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## The Danger of Christian Complacency

by Bishop J.C. Ryle.

The TIMES require *distinct and decided views of Christian doctrine.*

I cannot withhold my conviction that the professing Church is as much damaged by laxity and indistinctness about matters of doctrine *within*, as it is by sceptics and unbelievers *without*. Myriads of professing Christians nowadays seem utterly unable to distinguish things that differ. Like people afflicted with colour-blindness, they are incapable of discerning what is true and what is false, what is sound and what is unsound. If a preacher of religion is only clever and eloquent and earnest, they appear to think he is all right, however strange and heterogeneous his sermons may be. They are destitute of spiritual sense, apparently, and cannot detect error . . . The only positive thing about them is that they dislike *distinctiveness* and think all extreme and decided and positive views are very naughty and very wrong!

These people live in a kind of mist or fog. They see nothing clearly, and do not know what they believe. They have not made up their minds about any great point in the Gospel, and seem content to be *honorary members of all schools of thought*. For their lives they could not tell you what they think is the truth about justification, or regeneration, or sanctification, or the Lord's Supper, or baptism, or faith, or conversion, or inspiration, or the future state. They are eaten up with a morbid dread of CONTROVERSY and an ignorant dislike of PARTY SPIRIT; and yet they really cannot define what they mean by these phrases. And so they live on undecided; and too often undecided they drift down to the grave, without comfort in their religion, and, I am afraid, often without hope.

The explanation of this boneless, nerveless, jelly-fish condition of soul is not difficult to find. To begin with, the heart of man is naturally in the dark



about religion—has no intuitive sense of truth—and really NEEDS instruction and illumination. Besides this, the natural heart in most men hates exertion in religion, and cordially dislikes patient, painstaking inquiry. Above all, the natural heart generally likes the praise of others, shrinks from collision, and loves to be thought charitable and liberal. The whole result is that of a kind of broad religious “agnosticism” just suits an immense number of people, and specially suits young persons. They are content to shovel aside all disputed points as rubbish, and if you charge them with indecision, they will tell you: “I do not pretend to understand controversy; I decline to examine controverted points. I daresay it is all the same in the long run.” Who does not know that such people swarm and abound everywhere?

Now I do beseech all to beware of this undecided state of mind in religion. It is a pestilence which walketh in darkness, and a destruction that killeth at noonday. It is a lazy, idle frame of soul which, doubtless, saves men the trouble of thought and investigation, but it is a frame of soul for which there is no warrant in the Bible. For your own soul's sake, dare to make up your mind what you believe, and dare to have positive, distinct views of truth and error. Never, never be afraid to hold decided doctrinal opinions; and let no fear of man and no morbid dread of being thought party-spirited, narrow, or controversial, make you rest contented with a bloodless, tasteless, colourless, luke-warm, undogmatic Christianity.

Mark what I say. If you want to *do good* in these times, you must throw aside indecision, and take up a distinct, sharply-cut, doctrinal religion. If you believe little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling man roundly of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross, and His precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent; by telling men to look and live—to believe, repent, and be converted. This—this is the only teaching which for centuries God has honoured with success, and is honouring at the present day both at home and abroad . . .

It is doctrine—doctrine, clear, ringing doctrine which, like the rams' horns at Jericho casts down the opposition of the devil and sin. Let us cling to decided doctrinal views, whatever some may please to say in these times, and we shall do well for ourselves, well for others, and well for Christ's cause in the world.

The times requires of us an *awakened and livelier sense of the unscriptural and soul-ruining character of Romanism*.

This is a painful subject; but it imperatively demands some plain speaking.

The FACTS of the case are very simple. No intelligent observer can fail to see that the tone of public feeling about Romanism has undergone a great change. There is no longer that general dislike, dread, and aversion to Popery



which was once almost universal in this realm. The edge of the old British feeling about Protestantism seems blunted and dull. Some profess to be tired of all religious controversy, and are ready to sacrifice God's truth for the sake of peace. Some look on Romanism as simply one among many forms of religion, and neither worse nor better than others. Some try to persuade us that Romanism is changed, and not nearly so bad as it used to be. Some boldly point to the faults of Protestants, and loudly cry that Romanists are quite as good as ourselves. Some think it fine and liberal to maintain that we have no right to think anyone wrong who is in earnest about his creed. And yet the two great historical facts, (*a*) that ignorance, immorality and superstition reigned supreme in England 400 year ago under Popery, (*b*) that the Reformation was the greatest blessing God ever gave to this land—both these are facts which no one but a Papist ever thought of disputing a hundred years ago! In the present day, alas, it is convenient and fashionable to forget them! . . .

The *causes* of this melancholy change of feeling are not hard to discover.

(*a*) It arises partly from untiring zeal of the Roman Church herself. Her agents never slumber or sleep. They compass sea and land to make one proselyte. They creep in everywhere, like the Egyptian frogs, and leave no stone unturned, in the palace or the workshop, to promote their cause. (*b*) It has been furthered immensely by the proceedings of the Ritualistic party in the Church of England. That energetic and active body has been vilifying the Reformation and sneering at Protestantism for many years, with only too much success. It has corrupted, leavened, blinded, and poisoned the minds of many Churchmen by incessant misrepresentation. It has gradually familiarised people with every distinctive doctrine and practice of Romanism—the real presence—the mass—auricular confession and priestly absolution—the sacerdotal character of the ministry—the monastic system—and a histrionic, sensuous, showy style of public worship—and the natural result is that many simple people see no mighty harm in downright genuine Popery! Last, but not least, the spurious liberality of the day we live in helps on the Romeward tendency. It is fashionable now to say that all sects should be equal—that all creeds should be regarded with equal favour and respect—and that there is a substratum of common truth at the bottom of all kinds of religion, whether Buddhism, Mohammedanism, or Christianity! The consequence is that myriads of ignorant folk begin to think there is nothing peculiarly dangerous in the tenets of Papists—and that we ought to let Romanism alone and never expose its unscriptural and Christ-dishonouring character.

The consequences of this changed tone of feeling, I am bold to say, will be most disastrous and mischievous, unless it can be checked . . .

I warn all who read this, and I warn my fellow-churchmen in particular, that the times require you to awake and be on your guard. Beware of Romanism and beware of any religious teaching which, wittingly or unwittingly, paves the way to it.



For Christ's sake, for the sake of our country, for the sake of our children, let us not drift back to Romish ignorance, superstition, priestcraft, and immorality. Our fathers tried Popery long ago, for centuries, and threw it off at last with disgust and indignation. Let us not put the clock back and return to Egypt. Let us have no peace with Rome till Rome abjures her errors and is at peace with Christ. Till Rome does *that*, the vaunted reunion of all Churches, which some talk of, and press upon our notice, is an insult to Christianity.

Read your Bibles and store your minds with Scriptural arguments. A Bible-reading laity is a nation's surest defence against error. I have no fear for Protestantism if the laity will only do their duty. Read your Thirty-nine Articles and "Jewel's Apology", and see how those neglected documents speak of Romish doctrines. We clergymen, I fear, are often sadly to blame. Too often we behave as if "giant Pope" was dead and buried, and never name him. Too often, for fear of giving offence, we neglect to show our people the real nature and evil of Popery.

I entreat my readers, besides the Bible and Articles, to read history and see what Rome did in days gone by . . .

Think twice before you give way to the prevailing tendency to favour Popery and go back to Rome.

The Reformation found Englishmen steeped in ignorance and left them in possession of knowledge—found them without Bibles and placed a Bible in every parish—found them in darkness and left them in comparative light—found them priest-ridden and left them enjoying the liberty which Christ bestows—found them strangers to the blood of atonement, to faith and grace and real holiness, and left them with the key to these things in their hand—found them blind and left them seeing—found them slaves and left them free. For ever let us thank God for the Reformation! It lighted a candle which we ought never to allow to be extinguished or to burn dim. Surely I have a right to say that the times require of us a renewed sense of the evils of Romanism, and of the enormous value of the Protestant Reformation!

## Induction Sermon

by Rev. J. Tallach, M.A., Kinlochbervie

(continued from page 209)

Now let us come to think for a little in the third place of seeing Christ in a gospel sense. As we mentioned earlier, these Greeks were not the first to present this plea, "Sir, we would see Jesus". They were not the first to have Jesus in the doctrines of the gospel presented to them, as Jesus presented Himself to the Greeks in the doctrines that He declared when Philip and Andrew had made known the Greeks' request to Him. You see how He did



that in verse 32, "And I, if I be lifted up, will draw all men unto me". Their request was, "we would see Jesus". Now here is Jesus, and He lifts up Himself in His own declaration of the truth. There He was revealing the gospel. There He was revealing the will of God for their salvation. They came with this request, they came with this burning desire, "Sir, we would see Jesus". Now the Saviour meets them with this: "Here I am in all My glory. Here I am as the alone Saviour of the lost. I, if I be lifted up, will draw all men unto me — Jews and Greeks. They shall come from the North and from the South, from the East and from the West, and they shall sit down with Abraham and Isaac and Jacob. I will draw them all. I will draw them from the dawn of history, and I will draw them from the last times. I will draw them all. They shall all be drawn to Me, and they shall all gather at my feet. I if I be lifted up will draw all men unto Me." "This he said, signifying what death he should die." That is, sinners from every age, sinners from every nation, sinners of every tongue, sinners of every colour, they would be gathered together. And this is their meeting-place — the death of Christ. This is where they will meet one another. This is where they will come to know one another. Sinners in the Saviour's day had fellowship with Abraham. What was it that Abraham's salvation hung on? This was it, as the Saviour put it, "Abraham rejoiced to see my day: and he saw it, and was glad". John 8 v.56. That is it from which Abraham's salvation issued. It was on that that his salvation hung. What was the glory of Abraham? Was it that he was a Jew, that he was the founder of a nation? No! But the Saviour represents it for us here. This was the glory of Abraham, this was his salvation, this was his joy, that he saw Christ's day afar off. And there were those in Christ's day who had fellowship with Abraham. And there are those today who have fellowship with him. What was it that saved the soul of David? Was it not just Christ? Was it not Him to whom David's heart went out, say when he was writing Psalm 89: "In vision to thy Holy One Thou said'st, I help upon a strong one laid. Out of the folk I rais'd a chosen one"? That's Christ, and David's heart was wed to Christ in that truth that he got from the Holy Spirit. Abraham's heart fastened on Christ. David's heart fastened on Christ. Now, the eyes of the New Testament Church were focused on Christ too. If you are of Christ's mystical body yourself, your eye is fastened on Him. Your eye is focused on Him. Your whole heart is hanging on Him. That is where David came to. That is where Abraham came to. Your heart is looking out to Christ in His sufferings and death. Your heart is united to Christ in His death, and Christ is drawing your heart to Him in His death. There, on the ground where Christ's blood was shed, you are united to Abraham, you are united to David. The whole Old Testament Church, rank upon rank, are gathered together on the same spot. They are gathered together around Christ's death. This was just that on which the salvation of the church hung — that they would see Jesus. That was it that saved Abraham's soul, that was it that saved David's soul, — that they saw Jesus. Apart from that, there was no salvation for them.



We may also say that this is that which issued in the rejection and the eternal death of sinners — that they did not see Jesus in the way that Abraham and David saw Him. We have an example of this in the context, in the case of the Pharisees. They were surrounding Christ. Time and again they had gathered around Him, to try Him with their questions, to seek to ensnare Him in His talk. Time and again they were congregated around this figure in the synagogue, or in the Temple — Jesus of Nazareth. They were gathered around Him, but you see they come before us in the scripture as a group of blind men. They are gathered around in a certain order, and there is One Who is, in a sense, the centre of attention. But all these men who are looking at Him are all blind — they cannot see Him. There is a veil over their eyes. You say to them, "Can you see His glory?" No! They cannot see His glory. "Do you not see that He is the Messiah?" No! They did not see that He was the Messiah. Say when He was in the synagogue in Nazareth, where He was brought up, there they were all just carried along in a fury, and there was no desire in their hearts but to cast Him down from the cliff on which their city was built. Didn't they see that they were touching the Christ of God? Didn't they see that the One Who was in their midst was the Lord Jesus, the Messiah Who was promised? No! They could not see Him. They were blind, and their blindness as to the glory and the divinity, and the Messiahship of Christ issued in their being lost. You might ask, regarding these Pharisees, "Is it because they don't know the Law that they'll be lost?" (Christ said that they would be cast down to Hell.) Why? — What is it on which this tremendous transaction is turning, that God is to reject them eternally? This is it. They are not giving Christ the glory. They are not seeing that He is the Messiah. They are not seeing that He is the Christ of God. It was not because they did not know the Law. It was not because they didn't fast, not because they didn't give alms, not because they were failing to present themselves at street corners in Jerusalem, to make long prayers. All that was there; it was all in order. It was all gone through as their daily routine. It was just the dominating feature of their lives, that they regulated their lives according to the tenets of the Law. But here is the tremendous issue. Here is the all-important issue. They did not see Jesus, and therefore they were lost souls.

We can take as a contrast to these Pharisees the Philippian jailor to whom Paul preached the gospel at midnight. You ask him, does he know the Law? You ask him, does he know about the Day of Atonement? You ask him, does he know about Moses? NO! He doesn't know about these things. But if that man dies today, he's in glory. And why is that man going to be with Christ in glory? And why is that man in the kingdom of grace when the Pharisees are outside? This is why — because that man's soul sees Jesus. "Believe on the Lord Jesus Christ", Paul said. Now the man believed, and he saw the glory of God in the face of Jesus Christ, and his salvation turned on that.

We can speak about the Pharisees, and we can speak about the Philippian jailor, but it must always come to this, that we must speak about ourselves.



The salvation of Abraham, of David, of the Philippian jailor, it was sure, it was certain, because they saw Jesus. And the damnation of the Pharisees, it was certain because they did not see Jesus, and they never saw Him; they rejected Him. Now it comes to this with your own heart, between you and Christ. Are you seeing Jesus, or are you not seeing Him? Can you say with the Apostle Paul in the Epistle to the Hebrews, "We see not yet all things put under Him, but we see Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man"? Can you follow the Apostle there? Can you follow in the footsteps of the flock there? Does that find an echo in your own heart — "We see Jesus"? — "Yes, I can see Him. I can see His glory. I can see Him, that He's made a little lower than the angels. I can see that He gave Himself to that, that He would humble Himself. I can see it, that He humbled Himself in walking on this earth. I can see it, say as I see Him coming out of Jerusalem, bearing His Cross. What a sight that is of Christ humbling Himself, made a little lower than the angels!" And you can say, "I can see it also in His being laid in the tomb, in Joseph's tomb. I can see that He was made a little lower than the angels, but in all that, and at every turn in the road, I can see this too — He is crowned with glory and honour. Although His glory is veiled, when He is laid in a manger in Bethlehem, although His glory is veiled so that the wise men can gather around Him, and present to Him gifts — gold, frankincense and myrrh — although His glory is veiled there, still I can see that He is glorious. He is crowned with glory and with honour." You can say, "I do not wonder at the angels bursting out in praise of Him. I do not wonder at the Father commanding His hosts of angels to congregate over that spot in Bethlehem. I do not wonder that the Father has this in His heart, that He will say to the angels, 'Go to Bethlehem, and let all the angels of God worship Him. Do not let anyone be missing. Let them all be there — angels and arch-angels. Let them all join in this, that they will proclaim the glory of Jesus, over Whose head they are met'." "Glory to God", the angels said, "Glory to God in the highest. Here is His Son. He is made a little lower than ourselves, but He is crowned with glory and with honour." And this was the purpose of His coming, this was the mission on which He was set, that he should taste death. Oh! how glorious Christ is, when He is presented to us like that, that this was His purpose in coming into the world, in being laid in a manger, and that this was before Him that day, that He would taste death. We often wonder, when there is a little child presented to us, what is before that child. We wonder what experiences that child will meet with. We wonder what scenes that child will witness. But here, in this child that is laid in a manger, we have it from the word of God that this is what He was set for, this is what He was put aside for, this is what was put out for Him, that He would taste death. What is He doing, coming into this world? We might ask with all reverence; what is the divine purpose, and what is the divine mind, what is in the divine heart, that He is doing this? What is the



Lord doing, that He is sending Christ, the brightness of His Father's glory, and the express image of His Person, into the world? Well, we can say, this is what He is doing; He will cause Christ to taste death. Is He not crowned with glory and honour — do you not see Him crowned with glory and honour yourself — as One Who came into this world to taste death? Our salvation is just hanging on this issue. Our salvation, or our damnation, is turning on this issue, just this issue of whether or not we see Jesus — whether we join with the Philippian jailor, or whether we join with the Pharisees: whether we join with the church, or whether we join with the world: whether or not we join with the apostle and say, "We see Jesus, made a little lower than the angels, crowned with glory and honour, that He by the grace of God should taste death for every man". Now your salvation, or your damnation, is turning here. We do not need to wait for the judgment to be set, and the books to be opened, to know on what issue our salvation or our damnation will turn. We know it here. This is how things will go between yourself and the Judge of the quick and the dead. It will turn on this issue, whether you see Jesus, or whether you do not see Him. Well, this is the great desire of the minister of the gospel, and this is the great desire of him who is to be set over you as your pastor, that you would come to follow in the footsteps of Paul, that you would come to echo the sentiments of the church in every age: "We see Jesus"; that you would come to the church here, and under the preaching of the gospel that these words would be spirit and life to you: "I see Jesus for myself — yes, I see His glory", and that you would go away from the church with this in your heart, and precious to you, powerful to you: "I see Jesus for myself. And I see this too, that my eternal salvation is resting here, that I saw Jesus, that I saw Him there. I saw Him for myself."

Well you are invited this night to look to Christ, and to be saved. The Lord Jesus is here in His word, and here in His Spirit (as really here through His word and Spirit as He was in the midst of these Pharisees in Jerusalem). Jesus was there, as it were, ready to hand and available to meet the request of the Greeks. So, if you have come here this night with this desire, "Sir, we would see Jesus", He is here. He Himself is here in His glory. He is here in His power, He is here by His word. He is here by His Spirit. He is here, Who appeared to Abraham of old. He is here, Who was precious to the heart of David. He is here, Who was the means of the salvation of the Philippian jailor. He is here Himself, the same one. He has not changed: He is the same yesterday, today, and for ever. He is the same as the day when He was laid as a babe in the manger, the same as the day when He walked out of Jerusalem with His cross, the same as the day when He poured out his soul unto death. He is here. You do not need to go from this building to look for Him. You do not need to move a step to seek Him. He is not far from any of you. His word is near you; it is in your mouth, and in your heart — the word of faith which we preach. If your desire is, "Sir, we would see Jesus", Jesus is here. And He is saying to you, "Look unto me and be ye saved, all the ends of the earth,



for I am God and there is none else". (Isaiah 45 v.22) He is saying that to yourself He is speaking it to your own heart. He is saying it to little children, He is saying it to us all, whatever our circumstances, whatever our backgrounds, whatever our needs. We are all one in this, that Jesus is speaking to the heart of each one here, and He is saying to your own heart, Look unto me, and you will be saved – "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else".

Let us now come to apply briefly what we have here to ourselves, in our circumstances this night. And let us say this first of all:

Perhaps some of you who have called a pastor feel that you would not have compared yourselves to the Greeks. You would not in all honesty have compared yourself to an enquirer. You feel that you do not need to seek, you do not need to enquire. You feel you do not need to touch a man on the shoulder and say to him, "Can you say anything to me that might lead me to Christ". You cannot honestly say that there is a gnawing yearning, a longing in your heart to find Christ. You would not have put yourself with these Greeks. You would have put yourself on the other side of the fence. You would have put yourself, in honesty, just with the Pharisees, who were quite pleased with themselves. And you must in all honesty admit before God that you are quite pleased with how things are going with yourself. You are not an enquirer. You are not one with anxiety in your heart. You are not one who is kept from sleep with this longing in his heart – "I would see Jesus. I would desire to get what Abraham and Isaac and Jacob got. I would desire to get what Jacob got the night he lay down to sleep, and he dreamed, and behold, stretching out before his wondering eyes – a ladder. It was set up on earth, but it was reaching to Heaven, and God Himself was on the top of the ladder, and angels were ascending and descending on the ladder." You must say, "That does not move me. That doesn't touch my heart. I am not moved with a desire to have what Jacob got that night, when he saw Heaven opened, and the angels of God ascending and descending on the Son of Man". Well, you must examine yourself in the light of the Scripture here. You must come to a mature conclusion about whether or not you are professing to seek Christ, in calling a pastor to be over you. You may in honesty have to say that you do not feel a need of a Saviour, that you do not feel a gnawing want in your life. But you have called a pastor to be over you. And must you not admit, in the light of this text itself, that you were in fact professing to be seeking Christ when you called a pastor to you. It wasn't just a formality. Christ's ministers are precious. Christ poured out His soul unto death for His ministers. Christ poured out His soul unto death that He might have gifts, even for the rebellious, and that He might give Paul even to the rebellious Athenians, that He might give Paul even to the rebellious Corinthians, and the Thessalonians. He poured out His soul unto death that He might give these gifts even to the rebellious. He poured out His soul unto death, that He might give the gift of a pastor to you. And are Christ's



ministers not then precious, when Christ put that price on their heads, that He would pour out His soul unto death for them? Some could feel that they could do without Paul, but Christ could not, speaking in that way, do without him. Christ must have him, for His heart is set upon him, and He will pay a price for him. He will pay the price of His death. Here is a good Shepherd, and He values His sheep, and so He will pay a price for it. He will pay out His own death for it. And Christ has under-shepherds. Christ is Himself the Great Shepherd (He is the Chief Shepherd as Peter says), but He has under-shepherds, and Christ prizes His under-shepherds. He prizes them because He uses them to gather in His sheep, to make up the numbers of His flock, His own flock, on whom His heart is set. Now perhaps you haven't thought of these things. Perhaps you wouldn't have looked on yourself in that light, as seeking something priceless, when you called a pastor. But that is the Scripture, is it not? This is the truth from the word of God, that you are really professing to seek someone who is very precious to Christ. And in calling him, you have really professed to be seeking Christ yourselves. This was your profession, "Sir, we would see Jesus. We would desire to see Him in the preaching of the gospel. We would desire Christ to be extolled, and to be very high. We would desire you to put before us Jesus Christ, evidently set forth, crucified among us. That's what we desire." That is your profession. If you feel that that's too much, then you must seek that you will get repentance for that. You must seek that the Lord Himself will change your heart. If you must draw back from being represented in the aspect of seeking Christ, then you must seek repentance. What a terrible thing, for a sinner to draw back from seeking Christ! What a terrible thing for a sinner to shrink from being represented as one who is seeking the only Saviour of the lost! You must confess it now, then, before the Lord: "Lord, I am ignorant. Lord, I do not know Thy truth. Lord, I do not know the preciousness of Christ, but grant, Lord, that Thou would'st bless Thy truth to my own heart, that I myself might see Jesus."

But if we have some understanding of what is involved in a pastor being set over a congregation, if we have some understanding of what is involved in a man setting forth Christ, in a man determining this in his heart before God, that he should know nothing, among his people, save Jesus Christ and Him crucified, if we grasp in some little measure the tremendous nature of the issues involved this night, then we must pray to the Lord. We must lift up our hearts with our hands to God in Heaven, that He Himself, Who sent the Saviour into the world, would come among us this night, and that Christ Himself, Who purchased preachers of the gospel by His own blood, would be present here in the preaching of the gospel. We must believe that He will be here. His word will be here, and His Spirit will be here, and we must therefore believe that the Lord Himself will be present. We must believe that His word, which is sent here from Heaven, will not return unto Him void, but will accomplish that which He pleases, and will prosper in the thing whereto the



Lord sent it. We must believe that the Lord will bless His word. We must believe that the Lord will own His word. People will gather here, and a sermon will be preached, and the benediction pronounced, and the people will go out on the door. They will come back, and another preaching of the gospel will take place, and another benediction, and they will go home again. Now, how easy it is for us to be taken up with the details of these things, and to forget that time is passing, and that eternity is rolling on, and we are ourselves being borne along to eternity, and that the time will come when all these things will be brought to remembrance, when the Lord Himself "requireth that which is past". The Lord's word will stand. The Lord's word preached from this pulpit will stand. The Lord's word, preached from Sabbath to Sabbath and week-day to week-day will not return to Him void. And sinners will know in the Great Day (our own eyes shall see it, and we shall have to witness it) that His truth will not return to Him void, and that He will vindicate His own claims that He will stand by His own word.

Well we know then, that He will be here Himself, whoever else will be here, or whoever else will not be here. Where two or three are gathered together in His Name, the great Head of the Church will be. And the Father and the Spirit will be here. God Himself will be here, whoever else will not be. And we must pray, seeing the Lord Himself will be here, that He will bless His word. We must pray with all our hearts. We must pray with our whole desire that the Lord would so bless His word that sinners here would come to see the Lord Jesus Christ. They may have to say of tonight that they do not see Him. But now let us lift up our hearts with our hands to God in Heaven, praying that the day will dawn when they will not have to say that they do not see Him, that the day will dawn when they will go from the preaching of the gospel here and say, "I saw Him. I saw Him for myself. I saw Him as the disciples saw Him. It was as real to me as when the disciples saw Him, the night after the morning when He rose from the grave." We read in the scriptures, "Then were the disciples glad when they saw the Lord". Well, let us lift up our whole hearts with our hands to God in Heaven this night, that the Lord will so bless the ministry to commence here that the disciples here will be able to rejoice that they saw the Lord, and that the Lord will so bless His word that many will be brought into the fold. The Lord said, "Other sheep I have, which are not of this fold. Them also must I bring, and there shall be one fold, and one shepherd". Well, our prayer now is that the Lord would so bless His word here that sinners would see Jesus, and that they would here His voice. Then the ministry here would come to this successful conclusion that the simple ministry of Philip and Andrew came to, when these Greeks came with this desire, "Sir, we would see Jesus". Jesus was there, and Jesus revealed Himself to them. If the Lord will be here, in His gracious presence, (and it ought to be our prayer that He will be) then the Lord will bless His word, and sinners will be as really brought to Christ as these Greeks themselves were.



## The Kilsyth Revival (1742)

(This short sketch of the Kilsyth Revival is by the original editor of the Diary of Dugald Buchanan)

Among the many godly ministers who frequently visited Cambuslang on this memorable occasion was the Rev. Mr Robe, minister of the neighbouring parish of Kilsyth. Like Mr McCulloch, he was a man of prayer, deeply aware of the responsibility attending his office, and anxiously solicitous for the eternal welfare of his people. Every time he visited Cambuslang he seems to have returned to his own charge as if "annointed with fresh oil," resolutely determined to know nothing among them but "Jesus Christ and him crucified." By this time he had laboured in the parish of Kilsyth for the space of thirty years without being aware of any remarkable success having accompanied his ministrations. During that period, the parish had been visited with a severe fever, by which many, particularly of the godly, were suddenly cut off. That visitation was followed by a famine, and shortly after, in the summer of 1733, great loss was sustained by a destructive storm of thunder and lightning; but, instead of these judgments leading the people to think of God, whose displeasure they had incurred, and to seek Him "with weeping and with supplication," wickedness seemed to increase. Mr Robe, in his narrative, testifies that no one appeared to be affected with sin, the cause of all the evils that were complained of. On the contrary, the societies for prayer declined, the love of many waxed cold, the spirit of formality seemed to prevail, and open transgression greatly abounded. In these painful circumstances the good man betook himself to prayer in behalf of his people, and continued still most faithfully to set before them life and death—the blessing and the curse. In the year 1740, he commenced a series of practical discourses on the doctrine of regeneration. He explained and applied, with all faithfulness and scriptural simplicity the nature, the importance, the necessity, the evidence of this spiritual transformation, and although these discourses were listened to with apparent seriousness, yet no visible effects followed at the time. When Cambuslang and other parishes were sharing so copiously of the Divine influence, it was matter of grief and discouragement to Mr Robe that not one of his people seemed as yet at all to be awakened. He continued to wrestle much in prayer, and still with affectionate earnestness to exhibit to his people a full and a free salvation. "The effectual fervent prayer of a righteous man availeth much." Like Jacob he wrestled; and, like Israel, he prevailed. The Lord did in due time send a "plenteous rain." The first symptoms were the reviving of many of the meetings for prayer, the institution of some new associations, and particularly of



one composed exclusively of females, from ten to sixteen years of age. These movements were hailed as the harbinger of brighter days.

Mr Willison of Dundee, "whose praise is in the gospel throughout all the churches, "being on a visit to Cambuslang, spent a few days at Kilsyth, on his way home. Being requested to preach, he did so, and delivered "a distinct, plain, and moving sermon." from these words, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Many of those who were afterwards effectually awakened, dated their first serious concern about their souls, from hearing that sermon. On the Sabbath following, 18th April, 1742, Mr Robe preached from these words—"My little children, of whom I travail in birth again until Christ be formed in you." He experienced more than usual tenderness in reading the text, and could not refrain from tears. On the Sabbath immediately following, one woman was awakened to a very distressing sight of her sinfulness and consequent exposure to misery. She was observed by some in the congregation to be under great uneasiness. When the congregation dismissed, she was not able to proceed on her way home, and soon after was found in a field, crying out like the jailer, "What shall I do to be saved?" She was brought back to the minister who conversed with her for a considerable time. She said that in hearing the sermon she was made to see that she was unlike Jesus Christ, and like the devil, and altogether in a state of unregeneracy. She had strong impressions of the greatness of the wrath of God, to which, on account of sin, she felt herself liable. She parted with Mr Robe considerably composed. She continued for some time to endure occasionally, very great mental anguish, but soon after obtained sensible relief by "an apprehension of the mercy of God in Christ." On Sabbath, the 9th of May following, five persons were awakened to a distressing sight of their sinful and lost estate. Mr Robe, and the praying people around, fondly cherished the hope that this might be but as a few drops before a plentiful rain.

And now the period of peculiar favour to this parish was come, the time that God had set. Mr Robe in his narrative states, "On 16th May, I preached as I had done for some time," on Gal. 4: 19, "My little children, of whom I travail in birth until Christ be formed in you." While pressing all the unregenerate to seek to have Christ formed in them, an extraordinary power of the Divine Spirit accompanied the word preached. There was a great mourning, as for an only son. Many cried out, and these not only women, but some strong and stout-hearted young men. After the congregation was dismissed, continues Mr Robe, an attempt was made to get the distressed into some barn, but their number was so great this was impossible, and I was obliged to convene them in the kirk. I sung a psalm and prayed with them, but when I essayed to speak to them I could not be heard, so great was their bitter cries, groans, and the voice of their weeping. After this I requested that they might come into my closet, one by one. I sent for the Rev. Mr John Oughterson, minister of Cumbernauld, who immediately came to assist me in



dealing with the distressed. In the meantime, I appointed psalms to be sung with those in the kirk, and that the precentor and two or three of the elders should pray with them. The noise of the distressed was heard from afar. It was pleasant to hear those who had been in a state of enmity with God, despisers of Jesus Christ, and Satan's consented slaves, crying out for mercy; some, that they were lost and undone; others, "what shall we do to be saved?"; others, praising God for this day, and for awakening them; and not a few, not only weeping and crying for themselves, but for their graceless relations. And yet it would have moved the hardest heart, that many of them, like the Israelites under Pharaoh's oppression, hearkened not when I spoke unto them, they were so overwhelmed with anguish of spirit, because of the spiritual bondage they felt they were under. There appeared about thirty awakened this day, but afterwards I found that the number was considerably greater.

On the Wednesday immediately following this day of the Redeemer's power, there was a sermon for the first time on a weekday. Mr Warden, minister of Campsie, and Mr McLaurin, one of the ministers of Glasgow, preached on the occasion. Nor did this movement of Divine grace soon terminate. The blessed work of conviction and conversion went on. The Redeemer did "ride prosperously because of truth, and meekness, and righteousness." His "arrows were sharp in the heart of the king's enemies."

When the revival commenced, such was the desire of the people to hear the word of God, that, as has been just stated, it was found necessary to institute a week-day lecture. Wednesday was the day selected for that purpose; and on that day there were sometimes two and even three discourses. Monday, Tuesday, Thursday and Friday were appropriated for conversing with the spiritually distressed. Notwithstanding such abundant labours, Mr Robe was enabled to persevere; his bodily health suffered not, and his inward man prospered day by day. His friends sometimes tried to persuade him to relax his excessive labours, but, growing love to Jesus, intense compassion for perishing souls, ardent zeal for the promotion of God's glory, constrained him to persevere in his arduous but interesting duties. "It soon became," says he, "the pleasantest work in which I ever engaged. Though I was wearied when I went to bed, yet like the labouring man, my rest was sweet to me. The Lord gave me the sleep of His beloved, and I was fresh by the morning. The way of the Lord hath been my life and my strength."

The ordinance of the Supper was, as usual, dispensed on the second Sabbath of June, and was attended by the happiest results in the experience of many. The blessed work of conviction and conversion continued greatly to increase after that solemn communion service, and it was intimated to the minister in the middle of September following, that a general desire existed among the people for another and an early opportunity of observing that ordinance. After much prayer and conference on the part both of the minister and the people, it was resolved that the death of our Lord should be a second time celebrated that year; which was accordingly done on the third



Sabbath of October. The account given by Mr Robe of that interesting solemnity is truly heart stirring:—I was assisted on the occasion by the Rev. Mr McLaurin of Glasgow, Mr James Warden of Calder, Mr John Warden of Campsie, Mr James Burnside of Kirkintilloch, Mr James Mackie of St Ninians, Mr John Smith of Larbert, Mr Spiers of Linlithgow, Mr Thomas Gillespie of Carnock, Mr Hunter of Saline, Mr McCulloch of Cambuslang, Mr Porteous of Monivaird. Upon the fast-day, sermon was in the fields to a very numerous and attentive audience, by three ministers, without any intermission, because of the shortness of the day. Upon the Friday evening there was sermon in the kirk, and there was a good deal of concern among the people. Upon Saturday, there was sermon both in the kirk and in the fields. Upon the Lord's day, the public service began about half-past eight in the morning, and continued without intermission till half-past eight in the evening. I preached the action sermon, by the Divine direction and assistance, from Eph. 2: 7; "That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us, through Christ Jesus." There were twenty-two services, each consisting of about seventy persons. The evening sermon began immediately after the last table-service, and though I desired that the congregation in the fields should be dismissed after the last service, yet they chose rather to continue together till all was over. During all the services there was the most desirable frame, and observable concern among the people, that had ever been anywhere seen. It began to be considerable, when Mr Warden of Campsie preached, and it continued and greatly increased while Mr Spiers preached, who concluded the public work of the day in the fields. On Monday there were sermons both in the kirk and in the fields. There was a good deal of observable concern; and several were brought under spiritual distress in the fields. In the evening, two ministers preached to the numerous distressed convened in the kirk. On Tuesday morning there was a sermon preached, and a discourse by another minister, containing suitable instructions and directions both to the awakened, and to those who had never attained to any sight or sense of their sin and danger. The spiritual fruits of this solemn and extraordinary dispensation of word and sacrament were truly animating. Many secure sinners were awakened, Zion's mighty King brought the wheel of the law over them, and sent them home with broken and contrite hearts. Some who came hither in a state of spiritual distress and law-work, felt such a time of the Mediator's power as enabled them to embrace Jesus Christ with such distinctness, as to know that they had done it. Many had the love of Christ so shed abroad in their hearts by the Holy Ghost, that they could not contain, but were constrained to break forth in floods of tears in the most significant expressions of their own vileness and unworthiness, and of the deep sense they had of the exceeding riches of God's grace, in His kindness towards them by Christ Jesus.

(To be continued)



# Letter

by Rev. Malcolm Gillies

Free Presbyterian Manse,  
Stornoway.

22nd March 1932.

My dear Mrs Campbell,

The Lord has wrought such desolations among us during the last few weeks that it is difficult to overtake even the sad duty of sending a note to one like yourself who has reason like Naomi to be called Marah. It is likely in spite of bitterness that you are experiencing how the Tree of Life can sweeten even the bitter waters of Marah, and make them at least, drinkable. The time is short, and let us weep as those that wept not. The Heavenly Father is summoning His children home to His own warm fireside; let us therefore take it more and more to heart that this is a cold, bleak, sin-cursed world, where Christ's bairns get their own share of the misery of the world's winter and no summer, except when a ray of Divine love from the Sun of Righteousness will make its power felt to the comforting of their souls.

Your loss in the removal of your dear husband, is also the loss of the Church and generation. He was a burning and a shining light, a true friend of all good, and a firm enemy of everything false and base. He asked for us down here till he was taken from us, now he asks no more, but praises and blesses. These now at rest asked for us, while here—"Let, I pray Thee, a double portion of Thy Spirit rest upon them." They have ceased, but let us now pray for ourselves for grace for our own souls and grace to be faithful to the end.

Dear Mr Cameron has now fought his last battle and received his crown of righteousness. We are left, not able to realize our poverty, but with his godly example as our heritage and the same Fountain of Grace to apply to from which he drew all that made him a faithful witness in his day.

The Church is being moved by the King's reapers in every corner. Andrew Cameron, Oban was another stalwart who did a servant's work and who has been set over ten cities.

All these events cry to us, Dear Friend, to make all diligence; to make sure of our own calling and election; to contend earnestly for the faith once delivered to the saints. There was never more need that the witness raised by the departed should be diligently maintained than now. May we be endued with power from on high to do our duty.

We wish to express our deep sympathy with you in your sore bereavement and with every member of the family.

May the God of all comfort be your portion and may His presence and consolations keep your heart and mind.

I will conclude at present,

Yours very sincerely, Malcolm Gillies.



# The Church in Scotland and its Constitution

By Rev. John Colquhoun, Glendale

## The Westminster Standards.

The Westminster Assembly of Divines had its origin in troublous times and the fruit of it was what is known as the Westminster Standards, that is, the Confession of Faith, the Larger and Shorter Catechisms, the Directory for Public Worship, and the Form of Presbyterial Church Government. Through the mis-rule of King Charles I., he and his Parliament took opposite sides, and men flocked to the standards of each. The Council of Scotland twice attempted to mediate between the King and the English Parliament, but while the Parliament approved of this, the King commanded them to be content with their own settlement, and not interfere with the affairs of another nation. In 1642 the English Parliament, understanding that the General Assembly was to meet in Edinburgh in July, addressed a communication to them in view of the perilous situation, expressing their desire to avoid a civil war, and to promote reformation in both Church and State. In the Assembly's reply a recommendation was made that there should be unity in religion, "that in all his majesty's dominions there might be one Confession of Faith, one Directory of Worship, one public Catechism, and one form of Church Government." At the same time a letter from a number of English Divines was addressed to the Assembly to the same effect. Thus we find that the first motion for uniformity of doctrine, worship and government, put forward as a church, came from the Church of Scotland, and it found congenial soil in the hearts of the godly in England. During the Treaty of Oxford a bill was presented to the King asking him to call a Synod of the most grave Divines to devise means to bring about uniformity of religion and also civil and religious liberty, which his majesty rejected. When the King acted thus, Parliament resolved to convene the Synod on its own authority.

The Assembly of Divines met for the first time on 1st July 1643 in Westminster, under the ban of the King, who issued a proclamation on 22nd June forbidding them to meet for the purposes specified by Parliament, but despite the King's ban, they continued to meet with the sanction of what was known as the Long Parliament. During the years which they sat, though there were one hundred and seventy-four members appointed by Parliament, yet only between sixty and eighty seemed to be the average daily attendance, of which, it is significant, none were bishops. We are not here concerned with the history of the Westminster Assembly but rather with its fruits and these are set forth in the documents which it produced. Its purpose was to establish uniformity of belief, church government, and mode of worship in England,



Scotland, and Ireland. This was the expressed desire of the Assembly of the Church of Scotland as has been noticed already. That this desire was not fulfilled is, in no way, the fault of the General Assembly, nor of the Westminster Assembly. Other factors were at work which need not detain us here.

Though the Confession of Faith was not the first document in order to be produced, yet we are warranted to consider it first in this sketch. It was the work of a Committee of the most learned divines, including the Scottish Commissioners. These produced a document of thirty-three chapters, which was Calvinistic through and through. This may raise the question, What is Calvinism? It is the system of doctrine which John Calvin, the Genevan Reformer, found in the Word of God, and which he presents to us in a systematic form in his famous *Institutes of the Christian Religion*. When compiling their Confession of Faith the Westminster Divines went to the same source as Calvin, and it is a noteworthy fact that, while they do not mention a single heresy which was extant in their day, or from the beginning of the Christian era, yet they give in clear and concise language what the Scriptures say on every view which they deal with, so that it was easy at a later date to affix proof texts to every statement which they produced. As Dr. Hetherington says, "All that learning the most profound and extensive, intellect the most acute and searching, and piety the most sincere and earnest, could accomplish, was thus concentrated in the Westminster Assembly's Confession of Faith, which may be safely termed the most perfect statement of Systematic Theology ever framed by the Christian Church." *History of the Westminster Assembly, 3rd edition*, p. 345. This document is one of the subordinate standards of the Church in Scotland, and is, in no way intended to supplant the Scriptures. The matter has been well put in the following statement:- "The Christian Church, as a divine institution, takes the Word of God alone, and the whole Word of God, as her only rule of faith; but she must also frame and promulgate a statement of what she understands the Word of God to teach. This she does, not as arrogating any authority to suppress, change, or amend anything that God's Word teaches; but in discharge of the various duties which she owes to God, to the world, and to those of her own communion. Since she has been constituted the depositary of God's truth, as it is her duty to Him to state, in the most distinct and explicit terms, what she understands that truth to mean. In this manner she not only proclaims what God has said, but also appends her seal that God is true. Thus a Confession of Faith is not the very voice of divine truth, but the echo of that voice from souls that have heard its utterance, felt its power, and are answering to its call. And, since she has been instituted for the purpose of teaching God's truth to an erring world, her duty to the world requires that she should leave it in no doubt respecting the manner in which she understands the message which she had to deliver." *Ibid.* p. 347.



The distinguishing note of the Westminster Confession is the prominence given to the doctrines of grace, and, therefore it is in the highest sense evangelical. It, along with the other subordinate standards, sets forth the whole counsel of God as set forth in the Scriptures, and summarises the doctrines of the Word of God in clear and concise language and altogether fitted to show forth the whole doctrine of the Bible.

On the 4th August 1647 the Confession of Faith was ratified by the General Assembly of the Church of Scotland. Dr. Hetherington says of this Assembly, "This, therefore, may be regarded as the Assembly by which was completed the Second Reformation of the Scottish Church, and the full arrangement of its Confession, form of Worship and Discipline, as they exist at the present day, and as we trust will ever exist, till the second coming of Him who is the only Head and King of the Church," *History of the Church of Scotland*, 6th.ed. p. 114. It was also ratified by the Scottish Parliament on 7th June 1690. This was the Act which settled Presbyterian Church government in Scotland, and it was expressly meant that these standards would be the common standards for the three kingdoms. Not only so but the Confession of Faith was embodied in the Act of Security, which in turn was embodied in the Act of Union which became the bond of union between England and Scotland, and the first oath that the monarch of this country has to swear on his accession is that he will support and protect the Presbyterian Church of Scotland.

Dr. Alex. F. Mitchell of St. Andrews says, "True it has failed to bind together the Established Churches of England and Scotland; but it has not failed to bind the Church which has held by it, to many sister and daughter Churches of which she has no cause to be ashamed. It binds her to many in Scotland who have gone out from her, but who still cling to her standards and forms of worship and perhaps at times rebuke the more sharply just because they love her. It binds her to the orthodox Presbyterian churches of England and Ireland, of Canada and Australia, as well as to the great Presbyterian Churches in the United States of America. Our only hope of a really united Presbyterian Church lies in substantial adherence to it; and if we will only be true to our Church, and vigilantly improve our opportunities, I do not think we have any cause to despair of this, and even more extensive good. She needs no blank shield nor banner with new device, but only her old faith and life in Christ; and he who has preserved her as a witness for truths precious to the greatest doctors of the West, and bound up with their deepest spiritual experiences, may yet own her as evidently as He has lately done the little Jansenist Church of Holland, and say of her, 'Destroy it not, for a blessing is in it.' She has once already saved the Reformation in England, and may help to do it again." *Minutes of the Westminster Assembly, 1644-1649*, Introd. Ixxviii.

As was shown already the Westminster Standards were Calvinistic, and being the Constitution of the Church in Scotland, that Church was an



upholder of Calvinism out and out. To depart from Calvinism was a substitution of Calvinism and a departure from the original foundation. For this the Constitution made no provision, and, therefore, if such a change took place it placed those who made the change outside the Constitution. This was made clear in the House of Lords' decision in the Free Church Case in 1904. Lord Robertson, in giving his decision said:- "But that the Confession of Faith is 'the truths of God' was solemnly attested to be the personal belief of all who signed it. That this was found to be a hard yoke is credible, and has been asserted. Of the means at the command of the Free Church to alleviate this pressure I do not know. But what she has now done is to substitute a belief in the doctrine of the Church as expressed in the Confession of Faith, and the general words in the first of the declarations, adopted by the United Assembly on 31st October 1900, make it plain that the doctrine of the Church as part of her constitution is intended to be mutable. This places the Confession of Faith in a precarious instead of a stable position, and in my opinion this is an abandonment of the essential characteristic of the Free Church."

(To be continued)

## Pentecostalism \*

The so-called Pentecostalist and Apostolic movement, divided into different groups, Commonwealth Covenant, etc., all claim that the miraculous gifts—speaking with Tongues, Prophecy, Healing, etc., which characterised the apostolic age, ought still to be found in the Church, that the want of them is an evidence of spiritual death and declension, and the possession of them evidence and proof of the power and baptism of the Holy Spirit.

### I. "LYING WONDERS"

Do you know?

1. That such movements claiming to wait for and to receive these apostolic and pentecostal gifts have repeatedly appeared in the history of the Church. In the 2nd Century one Montanus claimed to be a divinely inspired prophet. He and his followers spoke with Tongues, and professed that the prophecy of Joel, quoted by the apostle Paul on the day of Pentecost was being fulfilled. When speaking under the power of a spirit, Montanus would blasphemously assert, "I am the Lord God Omnipotent who has descended

*\*Obtainable in pamphlet form from Westminster Standard, P.O. Box 740, Gisborne, New Zealand.*



into a man." This Pentecostal movement known as Montanism, which spread into Asia Minor, North Africa, Italy and France, was condemned by the Council of Constantinople in 381. In due course it died out.

2. That during the Reformation period between 1517 and 1548 there sprang up a sect in Germany in which **speaking with Tongues** and **miraculous healing** were claimed. The outbreak was marked by the wildest excesses of immorality. Fanatics roamed through the woods in complete nudity. Polygamy was freely practised.

3. That about 1650 there arose the "French Prophets" in the Forest of Cevennes. They claimed apostolic gifts and **spoke with Tongues**. Scenes of the wildest confusion were witnessed. They would roll on the floor, foam at the mouth, go into fits of "holy" laughter of long continuance. They professed that babes of fifteen months were filled with the Holy Spirit and prophesied. This movement was marked by gross immorality, and their places of assembly were designated as "public places of prostitution." (Modern Pentecostalism, by A. J. Pollock).

4. That in the first-half of the 19th century, the Rev. Edward Irving, minister of Regent Square, Church of Scotland, London, became interested in the so-called "tongues movement" in the west of Scotland. He and many of his congregation began to hold prolonged prayer meetings, in which the burden of their cry was for a renewal of pentecostal gifts. Before long they were endued with supernatural power. They spoke in tongues and prophesied. Even godly persons were taken aside for a time fully believing that what they were witnessing was a pentecostal outpouring of the Holy Spirit. One of Mr. Irving's best known associates was Mr. Robert Baxter. The late Sir Robert Anderson tells in his excellent exposure, "Spirit Manifestations and the Gifts of Tongues," that he was personally acquainted with Mr. Baxter, and describes him as a "typical English Parliamentary lawyer, reserved, slow of speech, and noted for his soundness of judgment." Mr. Baxter was completely taken in by this movement, but in the mercy of God he was delivered. In his "Narrative of Facts" published in 1832, Mr. Baxter "vividly describes how he and others, men and women of culture, were drawn into the movement, how it seemed as if they were, indeed, under the mighty power of God when they **spoke in Tongues**. He testifies that the spirit of praise to the Lord was strong within them, of their ecstasy of soul, of the mighty uplifting of spirit that occurred. It seemed as if there could be no mistake. This must be the 'latter rain,' this must be 'that which was spoken of by the prophet Joel.' Mr. Baxter tells that when the power would come upon him he was made to speak for two hours or upwards, giving forth what all present regarded as prophecies concerning the Church and the nation.

Then he gives the painful account of how little by little he began to see the true character of the movement. Prophecies uttered under the influence of the Spirit of God as they supposed, when the time came for them to be fulfilled, nothing happened. Other things also aroused his suspicion. 'Indeed,'



wrote Mr. Baxter after his deliverance, 'the whole work is a mimicry of the gifts of the Spirit—the utterance of tongues, a mimicry of the gifts of tongues, and so of the prophesyings, and all the other works of power. It is Satan as an angel of light imitating, as far as permitted, the Holy Spirit of God.' (Narrative of Facts, p. 45).

Irving, the leader of the movement, began to promulgate blasphemous views of the Person of Christ. "Such heretical views," writes Pollock, "clearly shows the cloven foot, and reveals in a very distinct way whence the movement emanated." In 1830 Irving was solemnly excommunicated by the Presbytery of London.

## II. HEATHEN HEALING AND SPEAKING WITH TONGUES

Do you know?

1. That miraculous healing and speaking with tongues are practised at the present time in absolutely heathen circles. The late Dr. J.L. Nevins, for forty years a missionary in China, went out to that country a firm disbeliever in present-day demon-possession. Little by little as he was brought into touch with heathendom, he was reluctantly compelled to the belief that demon possession of human bodies was a reality. Dr. Nevins gave years to the patient study of this subject, and produced a monumental book, "Demon-Possession and Allied Themes." Dr. Nevins describes case after case where demon-possessed persons made large incomes in the practice of miraculous healing, and how on conversion their power to cure ceased, and consequently their ability to make money, clearly indicating the Satanic source of their power. It reminds us of the celebrated case in Acts XVI, where the damsel possessed of "a spirit of divination" was healed, and how at once "her masters saw that the hope of their gains was gone" (v. 19).

Dr. Nevins is not alone in this testimony, for many missionaries have given similar witness (Modern Pentecostalism, pp. 7,8).

2. "That the old pagan Greek shrines of Aesculapius had their discarded crutches, and pagan gods were thanked for the miracles. Mohammedan and other non-Christian religions have their healers and healings and their explanations determined by their Theology. Primitive medicine men and witch doctors are not without successes and their explanations." (The Theology of the Major Sects by Gerstner, p. 111).

## III. SPIRITUALIST HEALING MIRACLES

Do you know?

1. That miraculous healing is practised in spiritualist circles. Spiritualists are spoken of in the Scriptures as 'sorcerers' and their end, as shall be the end of all who follow the delusions of Satan, is solemnly mentioned. "But the



fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation XXI:8).

2. That the Healings in the Albert Hall, London, made headlines in the Press about September 26-28th, 1954, "A man named Harry Edwards professed to have the power to continue the miracle works of healing wrought by Jesus." A number of hopeless arthritis cases were wheeled out to the stage, and the large audience and a group of Church of England leaders saw him 'heal' them. The results appeared to be amazing.

On the 28th September the following letter was printed in the Press and the Satanic source of the power by which Edwards wrought his miracles was revealed:

"Spiritual Healing—Sir: The Albert Hall healing demonstration of Mr. Harry Edwards was under the auspices of the Spiritualist Movement . . . Spiritualist healers are mediums knowingly co-operating with persons who have passed from this life into the next—persons who have learned more about the laws of life, and how to apply them. Healing treatment has become a prominent and permanent feature in Spiritualist churches over the years, given to believers and non-believers with equal readiness and help. Yours, etc., J.S. Mander, President S.C.N.Z. (Spiritualist Church of New Zealand), Sept. 28th, 1954." ("The Pentecostalist Spirit—Baptism," by E. Coppin, p.35).

#### IV. "LYING SPIRITS"

Do you know?

That in a booklet, "Is the Gift of Tongues for Today?" recently issued in New Zealand, the following incident is given by one of the authors. "Some years ago a man came to my office to ask me to help him publish the whole of the New Testament which he had written in verse, and very creditable verse it was. I asked him, 'How did you do this?' He replied, 'Under the power of the spirit, in nine days and nights, without eating or sleeping and drinking only water.' I said, 'You have notes at the side here that seem to be in Greek. Do you know Greek?' 'No,' he answered, 'but the spirit can speak through me in many languages.' I immediately asked him to say John 3:16 in French and German, which he did. Later I asked him to do it in the presence of Mr. Harold St. John, who spoke both French and German fluently, and he repeated it in French and German, Czechoslovakian, Polish and English, and Mr. St. John said the French and German were perfect. I asked him, 'Was Jesus Christ the Son of God?' 'No,' he said, 'but He was a very, very good man.' I said, 'Mr. A——, that spirit which was speaking through you just now is an evil spirit.' He replied, 'How could an evil spirit be able to quote the Scriptures in so many languages (tongues)?' But we know that every spirit that denies the Deity of Christ is an evil spirit no matter though it masquerades as an angel of light." (pp. 14,15).



## V. "UNCLEAN SPIRITS"

Do you know?

That there are cases of persons speaking "with tongues" who rolled out floods of obscenity, which they would never have dreamed of uttering in their sober senses. In that case the tongue is clearly Satanic, for the Scriptures repeatedly speak of unclean spirits. (Modern Pentecostalism, p. 60).

## VI. A SOUND CONCLUSION

Do you know?

That the Rev. P. Wiseman, of Canada, who made a very exact examination of the Pentecostal movements in America, wrote, "If people without grace or power can speak in tongues, if a Mahommedan in his religious frenzy can speak in tongues, as is reputed he does; if people can change their doctrines at will, and believe as they like and still speak in tongues; then speaking in tongues is no evidence that one has the 'sacred experience received by the apostles and disciples on the Day of Pentecost.'"

## VII. A MOCKERY OF THE HOLY SPIRIT

Do you know?

That modern Pentecostalism in one form or another has spread throughout the world. Whatever the differences which divide the groups, basically Pentecostalism claims as its driving force the power of the Holy Spirit manifested in the apostolic gifts of healing, prophesying, speaking with tongues, etc. But Pentecostalism as it was in the past, so it is now, not of divine origin and growth. The "power" experienced in hysteria, swoonings, ecstasies, tongues, prophetic messages, contortions of the body, crawling on the floor, etc., is emphatically not the power of the Holy Ghost but as the Scriptures declare: "the working of Satan with all power and signs and lying wonders" (2 Thessalonians II:9). Its miracles, its lying wonders, its tongues are a cunning imitation and a mockery of the Holy Spirit. They are from Satan as an angel of light. "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works." (2 Corinthians XI:13-15). "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew XXIV:24).



# Posadh an Anama ri Criosd

(Leis an Urr Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d.—216)

Tha'n t-anam a tha greamachadh air Criosd (mar a thuirt sinn a cheana) a toirt toil dha, agus a cur aonta Ris mar an Slànuighear is fearr, agus is freagaraiche, agus is ro-ghràdhaichte, agus an Cuspair is ionmholta air neamh na air talamh. Abraidh an t-anam mu Chriosd mar a thubhairt iad mu Thìr Chanain, "Am fearann a chaidh sinne troimh g'a rannsachadh, is fearann ro-mhaith e," Air. xiv, 7. Mar sin, tha'n Criosd so, a deir an t-anam, na Chriosd ro-mhaith, tha'n Slànuighear so ro-mhaith; cha'n eil aon ann cosmhuil Ris, cha'n eil maith ann cosmhuil r'a mhaith-sa san, cha'n eil full coltach r'a fhuil-san, cha'n eil lànachd coltach ri a lanachd-san, cha'n eil gràdh coltach ri a gràdh-san.

(2) Tha'n t-anam dha mhiannachadh, agus fadachd air 'os a dheigh, le aigneadh laidir, dian, agus ìuthmhor. Tha so air ainmeachadh acras agus tart an deigh Chrìosd, Mara v, 6. Tha'n t-anam a faicinn Chriosd, agus ag aontachadh Ris, a glaothaich le fadachd, O, a Chriosd, A Chriosd! O gu-m biodhan Criosd maith so agam mar mo chiud fein!

(3) Tha'n t-anam tre ghràs gu milis agus gu cumhachdach air a shocrachadh air Criosd; a chum a bhi gu h-achdaidh a deanamh roghainn shòlaimte agus dhaingnichte dheth; dha chomharrachadh a mach bho'n a h-uile nò eile air neamh agus talamh mar a maith is fearr agus is ion-mhiannaichte, agus rò-airidh air a ghlacaibh gràdhach agus dlùth. Tha'n t-anam a nis a cur a roghainn air Criosd mar a Cheann agus Fhearposda, a Thighearn agus a Shlànuighear; fhois, ionmhas, aoibhneas, uile gu bràth. Nis leis na ceumaibh sin, faic gu'n tig thu suas ri roghainn air Criosd; bi cinnteach gu'r a toil leat E, agus gu'm bheil thu beachdachadh Air mar an Cuspair is fearr agus is ion-mhiannaichte air meamh agus air talamh. Gu cinnteach, ma dh'amhairceas tu Air gu ceart cha'n urrain thu gu'n tlachd a bhi agad Ann, agus gu'n toil a bhi agad Ann. Faicibh gu'm bi miann bhur n'anamaibh da-rìreadh dha ionnsuidh os ceann gach neach eile. Faicibh e, gus an gràdhaich sibh e, seadh, agus bithibh cinnteach nach gabh sibh fois, gus am faigh subh bhur toil gu milis agus gu cumhachdach air a socrachadh Air, cho sònraichte Air agus gu'm bi sibh a deanamh roghainn shaor, shòlaimte, agus chinnteach dheth, a dol seachad air a h-uile fear-gràidh eile, agus dha ghabhail-san a mhaìnn a stigh do bhroileach agus do ghlacaibh ar creidimh agus bhur gràidh. A nis, chum gu'm bi sibh cinnteach dhe bhì deanamh roghainn cheart de Chriosd, a leithid de roghainn air Criosd agus a chumas e dhuibhse, agus a cheanglas an snaim pòsaidh eadar Esan agus sibhse, beachdaichibh air na sià riaghailtean mòr so.

(1) Bithibh cinnteach gu'n roghnaich agus gu'n gabh sibh 'n ar glacaibh Criosd Fein, agus cha'n nì air choir-eigin coltach Ris. 'S e focal mòr fein-



rannsachail a tha diadhaire urramach ag ràdh: “Tha mòran, a nis,” a deir e, “a gabhail Chrìosd le amas; ach bithibh-se cinnteach gu’r e Esan a tha sibh a gabhail, agus Esan a mhàinn, a tha sibh a dlùth-ghabhail thugaibh; a ghuth gràdhach a ghnùis, obair ghràs-mhor anns an anam innsidh gu luath dhuibh an Esan a th’ann no nach e.” mar sin tha mi ag ràdh, bithibh cinnteach gu’r e th’ann; tha mòran a deanamh iomrall a thaobh a chuspair, dùinidh iad a stigh ri neach eile an àite Chrìosd; aig a chuid a fearr roghnaichidh iad chibhrionn Chrìosd, a schochairean, a chothroman, na cheannaich E, ach cha’n e a Phearsa. Ach ’s e mo chomhairle dhuibhse, na sochraichibh air nì air bith goirid air Pearsa Chrìosd; an sin tha bhuir creidimh raobh thall dheth gach teagamh air a shuidheachadh air Crìosd, ’n uair is e Crìosd Fein agus cha’n e bhuannachdan, agus a shochairean a mhàinn, a tha air an roghnachadh agus air gabhail riutha. Tha pòsadh, ma tha e ceart, eadar pearsa agus pearsa, cha’n ann eadar pearsa agus coibhrionn, s e th’ann sin ach nì tha leantuinn a phòsaidh. Mar sin anns a phòsadh spioradail so, cha’n eil creidimh a pòsadh an anam ris a chuibhionn, sochairean, agus cothroman Chrìosd; ach ri Crìosd Fein. Gu cinnteach, cha’n eil mi’g ràdh nach eil fìor chreidimh a toirt dha’n anam còir ann uile shochairean, cothroman, agus na cheannaich Crìosd. Nì motha tha mi’g ràdh nach eil suil aig an anam ris na nithean sin, agus speis dhuibh sin ann na roghainn agus na dhùnadh a stigh ri Crìosd; Seadh, anns an àbhaist, so na ceud nithean a th’aig creidimh fodh chomhair a shùl. ’S a cheud nì air an amhairc an t-anam, agus a tha e air a thogail leis ’n uair a tha e air a tharruig gu Crìosd, anns an àbhaist, an t-sìth sin, a maitheanas sin, an fhìreantachd sin, am t-saorsa sin bho’n pheacadh, am bàs, an ifrinn, a tha e faicinn a tha air a tasgadh suas ann an Crìosd do dh’anamaibh. Ach ged a tha na nithean so mar sin, theid an t-anam nì’s àirde, agus feumaidh e dhol, feumaidh e amharc air, agus sochrachadh air Crìosd ar neo cha’n eil a chreidimh cho ceart agus cho iomlan ’us a bu chòr dha bhi. Is e Pearsa Chrìosd tobar mòr na’n uile ghràs, agus uile fhoillseachaidhean bho Dhia dhuinne: agus mar sin dùinidh creidimh a stigh ri a Phearsa. Tha creidimh ceile Chrìosd coltach ri bhi deanamh so, *Dan v. 10*. Bha a suil air maise phearsanta agus glòir Chrìosda, agus mar sin tha i dùnadh a stigh le a creidimh agus a gràdh. Uime sin, mar an ceudna, tha leitheid so de chainnt againn tric; Dh’iarr mi esan do’m bheil gràdh aig m’anam; agus, Am faca sibh Esan da’m bheil gràdh aig m’anam? Bha a gràdh agus mar sin a creidimh air an suidheachadh air Crìosd Fein; agus mar so tha sibhse a suidheachadh ’ur creidimh agus ’ur gràidh Air; agus mar sin bithidh sibh cinnteach gu’n a dhol an iomrall air bonadh pòsaidh agus co-chomunn Ris.

(R’a leantuinn)

Holy hearts make holy tongues. The Holy Spirit, both in his miraculous, and in his common gifts delights to work upon tongues. The tongue is the glory of the man, and when grace purifies it, it sets forth the glory of God.

Spurgeon.



## Book Review

**THE FIVE POINTS OF CALVINISM** by W.J. Seaton—Banner of Truth Trust—price 7½p.

Within the compass of eighteen pages the author gives a concise summary of the Arminian heresy as presented to the Dutch Parliament in 1610 in the form of a Remonstrance, followed by a lucid confutation of the heresy, point by point. *The Five Points of Calvinism* are expounded, and amply substantiated from the word of God. Nowadays, when the epithet "Calvinistic" is frequently used pejoratively and Arminianism pollutes much preaching and writing, a booklet of this kind is extremely useful, both as an antidote to the Arminian poison and as a corrective for those who appear to think that the free offer of the Gospel and an emphasis on man's responsibility constitute Arminianism. The booklet can be easily read and assimilated; it can, therefore, be recommended for all classes of readers. Young people, especially those who, because of their vocation, are likely to come into contact with Arminianism, should arm themselves with this booklet.

A.G.

## Notes and Comments

### Abortion and the Humanists

The figures, published by the Scottish Home and Health Department in May, of the abortions carried out in Scotland during 1970 were the highest since the Abortion Act was introduced, 5,110 for the whole country, 74 of these in private nursing homes. This is an alarming increase of 1,200 over the previous year. The Registrar General reported that for the whole of Britain 1,791 girls under 16 now need abortions, and it is calculated that the overall figure for the whole country has now reached the total of 80,000 abortions annually. What a terrible indictment of the Permissive Society!

The sinister part taken by the humanists in this sordid destruction of human life has been revealed in an article which appeared in the *Daily Express* in June from the pen of Lady Lothian. A society, known as the Abortion Law Reform Association, had campaigned for years to get the Abortion Act, which was sponsored by Mr David Steel, M.P., placed on the statute book. This movement was led by two women, Mrs Madeleine Simms and Mrs Vera Houghton of the British Humanist Association, and was supported by Dr Martin Cole of Birmingham, the author of the now notorious Education Film, "Growing Up," Dr Malcolm Potts of the Planned Parenthood Federation, and Mr Alistair Service, now on the executive of the Conservation Society. They



were able to enlist the aid of such influential Members of Parliament as Roy Jenkins, then Home Secretary, Richard Crossman, then Social Services Minister, and John Silkin; Douglas Houghton, Chairman of the Parliamentary Labour Party, is the husband of Mrs Vera Houghton. Appeals on such themes as "the worn out mother," "the miserable illegitimate child" were used to overcome public distaste. Today, abortion is a flourishing trade, for some abortionists are earning as much as £1,000 per day. The humanists, elated by success, mean to extend their activities. "The latest news from the 'humanist lobby' is that Mr David Steel and Mrs Vera Houghton lead A.L.R.A. 'Birth Control Campaign' for 1971." The humanists form a small but powerful and well organised group in Parliament and their avowed purpose is, not only the abolition of the Bible from the schools and the destruction of the Christian Faith, but the complete change of the British way of life. C.

### Britain's Peril

In the small West Highland hamlet of Lochcarron the congregation were waiting one Sabbath morning in the summer of 1815 for the appearance of their minister, the renowned Mr Lachlan MacKenzie. At last, when his coming was delayed beyond the hour of service, the elder, John Kennedy, father of the eminent Dr J. Kennedy, Dingwall, went to the manse nearby to find out the cause of the delay, and found his minister still in his bedroom, wrestling in prayer at a throne of grace. Little was said on the way to the church, but on entering the pulpit Mr Lachlan uttered the solemn and prophetic words: "People of Lochcarron, if you have ever prayed in your lives, pray this day, for the British army is engaged in deadly conflict with the forces of Napoleon on the field of Waterloo. Britain will defeat her enemies on this occasion, and in future wars though hard pressed she will never be defeated by her enemies. If our nation is ever brought down, it will be as the result of her own internal corruptions, her Sabbath desecration, which destroyed Israel of old, and her spiritual backsliding." As is well known, Napoleon was defeated at the Battle of Waterloo on 18th June 1815, which was a Sabbath. Since then our nation has survived terrible and costly wars which have greatly impoverished and weakened our people, but the Lord has mercifully preserved us. In our own life time we have seen our people come through devastation and great loss and suffering in the last two World Wars in the Lord's merciful providence. Today, however, the very conditions foreseen by the saintly minister of Lochcarron can be discerned throughout the country. Sabbath desecration has reached frightening levels, and recently a Church of England bishop spoke of a "tidal wave" of pornography flooding the land. The Lord has done great things for us and will He permit a nation that has enjoyed such signal marks of His favour in the past to become a desolation and a prey of wild beasts? We fear that only sincere and widespread repentance throughout every rank of our people will avert the threatened judgments with which, we are convinced, the Most High is preparing to visit our people, and



there are no signs of any such change at present in the country. This is a time for importunate and unceasing prayer that the Lord, who has on so many notable occasions delivered us from the power of our enemies, would yet save us from our own folly and from the internal corruptions which have brought destruction upon so many nations in the past. C.

### The Hasson Trial

The trial of a Church of Scotland minister has just ended after a sensational 12 days of extraordinary revelations of public and secret activities, more becoming an international agent of espionage than a professed minister of Christ, with the sentence of 3 years' imprisonment for embezzlement and fraud. Rev. Alan Hasson or Hassan was educated for the Church of Scotland ministry, and after a brilliant career at college, including a Scholarship to America and the degree of Master of Systematic Theology, became minister of Bonhill South and Alexandria North Churches, Glasgow where he served for 11 years till forced in 1961 to flee the country for Canada on a charge of embezzling Orange Order funds. He was arrested about 6 months ago at Heathrow on his way through London for Canada and brought to trial in Glasgow. The love of intrigue and obsession for personal publicity led to the downfall of this somewhat strange and eccentric character. He was born near Cardiff in 1926. His father was an Egyptian seaman but the marriage was soon broken up and he moved to a foster home near Inverness. His parentage and broken home may account for the erratic course his after life was to take. Before he was 21 he saw military service with the army in the Far East and rose to the rank of captain. After his training for the ministry, he joined the Orange Order and by 1958 rose to the position of Grand Master. Rev. Hasson loved the limelight, and there was nothing he enjoyed more than taking his place at the head of an Orange parade, and, seated upon a horse and dressed in the full regalia of the Orange Order, leading the procession through the streets of Glasgow. It is said that he gave the impression of regarding himself on such occasions as another King William of Orange, leading the country in a great Protestant revival and described himself at his trial as "the equivalent of a Protestant Pope." Soon he was engaged in raising funds for the Orange Order, and unknown to his congregation had organised a centre for conducting football pool betting, which handled in one week as much as £900. The Glasgow C.I.D. fraud squad began to investigate the affairs of the Orange Order under his management, and Rev. Hasson hurriedly took his departure for Canada. Here he became minister of a Church in Norwood, Winnipeg, but proved a centre of strife and disunity and had the door of the church padlocked against him. It is of interest that he attempted to pass himself off to one of our Canadian congregations as a Free Presbyterian minister, but his claims were so transparently false that no attention was given to them. At his trial he spoke of being an



Arab spy, and perhaps his Egyptian extraction may have given him a flair for Far East intrigue, and of buying guns and equipment for guerrilla warfare against the Israeli, but his statements were regarded as being highly exaggerated. During his trial he discharged his counsel and conducted his own defence. When sentence was passed, however, he admitted that he had received a fair and unprejudiced trial and virtually admitted his guilt, but showed no regret for the injury done to the Church he belonged to or to the cause of religion. His words were: "Well, I am still a minister, but I'm not practising. In fact, I couldn't care less." When a professed minister of religion is condemned on criminal charges of embezzlement and fraud—and the sums involved in this trial amounted to no less than £10,300—it is not only the Church that suffers but the cause of the Redeemer. It is strange that such a bizarre character as Rev. Hasson could have found his way into the Christian ministry and have conducted himself in such a reckless, worldly fashion without attracting the discipline of the Church, even though it may be admitted that the Church of Scotland today is far gone in backsliding. C.

## Church Notes

### Day of Prayer

The Synod appointed a day of humiliation and prayer to be held throughout the Church on Wednesday, the 13th, or Thursday, the 14th October, 1971, in view of the alarming moral decadence of our nation and the distressing and increasing apostacy of the professing Churches throughout the land—to confess and bewail our own sins and the sins of our nation and to pray for an outpouring of the Divine Spirit.

### Jewish and Foreign Missions Fund Collection

The Synod has appointed this Collection to be taken by book from house to house in August, and to our loyal people we have no need to emphasise the necessity of this fund and its importance. They have responded heartily in the past to the demands made upon them, and now that the needs are much greater we have no doubt they will rise to the occasion. From a very small beginning the field has spread enormously. There are three ministers and room for several more, and many never-dying souls to be reached by the Gospel. Many have heard it already as the Gospel of their salvation, but there are many more to whom it is a strange word. It is an honour to be the means of sending the joyful sound to this people, and we apply to our people to do their utmost towards that end. Our labourers have much to contend with but we should remember that "He that goeth forth and weepeth, bearing precious



seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

John Colquhoun, *Convener*.

### **Rev. D. Campbell's Recovery**

It will be gratifying to friends at home and abroad to learn that Rev. D. Campbell, Edinburgh, was able to resume some of his pastoral duties after a long period of incapacity of over a year. We would acknowledge the Lord's goodness in thus restoring Mr Campbell, and pray that the Lord will spare him for many years of usefulness, continuing to bless his labours in His vineyard.

### **Theological Conference, 1971**

The Theological Conference will take place in Dingwall Free Presbyterian Church on the 7th and 8th of September (DV). As usual the Conference is for ministers, office bearers, male communicants and congregational treasurers. There will be only ONE meeting open to the public on this occasion. This will take place on the Wednesday evening when the paper read will be on "Church Discipline."

The following papers will be read and be followed by discussion among members of the Conference:—

#### *Tuesday, 7th September—*

"Some Aspects of Pastoral Theology," Rev. M. MacSween, M.A., Oban

"Evangelism," Rev. D.A. MacLean, M.A., Halkirk

#### *Wednesday, 8th September—*

"The Federal Theology," Rev. J. MacLeod, M.A., Stornoway

"Book Reviews: The Dead Sea Scrolls," Rev. A. Cattanach, Finsbay

"Church Discipline," J.P.H. MacKay, Esq., Q.C., Edinburgh

This last paper will be in public and the meeting will commence at 7 p.m. (DV).

### **Greenock Communion**

The Greenock Kirk Session wish to inform interested friends of the congregation that the Communion dates have been altered and now read as follows:— Fourth Sabbath in March and first Sabbath in October. It should be noted, therefore, that the October Communion this year will be held (DV) on the first Sabbath of the month.

Rev. L. MacLeod, *Moderator*.

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It was well done of Paul, to reprove Peter to his face, and it was well done of Peter to praise Paul in his absence.

Thomas Adams.



# Acknowledgment of Donations

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

**Jewish and Foreign Mission Fund**—Anon., £15; R.R. Bruce, £10; Bracadale Congregation, £26.50; Beaully Congregation, £30; last three per Rev. P. Mzamo; F.C. McRae, Dutton, Ontario, £2.60 per R.W.M.M.

**Aged and Infirm Ministers', Widows', etc, Fund**—William, Rosemary and Margaret in loving memory of their parents, Rev. Donald John and Mrs Dolann Matheson, £100.

**College and Library Fund**—Australia, £25.

**Sustentation Fund**—Friend, Ardgour, 50p per R.W.M.M.

The Publications Treasurer, Mr R.W.M. MacKenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:—

**Welfare of Youth Fund**—Friend, Glendale, £1.40; Miss M. MacIver, Glasgow, per W.D.F., £10.

**Free Distribution Magazine Fund**—Mr D. Beaton, Auckland, N.Z., £2.78; M. Morrison, Lochinver, 60p; K.A. MacKinnon, Uig, Skye, 60p; Friend, Ardgour, £1.50.

The Treasurers of the following Congregations acknowledge with sincere thanks:—

**Scourie**—Anon., Kinlochbervie, £30 per Mr R. Ross; Mrs G. Murray, Lower Barvas, £3.60, per Mr R.W.M. MacKenzie.

**Ingwenya**—General, Winnipeg Congregation, £240; Timothy Mission Fund, U.S.A., \$100 for Mbumba Hospital; Holland, Rh. \$29,937.10 (H.N. 150.000).

**Portree**—Envelope in Church Plate containing £5 for Sustentation Fund, £5 for Home Mission Fund, and £5 for Braes Church Bus, total £15.

**Raasay**—In loving memory of Miss MacLeod, Kettock Park, Glasgow, £5 for Sustentation Fund; Raasay friend, £1 for Sustentation Fund; 50p Home Mission Fund; £2.50 for Manse extension. Portree friend, £2; Raasay friend, £2; J.A.H., Glasgow, £5; Friend, North Coast, Applecross, £2 for Manse extension; all per J.M. MacLeod. Harris friend, per Rev. D. Nicolson, for Manse Extension £3; R. MacLeod, Inverarish, £5; S. MacLeod, Skelmorlie, £10; M. MacLeod, Inverness, £5; Friend, Shieldaig, £1; Friend, Inverness, £1; all for Manse extension.

**Beaully Church Building Fund**—Mr Fraser, Leanach, £10; "In loving Memory," £5; Friends, £20; Anon., £10; Beaully friend, £5; Envelope in Plate, £10.

**Glendale**—Mrs Macaskill, Stormoway, £5, per Rev. J. Macleod; M. MacKinnon, £1 per Rev. J.C.; Envelope in Plate, anon. £5; all for Communion expenses.

**Gairloch**—Car Fund—Anon., with Sustentation Collection £1; J. McK., Strath, £1; A. McP., Greenock, per Rev. A.E.W.M., £5.

**Applecross**—Friend, Glasgow, £2 for motor cycle fund, per Rev. A. Murray; Friend, Gairloch, £2 for Communion expenses, per C. Gillies.

**Greenock**—Anon., Greenock, £50; Mr Balfour, Gourrock, £3; both for Congregational purposes.

**Broadford Manse Building Fund**—Mr Neil Mackinnon, Broadford, per Mr D. Mackay, £3; Mr R. Robertson, Breakish, £5; Anon., Breakish, £10.

**Tain and Fearn Manse Fund**—Mrs J. Macleod, Lochinver, £5.

**London Church and Manse Building Fund**—Aust. per Mr Wm. Fraser, £25; I. McA. Anon., £5; Mr E.E. Fuller, Richmond, £2.

**Home of Rest Fund**—Two Residents, £10; Two Residents for car petrol, £1; Mrs Lodge, £1; D. Campbell, £5; Miss M.B. Rattray, £1; M.M. Matheson, £1.

**Wick**—£10 for Wick Church, in appreciation of kindness from Rev. R.R. Sinclair and the late Mrs Sinclair, from a friend, Deut. 10: 15, 22.

**Auckland Manse Fund**—D. & S. Australia, \$48.79; Anon., \$20; L. Gillanders, Stratford, \$100; Mr and Mrs M. Nicolson, Edinburgh, £10; M. Anderson, Edinburgh, £1; M. & D. McGrail, Wanganui, \$20.