

T H E
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXVII

January, 1963

No. 9

BE OF GOOD CHEER

In recent articles we have written regarding the Lord's people and their being chastened of the Lord and also as to their meeting with trials of affliction in their experience. But although they have their share of afflictions and sorrows, yet the Lord Jesus would have them to be of good cheer in the midst of all that may tend to discourage and dishearten them on their pilgrimage journey through the world. He says to them: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And so we would offer at the beginning of this New Year a few observations upon these encouraging words of the Lord: "Be of good cheer."

As the believer is one who has in sovereign grace been brought to "... see Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour . . ." unto their tasting that the Lord is gracious in the matter of their salvation, they have here solid ground upon which they may be of good cheer. What a Saviour is the foundation of their salvation from sin!

Then the Word of God reminds them that He that hath begun a good work in them will perform it unto the day of Jesus Christ. The blessed Holy Spirit will continue the work of grace in their souls in face of all opposition within and without from sin and Satan until He will perfect that which concerneth them as to their full sanctification. He is faithful who promised; and His people may well be of good cheer on this account and that they will not be forsaken with regard to the work of grace in their souls.

And in a study of the Scriptures there is surely abundant evidence that all things work together for good to them that love God, to them who are called according to His purpose. And to follow and meditate upon God's wonderful dealings with some of His people as revealed in the Bible can be indeed a precious means of encouraging and cheering others who have the hope that they have been called with a holy and effectual calling to

the knowledge of the truth as it is in Jesus. Joseph's history is outstanding and is left on record for more than one purpose, and among other things it reveals that all the afflictions which he met with (which were indeed severe) and were permitted by God, that God meant it unto good, not only for Joseph himself but for his father's house and many others. So the tried and exercised believer can find in the Bible what can assist him, by the blessing of God, in drawing real soul comfort from the divine assertion that all things work together for good to the Lord's people.

Again there are times when the Christian feels deeply that he cannot pray but only groan before the Lord and that he is unable to give expression to his spiritual needs at the throne of grace. This may well burden him and cast him down while he concludes that he is very far back spiritually. Yet the Word declares of the Lord: "For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death" (Ps. cii: v. 19 and 20). And so let such an one take courage from the fact that the Lord hears the groaning of His people and will deal with them in His loving-kindness according to His will. Again the Apostle in the 8th chapter of Romans puts on record these remarkable words: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." To have groanings which are the fruit of the work of the Spirit in the soul is to possess evidence of spiritual life and to have reason to bless the Lord and also to be of good cheer on this account.

To look out upon the world today and see the nations affected by rivalry, suspicions, tension, strife and bloodshed, is calculated to cause even the strongest Christian to fear and tremble as to what may yet come upon the earth. But when the mind is led by the Spirit to contemplate the majesty, power and supreme government of God over all men and nations and that He ruleth over the "raging of the sea," according to the revelation of Holy Scripture, then may the Christian be of good cheer in the belief of this in the exercise of faith upon the Word of God. Christ himself indeed is reigning over all things, as the alone King and Head of His Church for the fulfilling of the divine purposes regarding the salvation of all His people and the subjection of His enemies. The Apostle Paul writes to the Church: "Rejoice in the Lord: and again I say rejoice;" and this exhortation may properly be applied to the Christian's outlook upon what is happening throughout the world today when they

consider that Christ Jesus ruleth ever by His power and that divine purposes are being fulfilled.

Let them be of good cheer as they possess and are enabled to exercise a good hope through grace of an inheritance that is reserved in heaven for them and which has been secured by the resurrection of Jesus Christ from the dead. They are enjoined to rejoice in this hope itself which according to its nature can lift the heart and mind above and beyond things seen and temporal to the things that are unseen and eternal; and which is a hope that will not be put to shame but will be fully realised one day.

And for this good cheer to be truly realised in one's experience, it must be remembered that the Comforter, the Holy Spirit, is He who alone can bring it into the heart through the Word of Truth, as we read that one of the blessings of the kingdom of God here in the world is "joy in the Holy Ghost." So, "If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him." Therefore prayer is called for, believing prayer, humble prayer and earnest prayer.

When the risen Saviour appeared to the disciples when they were behind closed doors for fear of the Jews, and said to them: "Peace be unto you," and thereafter shewed unto them His hands and His side, "then were the disciples glad when they saw the Lord." Similarly when His people receive renewed views of the glory of their crucified and risen Redeemer through the gospel in a measure of power, then their hearts are encouraged and cheered; for Christ is all their salvation and all their desire and in Him is found their true happiness. And this precious favour and blessing He will bestow upon His own people, through the reading or the preaching of the Word, from time to time during their sojourn here in the world. As He said to His disciples: "Ye now therefore have sorrow; but I will see you again and your hearts shall rejoice, and your joy no man taketh from you." And the Lord has continued to thus deal with His people.

And finally, let the Christian be of good cheer in laying hold by faith upon the words of the Lord Jesus: "I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand." Their eternal salvation is absolutely secure in the hands of their mighty Saviour in face of temptations, trials, enemies and death itself; and they shall enter into the joy of their Lord in heaven at His appointed time. For, "With gladness and rejoicing shall they be brought: they shall enter into the King's palace" (Ps. xlv: v. 15).

A SERMON

By the Rev. William MacLean, M.A., Ness*

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire” (Hebrews xii: 28, 29).

We shall endeavour as enabled to make a few observations on (i) The kingdom here spoken of; (ii) Those who have received the kingdom; (iii) The exhortation given to them; ‘Let us have grace whereby we may serve God acceptably with reverence and godly fear;’ (iv) The special reason here advanced in support of the exhortation: “For our God is a consuming fire.”

(i) (a) The kingdom here spoken of is the New Testament Church. God had a kingdom, a Church or a Cause in this world since the fall of man. In Old Testament times the kingdom was confined to one nation—the Jews. The Lord Jesus Christ was, is and shall be the King of this kingdom. Before His coming in the flesh His administration of the kingdom was through the types, sacrifices and sacraments of the Old Testament Church. That dispensation of the kingdom being for most part typical was not to continue. The shaking of the heavens and the earth mentioned in verses 26, 27 means the passing away of that dispensation—the world of the Old Testament, and the inauguration of a new heaven and a new earth—the New Testament dispensation of the kingdom.

(b) This kingdom is a heavenly kingdom as Christ in His parables of the kingdom declares. It is in this world but not of it. It is heavenly in its origin and rise. Its King is in heaven, and the seal of His divine authority is on the gospel of the kingdom, on its doctrines, ordinances, mode of worship, government and discipline.

(c) It is a kingdom that cannot be moved. This dispensation of the kingdom as instituted and ordained by Christ the King through His apostles will continue to the end of the world. It cannot be moved, shaken or altered. Any alterations made by men are daring invasions of the prerogatives of Zion’s King, without divine or apostolic sanction and therefore carnal and profane. The Old Testament dispensation of the kingdom was moved, as the apostle throughout the epistle makes clear, but there shall be no change while the world lasts in the present New Testament dispensation of the kingdom.

(d) It is a kingdom that cannot be destroyed. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be

* This sermon was handed to Editor during Mr MacLean’s last Communion in Ness, before he left for Gisborne, New Zealand.—Editor.

left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel ii: 44). There have been great and mighty empires and kingdoms in this world which have passed away. They are no more, but amid all the changes and commotions which have brought mighty kingdoms to the dust, this kingdom remains. Earth and hell may combine against the Lord and His anointed, but the promise of the King to His church shall stand: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. xiv: 18). The Church therefore in every generation could sing: "Thy kingdom shall for ever stand, Thy reign through ages all" (Psalm cxlv: 13).

(e) It is not only a kingdom that "shall stand for ever," but is destined to embrace all the kingdoms of the world. Kings and kingdoms will yet be subject to Zion's King.

"His large and great dominion shall
From sea to sea extend:
It from the river shall reach forth
Unto earth's utmost end" (Psalm lxxii: 8).

"And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one." (Zech. xiv: 9).

(ii) In a general sense it may be said that all who have the gospel have received the kingdom. There are millions in the world who have not received it. They have never heard the gospel of the kingdom. They are outside the pale of the visible Church. To have the gospel and means of grace is the greatest blessing, next to the salvation of the soul, sinners can have in time. But how do sinners treat their privileges? They neglect them; they despise them, and will barter them for a mess of pottage to gratify their lusts. The solemn warning which Christ in the days of His flesh spoke to the Jews who were rejecting the gospel are going frowardly on in the ways of sin and rebellion, still holds good: "And the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. viii: 12). That shall inevitably be the end of all who reject the gospel and choose the world and its ways:

"But surely God shall wound the head
Of those that are His foes:
The hairy scalp of him that still
On in his trespass goes" (Psalm lxviii: 21).

It is to sinners at ease in Zion that the question is addressed: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isaiah xxxiii: 14). Is it any wonder that the warning is given, "See that ye refuse

not Him that speaketh " (Hebrews xii: 25). He is now speaking in mercy. The gospel is good news to sinners to seek Christ and the salvation that is in Him. " See that ye refuse Him not." " He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite to the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord. And again the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God " (Hebrews x: 28-31). In mercy or in judgment every sinner shall learn the truth of the words: " Our God is a consuming fire."

Those especially referred to are those who have received the kingdom in their hearts, who have been born again, who are children of the kingdom not in name only, but in truth and in reality, " disciples indeed." " The kingdom of God is within them." The grace of the kingdom is in their souls. They have been delivered from the power of darkness in which they were as they were by nature, and have been translated into the kingdom of God's dear Son. Their translation into and their receiving the kingdom is altogether of grace, " who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began " (II Timothy i: 9).

In connection with setting up the New Testament dispensation of the kingdom we noticed that there was a shaking of the heavens and the earth of the Old Testament world. They passed away, so that the new heaven and the new earth of the New Testament dispensation might remain. " For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain " (Isaiah lxv: 22). In like manner we may say the world, the heaven and the earth of a state of nature in which the sinner lives is shaken and passes away, in connection with his being translated into the kingdom of grace. The Holy Spirit alone can give the sinner to see that his heavens are black with the clouds of condemnation, and that his earth, his whole will and conversation which is of the earth earthy is under the curse of a broken law. He is now shaken out of his spiritual insensibility to eternal realities. Man's lost, ruined and undone condition and his consequent absolute impotence to save himself is now no longer a matter of doctrine only, but a fact of experience. The heavens

of his self-righteousness, and the heavens of his unfounded hope are shaken and ere deliverance comes pass completely away. It is God the Holy Spirit who brought the sinner to Mount Sinai to see the darkness and the condemnation of his state before God as the Righteous Judge. It is the Holy Spirit also who brings him to Mount Zion to see God reconciled in Christ and to find life and peace and liberty in Christ alone. Old things are now passed away: all things have become new. The dark clouds of penal condemnation have for ever passed, and whatever clouds and trials and troubles may darken his heavens, the bow of the promise is in the cloud, "I will never leave thee nor forsake thee." Instead of the curse lying upon his earth, he is warranted to sing with the Church "The earth her fruit shall yield, our God shall blessing send" (Psalm lxxvii: 6).

The children of the kingdom have the law of the kingdom written in their hearts. They therefore seek to delight in the law of God after the inward man, and are by no means strangers to wretchedness and misery of soul that the law of sin in their members occasions.

The children of the kingdom are not left without chastisement. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" and the apostle in the chapter goes on to show that chastisement is for their profit that they might be partakers of His holiness.

The children of the kingdom are under obligation to walk worthy of their calling, and to follow peace with all men and holiness without which no man shall see the Lord. With all lowliness and meekness with long-suffering, forbearing one another in love, their desire, endeavour and duty should be to keep the unity of the spirit in the bond of peace, and whatever it might cost them not to grieve the Holy Spirit by bitterness, wrath, anger, clamour, evil speaking and malice, but to be kind one to another, tender-hearted, forgiving one another even as God for Christ's sake had forgiven them. The peace and prosperity of the kingdom are precious in the Lord's sight, and they who seek Zion's peace shall have their reward. "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity and peace shall be upon Israel" (Psalm cxxv: 5).

(iii) The exhortation: "Let us have grace whereby we may serve God acceptably with reverence and godly fear." If the service is to be acceptable to God it must be with reverence and godly fear. There may be a form and show of reverence without godly fear, but the reverence becoming the Lord's service and pleasing to Him is the reverence which flows from godly fear,

from the fear of God in the heart, that filial fear—the gracious love and obedience which none but the children of the kingdom have. “Without faith it is impossible to please God,” and there is no saving faith apart from the grace and fear of God in the heart. This reverence and godly fear is well-pleasing to God, because it is from Himself. He is the Author of it, and it embraces in its nature and exercise, the electing love of the father, the redeeming love of the Son, and the sanctifying love of the Holy Ghost.

Those in the kingdom are called upon to serve the Lord, and grace is needed and promised for every service to which His people may be called. They need grace in exercise for every duty, and grace to deliver them from what would hinder and prevent them from serving God acceptably with reverence and godly fear. They are therefore called upon to lay aside every weight and the sin which doth so easily beset them, if they are to run with patience the race of service and obedience to Christ required of them. It is by looking to Jesus alone, to His all-sufficient grace and strength that they can lay aside the weights of worldly cares and crucify the flesh with its affections and lusts which bring death and bondage on their souls and shuts them out from delighting in the service of the King. It is grace alone that can overcome the unbelief of their hearts, and enable them to say, “And I will constantly go on in strength of God the Lord.”

If the service is acceptable to God it must be in accordance with His revealed will. To others of old Christ said, “In vain do they worship Me, teaching for doctrines the commandments of men” (Mark vii: 7). No grace is required or provided for will-worship. It is an abomination to the Lord. The doctrines taught must be the doctrines of the gospel of the kingdom, the everlasting gospel of free and sovereign grace as distinct from the false and delusive gospels of our day which openly reject or tacitly omit some of the cardinal doctrines of the gospel of Christ which alone is the power of God unto Salvation.

If the service is to be acceptable to God its mode must be in accordance with His revealed will. Organs, hymns, choirs, anthems, solos have no place in the public worship of the New Testament Church. They are all “the dregs of popery” as one divine put it. They entertain the “itching” ear, and where sound, reverence and godly fear are conspicuous by their absence. How unbecoming and abhorrent are lightness, flippancy and a fair show in the flesh in the worship of Jehovah!

If the service is to be acceptable to God, His glory must be held in view. He will not give His glory to another, nor His praise to graven images. Grace is ever needed in connection with

His service, as self-adulation is so innate to our fallen and corrupt nature that, if left to ourselves, we shall give to self that glory which exclusively belongs to the Creator, who is blessed for ever. Grace alone it is that can say, "He must increase but I must decrease." When self begins to parade itself in the sanctimonious garb of self-pity and self-vindication—these poisonous fruits of the pride of our hearts, the warmth of the reverence and godly fear gives place to the coldness of spiritual death—a sign that the Lord is fulfilling His threatening that He will stain the glory of all flesh, and especially self-glory in the courts of His house, "that no flesh should glory in His presence." "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psalm lxxxix: 7).

(iv) The exhortation is backed by the solemn declaration: "For our God is a consuming fire"—their God and Saviour, the King of the kingdom, Jesus the Mediator of the new covenant to whom they have come. The blessings and privileges bound up in their coming, the blessings and privileges of the covenant of grace are opened up and set before them in verses 22-24 of this chapter: "But ye are come to Mount Zion and into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Pardon and peace and all the blessings enumerated are sealed and made sure to the heirs of promise by the blood of the testator. To faith alone they become eternal realities, for faith is the substance of things hoped for, the evidence of things hoped for, the evidence of things not seen. The children of the kingdom are poor in spirit, but the kingdom with all its blessings and privileges is theirs. They need grace to value and use their privileges aright. They are the purchase of Christ's precious blood, and are not to be made an occasion for serving the flesh in satisfying carnal motives or serving selfish ends, lest by terrible things in righteousness they find out as others did that "our God is a consuming fire." Their duty and privilege is seek grace to serve God acceptably with reverence and godly fear, during the span of their sojourn here.

The words "Our God is a consuming fire" are a quotation from Deuteronomy iv: 24, where they are given as a warning against idolatry. The essence of idolatry is to introduce into the worship and service of God that for which there is no warrant in His revealed will. The God of the Old Testament is the God

of the New, the One who is a consuming fire in His holy jealousy for His Word, worship and cause in the world. Nadab and Abihu, the sons of Aaron, consecrated to minister in the priest's office, while professing to serve Him offered strange fire on His altar, and learned to their cost the truth of the warning—"Our God is a consuming fire." "They died," we read, "before the Lord" (Numbers iii: 4). This is written for our learning, and emphasised anew in connection with the worship of the New Testament Church. What need we have of grace to keep us mindful of the holy jealousy of Jehovah for the cause of His glory. What need of grace to keep to the law and to the testimony, which at the time of the Reformation He planted in our land, and which hitherto in spite of our manifold provocations against Him He has not withdrawn from our midst. When the boar from the forest and the wild beast of the field, Arminianism and Voluntaryism combined, and with them "the tents of Edom, Ishmaelites, Moab's and Hagar's line"—the modernists, the higher critics, the clamourers for organs and hymns, the evangelists of the Moody and Sanky order, all under the cover of the Declaratory Act, came forth for the destruction of Zion's vine, the remnant cried, "Keep not thou silence, O God: hold not Thy peace, and be not still, O God. For lo, thine enemies make a tumult; and they that hate thee have lifted up the head" (Psalm lxxxiii: 1, 2). The Lord in His mercy intervened, and in the history of our beloved land the year 1893 stands forth as a year of deliverance, as do the years 1560, 1638, 1688 and 1843. What need there is of grace to hand on to generations yet unborn the doctrines, ordinances, discipline and government of the kingdom as these are scripturally and systematically set forth in the Westminster Confession of Faith, assured that what is of the Lord will stand, and that the promise of the Father in connection with the reign of the Son, whom He hath appointed King in Zion, shall be fulfilled: "He shall not fail nor be discouraged till He set judgment in the earth, and the isles shall wait for His law" (Isaiah xlii: 4). On that account, the heart's desire and prayer of Zion's children is: "The whole earth let His glory fill, Amen, so let it be."

ASPECTS OF AUSTRALIAN CHURCH HISTORY

By Rev. William MacLean, M.A., formerly of Ness

(Continued from Page 233)

"Dr. Cunningham," writes Dr. C. G. McCrie, "who had evident enjoyment in the whole debate, did not rise till a late hour, when all were becoming wearied and some were calling

for the vote. So soon as he advanced to the table the House became keenly alert, and members braced themselves for the intellectual treat that awaited them. The main portion of the magnificent speech then delivered was devoted to a vindication of the soundness and sufficiency of the Articles which formed the basis on which the three Churches of Victoria had united. By some of the speakers the basis had been assailed on the ground that it did not do justice to Free Church principles. That charge Dr. Cunningham declared to be unfounded. "I believe," said Dr. Cunningham in the course of his speech, "that any countenance, or assistance we give to this dissenting minority, will tend to injure the cause of true religion and Presbyterianism in Australia. I expect no good from them, but only mischief. I expect no good to religion. I expect no good to Presbyterianism. Humanly speaking the interests of true religion and of Presbyterianism are substantially identified with the prosperity and efficiency of the united Church. I solemnly believe this; therefore I can be no party to giving any additional countenance. I think the weaker they are the better, and the sooner they die out the better. I believe that their disappearance as a Church would be a benefit to the whole community. . . . Instead of recognising them as Free Churchmen, I repudiate them as unworthy of the name. . . . We can have nothing to do with these men unless, and until, they abandon their claim to be regarded as distinctively and exclusively the Free Church of Victoria" (*Free Presbyterian Church of Australia*, p.286). "Amid the ringing cheers of the House," continues Dr. McCrie, "Dr. Cunningham affirmed that 'There is nothing in the Formula of the United Presbyterian Church to which I have any objection: I could sign it myself; it does not contain an assertion of Voluntaryism, and they receive the Westminster Confession with just the same qualification and explanation which we have now introduced into our formula, which is the very same as that embodied in the basis of the Union Church in Victoria.'"

When the vote was taken, 341 voted for Dr. Rainy's motion and 64 for Dr. Gibson's.

'A wind of change' was surely blowing through the Free Church. The minority in spite of the shameful treatment they received from the Free Church continued to uphold their Testimony. The Rev. Arthur Paul of St. Kilda wrote in *The Presbyterian* for March, 1879, of which magazine he was editor, "So assiduous has been the zeal of unionists in Australia to make the most of Dr. Cunningham's authority, and to canonise the vote of the 'overwhelming majority' that followed him in 1861, that we take every right opportunity which offers to expose

the worthlessness of both. We studied under Dr. Cunningham, and had the opportunity therefore of studying the theologian at our leisure, as well as the theology which he taught. Surely, his most intimate friends are not prepared to deny that he was often inflamed with fits of towering passion, and on such occasions debased his immense intellectual strength by the use which he made of it. When he was crossed in the matter of the College education, he sulked out of the Assembly and out of speaking terms with his brethren; and for years kept up this indecent spectacle, the special objects of his wrath being Dr. Candlish, whom he compared to Belial, and Dr. Buchanan of Glasgow, whom he denounced as a scheming manager. Ultimately he was reconciled to both, not only to join them in that policy of unionism which, as Dr. Kennedy says, is carrying the Free Church to its grave. Is the influence which Dr. Cunningham exerted upon the present state of things in Scotland realised by the Free Church minority there? We doubt it."

The Rev. Arthur Paul was a native of Greenock. He and the Rev. Alexander MacIntyre arrived in Australia in 1853. They were both in their day and generation noble and faithful witnesses on the side of Christ and His Cause. Mr Paul died on August 13th, 1910, in the 85th year of his age, and the 58th of his ministry, 55 years of which he had spent in St. Kilda. "The righteous shall be in everlasting remembrance"

The Expulsion Act of 1884

The Expulsion Act of 1884 was passed by the Synod of the Presbyterian Church of Eastern Australia. Dr George Sutherland of Sydney, an "unscrupulous unionist" as the Rev. Arthur Paul describes him, was mainly responsible for the passing of this notorious Act. Dr. George Sutherland, a Canadian by birth, before coming to St. George's Church, Castlereagh Street, Sydney, in the year 1872, had been minister in the First Presbyterian Church, Dunedin, New Zealand. He died while minister in Sydney on July 27th, 1893. According to a marble tablet to his memory in St. George's Church, he is described as "a ripe scholar, eloquent preacher and faithful pastor."

In *The Presbyterian* for May, 1884, the Rev. Arthur Paul, the editor, refers to the Expulsion Act as "ecclesiastical lynch law." "He (Dr. Sutherland) concocts a charge against three of his brethren," writes Mr Paul, "in a secret conclave of his own minions; and after no more than the form of reading it out in a Synod meeting, amidst deafening tumult, and having it seconded to order by a slipshod minister of his own making, he calls the accusation proved: and without more ado, hurls

three ministers of the Free Church out of the Synod, of which they are the most consistent members, and with which *he* never has had any other connection but that of a 'false brother' unawares brought in " (*The Presbyterian*, May, 1884).

The three expelled ministers were the Rev. Peter MacPherson, the Rev. John Shiret MacPherson and the Rev. Hugh Livingstone. The Rev. Peter MacPherson, as was previously mentioned, proved himself a Mr Valiant for the Truth when a minister in the State of Victoria, where on account of his faithfulness, he was one of the Minority who came under the ban of the Expulsion Act of 1857. When this Expulsion Act was rescinded in 1860 in order to pave the way for union, Mr MacPherson in his " Declaration and Protest " *inter alia* observes, " While the party known as the 'Majority' in the Synod of the Free Presbyterian Church (of Victoria) previous to 8th April, 1857, declare in reference to the party known as the 'Minority' that ' the Synod feels itself shut up to the painful alternative of either exercising discipline on each of them, or declaring them no longer ministers of this Church ;' YET, in November, 1860, the Presbyterian Church of Victoria did, by its Assembly, go through the ceremony of rescinding the Act of Excommunicationn passed against the Minority, but so guarded with explanations as that it appears that the Act of Excision was performed on the ground of conscience, while the recision was performed as a matter of convenience, and so therefore that the unconstitutional and tyrannical Act of Expulsion could be repeated again at any time, should the parties declare themselves 'shut up' to it as formerly."

The motion of Expulsion in the Synod of Presbyterian Church of Eastern Australia in 1884 was moved by the Rev. Isaac MacKay, Grafton, and seconded by the Rev. S. P. Stewart of the Manning Congregation. Mr Stewart visited Scotland in the year 1908 and was received by the Free Church of Scotland Assembly as a deputy from the Free Presbyterian Church of Australia. From the time of Rev. S. P. Stewart's visit close links of affiliation have been established between the two Churches. Students of the Free Presbyterian Church of Australia receive their theological training in the Free Church College, Edinburgh, and Free Church ministers have been inducted in charges of the Free Presbyterian Church of Australia.

" In course of time the Expulsion Act of 1884 was deleted, without any acknowledgment being made of its character or any expression of regret for the worry that had been done. This paved the way for the union of the Synod of Eastern Australia with the Free Presbyterian Church of Victoria and the Free Presbyterian Church of Southern Australia, forming the present Free

Presbyterian Church of Australia. The Free Presbyterian Church of Australia is connected with the Free Church of Scotland, and is to be distinguished from the Free Presbyterian Church of Scotland" (*History of the Free Presbyterian Church of Scotland*, p. 221).

This union took place in St. George's Church, Castlereagh Street, Sydney, on April 10th, 1913. In September, 1911, a conference of delegates from the above-mentioned Churches, with a view to union, was held in Sydney. Rev. S. P. Stewart was appointed president of the Conference. Rev. John Shiret MacPherson, who at this time was minister in 'John Knox' Church, Morpheth Vale, South Australia, did not enter the union. He maintained a separate stand until he passed away on 22nd June, 1921.

After the repeal of the Expulsion Act the testimony of the Reconstitucional Synod was in a large measure abandoned. The Rev. Walter Scott and the Brushgrove-Grafton Congregation alone stood their ground. "I recognise that the Expulsion Act has been cancelled by the prevailing party," wrote Mr Scott in a Pastoral Letter to his Congregation. "But what we have to do with, in connection with it, is the fact that the moral wrong committed remains. The public scandal occasioned is unpurged. And the violence done to Scripture precept, as well as to recognised constitutional order (Acts xxv: 16) unredressed, the door is left open for its repetition. . . ." The Expulsion Synod have cancelled the Expulsion Act; but they have done so as a matter of policy—not of principle. They have never expressed any regret, or sorrow, for what they did, so unconstitutionally in ruin to the Cause.

Had the eminent Rev. Peter MacPherson, who suffered under both Expulsion Acts, and who passed away on 30th July, 1886, been alive, would he not have said about the rescinding of the Expulsion Act of 1884 what he said of the Expulsion Act of 1857—that its rescision was performed as a matter of convenience?

In connection with the falling away from the Reconstitucional position to that of the Expulsionists, Mr Scott writes: "But what has the Cause of God not suffered at the hands of men who in practice have proved soft, accommodating and compromising? How it all reminds us painfully of the pathetic language of the weeping prophet. . . . 'Oh that I had in the wilderness a lodging place of wayfaring men, etc.' (Jer. ix: 2-4). Surely the prophet wrote for this time!

"It would be very interesting to give details of Rev. Walter Scott's ecclesiastical history in Australia," writes the late Rev. J. P. MacQueen, London, in his obituary of Mr Scott, "but

the exigencies of space in our magazine forbids. Suffice it here to say that Mr Scott in many aspects of his ministerial career in Australia, closely resembled that of the late worthy Rev. Donald MacFarlane, Dingwall. They never were physically robust, nor characterised by physical prowess, but what they lacked in this connection they more than made up for in moral and spiritual courage, firmness and uncompromising fidelity to principle. Mr Scott stood, in Australia, for the same Calvinistic principles of the Free Church of 1843 that Mr MacFarlane upheld in Scotland. As Mr MacFarlane found the so-called Constitutionalists in Scotland, men of fair speeches, and brave words, till testing and trials proved their hollowness, so Mr Scott found his ministerial friends in Australia. In the day of trial they made a sudden ecclesiastical somersault, leaving Mr Scott alone in his uncompromising loyalty to ordination vows, while his former friends became his most unrelenting antagonists, spending the rest of their days using sophistry in self-justification under the disguise of a monopoly of tenderness of conscience, while cordially abusing Rev. Walter Scott because he would not join them in a treacherous betrayal of the distinctive Scriptural testimony of the Free Church of 1843 " (*Free Presbyterian Magazine*, Vol. LXIV: p. 269).

In 1909 Mr Scott attended the half-yearly meeting of the Synod of the Free Presbyterian Church of Scotland which was held in Glasgow in November. It was moved by the Clerk—the Rev. James S. Sinclair—and seconded by the Rev. Neil MacIntyre, that Mr Scott be associated with the Synod, and this was agreed to. During the Synod Mr Scott gave an account of his work on the Clarence River and the difficulties that attended it. He spoke of the isolation that he experienced, and said that the only minister that he found a stay and a comfort to him was the Rev. Arthur Paul of St. Kilda, Victoria, who was a venerable divine, the author of several publications in defence of the truth, a man well-read in the history of the Church, and had to occupy a position in Victoria similar to his own in New South Wales, in his isolation from the prevailing party, with whose methods he was not in sympathy.

" The Rev. Neil Cameron moved to the effect that the Synod thank Mr Walter Scott for his excellent, touching address, and offer Mr Scott and the Congregation over which he had been placed in Australia, their deepest sympathy in the trying and isolated position in which they were placed in the providence of God. He said that since Mr Scott was in this country on his former visit, he was sure the members of the Synod had been following, with real interest, the struggles of their friend and

his congregation in their efforts to maintain God's truth and worship in that far distant land. He could not conceive of any greater loss that could befall their friends there and their families than that they should lose God's Word, and its saving doctrines, and the Scriptural forms of worship, government, and discipline, as these were set forth in the 'Westminster Confession of Faith.' He hoped the Lord would strengthen them by His grace to hold fast that which they had lest another take their crown. The motion was unanimously agreed to. The Moderator then, in the name of the Synod, thanked Mr Scott for his address " (*Free Presbyterian Magazine*, Vol. XIV: p. 288).

The Rev. Walter Scott was admitted into the Free Presbyterian Church of Scotland at a meeting of the Southern Presbytery, held in St. Jude's Hall, Glasgow, on the 2nd January, 1911, and in the following November at the half-yearly meeting of the Synod at Glasgow, in response to a petition from the Brushgrove-Grafton Congregation for admission, the said Congregation was cordially received into the Church.

The Brushgrove-Grafton Congregation have since maintained their allegiance to the Truth. The Clarence saw in the past, days of the Son of man. There were times of refreshing from the presence of the Lord under the powerful preaching of the Rev. Alex. MacIntyre and the Rev. Allan MacIntyre. It is of interest to note that Rockymouth, now known as Maclean, which is up the river from Brushgrove and which at one time formed part of the Brushgrove Congregation, when raised to the status of a sanctioned charge, the first minister approached with a view to a Call was the Rev. Alexander MacColl of Duirnish afterwards of Lochalsh.

But now the glory has departed, the fat land has been turned into barrenness for the sins of those that dwell therein. Darkness covers the land and gross darkness the people. "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for Truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey" or in the marginal rendering "is accounted mad" (Isaiah lix: 13-15). But amid all the desolation of Zion there is a remnant who still hold her dust dear and have pleasure in her stones, and who from the darkness of the day on the one hand, and the low condition of the Cause on the other, lift their eyes to Zion's King who from the hard and stony rock can standing water bring, and by His power can turn the flint into a water-spring.

" But to return to brighter themes, ' The Church again will rise,'
For she's the Lord's peculiar care, and precious in His eyes,
God's promise shall for ever stand, His Word is firm and sure,
The Church He planted in the land, for ever shall endure."

" His hand and pow'r shall reach afar,
I'll set it in the sea;
And His right hand established
Shall in the rivers be."

Psalm lxxxix: 25.

PAPAL INFALLIBILITY AND THE CULT OF MARY

(By the Rev. Donald MacLean, Glasgow)

At the time of the Reformation there was a distinct cleavage between Protestants and Roman Catholics. The doctrinal positions outlined in the Protestant Confessions on the one hand, and those set forth by the Council of Trent on the other, made it perfectly plain that there could be no question of compromise between the Protestant Churches and the Church of Rome. In recent times, there has been a wide-spread attempt to convey the impression that this situation has changed considerably. The notion is propagated that Protestants and Romanists are not so deeply divided as at one time was thought, and that, consequently, efforts should be made to cure what has been called by the propagandists, " this schism in Christendom." As far as Scotland is concerned, the matter has been brought into public prominence by conferences held between Roman Catholics and ministers and elders of the Church of Scotland. One of the largest of the Presbyteries of the latter denomination sent representatives to confer with Romanists in Dowanhill, Glasgow, where the question of unity was the prominent matter before the Conference. By this and similar acts the impression has been widely created that the doctrines of the Popish Church are not the abominable heresies and superstitions so emphatically condemned by the Reformers. It is the purpose of this article to examine one or two of the trends closely bound up with this movement on the part of Protestants towards the Church of Rome.

Prominent in the attempt to draw Protestants and Romanists together is what is called the *Una Sancta* movement. This movement is not much spoken about or written about in Scotland as far as our knowledge extends, but it exerts a subtle and powerful influence behind the scenes. It had its origins in the period of reaction against the failure of Religious Liberalism, which generally prevailed after World War I, and there was a drawing closer

together of Romanist and Protestant theologians, particularly seen at the Malines Conversations which took place during the twenties between the Romanists and the Anglicans under the auspices of Cardinal Mersier. The movement was largely dominated by German theologians and, during Hitler's regime, Romanists and Protestants drew closer together, due to the dictator's active opposition to the Christian religion. These activities further increased during the experiences of World War II, when Romanists and Protestants helped one another in many ways, by making their churches available for one another's services, etc. This led to many conferences between both sides. The reaction of the Pope to this development was, first of all, to issue a warning to the effect that Romanists had nothing to learn from Protestants, as the treasury of grace subsisted in the Roman Church alone. At the same time, he did not suppress the movement entirely, but brought it gradually more and more under the control of the Papacy. It is evident from their present form that the conversations which the Roman Catholics are permitted to hold with Protestants are intended for the winning back of the "separated brethren." Such a point of view is, of course, inevitable, having regard to the Roman view of the Church. It seems that the conversations held in Scotland, therefore, probably stemmed from the *Una Sancta* movement, and the remarks of Church of Scotland ministers and others to the effect that there are many theologians in the Roman Catholic Church who have a Biblical outlook would seem to confirm this impression.

This raises the question as to whether there are really any trends in the Roman Catholic Church which would give clear-sighted and discerning Protestants any expectation that there could be union between the Churches on any other ground than being absorbed into the Church of Rome. The two subjects mentioned at the head of this article, Papal Infallibility and the Cult of Mary, prove beyond all doubt that, whatever may be the opinions of individual theologians or, rather, whatever opinions such theologians may be allowed to express, there is no question of there being any change in the Roman Catholic position.

In examining any trends in any religious body, it is absolutely necessary to keep clearly before one's mind that these trends always have a theological basis. There must be, in other words, a theological foundation for the practices of a religious body. In this connection, it is instructive to remember that Protestant theology is largely the theology of the Atonement of the Lord and Saviour, Jesus Christ. Its fundamental position is, in the words of Paul, "For I determined not to know anything among

you save Jesus Christ, and Him crucified." (I Cor. 2: 2). The Cross of Christ involves the teaching that there is but one Priest, the Lord Jesus, the High Priest forever after the order of Mechizidek; this strikes at the priestcraft of the Church of Rome. The doctrine of the Cross also involves the words of the Saviour "It is finished," and points to the once-for-all complete sacrifice of the Lamb of God; this deals a death-blow at the central doctrine of Romish worship, which is the Mass. As far as the salvation of the soul is concerned in its spiritual experience, the Cross involves the doctrine of Justification by faith alone, and this deals a mortal blow at the confusion made by Romanists between justification and sanctification, which leads inevitably to salvation in some sense by works. The Protestant theology, being thus largely based on the Atonement, is not only in a strong position to bring the consolations of the everlasting gospel to sinners in this world, but is also powerfully armed to overthrow the errors and heresies of the Church of Rome.

The Roman Catholic theology on the other hand is largely based on the Incarnation. From this position there flows the conception of the Church as an extension of the mystical body of Christ. Closely bound up with this conception is the belief in the infallibility of the Church, making the Papacy the repository of Christian truth. Thus the Tridentine Confession of Faith (1564) to which the Clergy are bound to subscribe under oath states: "I accept Holy Scripture according to the sense which our Holy Mother, the Church, has held and does hold, whose office it is to judge the true meaning and interpretation of the Sacred Scriptures; I shall neved accept or interpret it otherwise than in accordance with the unanimous consent of the Fathers."

This position was more sharply defined by the promulgation on the 18th of July, 1870, of the Dogma of the Infallibility of the Pope. This dogma, in its conception, met with some opposition in the Romish communion as can be seen from the voting of the General Congregation where out of a total of 601, there were 88 definite "Noes" to the dogma. Nevertheless, once the dogma was promulgated the main Romish opposition fell into line. This dogma states that when "the Roman Pontiff speaks *ex cathedra*, that is, when carrying out the duty of the Pastor and Teacher of all Christians in accord with his supreme apostolic authority, he explains a doctrine of faith or morals to be held by the universal church, through the divine assistance promised him in blessed Peter, operates with that infallibility with which the Divine Redeemer wishes that His church be instructed in defining doctrine on faith and morals; and so such definitions of the Roman Pontiff

from himself but not from the consensus of the Church are unalterable." It is, therefore, abundantly plain that whereas at the time of the Reformation the Protestant position was that the source for teaching doctrine was the infallible scripture, and for the Romish Church, the Church itself, the position now is that infallibility resides in the Pope, himself.

The emphasis on the incarnation of Christ in the Romish communion also leads to the Cult of Mary, with all those features of Marian devotion which stamp the Church of Rome as thoroughly anti-christian. Protestant theologians have always accorded Mary that place which the Scripture indicates that she should receive, as one highly favoured among women, but have always viewed her as a sinner saved by grace, through the merits of the Lord and Saviour Jesus Christ. This was Mary's own view of herself, as is abundantly proved by her own words, "And Mary said, My soul doth magnify the Lord and my spirit hath rejoiced in God, my Saviour." (Luke I; 46, 47). The Papists, on the other hand, have accorded her a place of such a high nature that they assert that no sinner can come to Christ except through Mary. For our present purposes, we may comment on the two more modern doctrines which emphasise the Marian devotion which prevails in the Church of Rome. In 1854 there was promulgated a so-called divinely-revealed dogma, which asserted that, at the moment of her conception, the Virgin Mary, through a special act of divine grace and in view of the merits of Jesus Christ, was preserved in advance from all defilement of original sin. This doctrine is called the "Doctrine of the Immaculate Conception of the Blessed Virgin Mary." Since the promulgation of this dogma many Roman Catholics consider that Christianity has now entered upon the Marian Age, and it is an occasion of the greatest joy to them that the veneration of Mary is growing apace. It is, however, perfectly plain that the Bible knows nothing of the sinlessness of Mary, and that this doctrine is a mere figment of the imagination as well as a dangerous delusion.

The next step in Marian devotion followed in 1st November, 1950, in the promulgation of a dogma, said to be divinely-revealed, on the Assumption of Mary. As this dogma combines the spirit of Papal infallibility together with that of Marian devotion, we transcribe it here: "After We have poured forth prayers of supplication again and again to God, and have called upon the Spirit of Truth, for the glory of Almighty God, Who has lavished His special affection upon the Virgin Mary, for the honour of her Son, the Immortal King of Ages and the Victor over sin and death, for the increase of the glory of that same august Mother,

and for the joy and exaltation of the entire Church; by the authority of our Lord Jesus Christ, the blessed Apostles Peter and Paul, and by Our own authority, We pronounce, declare and define it to be a divinely revealed dogma; that the immaculate mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

“Hence if anyone, which God forbid, should dare wilfully to deny or to call in doubt that which We have defined, let him know that he has fallen away completely from the divine and catholic faith.

“It is forbidden to any man to change a page of this, Our declaration, definition or, by rash attempt, to oppose and counter it. If any man should presume to make such an attempt let him know that he will incur the wrath of Almighty God and of the blessed apostles Peter and Paul.”

There is, of course, not a word of Scripture to support this dogma, which was evidently never revealed to Peter and Paul despite their names being brought into the statement. The reason why it was never revealed to these apostles of Christ is that such an event never took place but in the darkened minds of the Pope and his deluded followers. As one reads the promulgation, one cannot but be impressed by the pride and arrogance with which it is worded, the spiritual darkness that reigns in it and the high-handed boldness which invokes the wrath of Almighty God upon those who deny it.

It is evident, therefore, that those who refuse the devotion required by the Church of Rome to the Virgin Mary, contained in these dogmas, as well as in several other practices engaged in by that Church, are regarded as no longer Christians and are said to have fallen away from the Catholic faith so-called.

It is further evident that the next step in this cult will be the promulgation of Mary as Co-Redemptrix with the Lord and Saviour, Jesus Christ. If we now live in the so-called Marian age, we may fully expect that such a dogma will appear very soon. Already there are trends combining the Church and Mary together which must hasten the promulgation of this final piece of blasphemy and error. These trends are to be found in the fact that Mary, existing in heaven, is a projection of the Church, existing on earth. If Mary becomes the Co-Redemptrix in heaven, then she is the counterpart of the Church, which, in the Roman Catholic view, is the source of redemption on earth. Thus, this devotion to Mary will call forth from ignorant and blinded Roman Catholics stronger and still more powerful devotion than it has in

the past, and she will indeed be "the Queen of Heaven" in their eyes.

Papal Infallibility and the Cult of Mary would seem to have dealt death-blows at the *Una Sancta* movement. If the Popish Church was apostate at the time of the Reformation, then its true position is, that according to these official decrees, she is more apostate in 1962 than she was in 1564. The infallibility of the Church as the sole teacher of divine revelation, which has now become centralised in Papal Infallibility, renders the dogmatic structure of the Roman Church infallible and, therefore, unalterable. It is, therefore, impossible for the Church of Rome to recall or to dispense with any dogmas promulgated by her, which are contrary to the Word of God and anti-Christian. Further, the doctrine of Papal infallibility has made it perfectly plain and clear to anyone with any knowledge of the position, that statements by individual theologians in the Church of Rome are of no weight whatsoever. The argument, therefore, used by so-called Protestants that friendly relationships should be established with the Church of Rome on the basis of statements made by such theologians is completely fallacious. The dogma of Papal infallibility has rendered such statements null and void. Again, the Cult of Mary with its likely culmination in the promulgation of Mary as Co-Redemptrix, places an unbridgable gulf between Romanists and Protestants who, by their profession, take the Word of God as their sole guide. The clear, unavoidable conclusion is that there can be no form of union with the Romanists by Protestant bodies or by Protestant individuals but by absorption into the Church of Rome, submission to Papal Infallibility and acceptance of the Cult of Mary. Ministers of the Church of Scotland, therefore, who attend conferences with Romish priests are either irresponsible triflers who have no realisation of the weighty matters with which they are concerned, or secret emissaries of the Church of Rome endeavouring to draw the people of Scotland back once more into the bosom of the Romish Harlot. What, however, can be expected of a body of men, the vast majority of whom make it perfectly plain that they are entirely ignorant of the saving work of God, the Holy Spirit, in their own souls and, therefore, that they lack the necessary spiritual discernment to conduct, in a Scriptural way, the affairs of the Church of Christ. "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them because they are spiritually discerned." (I Cor.: 2, 14).

These trends indicate the exceeding darkness of the days in which we live, the solemn dangers with which we are confronted

and the great necessity for being on the watch-tower. The Church of Rome thinks, at the present time, that these trends are going in the direction she wishes and, to a great extent, that is lamentably true. But the Church of Rome is the enemy of Christ and is destined for destruction. There is a great need for us to be praying earnestly for an outpouring of God, the Holy Spirit, upon our congregations to raise up a seed who would serve God, and for the same Spirit to descend upon the people of Scotland, so that they might be delivered from the spiritual darkness and death which holds them in such tremendous bondage at the present time, and which, unless deliverance will be granted, will cause them to fall back into the darkness, ignorance, blasphemy and superstition of the Anti-Christ.

POINTS FROM THEOLOGY

No. 7—Jesus on the Necessity of the Atonement

The idea that the Lord Jesus Christ did not teach the necessity of the atonement is one dearly loved by such as desire to attribute to Paul alone the teaching about the atonement. By this means they seek to allege that Paul altered the teaching of Christ on this and on other subjects. This allegation is so flimsy that it could only be believed by such as really wish to believe it, and the fact that it has no foundation is shown by Professor Smeaton in his book *Our Lord's Doctrine of the Atonement*:

“But we pass now to the enquiry, What express doctrine is there from the mouth of Christ in regard to the necessity of the atonement? There are various allusions explicit or indirect to the necessity of his atoning death.

“John iii: 14: ‘So MUST the son of Man be lifted up.’ As this text must be considered by itself, we limit our attention at present to the import of the *must* here uttered by Christ. Plainly, the necessity is not to be referred to the fact that the prophets had foretold it. Though the faithfulness of God must needs be maintained on account of the type, there was a further reason, which must be traced up to the divine decree, and to the divine justice. It was not a mere necessity to fulfil the type, but had its ground in the purpose of redemption, and in the end to be attained. Some, toning down the language, would represent it as arising from the present condition of the world, as if the cross were only an occurrence befalling Him in a world of rebels, and where all was out of course. But that does not approach the meaning; and the history of Jesus shows that, except in so far as He chose to subject Himself to the course of things, He was exempt from their power, and beyond their reach. They could

not touch Him till His hour was come. The words here uttered mean, that in order to heal and save, He must needs be crucified, the *must* indicating a necessity flowing from God's justice, and from His decree, if men were to be saved.

"There are other utterances of Christ not less emphatic, though spoken from another point of view.

"Matt. xxvi: 42: 'If it be possible, let this cup pass from Me.' The argument from this utterance of Christ for the necessity of His atoning work is of the strongest. There can be no reason assigned why the cup did not pass from Him, except that the divine claims required the endurance for the expiation of sin. The only-begotten Son, notwithstanding this request to the Father, who always heard Him, must drink the cup. And to say that the impossibility of removing it did not spring from the divine justice, is plainly untenable. It cannot be supposed that, except on the ground of indispensable necessity, God would be so inflexible as to visit His Son with all that was comprehended in that cup. The suffering was indispensable—the atonement was necessary—that cup of suffering might pass from His people.

"The same thing is proved by passages which describe the irremediable consequences of neglecting the atoning work of Christ. The result of not believing on the crucified Christ is condemnation (John iii: 18).

"Mark viii: 37: 'What shall a man give in exchange (better, what ransom shall a man give) for his soul?' These words occur in a connection which contains an allusion to the rejection or denial of Christ, and are intended to teach that there is a ransom attainable through the reception of Christ, but no ransom to such as neglect the opportunity, or depart this life without finding the only sacrifice. He virtually says, There is no more sacrifice for sin, since they have denied Me, the only ransom or means of deliverance. But this indisputable allusion to a ransom takes for granted its necessity, implying that it is only found in Jesus, who has expiated sin, and paid the ransom in the sinner's place..

"The whole question of the necessity of the atonement is also taken for granted in the INTERCESSION of Christ. He pleads on a ground of justice as well as mercy, recognising a demand which had been made, and pleading a satisfaction which had been rendered.

"John xvii: 25: 'O righteous Father, the world hath not known Thee,' etc. Our Lord bases His intercession on the rectitude or justice of God, when He prays that they who had been given Him might be with Him in His glory. Though there is a gracious reward conferred upon the saints for every work

done, these words of Christ cannot refer to any recompense of that nature, because it is not of strict justice. But our Lord can appeal to justice when He asks the eternal glorification of His redeemed and their fellowship with Him where He is; for He merited eternal life for them, and at the costly price of His passion. It is righteous that the people of Christ should reign in life with Him and through Him. As the justice of God was displayed on Christ and satisfied by His atonement; as He had met the demand, 'This do, and thou shalt live'—He can appeal to the rectitude of God that His people may be put in possession of the reward. And this presupposes on the part of God the necessary demand of an atonement."

OBITUARY

The Late Mrs D. J. Macaskill, The Manse, Raasay

The subject of this obituary notice was brought up in a Free Presbyterian home. Her grandparents came out from the Free Church in 1893. Her grandmother was the daughter of an eminently godly man, Donald Maclean, who came from Sleat, Skye. Her grandmother's brother was well known in the Church as "Blind Angus," who was converted when very old. That a saving change came over him no one could doubt. The late Rev. M. Gillies wrote an account of him in the magazine.

Having been accustomed to entertaining the Lord's people in her home since childhood, when she went to N. Uist she took peculiar pleasure "in washing the feet of the saints." Having no interest outside her home, she did not spend much time in visiting except the sick and the old. The Scripture enjoins "women professing godliness to be chaste, keepers at home." She did not profess publicly until 1958. A sermon by Rev. R. R. Sinclair greatly impressed her on Joseph of Arimathæa, delivered at Lochcarron Communion in October, 1955, on the Saturday.

In May, 1961, she was taken to Inverness Royal Infirmary. From there she was transferred to the Western General Hospital in Edinburgh. Although she recovered for a time, her health began to go down again, and after one month in the Lewis Hospital, she was taken to her mother-in-law's, where she passed away on 1st January, 1962. When asked if she had hope she said that she was trusting. The 16th Psalm was made especially precious to her for a long time, "Thou wilt me show the path of life, of joys there is full store. Before Thy face; at Thy right hand are pleasures evermore," also Psalm xviii: 28: "The Lord will light my candle so that it shall shine full bright. The Lord my God will also make my darkness to be light."

She said she wanted "to be with Christ which is far better." Her mind was on the truth wholly at the end, and was weaned away from all other things. At 5 a.m. in the morning she was speaking of Psalm cii: 6; Psalm lxxii: 16, "The city shall be flourishing." At 9 a.m. she had "slept in Jesus."—D. MacA.

LAOIDH

I.

'Se cumhachd dhìomhair an Spioraid shìorruidh
Thug peacaich riamh mach o ghiallan Shàtain,
G'an cur suas ann am measg n'an uaislean
Le sìth 'us suaimhneas nach cualas àicheadh.

II.

Tha iad o'n uair sin is cogadh cruaidh ac'
Ris an truailidheachd tha'n an nàdur,
G'an cumail iosal aig cosaibh Chrìosda,
'S gu b'e am miann bhi gu sìorruidh làmh Ris.

III.

'N uair thog E suas iad a slochd an uamhais,
Gu bhi 'n an oighreachan air a shlàinte;
Le ceantas riarachadh 's lagh a choimhlionadh,
'S gu robh gu sìorruidh na fiachan pàighte.

IV.

'S e ghràdh bha sìorruidh a rinn iad riarachd'
Leis an iochshlaint bh'ann a bhàs dhoibh;
Le fhuil a dhòrtadh 'us fheoil a rèubadh
'S nach robh fodh'n ghréin dheanadh réit' 'n a àit' dhoibh.

V.

Bithidh iad air uairibh le creidimh buadhach,
Mar iolair luath dol air sgiathaibh làidir;
Theid iad sìos gu ruig grunn nan liadhag,
D'an àite is iosal 's cha teid am bàthadh.

VI.

Bithidh iad dìleas air taobh na firinn;
Am bainne fìorghlan a tha 'g an àrach.
A cnàmh an clr mar na laogh bhiaththa
Le deothal chiochan 'g cur smior 'n an cnàmhaibh.

VII.

Bithidh iad ag ùrnuigh le eud 'us dùrachd,
'N uair a bhitheas an drùchd tighinn nios o'n àird' orr';
Bithidh fàile cùbhraidh tighinn o'n tùiseir,
Bithidh brìgh nan ùbhlàn troimh ghnùis toirt fàs orr'.

Seoras MacCoinnich, Achlaidhnis, Eadarachaolais.

NOTES AND COMMENTS

The Effects of Bingo Gambling

Recently the Town Council of Fraserburgh discussed the matter of too many Bingo sessions being held in the town from the point of view that some of these sessions were for charitable purposes and that these would suffer financially. Gambling and charity are not of the same 'family' although worldly-wise men think so. In the aforesaid Town Council, one Councillor, Bailie Tocher, although not seeming to condemn Bingo as such, yet said: "I feel there is enough Bingo going on already. We have not yet felt the full adverse effects of Bingo in this town—but I can see it coming. They are having bother in other towns. Those who have hire purchase cannot meet their commitments; rent arrears are rising; some people are out every night and have no regard for their children; houses are getting into disrepair, and children are going unfed." This list of evil and wicked effects from a man who knows the situation is a loud condemnation of Bingo, and the Government for making it legal to further this evil plague and cancer of gambling.

Direct Financial Giving to The Church

An official pamphlet issued by the Church of Scotland on gambling deals with the question of members of the Church failing to support their Church financially by direct giving. It states that for many years some congregations had made regular use of raffles and games of chance to raise money . . . "because their members had consistently failed to provide adequately through direct giving." It is also stated, and very properly so, that this kind of sinful practice prevents members from facing up to their Christian responsibilities. Of course, in any Church, members in full communion who profess the Lord Jesus Christ and fail to give adequately according to how the Lord has prospered them in providence, reveal a great lack of spiritual understanding as to the value of gospel ordinances, where these ordinances are kept according to the pure standards of the Word of God. We would point out further that we even object to and disown "sales of work" in churches and public halls as a means of gathering money for the cause of Christ and the gospel, instead of people giving without having to get something back for themselves when professing to give to the Church. Outright and direct giving, however much or little one can afford, as unto the Lord, will be a help and a blessing to the Church of Christ. How much would the poor widow who cast into the treasury two mites be able to buy at a modern Church Sale of Work? She put in directly

all her living without getting any material thing in return. But she had the wonderful blessing of the commendation of the Lord Jesus Christ.

Literal or Allegorical

In the September, 1962, issue of *The Covenanter*, a monthly magazine published (as we understand) by The Reformed Presbyterian Church of Northern Ireland, there appeared an opening article entitled "The Garden of God." The basis of the article was Genesis ii: 8, "The Lord God planted a garden eastward in Eden." Within the first paragraph of the article the following sentence appears, viz., "Paradise was man's home in the beginning, and it has been his true destiny ever since. Whether the account of Paradise Lost as recorded in Genesis is to be interpreted literally or allegorically is immaterial: for us its real value lies in the fact that we understand it as a parable." The above observations regarding the record given of the Fall of Man in Genesis are very disconcerting and dangerous, and we are surprised that they should appear in such a magazine. We believe, of course, that the Holy Spirit gives, through the inspired author, an account in the Book of Genesis of what *actually* took place as to the Fall of Man; that Adam and Eve as our first parents actually took of the fruit of the tree of knowledge of good and evil and came under the sentence of death and were *actually* driven out of the Garden of Eden by the Lord God (Genesis, chapter iii). To assert that it does not really matter whether we take the aforesaid narrative as an account of what actually happened or merely as an allegory and consider it as a parable, is to teach a view of Holy Scripture calculated to undermine belief in the truth of God's Word. It is also professed by some that they accept the Book of Jonah as a part of God's Word but that the whole story regarding Jonah is only figurative or a parable to be interpreted in the light of what Christ stated regarding Himself and Jonah. How wicked and false this view of the Book of Jonah is! We are amazed that the joint-editors of this Reformed Presbyterian Church magazine allowed the statements we refer to to be published.

Controversy in Vatican Council

A special correspondent of "The Scotsman," Edinburgh, reports on the Vatican Council proceedings at Rome, and states that controversy arose *anent*, first, on the reform of the liturgy, there being 1,200 amendments; and second, on the sources of revelation. This second item, it is said, proved so controversial that the Pope had to send it to be redrafted as an item on the

agenda of 74 items. "The Scotsman" correspondent says of the Council that at the rate things are going it could take anything from 30 years to a century to get through its agenda. The view of this state of matters is that the central government of the Roman Catholic Church—the Curia—has been resisting the views of some "progressive" bishops of West European communities. So "The Scotsman" correspondent seems to infer. This Council has now been adjourned for nine months although at first it was intended to adjourn only from December until May. What so-called Protestant observers obtained by their attendance at this Council will be difficult to determine. We are sure they did not obtain any spiritual profit. Where now is the foolish cry that this Vatican Council would certainly assist present day church unity?

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

Induction to Gisborne Congregation

On Wednesday, the 7th day of November, 1962, the Southern Presbytery met in St. Jude's Church, Glasgow, at 7 p.m., in order to induct and admit the Rev. William MacLean, M.A., to the pastoral charge of the Free Presbyterian Congregation of Gisborne, New Zealand.

A large Congregation being present, the Rev. James MacLeod, Greenock, conducted public worship, preaching an appropriate sermon from Jeremiah, 3: 14, 15—"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

Public worship being ended, the Clerk read a Narrative of the Proceedings leading up to this Induction. The Clerk then read the usual Questions to the Rev. W. MacLean, who returned satisfactory answers to them all. The Clerk then read the Formula, and the Rev. D. MacLean, Moderator, pro tem., asked Rev. W. MacLean if he were willing to sign it. Rev. W. MacLean stated that he was, and then signed the Formula in the presence of the Congregation. Thereupon, the Moderator, pro tem., engaged in solemn prayer, and then, by the authority of the Lord Jesus Christ, alone King and Head of His Church, and in the name of the Southern Presbytery, did solemnly induct and admit the Rev. William MacLean to the pastoral charge of the Free Presbyterian Congregation of Gisborne, New Zealand.

The newly-inducted Pastor was then given the right hand of fellowship by the Moderator, pro tem., and the other members of Presbytery and ministers associated with the Presbytery.

The Rev. D. Campbell, M.A., Edinburgh, then suitably addressed the newly-inducted Pastor, and the Rev. D. MacLean, Glasgow, Moderator, pro tem., followed with an appropriate address to the Congregation from Acts, 10: 33—"Immediately therefore I sent to thee; and thou hast well done that thou art come. Now, therefore, are we all here present before God, to hear all things that are commanded thee of God."

As the Rev. W. MacLean is the first minister of the Free Presbyterian Church of Scotland to be settled in New Zealand, and is to act as Interim-Moderator of our other Mission Stations in New Zealand and Australia, our earnest prayer is that the Lord would greatly bless his labours in that wide and distant field. Our hope is that many will bless the Lord throughout eternity that Mr MacLean was settled in New Zealand.

MALCOLM MACSWEEN,
Clerk of Southern Presbytery.

Kirk Session and Deacons' Court Records

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

Congregational Financial Statements

The annual Financial Statements of Congregations for year ended 31st December, 1962, are now to be submitted to respective Presbyteries, after being audited.—Robert R. Sinclair, Clerk of Synod.

Treasurer for Scourie-Kinlochbervie Manse Fund

Mr D. A. MacLeod, Tigh-na-Mara, Tarbert, by Lairg, Sutherland, has been appointed special Treasurer of this Fund. All donations for the above Manse to be sent to the aforesaid Mr MacLeod.

The Illness of Rev. James MacLeod, Greenock

Readers will be sorry to learn that the Rev. James MacLeod, Greenock, took seriously ill early on the Friday morning of the Edinburgh Communion last November. We understand that he preached at this Communion on the Thursday evening on a precious gospel subject and in a lively manner. We extend to him our prayerful sympathy and trust the blessed Saviour's presence will be experienced by him in his affliction.

London Kirk Session

The London Kirk Session would be grateful if ministers of the Church would inform Rev. D. B. Macleod, 12a Prince of Wales Mansions, S.W.11, of the name and address of any of their people who take up residence in the London area.

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Mr D. MacKenzie, Glenelg, £4; Miss J. Shaw, Ardrishaig, £1; Mrs E. M. MacKellar, £5, all per Mr J. Grant.

Home Mission Fund.—Mr R. D. Nicolson, Penfiler, £1, per Mr J. Grant.

Foreign Mission Fund.—Mr D. MacKay, Melvich, per H. MacA., £2; M. MacKay, Fiscary, £5; Young Friend, North Tolsta, £5, per A. N.; Ontario Friends, £10; F.P. in the U.S.A., £3 10/-; J. & R. MacDonald, Arheslaig, £3, all for Mbuma Mission Hospital; Friend, Sleat, £5, for Mission Transport; M. MacGregor, Hurstville, £2; A. Shaw, Queanbeyan, £2; Ontario Friends, £20; Anon, per Mr J. Campbell, £2; Mr J. MacDonald, Isleornsay, £2; Mrs C. Van Dorp, Gisborne, £10; Friend in N.S.W., £4; Mr R. D. Nicolson, £2; Shaw Family, Mount Ousley, N.S.W., £10; Shaw Family, Mount Ousley, N.S.W., for Clothing Fund, £10, last six per Mr J. Grant; Northton Congregation, for Mbuma Hospital, £20.

Aged and Infirm Ministers, etc., Fund.—Ontario Friends, £3; A. Forgie, Redding, £5.

New Church Library Fund.—Rev. R. S. Werrell, Northallerton, £2; F.B., Inverness postmark, £5; M.N., Portree, 10/-; Friend, Sleat, £5; Friends, Halkirk, £12; Friend, Glendale, £2.

Mission to the Jews Fund.—"Thankoffering," £1; Ontario Friends, £5; Friend in N.S.W., per Mr J. Grant, £1.

Home of Rest Fund.—Ontario Friends, £2; Miss A. Moffat, Glenelg, per Mr J. Grant, 10/-.

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

Publications Fund.—Anon, Ullapool, 10/-.

On behalf of the Trinitarian Bible Society.—Ontario Friends, £25; Mr R. D. N., Penifiler, £1; the following Congregations: Waternish £5, Stratherrick £8 11/-, Northton £10.

Welfare of Youth Fund.—Mr J. McL., Muir-of-Ord, 12/6; Ontario Friends, £8; the following Congregations: Ness £5, Strond £6 17/-, North-ton £6, Glasgow £15.

Free Distribution and Magazine Fund.—Friend, Ullapool, 6/6; Mr D. McK., Mellon Udrigle, £2 10/-; Mr D. McK., Leverburgh, 15/9; Miss M. S., Glasgow, 2/6; Mr H. McK., Culkein, 2/6; Mr M. G., Glasgow, £1; Miss M. A. C., Connel, 18/-; Miss M. R., Inverness, 2/6; Miss J. M. McK., Fortrose, 18/3; Mr A. T., Skigersta, 2/6; Mr J. McD., Tockavaig, 5/-; Miss J. R., Breakish, 7/6; Mrs A. Murray, Stornoway, 2/6; Miss M. McL., Drumbeg, 6/6; Mr W. H., Dundee, £1; Mrs G. L., Tain, 5/-; Mr D. McK., Glenelg, 16/10; Miss M. S., Kyle, £1; Mrs C. McK., Leckmelm, £1; Mrs R. McL., Kendebig, 2/6; Miss A. McK., Inverasdale, 6/-; Mrs M. McL., S. Arnish, 5/-; Mrs S. S., Kirkhill, 2/6; Mr R. B., Inverness, 12/6; Mrs R. F., E. Tarbert, 3/6; Mrs C. McL., Stornoway, 7/-; Miss I. B. McK., Ullapool, 10/-; Mr A. F. Redding, £2 17s 4d; Mrs J. F., Glasgow, £1 5/-; Ontario Friends, 1/6; Mrs L. M. W., Cambridge, 2/6; Mr J. S. F., Altnaharra, 2/8.

The following lists sent in for publication:—

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges, £1 from Friend, Kilwinning, and £3 from Mrs T., per Mrs G., for church purposes.

Staffin Congregation.—Mr D. Gordon, Treasurer, acknowledges with sincere thanks, £5 from B.M., Glasgow, for Sustentation Fund, and £3 from J. MacKenzie, Islay, for Home Mission Fund.

London Church Building Fund.—Mr J. Campbell, Treasurer, acknowledges with sincere thanks, £1 from "Santos"; £5 from a Southern England Skye Friend; £10 from Shaw family, Mt. Ousley, Wollongong, N.S.W.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges, £3 from M. & J. G., Glasgow, per Mr D. MacCaskill.

Bayhead, North Uist, Church and Manse Repairs Fund.—M. A. MacDonald, Treasurer, acknowledges with sincere thanks, £5 from Mrs Edwards, Bonar Bridge, per Neil Melsaac; £1 from Friend, North Coast, Applecross, per Rev. A. Morrison; £5 from Mrs Robertson, Vancouver (11th donation); also £5 5/- from North Uist Friend, per Rev. A. Morrison, for Sustentation Fund.

Fort-William Church Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks, £2 from Friend, Tarbert; Friends, Applecross, £1; Friend, Greenock, £1; Friend, £5; Friend, Ullapool, £5, all per Rev. J. A. MacDonald; Friend, 10/-; Anon, £5.

Greenock Manse Repairs Fund.—Mr A. Y. Cameron, 17 Clyde Road, Gourrock, acknowledges with grateful thanks: Two Raasay Friends, £2; Friend, Glasgow, £3; Kames Congregation and Friends, £24; Friends, Edinburgh, £5; Old Friend, N.Z., £5; Miss M. MacLeod, 2, New Tolsta, Lewis, £1; K. MacLean, Peterhead, £2; A Highland Friend, £2, all per Rev. Jas. MacLeod; Friend, Glasgow, £1; Dr. D. Watson, Bishopton, £5; Mr and Mrs Nicolson, Greenock, £3; Alex. Forgie, Redding, £5; A. Beaton, Greenock, £5; MacLean, North Uist, £2; W. MacBeath, Lonbain, £10.

Lochcarron Congregation.—Mr R. MacRae, Treasurer, acknowledges with sincere thanks, Mrs MacKenzie, Redbank, £1; Miss K. M. R., £1, both for Home Mission Fund.

Raasay Congregation.—Mr N. MacLeod, Treasurer, acknowledges with sincere thanks, £1 from Glasgow Friend, for Congregational Funds, and £3 from Mr J. MacPherson, Inverarish, for Sustentation Fund, per J. Gillies, Elder.

Shieldaig Congregation.—Mr J. Gordon, Treasurer, acknowledges with grateful thanks, £2 from Miss B. MacKenzie, Crown Street, Inverness, for Sustentation Fund.

Stratherrick Congregation.—The Treasurer acknowledges with grateful thanks, £2 from Miss B., for Sustentation Fund.