or support his averments as above, by any Biblical references or quotations from Calvin. He now refers us to Calvin in his letter to explain what he meant. We may inform our readers that his references to Calvin's Institutes are as follows: (1) Calvin's statement on The Epistle of James, Chapter v, Ver. 16: "Confess your faults one to another." And on this Calvin writes, *inter alia*, "Two other forms of private confession are approved by Scripture. The one is made on our own account, and to it, reference is made in the passage in James, for the meaning is, that by disclosing our infirmities to each other, we are to obtain the aid of mutual counsel and consolation." (2) Calvin writes: "Of the second form of confession, our Saviour speaks in Matthew. 'If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee; leave there thy gift before the altar; first be reconciled to thy brother, and then come and offer thy gift (Matt. v:23, 24). Thus love, which has been interrupted by our fault, must be restored by acknowledging and asking pardon for the fault'." (3) Calvin writes of the *power of the keys*: "The *power of the keys* has place, in the three following modes of confession—either when the whole Church, in a formal acknowledgment of its defects, supplicates pardon; or when a private individual, who has given public offence by some notable delinquency, testifies his repentance; or when he from disquiet of conscience needs the aid of his minister, acquaints him with his infirmity . . . In like manner, when he who has as it were become an alien from the Church, receives pardon, and is thus restored to brotherly unity, how great is the benefit of understanding that he is pardoned by those to whom Christ said:

"Whose soever sins ye remit, they are remitted unto them." (John xx:23) . . . Should this individual lay open the secret wound of his soul to his pastor, and hear these words of of the Gospel specially addressed to him, 'Son be of good cheer; thy sins be forgiven thee,' (Matt. ix:2), his mind will feel secure, and escape from the trepidation with which it was previously agitated. But when we treat of the keys, *we must always beware of dreaming of any power apart from the preaching of the Gospel.*" (Italics ours.)

Now these are the three points from Calvin which Dr MacLeod states in his letter, he was pleading for a return to. He further adds, "If the Reformed Presbyterian Church now wish to deviate from the methods there expressed it is they, and not I, that have departed from the Reformers' Practice." By "Reformed Presbyterian Church," he probably means the Presbyterian Churches in Scotland who profess the Reformed faith. But to revert back to his speech wherein he said, "Now they had no system of remitting sins, and all over Scotland people were sick because they had no way of confessing," and without any explanation of his meaning, until he now refers us to Calvin; we naturally concluded that Dr MacLeod had left in the background the Biblical and Reformed teaching set forth in the Gospels, and as dealt with by Calvin as in the aforesaid quotations. Any Church today who takes its stand upon the inspired Word of God, and has within its bounds the preaching and teaching of the doctrines of that Word in purity and faithfulness, and applies that doctrine in its practice and government, and also in the spiritual fellowship of its members who know by experience the saving and sanctifying Work of the Holy Spirit in their hearts, surely cannot understand any responsible Presbyterian ecclesiastic telling them that they have no system in Scotland of remitting sins and no way of confessing; unless, with the trend toward Rome today, such an ecclesiastic had in mind the Romish confession and priestly absolution. If Dr MacLeod had nothing of this in mind, then in this instance he has been misjudged, but not without responsibility for this being shared by himself.

The Archbishop of Canterbury and the Pope

The Archbishop of Canterbury, Dr Fisher, kept his appointment with the Pope on Friday, 2nd December, 1960, and was the first Archbishop of Canterbury to visit the Vatican for nearly 600 years. It is reported that Dr Fisher greeted the Pope with

the words "Your Holiness." This designation and mode of address always implies the giving of a quite unscriptural and unwarranted place to this human head of a religious-political organisation. How did the Pope address Dr Fisher? We have not seen any report on this point.

Dr Fisher, while in Rome, said to reporters: "A few, very few extreme Protestants think I have sold some pass. I have not." The out-and-out intelligent, sincere, Christian Protestants who strongly objected to this visit as a betrayal of the Reformation in Britain, and who will continue to protest against Dr Fisher's action, may be few comparatively, but are not very few, as Dr Fisher said in Rome. His claim that it was merely a courtesy visit is just an attempt to throw dust in the eyes of the general public of Britain. When the Archbishop arrived back in London he said that contacts between the Church of England and the Romish Church would take place now at lower levels. And within hours of his arrival back in London on the 3rd December last, Dr Fisher was due to meet Rev. Principal John H. S. Burleigh, Moderator of the General Assembly of the Church of Scotland, at Lambeth Palace, London. It was reported that Dr Fisher would then give a first-hand account of his meeting with the Pope. We are shocked at the thought of Principal Burleigh, who recently presided at a special General Assembly of his Church in Edinburgh to commemorate the Scottish Reformation of John Knox, having anything to do with a formal meeting with Dr Fisher who had just betrayed all Reformation principles at the Vatican.

Let any in the Church of Scotland presently who hold firmly to Protestant principles watch their leaders carefully. The special Assembly for the Quater-Centenary of the Scottish Reformation has been rendered a formal, hypocritical farce to be forgotten as soon as possible. Any self-respecting Protestant Christian who was not officially at that Assembly should be thankful that they were not linked up with insincere, unfaithful and formal Presbyterians who are being led into the Vatican net by Dr Fisher.

To recall other matters for a moment! Where are the Church of England answers to questions from the Church of Scotland, following upon the rejection of bishops-in-Presbytery by the Church of Scotland? The Church of England have never issued a statement making any concessions to the Church of Scotland as to the ordination of ministers and the recognition of their status etc., etc. There was talk of appointing elders in the Church of England as a step to assist union between the Churches. That was only talk on the part of those who are seeking links with the Vatican.

CHURCH NOTES

Communions:

January—Fifth Sabbath, Inverness. **February**—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. **March**—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay, Lochinver; fourth, Kinlochbervie, North Tolsta.

SPECIAL NOTICE: Will Ministers, or Clerks of Kirk Sessions, or Missionaries in charge of Mission Stations, examine the list of Communion in the December issue of this Magazine, and forward at once any corrections of Communion dates for 1961, to the Editor.

Kirk-Session and Deacon's Court Records

Kirk-Session and Deacons' Court Records of Congregations are now due to be submitted to respective Presbyteries for examination.—*Robert R. Sinclair, Clerk of Synod.*

Congregational Financial Statements

The Financial Statements of Congregations for the year ended 31st December, 1960, are now due to be submitted to respective Presbyteries for examination, as soon as convenient for Treasurers.—*Robert R. Sinclair, Clerk of Synod.*

Appeal for Kinlochbervie and Scourie Manse

The joint congregation of Kinlochbervie and Scourie appeal to friends of the Cause throughout the Church for help in procuring a Manse. The congregation, which has been without a settled pastor since the beginning of the Church, has continued throughout the years steadfast to the testimony raised for the truth in 1893. During that long period of time, godly missionaries and elders supplied the congregation and so were used of the Lord to maintain the Cause of Christ in this part of the country.

In October last, in the good providence of the Lord, a pastor was settled over the congregation. Consequently it is desirable to secure a Manse. A house has become available to buy which, with alterations and repairs, it is hoped will prove suitable for a Manse. The total cost is estimated at £3,500. As the congregation is not large, they feel unable to bear this financial burden themselves and so look to all who have the interest of Christ's cause at heart to help them as they are able.

Contributions will be gratefully received by Mr D. A. Macleod, Tigh-na-mara, by Lairg, Sutherland

D. J. Matheson, Moderator, Northern Presbytery

A. F. Mackay, Clerk, Northern Presbytery

Communion at Kyle of Lochalsh

It has been decided that an annual Communion be held at Kyle on the fourth Sabbath of February. The usual preparatory services will begin on the previous Thursday at 12 noon (D.V.).

Alexander Murray, interim Moderator

Southern Presbytery Protest regarding a Novel

The Rt. Hon. R. A. Butler, C.H., M.P.,

Home Secretary,

Whitehall,

London.

Sir,

The Southern Presbytery of the Free Presbyterian Church of Scotland, met at Glasgow on Tuesday, the 22nd day of November, 1960, views with grave concern the recent Court decision under the Obscenity Act which permits the sale of the book called "Lady Chatterley's Lover," which has hitherto been banned from publication in this Country on account of its immoral and depraving nature.

The Presbytery strongly objects to the principle apparently laid down in the Act that the imaginative description of obscene acts and language is to be allowed circulation among the reading public, provided the description is garbed in what is termed literary merit. Is immorality any the less vile because the description of it is clothed in good literary style? This would be tantamount to admiring an adulteress because of the finery of her clothing or to praising a thief because of the skill with which he has used modern scientific knowledge to effect his robberies. Does not the prostitution of a good literary style used in describing acts of immorality make this book all the more dangerous in its depraving effects? Some of the experts called by the defence in this action admitted that they were shocked when they began to read the book, but as they went on this feeling of revulsion went away. Could there be clearer evidence of the dampening of moral sensibility and the consequent tendency to depravity arising from the reading of this vile book? It is evident that the acceptance of the idea that obscenity clothed in literary style is right is unveiled paganism and clean contrary to the Christian ethic.

You, Sir, have been recently appealing to parents and churches to make every effort to raise the moral standards of this Country. You can be assured that you have the full support of this Presbytery in this endeavour. At the same time, however, you allowed on to the Statute Book an Act which permits a book of

this morally depraving nature to circulate among young and old. You must realise that the main cause of the drop in moral standards is the familiarising of our people with the sins of fornication, adultery, murder, thieving etc., through novels, plays on the Radio, Television, Theatre, Cinema etc. The publication of this book will lead to a stream of similar productions, as it appears to this Presbytery that the majority of modern novelists have minds which are unfathomable cess-pools of immoral uncleanness. When one considers the dictum of the Lord Jesus Christ, "that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart," one trembles at the sight the minds of such men must present to the all-seeing eye of the Judge of all the earth of whom we read: "Whoremongers and adulterers God will judge." (Heb. xiii: 4.)

The Presbytery appeals to you to take immediate steps to have the Obscenity Act so amended to prevent this Country from being polluted by the circulation of such literature, obscene from the Christian point of view.

Signed (Rev.) *Donald MacLean*, Moderator
(Rev.) *Malcolm Macsween*, Clerk

Protest to Archbishop of Canterbury

*The Archbishop of Canterbury,
Lambeth Palace,
London.*

May it Please Your Grace,

We, the Religion and Morals Committee of the Free Presbyterian Church of Scotland, having learned with profound regret that you intend, in the near future, to pay a courtesy visit to the Pope at the Vatican, do hereby utter our solemn and emphatic protest against this intended visit. We do so for the following reasons:—

(1) That the Pope is head of the Roman Catholic Church which claims that outside of it there is no salvation. (2) That its sacrifice of the Mass is blasphemous, and reflects adversely on the sacrifice offered at Calvary, which alone has procured the salvation of sinners. (3) That this system persecuted to the death, wherever it had the power, all who claimed to worship God according to His Word, and who refused to accept the dogmas of the Roman Catholic Church. (4) That, as its proud boast is that it is always the same, it cannot change its attitude to those who differ from it. (5) That it is a well-known fact

that this system has been continually plotting to overthrow the British Protestant Constitution. (6) That this being so, it is wrong for professing Protestants and patriots to hold any fellowship with the See of Rome on any pretext whatsoever. (7) The Thirty-nine Articles of the Church of England deny to the Pope the right, which he claims, to interfere in the internal affairs of Britain. (8) This visit has the effect of nullifying Your Grace's solemn declaration to maintain the Protestant articles of religion. (9) On account of Your Grace's official position the intended visit constitutes a weakening of the Protestant position and goes a long way towards obliterating the line of demarcation between Protestantism and Roman Catholicism.

We pray that, even at this late hour, wiser counsels will prevail and that the intended visit will be cancelled.

On behalf of the Committee,
John Colquhoun, Convener.

F.P. Manse,
Glendale,
Isle of Skye, Scotland.

Southern Presbytery Protest

*The Archbishop of Canterbury,
Lambeth Palace,
London.*

Sir,

The Southern Presbytery of the Free Presbyterian Church of Scotland, being a court of a branch of the Protestant Church of the Lord and Saviour, Jesus Christ, and met at Glasgow on Tuesday, the 22nd day of November, 1960, take this opportunity of entering its Protest upon your proposed visit to the Pope of Rome.

The church which you represent, professing to be a branch of the Protestant Church, expressly condemns in its constitution the central doctrines of Papacy, such as Transubstantiation and Masses, describing the latter as blasphemous fables and dangerous deceits. Why should you pay a visit to the prime teacher of doctrines you profess to believe to be "blasphemous fables and dangerous deceits"?

The Presbytery would warn you that the Lord Jesus Christ is Head and King of His Church, and that it is to Him you must give a final account of your professed service to Him. The niceties of "courtesy" visits paid to the Arch-Enemy of His Church mean nothing to Him whose holy eye penetrates the

secrets of men's hearts, and, if you wish to avoid offending Him, you would be well advised to break off your visit to Rome.

Signed (*Rev.*) *Donald MacLean*, Moderator
(*Rev.*) *Malcolm Macsween*, Clerk
Southern Presbytery

Northern Presbytery Protest

We, the Northern Presbytery of the Free Presbyterian Church of Scotland, met at Inverness on Tuesday, the 15th day of November, 1960, wish most respectfully and earnestly to protest against the visit which Your Grace has publicly announced will be made to the Pope at Rome during Your Grace's coming tour of Italy and the East—the first visit paid by any head of the Church of England since the Reformation.

We feel deeply concerned over the implications of such a visit by the Archbishop of Canterbury, in his capacity as head of the Protestant Church of England, to the head of the professedly religious system of the Papacy, both for the Church of England which you represent and for our national Protestantism. We are convinced that any communion with the See of Rome by the head of the National Protestant Church of England is contrary to the Bill of Rights and the Act of Settlement; is a betrayal of the Protestant Church which arose from the ruins of Romanism; is dishonouring to the memory of the noble Reformers who secured by their blood our deliverance from the errors of Rome and Papal oppression; and constitutes, as well an act which may yet call down the Lord's wrath upon our land. We would, therefore, strongly urge Your Grace to cancel this proposed visit to the Pope.

A. F. Mackay, Clerk

Protest to Prime Minister from Northern Presbytery

We, the Northern Presbytery of the Free Presbyterian Church of Scotland, met at Inverness on Tuesday, the 15th day of November, 1960, desire most respectfully to express to you our strong feelings of indignation and dismay on learning of your prospective visit to the Pope in Rome in the near future. Such a visit to the head of the Papacy by the Prime Minister of this Protestant country casts grave dishonour upon the Scriptures of Truth with which the whole papal system is in glaring conflict. We believe that the influence of our Protestant Throne and Constitution, the true source of our national greatness, will continue to decline as a result. And we are convinced that whatever material advantages may be hoped for from this meeting

with the Pope will be completely offset by the divine displeasure which your action will certainly invoke. We consider that this step on your part is a profound mistake, and take this opportunity to beseech you most earnestly and solemnly to cancel your proposed visit.

A. F. Mackay, Clerk

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 34 Duncarn Street (Ground Flat), Glasgow, C.4., acknowledges with grateful thanks:—

Sustentation Fund.—Mr M. MacKay, Fiscary, Bettyhill, £2; Free Presbyterian, Alberta, Canada, £3.10/-; Miss Cameron, Drimnin, Oban, £1.15/-; Miss Shaw, Ardenlea, Ardrishaig, 10/-; Mrs MacKellar, Glenellen, £5; Mrs W. Murray, Forsinard, £1.

Home Mission Fund.—"F.P.," Harris, £2; Mr M. MacKay, Fiscary, Bettyhill, £2; In memory of a dear mother, Mrs C. Gibson, Salvador, Canada, from her seven children, £8; Well-wisher, Grantham, £10; Friends, Wollongong, N.S.W., Australia, £5.

Foreign Mission Fund.—Mr M. MacKay, Fiscary, Bettyhill, £2; Friend, Ullapool, £2; C. M., Ullapool, £1; Miss C. Kersbergen, Holland, 10/-; Friend of the Cause, Dingwall postmark, £5; Well-wisher, Grantham, £10; Friends, Wollongong, N.S.W., Australia, £5; C. B., Inverness postmark, £2; Gisborne, N.Z., Congregation, per Mr John Grant, £50; Mrs W. Murray, Forsinard, £1; "Interested," £5; Anon., Inverness postmark, £20; Mantelpiece Mission Box, Assynt, £2.

Mission Transport Fund.—Mr Donald MacKay, Melvich, £2; Mantelpiece Mission Box, Assynt, £1.

Dominions and Colonial Missions Fund.—In memory of a dear mother, Mrs C. Gibson, Salvador, Canada, from her seven children, £8.

Aged and Infirm Ministers, etc., Fund.—Mrs MacKenzie, Grosse Ile, Michigan, £8.9.10d.

Home of Rest Fund.—"Interested," £5.

Mission to the Jews Fund.—A Friend, £2.

Legacy Fund.—Received from Messrs Foott, Law & Co., Solicitors, Grafton, Australia, the sum of £502.7.4d., being the residue of the Estate of the late Mrs Jessie Scott, Grafton, Australia, bequeathed in terms of her Will, to the South African Mission of the Free Presbyterian Church of Scotland, per Mr John Grant.

Lists sent in for publication.

Applecross Congregation.—Mr C. Gillies, Treasurer, acknowledges with sincere thanks, £2 from Friend, Portree postmark, per Rev A. Murray, for Sustentation Fund.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges, Friend, Gairloch, £5; Friend, Stornoway, £2; Friend, Inverness, £3; Mrs Gillies, Leacklee, £2; all per Rev D. A. MacLean. Friend, Gairloch, £3, per Mrs K. MacKinnon.

Dingwall Church Building Fund.—Mr D. S. Kelly, Treasurer, gratefully acknowledges: Mrs Shaw, Kensaleyre, further 10/-; A Friend, Kensaleyre, further £1; Friend of the Cause, Portree, £3; Friend, 10/-, all per Mrs Matheson, Maryburgh; Friend, Evanton, further £1.1/-.

Ingwenya Mission, Southern Rhodesia.—Rev Alfred Macdonald acknowledges with grateful thanks the following: Glasgow Ladies, £14.19.3d., and £15; Wick Sabbath School, £4.15/-; Visiting Friends, £20; Miss MacCuish, Ingwenya, £5 for Mbumba Mission Hospital, and Mrs Lenders, Capetown, £2 for Mbumba Mission Hospital.

Bayhead (N. Uist) Church and Manse Repairs Fund.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks, Mrs Robertson, Columbia Street, Vancouver, £5; Glasgow Friend, per Mr MacIsaac, £5; Miss Annie Macdonald, Shieling, Maidens, Ayr, £5, "In memory of my beloved brother."

Edinburgh Congregation.—Mr D. Macleod, Treasurer, gratefully acknowledges: Mr D. MacIntyre, Dechmont, £5, for Congregational Funds, and Friend, Ullapool, £10 for Church Repairs Fund.

Greenock Congregation.—Mr A. Y. Cameron acknowledges with grateful thanks: "In memory of a beloved husband," Stornoway, £5; and Friend, £1 both for Sustentation Fund, per Rev Jas. MacLeod.

Inverness Congregation.—Mr Wm. MacKenzie, Treasurer, thankfully acknowledges: "Wellwisher," Harris, £5, for Foreign Mission.

London Church Building Fund.—Rev J. P. MacQueen acknowledges with sincere thanks: Three Portree Sisters, £5; Mrs Annie Neville, Carn-tyne, Glasgow, £3; Friend, Edinburgh, £3. Glasgow Friend, £2; and Southern England-Skye Friend, £4. both for Congregational Fund.

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Rogart Congregation.—The Treasurer acknowledges with grateful thanks £2, from Tourist for Congregational purposes.

Skigersta, Ness Church Repairs Fund.—Mr M. Finlayson, Treasurer, acknowledges with grateful thanks: Gairloch, F.P., £1; Stornoway, F.P., £2; Friend, N. Tolsta, 10/-; Friend, 10/- (in plate on Communion Friday). Correction: In October magazine, £2 from Mrs D. Morrison, 61 Cross, should have read, 61 Cross Skigersta Road.

St. Jude's Ladies' South African Clothing Fund.—The Treasurer acknowledges with sincere thanks: £2 from Mrs M. A. Morrison, Stromness.

St. Jude's Manse Fund.—Mr D. A. MacPhail, Treasurer, gratefully acknowledges: Mr D. A. MacLeod, per Rev D. MacL., £1; Anon, £1; "Baghdad & Biggar," £20; Anon, 10/-; J. MacCuish, Kenmore, Shieldaig, Per T. MacR., £2; Anon, 10/-; Miss Sheila MacLeod, Skelmorlie, £2; Miss Ina MacKinnon, per A. N., £5; Friend at Communion, per Miss MacSwan, £1; Anon, £1.5/-; Mr R. MacCuish, Cumbrac Lighthouse, per T. MacR., £10.

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Publications Fund.—Mrs N. MacKenzie, Grosse Ile, Michigan, £8.9.9d.; Mr R. Gillanders, Applecross, 10/-; Mr F. MacDonald, Kinlochewe, 6/7; On behalf of the Trinitarian Bible Society; Daviot Congregation, £11; Stratherrick Congregation, £11.4.9d.; Ontario Friends, £20.

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Free Distribution and Magazine Fund.—Miss M. D., Lochgilphead, 5/-; Mr W. McK., Inverness, 6/-; Mrs J. G., Inverness, 5/-; Mr I. McK., Wick, 3/7; In memory of a dear mother, Salvador, Sask., Canada, from her seven children, £2.1.8d.; Mrs G. L., Tain, 5/-; Mrs R. McL., Kendebig, 3/11; Mrs B., Kishorn, 7/2; Mr D. McL., Culnacraig, 13/-; Mr M. G., St. Vincent St., Glasgow, £1; Friend, Harris D. of C. Reclaimed Tax, £3.3.3d.; Mrs S. M. S., Kirkhill, 5/-; Dunbeath Friend, £1, per W. McL. (Helmsdale Congregation; Mr A. F., Redding, £1.10/-; Miss M. S., Kyle, £1; Mr A. McL., Clashnessie, 10/-; Miss A. C. M., Ardrishaig, 5/-; Mrs C. D., Papakura, New Zealand, £1; Ontario Friends, 11/7.