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THE DEVIL

It is not our intention to write at length or in detail regarding the reality of the personality, might and wickedness of the Devil on this occasion. But the subject has been suggested by the report that a Church of England Commission dealing with the revision of their Church's catechism have seen fit to omit all reference to "the Devil and his works." This decision expresses a modern attitude to the subject and will please the Devil well.

But this omission should call for an examination of the Word of God by all who profess to accept its teaching and doctrine. Therein we find recorded by the Inspiration of the Holy Spirit a great deal of fact and information regarding the Devil, both in the Old Testament and in the New; so much indeed that an extensive study could be made of the subject. Thus the Holy Spirit asserts the reality of the personality of that old serpent the Devil and Satan; and his evil character, work and activities are revealed in great detail, as he who sinned from the beginning (1st John iii: verse 8). And when we read the Gospels, we find there that the Lord Jesus Christ was tempted of Satan forty days and forty nights in the wilderness; that the exposed Jews, who opposed Him, as being of their father the devil and that they did his works; and also that He warned Peter that Satan desired to have him. And many other references to the Devil are to be found in the Saviour's doctrine and teaching. Then the Apostles who were instrumental in establishing the Christian Church, under the Spirit of God, and by the preaching of the gospel of Jesus Christ and in face of many trials and much opposition, make known that they were not ignorant of the Devil's devices. As Paul writes in one place, "Satan hindered us." The Apostolic Inspired writings contain numerous references to the Devil, such as the warning given that the Devil goeth about, as a roaring lion seeking whom he may devour. And so the Holy Spirit, the Lord Jesus Christ and the Apostles, as also Old Testament writers, testify to the existence, the activities and wickedness of the Devil.

For religious leaders today to endeavour to relegate to oblivion the Devil and his works, in their systematic presentation of what they claim to be Biblical doctrine, they accomplish nothing by way of eliminating the reality of the Devil and his works. It will take more than present day scepticism to relegate the arch-adversary of God and the souls of men to the background. For the Christian Church to imply by a calculated silence that there is no such person as the Devil, is to deny the record of God the Holy Spirit and to discard a great deal of the Inspired Word of God, and in this manner to undermine the confidence of many in the inerrancy and authority of the Holy Scriptures. Although we must never fall into the attitude of mind that the Devil is responsible for this or that inordinate evil and wicked act, where the depravity and corruption of man's own heart is the source of it; yet it is made abundantly clear in the Scriptures that the Devil did have a very powerful influence in much of the wickedness and sin committed against God. And that the Devil still exercises a very overpowering influence upon men, is teaching which we must accept from the doctrine of the Bible. To water this teaching down and treat it as belonging to a former age, less enlightened than we, is to propagate "a dangerous deceit," which will take us off our guard in face of a diabolical enemy of the souls of sinners, and those who are true believers upon the Lord Jesus Christ. Is not the Devil the enemy of the Church of Christ and the faith once delivered to the saints? Surely he is. Christ's reference to the gates of hell not prevailing against the Church built upon Himself as her foundation, reveals the fact of Satan's design and desire to overwhelm and destroy the Church. Are Christians therefore to treat lightly the Devil and his works. Never!

David was involved in God-dishonouring work when: "Satan stood up against Israel, and provoked David to number Israel:" (1st Chron. xxi: verse 1). He was warned by Joab not to proceed in numbering Israel and thus be a cause of trespass to Israel. "Nevertheless, the king's word prevailed against Joab:" (verse 4). What was the consequence of all this? "The Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men:" (verse 14). And thereafter David confessed that he had sinned and done evil; and the Devil's temptation had a hand in it all while David was unwatchful. Then there is a different case when we read in Zechariah i: verse 1, of Joshua the high priest. He was standing before the angel of the Lord, "and Satan standing at his right hand to resist him." In

this case, "The Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee . . ." (verse 2). Here the Lord speaks directly and personally to Satan, and commands relief and deliverance for Joshua from this powerful adversary and his evil intentions.

In the New Testament we are told of the part the Devil had in the betrayal of the Lord Jesus Christ by the instrumentality of Judas one of the twelve. "The chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them:" (Luke xxii: verses 2-4). Judas was previously described as a thief who had the bag; and now Satan tempts and urges him from within his evil and covetous heart to accomplish this awful act of betraying the Lord Jesus for thirty pieces of silver. The consequences were indescribably bitter to Judas which was consistent with the wages the Devil pays out to his slaves. Then again, there is the deplorable conduct of Ananias with Sapphira his wife after the day of Pentecost (see Acts v: verses 1-11). First of all we are told Barnabas, having land, sold it, and brought the money, and laid it at the Apostles' feet. Then this man and his wife sold a possession, and kept back part of the price and brought a certain part, and laid it at the Apostles' feet. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" The Devil as the father of lies is exposed here by the Apostle Peter as having a definite part in the dishonest and deceitful plan of Ananias and his wife.

And so we can learn from Scripture how the Devil, if he can, works in, upon, with, and against men in this world of ours, to accomplish, if possible, some of his hellish designs which are all directed against the glory of God and the Kingdom of His Son Jesus Christ, and the spiritual well-being of precious souls. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the Image of God, should shine unto them." (2nd Corinth. iv: verses 3 and 4).

Even after this brief survey it is surely evident that all the warnings and advices given in the Scriptures to the Christian Church with regard to the Devil and his works are essential indeed.

The Apostle Peter warns: "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith . . ." (1st Peter v: verses 8 and 9). And Paul, in writing to the Ephesian Church, calls upon them to, "Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil." (Chapter vi: verse 11). And later in this chapter he mentions the different parts of the spiritual armour, which he describes as " . . the whole armour of God . . ." And the very first piece he recommends is the "truth." "Stand therefore, having your loins girt about with truth." (Verse 14). Yes, the Church must cleave to and employ the truth, the whole truth and nothing but the truth, in her war against the world, the flesh and the Devil and his works. And the Divine Head of the Church is supremely concerned with destroying the works of the Devil; as John in his First Epistle, chapter iii: verse 8, relates: "For this purpose the Son of God was manifested, that He might destroy the works of the Devil." And so the Church needs to be on the watch for and against Satan, and to be given much to prayer for the divine help of the Lord Jesus Christ through Whom alone the victory can be obtained over this real and active enemy.

THE MILLENNIUM

By Jonathan Edwards

The Final Apostacy

(Continued from Page 294)

I now come to speak of the *great apostacy* there should be towards the close of this period, and how the Church should, for a short time, be threatened by her enemies. And this I shall do under three particulars.

1. A little before the end of the world, a *great part of the world* shall fall away from Christ and His Church. It is said, Rev. xx. 3. that Satan should be cast into the bottomless pit, and shut up, and have a seal set upon him, that he should deceive the nations no more *till the thousand years should be fulfilled*; and that afterward he must be loosed out of his prison for a little season. Accordingly we are told (ver. 7, 8) that when the thousand years are expired, Satan shall be loosed out of his prison and go forth to deceive the nations, which are in the four quarters of the earth, Gog and Magog. This intimates, that the apostacy would be very general. The nations of the four quarters of the earth shall be deceived; and the number of those who

shall now turn enemies to Christ shall be vastly great, as the army of Gog and Magog is represented in Ezek. It is said (Rev. xx. 8), that the number of them is as the sand of the sea, and that they went up on the breadth of the earth, as if they were an army large enough to reach from one side of the earth to the other.

Thus after a happy and glorious season, such a long day of light and holiness, of love and peace, and joy, it shall again be a dark time. Satan shall begin to set up his dominion again in the world; and this world shall again become a scene of darkness and wickedness. The bottomless pit shall be opened, and devils shall come up again out of it and a dreadful smoke shall ascend to darken the world. And the Church of Christ, instead of extending to the utmost bounds of the world, as it did before, shall be reduced to narrow limits. The world of mankind being continued so long in a state of great prosperity shall now begin to abuse their prosperity, to serve their lust and corruption. This we learn from Luke xvii. 26, etc.

2. Those apostates shall make *great opposition* to the Church of God. The Church shall be threatened with a sudden and entire overthrow by them. It is said, Satan shall gather them together to battle, as the sand on the seashore; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city. So that this beloved city shall seem just ready to be swallowed up by them: for her enemies shall not only threaten her, but shall actually have gathered together against her; and not only so, but shall have besieged her, shall have compassed her about on every side.—However, there is nothing in the prophecy which seems to hold forth, that the Church had actually fallen into their hands, as it had fallen into the hands of Antichrist, to whom it was given to make war with the saints, and to overcome them. God will never suffer this to take place after the fall of Antichrist; for then the day of her mourning shall be ended, alarmingly threatened with utter and sudden destruction.

3. Now the state of things will seem most remarkably to call for Christ's immediate appearance to *judgment*. For then the world shall be filled with the most aggravated wickedness. For much the greater part of the world shall have become visibly wicked and open enemies to Christ, and their wickedness shall be dreadfully aggravated by their apostacy. Before the fall of Antichrist, most of the world was full of visibly wicked men. But the greater part of these are poor heathens, who never enjoyed the light of the gospel; and others are those that have been bred up in the Mahometan or popish darkness. But these

have apostatised from the Christian Church, the visible kingdom of Christ, in which they enjoyed the great light and privileges of glorious times, which shall be incomparably greater than the light and privileges which the Church of God enjoys now. This apostacy will be most like the apostacy of the devils of any that ever had before been: for the devils apostatised, and turned enemies to Christ, though they enjoyed the light of heaven; and these will apostatise, and turn enemies to Him, though they have enjoyed the light and privileges of the glorious times of the Church. That such should turn open and avowed enemies to Christ, and should seek the ruin of His Church, will cry aloud for such immediate vengeance as was executed on the devils when they fell.

The wickedness of the world will remarkably call for Christ's immediate appearing in flaming fire to take vengeance on them, because of the way in which they shall manifest their wickedness. This will be by scoffing and blaspheming Christ and His Holy religion; and particularly, they will scoff at the notion of Christ's coming to judgment, of which the Church shall be in expectation. For now doubtless will be the greatest fulfilment of 2 Pet. iii. 3, 4. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." They shall be in no expectation of the coming of Christ to judgment, and shall laugh at the notion. They shall trample all such things underfoot, and shall give up themselves to their lusts, or to eat and drink, and wallow in sensual delights, as though they were to be here for ever. They shall despise the warnings the Church shall give them of the coming of Christ to judgment, as the people of the old world despised what Noah told them of the approaching flood, and as the people of Sodom did when Lot said to them, *The Lord will destroy this city*. Their wickedness on this account will cry aloud to heaven for Christ's appearing in flaming fire to take vengeance of His enemies; and because they shall exercise their wickedness in a wicked design and violent attempt against the holy city of God, wherein, for so long a time, so much of the religion of Christ had been seen.

And the great number of the wicked is another thing which shall especially call for Christ's coming: for the world then will doubtless be exceeding full of people, having continued so long in so great a state of prosperity, without such terrible desolating extremities, as wars, pestilences, and the like, to diminish them.

And the major part of this world, which shall be so populous, will be wicked contemptuous apostates from God. Undoubtedly the world will then be by far fuller of wickedness than ever it was before, from its foundation. And if the wickedness of the old world, when men began to multiply on the earth, called for the destruction of the world by a deluge of *water*, this wickedness will as much call for its destruction by a deluge of *fire*.

Again, the circumstances of the Church at that day will also eminently call for the immediate appearing of Christ, as they will be compassed about by their blasphemous murderous enemies, just ready to be swallowed up by them. And it will be a most distressing time with the Church, excepting the comfort they will have in the hope of deliverance from God: for all other help will seem to fail. The case will be come to the last extremity, and there will be an immediate need that Christ should come to their deliverance. And though the Church shall be so eminently threatened, yet so will Providence order it, that it shall be preserved till Christ shall appear in His immediate presence, coming in the glory of His Father with all His holy angels. And then will come the time when all the elect shall be gathered in. That work of conversion which has been carried on from the beginning of the Church after the fall through all those ages, shall be carried on no more. There never shall another soul be converted. Every one of those many millions, whose names were written in the book of life before the foundation of the world, shall be brought in; not one soul shall be lost. And the mystical body of Christ, which has been growing since it first began in the days of Adam, will be complete as to the number of parts, having every one of its members. In this respect, the work of redemption will now be finished. And now the end for which the means of grace have been instituted shall be obtained. — All that effect which was intended, shall now be accomplished.

(From "*The History of Redemption*")

GEORGE GILLESPIE

A Sketch of His Life and Times

By Rev John Colquhoun, Glendale

(Continued from Page 303)

Dispute Against the English Popish Ceremonies. — When George Gillespie had finished his College course and was ready for the work of the Ministry, what appeared to be an insurmount-

able obstacle stood in the way. He would not receive ordination at the hands of a prelate and no Presbytery could be found who would ordain him. This led him into a more retired way of living as domestic chaplain, first to Lord Kenmuir until 1634, and afterwards in the same capacity, with the additional duties of a tutor, in the family of the Earl of Cassilis. While acting in this capacity he was not idle. He had leisure to study the questions of the day, and he studied them to some purpose for in 1637, when he was only 24 years of age, there appeared from his pen a production, entitled, *A Dispute Against the English Popish Ceremonies Obtruded upon the Church of Scotland*. He divides his treatise into four parts; i. Against the necessity of the ceremonies; ii. Against the expediency of the ceremonies; iii. Against the lawfulness of the ceremonies; iv. Against the indifferency of the ceremonies. In the Prologue he states what are the duties of every one who would contend for the truth against all corruptions. (1) "To walk by the same rule, to mind the same thing." (2) "To make diligent search for the truth, and (3) When we have attained to the acknowledging of the truth, then to give a testimony unto the same, according to our vocation, contending for the truth of God against the errors of men, for the purity of Christ against the corruptions of anti-Christ; For to understand the truth, and yet not contend for it, argueth cowardliness, not courage; fainting, not fervour; lukewarmness, not love; weakness, not valour; Wherefore since we cannot impetrate from the troublers of our Israel that true peace which derogateth not from the truth, we may not, we dare not, leave off to debate with them . . . These considerations have induced me to bestow some and to take some pains in the study of the controversies which are agitated in this church about the ceremonies, and (after due examination and discussion of the writings of such as have played the proctors for them) to compile this ensuing dispute against them, both for exonerating myself, and provoking of others to contend yet more for the truth, and for Zion's sake not to hold their peace, nor be at rest, until the amiable light of long-wished-for peace break forth out of all these confusions, which, O Prince of Peace, hasten, who 'wilt ordain peace for us; for thou also hast wrought all our works in us,' Isa. xxvi. 12." In concluding his Preface, which is addressed "To all and every one in the Reformed Churches of Scotland, England, and Ireland, who love the Lord Jesus and mean to adhere unto the Reformation of Religion," the author says, with reference to what he brought before them:—

"If you disregard those things whereof, in the name of God, I have admonished you, and draw back your helping hands from the reproached and afflicted cause of Christ, for which we plead, then do not put evil far from you, for wrath is determined against you. And as for you my dear brethren and countrymen of Scotland, as it is long since first Christianity was preached and professed in this land, as also it was blessed with a most glorious and much renowned Reformation: and, further, as the gospel hath been longer continued in purity and peace with us than with any church in Europe: moreover, as the Church of Scotland hath treacherously broken her bonds of oath and subscription wherewith other churches about us were not so tied; and finally, as Almighty God, though he hath most consumed other churches by His dreadful judgments, yet hath showed far greater long-suffering kindness towards us, to reclaim us to repentance, though, notwithstanding all this, we go on in a most doleful security, induration, blindness and backslidings; so now, in the most ordinary course of God's justice, we are certainly to expect, that after so many mercies, so great long-suffering, and such a long day of grace, all despised, He is to send upon us such judgments as should not be believed though they were told. O Scotland, understand and turn again, or else, as God lives, most terrible judgments are abiding thee.

"But if you lay these things to heart — if you be humbled before God for the provocation of your defection and turn back from the same — if with all your hearts and according to all your power, you bestow your best endeavours for making help to the wounded church of Christ, and vindicating the cause of pure religion, yea, though it were with the loss of all that you have in the world, (*augetur enim religio Die, quo magis premitur*—God's true religion is enlarged the more it is pressed down), then shall you not only escape the evils which shall come upon this generation, but likewise be recompensed a hundred fold with the sweet consolations of God's Spirit here, and with the immortal crown of never-fading glory hence."

Gillespie's treatise could not have been better timed for it appeared when the Church was groaning under the galling yoke of the oppressor, and the new Service Book was about to be publicly used for the first time. On 23rd July, 1637, the Dean of Edinburgh, attired in his surplice, ascended the reading desk of St. Giles, and began to read the hated Service Book. The story is that an old woman, named Jenny Geddes, flung the stool on which she had been sitting at the Dean's head, saying, "Villain,

dost thou say Mass at my lug?" Immediately everything was in confusion, and it was impossible to continue the service. Primate Spottiswood tried in vain to quiten the tumult, and the Magistrates, with their halberdiers, who were present, had to eject those who created the tumult and the service was finished without any further disturbance from within the church, but it was not so outside. Windows were broken, doors were battered, and everything told the innovators what reception they would meet with once they were out of the church. Owing to precautions by the authorities the afternoon service was performed in quietness to a select audience, but those who performed it narrowly escaped with their lives when they ventured on to the street. King Charles issued orders to continue the use of the Liturgy but no Readers could be found, for love or money, who would carry out his instructions. For the time being Prelacy lost its high place and even the royal authority could not give it any material support. Gillespie's book proved a powerful means for educating the people so that they could say with the Apostles of old, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." It therefore contributed very much towards the confirming of men in their resolution to resist prelatical innovations, and thus it naturally paved the way for entering into the National Covenant of 1638.

It may be stated that as far as any authentic records are concerned there is no mention of Jenny Geddes and the part which tradition assigns to her in opposing the reading of the Liturgy. In fact there does not seem to be any documentary proof that such a person, as is named by tradition, ever existed, yet such a tradition could hardly be based on the action assigned to a person who never existed. The prelates were in too much confusion to give a correct narrative of what took place, and the opposers of the Liturgy would not wish to give away any person, who acted such a noble part in striking the first blow in the battle for religious freedom, therefore, we may be quite sure that she had every opportunity of retiring into that obscurity from which she had momentarily been drawn by her religious fervour. It may have been a fictitious name given to her at the time by those who knew her real name, in order to lead off the scent such as were only too ready to visit with severe punishment any who showed a love to Christ's Cause and to Scotland's ancient institutions. Her real name, as was sometimes the case in similar affairs, may be cleverly hid in the fictitious one, if only one had enough ingenuity to decipher it. On the raised stone flooring of the Moray Aisle in

St. Giles there is a copper plate with the following inscription :—
"Constant oral tradition affirms that near this spot a brave Scotch woman, Janet Geddes, on the 23rd July, 1637, struck the first blow in the great struggle for freedom of conscience, which after a conflict of half a century, ended in the establishment of civil and religious liberty."

This refusal to accept the odious Service Book was very evidently owned of God, and though the King thought to overawe his Scottish subjects into compliance with that which their very souls abominated, he had to beat a retreat before men who had a Scripture-enlightened conscience which they were determined not to put under the feet of King or Churchman. The matter is well put by Dr Hetherington when he says, "When Charles I ascended the throne, he found England in a state of discontent swelling towards insurrection, in consequence of the long course of tyranny, civil and religious, which it had uneasily endured. Unfortunately for him and for the kingdom, he had imbibed all his father's despotic notions of the absolute and irresponsible nature of the royal prerogative; and to little less than his father's dissimulation and insincerity, he added far greater strength of mind, and strength, or rather obstinacy of purpose. Yielding himself entirely to the counsels of Laud, and of his beautiful but imperious and relentless queen, he not only refused to mitigate the sufferings of the English Puritans, but resolved to complete what his father had begun, and to bring the Scottish Church into an entire conformity with that of England. A Book of Canons, and a Liturgy, were framed by the Scottish bishops, chiefly by Maxwell, bishop of Ross, revised by Laud, and sent to Scotland to be at once adopted and used, without even the formality of having them laid before any Scottish civil or ecclesiastical court. The free spirit of Scotland was roused by this mingled insult and tyranny. At first a sudden tumult broke out, and rendered the scheme abortive; and then followed a wide, deep, and steady determination to wrench asunder the despotic yoke of Prelacy, and to restore to Scotland, in all its original purity and freedom, her own dearly purchased and beloved Presbyterian Church. Pledging themselves in a sacred National Covenant, the noblest, the wisest, and the best of Scotland's sons and daughters prepared to encounter every peril, and to sacrifice all that life holds dear, rather than yield up their most precious birthright and inheritance—their religious liberty. Provoked to see so bold and firm a front of resistance shown to his despotic designs in the poorest and least populous part of his dominions,

Charles raised an army and marched against his hitherto unconquered Scottish subjects. He was met on the border by an equal array of that high-hearted and intelligent class of men, the Scottish peasantry, who have no parallel in any land, trained as they are from infancy to know, to love, and to fear God, and fearing Him, to have no other fear. The King could, in bitterness, mock their poverty, but he shrunk from the encounter with men who knew better how to die in what they believed to be the cause of sacred truth and liberty, than how to yield. He framed an evasive peace, and returned to England, purposing to conciliate the Parliament so far that he might obtain the means of overwhelming Scotland by a new army too mighty for that small kingdom to resist. "*History of the Westminster Assembly, 3rd ed., p. 103.*"

The tumult in Edinburgh and the opposition towards the Service Book manifested in various places, strengthened the hearts and hands of the friends of the Cause of Christ. The bishops, having realised the damaging nature of Gillespie's book, a proclamation was procured from the Privy Council ordering every copy of the book that could be obtained to be gathered in and burned by the common hangman. It was much easier to burn many copies of the work than to answer it, and so it remains unanswered to this day, while no exertion of arbitrary power by the sovereign, aided by the bishops and the Privy Council, could daunt the hearts or stay the hands of those who read the book. Its author became known and very soon the congregation of Wemyss set their hearts on obtaining him as their minister.

(To be continued)

THE SACRAMENT OF BAPTISM

Our position in connection with the Sacrament of Baptism is based four-square on the Word of God. We should therefore seek to acquaint ourselves with the following salient points, often obscured or denied by an unwarrantable handling of the Truth, and hold without question the historic testimony of the Church in all ages, both as to the Scripturalness of Infant Baptism, and the Scripturalness of Sprinkling in Baptism.

1. *Its Significance*

"It is often, but erroneously, supposed that the controversy between our Baptist brethren and the rest of the Christian Church with respect to Baptism, is a question of mode; they affirming that the only right mode is to immerse—we affirming that the best

mode is to sprinkle. This is a great mistake. The real Baptist position—as stated by Dr Alexander Carson (p.55)—is, that the command to baptise is a simple and single command to immerse, in order to symbolise the death, burial and resurrection of the believer with Christ. The true position maintained by other Christians is, that baptism is a simple and single command to wash with water, in order to symbolise the purification wrought by the Holy Ghost. Hence the mode of washing has nothing to do with it." (Dr A. A. Hodge).

"It is grossly absurd," writes Joseph Irons, "to suppose that baptism represents the death, burial and resurrection of our Lord Jesus Christ, for then we should have two ordinances to represent the leading scheme of redemption and none to instruct us in the other, but while this important truth is set forth in the Lord's Supper, baptism is the significant emblem of the purifying influence of the Holy Ghost, and designed exclusively to point out His holy operations upon the heart, applying the precious blood of Christ to remove our defilement and constitute us spiritual worshippers, which is the same thing as the circumcision of the heart."

"Buried with Him by baptism (Rom. vi:4) refers exclusively to the baptism of the Holy Ghost. Baptism with water symbolises baptism by the Holy Ghost. But baptism by the Holy Ghost unites us to Christ and makes us one with Him, in His death, in His resurrection, in His new life unto God, His righteousness, His inheritance, etc., etc. Spiritual baptism carries all these consequences, and water baptism represents spiritual baptism; *therefore* we are said to be baptised into Christ, into His death, into one body—to be buried with Him, to rise with Him, so as to walk with Him in newness of life—to put on Christ (as a garment), to be planted together with Him (as a tree), etc. None of these have anything to do with the mode of baptism, because it is simply absurd to suppose that the same action can at the same time symbolise things so different as burial, putting on clothes and planting trees. The real order is—washing with water represents washing of the Spirit; washing of the Spirit united to Christ; union with Christ involves all the consequences above mentioned." (Dr Hodge).

"There is not one word nor one expression that mentions any resemblance between dipping under water and the death and burial of Christ, nor one word that mentions a resemblance between our rising out of the water and the resurrection of Christ. Our being 'buried with Him by baptism unto death'

(Rom. vi.: verse 4) is our being 'planted together in the likeness of His death (verse 5). Our being dipped under water, but 'the crucifying of the old man' (verse 6). Our being 'raised up with Christ from the dead' is not our rising from under the water, but our 'walking in newness of life' (verse 4), by virtue of the resurrection of Christ (1 Peter iii: 21). That baptism is not a sign of the death, burial, and resurrection of Christ, is clear from hence, because an instituted sign is a sign of gospel grace participated, or to to be participated. If dipping be a sign of the burial of Christ, it is not a sign of a gospel grace participated; for it may be where there is none, nor any exhibited" (John Owen, D.D., on Romans vi: 4, 5).

"Baptism of the Holy Ghost, of which water baptism is the emblem, is NEVER set forth in Scripture as an 'immersion,' but always as a 'pouring' or 'sprinkling' (Acts ii: 1-4, 32, 33; x: 44-48; xi: 15, 16). Of the gift of the Holy Ghost it is said, He 'came from heaven,' was 'poured out,' 'shed forth,' 'fell on them.' 'I will pour my Spirit upon thy seed' (Isa. xlv: 3). 'So shall He sprinkle many nations' (Isa. lii: 15). 'Then will I sprinkle clean water upon you, and ye shall be clean' (Ezek. xxxvi: 25-27). 'I will pour out my Spirit upon all flesh' (Joel ii: 28, 29)." (Dr A. A. Hodge).

2. *The Meaning of the Greek word "Baptizo," etc.*

"In the New Testament we find *baptizo* occurring about 80 times, *baptisma* some 20 times, and *baptismos* 4 times. But in the words of Dr Charles Hodge, the great American Theologian, 'so far as the New Testament is concerned, there is not a single case when baptism necessarily implies immersion.' (*Systematic Theology*, Vol. III, p. 536). Not one instance or command or metaphor, or even an allusion do we find that can be logically construed into a sanction of 'dipping.' (*Baptism* by Rev. W. A. MacKay, D.D., Ontario).

"If anything out of mathematics," says Dr Dale, *Christian Baptism*, p. 22, "was ever proved, it has been proved that this word *baptizo* does not mean dip; that it never did, that it can never so mean without there being first an utter metamorphosis as to its essential character."

"Dr Carson admits that he has all the lexicons against him." (Dr A. A. Hodge).

3. *No Case of Immersion in the New Testament*

"Among all the recorded instances of baptism performed by John the Baptist and the apostles, there is not one in which

immersion is asserted, while there are many in which it is highly improbable — (a) Because the apostles baptising and the early converts baptised were all Jews, accustomed to purifying by pouring and sprinkling; (b) Because of the vast multitudes baptised at one time and the known scarcity of water in Jerusalem and generally in the situations spoken of. The eunuch was baptised on the roadside in a desert country (Acts viii: 26-39). Three thousand were baptised in one day in the dry city of Jerusalem, which depends upon rain-water stored in tanks and cisterns (Acts ii: 37-41). *Vast multitudes* swarmed to John (Matt. iii: 5, 6). The jailer was baptised in prison at midnight (Acts xvi: 25-33). Paul was baptised by Ananias right at his bedside. Ananias said 'standing up, be baptised' and 'standing up he was baptised' (Acts ix: 18; xxii: 16). (Dr A. A. Hodge).

4. *The Testimony of Antiquity*

"Nothing admits of being more clearly demonstrated than that baptism of children was practised from the very earliest ages of the Church. Thus Iranaeus, who was born before the death of the Evangelist John, and who flourished in the generation immediately succeeding him, when it was not possible for the Church to be ignorant of what was done, as to the baptising of children in the times of the apostles, writes, 'That Christ Jesus cannot save all persons by Himself — all, I mean, who by Him are *regenerated unto God*—infants and little ones, and children, and youths and older persons.' Now by 'regenerated unto God' it can be shown that he means *baptised* unto God, for he calls the commission to baptise all nations, the commission to regenerate all nations; using the word regeneration for its sign and symbol. Again Origen, a very early writer, tells us that 'the Church received it as delivered by the apostles, that baptism should be granted even to children.' And Augustine declares this is a doctrine held by the Church universal, and that not as instituted by councils, but as delivered by the authority of the apostles alone." (Dr McCrie, *Lectures on Christian Baptism*).

"The early Church, in *unbroken continuity* from the days of the apostles testify to their custom on the subject. The Greek and Roman and all branches of the Lutheran and the Reformed Churches, agree in this fundamental point. The Baptist denomination which opposes the whole Christian world in this matter, is a very modern party, dating from the Anabaptists of Germany, A.D. 1637." (Dr A. A. Hodge).

5. *The Unity of the Reformers*

"Differing as our Reformers did on many points of ecclesiastical practice from each other, on the right of children to baptism there was a perfect harmony among them; and what is more, between Luther, who perhaps went the shortest distance from Rome of all the Reformers, and John Knox, who went the farthest, cutting off right and left whatever savoured of superstition, there was an entire agreement, not only as to the subjects and the mode, but the nature and effects of Christian baptism." (Dr McCrie).

6. *The Teaching of Calvin*

"It is incontrovertible, that baptism has been substituted for circumcision, and performs the same office" (*Institutes*, Ch. xvi. Sec. 4).

"The command of God to circumcise infants was either legitimate and exempt from cavil, or deserved reprehension. If there was nothing incompetent or absurd in it, no absurdity can be shown in the observance of infant baptism" (Ch. xvi. Sec. 20).

"Now, every one must perceive, that the baptism of infants, which is strongly supported by the authority of Scripture, is very far from being an invention of man. Nor is there any plausibility in the objection, that it is nowhere stated that even a single infant was baptised by the hands of the apostles. For though no such circumstance is expressly mentioned by the evangelists, yet on the other hand, as they are never excluded when mention appears to be made of the baptism of any family, who can rationally conclude from that that they were not baptised? If there were any force in such arguments, women might as well be interdicted from the Lord's Supper, because we have no account of their having been admitted to it in the days of the apostles. But in this, we are content with the rule of faith. For when we consider the design of the institution of the Lord's Supper, the conclusion is easy respecting the persons who ought to be admitted to a participation of it. We observe the same rule also in the case of baptism. For when we consider the end of its institution, we evidently perceive that it belongs to infants as well as to adults. Therefore they cannot be deprived of it without a manifest evasion of the will of the Divine Author. What they circulate among the uninformed multitude, that after the resurrection of Christ, a long series of years passed in which infant baptism was unknown, is shamefully contrary to truth, for there is no ancient

writer who does not refer to its origin, as a matter of certainty to the age of the apostles." (*Institutes*, Book iv, Ch. xvi. Sec. 8).

7. To whom is baptism to be administered?

Baptism is not to be administered to any that are not of the visible church till they profess their faith in Christ, and obedience to Him; but the infants of such as are members of the visible church are to be baptised." (The Shorter Catechism. Q. 95).

The "faith in Jesus Christ" which constitutes one a member of the visible church cannot be taken to mean Saving faith, as it is Saving faith which makes one a member of the invisible church, not a profession of the Christian faith. In other words baptism is to be administered to adherents of the True religion, as Ch. xxv. Sec 2 of "The Confession of Faith" makes clear. "The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of The Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."—Rev Wm. MacLean.

THE LATE REV. JAMES A. TALLACH

Minister of Stornoway

In the early morning of the 12th January, 1960, Rev James A. Tallach, beloved pastor of the Stornoway Free Presbyterian Congregation, passed to his eternal rest. A ministry that had much usefulness throughout the church at large, both in the courts and pulpits, quietly and peacefully closed.

Born in Dornoch, Sutherlandshire, on the 3rd January, 1896, he was the sixth child in a family of four boys and four girls. His parents were renowned for their Godliness in their own day. It is reported of Andrew Tallach, his father, that it was his custom to set apart times of intercession for his children individually; nor was this a vain exercise on his part, for the fruits followed. Oftentimes this man of God had recourse to the weapon of "all prayer," and time and again his Lord and Master confirmed His word with signs following. When three of his sons, James, John and Anderson served through the Great War, Andrew Tallach had the word, that, like the three young men in the fiery furnace, they would come through unscathed and so it came to pass.

James A. Tallach studied at Golspie Technical School as a boy, and then went on to Glasgow to serve his apprenticeship as an engineer. At the outbreak of hostilities in 1914, being a Territorial, he joined the fighting forces and saw service in France and latterly in India. Oftentimes in his preaching, by way of illustration, he would refer to these days, to the soldier's homecoming etc., but it was true that at this time he knew not God.

It was while working as an engineer in Inverness, some time after discharge from the Army, that he was awakened to a sense of his own lostness and undoneness, and his need of a Saviour. That Jesus Christ was his Saviour, the only Saviour, it became his life's work to declare to his fellow sinners.

At the kirk-session, of St. Jude's Glasgow, in November, 1920, when he was admitted to the full membership of the F.P. Church, he also indicated his desire to be accepted as a student of the church. At this meeting of session, when he had difficulty in giving a specific verse or passage of Scripture which had been used by the Holy Spirit in bringing him into the liberty of the Gospel, the late Rev Neil Cameron asked him about the Scriptures as a whole. "Can you," he asked, "say that the whole Bible has become a new book to you?" Mr Cameron was well satisfied to know that this was so—that the Book, from Genesis to Revelation had become the Book of books to James Tallach.

In March, 1921, the Southern Presbytery accepted him as a student for the ministry of the F.P. Church, and he thus joined a group of young men, who had discovered a heaven-given allegiance in themselves, to a Higher Throne than they had served in the recent Great War.

Happy days these were for him—from Glasgow University to Wick, where he sat at the feet of the church tutor—that highly-gifted and godly man, the late Rev D. Beaton.

1926 saw Mr Tallach as church deputy in Canada. Two years of usefulness were spent in and around Winnipeg—years remembered by some of the Lord's people to this day.

On returning home, he spent six months in the London mission, but a strong desire to learn the Gaelic language, in order to increase his field of usefulness, sent him north to the Island of Lewis, where, in North Tolsta and later in South Harris, he acquired a knowledge of this most expressive tongue, which was to stand him in good stead, especially in the last years of his ministry.

In May, 1931, he was inducted to the charge of the Kames congregation—the first congregation which made a stand for the Truth in 1893. The ordination sermon was preached by the late Rev Neil Cameron from the words "Hold that fast which thou hast that no man take thy crown." For twenty-one years in this congregation, Mr Tallach laboured in season and out of season. There were seals to his ministry here, and his attachment to the Lord's people in this place was evident even on his death-bed. The Kames congregation was deeply attached to him, and they must have felt his going, when in September, 1952, in obedience to the Master's voice, he accepted a call to Stornoway.

For seven years, without sparing himself, Mr Tallach laboured in this heavy charge. Visiting, preaching in the town and out-stations, assisting his brethren, he proved a most acceptable pastor. Much fruit, we believe, followed. He had souls to his own hire here and under his preaching, in the hand of the Holy Spirit, hidden disciples were encouraged to come out on the side of the Lord. If Mr Tallach was happy in his congregation, his congregation were indeed happy with him. Over the years in Stornoway his preaching became more and more spiritual. Some of us who heard his sermon on the "full ripe ear of corn," on the Sabbath after he returned from burying his sister Maggie, should have read the signs—that he himself was not to be long spared to us.

Frequently we heard him make reference to the thinness of the veil that separated between the child of God in time and the One who as the fore-runner had entered in. Eternity came very near in the preaching of Mr Tallach.

His love for souls was evident to all who knew him. Not least, in his affections and his prayers was the welfare of the Mission in Africa. True there were family connections with the Mission—his late brother, Rev John Tallach and some of his family, his late brother-in-law, Rev James Fraser, all gave or are giving valuable service to the Master in this field, but it was evident that Mr Tallach, above all, had a love for the souls of the heathen on the Mission, and desired the prosperity of Sion in that part, that his Saviour might be glorified even in darkest Africa.

It gave him much pleasure to see Rev Alfred Macdonald, M.A., set apart to work in that field. His sermon preached on the occasion of Mr Macdonald's ordination and induction, on the text "The love of Christ constraineth us" has been printed in the F.P. Magazine and bears permanent tribute to the standard

of preaching which we in Stornoway were privileged to enjoy during these years.

On the evening of 15th December, 1959, despite feeling unwell, Mr Tallach took the Sandwick meeting as usual, remarking before leaving the manse that he would not be dissuaded from the duty—"Who knows, it might be the last time." He spoke from the words in Hosea, chapter vi, verse 1. His lecture was solemn and indeed prophetic. By midnight he had become gravely ill. He himself was of the opinion that death was very near and it was obvious to those about him that he was happy and reconciled. "Perfect love casteth out fear." The great Physician had drawn near, and while there was physical suffering, it was evident that he was enjoying peace and comfort of soul, rejoicing in the God of his salvation. The loving-kindness and mercy of the Lord were before him "He had pity on me when I had no pity on myself," he remarked. "My happiest times have been in preaching the Gospel and showing forth the praises of the Lord." He was deriving much comfort from the text on which he had preached the previous evening. "Oh! my precious Saviour," he exclaimed, "My Beloved is Mine and I am His." "A happy eternity with Christ." "Lo, I am with you always."

In the morning he had rallied slightly and was removed to the Lewis Hospital. The same quiet peace and calm prevailed. In the ambulance on the way to the hospital when it was noticed that he was smiling, he said "Every remembrance of Jesus makes me smile," and "I think I could preach from that text now—'My soul is like a weaned child.'"

Everything that could be done for him by medical skill and nursing was done in the Lewis Hospital. For a time he rallied and many began to hope that the prayers of the Lord's people were being answered in such a way that he would, ultimately, be restored to a measure of usefulness in his own congregation. Yet, never once in the month that he was in the hospital did any hear a hope or wish expressed by him. "I am living from day to day" he said to one who was taking farewell of him. This period in hospital was edifying for many. He had a care for the souls of those about him—some certainly were on his spirit more than others. How good for them that they were carried to a Throne of Grace by one who had such a nearness to the Master—how fearful if they are outside Christ at last.

On the evening of the 11th January, 1960, Mr Tallach suffered a relapse and it became obvious that the end was near.

Medical skill made him as comfortable as possible and James Tallach composed himself on the pillows to await the call home. There was no murmur, no complaint. "Good is the will of the Lord," he said. Parting with him was indeed a sweet though sorrowful experience. Oftentimes he told us in his preaching of a minister who, with him, visited an aged Christian, and who, on leaving the humble abode, said to Mr Tallach "Man! You could smell Christ in that home." So also was it in connection with the deathbed of Mr Tallach himself—one could smell the sweetness of the Redeemer's presence about him, and one was content to leave him with his Redeemer, believing that the parting was but for a short time. As he went further into the valley—yea, with his feet in the river, the Truth was about him in its fulness. John xiv, verses 1 and 2 was repeated to him. "That where I am there ye may be also," he repeated, "That will be home, no more parting there!" Other truths were precious to him also—"Thou wilt keep him in perfect peace, etc.," "Trust ye in the Lord for ever, etc.," "The Lord of us hath mindful been and He will bless us still." The twenty-third psalm was made sweet to him—"The Lord is my Shepherd I shall not want." "Come unto me all ye that labour and are heavy-laden." And so in the Valley of the Shadow of Death, yea, in the swellings of Jordan, as at the beginning, when as a young man he appeared before the St. Jude's session, it was not one verse but the whole Truth that was the confidence, the comfort and the strength of James Tallach. About and underneath him were the Everlasting Arms as his soul passed to be forever with his Redeemer.

We make no apology for dwelling on the details of the deathbed of this highly respected and much lamented servant of Christ. Nay! We are but sorry that much of what transpired has had to be excluded because of shortness of space.

His passing is mourned by the church as a whole, and especially, the congregations who were privileged to have him as their pastor. "To whom much is given, of them shall much be required."

We close this tribute with some of the last words which fell from Mr Tallach's lips—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Absent from the body, present with the Lord."

Early then on the 12th January, 1960, for him the day dawned and the shadows fled away for ever. Mr Tallach is survived by his widow, Elizabeth Fraser, whom he married on 3rd January, 1933, and who, during these years, indeed proved herself a helpmate to him. There are five sons of the marriage. To his widow and the boys we extend our deepest sympathy and also to his surviving brothers and sister.

May the Lord heal the breaches in the walls of Sion, raising up the children in the place of the fathers.—*Dr H. G.*

SEARMONAN

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

(Air a leantuinn bho t.d. 310)

Ach a ris. Cha'n i 'n t-slighe a mholadh reusan feolmhor, agus gidheadh 's i 'n t-slighe cheart i. Theireadh reusan feolmhor nach bu chòr do'n a Chriosduidh, sealbhadairean sochairean cho àrd, oighre a leithid de oighreachd ghlòrmhor, a bhi air fhàgail ann an suidheachadh cho tàireil agus cho iosal anns an t-saoghal so. Cha'n eil e mothachadh gu'r ann a tha rioghachd ghlòrmhor Chriosd 's an taobh a stigh. Cha'n eil e faicinn gu'm bheil oibreachadh iongantach Dhé air a foillseachadh ann a bhi seulachadh iomhaigh naomha Fein air anam a tha air eideadh le trusgan de chreadhaidh. Cha'n eil e tuigsinn gu'r e staid cuairt, còmhrag, agus deuchainn do pheacach air a shaoradh, agus leanamh air a shaoradh bho fheirg ma's bì a shaorsa air a toirt gu iomlanachd agus an fhois air a cosnadh, a chùm agus gu'm bitheadh iad sin air an deanamh na bu luachmhor agus na bu dì-bheaththa; agus gu'm bheil gràdh neo-chrìochnach agus cùmhachd Dhé nì's miorbhuilich air am foillseachadh 'n a dheiligeadh gràsmhor ris a Chriosduidh anns an fhàsach, na ged a bhitheadh e ann am priobadh na sùla air atharrachadh bho'n Eiphit gu Canàin. Uime sin cha'n eil a reusanachadh a deanamh slighe a Chriosduidh a chùm a bhaile tàimh nì's lugha cìnnte 'n a slighe cheart.

A thuilleadh air so, cha'n eil an Chriosduidh fein aig gach am a' mothachadh na a faicinn gur i 'n t-slighe cheart a th'innnte, agus gidheadh cha'n eil sin nì 's lugha ga dheanamh airidh air an ainm. Mar a bhitheadh gu'n robh rùn Dhé 'n a rùn gràis neo-chrìochnach, mar a bhitheadh gu'n do mheas E a chuspairean neo-airidh, dheanadh a' monbhar agus an gearain minic Esan a bhrosnachadh gu an treigsinn. Ged a tha mana neamhaidh air a fhrithealadh dhoibh, the iad bitheanta ullamh gu bhi

glaothaich a mach air son poitean feoladh na h-Eiphit, agus gu a ràdh gu'm bheil an anam a gabhail gràin de ullachadh Dhé. (Tha e gu maith nach eil miannaibh an cion-foghaidean feolmhor air an saisachadh, agus gu'm bheil iad air an smachdachadh gun a bhi air an caitheamh as. An àite a bhi cabhagach gu bhi gu toileach a coimhlionadh gach dleasdanas ann an neart gràis a tha air a ghealtuinn, tha iad aig amaibh a strì a chùm a bhi ga sheachnadh. Faodaidh fuil agus feoil a chur fodh'n comhair mar nì a tha mì-reusanta cudthromach, agus ag iarraidh tomhas ro-mhòr do fhein-àicheadh, de fhoghaidean, de fhulung cruaidh-chàs. Faodaidh an Criosduidh a bhi air a ghairm gu bhi coinneachadh ri naimhdean a tha a spiorad a teicheadh bho bhi strì riutha, do-bhrìgh 'n a aimaideas agus 'n a chiont gu'n robh e deanamh co-chòrdadh cunnartach riutha. Faodaidh e, coltach ris an fhaidh Ionah, a bhi air fhaotainn gu suidhichte a deilbh nithean gu bhi glanadh na slighe cheart bho chuid de na nithean a shaoileadh neach a bhi garbh, na gu ladurna agus gu dàna ag iarraidh aobhar bho Dhia air son a bhi comharachadh a mach a shlighe ann an rathad a tha esan a meas a tha calg-dhìreach an aghaidh a' nì a tha ceart, 'n uair a bu chòr dha bhi gluasad gu h-umhail, seadh gu toileach, air adhart innte. Cha'n eil aig a Chriosduidh aig a chuid is fearr ach sealladh neo-iomlan air a thoirt dha, agus fein-fhiosrachadh crìochnach air a thoirt dha, air an innleachd iongantach leis am bheil, ann an uile dheiligidhean Dhé, adhartas anns an t-slighe cheart air a daingneachadh. Ach tha e tachairt, agus cha'n ann aineamh, gu'm bheil e meas na dearbh fhiosraichidhean sin a tha'g oibreachadh gu ro chumhachdach a chùm a mhaith, a bhi gu ro-mhòr 'n a aghaidh. Tha slighe Dhé anns a chuan, agus a cheum anns na h-uisgeachan mòra. Tha fiosraichidhean anns an Fhreasdail, dorch agus diomhair, a bualadh aig an aon àm aig blàth agus freumh a dhòchasan saoghalta, a tighinn gu tiugh air, agus cha'n urrain e aig gach àm a ràdh, "Ged a mharbhadh e mi, gidheadh cuiridh mi mo dhòchas ann." Cha'n eil e ach air a thoirt a mach as an àmhuinn gu bhi air a chur innte a ris. Tha aon deuchainn theinntich a leantuinn aon eile. "Tha na nithean so uile 'n am aghaidh," thubhairt Iacob. Gidheadh bha e air a chùmhnadh beo gu bhi faicinn gu'n do labhair e gu cabhagach le a bhilean. Faodaidh slighe Dhé a bhi 'n a slighe chuartaichail, faodaidh a Ceann beannaichte a bhi air fholach leis na lùban a th'innte; ach 's i th'innte fathasd an t-slighe cheart.

Gidheadh a ris, faodaidh an Croisduidh a bhi bitheanta air a threorachadh a mach anns an t-slighe so, 'n uair nach dàna

leis, agus nach creid e gu'm bheil an t-sochair so aige. Tha e tric air a thoirt innte ann a' mòr eagal, agus air a chumail innte ann a' mòr eagal, gu'r gann is dàna leis a chagarsaich ris fein an dòchas gu'm bì a bheatha aige mar chreich. Far am bheil feadhan eile a faicinn bonn air son comhfhurtachd agus aoibhneas, tha esan, anns nach eil e ga chaomhnadh fein agus a chealgairachd cheannairceach, aig amaibh a faotainn nithean mì-mhisneachd agus crith. Agus gidheadh tha e air a chumail anns an t-slighe anns nach teid an duine baoghalta air seachran, eadhon slighe na naomhachd.

Cha'n ann aineamh a tha i air a coiseachd ann an dorchadas agus ann an eagal, gidheadh is i 'n t-slighe cheart. Oir is i slighe Dhé. Is i 'n rathad-mòr a tha air a tilgeadh suas leis Fein gu bhi treorachadh a stigh dha làthaireachd ghlòrmhor. Tha e cho eu-comasach do neach a tha 'g imeachd innte tighinn gearr air a chomharadh 's a tha e do Dhia breug a dheanamh, na dha rùn a bhi gu'n choimhlionadh. 'S i slighe mhaith agus bheannaichte a th'innte, eadhon dealaichte ri a criochnachadh. 'N a ceumaibh is gairbhe tha i ri bhi air a roghnachadh seach slighe leathainn a pheacaidh agus sòlasan neo-cheannsaichte feolmhor. Tha beannachadh ann an crochadh an anama air Dia, gu mothachail neo-airidh agus gu mothachail eu-comasach nach urrain tomhas slàn sòlasan an t-saoghail so gu bràth a thoirt seachad. Is i 'n t-slighe is freagaraich a dh'ionnsuidh a bhaile tàimh. Faodaidh aithne bhi againn air cuid dheth h-òirdheirceasan a nis, agus na nithean nach eil aithne orra a nis, bithidh aithne orra an deigh so. Tha cliù an Tì a chomharaich a mach i 'n a bharantas gu'm bheil i gu h-iomlan freagarach dha a crìch. Is i 'n t-slighe anns am bheil co-chùmtachd a luchd-leammhuin uile ri an Ceann, a dh' fhuiling aon uair ach a tha nis air àrdachadh, air a dhaingneachadh. Is i 'n t-slighe i, mar an ceudna, anns am bheil gràs àrd-uachdaranail cumhachdach agus fad-fhulungas saoibhir, agus gràdh neo-chaochluidheach Dhé gu ro-mhiorbhuileach air am foillseachadh. Is i 'n t-slighe i anns am bheil a bhreith air an t-saoghal air a daingneachadh—"Ma's ann air eigin a thearnar am firean, c'ait an taisbean an duine mi-dhiadhaidh agus am peacach e fein?" Is i 'n t-slighe gu bhi toirt air a Chrìosduidh neamh fhaireachadh mar thiodhlac gràis, agus gu a dheanamh luachmhor agus da-rìreadh milis dha. Is ann an deigh do neach a bhi air a thilgeadh agus air uideil air a chuan mhòr a tha luach air a chur air a chala bu mhiannach leo agus a tha e air a dheadh fhàilteachadh. Gach neach a tha air a sheoladh anns an t-slighe so aidichidh iad mu dheireadh bho'm fein-fhiosrachadh nach

d'fhàilnich aon fhocal de ghealladh maith Dhé. Cha'n urrain sinn teagamh a chur ann nach e aon de oibribh nan naomh air an glòrachadh ann a' neamh a bhi beachdachadh le iongantas anns am bheil aoradh an rian gliocais agus gràis leis an robh na h-uile nì air a dheanamh gu bhi'g oibreachadh an ceann a cheile chùm a' maith, leis an robh am buairidhean agus an àmhghairean, òrduchadh an àite agus an crannchur anns an t-saoghal, na freasdalan sònraichte leis an robh iad air an taghal, bacadh coimhlionadh an dòchais agus tilgeadh bun os ceann an innleachdan, air an deanamh gu bhi cur air adhart a' maith siorruidh.

(R'a leantuinn)

NOTES AND COMMENTS

Violence and Murder

At the end of last year and during the month of January there was a wave of violence and murder throughout the country which has rightly provoked many sober-minded people to question the law which does not provide the death penalty for certain types of murder, such as those cases where robbery is not involved. The vile and brutal murderer who takes away the life of a young girl and is not concerned with robbery, does not hang, but if convicted may serve 20 years in prison and then be released. During the month of January, "The Daily Mail" states that 30 men, women and children were murdered, and this paper calculates that if murders were to go on at the January rate, the 1961 total would be two and a half times more than the average for the past three years. We definitely live in a period when the Law of God is cast completely aside by many vile and violent men who have no regard whatsoever for the authority of the Civil Magistrate, except when convicted and the sternest measures taken against them. And so to meet these men and punish them adequately for the protection of society, there is a nation-wide demand that the Homicide Act should be repealed to legalise the hanging of every type of murderer who was mentally sound while committing the act. Those who are sentimental enthusiasts for doing away with the death penalty altogether, think that the murderer should have a chance of redeeming himself. It is obvious that their spiritual ignorance is deep rooted. As one writer has said: "Could anyone be sure that, even if they behaved as model citizens for the next 20 years, they might not then take another life?" Some time ago we wrote an article in these

pages on the Scriptural authority for the death penalty in clear cases of proved murder, and one of the out of the way references we then used was Paul's declaration: "For if I be an offender, or have committed any thing worthy of death, I refuse not to die . . ." (Acts xxv: verse 11). The apostolic view appears to be inherent in these words, in addition to other specific Scriptures in the Old Testament, and our Lord's teaching in certain parables. We hold that the death penalty is authorised in the Word of God. Mr Butler, the Home Secretary, has recently been taking up an attitude on this whole matter quite out of harmony with serious public opinion, although at the time of writing he refused to move for a reprieve for a young murderer. We wonder what measure of religion, if any, the opponents of the death penalty possess. What is their attitude to God, His holy law and the case of victims and their distressed relatives? It is high time the Government took drastic action against the displays of violence and acts of killing on films and the Television which trifle with disregard for human life and certainly influence the minds of viewers to treat with tolerance what should be abhorred.

Aberdeen and Planes on Sabbath

One man in Aberdeen at any rate has no regard for the Lord's Day. He is Mr J. C. Williamson, of Aberdeen Chamber of Commerce. He recently asserted that if British European Airways did not run a "Sunday" service to and from Aberdeen this summer, they would be forfeiting the good-will of the public. Among other things he said that the B.E.A. would also make it more difficult to attract tourists to the area. Mr Williamson, like many others, has not the slightest notion of forfeiting the favour of the Lord of the Sabbath. To lose the "good-will" of a backsliding and worldly minded public by not assisting them to live like pagans, is a loss easily carried.

Lord Boothby, the Enemy of Calvin

Not long ago the Synod of the Free Presbyterian Church condemned severely unwise advice which Lord Boothby offered to students of St. Andrews' University. Lord Boothby has again been speaking unadvisedly with his lips in public, in our opinion. Burns the poet is one of his idols and Calvin, the reformer, is an object of his animus. At a Robert Burns dinner at St. Andrews in January, he said: "I still believe it to be true—that Burns' greatest single achievement was the emancipation of the Scots from the grim doctrines of Calvinism." He cited two of Burns'

works, and then commented: "There never has been a more merciless assault upon hypocrisy. For this, of course, was an inevitable consequence of the attempted imposition of a dogmatic theology against which all human nature rebelled . . ." Lord Boothby is also reported as saying: "That Burns sweetened an atmosphere bitter with Calvinism is not to be denied." The doctrines of Calvinism are grim to Lord Boothby. These doctrines are derived from the Word of God, and shall be to an impertinent and ungodly sinner, solemn doctrine indeed at the Day of Judgement. It is an empty statement without foundation to assert that Burns wrought any emancipation of a profitable nature morally or spiritually. And Burns was not the man from whom we would accept strictures on hypocrisy, although Lord Boothby finds satisfaction in them. The divine Saviour who declares, "Ye must be born again," is the One who exposed hypocrisy as none more in line with the mind of the Lord than the utterances of Burns or Boothby.

other; and we have no difficulty in asserting that Calvinism is

Church of Scotland Drifting into Error

The Church of Scotland Presbytery of Edinburgh in January, decided to appoint a doctrine committee to assist it in keeping "the religion and doctrine of the Church in purity without error and corruption." They took this decision on a motion from Rev. Prof. J. F. Torrance, who spoke as follows: "I feel that a committee on doctrine would help the Presbytery to fulfill its proper functions. According to the Second Book of Discipline, its functions are to keep religion and doctrine in purity without error and corruption and to take heed that the Word of God be purely preached within its bounds, the Sacraments rightly administered, and doctrine rightly maintained." Professor Torrance further said that this primary task had been steadily neglected for the last 100 years. He also said: "The Church seems to be drifting slowly into error. There are great conflicting ideologies and many new sects developing, but we don't discuss these matters in the Presbytery." The Rev. Professor, if he himself stands by the Inspiration of the Word of God, is indeed as "a voice crying in the Wilderness." His call to purity in religion and doctrine was never more needed. But as to his Church "drifting slowly into error," we consider that the Church of Scotland has drifted into error long ago; and if Professor Torrance is in earnest about these serious matters, we would like to hear his voice raised again and again on the side of truth as

his Church sorely needs a leader, under God, who would expose the errors that abound and who would point out the great need Scotland has of the teaching and preaching of the pure doctrines of God's Word and the Gospel of the Lord Jesus Christ.

The Bulwark of Scottish Reformation Society

We have previously drawn attention to the unsatisfactory character of *The Bulwark*, the monthly journal issued on behalf of Reformation principles by the Scottish Reformation Society. We, and others, are still very dissatisfied with this magazine, which, in our opinion, falls far short as a periodical issued to witness today on behalf of Reformation principles. During the Bishop-in-Presbytery controversy in the Church of Scotland, *The Bulwark* was silent when it should have come out with a clarion call for no Episcopacy in the Church of Scotland. There was a series of articles on different "saints" published in *The Bulwark* some time ago, and these articles were full of narrative comprised of tradition and superstition. We remember that one of those articles, filling practically a page, had but a sentence at the end with some reference to the Protestant point of view. It was a complete mystery to us as to why and for what purpose those articles were published at all. If it was to expose superstition then that line of thought was made anything but clear.

We have now the issue of *The Bulwark* for December, 1960 before us, which has constrained us to write this note. The opening article on the front page has the title: "Burning our Boats." This is an account of a man Cortes who with others landed in Mexico in 1519. This article completely lacks any reference to the word of God, the Gospel of Christ or any Reformation principle. It is entirely out of harmony with a magazine professing to stand for Reformation principles; and when so much space could be devoted to exposing Principal Taylor's call in the General Assembly of the Church of Scotland for co-operation with the Roman Catholic Church. But there is complete silence on Principal Taylor's strange utterances. And not a word appears in this issue regarding Dr Fisher's visit to the Pope, the intimation of which was made in good time for *The Bulwark* to refer to in this December issue.

We wonder whether the terms of the Hope Trust, from which *The Bulwark* derives financial aid, are being recognised and carried out. Again in this December issue there appears an article: "A Harmless Drudge." It deals with Samuel Johnson, the man of letters. The writer of the article in the first paragraph

refers to Johnson and Charles II thus: "Like Charles II, he was a long time dying, but I fancy they went by different portals into the unknown." Apart from the light-hearted reference to dying, the writer refers to Eternity as "the unknown." Are these the sort of sentiments that we should expect in a periodical of this kind? Certainly not! We and others have ceased issuing *The Bulwark* to our people. What an opportunity is being lost for the propagation of a real, faithful, worth-while Protestant witness in Scotland.

Recommendations regarding Licensing Laws

The Lord Guest Committee have just issued their Report on the Licensing Laws applicable to Scotland. They recommend, among other items, that the hours of Public Houses on week-days should be extended. They recommend that Public Houses should be open on the Sabbath Day from 12.30 p.m. to 2.30 p.m., and from 6 p.m. to 9 p.m. Whether these recommendations become law or not, they are as applicable to the Sabbath, not merely disappointing as one minister of religion said, but disgraceful and shocking, and a further powerful encouragement to many to increase unto more ungodliness, unto the great dishonour of the Lord of the Sabbath. We think the people of this land should pause and tremble to think what God can do by way of manifesting His divine displeasure against us as a backsliding nation. The floods in England, and the foot and mouth disease in Scotland and England are warnings of what could come upon us on a larger and more devastating scale. We cannot trifle with God, or we shall reap what we sow here and hereafter.

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. *April*—First Sabbath, London, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; 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.

London Communion Services

The Free Presbyterian Church of Scotland, London Congregation, St. Michael's Hall, Eccleston Place (opposite Victoria Coach Station), Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper, on Sabbath, 2nd April, 1961, the following services have been arranged (D.V.), to be conducted by the Rev John Colquhoun, Glendale, Isle of Skye, and the Rev Fraser MacDonald, M.A., North Tolsta:—Thursday, 30th March, 7 p.m.; Friday, 31st March, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 1st April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 2nd April, 11 a.m. and 3.30 p.m. (Gaelic), (with an English service simultaneously in Bridgewell Hall, London City Mission, Eccleston Place), and 7 p.m.; Monday, 3rd April, 3.30 p.m. (Gaelic) and 7 p.m. For the benefit of those residing in the outlying country districts we may state that all the week-day services will (D.V.) be held in the Bridewell Hall, and only the Sabbath services in St. Michael's Hall.

Services are held every Sabbath in St. Michael's Hall, at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. The weekly prayer meeting is held every Wednesday at 7 p.m., in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1.

Deputy to Canada

The Rev D. Campbell, M.A., Edinburgh, expects to conduct services in the Bloor St. congregation for two Sabbaths—the 2nd and 9th April (D.V.). Mr Campbell's address will be; c/o Mrs Fraser, 151 Sherwood Avenue, Toronto, where friends may write Mr Campbell for the arranging of services or visits.

Wm. MacLean, Convener, Dominions and Colonial Committee.

Services at Aberfeldy, Perthshire

Services in connection with the Free Presbyterian Church of Scotland are now held on the first Sabbath of every month in the Aberfeldy Town Hall. These services were begun in response to a petition to the Southern Presbytery by friends living in the district. While the petitioners know already of the service arrangements, we give this notice for the benefit of those who may not know, and we would appeal to the Lord's people to pray that these services will be blessed to many.

D. CAMPBELL, *Interim-Moderator*.

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Sustentation Fund.—D. MacKenzie, Glenelg, £3; Miss K. Gillies, Raasay, £1; Mrs Humphrey, Palm Beach, Florida, £21.17.9d; "Isaiah 55, v.7," £3; Mr D. J. MacKay, Vancouver, £4.12.6d.

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