

THE
Free Presbyterian Magazine
 AND MONTHLY RECORD

Vol. LXVII.

May, 1962

No. 1

THE ANNUAL SYNOD

The Synod of our Church meets again, the Lord willing, on Tuesday, the 22nd day of this month in Glasgow. The members include all the Ministers of the Church will all the ruling elders who are members of Presbyteries. Thus the congregations and all the people of the Church have their representatives in the Synod to speak and act for them in all things relative to the Cause of Christ among us as a denomination.

As may be seen from the *Synod Proceedings* which are published every year, the Synod, during its meetings which usually last for three or four days, deals with vital and varied matters intimately concerned with the activities of our Church relative to the service of the Lord and Saviour Jesus Christ and the propagation of the Gospel of Salvation at home and abroad. Every household or person having an interest in the Church should always, in due course, purchase and read the *Synod Proceedings*. And those who retain their copies of this publication have at hand a valuable and ready source of information about their Church. The price per copy to the public barely covers the cost of publication and the General Treasurer would welcome donations to assist in this matter. We make this remark on our own initiative.

Questions arising from the state of Religion and Morals in our own nation frequently take up much time and serious thought on the part of the Synod. The day is dark and the Synod is obliged to speak out against evil with no uncertain voice. And this year members may see an urgent necessity for discussing the proposed entry into the Common Market by Britain. We and others, having read the articles of the Treaty of Rome, behind the Common Market Organisation, are of opinion that there are serious dangers involved in such a step by Britain. So Synod members should endeavour to make themselves acquainted with these matters as far as possible. And Romanism is working, even in Scotland, right into the heart of the National Church. We cannot be silent on this.

Then Foreign Mission business is all important at the Synod. The Report of the Committee and Reports from Southern Rhodesia and from Mission staff presently at home should provide interesting news of the Gospel from a far country. We will expect to hear Rev. Alfred MacDonald, M.A., speak at the Synod (D.V.) on his work and experiences in the Mission. The political situation in the Rhodesias has not been good for some time now. But the Lord reigneth.

Again, the Synod has of necessity to do with the finances of the Church. It appears that the people are giving more generously than ever to all the Funds which are needful for the carrying on of the Lord's Work in the world. Although it is not our province here to make appeals to our people for money or more money for the Cause of Christ; yet it may well be permissible for us in such an article as this to say—Let all our people give further personal thought to the question as to whether they can increase their givings to their congregational collections and all the Special Funds which are taken periodically.

In concluding this brief article we would leave two points with the people of the Church. Firstly: The meeting of Synod brings annually into particular prominence the distinctive testimony for the Truth which has been handed down to us by our godly and faithful fathers. Let us have clear views of the need for this distinctive testimony in the light of present day circumstances and especially as we study the Word and Commandments of the Lord. Let us mourn over wherein (and when) we come short in following the Master. And secondly: The members of Synod, and the Synod as a Court, have the right to expect the prayers of all the Lord's people on their behalf, that divine guidance and wisdom may be given them by the Holy Spirit. Paul said: "Brethren, pray for us."

THE REMEDY FOR SPIRITUAL DECAYS AND DEADNESS

By Dr. John Owen

Some *complain* greatly of their state and condition; none so dead, so dull and stupid as they; they know not whether they have any spark of heavenly life left in them. Some make weak and faint endeavours for a recovery, which are like the attempts of a man in a dream, wherein he seems to use great endeavours without any success. Some put themselves unto multiplied duties. Howbeit, the generality of professors seem to be in a pining, thriftless condition. And the reason of it is because they will

not sincerely and constantly make use of the only remedy and relief; like a man that will rather choose to pine away in his sickness with some useless, transient refreshments, than apply himself unto a known and approved remedy, because, it may be, the use of it is unsuited unto some of his present occasions. Now this (remedy) is to live in the exercise of faith in Christ Jesus. This Himself assures us of John xv:4,5: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

There is a twofold *coming unto Christ* by believing. The first is that we may have life; that is, a spring and principle of spiritual life communicated unto us from Him; for He is "our life," Col. iii:4, and "because He liveth, we live also," John xiv:19. Yea, it is not so much we that live, as He that liveth in us, Gal. ii: 19, 20. And unbelief is a *not coming unto Him*, that we may have life, John v:40. But, secondly, there is also a coming unto Him by believers in the actual exercise of faith, that they may "have this life more abundantly," John x:10; that is, such supplies of grace as may keep their souls in a healthy, vigorous acting of all the powers of spiritual life. And as He reproacheth some that they would not come unto Him that they might have life, so He may justly reprove us all, that we do not so come unto Him in the actual exercise of faith, as that we might have this life more abundantly.

When the Lord Christ is near us, and we do behold His glory, He will frequently communicate *spiritual refreshment* in peace, consolation and joy unto our souls. We shall not only hereby have our graces excited with respect unto Him as their object, but be made sensible of His actings towards us in the communications of Himself and His love unto us. When the Sun of Righteousness ariseth on any soul, or makes any near approach thereunto, it shall find "healing under His wings;" His beams of grace shall convey by His Spirit holy spiritual refreshment thereunto. For He is present with us by His Spirit, and these are His fruits and effects, as He is the Comforter, suited unto His office, as He is promised unto us.

Many love to walk in a very careless, unwise profession. So long as they can hold out in the performance of outward duties, they are very regardless of the greatest evangelical privileges—of those things which are the marrow of divine promises, and of all real endeavours of a vital communion with Christ. Such are

spiritual peace, refreshing consolations, ineffable joys, and the blessed composure of assurance. Without some taste and experience of these things, profession is heartless, lifeless, useless; and religion itself a dead carcase without an animating soul. The peace which some enjoy is a mere stupidity. They judge not these things to be real which are the substance of Christ's present reward, and a renunciation whereof would deprive the Church of its principal supportments and encouragements in all its sufferings. It is a great evidence of the power of unbelief, when we can satisfy ourselves without an experience in our own hearts of the great things, in this kind of joy, peace, consolation, assurance, that are promised in the Gospel. For how can it be supposed that we do indeed believe the promises of things future—namely, of heaven, immortality, and glory, the faith whereof is the foundation of all religion—when we do not believe the promises of the present reward in these spiritual privileges? And how shall we be thought to believe them when we do not endeavour after an experience of the things themselves in our own souls, but are even contented without them? But herein men deceive themselves. They would very desirously have evangelical joy, peace, and assurance, to countenance them in their evil frames and careless walking. And some have attempted to reconcile these things unto the ruin of their souls. But it will not be. Without the diligent exercise of the grace of obedience, we shall never enjoy the grace of consolation. But we must speak somewhat of these things afterward.

It is peculiarly in the view of the glory of Christ, in His approaches unto us, and abiding with us, that we are made partakers of evangelical peace, consolation, joy and assurance. These are a part of the royal train of His graces, of the reward wherewith He is accompanied. "His reward is with Him." Wherever He is graciously present with any, these things are never wanting in a due measure and degree, unless it be by their own fault, or for their trial. In these things doth He give the Church of His loves, Cant. vii:12. "For if any man," saith He, "love Me, I will love him, and will manifest Myself unto him," John xiv:21; "yea, I and the Father will come unto him, and make our abode with him," verse 23; and that so as to "sup with him," Rev. iii:20, which, on his part, can be only by the communication of those spiritual refreshments. The only inquiry is, by what way and means do we receive them? Now, I say this is in and by our beholding of the glory of Christ by faith, 1 Peter i:8,9. Let that glory be rightly stated, as before laid down; the glory of His Person, His office, His condescension, exaltation, love, and grace; let faith be fixed in a view and contemplation of

it, mix itself with it, as represented in the glass of the Gospel, meditate upon it, embrace it—and virtue will proceed from Christ, communicating spiritual supernatural refreshment and joy unto our souls. Yea, in ordinary cases, it is impossible that believers should have a real prospect of this glory at any time, but that it will in some measure affect their hearts with a sense of His love, which is the spring of all consolation in them. In the exercise of faith on the discoveries of the glory of Christ made unto us in the Gospel, no man shall ever totally want such intimations of His love; yea, such effusions of it in his heart as shall be a living spring of those spiritual refreshments, John iv:14; Rom. v:5. When, therefore, we lose these things as unto a sense of them in our souls, it is evident that the Lord Christ is withdrawn, and that we do not behold His glory.

COMMUNION WITH JESUS CHRIST

By John Owen

The saints of God do, in the very entrance of their walking with Him, reckon upon it that they have a threefold want:—

1. Of the Spirit of holiness to dwell in them.
2. Of a habit of holiness to be infused into them.
3. Of actual assistance to work all their works for them.

If these should continue to be wanting, they can never, with all their might, power, and endeavours, perform any one act of holiness before the Lord. They know that of themselves they have no sufficiency, that without Christ they can do nothing (John 15 v. 5).

Therefore they look to Him, who is intrusted with a fulness of all these in their behalf; and thereupon by faith derive from Him an increase of that whereof they stand in need. Thus, I say, have the saints communion with Christ, as to their sanctification and holiness. From Him do they receive the Spirit to dwell in them; from Him the new principle of life, which is the root of all their obedience; from Him have they actual assistance for every duty they are called unto. In waiting for, expectation and receiving of these blessings, on the accounts before mentioned, do they spend their lives and time for Him.

In vain is help looked for from other mountains; in vain do men spend their strength in following after righteousness, if this be wanting. Fix thy soul here; thou shalt not tarry until thou be ashamed. This is the way, the only way, to obtain full, effectual manifestations of the Spirit's dwelling in us; to have our hearts purified, our consciences purged, our sins mortified, our graces

increased, our souls made humble, holy, zealous, believing—like to Him; to have our lives fruitful, our deaths comfortable. Let us herein abide, eyeing Christ by faith, to attain that measure of conformity to Him which is allotted unto us in this world, that when we shall see Him as He is, we may be like unto Him.

WHO IS THE ROCK?

By Rev. T. H. Brown, Trinitarian Bible Society

It is our present purpose to draw attention to the mistranslation of Matthew 16.18 in the New English Bible—New Testament, "You are Peter the Rock, and on this rock I will build my Church." This is an entirely unwarranted distortion of the text and is a gratuitous concession to the Church of Rome. We are aware that the promoters of this version have endeavoured to disinfect the translators from the imputation of any such intention, but the fact remains that the verse now asserts that the Church was built upon "Peter the Rock," whereas the Scriptures declare that the Church was built upon "Christ, the Son of the living God" and that "no other foundation can any man lay, than that is laid, which is Jesus Christ."

Although Roman Catholic scholars did not contribute directly to the translation, it is significant that the Chairman of the Translators, in his address in Westminster Abbey on the occasion of the publication of the "N.E.B.," declared that he warmly welcomed the increasing signs of closer co-operation with Roman Catholic scholars in the realm of Bible translation, and that the "N.E.B." translators often began their sessions with "a delightful prayer of Saint Thomas Aquinas." He also stated that he had been actively interested in the "World Church" movement for forty years, and regarded the "N.E.B." as its crowning fruit.

Rome's Misuse of the Text

Rome's misuse of this text is best illustrated by reference to her own acknowledged experts. In the "Catholic Commentary on Holy Scripture," first published in 1953, Professor A. Jones of Upholland Roman Catholic College, Wigan, declares that in John 1.42, by giving Peter the name Cephas, Jesus designated Peter as "foundation-elect of the Church." In the same volume Professor W. Leonard of St. Patrick's Roman Catholic Seminary at Sidney, insists that Matthew 16.18 constitutes Simon "the ultimate authority" of the Church on earth.

The late Dr. Karl Adam, Professor of Catholic Theology in the University of Tübingen, in his book, "The Spirit of

Catholicism," translates the passage and comments upon it—" And I say unto thee: That thou art Peter (the rock) and upon this rock I will build my Church. In fact Peter counts not merely as one stone in the newly founded Church, nor merely as the first stone, but as *the rock*, the foundation stone which supports the whole Church. The whole Church rests on Peter, and not merely its scriptural knowledge and doctrine."

A False Interpretation

The Professor's false interpretation of the text was quite in accordance with the blasphemous, arrogant and tyrannous claims expressed in the Canon Law of the Roman Church—" He that acknowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained of God to have primacy over all the world, is an heretic, and cannot be saved, and is not of the flock of Christ."

" All the decrees of the Bishop of Rome ought to be kept perpetually of every man without any repugnance, as God's Word spoken by the mouth of Peter, and whosoever doth not receive them . . . they blaspheme the Holy Ghost and shall have no forgiveness."

The new translation goes further than the " Professor of Catholic Theology," in removing the brackets and giving " the Rock " the additional prominence of a capital letter, thus making the spurious dogmatic assertion that the Church was built upon Peter, whereas there is no such assertion to be found anywhere in Holy Scripture.

The Greek Text

It is true that the most ancient manuscripts were written in capital letters throughout and that PETROS could represent " Petros " or " petros." It is equally true that ancient versions, translated from more ancient manuscripts, did not render this passage as in the N.E.B. but as in the Authorised Version.

The N.E.B. does not translate either " Petros " (a masculine name—Peter) or " petra—petros " (a rock or stone), but ascribes to Peter the unauthorised title, " *The Rock*." The unwarranted intrusion of the definite article, the unwarranted use of the capital letter, and the insistence upon " Rock " where " stone " would be more appropriate make the new rendering of this passage an entirely unacceptable paraphrase. In their introduction the translators declared their intention " to offer a translation in the strict sense of the word, and not a paraphrase." In this instance, while professing to elucidate the text, they have taken the liberty of introducing into it something which is not there.

The True Meaning

Simon was called Cephas, a word sometimes translated "rock" in the Old Testament, as in Job 30.6 and Jeremiah 4.29, where the word is the plural "rocks" and therefore could not signify one great immovable rock foundation. The application of this word to Peter would suggest that as one of many "rocks" he would be associated by name with The One great Spiritual Rock to Whose deity he bore witness—"And that Rock was Christ." (1 Corinthians 10.4).

The Greek equivalent of the Hebrew Cephas is "petra" a rock (or stone), as in Matthew 7.24, "a wise man, which built his house upon a rock." In Matthew 16.16 and John 1.42 the N.E.B. completely changes the significance of the word by inserting the definite article and capital letter.

While it is self-evident that the feminine noun "petra" would be given the masculine form "petros" when used as a man's name, there is nothing in the context to warrant the insertion of "The" in the interpretation of the name. Petra means "a rock" or "rock," and Petros means "a stone" or "stone." Peter affirmed that Jesus was the Christ the Son of God, and thus paid tribute to Him as the Rock of our Salvation and foundation stone of the Church. Our Lord did not then invest Peter with a title which would deny this truth, but intimated that by his name, meaning a rock (or stone) Peter would ever afterwards be remembered for this clear testimony to Christ, The Rock, the Church's One Foundation.

A False Conception of the Church

Not only is the N.E.B. rendering contrary to the words of our Lord; it is also contrary to the historical facts revealed in the Scriptures. The Church was not in any sense built upon Peter. He was not the first disciple, he did not exercise oversight over the first Christian congregation, nor did he preside over the first council of the Church. No one would deny that he was one of many "living stones" in the spiritual temple of the Lord, but there is no evidence that Peter was the foundation upon which the Church was built.

While distinguished Greek scholars may be assumed to be well acquainted with the elements of Greek grammar, vocabulary and usage, the mistranslation of this text is not merely a matter of linguistic scholarship, but of an ecclesiastical outlook which has imposed upon the New Testament a conception of the Church entirely inconsistent with the meaning and use of the relevant words used by the inspired writers of the various books.

PAPERS COMMEMORATING THE QUATER-CENTENARY OF THE SCOTTISH REFORMATION

Review by Rev. W. MacLean, M.A., Ness

These papers were read at the Synod which met in Edinburgh in May, 1960, in commemoration of the Scottish Reformation, and have since been published in book form. The book, artistically produced, contains an excellent portrait of John Knox.

The Preface of the Rev. D. A. MacFarlane, M.A., Dingwall, emphasises that two things are particularly necessary as marks of the true visible Church of Christ in the world. She must first cordially hold that in the Scriptures we have the supreme rule of faith,—the inspired objective revelation of God's Will for perishing men. Secondly there is, in addition, needful for men the Testimony of the Holy Spirit. This Testimony of the Holy Spirit is the efficient cause of saving faith.

Quotations in connection with these two vital matters so precious to the Reformers and to all who follow in their footsteps, are given. One is from Dr. John Owen—"The faith whereby we believe Jesus Christ to be the Son of God is on all occasions melted down into that whereby we believe the Scriptures to be the Word of God." (Owen's Works, Vol IV p.52).

The first Paper—"The Church from which the Reformation delivered Scotland" by the Rev. Alex Murray, M.A., exposes the awful apostacy of the Church of Rome from the New Testament pattern in matters of doctrine, worship, government and practice. She is proved to be in the language of the Westminster Confession of Faith no Church of Christ, but a synagogue of Satan, the anti-christ, the great Harlot in all the revolting depths of her degradation.

The second Paper—"Causes and Progress of the Scottish Reformation until the year 1560" is by Rev. Fraser Macdonald, M.A. Four causes are mentioned and enlarged upon—firstly, the corruption of the Church of Rome itself, and then following upon that three other causes, namely, the written Word of God, the preaching of the Word, the godly examples and martyrdom of preachers, and others in the common cause. The Reformation is set forth as the work of God whereby the pagan ideas and superstitious practices, unwarrantably introduced into the Church, were swept away to make room for the simple but glorious doctrines and ordinances of the Apostolic Church.

The third Paper—"John Knox: Central Figure of the Reformation" by Rev. J. P. MacQueen, presents an excellent pen portrait of the Great Reformer. "Under God," writes Mr MacQueen, "John Knox was the greatest benefactor of his

native land, and the most of all that this country has done for Christ's Kingdom and the world at large is to be found in the work of John Knox, by far her greatest son."

The fourth Paper—"Pen Portraits of Fellow Reformers" by Rev. A. F. MacKay, M.A., includes George Wishart, John Willock, John Wynram, John Row, John Craig, John Spottiswood and John Douglas. These pen portraits, *multum in parvo*, show the devotion of these worthy men to the Cause of Truth.

The fifth Paper—"The First Book of Discipline" (1560) is by Rev. Robert R. Sinclair. "The First Book of Discipline" was drawn up by John Knox and the five Johns associated with him—John Willock, John Wynram, John Spottiswood, John Douglas and John Row, "eminent and weighty Reformers both spiritually and intellectually" as Mr Sinclair observes. In it the constitution of the reformed Church in Scotland is laid down "as purely Presbyterian and remarkably simple" as Dr. McCrie states in "The Story of the Scottish Church." Doctrine, Administration of the Sacraments, Election of Ministers, Provision for their Sustenance, Ecclesiastical Discipline and Policy of the Kirk are the principle contents, each of which is lucidly handled in this Paper. In the section dealing with the Sacraments, only the two instituted by the Lord Jesus Christ, the Divine Head of the Church, are recognised. The withholding of the cup from the common people by the Papists is called a "damnable error," and idolatry—"The Mass, Invocation of Saints, Adoration of Images, and the purging and retaining of the same; and finally all honouring of God not contained in His Holy Word."

The sixth Paper—"Theological Principles of the Reformation" "The Scottish Confession of 1560," is by Rev. Donald MacLean. Four matters are especially dealt with—The Need for a Confession: History of the Confession: Theological Principles of the Confession and Comparison with the Westminster Confession. The following are quotations from this Paper. "As other papers in this series have shown, the Reformation was a mighty work of the Spirit of God. The gospel came to Scotland as to Thessalonica, "not in word only, but also in power, and in the Holy Ghost and in much assurance." The people were delivered out of the bonds of spiritual death and ignorance which made them an easy prey to the sophistries, traditions, blasphemies and superstitions of the Church of Rome. . . . 'Illuminations by the light of the Gospel.' These words of George Wishart point to the fact that wherever there is a baptism of the Holy Spirit, there is a revival of pure doctrine. . . . This insistence on purity of doctrine meant that all the Reformers were theologians, for theology is just the setting

forth of the doctrines of Divine Truth in their proper relation to one another. . . . The necessity for preserving purity, together with a desire to bear witness on the side of Christ, led the Reformers in Scotland, as elsewhere, to draw up a Confession. . . . A close reading of the Scottish Confession makes it abundantly plain that it is in line with the other Reformed Confessions. In other words, it is Calvinistic in doctrine, as the poisonous weed of Arminianism had not yet raised its head in the Churches. . . . This brief examination of the Confession shows that the theological principles of the Reformation consist mainly in the following: *Firstly*—The sole authority of the Holy Scripture as the inspired infallible Word of God to decide on all points of doctrine and practice in the Church. *Secondly*—That man is a fallen creature lying under sentence of eternal death and utterly unable to deliver himself out of his estate of sin and misery. *Thirdly*—That the salvation of sinners flows from the free and sovereign grace of God both in the election of Christ as Mediator and in the election of those who are to enjoy the benefits of redemption. *Fourthly*—That Christ, as Immanuel God with us, rendered full satisfaction for the sins of His people by His Divine sacrifice, ‘after the which,’ says the Confession, ‘we confess and avow there remaineth no other sacrifice for sin.’ *Fifthly*—The absolute need of the Holy Spirit to apply this redemption in regeneration and sanctification. *Sixthly*—Justification by faith alone. . . . *Seventhly*—That there will always be a true church in the world which can be known by certain marks which in the light of God’s Word distinguish it from all other churches.

“When the time will come for a work of Reformation to be carried on in our beloved Scotland, there will be a full-hearted return to these fundamental theological principles.”

The seventh Paper—“The Benefits of the Reformation” by Rev. M. MacSween, M.A. The priceless benefits of the Reformation are divided into two categories—the spiritual and the social. Under the former, *The Restoration of the Word of God to its Proper Place* is mentioned as the source of all the rest, and as a consequence upon the exalting of the Bible to its proper place the first great blessing was *The Overthrow of the Roman Catholic Church*, and then the blessing of *The Insistence of the Reformers on the Doctrine of the Headship of Christ*. Other benefits mentioned are: *The Right to Read and Interpret the Word of God for Themselves Under the Illumination and Guidance of the Holy Spirit* : *The Revival of Preaching* : *The Church was Declared Free* : *The Assertion of The Rights and Liberties of the People*. The Social benefits: *The Benefit of Education* : *Literature* : *Social Welfare* : *The Open Bible*—*The Great Christian Missionary*.

"We see here," writes Mr MacSween, "that the spirit of the Reformation has travelled to the ends of the earth with the Bible, God's precious Word, which has withstood and shattered all attacks launched against it by avowed enemies and pretended friends. It has been translated in whole or in part into over twelve hundred languages, and still stands God's impugnable Word with its universal message: 'Look unto Me and be ye saved, all ends of the earth, for I am God, and there is none else.' Isaiah 45:22. . . . In range of influence and richness of results the Bible is supreme. It has led to more social reform than any other factor in the history of the world. . . . This is our great benefit, the *Word of Truth*, which is to all the saved the Gospel of their salvation.

"May the Papers prepared in grateful commemoration of the Scottish Reformation established four hundred years ago, help to give us a better understanding of how cruel, false, soul-destroying and intolerant Romanism is. . . .

"May we be given grace, in this cloudy and dark day, to hold fast the testimony of God's Word, handed down to us intact from the First and Second Reformations, the Revolution Settlement of 1690, the 1843 Disruption, and by our own fathers in 1893: and to plead God's promise with respect to His Word: ' . . . it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isaiah 55:11."

The eighth Paper—" *The Present Position and Prospects of the Reformed Church in Scotland* " by Rev. John Colquhoun, Glendale, Skye. This paper presents a lucid historical survey of the present divisions into which the one noble Reformation Church of Scotland has been broken. These are:—The Church of Scotland, the United Free Church Continuing, the Free Church of Scotland, the Reformed Presbyterian Church of Scotland, and the Free Presbyterian Church of Scotland. The present position and prospects of each of these denominations is candidly and faithfully given. In the light of the evidence advanced, the Free Presbyterian Church can rightly claim to have the heritage of the Church of the Reformation. "In doctrine, worship, government, and discipline, it has adhered strictly to the pattern of Scripture, and all its office-bearers are bound by ordination vows which are equivalent of an oath to adhere strictly to this pattern." . . . "When this is true of a church," Mr Colquhoun continues, "and it is true of the Free Presbyterian Church of Scotland in spite of its many imperfections, such a Church, in our backsliding age, may become numerically smaller and weaker, but its existence does not depend on numbers or strength. 'Not by might, nor by

power, but by my spirit, saith the Lord of Hosts.' . . . Fewness of numbers or lack of human strength or influence does not mean that there are no bright prospects in the future for those who adhere whole-heartedly to God's Word. . . . These bright prospects are set forth by the Lord Himself when He says: 'A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time.' "

These Papers now published in book form enshrine in brief compass the noble heritage bequeathed to us. It would be a blessing indeed if every family in Scotland possessed a copy. May this publication commemorating the glorious work of God in Scotland at the time of the blessed Reformation be made a blessing to all who shall read it.

To be had from Mr John Grant, 4 Millburn Road, Inverness.
Price 6/-, postage 7d.

HOLD FAST

*By Bishop J. C. Ryle**

There are few things in religion which men are so ready to forget as the duty of "contending earnestly for the faith," and holding fast the truth.

Controversy is seldom popular. Most men like a quiet life in religion. They dislike anything like strife, trouble, contest, and exertion. They will give up much for the specious pretext of securing peace. They are apt to forget that peace procured at the expense of truth is not worth having. In short, they need reminding of Paul's golden words: "Hold fast that which is good." (I Thess. v. 21).

When St. Paul said, "Hold fast," he wrote as one who knew what the hearts of all Christians are. He knew that our grasp of the Gospel, at our best, is very cold,—that our love soon waxes feeble,—that our faith soon wavers,—that our zeal soon flags—that familiarity with Christ's truth often brings with it a species of contempt,—that, like Israel, we are apt to be discouraged by the length of our journey,—and like Peter, ready to sleep one moment and fight the next,—but like Peter, not ready to "watch and pray." All this Paul remembered, and, like a faithful watchman, he cries, by the Holy Ghost, "Hold fast that which is good."

He wrote as if he foresaw by the Spirit that the good tidings of the Gospel would soon be corrupted, spoiled, and plucked away from the Church. He wrote as one who foresaw that Satan and all his agents would labour hard to cast down Christ's truth.

* Bishop Ryle was an outstanding preacher of the gospel and a faithful Protestant in his day, and he saw clearly the danger of Romanism.
—Editor.

He wrote as if he would forewarn men of this danger, and he cries, "Hold fast that which is good."

The advice is always needed—needed as long as the world stands. There is a tendency to decay in the very best of human institutions. The best visible Church of Christ is not free from this liability to degenerate. It is made up of fallible men. There is always in it a tendency to decay. We see the leaven of evil creeping into many a Church, even in the Apostle's time. There were evils in the Corinthian Church, evils in the Ephesian Church, evils in the Galatian Church. All these things are meant to be our warnings and beacons in these latter times. All show the great necessity laid upon the Church to remember the Apostle's word: "Hold fast that which is good."

Many a Church of Christ since then has fallen away for the want of remembering this principle. Their ministers and members forgot that Satan is always labouring to bring in false doctrine. They forgot that he can transform himself into an angel of light,—that he can make darkness appear light, and light darkness; truth appear falsehood, and falsehood truth. If he cannot destroy Christianity, he ever tries to spoil it. If he cannot prevent the form of godliness, he endeavours to rob Churches of the power. No Church is ever safe that forgets these things, and does not bear in mind the Apostle's injunction, "Hold fast that which is good."

If ever there was a time in the world when Churches were put upon their trial, whether they would hold fast the truth or not, that time is the present time, and those Churches are the Protestant Churches of our own land. Popery, that old enemy of our nation, is coming in upon us in this day like a flood. We are assaulted by open enemies without, and betrayed continually by *false friends within*. Roman Catholic churches, and chapels, and schools, and conventual and monastic establishments are continually increasing around us. Month after month brings tidings of some new defection from the ranks of the Church of England to the ranks of the Church of Rome. Already the Pope has parcelled our country into bishoprics, and speaks like one who fancies that by and by he shall divide the spoil. Already he seems to foresee a time when England shall be as the patrimony of St. Peter's, when London shall be as Rome, when St. Paul's shall be as St. Peter's, and Lambeth Palace shall be as the Vatican itself. Surely now, or never, we ought all of us to awake, and "hold fast that which is good."

We supposed, some of us, in our blindness, that the power of the Church of Rome was ended. We dreamed, some of us, in our folly, that the Reformation had ended Popish controversy,

and that if Romanism did survive, Romanism was altogether changed. If we did think so, we have lived to learn that we made a most grievous mistake. *Rome never changes.* It is her boast that she is always the same. The snake is not killed. He was scotched at the time of the Reformation, but was not destroyed. *The Romish Antichrist is not dead.* He was cast down for a little season, like the fabled giant buried under Ætna, but his deadly wound is healed, the grave is opening once more, and the Antichrist is coming forth. The unclean spirit of Popery is not laid in his own place. Rather he seems to say, "My house in England* is now swept and garnished for me; let me return to the place from whence I came forth."

And, reader, the question is now, whether we are going to abide quietly, sit still and fold our hands, and do nothing to resist the assault. Are we really men of understanding of the times? Do we know the day of our visitation? Surely this is a crisis in the history of our Churches and of our land. It is a time which will soon prove whether we know the value of our privileges, or whether, like Amalek, "the first of the nations," our "latter end shall be that we perish for ever." It is a time which will soon prove whether we intend to allow our candlestick to be quietly removed, or to repent and do our first works. If we love the open Bible,—if we love the preaching of the Gospel,—if we love the freedom of reading that Bible, no man letting or hindering us, and the opportunity of hearing that Gospel, no man forbidding us,—if we love civil liberty,—if we love religious liberty,—if these are precious to our souls, we must all make up our minds to "hold fast," lest by and by we lose all.

If we mean to hold fast, every parish, every congregation, every Christian man, and every Christian woman, must do their part in contending for the truth. Each should work, and each should pray, and each should labour as if the preservation of the pure Gospel depended upon himself or herself, and upon no one else at all. The clergy must not leave the matter to the laity, nor the laity to the clergy. The Parliament must not leave the matter to the country, nor the country to the Parliament. The rich must not leave the matter to the poor, nor the poor to the rich. We must all work. Every living soul has a sphere of influence. Let him see to it that he fills it. Every living soul can draw some weight into the scale of the Gospel. Let him see to it that he casts it in. Let every one know his own individual responsibility in this matter, and all, by God's help, will be well.

If we would hold fast that which is good, *we must not tolerate or countenance any doctrine which is not the pure doctrine of*

* And "in Scotland" we can now add.—*Editor.*

Christ's Gospel. There is a hatred which is downright charity: that is the hatred of erroneous doctrine. There is an intolerance which is downright praiseworthy: that is the intolerance of false teaching in the pulpit. Who would ever think of tolerating a little poison given to him day by day? If men come among you who do not preach "all the counsel of God," who do not preach of Christ, and sin, and holiness, of ruin, and redemption, and regeneration,—or do not preach of these things in a Scriptural way, you ought to *cease to hear them*. You ought to act upon the injunction given by the Holy Ghost in the Old Testament: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." (Prov. xix. 27). You ought to carry out the spirit shown by the Apostle Paul, in Gal. i. 8: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed." If we can bear to hear Christ's truth mangled or adulterated,—and can see no harm in listening to that which is another Gospel,—and can sit at ease while sham Christianity is poured into our ears,—and can go home comfortably afterwards and not burn with holy indignation,—if this be the case, there is little chance of our ever doing much to resist Rome. If we are content to hear Jesus Christ not put in His rightful place, we are not men and women who are likely to do Christ much service, or fight a good fight on His side. He that is not zealous against error, is not likely to be zealous for truth.

If we would hold fast the truth, *we must be ready to witness with all who hold the truth, and love the Lord Jesus in sincerity.* The Philistines are upon us. Can we make common cause against them, or can we not. We must hold together: depend upon it, all Protestants must hold together, if they mean to "hold fast that which is good."

Last of all, if it be right to "hold fast that which is good," let us make sure that we have each laid hold personally upon Christ's truth for ourselves. It will not save you and me to know all controversies, and to be able to detect everything that is false. Head knowledge will never bring you and me to heaven. It will not save us to be able to argue and reason with Roman Catholics, or to detect the errors of Popes' bulls, or pastoral letters. Let us see that we each lay hold upon Jesus Christ for ourselves by our own personal faith. Let us see to it that we each flee for refuge and lay hold upon the hope set before us in His glorious Gospel. Let us do this, and all shall be well with us, whatever else may go ill. Let us do this, and then all things are ours. The Church may fail. The State may go to ruin. The foundations

of all establishments may be shaken. The enemies of truth may for a season prevail: but as for us, all shall be well. We shall have in this world peace, and in the world which is to come life everlasting, for we shall have Christ.

If you have not yet laid hold on this hope in Christ, seek it at once. Call on the Lord Jesus to give it to you. Give Him no rest till you know and feel that you are His.

If you have laid hold on this hope, hold it fast. Prize it highly, for it will stand by you when everything else fails.

LETTER TO A DYING FRIEND

(By Rev. James Hervey to a friend on her deathbed)

Dear Miss Sarah,

So you are going to leave us! I heartily wish you an easy, a comfortable, and lightsome journey. Fear not, He that died on the Cross will be with you in the valley of the shadow of death (Psalm 23: 4).

People that travel often sing by the way to render their journey more pleasant. Let me furnish you with a song most exactly and most charmingly suited to your purpose: "Who shall lay any thing to my charge? It is God who justifieth me, who is he that condemneth me? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for me."

Shall the law lay anything to my charge? That has been fully satisfied by the obedience and death of my divine Lord. Shall sin condemn me? That has all been borne, all been abolished by the Lamb of God, who taketh away the sin of the world. Shall Satan accuse me? What will that avail, when the Judge Himself pronounces me righteous (see Rom. 8: 33; St. Peter 2: 24; Dan. 9: 24; John 1: 29). But shall I be pronounced righteous, who have been, and am, a poor sinner? Hear what the Holy Ghost saith: "Christ loved the Church, and gave Himself for it, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing." What reason have they to be ashamed or afraid, who have neither spot nor wrinkle nor any blemish? And such will be the appearance of those who are washed in Christ's blood and clothed in His righteousness. They will be presented faultless and with exceeding joy before the throne (see Eph. 5: 25; Jude 24).

But what shall I do for my kind companions and dear friends? You will exchange them for better; you will go to Mount Zion, to the city of the living God, the heavenly Jerusalem; you will go to an innumerable company of angels, to the general assembly

and Church of the first born which are written in heaven and to the Spirits of just men made perfect. You will go to God (your covenant God), the Judge of all, and Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things for you than your heart can wish, or your thoughts conceive (see Heb. 12: 22).

Perhaps your spirits are weak, therefore I will not tire you. The Lord Jesus make these sweet Texts a cordial to your soul! I hope to follow you ere long and to find you in the mansions of peace and joy, and to join you in singing praise, everlasting praise, to Him who hath loved us and washed us from our sins in His blood (Rev. 1: 5). Into His hand, His ever-merciful and most compassionate hand, I commend your spirit, Dear Miss Sarah, your truly affectionate friend,

J. Hervey.

LETTER FROM BLIND SPANISH LADY

(Sent in by the correspondent concerned and translated for him into English last year.—*Editor*)

“During these long months I was feeling very much nearer to the better life that we have reserved for us in heaven than to this terrestrial life, and have prayed many times to God that He might take me peacefully with Him, sparing me all wicked things we have to endure in this life. I quite realise that I have been wrong in doing this, and that in this there is the very human desire of telling the Lord what He has got to do, and to think that we know what is best for us, and also a sort of unbelief and lack of faith in God, Who during so many years has been helping me across this desert with His Grace and Mercy which cannot become exhausted.

“God has given me great lessons, and I have been understanding better than ever those words of Paul’s when he says, ‘Who through faith and obedience obtained promises.’ The obedience produced by the faith that never asks why, is the one that submits totally and gladly in health and in illness, in work or in unwanted immobility. It is now very precious to me that passage of the fall of Jericho. God was able to bring the walls down the very first day at the first round, but they had to wait six running days without seeing a single stone fall. The seventh day they had to go round the city seven times and at the end of the seventh round in accordance with the promise of God the walls fell down. Many a time we may wish to arrive at the Kingdom before the end of the seventh round, but through obedient faith we must finish that last round and only then will

experience the glorious moment of entering into possession of the Celestial Canaan. The Lord has been pleased to leave me here for now. He knows why, and even if my seventh round had to be painful, how good and precious if I had the privilege of being with Him at last."

THE PSALMS OR UNINSPIRED HYMNS

(Extract from Speech by Dr Hugh Martin, in the General Assembly of the Free Church, 3rd June, 1872)

The great, primary, responsible leader of all worship in the Church is our blessed Lord himself—the minister of the true sanctuary which the Lord pitched, and not man. In this capacity He is pleased to say in the 22nd Psalm—and it is quoted in the New Testament too—"I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." On this verse Calvin has this beautiful comment: "It thus appears that our Lord is the leader of our songs and chief composer of our hymns." Are they uninspired hymns which Christ composes, and leads us in singing in the great congregation? He is spiritually present with His people in their worship in the sanctuary. But were He bodily present, as in the synagogue of Nazareth, when there was given to Him the book of the prophet Isaiah, would you give Him any other book of song than the book of the Psalms of David, or other inspired songs of Scripture? Would you give Him other than His own Psalms to lead you in singing?—His own Psalms, in that they are composed by Himself; and His own Psalms, in that His soul sang them, with grace in His heart unto the Lord, in the days of His flesh. You maintain communion with Him, and He with you, when, in the praises of the sanctuary, you sing His Psalms. You may think your hymns are in accordance with His Word, but the Psalms are His very Word itself. You can sing them in faith untainted with doubt, in the full assurance of faith, unshackled from the spirit of criticism which man's word continually provokes, yea, demands—in that faith which cometh by hearing, when the hearing is the hearing of the Word of God, and which goeth forth in songs of faith, when the songs are the songs of the Spirit of God.

Let the *word of Christ* dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. iii: 16.

—Republished from "The Free Presbyterian Magazine."
Vol. II, No. 1 (May, 1897).

OBITUARIES

The late Mr John MacLennan, Elder, Diabaig*

The Shieltaig Kirk-Session at its meeting on the eleventh June, 1960, referred to the removal by death of Mr John MacLennan, and decided that the following tribute be inserted in the records of the Kirk Session:—

“ The Court desires to record the great sense of loss and grief occasioned by the removal from the Church on earth to his everlasting reward earlier this year of the esteemed member of this Court, Mr John MacLennan; and they consider it appropriate that a tribute to his memory be engrossed in the Kirk-Session Records of the Congregation. Mr MacLennan was born at Diabaig, Torridon, in 1866, and came to the knowledge of the truth in his early years under the preaching of Rev. Duncan Macbeath, Ness, Lewis, on a Communion occasion. He removed to Poolewe, near Gairloch, Ross-shire, to pursue his trade as a tailor. But later, on returning to his native place on marrying, he settled down there. He became a member while in Gairloch, and was elected to the office of the Eldership there. Later he became an elder in the Shieltaig congregation—about 1915. Thereafter, to the day of his death, he diligently served the Cause of Christ in the Kirk-Session of the congregation, where also at a later period he carried out the duties of a part-time Missionary, and also as an elder representing the congregation on Presbytery and Synod, performing all the duties of his office with faithfulness and zeal. He adorned the office of elder, as he did also his whole Christian profession with a lowly and saintly consistent walk and conversation. And the loss, therefore, to the Church Court and to the Church below is sorely felt in an age of abounding iniquity and lax Christian profession. Mr John MacLennan was an exercised believer whose Christian character was particularly marked by the grace of humility, the spirit of prayer which dwelt richly in him and by great diligence in attending the public means of grace. He often led the praise of the sanctuary in a most acceptable manner. He was a warm friend of the Free Presbyterian Church whose testimony he prized and cleaved to, and invariably maintained, and he was truly a companion of those that feared the Lord. ‘ He kept the unity of the spirit in the bond of peace.’ He was no self seeker, nor sought by eye service to please men, but after serving his generation by the will of God was gathered to his fathers at a ripe age. The Court wish to extend to his like-minded widow and to their two sons and two daughters, their heartfelt sympathy with them

* This and the following Obituary have been in proof for quite a while, but by some oversight have not been published till now. We apologise for delay.—*Editor.*

in their bereavement. They would commend them to the Lord and pray that the Spirit's strong consolations may bring comfort to them in their sorrow."

The following anecdotes may be of interest:—

While the dispute in 1893 was in progress one said to Mr MacLennan: "What good did Mr MacDonald do since he came here?" Mr MacLennan replied, "It is the Great Day of Judgment that will reveal that."

While doing what he could to collect money in the surrounding districts to build the present F.P. Church for the congregation, he related that one person told him that information was abroad that they were doing Satan's work in Shieldaig as they were building another church. He answered that the same accusation was made against the Saviour in His day. He said, however, that nearly everyone helped somewhat—on the whole liberally.

D. R. M.

The late Miss Annie Macdonald, North Uist

The subject of this notice was born at the Mill, Dusary, North Uist, and was the fourth member of a family of seven sons and four daughters. Both her parents were God-fearing, her father being a worthy and respected elder in the Free Presbyterian Church at Bayhead.

I regret that I am not in a position to say when, or by what means the saving change came about, but that she had undergone that change no one who knew her could doubt.

Quite early in her life she went to Glasgow, and after being there for some time decided to go to Canada. There she met with a few of the Church's deputies and her friendship to those messengers of Christ remained green ever afterwards. Years later she returned to her native island, and, as a dutiful daughter, nursed her parents during their last years in the world.

It was in 1941 that Miss Macdonald became a member in full Communion, and it was evident to friends and foes that her profession was not in name only. The advancement of the Cause of Christ and especially in the congregation to which she belonged was a concern to her. This was manifested by her outstanding liberality in upholding it. Being endowed with strong mental gifts, she fully grasped and dearly loved the witness for the truth raised by the "Two Donalds" (as they were affectionately known in Uist) in 1893, when the Free Church did not repeal the infamous Declaratory Act of 1892. The "Two Donalds"—Revs. Donald Macfarlane and Donald Macdonald were natives of North Uist. Annie lived long enough to see the fruit of the Declaratory Act

in the worship and practice of churches, and in the lives of professing men and women, but by the grace of God she was enabled to the end to adhere faithfully to the witness of 1893.

For the last year of her life she was unable to attend the public means of grace, but her interest in them was as keen as ever. She had the salvation of the young at heart and rejoiced to hear of them attending regularly the preaching of the Word. She was a mother in Israel indeed.

She often expressed the desire to depart this life without being a burden to others, and it pleased the Lord to grant her desire. She was only about three weeks confined to bed before the end came. The first week of her illness was spent at her own home, but when it became evident that constant attention was necessary she was removed to Sollas Schoolhouse, where she was tenderly nursed by Mr and Mrs Campbell. The latter is a niece of Miss Macdonald.

It was a privilege to visit our friend during her last illness. She verily knew the plague of her own heart, but her hope was in the blood which cleanseth from all sin. Some of her last words to the writer were, "I am a poor sinner, but I have a good hope through grace, and I have no desire to be left long in this world." Conscious to the end, Miss Macdonald passed away, we believe "to be for ever with the Lord," on the 30th day of September, 1960, at the advanced age of 82 years, and what was mortal sleeps in Clachan Sands Cemetery till "the trumpet shall sound and the dead in Christ shall rise first."

We extend our sympathy to her only surviving brother and to her nephews and nieces, and would seek to pray for them what David sought for Solomon:—"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever" (1st Chron. xxviii: 9).—A. M.

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Llte

(Air a leantuinn bho t.d. 341)

C. Ciod iad truaighean sin na beatha so a dh'fhuiling Criosd?
F. Anamhuinneachdan neo-chiontach ar nàduir, mar tha ocras, sgios, bròn, bochdainn, agus an leithidean sin. Dh'fhuiling E fòs buairidhean Shatain, masladh, anacainnt, agus geur-leanmhuinn bho dhaoineibh.

C. C'ar son a dh'fhuiling Criosd na truaighean sin? F. Gu'n tugadh E'n gath as na trioblaidean a th'air a shluagh, agus bho fhaireachduinn Fein, gu'm biodh co-fhuilangas Aige maille riuth-san 'n an àmhaghairean uile.

C. Ciod e an t-eallach a bu truime, agus a bu ghoirte a ghiulain E? F. *Corruich* neo-chriochnach agus do-ghiulain an Athar.

C. Cuin a ghiulain Criosd corruich Dhé? F. Fhad 's a bha E beo air thalamh, ach gu h-àraidh ann an Getsemane, agus air Calbharaidh.

C. Cia mar a tha fios agad gu'n do ghiulain E corruich Dhé ann an Getsemane? F. Air Dhà bhi ann an cruaidh-ghleachd anama, thubhairt E, "tha m'anam ro bhrònach, eadhon gu bàs; agus bha fhallas mar bhraonaibh mòra fola a tuiteam sìos air an talamh."

C. Cia mar a tha fhios agad gu'n d'fhuiling E corruich Dhé air Calbharaidh? F. 'N uair a chrochadh E ris a chrann, ghlaodh E le guth àrd agus brònach, "Mo Dhia, Mo Dhia, c'ar son a threig thu mi?"

C. Cia mar a bha nàdur Chrìosd mar dhuine comasach air fearg neo-chriochnach Dhé a ghiulain? F. Gu'n robh an nàdur sin air aonadh ri nàdur na Diadhachd ann an aon phearsa. Chùm sin E bho dhol sìos fodh chudthrom neo-chriochnach na feirge uamhasaich sin, agus thug e mar an ceudna eifeachd neo-chriochnach do fhuilungasamh Chrìosd, leis an d'thug E làn-dioldadh do cheartas Dhé.

C. Nach robh mòr ghràdh aig an Athair a ghnàth do Chrìosd? F. Bhà; b'e Chrìosd *tlachd* an Athar a ghnàth, ach do bhrìgh gu'n do mheasadh peacanna nan daoine taghta Dhà, a chorruich a thoill iadsan, thuit i Airsan mar an Urras, Ged a bha corruich neo-chriochnach air Dia ris a *pheacadh* fein a mheasadh do Chrìosd, bha *tlachd* neo-chriochnach Aig ann an Chrìosd eadhon 'n uair a bha E fulung a pheanais a thoill am peacadh.

C. Ciod iad na fulungais a bu mhotha a bh'aig Chrìosd? F. Na fulungais a bha Aige 'n a *anam*.

C. Ciod e a dh'fhuiling E 'n a *anam*? F. Dh'fholuich Athair a ghnùis 'Uaithe, agus luidh a chorruich trom air anam; a thuilleadh air sin; chuir E cath cruaidh ri uamhasan a bhàis, agus ri cumhachdan an dorchadais.

C. Ciod a dh'fheudas an creidmheach fhòghlum o'n fhirinn sin, gu'n d'fhuiling Chrìosd corruich Dhé air a shon-san? F. Gu'm bheil Dia ann an sìth ris air son gach uile ni a rinn e.

C. Ciod e am bàs a dh'fhuiling Chrìosd? F. Bàs mollaichte a chroinn cheusaidh.

C. C'ar son a theireir bàs mollaichte ri bàs a chroinn cheusaidh?

F. A chionn gu'n d'thubhairt Dia, mar dhearbhadh air a mhòr chorruich air son briseadh a cheud chùmhnaidh, le itheadh do'n chràobh thoirmeasgta, "Is mollaichte gach aon a chrochair air crann."

C. Nach robh pian agus fulangais Chrìosd 'n a bhàs a dol thar tuigse dhaoine? *F.* Bhà: oir tha sinn a leughadh gu'n do lot iad a làmhnan agus a chasan, gu'n do sgàineadh a chnàmhan uile bho cheile; gu'n do dhòirteadh a mach E mar uisge; gu'n robh a chridhe mar cheir air leaghadh am meadhon a chùim; gu'n do thiormaicheadh mar shoitheach creadha a neart, agus gu'n robh a theanga a leantuinn ri a ghiall.

C. Nach àil e làn shoilleir gu'n d'fhuiling Chrìosd gu cinnteach am bàs air a chrann? *F.* Tha e làn shoilleir; oir air teachd do na saighdearaibh chum Iosa, 'n uair a chunnaic iad gu'n robh E cheana marbh, lot fear dhiubh a thaobh le sleagh, agus air ball thainig a mach fuil agus uisge. Tha so 'n a làn dhearbhadh gu'n d'fhuiling E am bàs.

C. An robh aon chuid anam na corp an t-Slànuighear air a sgaradh 'n a bhàs bho a Dhiadhachd? *F.* Cha robh: bha anam agus a chorp air a sgaradh bho cheile, ach cha do sgaradh iad bho Dhiadhachd.

C. Ciod a thigeadh do chreidmheil fhòghlum bho'n fhirinn sin, gu'n d'fhuiling Chrìosd bàs mollaichte a chroinn cheusaidh? *F.* Gu'n do shaor E iad mar sin bho mhollachd an lagha.

C. Ciod iad na diomhaireachdan a tha ri fhaicinn ann an ceusadh agus am bàs an t-Slànuighear? *F.* Tha àrd thobar siorruidh gach uile aoibhneas air a dheanamh ro-bhrònach; iomlanachd gach uile mhaise, gu'm biodh aghaidh air a cur fodh mhi-mhaise seach aon duine, agus a dhreach seach cloinn nan daoine; gu'm biodh Cruithnean nan uile nithe ann an uireasbhidh gach nì 'n a bheatha, agus 'n a bhàs; an Dia tha beannaichte gu siorruidh air a dheanamh 'n a mhollachd air ar son. Feuchaibh ann an so, a luchd-comanachaidh, am Fear-fiacha air a dheanamh 'n a Urras air son an fhear a tha fodh fhiachan, agus a làn dioladh nam fiachan uile; Ard Bhreitheamh an domhain air a dhiteadh; Prionnsa agus Tighearn na beatha ga chromadh Fein a sios gu duslach na talmhuinn. Ann an Chrìosd tha sinn a faicinn ceartas a deanamh greim air a' neo-chiontach, agus a fireanachadh a chiontaich gun eucoir a dheanamh do neach air bith; peanas air a dheanamh air a pheacadh, agus gidheadh am peacach fein air a mhaithheadh; na fiachan uile air an dioladh, agus gidheadh air a'maitheadh; am maith a bu mhotha air a thoirt a mach as an olc a bu mhotha; Iosa air a cheusadh ann an anmhuinneachd mar thràill eadar dà ghaduiche, agus gidheadh 'n a shuidh air a chrann cheusaidh mar air àrd chathair rioghail, a

frithealadh maitheanais do na ciontaich, agus a creachadh cumhachdan an dorchadais.

C. Nach eil gliocas Dé air a ghlòrachadh gu ro-àrd ann an ceusadh agus am bàs Chrìosd? F. Tha gu dearbh; oir chithear ann am bàs Chrìosd, beatha shiorruidh ag eirigh a mach a bàs; glòir ag eirigh a mach eas-urram, beannachadh a' mach a mollachadh; creidmhidh air an glòrachadh tre eas-urram, air an deanamh soibhir tre bhochdainn, air am fireanachadh tre dhiteadh, air an leigheas tre bhuillean, air an àrdachadh gus a ghloir is àirde tre an ioraslachadh a bu mhotha, air an comhfhurtachadh tre bhròn, air an crùnadh tre a chrann cheusaidh, air an ceannach le fuil, agus air am beothachadh le bàs.

C. Cia mar a dh'ioraslaich Crìosd E Fein an deigh a bhàis? F. Le bhi air adhlacadh agus a fantuinn fodh *chumhachd* a bhàis gus an treas là.

C. Ciod is ciall do'n a briathran sin 's a *Chreud* " chaidh E sìos do ifrinn? " F. Cha'n eil ach gu'n deachaidh E sìos do'n *uaigh*, a dh'fhuireach an sin car tamuill fodh *chumhachd* a bhàis, " Cha'n fhàg thu m'anam anns an *uaigh*, cha leig thu le d' Aon Naomh truaillidheachd fhaicinn."

C. Am b'urrainn am bàs agus an *uaigh* Prionnsa na Beatha a chumail fodh'n *cùmhachd*? F. Cha b'urrainn; chionn mar Urras a shluaigh gu'n d'thug E làn dioladh do gach ni a dh'iarr lagh agus ceartas Dé.

C. C'ar son a dh'fhan E ma ta fodh *chumhachd* bàis agus *uaigh* gus an treas là? F. A thoirt làn dearbhadh do'n t-saoghal gu'n d' fhuiling E am bàs. Bha e ro fheumail gu'm biodh sin air a chreidsinn le daoineibh.

C. Ciod a thug *cumhachd* do bhàs agus do *uaigh* os ceann an t-Slànuighear uile-*chumhachdaich*? F. Gu'n robh E air a dheanamh 'n a *iobairt pheacaidh* agus 'n a *mhollachd* air ar son-ne.

C. C'ar son a bha Crìosd air adhlacadh? F. Gu'm biodh làn dearbhadh air a thoirt do'n t-saoghal gu'n d'fhuiling E 'm bàs; gu'm biodh iomadh samhladh agus fàidheadaireachd air an co-lionadh; gu'n geur-leanadh E 'm bàs, an nàmhaid dheireannach, gus an *uaigh*, agus anns an *uaigh* gu'n d'thugadh E buaidh air; gu'm biodh an *uaigh*, mar an *aon leabaidh* ri Crìosd, air a deanamh *sòlasach* do na naoimh; agus gu'm biodh i mar an ceudna air a deanamh *cùbhraidh*, agus 'n a h-ionad taimh tearuinnte do chorpaibh nan naoimh gu là na h-aiseirigh.

C. Ciod iad na duaisean a thuair Crìosd air son ioraslachaidh? F. Thuair E àrdachadh ro mhòr Dhà Fein, agus saorsa shiorruidh da shluagh.

C. Ciod a tha thu tuigsinn le àrdachadh Chrìosd? F. Cha'n eil mi tuigsinn leis gu'n robh a ghlòir mar Dhia air a meudachadh, ach a mhàin gu'n robh *dealrachadh* do-labhairt de'n ghlòir sin a bh'aige Fein bho shiorruidheachd mar Dhia, air a cur air a *nàdur mar dhuine*.

C. Ciod iad na ceumanaibh a tha ann an àrdachadh Chrìosd? F. Air tùs, aiseirigh ghlòrmhor bho na marbhaibh, a ris, a dhol suas le àrd bhuaidh a chùm glòir, 'n a dheigh sin, a shuidh air deas laimh Dhé, agus fadheoidh, a theachd ann a' mòr ghlòir a thoirt breith air an t-saoghal aig an là dheireannach.

C. Ciod e'n cumhachd leis an d'eirich Crìosd? F. Le chumhachd Fein mar Dhia, agus le cumhachd an Athar.

C. C'ar son a dh'eirich Crìosd bho 'n a mairbh? F. A nochdadh do'n t-saoghal, gu'n d'thuair ceartas Dé làn dioladh, gu'n robh an lagh gu mòr air àrdachadh, gu'n d'thuair E làn bhuaidh air a naimhdean Fein, agus air naimhdean a shluaigh, agus gu'n d'thuair E Dhà Fein duais ro ghlòrmhor.

C. Cia mar a dh'fheudair a dhearbhadh gu'n d' eirich Crìosd bho na mairbh? F. Bha aiseirigh Chrìosd air a samhlachadh a mach 's an s-Teann Tiomnadh, agus air a roimh-innse le fàidhean; agus thug iomadh fianuis eile aig an robh fios oirre, làn dearbhadh oirre.

C. Co iad a thug fianuis air aiseirigh Chrìosd? F. Gu h-àraidh na deisciobuill, agus iomadh neach eile a chunnaic beo E 'n deigh Dhà eirigh thug mar an ceudna aingle fianuis oirre, agus an t-Athair, am Mac, agus an Spiorad Naomh.

C. Ciod an *dreuchd* 's an d'eirich Crìosd bho na mairbh? F. Dh'eirich E mar Cheann an taghaidh, ann an ainm a shliochd spioradail, agus a faotainn bho cheartas Dé làn fhuasgladh dhoibh, dh'eirich E mar an ceudna mar an Ceud-ghin bho 'n a mairbh, agus mar *Cheud-thoradh* na muinntir a tha'n an codal.

C. An robh aiseirigh Chrìosd feumail a chùm slàinte dhaoine? F. Bha, làn fheumail; agus sin a thaobh Dhé, a thaobh Chrìosd Fein, agus a thaobh a shluaigh taghta.

C. C'ar son a bha i feumail a thaobh Dhé? F. A chionn gu'n d'thubhairt Dia an t-Athair tre Spiorad na fàisneachd, nach ceadaicheadh Dhà aon Naomh truaillidheachd fhaicinn.

C. C'ar son a bha i feumail a thaobh Chrìosd Fein? F. Do bhrìgh air Dhà na fiachan a dhioladh, air son an d'rinneadh prìosanach Dheth 's an uaigh; bha Ceartas Dhé ag iarraidh gu'm biodh E air a thoirt bho phrìosan agus bho bhreitheanas.

C. C'ar son a bha aiseirigh Chrìosd feumail a thaobh a shluaigh? F. A chionn mar eireagh Crìosd "gu'm biodh an

creidimh diomhain gu'm biodh iad fathasd 'n am peacaibh, agus bhiodh an dream a choideil ann an Criosd caillte."

C. Ciod a dh'fheudas sinn fhòghlum bho aiseirigh Chrìosd?
F. Nach eil gath anns a bhàs do'n a creidmhich, gu'n d'thugadh buaidh air an uaigh; gu'm bheil aiseirigh Chrìosd 'n a earlas air aiseirigh a shluaigh; agus a so suas gu'n tigeadh dhoibh am beatha chaitheamh, cha'n ann dhoibh fein ach Dhàsan a bhàsaich air an son, agus a dh' eirich a ris.

C. Cia fhad a dh'fhan an Tighearn Iosa air an talamh an deigh Dhà eirigh bho'n a mairbh? *F.* Dà fhichead là: a chaith E ann a bhi teagasg a dheisciobuill ann an nàdur agus riaghladh a rioghachd spioradail Fein agus ann an daingneachadh an creidimh-san.

(R'a leantuinn)

LITERARY NOTICES

" Fifty Years in the Church of Rome ": This well known book by the late Father Chiniquy has been re-published by the Protestant Truth Society, 184 Fleet Street, London, E.C.4, at 15/- per copy. The Protestant Truth Society, through their Secretary, Mr A. L. Kensit, states that the price of 15/- is high but unavoidable. To those who have never read this exposure of Rome from the " inside," we would say buy the book and those who have read it and haven't a copy, now is their opportunity to purchase one.

This booklet, " The Way of Salvation," by the Rev. Donald Gillies, M.A., Minister of the Agnes Street Presbyterian Church, Belfast, Ireland, is written to show why Presbyterianism and Romanism must forever remain apart. He has made a thorough study of the doctrines and ritual of the Church of Rome and treats them in a fair and impartial manner with courtesy to those who differ from him. He would not have erred had he been more severe. The doctrinal differences are briefly described and the subtlety of application on the Romish side is shown clearly so that simple and lukewarm Protestants might easily be misled unless well instructed in their implications. Mr Gillies shows how they differ from orthodox and scriptural views although they appear to be alike. Rome holds that man has a certain ability to do God's will and to merit His favour. Protestantism maintains that man's nature is totally depraved and he cannot obey perfectly God's law.

Great stress is laid by Rome on the value of Baptism and it says that the Baptized receive in the Sacrament the good lost at the

fall. The guilt of original sin is remitted and depravity removed. This terrible doctrine causes people to think as not sinful many things condemned in Scripture and weakens moral responsibility. Its tendency is to make sin less wicked than it is and man's plight less serious.

In a word, Rome says sinners need its help along with Christ's support for salvation. Scripture says "No. It is by personal faith in a living and exalted Saviour they can be redeemed." This booklet is priced at 1/6 and runs to over 30 pages.—D.M.M.

NOTES AND COMMENTS

Business Meetings on Sabbath

The Lord's Day is so little thought of by many now that business affairs are dealt with on that day as a matter of course by certain people. Recently people resident in the new town of East Kilbride presented a petition to the Sheriff Principal of Lanarkshire asking for burgh status. Before this, the petition was signed by residents on a Sabbath evening in a local hotel before the cameras and lights of Scottish Television. As only 31 persons signed or were needed to sign, surely this business could have been accomplished in less than an hour on a week day. Oh, no! not by graceless men and women. They need to bring the World into the Lord's Day to break the "monotony" of a day which is hated. Then again, on Sabbath, 4th March, a study conference on the Common Market was held in Aberdeen. Speakers were there from as far as London. It was reported that a large company attended. How hardened and supremely indifferent business men, like others, have become as to God and His claims. Conferences on the Common Market on God's holy day do not hold out prospects of success in business for the Aberdonians who organised this transgression of the divine law. God is not mocked.

Blasphemy in a Play

We have before us a page of the daily paper, "The Scotsman," for 12th December, 1961, on which appears a large photograph of three actors in a play, "That Old Serpent," which was presented at the Gateway Theatre, Edinburgh. In the background one actor appears as a white-haired and bearded old man and in the foreground there is a young woman and a young man. The note underneath the photograph informs the reader that this scene shows God banishing Adam and Eve from the Garden of Eden in the aforementioned play. The old man as a representation of God constitutes a solemn act of idolatry and is blasphemous.

As the Gateway Theatre is sponsored by the Church of Scotland, this is surely irresponsible conduct by those professing the Christian religion. Some appear to have lost all sense of awe or reverence for the divine name and claims, while professing to be leaders in the Christian faith. The theatre-going public are asked to accept as part of their entertainment what involves them also in heinous and outstanding dishonour to the Majesty of Heaven.

Irresponsible Ministers of Religion

Men who have been ordained in a professed Christian Church to the Office of the Christian Ministry have to reckon with the fact that what they say and do, especially of course in public, is liable to be examined critically by Christians and even the irreligious world. And when we find fault with the words and conduct of men holding the Office of the Christian Ministry, we trust that it is not because of the view the Pharisees had of themselves in relation to others, considering themselves holier than others. Even the most devoted and faithful Ministers of Christ have had and do have their imperfections and failings. But as today, when men holding this Office act and speak in public in ways that are clearly and obviously opposed to the holy doctrines of the Gospel, the wisdom which proceeds from the fear of God and the practice which is according to godliness—then it incumbent upon those who truly love the Lord to expose such men.

And so recently there has been richly deserved criticism levelled at five Hawick ministers who organised on Sabbath evenings dancing sessions for teenagers, these ministers being present. Well, the Lord Jesus has given us a guide to go by in such cases: "By their fruits ye shall know them." And naturally the corrupt tree, as the Lord said, brings forth corrupt fruit. Therefore in our opinion and according to our understanding of the New Testament teaching, such ministers are no true ministers of Christ Jesus. They appear to be ignorant of what it means to be converted and so can be involved in carnal activities even on the Lord's Day, encouraging the rising generation not only to "keep off the streets" but in their minds to keep away from the holy Saviour. *Converted* Christians say: "The time past of our lives sufficeth us to have wrought the will of the Gentiles," etc.

Another case brought to our notice is the sentiment expressed by the Rev. James L. Dow of Greenock at a Burns' dinner in Inverness last January. In his speech, Mr Dow is reported to have spoken as follows: "He imagined having met Burns and Burns invited him up to heaven to witness a debate between

himself and Paul, the Apostle, over what should be celebrated in Scotland on January 25th—the birth of Burns or the conversion of Paul. The judges of the debate could not reach a decision.” Mr Dow then proceeded (as reported)—in a most unseemly and irreverent manner in our view—that a decision was obtained from “The Higher Power” that both should be celebrated because in every household there was a copy of the Bible and a copy of the Works of Burns. This is the kind of mixture which is poured out by a minister for consumption by his adult hearers, which is irreverent and rank poison. How dark that mind is which places Burns and his works on a level with the Apostle Paul and the Bible!

Money for Masses

The late Major Alisdair MacGillivray, some time before he died, was a member of Inverness Town Council. While a Councillor, the Northern Presbytery of the Free Presbyterian Church, with others, publicly opposed his proposed scheme for playing-fields etc., to be open for the young on the Lord's Day. We now read in the press an item in his will, viz., that he left to the Roman Catholic Church £100 for masses to be said for him after his death. His creed therefore taught him that his religion, although sincerely believed and professed in time, did not secure his perfect and full salvation after death: that after he died he required the assistance of poor priests to engage in religious rites for him here in the world; that he would be at an advantage over others if he left a goodly sum of money to these priests to engage in taking him out of the imaginary place called Purgatory. We ask: Are those R.C.s who have only £1 or nothing to leave for Masses left longer in the “fires of Purgatory”? And is it a matter of cash from beginning to end? Although we ask these questions we know some of the answers. “Whosoever will, let him take of the Water of Life freely.”

Cardinal Visits President Kennedy

Cardinal Cicognani, Vatican Secretary of State, visited President Kennedy at Washington at the end of last year. President Kennedy being a Roman Catholic, one would be curious to know what this Vatican official had to say to the President.

Dr. Craig and Invitation to Visit the Pope

Rev. Dr. A. C. Craig, Moderator of the General Assembly of the Church of Scotland, when he left in March for a tour to the Holy Land and Rome, said: “I would certainly warmly respond to any invitation to see the Pope.” He said he had been

empowered to pay such a visit, providing the invitation came from the Vatican, and would act according to that advice.—As readers know, this deplorable visit has taken place.

CHURCH NOTES

Communion

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

The Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet, God willing, in the Hall of St. Jude's Church, Glasgow, on Tuesday, the 22nd day of May, 1962, at 6.30 p.m., when the retiring Moderator, Rev. Angus Mackay, Tarbert, will conduct public worship.—Robert R. Sinclair, Clerk of Synod.

Local Rates Relief

We understand that under Section 4 of the Local Government (Financial Provisions etc.) (Scotland) Act 1962 provision is made for a 50% relief from Local Rates in respect of Manses and other Church properties which are occupied for Church purposes and which are not already exempt from Local Rates.

It is important to note that this relief will not be given automatically and Deacon's Courts should take immediate steps to give notice to the appropriate Local Authority that they wish to claim relief in respect of their Manses or other properties not already exempt. The final date for notice to be given is **not later than June 30th, 1962.**

While Local Authorities are bound to give this 50% relief, they have power to give relief up to 100% at their discretion. Application for this additional relief would also have to be made.

Donald MacLean,
Convener, Finance Committee.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges with sincere thanks:—

Sustentation Fund.—Mrs MacKenzie, Grosse Ile, £7 19s 10d; K.M.L.D., £5; Psalm 72, v. 17, £8; A Friend, £15; D. Nicolson, Raasay, £2; Mr J. MacLeod, Keose, £5; H.J.C., £10; Mrs MacKinnon, Luib, Mr P. Robertson, Luib, £2, last four per Mr J. Grant.

Home Mission Fund.—Psalm 72, v. 17, £4; A Friend, £15; H.J.C., £5, per Mr J. Grant.

Foreign Mission Fund.—Psalm 72, v. 17, £10; Oban Friend of Rev. Alfred Macdonald, £15; H.J.C., £10; Anon, Lewis, £4; Mrs M., Oban, £3, last three per Mr J. Grant.

The following for Mbuma Hospital.—Anon, Argyll, £5; J. and R. Macdonald, Ardheslaig, £2; M. C. MacKinnon, Struan, 10/-; Harris Friend, £2; J. and R. Macdonald, Ardheslaig, £2; Calgary Congregation, £67 10s 3d; Mrs A. F. MacDiarmid, 10/-; Miss M. MacLeod, Kylestrome, £2 4s 6d; In memory of a beloved mother and two sisters, £30, last four per Mr J. Grant.

Aged and Infirm Ministers', etc., Fund.—Psalm 72, v. 17, £2; Mrs M., Oban, per Mr J. Grant, £3.

College Fund.—Psalm 72, v. 17, £2.

Organisation Fund.—Psalm 72, v. 17, £2.

General Building Fund.—Psalm 72, v. 17, £2.

Home of Rest Fund.—A Friend, £5.

Mission to the Jews Fund.—Mrs M., Oban, per Mr J. Grant, £3.

The Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—C. F., 5/8; Anon, £6 18s 6d; Mrs M., Oban, £4; Anon, Inverness-shire, 6/11.

On behalf of the Trinitarian Bible Society.—Mr P. C., Glenfield, Struan, £1; Mr I. MacD., Easter Clunes, £10; J. B. A. McK., Ullapool, 12/-.

Welfare of Youth Fund.—A Friend, 10/-.

Free Distribution and Magazine Fund.—Miss K. McK., Dingwall, 12/10; Mrs M. K. McK., Stockinish, 4/6; Mr A. M., Nedd, 8/6; Mrs A. McK., Struthmore, 4/6; Mr D. J. McK., Vancouver, £6 8s 3d; Mrs M., Oban, £4 6/-; Mr A. McL., Sleat, 10/6; Miss A. McD., Easandubh, 10/-; Interested, Ullapool, 12/9; Mr M. L., Lochcarron, 10/-; Mr C. F., Toronto, 8/1; Mrs C. McD., Skigersta, 4/6; Mrs R. G., Leacklee, 7/-; H. J. C., 16/4; Mr W. R., Ottawa, £7 9/-; Mrs A. McD., Leckmelm, 4/6; Miss C., Drimnin, 5/-.

The following lists sent in for publication:—

Bayhead, North Uist.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks: £3 from "B.R." for Communion expenses, per Rev. A. Morrison; £5 from Mrs Robertson, Vancouver (3rd donation), for Manse Repairs; £1 from Sollas Friend, per Rev. A. Morrison, for Church and Manse repairs.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges: £2 from a Dear Friend, per Rev. D. A. MacLean.

Dingwall New Church Building Fund.—Mr D. S. Kelly, Treasurer, 4 Davidson Drive, gratefully acknowledges: Friend, Evanton, further £1 18/-; Friend, Dingwall, £3.

Lairg Church Renovation Fund.—Mr Wm. Sim acknowledges with sincere thanks: "A Friend." per Mr J. MacKay, Bridge End House, £2; "Every little helps," Lairg postmark, £2.

Oban Congregation.—Mr J. Martin, Treasurer, acknowledges with sincere thanks: £2 10/- from Mr J. MacLean, Connel, for Congregational Funds.

Lochinver, Stoer and Drumbeg Congregations.—Rev. A. Macaskill acknowledges with grateful thanks: Church door collections on behalf of the Trinitarian Bible Society, amounting to £32 17s 9d.