

The
Free Presbyterian Magazine
and Monthly Record

Vol. 77

April 1972

No. 4

Synod Sermon

Sermon preached by Rev. R.R. Sinclair, Wick, retiring Moderator of Synod, in the Free Presbyterian Church, Inverness, on Tuesday, 18th May 1971. (Published here as recorded)

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (1 Corinthians, 15, v. 58.)

Now the Apostle Paul in this remarkable chapter (the whole of the Bible is remarkable, but this is a remarkable chapter) reminds the “beloved brethren” of the Corinthian Church of the Gospel that he declared unto them, and by which they were saved. He points out two fundamental truths and glories in connection with that Gospel which he preached, and on which they stood. That was “that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures”. There is not only there mention of the Divine Redeemer, but there is the mention of the rising of the Divine Redeemer again from the dead. That is the substance of this remarkable part of the Holy Scriptures. When we come back to the first verse that I read, the terms of it are, “Therefore, my beloved brethren, be ye steadfast” and so on. When we think, and when I began to think of this portion some time ago, the “therefore” became very vital in my meditation. That brings me without undue delay to consider, first of all, some matters that deal with what gave rise to this exhortation and encouragement. There is a three-fold exhortation in the verse, and then there is a distinctive encouragement. “Be ye steadfast, unmoveable, always abounding in the work of the Lord.” That is the exhortation. Now in the

latter part of the verse there is this encouragement given: "forasmuch as ye know that your labour is not in vain in the Lord".

What is behind all this? What gave rise to this three-fold exhortation and this encouragement to the beloved brethren in Corinth? That is what I would like to say something about first of all.

Then, secondly, I would like to say something about the exhortation itself: "be ye steadfast, unmoveable, always abounding in the work of the Lord", and lastly, a word on the encouragement: "forasmuch as ye know that your labour is not in vain in the Lord".

In coming to deal with what gave rise to this encouragement and exhortation, we must first of all, apply our minds to what is revealed here by the Apostle. This was the propagation of what is spiritually to be described as damnable heresy, and damnable heresy in relation to the resurrection of the Son of God, and the resurrection of His people. As you will find it elsewhere, the Apostle raises this matter: "How say some among you that there is no resurrection of the dead?" Now, that of course, covers all resurrection. In the chapter, the Apostle deals with the inevitable and the disastrous consequences inherent in this dogma. These consequences are given in detail by the Apostle. The Apostle through the Spirit considered that it was of importance to show and to expose this heresy that was being propagated.

Briefly, I would like just to remind you of these matters, but do little more than remind you of them. The first consequence was and is, that where there is a holding of this damnable heresy that there is here an out and out rejection of the physical, historical, fact of the resurrection of the Son of God from the dead, and of the resurrection of the people of God. That in itself of course is tremendous, as we shall see as we remind ourselves of the other consequences. For instance, wherever there is an utter rejection of the resurrection of the dead, involving the Son of God and His believing people, there follows as a consequence that what I may call the Divine authority and efficacy of the means of salvation are of course nullified, and emptied of their authority and efficacy. As the Apostle says, "then is our preaching vain", "and we are found false witnesses of God". "It pleased God by the foolishness of preaching to save them that believe." His servants are "ambassadors for Christ" in a very special manner. They are witnesses, and that in the discharging of their functions and their duties in the

ministry of the Gospel, as Paul himself and others discharged their functions in the Apostolic office in preaching the Gospel. All this, as a consequence, is entirely deprived of Divine authority and Divine efficaciousness, and of any possibility of any Divine blessing following upon the preaching and the witness of the servants of Christ and the Church of God.

The next consequence is, as I may describe it in my own terms, related to spiritual experience, and what the Apostolic Church in the days of the Apostle, and the Church today, considers to be experience by reason of the workings of the Divine Spirit of God in the souls of believers, is a delusion, a fantasy. That is a consequence of this damnable heresy. As the Apostle Paul puts it, "your faith is vain". This faith the Lord gives to His people in the Divine Redeemer in the Gospel. This is emptied of its nature, and its worth, and it becomes nothing at all, a delusion, and as I said, just a fantasy of experience.

Conjointly with this, there is this tremendous consequence. Those who claim to have this wonderful faith which is "the gift of God" upon the Divine Redeemer, are yet in their sins. That is an extraordinary thing, that those who have come to have real experience of faith in the Divine Redeemer, and have had the pardon of their sins and reconciliation to God sealed upon their consciences through faith in the blood of Christ; all this becomes a delusion, something just of the imagination, nothing!

A further consequence is that those whom we believe, and whom the Apostle believed to have fallen asleep in the blessed holy Saviour, that is, died in the Lord as believers, perished. They came to the end of their existence. They came to an end of everything that they considered they were heir to, according to their faith, and according to the promises of the Gospel, which are yea and Amen in Christ. They are perished. Not only are they perished, but the Apostle takes up the extraordinary situation of the believing people of God in this world. Among their fellowmen, they are "of all men most miserable". Now that is to say, as the Apostle states: "If in this life only we have hope in Christ, we are of all men most miserable". All this is a consequence of the denial of the resurrection. Having a hope in Christ, going through this world living a life of faith in Christ, battling against sin, warring against the flesh and against the adversary, passing through trials and difficulties for Christ's sake—that's all of no consequence. It separates

the Christian into a class of persons who among their fellowmen are a most miserable class, because they have no expectation of the hope that they entertained ever coming to fulfilment, or of enjoying the blessedness of the eternal world in Heaven. That is a very brief summary of the consequences.

Now, I want to say just a word of application. There is an upsurge today in certain areas of the professing Christian Church of disbelief in, and rejection of, the physical, actual, historical, resurrection of the Lord of Glory. I'm not going to feed you with press information, but I read last week three articles in the 'Scotsman' with regard to the present Church of Scotland, and the fact that the Confession of Faith, which still in a manner is their subordinate standard to the Scriptures, is to be relegated to a historical document, and to be eliminated from its honoured place as the subordinate standard of the Presbyterian Church of Scotland. These articles, and some of you will have read them, were most revealing. A term that was used is used in regard to many things. It appears from these articles that any considered formulated view of Biblical doctrine in the Church of Scotland at the present time, or in the foreseeable future, is in the melting-pot, in the extreme sense of that term. The first article dealt with all the varied matters in the Confession, and the relegation of the Confession to the background. At the very end of the article, the writer has this to say: 'Churchmen no longer have the clear certainty of their seventeenth century ancestors.' He quotes, 'On the third day He arose from the dead with the same body in which he suffered.' The matter of the resurrection, of course, has been to the fore publicly again and again in recent years, and I have already recalled to your minds the consequences of the denial of the resurrection of the Divine Redeemer, and the resurrection of His believing people. That is behind this exhortation in the first instance—the propagating of this extraordinary heresy. This extraordinary view is now being held very largely in our own land today by churchmen. They do not assert, and they do in fact reject, the factual, historical truth of the resurrection of the Divine Redeemer.

On the other hand, the Apostle Paul, over against this extraordinary heresy, maintains the fact and the Divine truth and reality of the physical resurrection of Christ, and of His people. That is the other side of the matter behind this exhortation. The Apostle Paul was conversant, of course, with the Old Testament

Scriptures, the Word of God. He said he was conversant with the Psalms, for instance, the Psalm we were reading in, and of which we sang a part, in connection undoubtedly with the resurrection of the Messiah, the promised Saviour. "Thou wilt not leave My soul in hell: neither wilt Thou suffer Thine Holy One to see corruption." (Psalm 16.) To all who accept the Word of God, that is a reference to the resurrection of the Lord of Glory. Following upon the resurrection, as far as the Psalms are concerned, there is:

"Thou hast, O Lord, most glorious,
Ascended up on high;
And in triumph victorious led
Captive captivity." (Psalm 68, v. 18: Metrical version.)

Following this line out briefly, you'll find the Apostle Paul in his preaching the Gospel, refers again and again not only to the resurrection of Christ, but gives the background for declaring the glories of the death of Christ, and the glories of the rising again from the dead of the Lord Jesus Christ. For instance, before Agrippa, (I'm putting it in my own words just now) he said, did Agrippa think it was a thing incredible with God that God should raise the dead. In the same defence of himself before Agrippa, he mentioned the doctrine that he preached, and the message that he was preaching, and that was a message that Christ suffered and rose again from the dead. He prefaces that with a reference to the Scriptures of the prophets and Moses. He was preaching exactly according to what the prophets and Moses had said should come, and should happen, that Christ should suffer these things and should rise again from the dead. There are the declarations of the Divine Redeemer himself that we have recorded in the four Gospels in regard to the reality of His resurrection. There is one thing, among many things, that the Saviour said: "I lay down My life, that I might take it again." "I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." Now that is only one assertion that the Lord of Glory made in regard to what was in prospect for Him. In addition to suffering and dying, there was to be this rising again on the third day. Christ maintained that this would be so again and again and again.

In this chapter, the Apostle Paul also takes up the matter of witnesses. Witnesses are very vital in matters of controversy. And he brings before us in his argumentation about the resurrection of Christ, that there were many witnesses of this fact. He speaks

about Cephas, and he speaks about others. "After that, He was seen of above five hundred brethren at once." He speaks about the twelve Apostles, and in the actual Gospels we find all this, of course, verified. After the resurrection, there were many and varied kinds of witnesses among men, and there were women also, and so on. We are dealing just now with the record of the inspired and infallible Word of God. I would just make a comment in passing. We see that this damnable heresy of the rejection of the resurrection involves even the inspiration and the infallibility and the authority of the Scriptures. The thing goes right through the warp and woof of the Bible, and through the whole Christian faith. It is not merely the resurrection, although this is the question in hand. We aver and maintain what is here stated by the inspired Apostle, is what we believe to be the inspired Word of God by the Spirit and that there were witnesses. There were witnesses, and hundreds of witnesses, to the fact and to the reality that the One Who was crucified on the cross between the thieves, rose again from the dead on the third day, and manifested Himself to His Church and people.

In the reference to the Apostles, I was thinking of another matter in regard to this. It was after the resurrection that the Lord of Glory gave first of all the commission to His Apostles and to His Church to go "into all the world, and preach the Gospel to every creature". He said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned". Is that great commission to go overboard, as a commission that was never given? It was in a personal appearance of the Lord of Glory that He spoke to His Apostles and to His Church in regard to that commission. Where does the Sacrament of Baptism go? The Sacrament of the Lord's Supper was instituted by the Redeemer before He died, but it was after His resurrection that He said unto the Apostles, "Go ye therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you". That is a Sacrament that the Christian Church administers since the Apostolic age until this day. What happens to it if Christ rose not from the dead? I'm only posing that by way of question. Then churchmen, and those who are true churchmen, again and again have reason to refer to that wonderful pre-eminent promise (there are "great and precious promises" otherwise) that Christ

gave to His Church after the resurrection. "Lo," He said, "I am with you alway, even unto the end of the world." If Christ be not risen, He never instituted Baptism, and if Christ be not risen, we have no commission here to go into the world and preach the Gospel.

But the Apostle, on the positive side, says that He appeared unto five hundred brethren, and so on, and when He did, He gave the fundamental, Divine, commission, sacrament, and promise to the Church, to which the true Church holds tenaciously until this day. The Apostle himself, in this chapter as elsewhere, takes a lowly place as to his call to preach the Gospel. He says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ". In this chapter, he says, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God". But what does he say in verse 8? "And last of all He was seen of me also, as of one born out of due time." This is a line of meditation in regard to maintaining the fact and the reality of the resurrection of Christ that the Apostle Paul himself was maintaining. As far as the wonderful beginning of his spiritual experience in this world was concerned, on the road to Damascus the Divine Redeemer from Heaven spoke to him, "Saul, Saul, why persecutest thou Me?" "It is hard for thee to kick against the pricks." Saul replied, "Who art Thou, Lord?" "I am Jesus." That's how Paul met Christ. It is not as men aver today that the dust of the Saviour is lying in Palestine. The risen Lord "crowned with glory and honour" in the Heavenly realm brought about the conversion of this extraordinary personality in the history of the world and the church, the Apostle Paul. He says, "He was seen of me also". Then with regard to the dramatic statement by the Apostle Paul in the Epistle to the Romans, he writes there by the Spirit that Christ "was delivered for our offences, and was raised again for our justification". Now you are familiar with the doctrine of justification taught from our pulpits, in regard to the fact of the justification of believers in Christ. Christ was delivered to the cross for the Church's offences, but raised again for their justification. Christ endured the punishment His covenant people merited for their sins from God, and that required by God's justice. His resurrection was vital and essential as a living testimony in His own Person that His death was accepted fully as an

expiation for the sins of His people by God, by the justice of God.

Just to sum it up in a few words: What we have to conclude from the Word of God, and from the Apostle's doctrine is, that in his Person, the Son of God in our nature, in His death on the cross, and by His actual resurrection from the dead, constitutes the entire and the one foundation of the justification of believers. It's quite a remarkable statement of truth that believers are justified by the resurrection of Christ, and I've given there what is to be understood by that. If Christ is not risen, whatever He did in His life in relation to being made under the law, and whatever He did in His death, where is it all? Where is the foundation of the believer's justification if Christ be not risen? But the Divine Spirit through the Apostle makes that wonderful doctrinal statement that He "was raised again for our justification". There is a declaration to Heaven, and to earth, and to hell, that what Christ did in being made under the law to redeem them that were under the law by His life and death, was accepted by Heaven, and that on the basis that God is a just God, and justifieth the ungodly who believes in Jesus, the risen Saviour.

Further, Paul had evidence, evidence that we have referred to already, and in the exercise of his own faith, he maintains positively and dogmatically in this chapter, "Now is Christ risen from the dead". How clear and unequivocal this declaration by the inspired Apostle is in this part of the Word of God! That is a statement as to a fact from one who had evidence and one who had faith, and that in the truth and in the reality of the physical resurrection of the Lord of Glory. Again, in the doctrinal statements in this chapter, Paul says, "Since by man came death, by Man came also the resurrection of the dead". Of course, the first man is Adam, "by man came death", so by Man, that is the Man Christ Jesus, "came also the resurrection of the dead". These are dogmatic, plain statements by the inspired Apostle with regard to the resurrection of the Saviour.

Again, there is another matter in regard to the actual resurrection of Christ, and it is this. The actual resurrection of Christ was what I may call a glorious step by Him on the way to "the Holiest of all", "into Heaven itself, now to appear in the presence of God for us", for His covenant people, whom He carries, as we say, upon His heart, and that before the presence of God in Heaven. Intercession, and the Divine intercession of the Son of God is a

basic matter in regard to the salvation of any. It says in one place in Isaiah, that He "made intercession for the transgressors". Well, of course, those who were chosen in Him before the foundation of the world, were just as fallen and sinful as others. Let us remember that. They were transgressors. It was essential for the salvation of His covenant people that He appear in the presence of God to intercede for them on the basis of His death and resurrection. The resurrection was a glorious part of this basis. It was a glorious reality on the way to this finality of engaging in the accomplishing of the salvation of a multitude of this race of ours that no man can number. If Christ is not risen, He is not in Heaven. Who but they, who even deny the resurrection today, talk about Heaven! They talk about Heaven, a Heaven without Christ. There is no Christ in Heaven if He rose not from the dead. How blind and dark and foolish men are! The resurrection has this wonderful sequel—His going to the right hand of the Majesty in Heaven, there "to appear in the presence of God" for the like of us, on the basis of His death and of His resurrection.

(To be continued.)

The Diary of Dugald Buchanan

Period VI—From August 1745 to December 1750
(Continued from page 70)

In the year 1745 the greater part of my relations were concerned in the rebellion, some of them fell in battle and others suffered at Carlisle*, but though the cause was bad yet I was heartily grieved and could not forgive those who, by their power and false witnesses, were instrumental in their death, and so, by degrees, I began to entertain resentment against them. The devil seeing me harbour revenge added fuel to the flame by representing the pleasure of being revenged on such persons though they were entirely out of my reach, yet the meditation thereof was now become very pleasant to me. Sometimes, conscience would fly in my face with

* One of the individuals here alluded to was Francis Buchanan of Armprior; he had not been concerned in the enterprise of 1745 in any way. He was taken prisoner at his own house of Leny, Perthshire, and carried to Carlisle, and condemned by false witness, and hung on the 28th October, 1746, not at Carlisle, but at Penrith

these or the like Scriptures: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, and I will repay, saith the Lord", etc. But I could not hearken either to Scripture or to reason. Nothing would satisfy me but blood, therefore I spoke favourably of that sin though contrary both to my reason and judgment.

I acknowledge to my own shame and to the glory of God's patience that He bore long before He let Satan and my own heart loose upon me. But at last I was left to myself for a season as a just punishment for my sin that I might know more of the desperate wickedness of my heart, and, no doubt also, that God's sovereign mercy might be more manifest in my recovery from those devouring depths into which I had now fallen.

The devil having once got this master-sin off his hand presented more to which I was formerly addicted, and being so far left to myself I was easily overcome and soon embraced one, and after that another till I was fast enclosed in his snare. Then I cried to the Lord to help but He would not hear, and all my prayers and fastings could not recover me out of the snares of the devil by whom I was now led captive at his will. The Lord spoke to me in my prosperity but I would not hear, and now in adversity He gave a deaf ear to all my cries when desolation encompassed me about like a whirlwind.

I might now say with Job, "God hath now delivered me to the ungodly, and turned me over into the hands of the wicked". Satan set upon me in good earnest, drew me daily into acts of rebellion against God to the dishonour of His name, the wounding of my conscience, the grief of my sincere friends, and to the hardening of the wicked in the ways of sin. I said with Peter, "Depart from me, for I am a sinful man, O Lord", and at last gave up secret prayer; for after I had been in secret lamenting my folly and madness, Satan was sure to fall upon me more furiously than ever.

Then I laid it aside altogether to see what the event would be, but I was afraid to give over public prayer in my family lest religion should suffer on that account. So I kept it up in a superficial way and for this the devil never troubled me, he cared not though I had a name to live if I was really dead. And O! was it not strange that any person who had experienced so much of the love and favour of God should be so far deluded as to give over private prayer once so pleasant and comfortable?

I went where the Sacrament of the Lord's Supper was dispensed but did not partake of the ordinance, believing that it would only increase my guilt.

While I was in this case I ventured once or twice to the Lord's table, but the devil set upon me afterwards in such a manner that I was like to tear myself in pieces. But some discerning Christians began to discover my hypocrisy through the mask I had put on. Oh the hell I carried in my bosom! Wherever I went the dreadful sound of damnation was still in my ears. I could compare myself to nothing but the ground that brought forth briars and thorns, "which was rejected and nigh unto cursing, whose end was to be burnt". O! how did all these Scriptures which speak of the dreadful state of apostates rend my soul to pieces. The sixth and tenth chapters of the Hebrews would now and then fall like a millstone upon me and cut any thread of hope that remained. O the amazing and soul-sinking horrors which I underwent! They would even make my blood run chill in my veins and cause a weakness to seize upon my whole body insomuch that I could scarcely stand upon my feet. Sometimes I would toss and tumble like a wild bull in a net, being full of the fury of the Lord and of the rebuke of my God, and thereupon curse the day wherein I was born. O that I had gone from the womb to the grave and that no eye had seen me!

What tongue can describe the case of my soul which was once lifted up as it were to heaven and now must be thrust down to hell. Sometimes I thought that a man might fall totally and finally from a state of grace. Yet the Scriptures being so full and plain against this opinion I could not receive it.

Again, when I found Satan coming upon me as a lion for his prey, I thought that his roaring might proceed from his jealousy that, as yet, I was not wholly his own, otherwise that he would never tempt and torture me in such a manner.

I likewise thought that the devil understood well enough the difference between seeming and real conversion, and that he knew well when once a person was savingly converted that he was for ever out of his reach, yet that his malice was such as to torment that person as much as possible. So that the devil needed not use such variety of temptations to draw me into more acts of rebellion against God if he was not afraid of losing me at last. But again I thought that he was not so sure of any person while life lasted, but

they might escape him at last through the mercy of God in Christ. And therefore I thought that his whole drift was to lead me into such acts of rebellion as would finish sin, and so sin of itself might bring forth death either by causing me to lay violent hands on myself or to commit the unpardonable sin.

I thought that there might be some invisible restraint upon him, otherwise that I would have been devoured before now. But this consideration was soon crushed by another, namely, that God would not destroy the Amorites before their time was wholly come or their iniquity was full, so any restraint put upon Satan was the same; and that when my iniquity was full, down I must go to the lowest hell. Oh! how did this thought rack my soul to pieces and all my strivings against sin and Satan served only to make my bands faster and firmer.

By whom could I be now comforted or what sun could shine upon me, since I believed that the Sun of Righteousness was set never to arise upon me any more with healing under His wings? What though I should gain a whole world, what would that avail to a lost soul or an awakened stinging conscience? It appeared that I had lost my integrity, my faith, my hope, my comfort, and all my mercies were turned into miseries, so that I could take pleasure in nothing under the sun. Insulting devils triumphing over my misery and upbraiding me with folly and madness, enslaving corruptions in all the faculties of my soul and members of my body made me more and more like the image of Satan every day.

I might now say, with Saul, "I am sore displeased, for the Philistines make war upon me, and God is departed from me and answereth me no more", etc. Every sentence of this lamentation carries a hell in its bosom. Oh! I was sore displeased indeed; the devil and my own sins made war against me; God was departed from me and answered me no more, neither by His word nor Spirit. He hath sealed the ordinance of His grace and will not hear me, though I cry by prayers, tears and fastings. Alas! I who had that Scripture sounding in my ears so often—"Be instructed, O Jerusalem, lest my soul depart from thee" (Jer. 6, v. 8). But I refused to hear, therefore was made to feel another: "Yea, woe also unto them when I depart from them."

It was more than one woe that came when God departed from me. My whole case resembled the roll that was written within and without, full of lamentation, mourning, and woe.

It was once my greatest joy and comfort to meditate upon a reconciled God in Christ, but now became my greatest terror. I could once read, hear, and believe these Scriptures, Isaiah 51, v. 12, "I, even I, am he who comforteth you, who art thou then that thou shouldest be afraid? If God be for us, who can be against us?" But now I could read nothing, but "if God be against me, who can be for me?"

What Christian can hear of my dismal case and not tremble. Yet this was my situation from August 1748 to July 1750. It was, is and shall be a wonder to me in what way my soul was held in life during these two last years, or how any spark of grace was left without being drowned by the enemies' coming in like a flood into my soul; and yet I found my soul every now and then groaning for deliverance, saying "O, Lord, I am oppressed, undertake for me". Sometimes I would turn my thoughts to that Scripture, "A bruised reed will He not break, and the smoking flax will He not quench", etc.

I thought if ever there was a bruised reed that I was one, and then I would examine to see if I could find anything like grace; though I could not find a live coal, yet if I could find as much or anything that might shew my being within the Mediator's office or among them whom He would not quench, but cherish their smoke into a flame, it would be comfort to me.

I would give the whole world if I had it that my soul could get hold of a free promise again, for I thought that I had sinned myself out of all the promises of the New Testament.

One thing, I observe, and that is: that notwithstanding all that Satan could do to stupify my conscience it retained a quick feeling of the least sin and my understanding remained clear, so that I was capable of drawing wholesome instructions from God's word in reference to my case, but could make no application. I could comfort others but not myself, and then would groan under a sense of my unsanctified knowledge, saying, "Why is light given to man whose way is hid and whom God hath hedged in?" I was afraid of nothing in the world so much as apostacy and now my fears were come upon me, and to whom of the saints could I turn?

Peep of Day

Errata: page 9 at bottom for "pp. 116, 221" read "pp. 71, 134".

A Trip to Israel

by Rev. Donald MacLean, Glasgow

(Continued from page 85.)

The following day, Wednesday, we travelled by taxis to Bethlehem, a wonderful drive towards the south. We stopped at the Shepherds' Fields which are below Bethlehem. This is a most fruitful district and the name Ephratah, with which Bethlehem is often co-joined, means fruitful. This is the place where the fields of Boaz were where Ruth gleaned and was blessed. Also the shepherds watched over their flocks here when it was revealed to them that there was born that day in the City of David, a Saviour which is Christ the Lord. We went down to look at a cave which shepherds often use to shelter their flocks from the cold. It was naturally, quite a large place to accommodate many animals. There are some houses in Bethlehem still which have such caves attached to them, and this would have been the type of "stable" in which the Saviour was born. The mention of cold led to a discussion with the guide as to the likelihood of shepherds being in this spot on the 25th of December. It seems quite clear that they would not have been there, but rather on lower ground near Jericho.

The famous Nativity Church in Bethlehem is built over the supposed birthplace of the Saviour. All that can be said is that this huge building is a sad commentary on the idolatry of the Romish and Greek Churches. Bethlehem itself is full of very narrow streets. The same type of life exists among many sections of its population as existed for many centuries. Seeing this gives one the most vivid impression of what it must have been like in Jesus' day, and certainly it is in striking contrast to the grand rituals of Rome on the one hand, and the folled umbrella, striped-trouser Christian culture of Western civilisation on the other.

We then journeyed on to Hebron, a beautiful drive through very wonderful countryside in Judea. On the left hand side going to Hebron are Solomon's Pools, which we visited. There are three of these and we looked at the main one. They supply water to Jerusalem, and are described in Ecclesiastes, 2, v. 6: "I made me pools of water, to water therewith" On the right hand side of the road there is a memorial called the Tomb of Rachel. Although this does not mark the exact spot of her tomb, it is likely that it was in this

vicinity she died. "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem." (Genesis, 35, v. 19.)

Coming to Hebron, we met a funeral passing along and conducted as funerals have been for centuries. It brought forcibly to one's mind the incident of the widow of Nain's son. The dead body is wrapped in linen and placed in a coffin. The place of burial is reached, and the body is removed from the coffin and buried. The coffin itself is not closed, but is covered over with a large piece of cloth. Thus when the Saviour met the funeral party, it was not necessary for the coffin to be opened in order that He might address the widow of Nain's son as He did.

The Cave of Machpelah has a huge mosque built over it called The Mosque of Abraham. Here are the tombs of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. A visit was then paid to Mamre where the Well of Abraham is. This vicinity also is where Abraham stood by under a tree when visited by the three angels. There is a beautiful view from here of the Valley of Eschol, full of grapes. We also visited Philip's Fountain, the traditional site of the baptism of the Ethiopian eunuch.

On Friday we drove to Bethany to the south-east of Jerusalem. We saw Bethphage, a village on the Mount of Olives from which the Saviour made his triumphant entry into the city. We also saw the likely site of the house of Martha and Mary, with the tomb of Lazarus nearby. This is a private tomb like that of Joseph of Arimathea. It would indicate that this family may have been reasonably well off in the things of this world. The tomb is supposed to be that from which Lazarus was raised from the dead. Bethany is a pleasant village on the eastern slope of Mount Olivet.

We then proceeded along the road to Jericho, stopping at the Samaritan Inn. This inn is similar to the one referred to by the Saviour, and used by Him to illustrate His parable of the Good Samaritan. We then journeyed on to the old city of Jericho, reputed to be the oldest city extant in the world today. Considerable excavations have taken place here, but the work has been seriously retarded by a collapse due to heavy rain. The Jordan valley is a beautiful sight, and Jericho itself is full of interest. From the site of the ancient city, we could see across Jordan the hills of Moab, with Mount Nebo from which Moses viewed the promised land. It was touching to think of the Hebrew leader seeing from a distance the land into which he was not permitted to enter. On the

other side over a ridge was the valley of Achor. In the same direction we could view what is known as the Mount of Temptation, a barren and desolate place indeed. We also visited the Fountain of Elisha, which is supposed to mark the spot where he corrected the bitterness of the water by casting in an handful of salt. (2 Kings, 2, v. 21.) Jericho was the first fortress (the lower one) and Ai the second (the higher one) protecting the land of Canaan. Coming back into the modern city of Jericho, we had a look at a sycamore tree, and left Jericho for the Dead Sea. Due to military restrictions we could not visit the reputed place of Jesus' baptism in the River Jordan as we had hoped.

The Dead Sea is called by the Arabs "The Sea of Lot". It covers the destroyed cities of Sodom and Gomorrah and the place where Lot's wife was turned into a pillar of salt. This sea is the lowest point on the earth's surface, being thirteen hundred feet below sea level. The water is bitter to taste and oily to touch. The salt makes it buoyant, and it is said that one can sit floating in the sea, reading a newspaper. Some of the party bathed here, but I did not notice any accomplishing this particular feat! Near the Dead Sea is the Khirbit Qumran, where the famous scrolls were discovered which took their name from this sea.

We journeyed back to Jerusalem, noting the barren hills of Judea and parts of the old Jericho road over which the Saviour would have travelled so often.

This part of our tour being concluded, we bade good-bye to our guide, Zecharias, commending to him the words of Moses addressed to another Arab, Hobab his brother-in-law, "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord has spoken good concerning Israel". (Numbers, 10, v. 29.) The weekend was spent quietly, two services being held in the hotel dining-room on Sabbath.

On Monday, the 10th May, we left Jerusalem at about 8 a.m. under our new guide whose name was Joseph, an Israeli. We began to climb Mount Scopus, the height which surrounds Jerusalem from the north-east and adjoins the Mount of Olives. This was the height from which former conquerors of Jerusalem viewed the city they intended to overthrow. We passed Ramley, a favourite summer resort. We had views of Shiloh, and were told of Bethel and passed into Samaria. Here the land became fertile, and the

countryside most beautiful. When we came to Shechem, we visited the traditional site of Jacob's Well, which is indeed very deep. To the south-west lay Mount Gerizim and the present writer felt very impressed as he thought of the Saviour opening the well of everlasting life to the woman of Samaria. To the north-east lay Mount Ebal. When we came to Nablus, headquarters of the Samaritan district, we were unable to visit the Samaritan community there due to some unrest. This was a disappointment, as I would have liked to have seen the Pentateuch scroll which is in the possession of this community. Leaving Nablus, we rejoined the Jerusalem-Nazareth road, and passing through the fertile valley which runs between Ebal and Gerizim, we came to Sebastia. In this place we were shown the sanctuary of John the Baptist, where he is supposed to be buried. A great deal of excavation has been done here. The excavators have exposed an Israelitish wall, a Hellenistic tower, the temple of Augustus, and a Roman city wall and gates, etc. We then passed on to Dothan, with its memories of Joseph's betrayal, and eventually came to a place called Jenin. Instead of carrying on to Nazareth, however, we turned down through the Jordan valley, and crossed and re-crossed the River Jordan, intending to visit a certain kibbutz. We could not get in to this particular one, however, so we carried on until we came in sight of the Sea of Galilee, and arrived safely at Tiberias. The hotel there was comfortable. The television room was set aside for us for family worship morning and evening. I have no doubt but that it was the best use made of such a room for a very long time.

We were now in Galilee, the place where so much of the ministry of Jesus took place, and on Tuesday we proceeded along the road to Capernaum, and called at Tabgha, the reported site of the miracle of the five loaves. When we arrived at Capernaum, it was painfully evident how this once highly-exalted city had been so thoroughly cast down according to the Word of the Saviour. Excavations have exposed part of the synagogue and one gets a good impression of how large it must have been and with what expectancy the congregation would have listened to Jesus of Nazareth as He taught them as One that had authority and not as the scribes. We took a photograph of the Mount of Beatitudes, from which the wonderful sermon was delivered. From Capernaum we crossed the Sea of Galilee with all its memories. The day was beautiful but rather misty. From the sea looking back in the direction of

Capernaum, we could see the present Chorazin, but not Bethsaida, both of which shared the same doom as Capernaum for their rejection of the Son of God. On the other side we could see Decapolis, with the slopes of Gadara running down to the sea. It was not difficult to imagine the consternation among the herdsmen when the swine ran down slopes such as these. The sea was calm on this particular day, but on the Friday night before we left Tiberias, one of the sudden storms we read of in the Bible got up, and the road was strewn with branches of trees in the morning. One could understand how alarming this could be if one was in a boat on the lake.

On the other side, we visited Ein Gev, and we were taken round the kibbutz there. A musical festival is held there at the passover, and a very large auditorium has been built for this purpose among others. The leader of the kibbutz told us that it was a non-religious one, which means that any who wished to engage in religious activity did so in a private capacity. He further stated that although there was a great deal of rejection of religion, the general tendency among the young people was to belief. To some extent they were seeking for the knowledge of God. It may be remarked here that the people at present in power in Israel are European Jews who were brought up in Europe and came to Israel. Most of these are virtual atheists. The hope is that the rising generations who have been born in the land will be more inclined to the religion of their fore-fathers. Their antipathy to Christianity is quite understandable, as they see it represented by the Roman Catholic, Greek Orthodox and Russian Orthodox Churches. As these are idolatrous organizations, the Jews will have nothing to do with such a religion, the second commandment having been very firmly impressed on the national consciousness. In striking contrast to the idols, icons and other symbols which have so prominent a place in these churches, the synagogue in Tiberias was as plain as one of our own churches at home. There is great need for the unadulterated Gospel and the worship of New Testament Christianity being spread abroad in this land. To the north-east of Ein Gev, we could see the Golan Heights, where so much of the fighting between Jew and Arab takes place.

Leaving Ein Gev, we proceeded by 'bus round the south side of the sea to Nazareth where the Saviour's home had been. This was a beautiful drive through lovely countryside and we caught a glimpse

of Mount Tabor. Nazareth did not present much of real interest, but we paid a visit to the Scottish Hospital there, which has its headquarters in Edinburgh. The work of this Mission and Hospital is done mostly among the Arabs, and we were pleased to learn that the hospital staff had more invitations to house meetings among these Arabs than they were capable of coping with. Leaving Nazareth, we proceeded to return to Tiberias, passing through Cana of Galilee on the way, memorable as the place where the Saviour performed His first miracle.

The following day we went a drive in our 'bus through Galilee, covering a distance of about two hundred miles. Travelling right across country, we came to Acre or Akko on the coast of the Mediterranean Sea. This place was famous in Crusader times and when they were unable to re-conquer Jerusalem, they set up this place as their capital. We inspected some of the buildings in the old town. Leaving Acre, we proceeded down the coast in sight of the Mediterranean to Haifa where we had lunch. We visited a Bahai temple, since it is one of the sights of the place. It is located on the slopes of Mount Carmel, and although the architecture and gardens are beautiful, it is the beauty of spiritual death. This religion teaches that religious truth is progressive and that God educates the human race through His prophets who appear from time to time to teach laws and principles suitable to the age in which we live. Moses and Christ are acknowledged to be among their prophets, but so are Buddha, Mohammed and Bahu'u'Uah. Such ideas affect many people at the present time. We ascended Mount Carmel and thought of the faithful Elijah confounding the prophets of Baal. How greatly men of like spirit are needed at the present time! The view from the top of Carmel down to the harbour out to the blue of the Mediterranean Sea was one of the most beautiful we have been privileged to observe. Proceeding down the coast once more in a southward direction, we came to Caesarea. This is not Caesarea Philippi, but Caesarea on the Mediterranean coast, home of Philip the evangelist and the place of Paul's trial before Felix and Festus. (Acts, 8, v. 40; 21, v. 8; 23, v. 33.) When Herod the Great built this city in 25 B.C., he called it after Caesar Augustus. It became the seat of the Roman generals. We inspected various buildings of historical interest which have been excavated. One of the latest finds has been an inscription giving the name of Pontius Pilate. Then we crossed the country once more and returned to Tiberias, visiting Nain on the way.

Tiberias itself is a pleasant spot. It lies on the shore of the Sea of Galilee, six hundred and seventy feet below sea level. This accounts for the warm climate and the unusual plant life. One cannot but be impressed as one views the blue lake, rolling hills, and the natural beauty of the Jordan valley. It is a good centre also for touring Galilee. Our guide on this part of the tour being an Israeli, he was more keen to exhibit the skill of Israeli endeavour in the present than matters of Christian interest from the past. No notice has been taken of Israeli achievement in this article, but it has, of course, been considerable.

At 5 a.m. on Saturday morning, we gathered together our luggage on the steps of the Chen Hotel to leave Tiberias by 'bus, having as our destination the Lod Airport, Tel Aviv. Our 'plane left at 9 a.m. and at 2.15 p.m. we were in Paris. We arrived in London about 4 p.m. and the Glasgow and Inverness party carried on to Glasgow where we arrived about 5.30 p.m. The Inverness section proceeded to Inverness where they arrived safely at 8.45 p.m. Our party was made up of all age groups, ranging from 88 to 19 years of age. During our stay in Israel and our journeys from place to place, we were favoured with good health and safe travel in the kind providence of the Lord. It was an experience that none of us is likely to forget, and as we read our Bibles and preach from time to time, incidents stand out in our minds with wonderful clarity as we remember Canaan's land.

The Rise of the Papacy

by Rev. M MacSween, M.A.

(Continued from page 80.)

2. The Rise of the Papacy to the Temporal Supremacy

Here we will endeavour to trace the several steps by which the Papacy gradually rose to the height which it attained some 300 years before the Reformation. Rome Pagan had persecuted the early Christians: Rome Pagan had become nominally Christian under Constantine, and had ceased persecuting. Then, Rome nominally Christian became Rome Papal, and persecuted more severely than ever before. After Pope Boniface III became Univer-

sal Bishop in 607, thus attaining the ecclesiastical supremacy, the Papacy longed to be free from the yoke of the Eastern Roman Emperors at Byzantium, and so obtain the temporal supremacy also. How was this object achieved? Here is the answer.

In 496, Clovis the Great, King of the Franks, won a crushing victory over the Allemani at Soissons, and became a professing Christian. This event was of great importance to the Papacy, and to Europe. The title of "Eldest Son of the Church" was bestowed on Clovis by the Bishop of Rome. During the course of the 6th century, many barbarian Kings and peoples—including the Anglo-Saxons of Britain—acknowledged themselves as spiritual vassals of the Papacy. Pope Gregory I, "the Great", (590-604), saw to it that no Metropolitan Bishop henceforth entered upon the duties of his office without a pallium (a white mantle embroidered with crosses) from Rome. The monk Boniface, (680-754), completed what Gregory I had begun, by travelling throughout Germany and France preaching absolute submission to Peter and his representative, the Pope of Rome. It is easy to see how much this tended to consolidate the spiritual supremacy, and so paved the way for the temporal supremacy of the Papacy. But it was in the 8th century, (700-800), that the most considerable addition was made to the temporal supremacy of the Papacy. Clovis had become the first King of the Merovingian dynasty in France. This dynasty lasted for 250 years, when it was superseded by the Carolingian dynasty. King Childeric III, the last of the Merovingian Kings, was a weak, incapable prince. The redoubtable Charles Martel was "the Mayor of the Palace", and next to the French throne. The Saracens had invaded France, and were threatening the civilisation of Europe.

Charles Martel conquered them in a seven days' battle near Tours in 732, thus saving Europe from the scourge of Islamism. The government of France was now practically in the hands of Charles Martel. The great iconoclastic disputes had set the Papacy at variance with the Roman Emperors of the East, and the Arian Kings of Lombardy were at the gates of Rome, threatening its destruction. With the very existence of the Papacy thus threatened, the Pope turned his eyes to France. There, the bold Pepin, son and successor of Charles Martel, had just usurped the throne of the weak Childeric III, but he needed papal confirmation of his usurped dignity. When the Pope, Stephen II, (752-757), appealed

to Pepin for help, Pepin agreed to give this in return for papal confirmation. The Pope agreed to do as Pepin wished, providing Pepin would free the See of Rome from the Lombards and from the domination of Byzantium. So Pepin led his army across the Alps, defeated the Lombards, laid the Keys of the conquered towns on the altar of Peter, and made Pope Stephen II a free prince. Thus, in the year 755 was laid the foundation of the temporal power of the Papacy. The Pope was now a temporal monarch. He girded on two swords, one on each side, as emblems of the spiritual and temporal power. The Pope then crowned Pepin King of France. Pepin's gifts were confirmed by his yet more distinguished son, Charlemagne. The Lombards had again besieged the Pope in Rome. The Pope again appealed to France for help, and Charlemagne, the successor to Pepin, entered Italy with his army, defeated the Lombards, and visited the Pope, showing profound veneration towards the Pontiff. Charlemagne later intervened on other occasions to save the Papacy. He decreed that "the Pope, being God's Vicar, could not be subject to the judgment of man". Desiring to revive the old Roman Empire, and in return for his repeated succours, Pope Leo III invited Charlemagne to Rome, and placed the crown of the Western Empire upon his head in 800 A.D. Papists have maintained that Pope Leo III by a Divine Right vested in him as Bishop of Rome, had all crowns and kingdoms at his disposal, and so acted in this way, thereby showing his power. In return for this, Charlemagne, a man of brilliant abilities and a great warrior, decreed that one tenth of all incomes must be given to the Papacy on the severest pains of forfeiture.

But the Pope must have grounds for such assumptions of power, and so the false "Decretals of Isidore", which are now fully proved, and are universally considered to have been bold and unblushing forgeries, were promulgated between 847 and 853. By then, supreme jurisdiction was claimed by the early Popes. These Decretals including the "Donation of Constantine", which is now acknowledged by Romanists themselves to be spurious, were made to do more service about 858, being requisitioned by Pope Nicolas I.

But we here note also the growth of that superstition which had risen to a height in the 4th century, and in which lay the life and strength of the Papacy.

The great majority of Christians in Europe were no more than baptised heathen. The clergy were gluttoned with wealth and aban-

doned in vice and ignorance. All Charlemagne's attempts at reformation proved abortive. Men believed that crimes might be expiated by donations to the Papacy, and whole provinces were often donated to it. The crafty priesthood decreed that property gifted to the Papacy should be regarded as the property of God, and was thus inalienable. All these evils flowed from one cardinal error. The great truth of Christianity—that salvation is of grace—was completely buried by the Papacy. In its place was put salvation by works. Forsaking God's way of salvation revealed in the Scriptures, which is salvation by Christ, men sought salvation in themselves, and so lost their liberty. The prison doors were not opened till the Reformation.

But the corruption known as Image-worship, which prevailed at this time is a great factor in the rise of Papal temporal Supremacy. Image-worship first rose in the East, but soon found its champions in the Popes of Rome. The use and worship of Images was firmly established about 590, and from this time the idolatry rapidly increased. Although some churches condemned the adoration of Images—as in France and England—yet they adopted the perilous course of tolerating them in their churches as “the memorials of faith and history”. Charlemagne was of this mind, but the authority and example of the Popes of Rome were stronger than Charlemagne himself. Image-worship finally triumphed almost universally, though it helped to cause the final separation between the Papacy and the Eastern Church in 1054, under Pope Leo IX, whose legates excommunicated the Patriarch of Constantinople in his own church of St Sophia. Italy had thrown off the yoke of the Eastern Emperors and had come under the power of the Papacy, and the Merovingian dynasty in France had been superseded by the Carolingian. Both Italian and French revolts were zealously encouraged by the Papacy, and both contributed greatly to elevate its temporal supremacy. Thus the Pope received his spiritual supremacy from the murderer Phocas, and his temporal supremacy from the usurper Pepin. The foundations of the Papacy are thus laid in blood and rebellion. When we look at the Papacy, are we not indeed looking at the face of Antichrist? In establishing the worship of Images, the Papacy perfected the corruption of its worship. In grasping the temporal sovereignty, it perfected the corruption of its government. The two arms of the Papacy had thus become those of Superstition and the Sword. By them she

was to enslave the minds and bodies of men. By the year 800, the Papacy had become not simply a corrupt church, but a Pagan institution, yea, "the masterpiece of Satan". Thus, the Papacy had fought and won the battle for the temporal supremacy, but the Popes were still subject to the Emperors. Although they did not yet directly and formally advance their claim to dispose of crowns and kingdoms, yet that principle was implicit in their acts in crowning Pepin and Charlemagne, and in their claim to be the successors of Peter, and Vicars of Christ, and that therefore there was but one ruler on earth—the Pope of Rome. Previous to Charlemagne, no newly-elected Pontiff could be legally consecrated without the consent of the Emperor. But once Charlemagne was dead, (814), the Papacy resolved not to wear this badge of subordination any longer. The throne of Charlemagne was contested in war by his posterity, but in 876 Charles the Bald was proclaimed Emperor by the Pope. In return for this, Charles the Bald resigned for himself and his successors all right in sanctioning the Pope's election.

Thus, the Imperial Sanction was dispensed with. The Papacy would not have attained the summit of its wishes had not a new power—that of Germany—arisen, superior to that of France. In the 10th century the Papacy was the most powerful element in Europe, and we are not surprised to find that century described in history as "The Darkest Century". There was nothing so foul as orgies of the Vatican. Most of the Popes of this and following eras revelled in every abomination. There were 16 Antipopes from 997 to 1180, and there followed the "Great Schism" with rival Popes at Rome and Avignon from 1378 to 1415. We state this to indicate something of the intrigue, fraud, adulteries, and violence that now raged in Rome.

But in tracing the rise of the Papal temporal supremacy, we now meet with Otho I, Emperor of the Germans, (939-973), who found the Papacy running its career of crime, and in danger of perishing in its own corruption.

Because the Papacy might be of great use in extending their own power, the German Emperor and his successors sought to reform, but not to destroy, the Papacy. They deposed several Popes who were notorious for their vices, and substituted others. Thus, the Emperors again nominated the Pope. But they lavished unbounded wealth upon the Papacy in return for the support of hosts of monks and priests who used their influence in helping forward the

power of Germany. This acquisition of wealth formed an important element in the growth of the Papacy, the Emperor, Henry II of Germany, being especially distinguished for his generosity. The folly of the Crusades begun by Pope Urban II, (1088-1099), of which there were seven in all till 1291, left great possessions to the Papacy. So long as the German Emperors were strong kings, there was no hope of supreme temporal supremacy for the Papacy. But as soon as this ceased, then the Papacy would have the opportunity of obtaining the mastery. In due time, this opportunity presented itself, when Henry IV, then a child, ascended the German throne, (1056-1106). Shortly afterwards, the strong and cunning Gregory VII, (Hildebrand), became Pope, (1073-1085). Hildebrand's great object was to free the Papacy from the authority of the Empire, and to establish a universal, visible theocracy on earth, with the Pope at its head. The times proved very favourable for the attainment of his object. The Normans had just conquered England; France had an infant King, Spain was partly under the Moors, Germany was distracted by warring barons.

Hildebrand's first step was to decree the celibacy of the clergy. Thus set free from earthly ties, they were to live for the exaltation of the Papacy. Hildebrand's second step was to forbid all clergy from receiving investiture from the secular power. These two measures caused 200 years of wars and bloodshed before the Papacy attained universal domination. This War of Investitures which now began, deluged much of Europe in blood. Hildebrand's decree against lay investitures was followed by another, declaring Germany an electoral monarchy, but permitting the German barons to retain an interest in the election of Bishops. Henry IV then deposed Gregory VII, and Gregory in return excommunicated Henry. Then we have the sad spectacle of Henry IV crossing the Alps in winter, and standing barefoot for three days in the snow at the door of the Pope's residence in Canossa, to beg the Pope's forgiveness. Henry, however, having obtained the Pope's forgiveness, soon afterwards attacked Rome, causing Gregory to flee to Salerno, where he ended his days in exile. Gregory VII was dead, but his principles survived. In 1122 a compromise was made between the Emperor Henry V and Pope Calixtus II, which favoured the Papacy. The spiritual element was taken away from the control of the secular. The power of the Empire gradually sank, while the power of the Papacy steadily advanced. Thus, we find

Pope Adrian IV granting Ireland to the English King, Henry II in 1156, and we arrive at the summit of papal power in 1198, when Pope Innocent III, (1198-1216), ascended the Papal throne. From this throne, Pope Innocent III regulated all the affairs of the world. This was the Pope who excommunicated King John of England, placing his kingdom under interdict, and forcing him to hold his crown and realm as the vassal of the Pope. He also crowned the Emperor Otho IV, obtaining great concessions from him. But Innocent III is outstanding chiefly for his introduction of that infernal institution, the Papal Inquisition. This he set up for the extirpation of "heresy", being the first Pope to discover the danger to the Papacy in the Scriptural faith and worship of the Albigenses and Waldenses in Southern France, and in the fastnesses of the Alps. The Papal Inquisition was set up by the Fourth Lateran Council in 1215, the year of Magna Carta in England. Thousands of the Lord's people perished under the murderous engine of the Papal Inquisition. They held, in the main, the great principles of Scriptural, protestant truth, and showed this by their lives and deaths, inflicted by the Papacy under Innocent III, a Prince of Darkness and his successors, particularly Pope Gregory IX, (1227-1241), who convened the infamous Council of Toulouse in 1229, which organised more strictly this episcopal Inquisition, and forbade the laity to possess the Scriptures, except the Psalter and portions contained in the Breviary.

Thus, we have endeavoured to trace the course of the Papacy from its feeble rise in the 2nd century to its full development in the 13th. In its rise and progress, the Word of God was forsaken, and the sword and false document were freely used. The Papacy is the full development of man's original apostacy, following upon the apostacy of Satan. The theory of the Papacy is unchanged to-day. The Papacy holds today that to the Pope all spiritual power has been delegated as head of the Church and God's Vicegerent on earth; and all temporal power also, for the good of the Church. The Papacy must part with both claims, or none. Roman Catholics pay divine honours to the Pope, and, by the authority of their Canon Law, the Pope is styled the Almighty's Vicegerent. This is blasphemy and treason.

In this, the 400th anniversary year of Calvin's death, (he died on May 27th, 1564), we close our Paper with this statement from his "Institutes", (Book VII, p. 152), "Paul says that Antichrist would

sit in the temple of God, (2 Thess. 2, v. 4). But, when, he adds, that in his own time, the mystery of iniquity, which was afterwards to be openly manifested, had begun to work in secret, we thereby understand that this calamity was neither to be introduced by one man, nor to terminate in one man (2 Thess. 2, v. 3; Daniel 7, v. 9). Moreover, when the mark by which he distinguishes Antichrist is, that he would rob God of His honour, and take it to himself, he gives the leading feature which we ought to follow in searching out Antichrist; especially when pride of this description proceeds to the open devastation of the Church. Seeing then it is certain that the Roman Pontiff has impudently transferred to himself the most peculiar properties of God and Christ, there cannot be a doubt that he is the leader and standard-bearer of an impious and abominable Kingdom”.

Letter from Canada

3rd February 1972.

Dear Friends,

Since I last wrote I have moved to Winnipeg, having had a very pleasant time with the Fraser family in Toronto. During my time there I had the pleasure of being in contact with, and of meeting, many friends from different parts of Scotland; from Lewis, Inverness, Wick, Glasgow and Ullapool. The association with “the home-country” gave us something of mutual interest as we talked of places and people. I think of a “better country, even an heavenly”, and how good it would be to have an interest in that country, in its King and people. Other associations and interests must come to an end, but the soul’s union to Christ, the Christian’s Great Interest, will never be severed. I would like here to express my appreciation of the kindness shown to me by the friends in Toronto. I had intended to come to Winnipeg by air, but a strike of “air traffic” controllers grounded all services in Canada, apart from emergency flights. Man’s fallen nature, and the power of the Unions, is obviously worldwide! I travelled from Toronto on the Canadian Pacific Railway. The train, called the “Canadian”, crosses Canada from Montreal to Vancouver; the whole journey taking almost three days. At Toronto, Mrs Fraser, Sherwood Avenue, and Hugh, her grandson, came to see me away on the train, and in Winnipeg

Mr Gillies and Mr Kitchen met me. These two gentlemen kindly took me to my room where I am very well provided for. The weather here at present is somewhat cold, the temperature dropping frequently to -15° F, which is equivalent to 47 degrees of frost. However, the houses and the church are adequately heated. One is compelled to think of what the "settlers" must have endured here in mid-winter without the modern comforts. They laid the foundation of what is now of such value and so useful to us. So it was in the matters of the Gospel. Other men have laboured and have left to us the fruit of their labours. What suffering and hardship was endured during the time of the Reformation, as well as before and since, that we, in the divine providence, might have the Gospel of Christ in its purity. Today I visited the "Museum of Man and Nature", which depicts much of what the "settlers" experienced, and in this way their work is remembered and appreciation of it is shown. How we ought to remember and to value the work of Christ who laid down His life a ransom for many, and the work of those who, through His grace, contended for the faith once delivered to the saints. This we can do only by loving Jesus Christ and by living for Him. We do not truly value Christ's work nor the work of His servants, past or present, if we do not love Him as the Saviour.

The deputies, who through their visits to Winnipeg, became acquainted with the people, will be sorry to hear of the death of Mrs MacIver, Garfield Street. She passed away some days before I arrived. I believe I speak for us all when expressing sympathy to Mr MacIver and his family.

In closing this letter I would ask you all to pray that the Holy Spirit will be poured upon us. He can give the word, and can confirm it with signs following.

Kind regards,

Yours sincerely,

Malcolm MacInnes.

Address: Room 310, Mall Hotel, 469 Portage Avenue, Winnipeg 2, Manitoba, Canada.

The Spirit of Jesus will witness of nothing, and glorify nothing, but the Saviour's all-sufficient grace; and therefore He sets Himself against all our greatness and goodness—that He who glorieth may glory only in the Lord Jesus. Romaine.

Notes and Comments

The Common Market

The defeat of the Government on the issue of the Common Market was only narrowly averted on 17th February when 15 anti-Common Market Conservatives voted against their own party on the issue. The Government had a majority of only 8 in the division. The Prime Minister had made the vote an issue of confidence by declaring beforehand that if the Government was defeated it would resign.

The determination of the Prime Minister and Government to carry through the Common Market issue to a final conclusion ought to make us only more resolute at a Throne of grace pleading for Divine intervention to avert the threatened catastrophe.

The Prime Minister and the Sabbath

Recently the Prime Minister established the very unenviable precedent of broadcasting to the nation on the Lord's Day. The next Sabbath the Government was involved in discussions with the Prime Minister of Malta. We also understand that discussions between our Prime Minister and the French President are scheduled to take place at a weekend. This trend, following so quickly on the Prime Minister's signing of the Treaty of Rome, is ominous indeed and gives ground for the suspicion that this is to be the pattern of future events. We deplore this evil example of Sabbath-breaking set by the Prime Minister and we are sure that it bodes ill for the future welfare of our country. Such broadcasts and discussions, far from promoting the real interests of the nation, can only increasingly expose us to the judgments of the Most High.

The Coal Strike

For several weeks in the month of February the life of the nation was seriously disrupted by a miners' strike. The miners were claiming a substantial increase in their wages. Due to lack of coal the production of electricity was seriously affected and electricity cuts had to be applied to domestic and industrial consumers. In the end the miners obtained a settlement highly satisfactory to themselves but only at serious loss to the country as a whole.

As the nation was plunged into circumstances reminiscent of war-time conditions, the seriousness of the situation was apparent to all. It was also evident that the Lord was visiting the nation in

judgment and this is surely a renewed call to repentance to our nation.

The disregard shown by the miners and their leaders for the injury done to other sections of the community is to be deplored. There is a pressing need for industrial relations to be established along Christian lines, but this is not likely to take place until both sides of industry show greater respect for the Word of God and for the clearly enunciated principles governing relations between management and labour revealed therein.

Northern Ireland

Rapid deterioration of the situation in Northern Ireland has occurred in recent weeks with the deaths of 13 persons in Derry, allegedly by members of the armed forces, the attempted assassination of the Ulster Home Affairs Minister, Mr John Taylor, an increased number of bomb explosions and brutal murders by the I.R.A., and, finally, the extension of the I.R.A. campaign into England with the deaths of 5 persons at Aldershot by a bomb explosion.

The seriousness of the situation is now recognised on every hand yet no resolution of the conflict appears possible while the campaign for a United Ireland receives active support from the Eire Government and R.C. elements in Northern Ireland. It is well to remember, too, that the Roman Catholic Church is no silent on-looker in the present crisis. Until our leaders come to recognise the active part played by the R.C. Church in the present struggle, there seems little hope of a settlement. It is the blindness of our leaders to the true cause of the unrest in Northern Ireland that makes the problem so intractable.

Church Notes

Portree Communion—Change of Date

In future the Portree Communion will be held on the 3rd Sabbath of September (D.V.).

Presbytery Meetings (D.V.)

Northern: At Dingwall on Tuesday, 18th April, at 2.30 p.m.

Southern: At Glasgow on Tuesday, 25th April, at 6 p.m.

Outer Isles: At Stornoway on Tuesday, 25th April, at 3.30 p.m.

Death of North Uist Elder

We record with deep sorrow the death of Mr Neil MacIsaac, Elder, North Uist. This worthy man, who will be greatly missed in

North Uist and throughout the Church, passed away on 11th February. To his sorrowing relatives we extend sincere sympathy.

Kinlochbervie and Scourie Treasurer

Readers will please note that the treasurer for Kinlochbervie is now treasurer for the whole congregation of Kinlochbervie and Scourie.

Contributions to the Scourie Church Building Fund, for example, should therefore be sent from now on to: Mr Donald N. Macleod, Inshegra, Achriesgill, Lairg, Sutherland.

Broadford Communion—Change of Date

We would draw the attention of readers to the change in the date of the Broadford Communion. The communion will now be held on the *2nd Sabbath of May* and not on the 3rd Sabbath as formerly.

Mission in Rhodesia—Male Teacher Required

The Jewish and Foreign Missions' Committee renew their appeal for a male teacher to fill the position of Headmaster at the John Tallach Secondary School, Ingwenya Mission, Rhodesia. The school, which is steadily expanding, is fed with pupils from our other Mission schools to a considerable extent and forms a highly satisfactory part of the system for educating our young African friends. The work is of the greatest interest not only from the Christian point of view but also from the purely teaching angle. Young Africans have a genuine thirst for education and make very diligent pupils.

The Committee offer a contract for three years with six months' fully paid leave at the end of this period of service. Housing is provided on the Mission compound at Ingwenya. Passage both ways, either by air or sea and land, together with bona fide travelling expenses are paid by the Committee. Salary will be arranged according to circumstances. Full contractual details can be obtained from the Clerk.

The post offers a splendid opportunity to go abroad [redacted] while working in the Christian environment of a growing African Church. At the same time the successful applicant would be using his teaching skills to carry the gospel to the Africans, surely the greatest privilege of all.

Interested parties should contact the Clerk of the Committee:—Rev. Donald MacLean, 13 Kingsborough Gardens, Glasgow, G12 9NH.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks:—

Foreign Mission Fund: 2 Friends, Glendale, £3 for hospital; J. Van Noppen, Newbury Park, U.S.A., £38; N.N., Portree, £1.40 for schools; A Morrison, Rhiconich, Lairg, £2; (last 4 per R.W.M.M.).

Home of Rest Fund: Flashadder, £10; Mrs M. MacGrail, N.Z., £3.12; (both per R.W.M.M.).

North Harris Congregation (Tarbert, Kyles-Scalpay, Stockinish sections), £55.57.

Sustentation Fund: Mrs A. MacG., Dunblane, £2, per R.W.M.M.

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

On behalf of Trinitarian Bible Society: Stratherrick Congregation, £21.50; A Friend, Scotsclader postmark, £5; Hilton, Fearn Congregation, £10; Mrs I. Munro, Glenmoriston £1

Publications Fund: Mr U.F., Grand Rapids, £3; J.V.S., Grand Rapids, £6; Mrs J.C., Kinlochbervie, £1; R. de G., Winnipeg, £6; M. MacL., Aberfeldy, £1; Mrs A.B., Seattle, £2.50.

Welfare of Youth Fund: Mr V.F., Grand Rapids, £3; J.V.S., Grand Rapids, £6; Mrs J.C., Kinlochbervie, £1. R. de G., Winnipeg, £6; Wellwisher, £3.40; M. MacL., Aberfeldy, £1; Mrs A.B., Seattle, £2.

Free Distribution Magazine Fund: Mr J.F. Morrison, Tarbert 62p; Mrs Canty, N.Z., £2.40; Mrs MacDonald, Ardmair, £1; Mr J. MacL., Helensburgh, £20; R.D.G., Winnipeg, £5.40; H.A.K., Winnipeg, 89p; Mrs F.A.N., Braes, Skye, 42p; Gairloch Friend, 50p; N. McD., Inverness, £2.40; Mrs B.B., Alberta, £2; M.A. MacL., Aultbea, 32p; Mrs A.L., Michigan, £2; Mr J.C., Kinlochbervie, 40p; J. MacL., Edinbane, 62p; J. MacL., Raasay, 40p; K. MacK., Snizart, 40p; C.D. Georgia, £2; (Further donations to be published next month)

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

Applecross: In loving memory of the late Mrs MacIver, Camusterrach, Applecross, £100 for Congregational Purposes.

Dundee: B.P. London, £7.

Gairloch: Mrs Munro, Glenmoriston, £1 per T.M.: Friend, Strath, £1; Mrs McP., Inverasdale, £1; MacKenzies, Braes, Inverasdale, £3, D. McK., 18 Strath, £2.

Glasgow: Mrs Walker, 50p; Mrs Piper, 25p; both for Church Bus.

Glendale: From the estate of the late Mr John MacInnes, £100, per Anderson, Shaw & Gilbert, Inverness.

Greenock: A Friend, Greenock, £47; A Uist Friend, £5; both for Congregational purposes.

North Harris: S. MacAulay, Goosebay, Stockinish, £5 for manse repairs and central heating and £5 for minister's car expenses. per A. MacL.; Friends, Kyles-Scalpay, £10 for manse central heating; Friend, £5 for congregational purposes (found in Tarbert Collection plate); N. Shaw, £15 in memory of Miss Joan MacAskill, 11 Kyles-Scalpay, for congregational purposes; N. MacD., Inverness, £5; E. MacD., Inverness, £2 for manse repairs and central heating; all per Rev. A. MacK.

Ingwenya: Mr Vrieslaar, Ghilliwack, Cdn.\$ 500 for general mission use, per Rev. Dr R. Macdonald; Victoria Park Presbyterian Reformed Church, US.\$4938, for Bulawayo Church Building Fund.

Portree: From the Estate of the late Mrs Mary Jessie Macdonald, 20 Windsor Crescent, Portree, £100 for Portree Church maintenance; Late friend of Portree Congregation, £100 for congregational purposes; Friend, Kensalyre, £5 for Communion expenses; Mrs M. MacKinnon, Struan, £1 for Communion expenses; Dutch Friend, £15 for Communion expenses.

Scourie: M.G., £2 for Church repairs per Rev. J. Tallach.

Staffin: Friend, Staffin, £2 for maintenance of minister's car, 1st Thes. Chap. 5, verses 12 and 13.

Aberdeen Church-Fund: 2 Friends, Glasgow, £12; Stornoway Friends, £5; B.P. London, £7; K. MacLennan, Bishopmill, £2; Skye Friend, £5; Mrs Smith, Uig, Lewis, £5; (last 4 per Publications Treasurer).

Beaulay Church Building Fund: Anon, £1; Friend, Muir of Ord, £5; Both per Mrs MacFarlane; Friend, £20 per J. MacLennan; Friend, £5 per Mr Kelly; In memory of our dear esteemed friend, Mr Alex. MacLennan, £3.12 per Mr R.W.M. MacKenzie.

London Church and Manse Building Fund: Mr Ewan Munro, Glenmoriston, £5; I. McA., £5.