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The Low State of the Nation

It is apparent to all, low and high, rich and poor, that the nation has fallen very low. People are now ready to speak of the extremity in which our nation is found at the present time. Few are so bold, or irresponsible, as to be optimistic of the eventual outcome, though many hope that the nation will win through. Some will say that the nation has been in precarious situations before and yet was brought through. It would be easy to refer to the dark days following the fall of France in 1940, during the Second World War, when the nation was in a perilous plight, her enemies apparently triumphant and waiting for the opportunity to destroy her utterly, as a time when the nation was in a similar situation to the present. But was it? Then the enemies were without while within the nation was of one mind and heart in resolutely facing up to the dangers that beset her. Now the enemies are not only without but also within. Deadly enemies are active within to destroy the life of the nation. **Then** the forces poised to destroy the nation were physical forces — the armed might of Nazi Germany, **now** the enemies are forces of a more sinister and more subtle kind. **Then** the nation was prepared to recognise that her help must come from God, **now** no place is given to God. Economically, morally and spiritually the nation has fallen very low. Or rather we should say, spiritually, morally and economically the nation has fallen very low— for that is the order in which the decay has set in. Declension in religion, departure from the living God, paved the way for moral decay, and moral decay produced the causes which have led to our economic plight. If this analysis is correct — and we believe it is — then there is no remedy for our present plight but in a return to God.

How then are we to return to God? It is very clear from God's Word that there can be no return to Him apart from the Holy Spirit being poured out upon us as a nation in repentance. We must be convinced of our greivous departures from the Most High if we are ever to return. This

only the Holy Spirit can do. "When He, the Spirit of truth is come He will convince the world of sin, of righteousness and of judgment." Where there is true repentance there will be an open confession to God of our sins and of our backslidings from Him. Instead of wallowing in the mire of sin and godlessness in which we find ourselves as a nation at present there will be a turning away from sin unto God. We must be brought to see that our present course is one which must inevitably lead to our destruction. What the force and might of Nazi Germany could not do in 1940, self-indulgence, greed and licentiousness is now threatening to do — that is, to destroy all that we hold dear and all that is worthwhile in the life of the nation.

May we be brought as a nation to heed the warnings and calls of God in His Word. "Return unto Me" He is saying, "and I will return unto you." "Return," He is saying, "unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our heart." Let us not think that the feeble remedies at present being tried by our Government are sufficient to avert the catastrophe which our own sin and backsliding has engendered. Let us "lift up our eyes unto the hills from whence cometh our help. Our help cometh from the Lord, which made heaven and earth." (Psalm 121: 1, 2).

The Torwood Excommunication

by Rev. Donald Cargill

(continued from page 294)

(Being the lecture* and discourse before that awful sentence pronounced by Mr Donald Cargill, at Torwood in Stirlingshire, Sept. 1680).

THE DISCOURSE

Before the Excommunication

That we may make way for what we are about, let us join the first words of our lecture, "And thou profane wicked prince of Israel," &c., with the last words of the fifth chapter of the first epistle of Paul to the Corinthians:—"Therefore put away from amongst yourselves that wicked person;" a connection which indeed shows that there is a holy consistency betwixt such a wickedness and excommunication, and that the conclusion is just and right, and should necessarily (if ministers of the gospel fail not in their duty) be made. Although excommunication be one of the censures of the Church, and the highest censure (for we do not make a difference between excommunication and anathematizing, which

*This lecture appeared in the last issue of the magazine.

is the highest degree of excommunication, and doth, besides exterminating, add a curse), yet, this being the highest censure of the Church, and the sword of the Lord to revenge all disobedience to God, must not be drawn out at all times and against all sins. We acknowledge, however, that it is the sin of the present generation that it hath been so long in drawing out; for although it be an excellency in God, and a glory to Him, to forbear and suffer long, yet it is no excellency in us that we do in this kind bear with them that are evil. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel," which Mr. Durham interprets of non-excommunication and casting her out of the Church, which was properly in their power. But though it hath been our sin, that this sentence hath been so long in being passed, yet it shall have this advantage, that the longer it hath been a-doing (being deserved), it must be acknowledged to be the more just when done, and to have the greater weight. Nor yet must this sword be drawn out by a private spirit, or by a desire to revenge private injuries (as frequently hath been done under Popery), but by the Spirit of God, and out of zeal to God's glory. Those who live in Him ought not to see His dishonour. That so we may stigmatize with this brand, and wound with the sword of the Lord, these enemies that hath so apostatized, rebelled, mocked, despised, and defied thus our Lord, and to declare, that as they are none of His so they are none of ours.

1. We shall then discourse a little of the nature of excommunication.
2. Who are the subjects thereof?
3. What are the causes of it?
4. What are the ends for which it should be exerted?

For the first, The nature of excommunication is a declaring:—

1. That a man, who pretends to belong to a true Church, and to be in the right way, by his sinning is become an alien, though he still continue under the covert of the name of a Christian, and fearer of God. I say it is a declaring, that notwithstanding this he belongeth to the other body or corporation whereof Satan is head, and not unto that body whereof Christ is the head; and a declaring withal, that he doth injuriously and by usurpation wear that livery, bear that badge, and possess that name, proper unto the spouse and members of Jesus Christ.
2. It is a taking away, and rending of the insignia of Christianity (as we see is done in the case of defaulters, when the coat of arms of the defaulters is rent to pieces), after the person hath put off the nature, subjection, and evidences of a Christian in the sight of the Church of God.

3. It is a ministerial punishment, in which the servant, at the command of the Lord and Husband, takes from the whorish wife the husband's tokens, and disgracefully thrusts her out of doors and delivers her up to the hand of the hangman to be chastised by him.

4. It is a ministerial declaring of the mind of the Lord (as a herald at the public cross declares the mind of his king) and states concerning such, viz., that God quits formally these wicked persons, and divests them of that Church and domestic relation of children, that they professed to have with Him, and that He will deny them from henceforth that inspection, and those favours that they might have looked for in their former estate, and that He quits them and gives them up to Satan as his own, to be tempted, tortured, and punished of him according to God's will. So that they pass not from God to devils by their own will only, but are also given up by the just judgment of God, not to be treated of devils at their pleasure, but to be punished by devils at God's pleasure. It is very remarkable, that where this sentence is just, it passeth the power of devils to make them have such a life as they had before. For after that, they are still languid, vexed, and anxious at heart, as persons falling from the highest and best condition, and justly cast off by the best of heads and husbands, and falling under the worst of heads, and into the most dreadful of companies and conditions.

Lastly, It hath the Lord's ratification, for that is His promise, "Whatsoever ye shall bind on earth, shall be bound in heaven." So that they may expect that henceforth the strong and jealous God will neglect and condemn them as undervaluers of His privileges; follow them with terrors as fugitives; hate them as those who are fallen off to His greatest enemies, and as those who have done the greatest of mischiefs; and lastly punish them as the greatest of apostates and rebels, who have preferred devils unto God, filthiness and wickedness unto righteousness and holiness.

The second thing is to show who are the subjects of excommunication. And they are those who either are, or were the members of the true Church; who were entered by baptism, and have fallen away by error and impieties, and not those who are without the Church. All Christians we mean, one as well as another, the great as well as the small, ministers as well as people; for all are obliged unto the like obedience, though their relation, offices and investiture (so to speak) may make a difference. So he that is the highest, and hath the greatest benefits and best opportunities, is most obliged to the greatest and most loving obedience (as the tenants who have the greatest and best farms are obliged to pay the

greatest rents). I say, then, all people, priests, princes and kings, are the subjects of excommunication, for excommunication, as it hath causes, so it ought to follow upon the disobedience of the subjects to God, and that indifferently upon all without respect of persons; as God, who is the commander of this judgment, will proceed Himself in judgment without respect of persons. Ambrose, Bishop of Milan, justly excommunicated Theodosius the Emperor, for the slaughter committed by him at Thessalonica, and debarred him from the privilege and benefits of the Sacrament till he repented, humbled himself, and acknowledged his fault with tears.

Thirdly, For the causes of excommunication, they are:—

1. Sins great and incontrovertible (at least, amongst those who have received and acknowledged the faith and the Reformed religion) — such as blasphemy, paganism, atheism, murder, adultery, incest, perjury, willing and open profanation of the Sabbath.
2. When there is added contumacy to these sins, and obstinacy in regard of repentance; for though the sins be smaller, if there be these things, there is just cause of excommunication. Much more is this the case when the sins are greater, and contumacy joined or added thereunto.

Fourthly, For the ends of excommunication, they are these:—

1. Zeal to God's glory that will not suffer such to abide in His house upon God's account, because they are a discredit to Christians and saints, who are the followers of this society and a reproach to the Holy One who is the head thereof, lest such should be accounted His who walk contrary unto Him.
2. That wickedness, which, like leaven (if given way to), leaveneth the whole lump, may be hindered from further infection, and that the putrefied members which are ready to infect the rest may be cut off before its infection spread farther. This ought especially to be attended to in the case of the great ones; for sins in them are most public and visible, and so most powerful to draw others after them who will either reckon these things virtuous, or at least palliate them in order to stand fair for their favour and rewards.
3. It is for this end, to be a warning to those who are thus guilty and cast out, these censures being the forerunners and prognostics of ejection and banishment from God and from eternal happiness, and a sorting them unto their own party and fellowship, of which they will be eternally if they repent not.

THE EXCOMMUNICATION

Lawfully pronounced by Mr. Cargill upon the following persons, viz.:—

King Charles II.; James, Duke of York; James, Duke of Monmouth; John, Duke of Lauderdale; John, Duke of Rothes; Sir George McKenzie, King's Advocate; and Thomas Dalziel, of Binns.

After prayer, Mr. Cargill proceeded thus:—

We have now spoken of excommunication, of the nature, subject, causes, and ends thereof. We shall now proceed to the action itself, being constrained by the conscience of our duty, and by zeal for God, to excommunicate some of those who have been the committers of such great crimes, and authors of the great mischiefs of Britain and Ireland, but especially those of Scotland. In doing this, we shall keep the names by which they are ordinarily called, that they may be better known.

I, being a minister of Jesus Christ, and having authority and power from Him, do, in His name and by His Spirit, excommunicate and cast out of the true Church, and deliver up to Satan, Charles II. King, &c., and that upon the account of these wickednesses:—

1st, For his high contempt of God, in regard that after he had acknowledged his own sins, his father's sins, his mother's idolatry, and had solemnly engaged against them in a declaration at Dunfermline, the 16th of August, 1650, he hath, notwithstanding all this, gone on more avowedly in these sins than all that went before him.

2ndly, For his great perjury in regard that, after he had twice at least solemnly subscribed that covenant, he did so presumptuously renounce, and disown, and command it to be burnt by the hands of the hangman.

3rdly, Because he hath rescinded all the laws for establishing that religion and reformation engaged unto in that covenant, and enacted laws for establishing its contrary; and also is still working for the introduction of Popery into these lands.

4thly, For commanding armies to destroy the Lord's people, who were standing in their own just defence, and for their privileges and rights, against tyranny, and oppression and injuries of men, and for the blood he hath shed on fields, and scaffolds, and seas, of the people of God, upon account of religion, and righteousness (they being willing in all other things to render him obedience, if he had reigned and ruled according to his covenant and oath), more than all the kings that have been before him in Scotland.

5thly, That he hath been still an enemy to and persecutor of the true Protestants; a favourer and helper of the Papists, both at home and

abroad; and hath, to the utmost of his power, hindered the due execution of the laws against them.

6thly, For his bringing guilt upon the kingdom, by his frequent grants of remissions and pardons to murderers* (though it is in the power of no king to pardon murder, being expressly contrary to the law of God), an indulgence which is the only way to embolden men to commit murders to the defiling of the land with blood.

Lastly, To pass by all other things, his great and dreadful uncleanness of adultery and incest, his drunkenness, his dissembling both with God and men, and performing his promises, where his engagements were sinful.

By the same authority, and in the same name, I excommunicate and cast out of the true Church, and deliver up unto Satan, James, Duke of York, and that for his idolatry (for I shall not speak of any other sin but what hath been perpetrated by him in Scotland), and for setting up idolatry in Scotland to defile the Lord's land, and for his enticing and encouraging to do so.

In the same name, and by the same authority, I excommunicate and cast out of the true Church, and deliver up unto Satan, James, Duke of Monmouth, for coming unto Scotland at his father's unjust command, and leading armies against the Lord's people, who were constrained to rise, being killed in and for the worshipping of the true God, and for refusing, that morning, a cessation of arms at Bothwell Bridge, for hearing and redressing their injuries, wrongs and oppressions.

I do by virtue of the same authority, and in the same name, excommunicate and cast out of the true Church, and deliver up unto Satan, John, Duke of Lauderdale, for his dreadful blasphemy, especially for that word to the Prelate of St. Andrews, "Sit thou at my right hand, until I make thine enemies thy footstool;" His atheistical drolling on the Scriptures of God, and scoffing at religion and religious persons; his apostacy from the covenants and reformation, and his persecuting thereof, after he had been a professor, pleader, and presser thereof; for his perjury in the business of Mr. James Mitchell, who being in Council gave public faith that he should be indemnified, and that to life and limb, if he would confess his attempt on the Prelate; and notwithstanding-

*Among other instances was that of the Curate of Arran who shot Allan Gardiner, merchant in Irvine. His remission was read in Council, on January 9, 1672. Indeed, we have at present too many instances of the same kind. Murder, especially child murder, every year escapes the hand of justice, while thefts and small robberies seldom fail to be prosecuted to the utmost rigour of law, a circumstance showing how heinously men resent whatever is opposite to their worldly interest, while they overlook the most open and direct breaches of the law. "And the land was polluted with blood."

ing this, before the Justiciary Court, did give his oath that there was no such act in Council; for his adultery and uncleanness; for his counselling and assisting the king in all his tyrannies, overturning and plotting against the true religion; for his gaming on the Lord's day, and lastly for his usual and ordinary swearing.

I do by virtue of the same authority, and in the same name, excommunicate, cast out of the true Church, and deliver up to Satan, John, Duke of Rothes, for his perjury in the matter of Mr. James Mitchell; for his adulteries and uncleanness; for his allotting of the Lord's day to his drunkenness; for his professing and avowing his readiness and willingness to set up Popery in this land at the king's command; and for the heathenish, and barbarous and unheard of cruelty (whereof he was the chief author, contriver and commander, notwithstanding his having engaged otherwise), to that worthy gentleman, David Hackstoun of Rathillet, and lastly, for his ordinary cursing, swearing, and drunkenness.

I do by virtue of the same authority, and in the same name, excommunicate, cast out of the true Church and deliver up to Satan, Sir George M'Kenzie, the King's Advocate, for his apostacy in turning into a profligacy of conversation, after he had begun a profession of holiness; for his constant pleading against, and persecuting unto the death, the people of God, and for alleging and laying to their charge things which in his conscience he knew to be against the word of God, truth and right reason, and the ancient laws of this kingdom; for his pleading for sorcerers, murderers, and other criminals, that before God and by the laws of the land ought to die, and for his ungodly, erroneous, fantastic, and blasphemous tenets printed in his pamphlets and pasquils.

Lastly, I do by virtue of the same authority, and in the same name, excommunicate, and cast out of the true Church, and deliver up to Satan, Dalziel of Binns, for his leading armies, and commanding the killing, robbing, pillaging and oppressing of the Lord's people, and free subjects of this kingdom; for executing lawless tyrannies and lustful laws; for his commanding to shoot one Findlay at a post at Newmills, without any form of law, civil or military (he not being guilty of anything which they themselves accounted a crime); for his lewd and impious life led in adultery and uncleanness from his youth, with a contempt for marriage, which is an ordinance of God; for all his atheistical and irreligious conversation, and lastly, for his unjust usurping and retaining of the estate of that worthy gentleman, William Mure of Caldwell, and his other injurious deeds in the exercise of his power.

Now I think, none that acknowledge the word of God, can judge these

sentences to be unjust; yet some, it may be, to flatter the powers, will call them disorderly and informal, there not being warning given, nor probation led. But for answer: there has been warning given, if not with regard to all these, at least with regard to a great part of them. And for probation, there needs none, their deeds being notour and public, and the most of them such as themselves do avow and boast of. And as the causes are just, so being done by a minister of the Gospel, and in such a way as the present persecution would admit of, the sentence is just, and there is no king, nor minister on earth, without repentance of the persons, can lawfully reverse these sentences upon any such account. God being the Author of these ordinances to the ratifying of them, all that acknowledge the Scriptures of truth, ought to acknowledge them. Yet perchance, some will think, that though they be not unjust, yet that they are foolishly rigorous. We shall answer nothing to this, but that word which we speak with much more reason than they that first used it, "Should he deal with our sister, as with an harlot?" Should they deal with our God as an idol? Should they deal with His people as murderers and malefactors, and we not draw out His sword against them?

Scotland's Covenanted Martyrs

by Rev. James Kerr, Greenock

(continued from page 299)

III.—Scotland's Covenanted Martyrs were Patriots of Distinguished Loyalty. They were so because "Thou hadst a favour unto them". Let us imitate their distinguished loyalty.

Long did they bear, perhaps too long, with their persecutors before adopting aggressive measures of resistance. After twenty years of endurance, the time came when a bold stroke must be made for the overthrow of tyranny and the restoration of liberty. On the 22nd of June, 1680, about this very time two hundred years ago, Richard Cameron, in company with a number of fellow patriots, rode into the burgh of Sanquhar and nailed up his famous Declaration to the Sanquhar Cross. James Stuart was declared to have forfeited the crown, and open war was proclaimed against him —

"Men called it rash, perhaps it was a crime;

His deed flashed out God's will an hour before the time."

In a few years afterwards the bloody House of Stuart was hurled from the throne, and the sword of persecution was laid to rest in its scabbard.

"The just shall be in everlasting remembrance; but the memory of the wicked shall rot."

*Although the Revolution Settlement possessed several excellencies, it was matter of lamentation that it left unrestored much of the Covenanted work of Reformation. It fell far short of conceding and "settling" all that the martyrs so nobly contended for. The Act Rescissory was allowed to remain untouched in the Statute Book, and the nation's Solemn Covenants were wholly ignored. That Revolution Settlement, moreover, proceeded upon the principle of political expediency — the will of the people, for it granted Presbytery to Scotland, as it was "agreeable to the inclinations of the people." It proceeded upon religious equality to the extent of establishing one form of church government in this kingdom and a different form in the sister kingdoms — this latter a form which the martyrs constantly resisted. It was Erastian, for by it the Standards of the Revolution Church were appointed for her before a single Assembly was called, and the meetings of her Assemblies were subsequently, in the Erastian spirit of that Settlement, interfered with and controlled. It was, in fine, a Settlement that did not take for its guide the supreme authority of the Bible; that did not conserve the Headship of Christ over the Church and Nation; that did not defend Presbyterianism as of Divine origin; and that in various other respects fell far below the platform of the Scriptural attainments of the Church and State in their purest times. The faithful followers of Cargill, Cameron, and Renwick were overwhelmed with sorrow when they beheld the crushing of the bright hopes they had entertained. Bitter, indeed, was their disappointment. Their martyred sires and they had marched under the banner for that whole Covenanted work — braving the wrath of their keenest foes, and how could they desert it now that peace had returned to bless and liberty was so plentiful in the land? They could not, they dare not; and the whole history of the Revolution Church since, as well as of the nation, justifies the position of separation from Church and State our Covenanting fathers then felt compelled to assume. "The Lord our God will we serve," said they, "and His voice will we obey."

A few years after the Revolution Settlement came the Act of Union between Scotland and England, one of the "fundamental and essential conditions" of which was that the Church of England should be left undisturbed, and that all the Acts for her establishment and for the preservation of her doctrine, worship, discipline, and government should "remain and be in full force for ever." Ah! the testimony uttered by every Scottish martyr on the scaffold, and the testimony on every martyr's

*On this paragraph see "Declaration anent Reformation Attainments," FP Mag. Vol 15, pp 147-153.

monument now throughout the breadth of the land, cries out upon that Act as a surrender of a Reformation heritage and a dread act of apostacy from Scotland's covenanted King.

To that Revolution Settlement and Act of Union we trace many of the evils with which Britain is at present afflicted — evils against which we lift our voice, not, we trust, because we love the nation less, but because we love Christ more. Our national constitution and national administration to a large extent ignore, and are in conflict with, the claims of the Lord's Anointed. There is still in the Constitution that Act of Uniformity which occasioned the ever memorable exodus of the Puritans from the Church of England — an Act which remains in all its tyrannical force, but is restrained meanwhile by an Act of Toleration. In the British Constitution there is an Erastianism by which the Church of England is as helpless for reform, without the aid of the Sovereign and Privy Council and Parliament, as is the Church of Rome without the interference of infallibility. Prelacy is in the Constitution, and the nation is bound to maintain it "inviolable for ever" — that Prelacy in all its unscriptural elements which the three nations bound themselves to extirpate. The Liturgy of the Church of England is in the Constitution — a Liturgy which affords protection for the apostles of the Oxford heresy, and contains the dogmas of the Papacy in their germ. And it is this Liturgy and Prelacy and Erastianism that are included in the popular clamour for the maintenance of the "Protestant Reformed religion as by law established." The Prelatic Church of England receives about six millions annually from the national exchequer, while it enjoys revenues and property, granted by the nation, which represent a capitalized sum of about two hundred millions. The Papacy is in the Constitution, warmly fostered and richly endowed. From the national funds it draws in various ways, in the course of a year, one million of pounds. To such an extent does the British nation support that system which God in His Word has doomed to destruction by the breath of His mouth and the brightness of His coming. "And I saw one of his heads as it were wounded unto death, and his deadly wound was healed; and all the world wondered after the beast." The British Constitution and the British nation admit to the high office of legislators those who are the avowed enemies of the Lord and His Anointed — Secularists, whose State theory is blank Atheism; Roman Catholics, who are idolaters and profane the sacrifice of Christ at Calvary; Unitarians, who deny the Deity of our Lord; and Jews, who hold that Jesus was an imposter — all are eligible to rule this Christian nation — do actually now sit in the House of Commons. Two centuries ago,

the foundations of political liberties were laid by the exclusion from rule of the avowed enemies of God and the Christian religion. Now, it seems, these are as much entitled to rule, and as well qualified to rule aright, as the firmest believers in God and His Word; and this is cried up as an evidence of the growing charity and greater enlightenment of this century! "Grey hairs are here and there upon us, and we know it not." In all these respects the British nation is doing dishonour to the King of nations. "They have set up kings, but not by Me; they made them princes, and I knew it not."

And, worse than all, an Ecclesiastical Supremacy is vested in the British Crown. Over the Church of England, the Sovereign is Supreme Governor and Head; the royal prerogative of Christ is invaded; the Church's independent jurisdiction is blotted out. Queen Victoria is perhaps the noblest queen, and is certainly one of the noblest sovereigns that has ever swayed the British sceptre; but still, never can we palliate the dishonour done the Church's exclusive Head, the Lord Jesus Christ, by this assumption of an ecclesiastical supremacy. The guilt of this dishonour rests not so much upon the sovereign, who by solemn oath assumes this headship, as upon the nation which requires that coronation oath to be taken. This claim of ecclesiastical supremacy is in all respects, except in the matter of persecution to enforce it, the same as it was in the time of the Stuarts, two centuries ago. The headship of the present sovereign is in no essential respect different from what it was when Henry the Eighth, quarrelling with Rome, took it from the head of the Supreme Pontiff, and placed it upon his own. Our fathers could not suffer any sovereign to bear the title, Head of the Church. Whether written on the mitre of the priest or on the diadem of the sovereign, they denounced it as one of the names of blasphemy. "This is the magistracy I have rejected," said Donald Cargill at his execution, "that which was invested with Christ's power. And seeing this power taken from Christ, which is His glory, made the essential of the crown, it was as if I had seen one wearing my husband's garments after he had killed him; and seeing it is made the essential of the crown, there is no distinction we can make that can free the conscience of the acknowledger from being a partaker of this sacrilegious robbing of God." "Own you the King," said his accusers to John Nisbet, "in all matters civil and ecclesiastical, and to be Head of the Church?" "I will acknowledge none," was the reply, "to be the Head of the Church but Christ." "I leave my testimony," said James Renwick, the last of the martyr throng, as he stood on the scaffold, "against all usurpations made on Christ's right, who is the Prince of the

kings of the earth, who alone must bear the glory of ruling His own Kingdom, the Church." Were these martyrs with us to-day, they would exert every effort to have this dishonour to Christ removed, or at least their beloved Covenanted Scotland delivered from being "partaker in this sacrilegious robbing of God." This headship over the Church is, in the words of Blackstone, "an inherent prerogative of the crown." To the maintenance of this "inherent prerogative," every member of Parliament swears when he takes the oath of allegiance; and the oath of allegiance is, in the words of Macaulay, "the safe guard of the crown." Thus it is that this usurpation on the rights of Christ is protected and maintained by all the power of the British Crown and nation. And scarce a voice lifted up throughout all Scotland in condemnation of the flagrant iniquity! While this iniquity, and the others already particularized, are not simply administrative but fundamental, not incidental but essential, not temporary but permanent! The millions quarrel about the respective policies of parties, while they forget these great moral questions that lie deeper far; and the parties devise and discuss methods for the removing of the eruptions on the surface, while they seem utterly oblivious of the fact that a powerful leprosy is doing its work at the core. "Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?"

Why speak ye not a word about bringing the King back? If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed. The liberties of the land are in danger, and it is time we should awake from our slumbers. Difficult is it to rid the many of their fancied security. They say, "Their mountain stands strong. Britain shall never be moved." And they fold their hands and laugh at those who seek to arouse them to repel the increasing assaults. True, no kingdom on earth enjoys greater advantages; in none are the rights of man more faithfully guarded, while the powers of sovereign and subject are limited and established by laws that have been settled into their place through the lapse and experiences of generations. But still, never was there a time within the last two hundred years when a more determined assault upon these rights and privileges was made than at present. And that which creates most alarm is the indifference to these assaults of the Christian subjects who ought to be most zealous and valiant defenders of the precious heritage that has been entrusted them, procured at the expense of their fathers' blood. "The Gospel of the grace of God," said Martin Luther, "is like a flying summer shower, it drops here and there and then

passes on." Let us beware lest these lands are receiving the latter drops of this shower of blessing, and lest already the shower is passing away. Other nations, as highly evangelized and as well established as we, have gone back in the roll of nations; ashes and dust hide their perished glories. Throughout lands once full of Bibles and privilege there now rises the minaret by the side of the mosque, from which goes forth ever the doleful proclamation, There is no God but God, and Mohomet is His prophet."

In this hour of our peril, our whole efforts should be directed to the restoration of the work of the Covenanted Reformation; this is the hope and safety of the nation. It was by the grand Scriptural principles in the maintenance and application of which the Covenanting struggle was waged that the foundations of our civil and religious liberties were laid. If those liberties are to be conserved and transmitted in their entirety to coming generations those great principles must be believed in and applied. Who could persuade themselves that the superstructure will stand when the foundations are being removed? The superstructure of our liberties will crumble to the ground if we tamper with the doctrinal foundations on which those liberties rest. Therefore let us gird ourselves to keep in their place what of the foundations are still secure, and let us gird ourselves for the work of restoring those foundation stones that have been vilely cast away. Bringing these nations to the feet of their anointed and everlasting King; bringing them back to their covenanted allegiance to their sovereign Lord — this is the great and honourable work which the God we serve imperatively demands at our hands. If now an extensive movement should commence for the accomplishment of this noble object, the memory of the martyrs and their patriotic struggle for liberty would receive an appropriate commemoration, and this two hundredth year after their martyrdom would be memorable in the history of the land. Our hope for this is not so much in the rulers in the State or the leaders in the Church, though we know that the Lord of Hosts holds in His hand the hearts of all, and can turn them at His sovereign pleasure; but our hope is in the people. Usually in the past the people have been the most powerful factor in reformation. In the Reformations in the times of Luther, and Knox, and Henderson, the people awoke from their lethargies and rose up in new life to carry on the work to its completion. Be up then and doing, we beseech you, and, by the help of Almighty God, we may yet succeed in driving the battle to the gate. The restoring of the ruined temple of the Covenanted Reformation, and thereby the effecting of a Third Reformation for Scotland, — this is the work of the

present hour, the work of every true patriot, of every lover of the Church, of every lover of Christ's crowns. "When Christ comes," said Richard Cameron, "to raise up His own work in Scotland, He will not want men enough to do it." May He come soon, then, to raise up His tabernacle that is fallen, and restore it from ruins, as in days of old! Awake! why sleepest Thou? Pluck Thy hand, even Thy right hand, out of Thy bosom. Gird Thy sword upon Thy thigh, Most Mighty, and ride forth for the sake of truth, and meekness, and righteousness. Take to Thee Thy power and reign. Reign over Scotland, and over Ireland, and over England. Reign over Europe, and over Asia, and over Africa, and over America. Take the throne of every heart, and the throne of every household, and the throne of every community, and the throne of every church, and the throne of every nation, and the thrones of all worlds; and let every knee bow and every tongue confess that Christ is Lord, to the glory of God the Father.

"Thou shalt arise, and mercy yet
Thou to Mount Zion shalt extend;
Her time for favour which was set,
Behold! is now come to and end.

"Thy saints take pleasure in her stones;
Her very dust to them is dear;
All heathen lands and kingly thrones
On earth Thy glorious name shall fear."

And, when this sublime prophecy of Old Testament times shall have been fulfilled, there shall go up from the redeemed and emancipated millions of the broad earth, as the voice of many waters, and as the voice of mighty thunderings, the triumphant ascription, — "Alleluia! for the Lord God Omnipotent reigneth!"

Gathan Gloir na Diadhachd

Leis an Urr. Eldeard Pearce

(Air a leantuinn bho t.d. 305)

5. An toireadh-mid do Dhia gloir a neo-chaochlaidheachd?

An saothraicheadh-mid a bhi dha leantuinn agus a bhi coltach Ris ann an so, cho mòr 's as urrain dhuinn; saothraicheadh-mid chò mòr 's urrain dhuinn as deigh naomhachd neo-chaochlaidheach, steidhicheadh-mid anns gach nì a tha maith, eadhon ann an so, agus sin, ann an co-bhoinn ri Dia. Tha sìnn a toirt urram (mar a tha neach dha chur) orra-san a tha

sinn a leanntuinn, oir le 'ur leanntuinn orra tha sinn ag aideachadh oirdheirceas annta, a ni leis am bheil an t-urram sin na cheud thoiseachadh a gabhail a steach. Is cinnteach mi, mar is coltaich ri Dia tha sinn a mianachadh a bhi, agus mar is motha tha sinn dha leantuinn anns an iomlanachd so Aige, le bhi tighinn suas ri còmhnaidh naomh agus steidheachadh anns a' ni a tha maith is ann is motha tha sinn a toirt urram Dhà agus a toirt Dhà a ghloir a bhuineas Dhà. Ach faodaidh sin a bhi air labhairt ann an caibdeil leis fein na àite sònraichte. Mar sin chi sibh mar a ghabhas a ghlòir a thoirt do Dhia a bhuineas Dhà a thaobh a neo-chaochlaidheachd.

CAIB.IX

Bu chor do neo-chaochlaidheachd Dhé ar co-eugnachadh gu roghnachadh mar ar Dia agus ar cuibhrion, agus gu bhi toirt suas fois agus sonas ar n'anamaibh Ann-san le argumaidean gu ar beothachadh a chùim sin.

Tha neo-chaochlaidheachd Dhé a glaothaich gu mòr oirne gu bhi Dhá roghnachadh mar 'ur Dia agus ar cuibhrion agus gu bhi gabhail ris an fhois agus sonas ar n'anamaibh ann-san, agus cha'n ann anns na creutairean. 'S e'n fhìrinn a bhi roghnachadh Dhé mar ar Dia agus ar cuibhrionn agus a bhi gabhail ar fois agus ar sonas Ann-san, 's e th'ann ach a h-uile foillseachadh air Dia ann an aon na aon eile dhe ionlanachdan na oirdheirceasan a gairm aig ar lamhan. Am bheil E dha fhoillseachadh Fein mar an aon Dia naomh? Tha so a gairm oirne a bhi Dha roghnachadh mar ar Dia agus ar cuibhrionn agus a faigheal còir na naomhachd. Am bheil Dia dha fhoillseachadh Fein mar Dhia gràsmhor, Dia gràsmhor agus Gràidh? Tha so dha'r gairm gu bhi dha ròghnachadh mar ar Dia agus ar cuibhrionn, agus go còir fhaotainn na ghràdh. Am bheil E dha fhoillseachadh Fein mar Dhia dìleas, Dia a tha cumail cùmhanta agus tràcair? Tha so dha'r gairm gu bhi ròghnachadh mar ar Dia agus ar cuibhrionn agus còir fhaotainn na dhìlleachd. Mar sin ann an so.

Am bheil Dia dhà fhoillseachadh Fein a bhi na Dhia neo-chaochlaidheach? Tha so dha'r gairm gu bhi dha ròghnachadh mar ar Dia agus ar cuibhrionn, agus gu còir fhaotainn na neo-chaochlaidheachd; a gabhail fois agus sonas ar n'anamaibh Ann-san, agus a reir sin, O gu'n sealladh-mid agus gu'm biodh-mid beo 'os ceann chreutairean caochlaidheach, a gabhail ar fois agus ar sonas anns an Dia neo-chaochlaidheach so, ni air dhuinn a dheanamh a tha gu neo-chrìochnach ni's tearuinte agus ni's mìlse. Seadu thugaibh fodh'n ear co na cìod a

ròghnaicheas sibh mar 'ur coibhrionn agus c'àit an cur sibh 'ur fois agus sonas bhur n'anamaibh mar a th'ann anns an Dia neo-chaochlaidheach. Gu Cìnnreach tha mi'g ràdh cha'n eil agaibh ach Dia na'n creutair gu bhi deanamh roghain dheth. Nis ciod e'n creutair seach Dia? Ciod e'n creutair caochlaidheach seach an Dia neo-chaochlaidheach? Mo thruaigh! tha an aon gu neo-chriochnach gearr air an aon eile. Tha Dia da rìreadh anns gach doigh agus anns gach seadh na mhaith ion-mhiannaichte' tha E na mhaith nach robh maith air thoiseach air, na mhaithes làn, na mhaith a tha sàsachadh, na mhaith a tha fregarach, na mhaith a tha neo-mheasgaichte, na mhaithes uile fhòghainteach, agus nì a tha crùnadh na uile nì, na mhaithes neo-chaochlaidheach, maith nach searg as, agus nach fàilnich gu bràth. Is e'n Dia beo E, agus seasmhach gu bràth. Dan vi 26.

Tha na creutairean uile caochlaidheach agus a dol as: b'urrair duine fineachail a ràdh, Tha sinn beo, ann a'measg nithean a thà dol as; agus bu ràdh mòr e a bh'aig aon dhe na h-aosmhor; tha sinn ann an so (tha e'g ràdh) a deanamh dachaidh fhada dhe so, agus tha'n sonas a bhuineas do'n t-saoghal so a falbh n'uir a tha sinn ag amharc air, agus cailte n'uir a tha sinn dha shealbhachadh. Mar sin, agus cho Mòr 's a thà caochlaidheachd agus neo-chìnnreachas na h-uile nithean. Ach Dia (mar a chuala sibh) agus a h-uile nì maith a th'ann-san, tha E uile gu leir an nì ceudna, nì a tha labhairt uime mar neach a tha gu neo-chriochnach mìlis agus ion-mhianaichte, airidh air a bhi gabhail Ris leinne mar ar Dia agus ar coibhrionn: thà so gu dearbh a crùnadh agus a toirt gu iomlanachd na h-uile maith a th'ann an Dia. Amhairc mar a tha caochladh nan creutairean ag isleachadh agus a mìleadh a mhaith agus a mhillseachd a tha anna, mar sin tha neo-chaoch-laidheachd a togail agus a moladh gu neo-chriochnach a maith sin agus an òirdheirceas a tha Ann-san. Ged bhiodh aig na creutairean deich mìle uair de mhaith agus de dh'òirdheirceas na tha aca gidheadh an aon nì so gu'm bheil iad caochlaidheach, bu leoir e gu bhi mìleadh agus a sgrios na h-uile nì, ged bhiodh aig na creutairean a leithid de mhillseachd agus de mhaithes anna, agus ged a bhiodh aca a leithid de lànachd, agus a leithid de thlachd neo-chriochnach, ged a ruithead na sruthain cho tlachdmhor air gach laimh dhiom, gidheadh an smuaint so gu'm bheil na h-uile a seargadh agus a caochladh, agus nach mair e re uine bhig, bu leor gu bhi mìleadh m'aoibhneas, agus a dheanamh searbh dhomh. Mar sin air an laimh eile, ged a tha Dia na leithid de chuan de mhaithes, de Mhillseachd, agus de bheannachd, agus a tha E, gidheadh 's e a tha crùnadh na h-uile nithean a neo-chaochlaidheachd anns na h-uile nì, a



agus as eugmhais so, cha deanadh Dia slàn ar deanamh sona.

Nis an deanadh mothachadh air so bhur tàladh gu bhi deanamh roghain Dheth mar ar Dia agus bhur coibhrionn, agus a gabhail ar fois agus ar sonas Ann gu bràth? Theagamh nach d'thainig sibh thuige so gu bhi ròghnachadh Dhé mar 'ur Dia agus 'ur coibhrionn, nì mo thàinig sibh thuige so gu bhi gabhail ris an fhois agus an sonas dha 'r n'anamaibh a tha Ann-san. Mar a roghnaich sibh na creutairean ròghnaich sibh an saoghal, ròghnaich sibh nithean feolmhor agus nithean colaidh agus annta so chuir sibh ar fois agus ar sonas, ach air son Dhé bha E thuige so fada bho ar n'airnean. Ghabh sibh ar fois air creutairean caochlaidheach, agus dhì-chuimhnich sibh an Dia a tha neo-chaochlaidheach. Ach a nis an atharraich sibh ar roghainn, agus an gabh sibh rì fois nuadh. Oh! a nis bitheadh Dia neo-chaochlaidheach, agus cha'n creutairean caochlaidheach a ghabhas sibh mar ar Dia agus ar coibhrionn, bhur fois agus bhur sonas. O gu'm b'e càinnte ar n'anamaibh ri Dia "Gidheadh, thà mì a ghnàth maille riut; chùm thù suas mì air mo dheas laimh." Salm lxxiii, 23.

Thighearna is tusa, agus thusa a mhàinn a bhitheas na Dhia dhomh, m'fois, mo choibhrionn, mo shonas, agus m'uile gu bràth. Gu dearbh ròghnaich mì na creutairean mar mo chuibhrionn agus mo shonas, ach a nis thà mì cur an aghaidh an roghainn sin. Cha bhi càil agam ri dheanamh le creutairean caochlaidheach, b'e an saoghal mo shonas agus shuidh mi sios maille ris, cho aimeadach 's a bha mì agus cho aineolach, ach a nis thà mì deas dhe'n t-saoghal, an saoghal siubhlach, seargach, a tha bàsachadh, agus 's e thusa a Thighearna a mhàin m'uile gu bràth. Oh! gu'n ròghnaicheadh sibh gu dearbh an Dia neo-chaochlaidheach, agus gu'n gabhadh sibh ar fois agus ar sonas Ann-san an diugh, agus sibhse a roghnaich E, agus sibhse a tha gabhail ar sonas Ann deanamh roghainn nuadh Dheth agus gabhaibh ni's fìor-ghloin agus gu h-uile Ann, agus canaibh thairis air an Aon neo-chaochlaidheach so, "Oir is e an Dia so ar Dia-ne gu saoghal nan saoghal." Salm xlviii, 14. Oh! saoraichibh gu bhi faotainn ni's motha os ceann nan creutairean, agus bithibh beo ni's motha ann an Dia, agus air Dia. Mar is fìor-ghloine agus is aon-fhìlte a ghabhas sibh ar fois ann an Dia is ann is millse bhitheas e dhuibh, agus 's ann is motha a gheibh ar n'anamaibh do thoileachas ann. Nis gu ar beothachadh gu bhi mar so a ròghnachadh Dhé, agus a bhi beo Air, agus a neo-chaochlaidh-eachd.

(R'a Leantuinn)

Book Reviews

Gospel of Matthew. N. T. Commentary, by William Hendriksen. Banner of Truth Trust. £3.50.

This volume is by a well-known commentator, who is an authority in the exposition of the Greek Text of the New Testament. There are two introductions — one bearing on the Gospel-records of Matthew, Mark, Luke and John; and the other, on what pertains especially to Matthew. In the introduction to the Gospels, Dr Hendriksen exposes the views of such men as Harnack and Bultmann. He includes with them Schweitzer, who, "Although he combated the Liberal view, remained, nevertheless, in some respects a Liberal at heart," (p. 63 ft.). "God's Word is an anvil that cannot be crushed." (p. 75). The commentator does not expect readers to agree with his exegetical view, or views on every point. On page 874, he points to this frankly and courteously. The book is primarily for those who are acquainted with, or acquiring a knowledge of the Text; and contains a vast amount of edifying matter. There are many footnotes. A large number of these set down in detail the parts of the Greek verbs used. There is a very full Bibliography at the end.

As far as the general reader is concerned there is much in the volume of benefit for reference and meditation. The style makes for easy reading, and the writer has the capacity of drawing one on to ascertain his views of the several parts of a chapter. The leading truth throughout is that of the eternal Sonship and self-disclosure of Christ, with His teachings, works and self-sacrifice, on to the Commission given to the disciples prior to his ascension. On p. 1001, there is a very nice treatment of the relation of baptism to circumcision — both being linked up with the doctrine of the justifying righteousness which is by faith. We would also refer to the account given on pp. 889-890, regarding Satan and the place where there is no hope. The whole cannot of course be quoted. He points out that hell implies — (1) separation from God . . . (2) also, association with the devil and fallen spirits . . . (3) that hell is a place of fire . . . (4) the abode of darkness. The Scripture references quoted from both Old and New Testaments in support of the above solemn doctrines are very many.

A matter which occasions regret is that, while Dr Hendriksen is evidently at home in the sphere of art yet it must be indicated that it is not befitting that 'portrayals' of Christ should be used as means of instruction. On p. 253, there is the following; " . . . Among the many art-portrayals of Christ's healing power, the following deserve special mention: A Deitrich's painting entitled, 'Christ, have mercy on us' . . .

J.M.F.H. Hofmann's drawing, 'Christ healing the sick'." From p. 155, we quote: "It was Rembrandt who shows in all his best paintings that he has caught the spirit of the inspired Gospel-writers!" Further on, p. 673, there is as follows: "Raphael's painting, The Transfiguration, on which that famous artist worked himself to death, dramatizes the contrast between that which had taken place on the summit of the mountain and what was happening in the plain below. Only, Raphael has united the two scenes that must have occurred at a considerable distance from each other and a day apart (Luke 9:37). But in bringing the two scenes together Raphael rendered a real service, emphasizing exactly what the Synoptists also seem to stress, namely, the tremendous contrast between the glory above (represented by the upper half of Raphael's masterpiece), and the shame and confusion below (the lower half). Above is the light, below are the shadows."

In connection with this matter of the portrayal of Christ by artists, we notice that Dr C. Hodge in his *System. Theol.*: III p. 304, quoted from the Heidelberg Catechism, "God cannot and ought not in any way to be depicted . . . It does not become us to be wiser than God, who has willed that his Church be instructed, not by dumb images, but by the preaching of his Word." These references by Dr Hendriksen to portrayals of Christ by famous artists, are totally unbecoming, and, as far at any rate as his outlook is grasped by us, the position is one of being contrary to the second Commandment.

Although we disagree with Dr Hendriksen on his outlook on this matter, we consider that he is cordial in his emphasis on outstanding fundamental doctrines, as those of inspiration and such as pertain to the Godhead and Person of the Redeemer and His Work; also the doctrine of justification by faith and inseparably from it the doctrine of sanctification. Let a reader beseech the glorified Head of His Church for His unction to have like precious faith with Matthew and those tax-collectors and sinners, who gathered at the feast and followed Jesus. (Mark 2:15).

D.A. Macf.

Commentary on 1 Peter, Volumes I and II, by John Brown (of Edinburgh). Banner of Truth Trust. Price £5.50 the set of two volumes.

These two volumes on 1 Peter by Dr John Brown of Broughton Place, Edinburgh, are the latest addition to the Banner of Truth's Geneva series of Commentaries. This exposition of 1 Peter is well-known and has justly received high praise from Reformed divines. It consists of a series of discourses, twenty-four in all, going through the Epistle from the

beginning to the end. Consequently, it does not deal with the Epistle verse by verse, but rather section by section. Being in sermon form, not only are the truths contained in each section elucidated but application is made to the reader of the teachings so clearly brought out. Dr John Brown deals thoroughly with the difficulties encountered in the Epistle as, for instance, the part dealing with Christ preaching unto the spirits in prison and also the reference to baptism which immediately follows it (1 Peter 3:18-22). The discourse on this one portion of the Epistle occupies 136 pages of Volume 2.

Spurgeon's high testimony to Brown as "a Puritan born out of due time" should be an indication of the value he placed on his writings. We have little difficulty therefore in warmly commending this exposition of 1 Peter to all diligent students of the Word.

D.B.M.

Taiwan

by Dr Cameron Tallach

The island of Taiwan lies just 100 miles from the South Eastern coast of China divided almost in half by the tropic of Cancer. The nearest point to it on the mainland is the district of Amoy, where William C. Burns probably enjoyed the most encouraging period of his missionary work in China.

Three quarters of the island is covered by mountains, several rising above 13,000 feet, forming a chain almost as long as the island itself. Their eastern border forms steep cliffs which drop abruptly into the Pacific ocean and are occasionally battered and drenched by typhoons in summer months. On the west, the mountains slope down to fertile plains where rice, tea and sugar cane are grown. The combination of mountain and valley, lake and river, wooded hill and fertile plain, give the island a natural beauty reflected in the name given it in the 16th century by Portuguese explorers. They called it 'Ihla Formosa'—"Beautiful Island." This name remained until after 1949, when it was changed to "Taiwan."

Taiwan is only half the area of Scotland, yet it supports three times as many people i.e. over 15 millions. The majority of these are Taiwanese, descendants of Chinese settlers who crossed over from the mainland from the 12th century onwards. They speak a Taiwanese dialect, though many of their present generation also speak Mandarin. Probably before they came, the island was inhabited by primitive tribespeople of uncertain origin, but these now comprise only 2% of the population, living mainly in scattered mountain villages. In 1949, as a result of the communist

revolution on the mainland, President Chiang Kai Shek's Nationalist government fled to Taiwan and set up office in Taipei its capital city. They were accompanied by a substantial number of Mandarin-speaking "Mainlanders" who now make up 10% of the island's population. Mandarin has become the official language on the island and is used for teaching in schools.

Though from such different backgrounds, the majority of these people have in common the bondage of idolatry and spirit worship. The traditional Chinese religions are Bhuddism and Taoism, both influenced by the philosophical teachings of Confucius. Bhuddism, unlike Taoism, is not native to China, but was introduced from India, probably only a few years before the birth of Christ. Taoism had an earlier origin in China, founded by the teacher Lao Tzu who was a contemporary of Confucius, over 5 centuries B.C. Both religions profess to offer a form of salvation, but it is to be sought within the individual: they offer no saviour for those who cannot help themselves. Each has grown largely tolerant of the other so that most present-day Chinese in Taiwan will practise both. They therefore find it difficult to appreciate why Christianity must exclude all other religions.

Confucianism with its strong emphasis on "filial piety," maintaining strong family bonds, has probably made its greatest contribution to Chinese religion through the practice of ancestor worship. Almost every home in Taiwan has its ancestor tablet — a shelf carrying several idols, incense bowls and the names of the family ancestors. Incense is almost continually burning here but at certain times of the year, the family gathers before the tablet to pray and present offerings, usually of fruit, to the ancestor spirits. Failure of any family member to engage in these rites is looked on as unpardonable disrespect to one's predecessors, and a sin regarded by many as greater than theft or even murder. To dissociate from this practice, then, must be one of the first difficulties faced by young Christians.

When a parent dies the priest must determine, by a study of astrology, which day will be most propitious for the burial. Then, in a shrine erected in the home he will conduct the funeral rites. With the burning of paper money to accompany the departed spirit, the rhythmic clanging of gongs, and chanting of voices, the departed one is supposedly commended to rest and peace. During these rites, the eldest son has the important duty of burning incense for his parent. It can be seen, then, that the wholesome traditional Chinese emphasis on strong family bonds, and respect for one's elders, has been marred by its association with

idolotrous practices. To dissociate from one appears to be a denouncement of the other also. Here is one of the greatest barriers to the progress of Christianity in Taiwan. One young lady, a Christian for several years, tells of a discussion of her faith with her mother. At the end, her mother simply remarked, "It may be alright for you because you are a girl, but your brother could not accept it. Otherwise who would burn incense for me when I die?" Another sad tale is told of a Chinese woman who kindly received missionaries into her home, and listened intently while they told her the gospel story. Then, with obvious sorrow, she exclaimed, "I would love to believe what you tell me but my mother, on her deathbed, made me swear never to accept the Jesus religion." For centuries Satan has bound these people in darkness, superstition and fear. He has given them the sop in this life of a form of religion, but how many millions have already gone into eternity to find too late that their incense, their fruit offerings, their attempts at prayer are no fit means of appeasing the wrath of their Creator against all ungodliness of men? On the other hand, what has been done for them by those who carry the responsibility of greater privileges along with the specific command, "Go ye into all the world, and preach the Gospel to every creature . . . ?"

The Gospel was brought to Taiwan at least as early as 1627 by some Dutch missionaries. Their work seems to have been successful but their opportunity was short, since they were expelled just 35 years later. The island was closed to foreigners for almost 2 centuries afterwards, but, in 1859, English Presbyterians, and in 1872, Canadian Presbyterians, came to the South and North of the island respectively. For over 50 years they were the only Protestant missionaries, but they too were forced to leave in 1930, owing to the increasing military activity of the Japanese who had occupied the island since 1895 when the Sino-Japanese war ended. 15 years later after the second world war Taiwan was returned to the Chinese and the door for missionary opportunity was open once more. Presbyterians were again the first to enter, but, on hearing of an encouraging receptiveness amongst the people, possibly because of the effect of the recent war, and also the success of the communist revolution on the mainland in 1949, many more missionary groups sent in their representatives. By 1972 approximately 80 Protestant foreign missions, either denominational or inter-denominational, were represented by over 700 missionaries. An experienced and well-informed missionary with the Overseas Missionary Fellowship recently commented that Taiwan must be the most intensely worked mission-field in South East Asia.

These missionaries engage in a wide variety of activities. Some present

their witness in crowded cities, while others work amongst the mountain villages. Some do only the work of the ministry, while others mainly teach in divinity colleges or mission schools. Some staff mission hospitals or operate mobile clinics. Others concentrate on literature work, or on broadcasting the Christian message over radio or television. Radio stations also send their message over a considerable part of the mainland.

Despite so much activity, the results have been disappointing. About 95% of the total population still adhere to the traditional Chinese religions, even though some only do so for weddings and funerals. Of the remainder, about half are nominally Protestant Christian, and it is estimated that not more than half of these are truly saved. This means that, in an island which has known considerable missionary effort, particularly in the last 30 years, out of a population of 15,000,000, around 14,800,000 are still in spiritual darkness, most of them seeking help from gods which neither see, nor hear, nor speak. The Saviour was moved with compassion on seeing the multitudes about Him as sheep without a shepherd. And can we profess to have His Spirit within us if we remain unmoved by the consideration of such vast multitudes on this small island alone, who every day draw nearer to the Judgement day, without Christ, though He is not far from any one of them.

Let us pray for them that the knowledge of the gospel will increase. It is probable that many of them are still ignorant even of basic Christian truths. Then let us pray that the word that goes out amongst them however and by whomever the Lord is pleased to send it, will prove such a power as it did in the early Christian church. The idolatry, fear and superstition which it opposed then are no mightier than what exists in Taiwan today, and, as it did then, so now, the word of God is able to grow mightily and prevail. In view of the spiritual darkness that exists now, it is the more remarkable that one so prominent as the late President Chiang Kai Shek openly professed Christianity. The witness presented recently on the occasion of his funeral has provoked an encouraging degree of interest in Christian beliefs amongst people who previously had given little thought to them. God grant it may be the beginning of eternal blessings for many.

Then we should pray that present opportunities open to missionaries would be well used. Several divinity colleges are riddled with modernism. This is especially true of the two Presbyterian Colleges, though they represent by far the largest Protestant denomination on the island. Probably the most respected college is the China Evangelical Seminary in Taipei whose president is Dr James Taylor, great grandson of James

Hudson Taylor, founder of the China Inland Mission. We should pray for these institutions, which could be such a mighty instrument in God's hand for His glory, that they will be thoroughly reformed, staffed by teachers whose zeal for the truth would, by God's blessing, be an inspiration to their students. What a blessing for the Chinese church to be granted pastors who are thoroughly grounded in the truths of God's word and zealous in communicating these truths to their congregations. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126:6). The Reformation Translation Fellowship's work is aimed particularly at countering doctrinal error in the Chinese church, and we owe it our support in every way possible. Several books of reformed theology have been translated and published in Chinese through their agency, and we must pray that they will have a widespread influence for good, particularly amongst teachers and divinity students.

There is an almost constant awareness in Taiwan of the dark cloud of communism over the Chinese mainland, and of the possibility that an ill wind may yet blow it over here. We should pray that God will prevent this and that He will keep open the opportunity to preach the Gospel in this island.

Taiwan, this island beautiful, is, in a sense, a modern symbol of liberty. It is remarkable that of all the provinces of pre-1949 China, this island alone has escaped the oppression of communism. Tourists and businessmen are allowed to travel the island more or less freely; religious beliefs can be propagated without undue restrictions. Yet, behind the political liberty, and natural beauty of the island, the people of Taiwan are still in bondage. It is a bondage revealed by the remark of a prosperous Taiwanese farmer, indicating his household idols, "The gods have been kind to me," or the direction to people seeking help at a Bhuddist temple, "Pray earnestly to the Bhudda for guidance." The crowds who surge through these temples, the clouds of incense burnt in temples and homes, the earnest prayers to gods of wood and stone all declare it. And as they do so, how the dishonour done to our God as well as the desperate need of the people should stir our hearts to plead that the Spirit of light and truth would be poured out on this place, as on others, to lead these captives into the liberty of the kingdom of God. "After this manner, therefore, pray ye, Thy kingdom come, Thy will be done on earth as it is in heaven . . . For Thine is the kingdom, the power and the glory forever. Amen." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24).

Letter from Rhodesia

*Dear Friends,

Once again, we would express our humble gratitude to you for your care towards us. We find it difficult to express sufficiently our thanks, as we feel on each occasion that our thanks is but a repetition of the past, and always an insufficient expression of gratitude. However again we wish to record our humble acceptance of your gifts, our feeling of deep indebtedness, and to remind you that without your help our Mission in Rhodesia could not operate on such a large scale as at present.

As one can see from our Financial Statements, our constant income equals constant expenditure. Apart from the normal day to day running of the already existing activities, we are also extending our work in certain fields. For example, in the Secondary School at Ingwenya there is preparation for a further and final stream of students. At Mbumba we are preparing for the building of an Isolation Block. Again, at Ingwenya, there is preparation for the building of a vestry to the Ingwenya Church. In fact the foundations are already laid and the walls are going up quickly. It is hoped (D.V.) that the vestry will be completed before the Ingwenya Communion of this year, September 25-29. There is hope also that churches will be built at some outschools. By having our own little Church in these places, should the African Council take over these outschools as they have already done in some cases, we need not depend on the whim of a local council for a place of worship.

Although much of our work has a secular aspect yet in this case it serves as a means to carry the gospel, and those who would never enter a place of sound gospel teaching, but for material benefit, have on such occasions the gospel preached to them. This has proved in the past a method whereby many were caught in the gospel net. Our chief purpose then in raising institutions is that the gospel may be carried by such means. How long these institutions will be in the hands of the Church here, is hard to say. Government policy can change so quickly, and indeed when it appears from the Press that many Missions seem to be places from which pupils can readily abscond to engage in the evil of Terrorism and Communism, one need not wonder at this Government should they change their attitude towards Mission Schools. Thankfully, our Mission strongly opposes the popular view that Terrorism and Communism are the answer to racial problems, and our pupils are

discouraged from supporting those terrible evils which abound throughout the world.

Should our institutions, in future years, be taken over by the Government, this will not mean the collapse of the Church, for there will be left a nucleus of worshippers, those who truly fear the Lord, a living Church. There will be places of worship and a properly organised and active body of believers left behind. It is good that at this stage in our history, should institutions fail, we are nevertheless left with an established Church. It brings to mind the method adopted for the building of a house. The house must have scaffolding, but once the house is completed, there is no more use for the scaffolding, other than to be taken away.

However, whatever is to become of institutions and their relationship to the work of the gospel, one thing is certain — the gospel must needs always be carried, and spread abroad to the ends of the earth. There will always be this work, there must in fact always be a going out with the gospel: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

This involves constant expenditure — the sending forth of the Preacher, of the printed page, and the maintaining of places of worship etc. This will be a work for the Church to the end of time.

Therefore dear friends, let us never weary in well doing. Our giving is giving to further the gospel, the gospel which alone is the "power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16.

One last matter I wish to bring before you, and that is the care the Church in Acts, Chapter 6, exercised towards those poor in body. This land has her poor like any other land, but no doubt to a greater degree than some nations. Since we are continually in contact with the poor, for this reason we feel thankful that we have at hand those necessary medicines and garments, supplied through your liberality and that of others.

Our tithing also brings a blessing from God. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. May we enjoy those blessings in our tithing — God's blessing, which is better than a thousand worlds, blessings for time and eternity.

May we understand also, that it is when Christ by the renewing of the Holy Ghost becomes our Prophet, Priest and King, our Saviour, that

tithing becomes a real pleasure: whereas to the unbeliever tithing is no more than a cold duty as is all the law of God, but with Christ as our Saviour it is a delightful exercise to give to such a great King. Pray that our people in Rhodesia may know what it is thus to tithe one tenth of their worldly possessions to such a glorious King.

Yours sincerely,

Donald A. Ross.

**The above letter was sent to the friends in Holland who support our Mission.*

Notes and Comments

The Moderator and the St Giles Demonstration

On Sabbath 7th September, Dr Edward Daly, the Roman Catholic Bishop of Londonderry, was to have preached in St Giles Cathedral, Edinburgh, at the evening service there at the personal invitation of the minister, Rev. Gilleasbuig Macmillan. In fact, the Roman Catholic Bishop was unable to speak owing to protestors creating an uproar during the service, and the ecumenical venture misfired to the discomfiture of the minister of St Giles.

While not condoning the disturbance of public worship, it is clear that the minister of St Giles must share in the blame for the events of that day because he was responsible for inviting the Roman Catholic Bishop to preach from his pulpit. It is regrettable that the Moderator of Assembly could only view the incident as an assault on freedom of speech; while at the same time he condoned the action of the minister of St Giles by stating that he welcomed every move towards friendship and co-operation between the churches. How blind can church dignatories become to the issues involved? If we, as a nation, enjoy liberty of speech we do not owe it to the Romanist Church but to the great Protestant Reformers.

B.B.C. and Bhuddhism

The bold, anti-christian action of the B.B.C. in allowing the broadcasting of a series of early morning talks on Buddhism in the programme once entitled "Lift Up Your Hearts," has aroused considerable concern in many circles. The power exerted by the media cannot be underestimated and unless broadcasting is in the hands of those who can be intrusted to act responsibly, the consequences for the nation could be far-reaching. Without doubt two influences are very clearly evident in the Corporation. One of these is Roman Catholic influence, the other is

humanistic or atheistic influence. Both of these are subversive elements, threatening the overthrow of the civil and religious liberties enjoyed in the nation until now. It is to be hoped that the Government will act speedily to prevent further degeneration of the media from the better standards which once prevailed. The demoralising and dechristianising tendencies of many of the programmes ought to be eliminated, and men appointed to positions of authority in the Corporation who will see to the carrying of this into effect. In proper hands the media could be of great influence in the moral and spiritual upbuilding of the nation, instead of acting as an influence towards the nation's degeneracy.

Church Notes

Rhodesian Mission Staff

Miss Margaret MacKenzie, Laide, who teaches on the Mission was home for a short visit in August and September. She returned to the Mission in September and a new Dutch nurse, Miss Janteen Saane, went out at the same time. Miss Catherine Anne Turner returned home in September after serving another three years in the hospital at Mbuma. Miss Jessie Coote also was expected to return home in October on medical grounds. We would acknowledge the Lord's goodness in His protecting care over Mission personnel in going out to and coming home from the Mission. May the Lord uphold the Mission Staff in their labour of love in that part of the world for the sake of Christ. We were glad to hear, too, of the safe arrival of a daughter to Dr and Mrs Cameron Tallach in far off Taiwan. May they, too, be blessed in their work in that part of the world.

Sabbath Observance Committee

The above committee is anxious to hear from readers about any instances of Sabbath-breaking against which action may be taken. It will be understood that the members of the committee cannot possibly keep an eye on the whole scene. It would, therefore, be of great help to us if others who are concerned for the observance and preservation of the Lord's Day would supply us with information about Sabbath-desecration in their respective localities. We would welcome newspaper cuttings, addresses to which protests may be sent, and any other relevant items of information. Obviously, the more that people co-operate with us, the more effective and extensive will be our witness.

Perhaps, the following piece is not out of place here. It is taken from a

discourse by Robert Gordon, D.D., which appeared in **The Christian Miscellany** of 1843. "I fear," writes Dr Gordon, "that even Christians, by being so familiar with the sight of Sabbath profanation, regard it with less horror and alarm than it is befitting they should; and that they are not always forward to use the influence which they might exercise in arresting or preventing a sin which, when it becomes so common as to be characteristic of a nation, will assuredly, as all past experience testifies, bring down the judgments of God in national calamities. They cannot, indeed, either persuade or compel their fellow-men to regard the Sabbath as a privilege, or to improve it as such, calling it 'a delight, holy of the Lord, and honourable.' But they could do more than I fear many have ever attempted, to prevent the flagrant violation of a divine command, the open and impious profanation of a divine ordinance: and let us never forget, that if we cease to look with becoming horror on the more daring outrage on the sacredness of the Sabbath, which is too frequently exhibited, we shall be in danger ourselves of coming to entertain low ideas of that day, both as an ordinance of God, and as an inestimable privilege of the Church, and of sinking into formality in the observance of its holy duties."

No enlightened Christian can surely fail to see Dr Gordon's point here. It is to be feared that, as a result of the widespread Sabbath-desecration which we see around us, we are ceasing to view it with 'becoming horror' and we are in danger of entertaining 'low ideas' of the sanctity of the day. Are **you** concerned about the Lord's Day? Is there something going on in **your** town or village or locality about which you feel we should know? Then do not hesitate to write to us, or to contact your local minister about it. Members of the Sabbath Observance Committee to whom you should write are:—

Rev. D.J. MacDonald, M.A.
(Convener)

Free Presbyterian Manse,
Portnalong.

Isle of Skye (Tel. Carbost 214)

Rev. I.R. Tallach, (Clerk)

77 Nimmo Place,

Perth PH1 2QA (Tel. Perth 25540)

Explanation

In a letter which the Editor has received from Rev. Iain Murray of the Banner of Truth Trust, Mr Murray wished to make it clear that in his reference to Dr Lloyd-Jones (on page 54 of the Memorial to John Murray), as the one figure in London who was commonly recognised as believing and preaching the doctrines of the Confession, he had no

intention of denigrating the memory of other faithful servants of Christ but only of emphasising that the interests of historic Christianity had so waned in the city where Calvinistic congregations had once been strong and influential, that, with one exception, preachers of the old theology were not **commonly** known or recognised in English Evangelicalism. Mr Murray also states that he himself did not view as amusing the incident referred to on pp 32-33 of the Memorial. The Editor regrets the wrong impression given in the October magazine.

Presbytery Meetings (D.V.)

Northern: At Dingwall on 18th November at 2.30 p.m.

Outer Isles: At Stornoway on 18th November at 3.30 p.m.

Southern: At Glasgow on 11th November at 6 p.m.

Church Deputies

Rev. D. A. MacLennan, Uig, was due to return to this country from Canada in mid-October. At the same time Rev. E. A. Rayner, Aberdeen, accompanied by Mrs Rayner, was due to set out as the Church's Deputy to Canada and also to Grafton, Australia. We trust that the Lord will follow with a rich blessing the labours of His servants in the different places they visit.

Italian Mission

Rev. John Tallach, Kinlochbervie, who visited Italy on previous occasions, spent three weeks there again towards the end of September and beginning of October to minister to the small group at Fornaci di Bargo who are interested in the Gospel. We hope that his visit will have been an encouragement to the friends there to continue steadfast in the truth in very discouraging circumstances. May the Lord raise up for them one who would minister for them the Word of life.

Halkirk Congregation

It was decided that the hours of worship on Sabbath in the Halkirk congregation be 12 noon and 5 p.m. This arrangement to begin November — D.V. — D. A. MacLean, Minister.

Thurso Congregation

It was decided that public worship be regularly conducted in the Thurso Church, Olrig Street, at 6.30 p.m. each Sabbath. This arrangement to commence on first Sabbath in November, D.V. — D. A. MacLean, Interim-Moderator.

Acknowledgment of Donations

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

Jewish and Foreign Mission Fund: Well-wisher, South Harris, £5; A Friend, Ullapool, £50 for Hospital; Anon, Kyle, £10 for Bulawayo Church; A Friend, Delhi, £4.20.

China Mission Fund: Well-wisher, South Harris, £5; Anon, £5; Anon, £10; A Friend, Ullapool, £50, last three for work in Taiwan.

Home Mission Fund: Mrs Ferguson, Oban, £5 for Church extension.

Aged and Infirm Ministers' etc. Fund: A. Forgie, Redding, £25.

Home of Rest Fund: A Friend, Ullapool, £150; In loving memory of the late Allan Beaton, per Mr A. Bethune, £200; Two Residents, £10; Mrs Johnstone, Slough, £1; Visitor, Shildaig, £1.

Ingwenya: Holland \$22,067.59; Holland \$21,346.84; New Zealand \$118.99; Inverness Sabbath School \$466.96, for printing tracts; Vancouver \$1,864.30; Timothy Mission \$54.72, both for Bulawayo Church; T. MacKay per J.T., \$12.10; M.M. \$70, both for Mbuma Hospital; D.M. \$130; D.M. \$63.01, both for Bulawayo Church Building.

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

Aberdeen: A. F., Falkirk, £25 for Manse Fund.

Applecross: Anon, in memory of the late Dr Macdonald, Vancouver, £20 for Sustentation Fund; Anon, in appreciation of Rev. A. Murray's services in F.P. Church, Applecross, £20.

Dumbarton: Friend, Edinburgh, £1; Friend, Edinburgh, £1; E. M., £4; C. A. MacL., Portree, £5; Friend, Inverness, £5; Two Friends, Inverness, £15; Two Friends, Portree, £10; Friend, £1, all per Mr T. MacRae; Glasgow Wellwisher, £4; J. P. D. Glasgow, £5; Envelope in plate (part), £26; A. F., 50p, all for Dumbarton Manse Fund.

Fearn: Anon, in memory of the late Wm. Mackenzie, Deebank, Inverness, for Congregational Funds. "Strive to enter in at the strait gate." £20.

Fort William: Friend, Drinnishadder, £5; Friend, Northton, £5; Friend, Geocrab, £1; Friend, Aird, Uig, £1; Mrs MacL., North Tolsta, £2, all per Rev. J. A. MacDonald; Mrs C. Campbell, "Soay," Onich, £50, in memory of my dear husband; 3 Dutch Friends, £20 per M. I. Matheson.

Glasgow: Anon, £1; Anon, £4.25; Anon, £1; Anon, £2; Anon, £1; Anon, £5; "C" £10, all for Sustentation Fund, last one per W. D. F.; "To the Jew first and also to the Gentile," £5 for Jewish and Foreign Missions Fund; Anon, Drumoyne, £1; Anon, £5; H. B. G., £5, all for Bus Expenses; Anon, £1; Anon, £1; Anon, £10, per Rev. D. M.; Anon, £6; Anon, £2; "Be ye also ready" (F.P. Magazine - January 1910), £20, all for Congregational Fund; Friend, Stirling, £2; Anon, £1; Anon, £1; Anon, £1; Anon, £10; Anon, £1; Anon, £1; W. D. £10, all for Trinitarian Bible Society; Harris Friend, £5; Friend, Portree, £5, both per Rev. D. M. for St Jude's Development Fund.

Laide: Friend, Glasgow, £10; Friend, Gairloch, £10; In memory of beloved brother, £10; Anon, per Rev. A. MacD., £5; Friend, Gairloch, £10; Friend, £3; Friend, Ardersier, £5; Friend, Ardersier, £5; Portree Friend, £5; Anon, £1; London Friend, £5; In memory of loved ones, £6; Inverness Friend, £20; Friend, Wick, £10; Inverness Friend, £5; Two Friends per A. M. R., £10; Two Friends, Laide, £10; Interested at Ullapool Communion per I. M., £10; Three Dutch Friends, £27; Friend, Inverness, £5; Friend, Tolsta, £2.

Plockton/Kyle: Friend, Cuaig, £10 per Rev. D. Beattie; Kyle Adherent, £10, both for Manse Fund.

Stornoway: In memory of our beloved Mother, £10 for Sustentation Fund per Rev. J. MacLeod.