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Letter to Her Majesty The Queen

May it please Your Majesty,

At this solemn juncture in the history of our beloved land, and out of love to Your Majesty's person and throne, we would remind Your Majesty of the solemn obligations freely entered into at your accession to the Throne and at your coronation to uphold to the utmost of your power the Protestant religion.

In view of Your Majesty's intention to receive the Pope of Rome during his intended visit to Britain, Your Majesty's loyal Protestant subjects, grieved at this recognition given to the Pope of Rome, the Anti-Christ of Scripture, see your actions in this matter as calling in question these solemn oaths and promises given in the presence of Almighty God.

It is our fervent desire that Your Majesty may be preserved by divine grace from violating these solemn vows on this occasion, and may be persuaded to honour them by refusing to meet the Roman Pontiff. Such God-glorifying action would rejoice the hearts of Your Majesty's most loyal and devoted Protestant subjects and would encourage them to continue in prayer for the rich blessings of God's grace in Christ Jesus upon Your Majesty's Person and family, and for the further establishment, under God's good hand, of Your Majesty's Throne and Kingdom.

Your loyal Protestant subjects ever wish Your Majesty grace, love and peace in Christ Jesus.

On behalf of the Religion and Morals Committee of the Free Presbyterian Church of Scotland,

D.B. MacLeod
Convenor.

Divine Intervention

We stand as a nation at one of the most solemn crises in our history. The nation which, over four hundred years ago, threw off the yoke of Popery is poised to welcome into its midst the Head of that Anti-Christian system which Luther declared to be "the masterpiece of Satan". This is a remarkable turn of events for a nation liberated from the darkness and bondage of Popery by God's Almighty hand. Yet it is not a sudden turn of affairs. The portents were there for all who had eyes to see, and we must recognise it as the inevitable outcome of what has gone before.

First among these factors was the gradual Romanising of the Churches in our land, and the consequent loss of Protestant spirit and fervour in these Churches. Firm Protestantism and a watered-down Gospel cannot stand together, so the rejection of the true Gospel of God's grace inevitably led to an emaciated Protestantism. It became the hall-mark of this type of Protestantism to bewail the divisions in the Churches and to try to establish a bridge between itself and Roman Catholicism.

A second factor leading to the present situation was the undervaluing and despising of the great blessings of the Reformation. The decline in the spiritual life of the Church in recent times caused men to lose sight of the true value of Gospel blessings so that the nation is now ready to part with its heritage so dearly bought and all for a mess of popish pottage. Christ and the benefits of the Gospel are no longer valued as they ought to be. Is it any wonder then that they appear ready to be wrung from our hands?

A third factor, which we must never lose sight of, is that the Roman Catholic Church has, over a long period, laid its plans for the subjection of Protestant Britain to the Papal throne. The Roman Catholic Church has not been idle but has been seeking by every means in her power, to bring our nation away from her Protestant constitution and cause her to embrace Romanism once more. Many look on the visit of the Pope as of no consequence. The Romanists do not so regard it and in this their judgment is more correct. They see it as a unique opportunity to present to the people of Britain, in the most impressive way possible, the claim of the Roman Catholic Church to be the one true Catholic Church and that of the Pope to be the Universal Ruler and the Vicar of Christ. For confirmation of this we have only to think of the preparations being made for his reception — preparations far beyond anything made for visiting kings, queens or presidents.

No ruler on earth has made more startlingly blasphemous claims than the Pope of Rome. It is alleged that the Pope holds "upon the earth the

place of God Almighty”, that he is “the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged of no one, God himself on earth”, “the father of princes and kings, Ruler of the world, the Vicar of our Saviour Jesus Christ.” These blasphemous claims of the Pope and the idolatry of the Romish system show him to be the Anti-Christ of Scripture. Yet Britain as represented in her Head, Her Majesty the Queen, and also the vast majority of her subjects appear ready to receive and welcome this enemy of Christ and of His Cause, and of our nation. The only hope of averting this serious catastrophe appears to be divine intervention.

Can Britain as a nation expect divine intervention at this juncture in her history? We know that Britain has been favoured in the past by many instances of the divine favour in interventions made by the Lord on her behalf. This is no guarantee, however, for such interventions to be repeated in the future, as we have in large measure forfeited our right to such blessings through turning our back as a nation on the Lord and on His worship and service. Yet there is still a remnant of the Lord’s people in our land and if they cry to Him in their time of need, His ear is open to hear their cry. It is not on the basis of anything in us that the Lord will appear for us but only out of His grace and mercy and for His own Name’s sake. May poor, backslidden Britain receive such a favour in this her hour of need.

Jesus sweeter than the Honeycomb

“My meditation of Him shall be sweet” (Psalm civ. 34)

That Jesus Christ is sweeter than the honeycomb is clear, if we consider who He is, and what He gives and does. Our Lord is the incarnation of Divine love. The love of God is sweet, and Jesus is that love made manifest.

“God so loved the world” — I pause to ask, how much? Where shall we see at a glance the fulness of that love? Turn your eye to Jesus; He alone answers the question. “God so loved the world, that He gave His only begotten Son.” There, bleeding upon Calvary, we see the heart of the Father revealed in the pierced heart of His only-begotten Son. Jesus is the focus of the love of God. The boundless goodness of the ever-loving God finds its best expression in the person of the Redeemer; surely, then, He must be sweet beyond compare.

When God takes His love, and culls the choicest flower from it, and

hands it down to earth for men to gaze upon it as the token of His favour, we may be sure that its fragrance surpasses conception. "God is love;" and when that love is concentrated in one individual, that it may be afterwards diffused through multitudes, there must be an infinite sweetness in that blessed Person.

Moreover, Jesus Christ is in Himself the embodiment of boundless mercy to sinners as well as love to creatures. God loved men, for He had made them; but He could not bless them, for He must judge them for their offences. Lo! Jesus Christ has vindicated the Divine honour, satisfied the law, and now the mercy of God can descend freely to men, even to the rebellious and the undeserving. Who would find mercy, let him look where Jesus died upon the tree, and he shall find it blooming freely from the crimson ground. Who would behold mercy in all its plenitude, let him go where Jesus stands with open hands, welcoming the vilest of the vile to the feast of love, cleansing their every stain, and robing them in garments of salvation. He must be sweet from whom such sweetness flows that He makes the foulest and most offensive of mankind acceptable to God. If His merits turn our hell to heaven, our gall of bitterness into joy and peace, it is not possible that even the honeycomb, dripping with virgin honey, should fitly set Him forth.

Yet poverty-stricken sons of men, Christ must be sweet, for He meets all your wants. Sweet is liberty to the captive, and when the Son makes you free, you are free indeed. Sweet is pardon to the condemned, and Jesus proclaims full forgiveness and salvation. Sweet is health to the sick, and Jesus is the great physician of souls. Sweet is light to those who are in darkness and to eyes that are dim, and Jesus is both sun to our darkness and eyes to our blindness. All that men can want, all that the most famished souls can pine after, is to be found in the person and work of the Lord Jesus, and therefore sweet He must be.

He is sweet because, whenever He comes into a man's heart, He breathes into it the sweetness of abounding peace. Oh the rest our souls have known when we have leaned upon His bosom! "The peace of God, which passeth all understanding," has kept our heart and mind by Jesus Christ. Our soul has drank nectar from His wounds.

Nor has it been bare peace alone — the glassy pools of rest have bubbled up into fountains of joy. In Jesus we have rejoiced, and do rejoice, and will rejoice all the day. No happiness can be more Divine than the bliss of knowing Him and feeding upon Him, and being one with Him. All the true peace and joy that are known on earth, and in heaven among the ransomed throng, all come through Jesus Christ our Lord.

His very name is redolent of celestial hope to believers. No sooner do we taste of Jesus than our eyes are enlightened, and we see the invisible; the veil is taken away, and we behold a way of access to our Father God and to the joys of His right hand. Once understand that Jesus has borne our sins and carried our sorrows, and we see that the felicities of eternity are prepared for us. Since Jesus is all this, and vastly more than any human tongue can tell, it is clear upon the very face of it that He must be sweet.

Our Lord is as the honeycomb, for He is sweet to God Himself. The taste of the High and Holy One who shall venture to judge? What the Lord Himself calls sweet must be sweet indeed. Now, the very smell of Christ's sacrifice, nay, I will go farther, the very smell of that which was the type of Christ in the days of Noah, was so pleasing to God that it is written, "The Lord smelled a sweet savour of rest; and He said, I will no more destroy the earth with a flood." If the very smell of that which was but the emblem of the bleeding Lamb was grateful to Jehovah, how sweet to the Divine Father must the Lord Jesus Himself be in His actual sacrifice? Why, the very sight of the blood — and, mark you, not the blood of Christ, but only the blood of a lamb slain in type of Christ — the very sight of that blood sprinkled on the lintel — turned away the destroying angel from Israel of old; for the Lord said, "When I see the blood, I will pass over you." Now, if a mere glimpse of the type of Jesus' atoning blood be so satisfactory to the heart of God, what must the sight of Jesus be? for He has been obedient to death, even the death of the cross.

In many ways our Lord is set forth in Scripture as being sweet to the Father; all the senses are represented as being gratified; the Lord hears His voice crying from the ground, and answers it with blessing; He tastes His sacrifice as wine which makes glad the heart of God, and He feels His touch as the Daysman laying His hand both upon Judge and offender. In every possible way Jesus is most sweet and pleasant to the Divine mind. Hear how from the highest heaven the Lord declares, "This is My beloved Son, in whom I am well pleased." The Lord is well pleased for His righteousness' sake. Now, if the heart of Deity itself is satisfied and filled to the full with content, there must be an infinite sweetness in the person of the Lord Jesus. That honeycomb must be sweet with which the Triune God is satisfied.

Extracted from Mr Spurgeon's Sermons.

Remember Lot!

by Bishop J.C. Ryle

(continued from page 113)

"*He lingered.*" Gen. 19:16

III. Let us next consider *the reasons that may account for Lot's lingering.*

This is a question of great importance, and I ask your serious attention to it. To know the root of a disease is one step towards a remedy. He that is forewarned is forearmed.

Who is there among the readers of this paper that feels secure, and has no fear of lingering? Come and listen while I tell you a few passages of Lot's history. Do as he did, and it will be a miracle indeed if you do not get into the same state of soul at last.

One thing then I observe in Lot is this, *he made a wrong choice in early life.*

There was a time when Abraham and Lot lived together. They both became rich, and could live together no longer. Abraham, the elder of the two, in the true spirit of humility and courtesy, gave Lot the choice of the country, when they resolved to part company: "If you," he said, "will take the left hand, then I will go to the right; or if you depart to the right hand, then I will go to the left." (Gen. 13:9).

And what did Lot do? — We are told he saw the plains of Jordan, near Sodom, were rich, fertile and well watered. It was a good land for cattle, and full of pastures. He had large flocks and herds, and it just suited his requirements. And this was the land he chose for a residence, simply because it was a rich, fertile well watered land.

It was near the town of Sodom! He cared not for that.

The men of Sodom, who would be his neighbours, were wicked! It mattered not.

They were sinners before God exceedingly! It made no difference to him.

The pasture was rich. The land was good. He wanted such a country for his flocks and herds. And before that argument all scruples and doubts, if indeed he had any, at once went down.

He chose by sight, and not by faith. He asked no counsel of God to preserve him from mistakes. He looked to the things of time, and not of eternity. He thought of his worldly profit, and not of his soul. He

considered only what would help him in this life, — he forgot the solemn business of the life to come. This was a bad beginning.

But I observe also that *Lot mixed with sinners when there was no occasion for his doing so.*

We are first told that he “pitched his tent toward Sodom.” (Gen. 13:12). This, as I have already shown, was a great mistake.

But the next time he is mentioned, we find him actually living in Sodom itself. The Spirit says expressly, “He dwelt in Sodom.” (Gen. 14:12). His tents were left. The country was forsaken. He occupied a house in the very streets of that wicked town.

We are not told the reasons of this change. We are not aware that any occasion could have arisen for it. We are sure there could have been no command of God. Perhaps his wife liked the town better than the country, for the sake of society. It is plain she had no grace herself. Perhaps she persuaded Lot it was needful for the education of his daughters. Perhaps the daughters urged living in the town for the sake of gay company:— they were evidently light-minded young women. Perhaps Lot liked it himself, in order to make more of his flocks and herds. Men never want reasons to confirm their wills. But one thing is very clear, — Lot dwelt in the midst of Sodom without good cause.

Reader, when a child of God does these two things, which I have named, you never need be surprised if you hear, by and by, unfavourable accounts about his soul. You need never wonder if he becomes deaf to the warning voice of affliction, as Lot was (Genesis 14:12), and turns out a lingerer in the day of trial, and danger, as Lot did.

Make a wrong choice, — an unscriptural choice, — in life, and settle yourself down unnecessarily in the midst of worldly people, and I know no surer way to damage your own spirituality, and to go backward about your eternal concerns.

— This is the way to make the pulse of your soul beat feebly and languidly.

— This is the way to make the edge of your feeling about sin become blunt and dull.

— This is the way to dim the eyes of your spiritual discernment, till you can scarcely distinguish good from evil, and stumble as you walk.

— This is the way to bring a moral palsy on your feet and limbs, and make you go tottering and trembling along the road to Zion, as if the grasshopper was a burden.

— This is the way to sell the pass to your worst enemy, — to give the devil the vantage ground in the battle, — to tie your arms in fighting, — to fetter your legs in running, — to dry up the sources of your strength, — to

cripple your own energies, — to cut off your own hair, like Samson, and give yourself into the hands of the Philistines, put out your own eyes, grind at the mill, and become a slave.

Reader, wake up and mark well what I am saying. Settle these things down in your mind. Do not forget them. Recollect them in the morning. Recall them to memory at night. Let them sink down deeply into your heart. If ever you would be safe from lingering, beware of needless mingling with worldly people. Beware of Lot's choice. If you would not settle down into a dry, dull, sleepy, barren, heavy, carnal, stupid, torpid state of soul, *beware of Lot's choice.*

Remember this in choosing a dwelling-place, or residence. It is not good enough that the house is comfortable, — the situation good, — the air fine, — the neighbourhood pleasant, — the expenses small, — the living cheap. There are other things yet to be considered. You must think of your immortal soul. Will the house you think of help you towards heaven or hell? — Is the Gospel preached within an easy distance? — Is Christ crucified within reach of your door? — Is there a real man of God near you, who will watch over your soul? I charge you, if you love life, not to overlook this. *Beware of Lot's choice.*

Remember this in choosing a calling, a place, or profession in life. It is not enough that the salary is high, — the wages good, — the labour light, — the advantages numerous, — the prospects of getting on most favourable. Think of your soul, your immortal soul. Will it be fed or starved? Will it be prospered or drawn back? I beseech you, by the mercies of God, to take heed what you do. Make no rash decision. Look at the place in every light, the light of God as well as the light of the world. Gold may be bought too dear. *Beware of Lot's choice.*

Remember this in choosing a husband or wife, if you are unmarried. It is not enough that your eye is pleased, — that your tastes are met, — that your mind finds congeniality, — that there is amiability and affection, — that there is a comfortable home for life. There needs something more than this. There is a life yet to come. Think of your soul, your immortal soul. Will it be helped upwards, or dragged downwards by the union you are planning? — Will it be made more heavenly, or more earthly, — drawn nearer to Christ, or to the world? — Will its religion grow in vigour, or will it decay? I pray you, by all your hopes of glory, allow this to enter into your calculations. Think, as old Baxter said, and think, and think, and think again, before you commit yourself. "Be not unequally yoked." (2 Cor. 6:14). Matrimony is nowhere named among the means of conversion. *Remember Lot's choice.*

Remember this if you are ever offered a situation on a railway. It is not enough to have good pay, and regular employment, the confidence of the directors, and the best chance of rising to a higher post. These things are very well in their way, but they are not everything. How will your soul fare if you serve a railway company that runs Sabbath trains? — What day in the week will you have for God and eternity? — What opportunities will you have for hearing the Gospel preached? I solemnly warn you to consider this. It will profit you nothing to fill your purse, if you bring leanness and poverty on your soul. Beware of selling your Sabbath for the sake of a good place. *Beware of Lot's choice.*

Reader, you may perhaps think, "a believer need not fear, — he is a sheep of Christ, he will never perish, — he cannot come to much harm. It cannot be that such small matters can be of great importance."

Well: you may think so; but I warn you, if you neglect them, your soul will never prosper! A true believer will certainly not be cast away, although he may linger; but if he does linger, it is vain to suppose that his religion will thrive.

Grace is a tender plant. Unless you cherish it and nurse it well, it will soon become sickly in this evil world. It may droop, though it cannot die.

The brightest gold will soon become dim, when exposed to a damp atmosphere.

The hottest iron will soon become cold. It requires pains and toil to bring it to a red heat. It requires nothing but letting alone, or a little cold water, to become black and hard.

You may be an earnest zealous Christian now. You may feel like David in his prosperity, "I shall never be moved." (Psalm 30:6). But be not deceived. You have only got to walk in Lot's steps, and make Lot's choice, and you will soon come to Lot's state of soul. Allow yourself to do as he did, — presume to act as he acted, and be very sure you will soon discover you have become a wretched lingerer, like him.

You will find, like Samson, the presence of the Lord is no longer with you.

You will prove to your own shame an undecided, hesitating man, in the day of trial.

There will come a canker on your religion, and eat out its vitality without your knowing it.

There will come a consumption on your spiritual strength, and waste it away insensibly.

And at length you will wake up to find your hands hardly able to do the Lord's work, and your feet hardly able to do the Lord's work, and your

feet hardly able to carry you along the Lord's way, and your faith no bigger than a grain of mustard seed; — and this, perhaps, at some turning point in your life, at a time when the enemy is coming in like a flood, and your need is the sorest.

Ah, reader, if you would not become a lingerer in religion, consider these things! Beware of doing what Lot did.

An Invitation to Prayer

by Rev Wm Romaine

(continued from page 119)

While we are thus mourning for the wickedness of our people, let us never forget that we ourselves are part of the people, and that our sinfulness has made a large addition to the national guilt. Let us never lose sight of this consideration, lest we should find matter for censoriousness, where we only want matter of humiliation. The sight of our sins, as part of the sins of the nation, will serve to keep us in a proper frame to profit from the fourth humbling circumstance we have to mention.

(IV). *God is now visiting us for our public sins.* This is the scope and design of His present judgments, and shall we not be humbled under His almighty Hand? He has shewn Himself offended at our sins, and has chastised us for them as a nation. Hereby He would teach us this useful lesson that we should turn to Him with a national repentance, if we hope to be pardoned and saved. If we now humble ourselves before Him, His former chastisements will be turned into blessings: But if after often being chastised, we refuse to glorify Him by our humiliation, He will certainly be glorified in our destruction. If the rod of His mercy does not humble us, the scourge of His justice shall destroy us. Humbled we have not been by any of God's past judgments, therefore we have reason to fear greater: for if being chastised for sin we nevertheless will not leave it, what can we expect but to be cut off in our sins? This has been the constant method of God's providence, in His dealings with private persons, as well as with public communities. Fearful is that sentence which is already gone out of the Lord's mouth — O that it may strike fear into every careless sinner, who hears it, "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy" (Prov. xxix. 1). We have often been reprov'd, and yet we have hardened our necks, what then should hinder sudden destruction from coming upon us, and that without

remedy? Let this awful consideration stir us up to plead earnestly with God for the hardness of the people's hearts. Let us be deeply humbled for these obstinate sinners, who refuse to be humbled for themselves, and let us beg of God to spare them. Spare Thy people, O Lord, spare them, and give not Thine heritage over to reproach.

Let us lay all these things together, and see whether there be not matter enough for the deepest humiliation. We are together sinful in nature, sinful in life, a country professing Christianity and yet abounding with sin, and hardened in it at this very time, when God is chastising and punishing us for our sins. He has given us during this unsuccessful war some severe chastisements, but they have not brought us to a right sense of ourselves, and therefore we may expect they will be more severe. God has shewn us plainly, that He is not on our side, and we have felt His displeasure, but we are not humbled under it. Without humiliation He will continue to fight against us and what calamity is there so great which we may not then justly apprehend? What success can we hope from our fleets and armies, if the Almighty go out against them? What is our security as an island, if He put it into the hearts of our enemies, and if He come with them to invade us? In this case how exceedingly should we be alarmed to think that our sins may provoke God to join with our enemies, and to give them success. Everything dear and valuable to Englishmen and Protestants would then be lost; heathenism and slavery would get possession of our religion and liberties. While God threatens us with these calamities, He gives us time to pray against them. While they are at a distance prayer is our weapon, and God seems now to put it into our hands. O that we may use it aright to His glory, and to the preservation of this Church and kingdom.

My Christian brother, after you have weighed these things attentively, judge whether it be not a seasonable and a safe measure, which we would persuade you to take. And you will take it, if you are indeed a friend to our present happy establishment in Church and State. Your love for them will put you upon doing every thing that lays in your power to serve them: and here you have a fair opportunity, which if you make use of it, cannot but do you service, and may be a blessing to them. Pray for them at the appointed hour. Determine, through God's assistance that nothing shall hinder you from joining us. Break through all engagements, all hindrances to meet the Lord's people at the Throne of Grace. And for your encouragement, remember that He who sitteth upon the Throne is the God who heareth prayer, and who has invited you to call upon Him in the day of trouble. "So will I hear thee, says He and thou shalt glorify

Me.”

If it has pleased God to put it into the heart of any person who reads these few lines to make part of this praying congregation, and he is at a loss to know particularly what he should ask of God let him first beg of the Father of mercies to give him the spirit of prayer and supplication, that he may offer up his petitions acceptably through Jesus Christ our Lord. And then let him request the grace of humiliation, that he may be truly and deeply affected with the four particulars before mentioned. Let him pray to God to give him still more humbling views of his sinful nature, and to bring to his remembrance his sinful life, with the sinfulness of his sins, that seeing himself to be nothing but vile and sinful dust and ashes, he may be disposed to mourn for his own sins; and then for the crying sins of this guilty land, and for the hardness and impenitency of our people's hearts, upon which the heavy judgments of God have as yet made no impression. And then let him implore mercy first for himself, and afterwards for the nation, through the atoning blood of the Lamb of God. Earnestly let him plead with the Father that for the sake of His dear Son He would give us grace to turn from our sins by true repentance, that iniquity may not be our ruin. And although the past judgments have not reclaimed us, yet let him pray the more fervently for the gift of the Holy Spirit, that His grace may be poured out abundantly upon us to shew us the error of our ways, and revive the spirit and power of Christianity, that we may receive Christ Jesus the Lord as our Saviour, by the merits of whose most precious blood we may be saved from the guilt and punishment of sin; and by whose almighty grace we may also be saved from the dominion of sin; that being thus delivered by Him from the hands of our enemies, we may serve God without fear in holiness and righteousness before Him all the days of our life.

In these our requests, let us never forget to pray for the preservation of the Protestant Church, and all its members throughout Europe, and especially for the peace of our established Church, and for all orders and degrees of its ministers, beseeching God to give them His grace and heavenly benediction, that both by their life and doctrine they may set forth His glory, and set forward the salvation of men. And to the end there may never be wanting such persons in the Church, let us pray for all seminaries of Christian education, especially for the Universities. May the spirit of wisdom preside over them, and water them with the dew of His heavenly grace, that the youth educated in them may come forth to the work of the Lord fitted with all proper graces as well as gifts. And since the harvest is now great, may the Lord of the harvest send forth more of His own labourers.

May the God of love dispose us also to pray fervently for all the Protestant dissenting congregations, which love the Lord Jesus in sincerity. May He shed that love abroad in all our souls which alone can effectually free us from party spirit. And may He thus reconcile our hearts to them, and theirs to us. Oh that we may see an end of those bitter disputes which have so long disturbed the peace, and hindered the union of Protestants. And may there be only this one holy contention between us, whether the ministers out of the establishment or we in it, shall labour most for the glory of our common Lord and for the salvation of those souls for whom He shed His blood.

And as the hearts of kings are in the hand of God, we must pray Him to direct the heart of our gracious sovereign, to do what will be for the glory of God and for the good of his people, beseeching the Almighty to enrich him with every temporal, and with every spiritual blessing, until He place upon his head a crown of eternal glory.

Let us also pray for the queen, for the prince of Wales, and for all the royal family, that God would endue them with His Holy Spirit and enrich them with His heavenly grace, that He would prosper them with all happiness, and bring them to His everlasting kingdom.

And let us desire the Spirit of wisdom to direct both Houses of parliament, all the king's counsellors, and judges, and all the magistrates throughout the kingdom, and to enable them faithfully to discharge the great trust reposed in them, for the punishment of wickedness and vice, and for the maintenance of God's true religion and virtue.

Let us beg of God now to go forth with our fleets and armies, and to give them success against our enemies. And let us pray Him to bless our officers, and soldiers, and sailors, and to protect them in all dangers, and to cover their heads in the day of battle. And let us earnestly and heartily pray for their reformation, and also for reformation at home, without which we cannot expect success from our arms abroad. May the Spirit of the living God work upon the hardened hearts of our people, and soften them by His grace, that they may see the error of their ways and cry for mercy before it be too late, and may they find it through the atoning blood of the Lamb of God. O that there may be a general turning to the Lord, and may our eyes live to see it. Amen, So be it, Lord Jesus.

These short hints may be enlarged and improved, as time and occasion shall offer. My Christian brother, may the Spirit of the living God direct thee how to enlarge and to improve them. And after thou hast once begun, and hast spent some evenings of the Lord's day in this devout exercise, be upon thy guard, lest thou shouldst be tempted to leave it off.

Never be tired of such a good work. Pray for the spirit of grace and supplication, and carry the prayers into practice. The more thou prayest, the more will God make thee joyful in the exercise of prayer. Go on in His strength, and persevere. Hold on thy suit, and wait upon the Lord our God, until He have mercy upon us. Be not weary of joining with us, and in God's due time thou hast His promise, "thou shalt reap, if thou faint not." Lord, grant none of us who set out well may faint, until we who sow our prayers, and they who reap the fruit of them, may rejoice together here, in the peace and reformation of our land, and hereafter, through Jesus Christ our Lord in eternal glory. Amen.

The Anti-Christ

by Ergatees

The futuristic theory of the Anti-Christ propogated by Dr. Scofield is the Popish view. "Alarmed by the fact that the Reformers were pointing to the Pope as the Anti-Christ, the Jesuit Ribera at the end of the sixteenth century, invented or at least propogated futuristic views of the Anti-Christ, and pointed to a solitary Infidel Anti-Christ who would appear in the dim future. Ribera's view soon infected the High Church party. J.N. Darby caught the contagion, and finally Dr. D.L. Scofield swallowed the Jesuit's pill. Thus Ribera succeeded beyond his wildest dreams, for the attention of thousands of Protestants became deflected from the Papacy, a future Infidel Anti-Christ was looked for, and the historic Protestant view handed down by the Reformers was despised by many. These are the hard facts of history. A Protestantism saturated with Ribera's Futurism is not the Protestantism of the Reformers, nor is it feared by the Papacy." (The Roman Anti-Christ by Rev. F.S. Leahy).

In the days of the Apostle John there were many anti-christs, heretics who denied either the divinity of Christ or His actual incarnation. "Even now", he writes "are there many antichrists." He also says, "Little children, it is the last time: and ye have heard that Antichrist shall come." (1 John 2:18). According to Matthew Henry the generality of Christians had been informed of the coming of the Antichrist. Paul's 2nd Epistle to the Thessalonians Ch. 2:8-10 made it clear to them. He is called *the* Antichrist, as though there were none but he, because he was so eminently above all others. He is, therefore, called "the man of sin" and "the son of perdition" and the system of which he is the head "the mystery of iniquity".

The Meaning of Anti-Christ

All the Reformers and all the Churches of the Reformation and the great body of Protestant interpreters hold that the Pope of Rome or the Papacy is the Anti-Christ, the word *anti-christos* being composed of *kristos* meaning anointed (Christ) and the prefix *anti*. "Anti" means *against* also *instead of* or *in the place of*. "When prefixed to the name of an individual it indicates an agent who assumes that individual's place, and at the same time acts in opposition to him. Thus Rome herself speaks of Anti-popes. Anti-Christ therefore means one who pretends to be a vicar of Christ, and assumes to act in His name, but who is at the same time His rival and greatest enemy." ("The Roman Anti-Christ" by Leahy).

In the Smalcald Articles, Martin Luther singles out one particular statement of the Apostle Paul which beyond all doubt labels the Pope as the Anti-Christ "... the Pope raised his head above all. This teaching shows forcefully that the Pope is the very anti-Christ, who has exalted himself above and opposed himself against Christ, because he will not permit Christians to be saved without his power. This is properly speaking to exalt himself above all that is called God, as Paul said, (2 Thess. 2:4) (Smalcald Art. 11, art. 4:9-10).

"No one else has ever and will never be able to exalt himself above all that is called God more than the Pope of Rome, who holds millions of people at his command and over four thousand priests as agents of his ambition. He dares to oppose and rejects even the central truth of the Scriptures. He condemns justification by faith, which is fundamental to all, the heart of the Gospel. He puts himself against Christ, he damns, curses this cardinal truth given by Christ." ("Who is the Antichrist?" by J. Zacchello, D.D.).

"To submit to the Roman Pontiff, we declare, say, define and pronounce to be absolutely necessary to every human creature to salvation." (Bull Unam Sanctam of Pope Boniface VIII).

"If anyone says that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake; or that this confidence alone is that whereby we are justified, let him be accursed." (Council of Trent Can. 9.12).

The late Pope John XXIII was no sooner inaugurated in November 1958 than in his coronation address said: "Into this fold of Jesus Christ no one can enter it if not under the guidance of the Sovereign Pontiff; and men can securely reach salvation *only* when they are united with him,

since the Roman Pontiff is the Vicar of Christ and represents His person on earth."

The Babylon of the Apocalypse

As the Pope is the Anti-Christ, Babylon in the Book of the Revelation is the Church of Rome. Babylon cannot be the *literal* Babylon for it was not built on seven hills, nor was it the Queen of the earth in John's time. Even the great Roman Catholic controversialists have been driven to admit that Rome fits the description of Babylon in the Revelation. "St. John in the Apocalypse" says Cardinal Bellarmine, "calls Rome Babylon, for *no other* city besides Rome reigned in his age over the kings of the earth, and it is well known that Rome was seated upon Seven Hills."

"It is confessed by *all*" says Cardinal Baronius, "that Rome is signified in the Apocalypse by the name of Babylon." And the language of the celebrated French Prelate Bousset, in his Exposition of the Book of the Revelation is: "The features (in the Apocalypse) are so marked, that it is easy to decipher Rome under the figure Babylon."

The above quotations from Bellarmine, Baronius and Bousset are taken from "*Is the Church of Rome the Babylon of the Apocalypse?*" a classic by Charles Wordsworth, D.D., Canon of Westminster and later Bishop of Lincoln, who died in 1885.

"These Apocalyptic prophecies, which describe the Woman who is called Babylon and is seated on the Beast with seven heads and ten horns do *not* concern the older, *literal*, Assyrian Babylon. The inscription on the woman's forehead is *Mystery*, indicating a *spiritual* meaning. This word had been used by the Apostle Paul in his description of the *Mystery of Iniquity* opposed to the *Mystery of Godliness*; and St. John adopts the word from St. Paul, and applies it to the same object as that which had been portrayed by that Apostle.

"Again, the Babylon of the Apocalypse is described as a city existing and *reigning* in St. John's age; but the literal, or Assyrian Babylon *had* long ceased to be a reigning city when St. John wrote. Therefore the Babylon of the Apocalypse cannot be the literal or Assyrian Babylon."

In the conclusion Canon Wordsworth writes: "We have been contemplating the TWO MYSTERIES of the Apocalypse. The word *Mystery* signifies something *spiritual*; it here describes a *church*. The first Mystery is explained to us by Christ Himself. "*The Mystery of the seven stars which thou sawest . . . The seven stars are the angels of the seven churches and the seven candlesticks which thou sawest are the seven churches*" (Rev. 1:20). The second Mystery is explained also: "*I will tell*

thee the Mystery of the Woman." The Beast that carrieth her, which hath the seven heads, is described, and the *seven heads* are expounded to be *seven mountains on which the woman sitteth.* (Rev. 17:7.9).

1. The first Mystery is the Mystery of the seven stars.

The second Mystery is the Mystery of the seven hills.

The first mystery represents the *universal church*, in its sevenfold fulness, containing within it all particular churches.

The second mystery represents a particular church, the church on the seven hills, the Church of Rome, claiming to be the church universal.

The first mystery represents the universal church, liable to defects, but not imposing errors as terms of communion; and therefore, by virtue of the Word and the sacraments, held together in Apostolic communion with St. John and Christ, *who walketh in the midst of it*, and governed by an apostolic ministry, shining like a glorious constellation in the hand of Christ.

2. The second mystery represents the particular Church of Rome, holding the cup of her false doctrines in her hand, and making all nations to drink thereof. And the voice from heaven cries, "*Come out of her, my people that ye be not partakers of her sins and receive not her plagues*".

The first mystery is a "Mystery of Godliness."

The second is a "Mystery of Iniquity."

Such is the interpretation of the two Mysteries of the Apocalypse.

"*If any minister or member of the Church of Rome can disprove this conclusion, he is hereby invited to do so.* If he can, doubtless he will; and if none attempt it, it may be presumed that they cannot; and if they cannot, then as they love their salvation, they ought to embrace the truth, which is preached to them by the mouth of St. John, and by the voice of Christ."

"This appeal was just made in a sermon preached by the Canon on Sabbath, April 28th, 1850, in Westminster Abbey, and reiterated in Westminster Abbey on Sabbath, February 16th, 1851. As far as the writer is aware, no reply has yet been made to it by any member of the Church of Rome. It is therefore repeated here."

With reference to Paul's description of the Anti-Christ in 2 Thess. 2:3-8, Dr. Charles Hodge of theological fame says, "This portrait suits the Papacy so exactly that Protestants have rarely doubted that it is the Anti-Christ which the apostle intended to describe."

"So strikingly," says Richard Baxter, "does the Church of Rome resemble Anti-Christ that any one is justified in mistaking the similarity for sameness."

“And the seven heads are seven mountains on which the woman sitteth” (Rev. 17:9). “And upon her forehead was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH AND I SAW THE WOMAN DRUNKEN WITH THE BLOOD OF THE MARTYRS OF JESUS.” (Rev. 17: 5, 6).

The Doom of the Papacy

“As sure as the Papacy has had its glory, so surely shall its doom come. Paul before closing his prophecy pauses, and in solemn and awful words foretells the night of horror in which its career is to end. “That wicked — whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.” (2 Thess. 2:8). This day of wrath will be unspeakably great and will mark as one of the greatest days of vengeance since the foundation of the world. Paul despatches it in a single sentence; John expands it into a whole chapter. And in what other chapter of the Bible or of human history is there such another spectacle of judgment — such another picture of horrors of awestruck consternation, of loud and bitter wailings and cries of woe as in the eighteenth chapter of the Apocalypse? The kings of the earth shall bewail her and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas! Alas! That great city Babylon, the mighty city! for in one hour is thy judgment come. (Rev. 18: 9, 10).

But this dark scene has one relieving feature. It is a scene that will not be repeated for it will close earth's evil days and begin the hallelujahs of the nations. “And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all. Rejoice over her, thou heavens, and holy apostles and prophets: for God hath avenged you on her . . . and in her was found the blood of prophets and of saints and of all that were slain, upon the earth.” (Rev. 18: 20, 21, 24). (*The Papacy is the Anti-Christ* — p. 128 by Rev. J.A. Wylie).

Archibald Crawford

(continued from page 124)

On one occasion he said: “Purifying their hearts by faith.” “I saw a woman once in a rivulet cleaning the many plies of a sheep. She turned over a fold and exposed much filth that had to be cleaned. When she

cleaned this fold she turned over another which revealed as much impurity as the first, and so she went on turning over a fold at a time and cleaning behind it till she went over the whole. I thought to myself, surely it is clean now; but the woman knew better. She began again to turn the plies over backward, and you would really think it was as dirty as ever. So is the heart of man. When one thinks that it is being cleansed by faith and that good progress has been made, another ply is turned over and the poor sinner concludes that nothing has been done at all in purifying it."

The Dying Godly man

One of the elders of the congregation called to see a godly man who was seriously ill. The elder asked the man if Archie Crawford had been seeing him. The man said he had not and that the reason was that the Lord told Archie Crawford that he was a hypocrite and would not let him come. The elder went straight from the sick man's house to Mr Crawford and told of the man's serious illness and of the temptation he had. Mr Crawford went to see the man. As soon as he came into his bedroom he said to him: "He has allowed you to come at last."

Mr Crawford told him that he had only heard that very day that he had been sick and that he came as soon as he heard. But the man held to his opinion — that he found out from the Lord that he was a hypocrite, that the Lord would not let him come to see him and that he was now to be lost forever notwithstanding all the profession he had made in the world. Mr Crawford did his utmost to disprove the two statements — that he was a hypocrite and that there was no hope for him now — but he saw that there was an ingenuity in the man to turn every truth in the Bible against himself that indicated that it emanated from Satan. So Mr Crawford made up his mind that he had to deal with Satan and not with the man. He quoted the truth: "Who knoweth if he will return and repent and leave a blessing behind him?" "Do you know," he asked. "No," said the man and immediately the tempter left him. The man died in full assurance of faith and in much comfort. Mr Crawford told us that he never saw Satan more vividly than he saw him in pursuing that man's soul.

Visiting the Sick

It was very rarely he visited any of the sick. We often wondered why a man so tender, kind and accommodating should neglect this duty. One day he told us that he was asked once to go to visit a young man who was seriously ill. He went and he saw that the young man was not likely to live

long. He spoke to him of his great need that the Holy Spirit would open his eyes so that he might see his lost and ruined condition and his need of being saved by Christ. When he rose to leave the young man said to him, "Will you not pray before you leave?" Mr Crawford asked him: "What do you wish me to pray for?" "That my eyes may be opened to see my lost state," the sick man said. "Is that all you wish me to pray for?" he asked. "Yes," said the young man. Mr Crawford prayed and went away. He was not more than half a mile away from the house when the young man began to cry out and roar that he was lost and that he felt the fire of the wrath of God burning him already. He passed away to eternity in that condition. Ever after that day Mr Crawford felt it extremely difficult for him to visit any in sickness and especially such as spent their time till sickness came in forgetfulness of God and their own everlasting interests. Others are at liberty to condemn him for this if they feel so inclined; but we declare we feel very great sympathy with anyone who feels the same difficulty, for we feel it very much ourselves.

Covenant with the Ploughman

During the early period of his life he held the farm of Kilbride in Cowal and was in the habit of keeping two ploughmen — a grieve and an underploughman. He wanted an underploughman one year and there was none that he could think of who could do his work but a man who was notorious for drunkenness. He went to him and told him that he wanted a ploughman and asked him if he desired to be engaged. The man told him he would be quite willing to enter into his service. Mr Crawford undertook to engage the man if he would agree to one condition while he was with him. The man asked him what might that be. "You will have to promise that you will not get drunk during the time you are to be engaged by me. If you will get drunk and break your promise, you will lose all the wages you will have earned and you will leave my service immediately." The man promised this at once, and he engaged him. Three months passed without his taking any strong drink but then he arrived home one night drunk and began to boast how little he cared for Mr Crawford or any other man. Mr Crawford told his housekeeper to give the man his supper and let him away to his bed. This was done. Next morning, Mr Crawford went out early and found the young man brushing his horses in order to prepare to go out to plough in the field. He said to him, "You better prepare yourself and leave my service forthwith for you know the covenant that was between you and me, which you are aware you have

broken." The man said to him, "Surely you will forgive me for once." Mr Crawford replied: "No. Once a covenant of service is broken it can never be made up, so you will have to leave as soon as you will take your breakfast and you will get nothing for the time you have been in my employment." He went away and left him. After breakfast he asked the grieve, how the young man had taken what he had said to him. The grieve told him that he had been sitting in one of the stalls weeping ever since. "That will do," he told the grieve, "I will go out to speak to him now." He went out to the stable and said to the young man; "The covenant is broken and cannot be made up any more; but if you will agree to it, I will make a new one with you." The young man asked what that one would be. "Well," said Mr Crawford, "I am prepared to take you from this day to the term on the condition that you will promise me that you will not get drunk till the term day, and I will give you the proportion of wages that will be due to you from this day till the term and the portion you have forfeited along with it." "That is a far better covenant than the first one," said the young man. The young man continued in his service and became a sober man from that day.

This will bring vividly before the mind of the intelligent reader, the covenant of works and the covenant of grace. Although there is no mercy in the law once it was broken by man, there is mercy in the covenant of grace and one gets in that covenant, not only good things for the future but also all that he lost in the broken covenant. The sagacity of Mr Crawford's mind appears very conspicuously in this business.

The Declaratory Act

In the year 1891, the Declaratory Act of the Free Church of Scotland made its appearance in the Scotsman on a certain morning during the sitting of the General Assembly. As soon as it was read by us, we at once saw that a very serious crisis had arisen in that church and that it demanded our immediate prayerful attention. We spent some days in the consideration of it in much darkness and confusion. One day, while in the hill alone we began to read it and to ask the question regarding each doctrine stated in it, "Do you believe that to be the Truth of God?" We came to the conclusion that its doctrines were false and that, come what may, we could have nothing to do with the Free Church should it be passed at next Assembly. Next day, after coming to this conclusion, we went to see Mr Crawford. He asked what kept us from coming to see him for such a length of time. We told him we had been considering this new

Act which the Free Church intended to set forth as the declaration of her faith. "And what conclusion did you come to," he said. "If it will be passed, which we have no doubt it will, we can have nothing further to do with that church." He looked at us most sternly and said, "You must be cautious and consider what you will do." "I confess," he said, "that you have the command, 'Come out from among them and be ye separate,' but where is your example? You know one cannot walk without two feet — the one foot is the precept and I acknowledge you have that but the example is the other foot and where is it?" This serious matter was under discussion between us for several weeks. At last we said to him, "Did not Christ command His disciples when they would see Jerusalem encompassed with armies to flee to the mountains and is it not a fact that the true Church in this case is surrounded by her enemies? Is it not high time to flee to the mountains while a way of escape is left open?" "Stop man," he said, "that may be the other foot." The next time we met, he said, "I have been thinking since we last met about this serious matter in the Free Church and I am fully of your mind now." The Scripture says: "As the mother, so is the daughter." The mother is the Church of Rome and men knew well what milk she gave to her children; but now that the daughter has drawn forth her breast to feed her children, men ought to test her milk to see if it is sound. I find the doctrines of that Act to be Arminian and Pelagian and the power claimed to judge in her court what her children are to believe is just the doctrine of infallibility in its embryo." Ever after that day he was separated in his mind from that church.

In the month of September of that year he advised the congregation at a public meeting in the Millhouse church not to proceed to call a minister until they would see at the next Assembly what the church would do with that Act. If they would pass it, he told them that he for one could have no further connection with it. They took his advice. The Assembly did pass the Act and the larger portion of the congregation separated publicly from the Free Church in 1893.

Book Review

Preaching Peace by Peter M. Rowell. The Stanley Delves Trust. 164pp.

This well-produced and illustrated book by Dr Rowell gives the life of a well-known Baptist minister of Crowborough in Sussex. Pastor Stanley Delves ministered in the Forest Fold Particular Baptist Chapel for over fifty years and during that period had many seals to his ministry. It was

after his return from Russia where he had been as a soldier in the First World War, that he became exercised about the ministry. He had been earlier called by grace. He tells how on his return he was for a time in Scotland and says that he went from church to church in Irvine and yet did not hear anything that was of a profitable nature at all. There were other days in Irvine when the gospel was preached there in its power and fulness.

The account of his life and ministry will be of interest especially to ministers of the Gospel. Like other true servants of Christ he had his own share of difficulties and trials and yet was upheld in them. He passed away in March 1978, a Pastor beloved of his flock.

We are glad to commend this volume to readers of the Magazine.

Notes and Comments

The Queen and the Pope's Visit

During last year the Religion and Morals Committee drew up and circulated a petition against any official recognition being given to the Pope during his proposed visit. The petition was in the following terms:

To the Queen's Most Excellent Majesty

May it please Your Majesty,

We, the under-signed loyal subjects of the British Crown, being concerned for the well-being of our Protestant Throne and Constitution humbly plead that no official recognition be given to the Pope of Rome and that, notwithstanding what may have been said to him on the occasion of Your Majesty's recent and in our view ill-advised visit to the Vatican, he be not welcomed to this land where so much martyr blood was shed in defending Reformation principles against Popery and, in Scotland in particular, in contending for Christ's sole Headship over the Church.

And your petitioners will ever pray.

The reply received from the Foreign and Commonwealth Office to the petition was published in the February issue of the Magazine. Since then further correspondence has taken place. It is as follows:—

21 January 1982

Lord Carrington

Secretary of State for Foreign and Commonwealth Affairs

Foreign and Commonwealth Office

London SW1A 2AH

Sir,

Our Committee desires to thank you for your letter dated 5 January 1982 and at the same time expresses its grave concern over the attitude which now appears to be *officially* adopted towards the proposed Papal visit. We are especially concerned over the involvement of HM The Queen.

We regard any official recognition of the Pope on the part of HM The Queen or Her Majesty's Government as being clearly in breach of what is enacted in the Bill of Rights and we fail to see how he can be entertained as a Head of State at Buckingham Palace and not, at the same time, as Head of the Roman Catholic Church. If the visit is purely pastoral and by invitation of the RC clergy, we find it difficult to understand how it is that he is now to be officially welcomed as a Head of State and if HM The Queen did not invite him to Britain in that capacity, then we respectfully desire to know who it was that did so. The spectacle of our Queen entertaining a Pope resplendent in full pontifical robes will, in our view, be construed by ordinary people and especially Roman Catholics world-wide as a significant recognition on the part of Her Majesty of the spiritual claims of the Papacy. It is no secret that the Roman Pontiff claims the following titles, among others, "Father of Princes and Kings, Ruler of the world" and must therefore regard HM The Queen as his subject! We deplore the fact that Her Majesty's advisers fail to appreciate the vital importance of this and that they are prepared to counsel her to act in a manner that is, in our view, fraught with danger both for herself and for her Throne.

Hitherto our loyalty to HM The Queen has been second to none but our allegiance to the Throne is, according to the forementioned article of the British Constitution, conditional on it remaining Protestant in character, on the Sovereign holding aloof from the See of Rome and continuing faithful to solemn Coronation engagements. We deeply regret

that our loyalty should now be placed in jeopardy and would respectfully ask if it is the view of Her Majesty's legal advisers that she is really in a position to act in the manner envisaged without the Constitution being violated in the process.

We also take this opportunity of protesting most emphatically against the recent decision to approve the appointment of an Ambassador to the Vatican and the accrediting of a Nuncio to the Court of St James's. Since presumably it will be denied that religious considerations underlay this decision we would respectfully ask what is so important about a State 106 acres in area to warrant the establishment of diplomatic relations with it at Ambassadorial level?

Our Committee deplores the deference paid to one whose pretensions were repudiated by our Reformers and who has been accurately described by the Westminster Divines as being "in no sense" the head of the Church "but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God".

On behalf of the Committee

I remain

Yours faithfully

Rev John MacLeod

Secretary.

Foreign and Commonwealth Office
London SW1A 2AH
2 February 1982

Dear Mr MacLeod,

I have been asked to reply to your letter of 21 January to Lord Carrington in which you expressed your continued anxiety about involvement in the forthcoming Papal visit by The Queen and Her Majesty's Government.

In your letter you suggest that any official recognition of the Pope would be in breach of the provisions of the 1688 Bill of Rights. I believe that this point requires clarification. The Bill of Rights laid down that anyone holding communion with the Holy See or professing 'the Popish religion' should be excluded from the Crown. Our Legal Advisers are satisfied that the Bill of Rights did not forbid the establishment of diplomatic relations with the Holy See as a Temporal State. It is for this reason that I stated in my letter to you of 5 January that the Pope is

recognised by Her Majesty's Government as a Head of State and it would be on this basis that The Queen would receive him.

You ask in your letter why HMG considers the Holy See so important as to warrant the establishment of diplomatic relations at Ambassadorial level. Like the establishment of diplomatic relations in 1914, the decision to upgrade relations was taken on purely diplomatic grounds. The previous level of relations was regarded as an anomaly based on historical considerations which have long lost their political significance. The majority of States, including all the UK's partners in the European Community except Denmark, already have full diplomatic relations with the Holy See. Despite the small size of his state, the Pope has influence in several areas of the world where important British interests are at stake, and in raising the status of their representative at the Holy See to Ambassadorial level and agreeing to receive a Pro-Nuncio at the Court of St James's, Her Majesty's Government are simply recognizing that fact.

I very much hope that this letter will serve to lessen the concern felt by yourself and the members of your Committee. If there are other questions relating to our relations with the Holy See on which you would like clarification I shall do my best to answer them.

Yours sincerely,

D A S Gladstone

Western European Department.

8 March 1982

Lord Carrington

Secretary of State for Foreign and Commonwealth Affairs

Foreign and Commonwealth Office

London SW1A 2AH

Sir

Our Committee desires to thank you for your letter dated 2 February 1982 under the signature of Mr D A S Gladstone of the Western European Department.

We still respectfully ask if The Queen's Legal Advisers regard it as constitutionally in order for Her Majesty, given the terms of the Bill of Rights and her Coronation engagements, to *officially* receive or entertain the Pope at Buckingham Palace? Are we seriously expected to believe that the Head of the Vatican State will virtually resile from his claim to be also the Vicar of Christ on Earth and the Supreme Ruler of the World in the spiritual and temporal spheres for the period of time spent in

Buckingham Palace or that The Queen will only accord him the welcome and degree of honour which one would expect the British Sovereign to give the visiting Head of a State which is no more than a dot on the Italian peninsula? We are still far from clear as to how the man is to be in Britain at all as a Head of State. If The Queen was precluded from officially inviting him on account of her constitutional position then we humbly ask who it was that did so, and when? What does seem clear to us is that a supposed pastoral visit is being transformed into a state visit with the constitutional difficulty artfully circumvented. We suspect Jesuit involvement.

In regard to the explanation given for the establishment of diplomatic relations at Ambassadorial level with the Vatican we would respectfully point out that the majority of the continental nations in the EEC are predominantly Roman Catholic and it would only be surprising if they should not have full diplomatic relations with the Vatican. Britain, however, as the little that is written of her Constitution makes very clear is a *Protestant* nation.

We cannot accept the argument that it is expedient to establish full diplomatic relations with the Vatican in order that British interests in certain parts of the world where Papal influence is dominant may be safeguarded. It implies, in our view, a recognition on the part of HM Government of the Pope's spurious claims and pretensions and that cannot be other than provoking to the God and Father of Our Lord Jesus Christ.

On behalf of the Committee

I remain

Yours faithfully

Rev John MacLeod

Secretary.

The Coronation Oath

We would remind our readers that included in the Coronation Oath are the following words: "Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law?" To these and other questions Her Majesty the Queen replied: "All this I promise to do."

government of this realm or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be, and are hereby absolved of their allegiance." This, to our mind, makes it abundantly plain that all trafficking with the Papacy and Pope of Rome by the Queen is forbidden.

The Police Force

The police force in our land is often subjected to undeserved criticism by those who have little understanding of the difficult task allotted to it in the face of mounting violence. The police are worthy of our support and sympathy seeing that they are engaged in seeking to maintain law and order in the streets of our cities and throughout our land.

A recent report states that in Strathclyde Region alone there were 21 attempts to murder policemen during last year. This is a sad commentary on the state of the land when the lives of those who are dedicated to maintaining the peace should be exposed to those murderous attacks. What need there is of an outpouring of the Holy Spirit upon the land so that we may be brought as a nation to repentance! Let us plead for this and meanwhile bear before the Lord at a throne of grace those on whom devolves the duty of maintaining law and order — the police force of our land.

Roman Catholic-Anglican Report

A revolutionary report suggesting that the Pope would be the universal primate of a reunion of the Roman Catholic and Anglican Churches has recently been issued. The report is to be studied by both Churches. It is alleged that the position of the Queen as head of the Church of England would not be directly involved by these proposals.

It has long been evident in which direction the main party in the Church of England has been looking. Only now has it been brought out in the open in the form of proposals to be discussed by the two Churches. That this matter has been brought to the fore at the present time is not surprising in view of the Pope's intended visit. Every effort is being made to condition the people of the Church of England to the idea of the Pope as head of that Church.

It is good to know that there are those within the Church of England who will never consent to such an overlordship by the Pope of Rome. However low the Church of England has fallen, there are still some, albeit a small remnant, who are firmly Protestant in their outlook and will never fall in with such a gross betrayal of the Protestant Cause. We pray that they may be sustained in these dark days.

The Bible Presbyterian Church, Larne

by Rev. D.A. Ross, Laide.

The Rev. G.G. Hutton the minister of the congregation in the Larne Church has asked a number of our ministers to assist him in preaching, and with the blessing of Presbyteries some ministers have willingly done that. It was my privilege to assist at the beginning of this year and along with Mr E. Sutherland of Inverness we both proceeded to Larne to receive a very warm welcome and stay with Mr & Mrs Hutton, and the Larne Congregation.

On the Saturday we visited a number of the congregation, and by Monday night had met with and spoken to most of the congregation. It was enlightening to listen to their strong attachment to Reformed Principles and their earnest wish to know and practise all that is dear to a Reformed stand.

On Sabbath I preached from Mark 12:10 in the morning, and Mark 12:11 in the evening. "The stone which the builders rejected is become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes?" There were over forty people in the morning service and slightly less in the evening.

On the Monday night I gave a lecture about our Zimbabwe Mission, touching on Church work and the institutional aspect of mission life. Interesting questions were asked after the lecture, some naturally relating to the dastardly deeds of terrorism which Ulster herself has had to endure. At the end of the meeting I was given £100 for the Mission, being the congregation's profits from religious book sales and we felt humbly grateful for such a kind gesture. Mr Hutton in giving the money said that they had been looking for a suitable outlet for their money, agreeable to their own reformed stand and felt they could happily give the money to our mission.

The congregation is at present worshipping in a rented building but have bought property in the centre of Larne which is under development for their future Church building and which would indicate something of the zeal they have to establish a place of worship.

It was with a note of sadness that we parted from each other, and for our part as visitors it was with the conviction that when many other Calvinistic Churches or professed Calvinists are associating with and running after those who embrace Arminian doctrine and unreformed practices, Rev. G. Hutton and his congregation are taking a firm stand

against all such. We should remember them in their stand at a Throne of Grace, that "a litle one shall become a thousand, and a small one a strong nation"; Isaiah 60:22, and that they would be given grace to "stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." Galatians 5:1.

Church Notes

Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet (D.V.) in St. Jude's Church, Glasgow on Tuesday 18th May 1982 at 6.30 p.m. when Rev. Donald Nicolson, Retiring Moderator is expected to conduct public worship.

As the Synod will be dealing with many matters and, in some cases, difficult matters affecting the Cause of Christ in our midst we would ask the praying people of the Church to remember the members of Synod at a Throne of grace.

Teaching Staff for Ingwenya

The Jewish and Foreign Missions Committee invite applications from teachers to undertake a 2 or a 3 year period of duty at the John Tallach Secondary School at Ingwenya, Zimbabwe. Enquiries and applications to the Clerk to the Committee, Rev A Murray, F P Manse, Applecross, Strathcarron, Ross-shire, IV54 8LT. (Tel. 052-04-207).

Meetings of Presbytery D.V.

Outer Isles: At Stornoway on 4th May at 2 p.m.

Australia and New Zealand: At Auckland on 4th June at 2.30 p.m.

Skye: At Portree on 8th June at 11 a.m.

Northern: At Dingwall on 22nd June at 2 p.m.

Stirling Communion

The Kirk Session of the Church Extension Charge have decided that for the spiritual good of our people in the Stirling area and with a view to the extension of the Kingdom of Christ in these parts a Communion will be held at Stirling on the Second Sabbath of June, God willing. The services will all be held in the Tolbooth, Broad Street, Stirling and will be as follows:—

Thursday and Friday 7.30 p.m., Saturday 3 p.m., Sabbath 11.15 a.m.

and 6 p.m. and Monday 7.30 p.m.

It is our hope that this venture will attract the prayerful support of people throughout the Church.

(Rev.) D J. MacDonald
Moderator

Reception of Student

“At its meeting of 6th April 1982 the Southern Presbytery received Mr Archibald Neil McPhail, 10 Vale Walk, Bishopbriggs, a Deacon in St. Jude’s Free Presbyterian Congregation Glasgow, as a student studying for the ministry of the Church”.

D.J. MacDonald
Presbytery Clerk

Letter from the Queen

Windsor Castle

7th April

Dear Mr MacLeod

The Queen has commanded me to thank you for your letter of 31st March. The expressions of loyalty sent on behalf of your Committee are much appreciated. I must tell you, however, that there is nothing unconstitutional in Her Majesty’s intention to receive the Pope during his forthcoming visit to this country. Indeed, Her Majesty is looking forward to repaying the courtesy shown by this Pope and his predecessors during her visits to the Vatican in 1980, 1961 and 1951.

Yours Sincerely,
Robert Fellowes
(Assistant Private Secretary)

Note:

We cannot accept the assertion by the Queen’s Assistant Private Secretary that there is nothing unconstitutional in Her Majesty’s intention to receive the Pope. The Bill of Rights of 1689 includes in it the following provisions:—

“And whereas it hath been found by experience, that it is inconsistent with the safety and welfare of this Protestant Kingdom, to be governed by a popish prince, or by any King or Queen marrying a papist, the said lords spiritual and temporal, and commons do further pray that it be enacted, that all and every person and persons this is, are or shall be reconciled to, or shall hold communion with, the see or Church of Rome, or shall profess the popish religion, or shall marry a papist, shall be excluded, and be forever incapable to inherit, possess, or enjoy the crown and

government of this realm . . . or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be, and are hereby absolved of their allegiance." This, to our mind, makes it abundantly plain that all trafficking with the Papacy and Pope of Rome by the Queen is forbidden.

Acknowledgement of Donations

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

Home Mission Fund: Anon., Glasgow postmark, £31.

Jewish & Foreign Mission Fund: Anon., £150.

Aged & Infirm Ministers' etc Fund: M.M. Portree, per RWMM, £10; Correction in entry in April 1981, Anon., Drumbeg, per RWMM should read £75 not £50.

Dominions/Overseas Fund: Mrs Campbell, U.S.A., "In memory of Mrs R.S. Mackenzie", £150.

Home of Rest Fund: Anon., Glasgow postmark, £31; Visitor, £2; Anon. £60; Anon. £10; Anon. £40; Anon. £8; Anon. £55.

Underground Evangelism: Anon. Glasgow postmark, £20.

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

Barnoldswick: Anon £20; Anon £25, both Inverness postmark; E.K. £10, all for Church Building Fund.

Bracadale: J. MacA., Carbostmore £1852 for Improvement and Maintenance of Church Property.

Dingwall: S. Clark, Invergordon £10 for Communion expenses per Rev. D.B.M.

Fort William: M. MacD., Caol £1 per Rev. J.A. MacDonald

Inverness: In memory of my beloved sister and brother £35 from M.A. Nicol. Achnahaird, Ullapool per Rev. A.F. MacKay, Inverness.

Laide: Edinburgh Friend £5 per D.M.R.; Laide Friend £7, both for Manse Fund; Friend, Mellon Charles £10; 1 Cor. 9:14 £25, both for Sust. Fd.; In coll. plate £20

North Harris: A Friend, Harris House £5; A Friend, East Tarbert, both for Communion Expenses, per Rev. A. MacKay; Envelope in coll. plate £30, to be used where most needed;

A Friend, Meavag South £20 (£10 door coll. and £10 for Comm. Exp.) per A. MacLeod.

Perth: Perth Friend £100; D. McD., Perth £25; Mr G.B., Perth, £10; Mr Graham, Perth £30 all for Perth Congr.

Plockton/Kyle: Anon £10 (3 times) for Manse Fund; In memory of late Treasurer £100 for Congr. Purposes and £100 for Manse Fund; Anon £20 for Communion Expenses (all in coll. plate).

South Harris: Friend of the Cause, Harris £100; Friend of the Cause, Northton £10; Anon. Harris £10, all three per J. McK.; Friend, Glasgow £5 per M. McL., all for Seilabost Mission House Renovations; Friends, Leverburgh £35 per Rev. D. MacL. for Congr. Purposes.

Stornoway: Friend, Glasgow £50; Friends, N.T., £15, both for Sust. Fd per Rev. J. MacLeod; Anon in plate £5 for Communion Expenses.

Watnish: M.N. £10 for Congr. Purposes per W.M.