

THE
Free Presbyterian Magazine
and **Monthly Record**

Vol. 100

MARCH 1995

No. 3

While it is Day

The Lord and Saviour Jesus Christ had, according to His own declaration, His period for work assigned to Him. "I must", he said, "work the works of Him that sent me, while it is day: the night cometh, when no man can work." It was as true for Him, as it is for us, that there was a time to be born and a time to die and in between these events how much was accomplished by Him in fulfilling His covenant obligations! So faithful and devoted a Servant was He that we find the Apostle John, in concluding his Gospel, drawing attention to the fact that if the "many other things which Jesus did"—in addition to those recorded by him—"should be written every one, I suppose that even the world itself could not contain the books that should be written." "Not only", says Calvin, "ought we to take into account the number of Christ's works, but we ought also to consider their importance and magnitude. The majesty of Christ, which by its infinity swallowed up, if I may so speak, not only the senses of men, but heaven and earth, gave a miraculous display of its own splendour in those works. If the Evangelist, casting his eyes on that brightness, exclaims in astonishment, that even the whole world could not contain a full narrative, ought we to wonder at it? Nor is he at all to be blamed, if he employ a frequent and ordinary figure of speech for commending the excellence of the works of Christ."

That He finished the work given Him to do, and to the satisfaction of the Father, who chose Him and upheld Him, is the very sum and substance of the Gospel which we proclaim. God's co-equal, co-eternal Son "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" to become "obedient unto death, even the death of the cross." Since the beginning of time, there never was, nor shall there ever be, a Servant like Him. None other than a Redeemer who was both human and divine could have undertaken and performed the

work which He finished at Calvary. To all who are taught of the Spirit of God it is inexpressibly wonderful that He came, lovingly and willingly, to lay down His life at the behest of the Father and as "a ransom for many." "Had it been only a mere man," the Rev Charles Calder of Ferintosh declared in one of his sermons, "a creature though of the most exalted rank, who had condescended to suffer and die for us, whatever admiration and praise such friendship might excite, it could afford us no solid consolation, as it could be of no avail to expiate the guilt of sin, or to obtain for us eternal redemption. The redemption of the soul was precious, and it must have ceased forever, had not a ransom of infinite worth been provided, adequate indeed to the redemption of a multitude which no man can number, and each soul of that multitude incomparably more valuable in His estimation, who best knew its worth, than the whole world. . . That one of such infinite dignity should humble Himself thus, and shed His blood on a cross for the salvation of men, is altogether wonderful and mysterious. . ."

For the excellency of this knowledge of Christ Jesus, his Lord, Paul counted all other things but loss. He was led in no ordinary measure into the great mystery of godliness that "God was manifest in the flesh" and the Spirit-wrought conviction that such a glorious Being had loved him and given Himself for him constrained him to serve Him with matchless devotion. It was this recognition of the One who had made Himself of no reputation and the end for which he was obedient unto death, that moved Paul to glory in His cross and to consecrate his life to Him. "For me," he declared, "to live is Christ, and to die is gain." We are to be followers of Paul even as he was a follower of Christ. He commended the example and service of Christ to the Philippians and since he was writing by Divine inspiration what he wrote is ever applicable. If we, in the course of our day, are to serve Him acceptably, then, this mind must be in us which was also in Christ Jesus; if we bear His yolk, then, we must learn of Him who is meek and lowly in heart. He has left us an example that we should follow in His steps. In referring to the necessity of working while it was day the Saviour, according to Calvin, was borrowing "a comparison from the ordinary custom of life; for, when the sun is risen, man rises to labour, but the night is allotted to repose, as it is said, *The sun riseth; man goeth forth to his work, and to his labour, till the evening.*" He therefore employs the word *day* to denote the time which the Father had fixed, during which He must finish *the work* assigned Him; in the same manner as every man who has been called to some public office ought to be employed in what may be called his *daily* task, to perform what the

nature of his office demands. Hence too we ought to deduce a universal rule, that to every man the course of his life may be called his *day*. Wherefore as the short duration of the light ought to excite labourers to industry and toil, that the darkness of the night may not come on them by surprise, ere their exertions are well begun, so, when we see that a short period of life is allotted to us, we ought to be ashamed of languishing in idleness."

The words, "*While it is day*" might well be thought of as being ever before the mind of the late Rev Donald Beaton MacLeod. It was evident to all who knew him that he self-denyingly and assiduously did his utmost to advance the interests of Christ's cause and kingdom. He loved the Church of his fathers and in times of crises always stood rock-firm in defence of its witness and testimony. The tenor of the last editorial which he wrote and which he entitled "Death, Judgment and Eternity" indicates clearly where his thoughts were as he drew nigh the end of his period of sojourning here. We know not whether he was aware of the extent to which the shadows of the evening had stretched out as far as his day of labour was concerned. What we do know with certainty is that it has ended and that he has gone to be with the Master whom he loved; whose service he was often weary in, but never weary of. He has entered into that rest which remaineth to the people of God. "It will not," he wrote, "be a rest of inactivity but a rest of unwearied service throughout eternity." There is no stretching forth of evening shadows in Immanuel's Land for there is no night where the Lamb is all the glory. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

The Final Reward of Christ's Servants

The following is taken from a sermon preached in 1687 by the Puritan divine, Dr William Bates. The occasion was the funeral of a colleague, Dr Thomas Jacomb.

We are to consider the *final reward* of Christ's servants under two heads.

1. The *Order* of the Reward.

The *order*, in giving it after the service of Christ faithfully and constantly performed. It is the revealed will of God, that "all men should honour the Son as they honour the Father:" the Son is the heir of his love and glory, and in serving him the Father is honoured and obeyed. And as our

Saviour reigns eternally in heaven, after the finishing his work enjoined him by the Father, so according to his example, we receive the crown of life after the course of our obedience. This is the tenor of the promise: "To him that overcometh will I grant to sit with me in my throne; even as I also overcame and am set down with my Father in his throne." Rev. 3: 21.

The order in dispensing the blessed reward, does not in the least eclipse the honour of God's grace, or afford the least shadow of presuming upon any merit in our best services. "The wages of sin is death", it is the just desert of it; "but the gift of God is eternal life in Jesus Christ our Lord." The eternal elections of persons to life, the preparing of them by sanctifying grace for glory, and the actual possession of it, is from the most free favour of God. Election is "the first fountain of water springing up to eternal life: for what could induce God when all mankind was equally involved in guilt and misery, to choose some to be vessels of grace and glory, but his sovereign pleasure and pure grace! The elect were in the eye and heart of God from eternity, appointed to supernatural happiness, but that free and insuperable decree is accomplished according to the "Law of faith," the unchangeable order of the gospel; and that is, that heaven shall be the reward of the faithful servants of Christ; not for the true desert of their service, but the most gracious and rich bounty of God. The angels of glory cannot from a plea of justice claim any reward from God: for the rights of justice suppose some equality between those who respectively are obliged by them, though not in all regards, yet so far as a certain common rule makes them equal: but there is such an immense distance between the divine majesty and the highest creatures, that there is no foundation for such a plea between them.

Besides, the duty of obedience is absolute: for all our natural powers and supernatural strength are his gifts, and were there no reward assured to us, are to be faithfully employed in his service. Now the payment of a debt cannot deserve a reward. Our best services are blemished with many imperfections, and without the mercy of the gospel that mollifies the strictness of the law, would make us liable to law, would make us liable to punishments; "God spares us, as a father spares his son, that serves him:" now pardon and merit are utterly inconsistent. And what proportion can there be between our mean and short services, and "the eternal weight of glory?" Even martyrdom, which is the most signal act of love and obedience to our Redeemer, the highest advancing of his glory, the most noble testimony of his truth: when our example works upon others, and engages them to Christ, and entitles us to a kind of interest in all they

do and suffer for his name, yet even the laying down our lives is by infinite degrees below the glory of heaven, that is the promised reward to it. This St Paul testifies from his deliberate judgment, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." From hence in scripture the reward is often expressed by mercy: the apostle prays for Onesiphorus, whose valiant love in visiting and supplying him in the time of his imprisonment, was set off illustriously by the discouragements and inconsistency of others who neglected him; "The Lord grant to him that he may find mercy of the Lord in that day." And we are exhorted to "Keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." But although there is no merit in our service of the reward, yet God has wisely established an order and consequence between them, as the most conducing for his glory and our good. For not only the super-abundant mercy, but the righteousness and truth of God appear with an eminency of glory in this way of making us happy. The promise of the reward was from excellent goodness, but the performing it to his faithful servants is from his justice and fidelity. He was unlimitedly free, but having pleased with such condescending favour to make a covenant with us, upon our sincere compliance with the terms of it, he is obliged for the honour of his truth and righteousness to accomplish it: though in strictness he can owe nothing to us, yet is a debtor to his promise. From hence the apostle saith, "I have fought the good fight, I have finished my course; from henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give unto me." The honour of his truth is sacred and inviolable: thus he is proclaimed in a style expressing how glorious his truth is, and how dear to him, "The Lord thy God, he is God;" and the only attribute that is annexed is, "the faithful God, keeping covenant and mercy." At the last day he will be glorified not only as the free and magnificent donor of all the treasures of heaven, but as the God of truth, who has fulfilled all the exceeding great and precious promises made to his servants.

And the connexion between our duty and the reward, has a powerful influence to excite our sincere and earnest endeavours to please God: it is the strongest engagement to universal sanctity and obedience. For the gospel is an everlasting covenant, and the condition of it is unalterable: heaven is not promised as an absolute irrespective gift, but as a reward consequent of services. There can be no lively regular hope of future happiness, but according to the revelation of God's will, who gives it: the accomplishment of his promise has a dependance upon our duty. The

crown of life is promised to "those that love God; and love is the fulfilling of the law:" if any one aspires to that dignity, he must from love, which is the internal character and disposition of a saint, obey and serve God. To presume of obtaining our last and blessed end, without a diligent use of the means prescribed in the gospel, is such idle preposterous folly, that men would be ashamed of with respect to the gaining of temporal things. Can he that sows no seed, expect a harvest? or that plants no vineyard, expect a vintage? Can a merchant hope for rich returns from a foreign country, without trading thither? And it is as vain to hope for the eternal reward, without following holiness. The presumption is heightened and more fatal, when any shall think, if they are predestinated to glory, they shall obtain it without their best diligence in making "their calling and election sure." This is to make a diametrical opposition between the decrees of God, and the record of his will in the gospel. Election is a chain that reaches from heaven to earth, to draw men from earth to heaven: it has intermediate links that must not be left out. Between election and glorification the faith and obedience of the gospel intervenes: the apostle informs us, "that we are chosen to salvation, through the sanctification of the Spirit and the belief of the truth." The decrees of God are a secret we cannot dive into. We can discover what is secret only by what is revealed; our election by our effectual calling, which is the infallible and sensible effect of it. To lie down securely in the secret decree, neglecting to "work out our own salvation," is such pernicious sophistry, as can only be inspired from the father of lies. If ever such a thought is suggested, that if I am elected, I shall be happy though careless of my duty, chain it up, there is folly and frenzy in it. Heaven is bestowed as a gift of his infinite grace and power, but according to the wise and immutable order set down in the gospel; which is so far from lessening and obscuring the glory of his mercy, that it makes it more conspicuous: for holiness, to which we are so strictly obliged as preparatory for heaven, is our most divine perfection, and qualifies us for the enjoyment of God.

2. The *Excellence* of the Reward.

The *excellence* of the reward is to be considered: "He that serves me, him will my Father honour." Such is the wisdom and equity of God in his moral government, that he has by a graceful order annexed honour as the reward to virtue. The general rule is, "Those that honour me, I will honour; and those that despise me, shall be lightly esteemed." There is such a majestic beauty in holiness as commands the esteem and affections of men, unless they are prodigiously degenerate and corrupted by their

lusts. The heathens were convinced that honour is the intrinsic tribute always due to virtue; and some were so strict, and had such divine thoughts as to maintain that virtue is the only true nobility. It is foretold in scripture, "The righteous shall be in everlasting remembrance:" they leave an honourable evidence of their graces and virtues in their works, and are of precious memory, "when the name of the wicked shall rot." But the reward our Saviour promises, is "the honour that comes from God only:" and as his majesty infinitely transcends all earthly principalities; so in proportion, the honour that he confers upon his servants is above all the titles of honour, all the swelling praises of men. This reward is given in the next world. Here the servants of Christ are sometimes darkened with many afflictions, and buried in sad obscurity before they are dead; they are the objects of scorn and contempt: St Paul who was an incarnate seraphim, whose zeal in the service of his Divine Master exceeded all the apostles, yet was, as he declares, vilified as the offscouring of the world. Now such is the excellent goodness of God, that he will certainly in the next life reward with the highest honour all who have advanced his honour.

The honour and glory of the future state is concealed at present, it is wrapped up in a cloud; only some glimmerings of it glance upon our eyes: "Light is sowed for the righteous," the plenary revelation is hereafter. It is true the apostle tells us, "that life and immortality are brought to light through the gospel:" but that is only to be understood of a comparative revelation, to what was under the law: it is brought to the light of faith, which is like to break of day, when the shadows of the earth and the light of heaven are mixed. There is a veil between us and the glory of heaven, partly to try our faith, whether we will believe the promise of God without sensible discoveries of it; and to try the sincerity of our love, whether we love God for himself, without the distinct unfolding of that excellent glory: and to comply with the weakness whilst we are in such tempered tabernacles of flesh. If the beams of his glory were displayed before our eyes, we should be struck with blindness, as Saul was at the brightness of Christ's appearing to him: the flood of light would swallow us up in ecstasy and amazement. Our faint faculties cannot sustain his glorious presence. As God told Moses, "No man can see my face and live;" St John tells believers, "Now we are the sons of God, and it doth not yet appear what we shall be:" now our names are written in the book of life, in the rolls of eternity; now we are adopted into the line of heaven; now we are clothed with the righteousness of Christ; the royal purple robe died in his blood; we have the privileges of the justified state; we have a right to the eternal kingdom by our Saviour's purchase, and the firm

covenant of grace; we have the "Holy Spirit of promise," who is "the earnest of our inheritance, and the seal of God's love to us:" but the full partaking of that glory is reserved till we leave this visible world.

I will briefly glance at the several degrees of the reward that shall be conferred upon all whom "the King of glory delights to honour in the next world."

(1.) The scripture reveals, that "the *souls* of just men first come to the perfection of glory." If Adam had continued in his holy state after a short immortality upon earth, he had been translated alive, and entire in soul and body, to heaven: the everlasting doors had been opened wide for his reception: but since our disobedience, though our guilt be pardoned, the gate is so strait that the gross spoils of our flesh must be left behind us. Now immediately upon the dissolution of the saints, God sends a guard of angels, his most noble creatures, to convoy their souls into "the courts of his honour", into the chamber of his glorious presence. Divine dignity! This is the privilege of his chosen friends and favourites, of the most illustrious and blessed creatures. In heaven the divine majesty is seen in its glory: and if one ray of it, reflecting upon suffering Stephen, adorned him with angelical glory, how much more will the face of God most radiant and resplendent transform the soul into an admirable similitude of his perfections? "When we shall see him as he is, we shall be like him," by his everliving Spirit, the principle of the divine life and beauty in the soul, as the soul is of the natural life and beauty in the body. There will remain no shadow of error in the mind, no mixture of evil in the will, no pollution in the affections, but the full likeness of God in holiness and joy. This is the highest honour an immortal spirit is capable of. The state of innocence wherein man was created is called a "state of honour": the angels are dignified with the title of saints: and God is "glorious in holiness:" it follows therefore, when "the spirits of just men are made perfect" they partake of the heavenly and divine honour. If the joy that springs from believing whilst we are in this vale of tears be "unspeakable and full of glory," how glorious is the joy that springs from the clearest sight and the most intimate fruition of the blessed God, the joy that is without defect or end? as the psalmist expresses, "In thy presence is fulness of joy, at Thy right hand are pleasures for evermore."

(2) At the last day their *bodies* shall be raised and refined to a spiritual excellency, and transformed into the likeness of Christ's glorious body. The apostle declares, that the consummation of the saint's glory shall be at Christ's appearance. Then their souls shall be reinvested with shining robes of immortality: they shall be placed at the right hand of the

everlasting King, which implies the highest honour; as God's being at our right hand, implies protection and defence: they shall then receive a most glorious testimony of his acceptance, "Well done, good and faithful servants, enter into your Master's joy:" after they are approved, they shall sit upon thrones, and judge the world, even the prince of darkness with all his apostate trains; they shall give their solemn suffrages to the judgment pronounced by our Saviour, saying, "Hallelujah, salvation, and glory, and honour, and power unto the Lord our God; for true and righteous are the judgments." And after the last act of his regal office, our Saviour will lead them into the kingdom of his glory to reign with him for ever and ever. Who is able to unfold this excellent glory? all human words are unworthy and too narrow to express it; only the lively and ravishing experience of that glory can fully reveal it to us. The meanest saint in that kingdom shines in glory that infinitely exceeds all the most solemn and magnificent representations of an earthly majesty, all the trophies and triumphs of the most famous conquerors. To raise our thoughts by a distinct comparison of them, consider:

The glory of saints is substantial and solid, it is inherent in them. The apostle says, "It is a glory that shall be revealed in us:" a plenary infusion of all glorious endowments both in soul and body shall conform us to the Son of God. The glory of this world is but an airy opinion, a verbal sound without substance, empty titles, external appearance, and confers no real dignity to the person that receives it. There is no greatness in worldly honour: it is a fancy which heightens some by comparison with those that are below them. But heaven is the kingdom of true glory, and every saint there is truly glorious. The psalmist declares God's judgment of all the honour and prosperity of the world: "As a dream when one awakes, so, O Lord when thou awakest thou wilt destroy their image." They are painted shadows, splendid toys. What difference there is between the clear and sound judgment of a person thoroughly awake, and the vain fugitive fancies of one that dreams, there is, and much more between the swelling images of worldly honour, and the real heavenly honour of the saints.

The heavenly glory brings entire satisfaction. "As for me," saith David, "I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." When the morning of glory arises, and the soul awakes from the heavy eyelids of flesh, and sees the King of spirits in his beauty, and the impression of the divine excellencies conspicuous in itself, what a joyful satisfaction, as sweet as life, is diffused through all its powers? What a heavenly Sabbath composes all its vast and restless desires? The glorified saint sings with the psalmist, "Return to thy rest, O my soul,

for the Lord has dealt bountifully with thee." But how unsatisfactory is all secular greatness and honour? Of this we have the fullest testimony from some who ascended to the top of worldly glory: Solomon whose calm and flourishing state was scarce ever paralleled, yet declares that all was vanity. And the Roman triumphs, wherein the world was represented in its highest glory, was but an empty show: Vespasian the emperor in his triumphant way often reflected upon his folly in being induced to suffer such a tedious vanity. It is true the dreaming minds of men are deceived with vain complacency in it for a while, and this makes them unwilling to be convinced of their foolish prizing it; yet they cannot find any solid true satisfaction: they are charmed with a superficial pleasure, that cannot reach to the centre of the soul.

To sum up all, The honour of the servants of Christ is eternal: they will shine like the stars, that never faint in their watches and influences, with a durable glory. But the glory of this world, like a blaze of straw, presently vanishes: not one ray of secular glory shall enlighten the highest monarchs, in the shady valley of death, nor in the regions of darkness beyond it.

Covenant Theology

The following paper was read at a Theological Conference some years ago. The Authors consulted were numerous and varied. Most of what is written here was drawn from the works of Martin, Smeaton, Hodge, Berkhof, Dabney, Thornwell, Dick and Boston.

There are said to be passing references to this approach to theology in the writings of earlier theologians but it is Cocceius, a 17th Century Dutch theologian who is usually credited with having first systematised it. It would seem, however, according to Principal MacLeod, that our own David Dickson was before Cocceius in the field and that this is evident from the fact that Dickson delivered an exposition of the Covenant Scheme to the famous Glasgow Assembly of 1638. With James Durham he seems also to have been responsible for the composition of *The Sum of Saving Knowledge*, subtitled, "A brief sum of Christian doctrine together with the practical use thereof — a compendium which never received the formal sanction of the Church of Scotland Assembly but which, nevertheless, became a well-nigh constant accompaniment of the Westminster documents in Scottish editions from 1650 to the present day. In it, the Covenant Scheme is prominently set forth. Scottish Covenant Theology, it is said, could never therefore be spoken of as Cocceianism. That it was

the method adopted by the leading theologians of the Scottish Church and presented by them in its most developed form is evident from their writings and published sermons. Dr Kennedy, reviewing in 1879 the drift of the religious thought and feeling of his day, declares that in the preaching which the Lord had signally blessed in times past in Scotland there was this element, among others, "A full-orbed declaration of the doctrines of grace according to the Federal System of Theology." In the professing Church the tendency to fall away from this was beginning to show itself and Dr Hugh Martin, Dr Kennedy's friend and contemporary, feared that this approach to theology was suffering a measure of neglect which did not bode well for the immediate future of the Church. How well grounded were such fears were is sadly only too evident in our day. Hugh Martin was convinced that Covenant Theology was "no product of mere human ingenuity — no merely artificial structure — but a scriptural theme, the terminology of which is directly furnished by Scripture itself."

Scripture thus furnishing the principal terms in common use on the subject, it may be advantageous to try and define them. In doing this, it is proper to note, as one writer has done, that the division *Covenant of Grace* and *Covenant of Works*, with which this paper largely deals, need not necessarily be looked to for light on the distinctive uses of the term *Covenant* in Scripture. Rather it ought to be regarded as bringing out doctrinally the great features of the plan of God, and the specific bearing of individual parts of the Divine administration in regard to it. The word *berith* in Hebrew is translated for the most part *covenant*, and although etymologists have, to some extent, disagreed, it seems to be generally accepted that it is derived from the word *barah*, to sever, and it is supposed that the name was derived from the practice of ratifying such agreements by a religious act. The contracting parties united together in the presentation of an animal sacrifice and passing between the parts of the victim. (We have examples of this in Scripture — Genesis 15: 10 and Jeremiah 34: 18, 19). *Berith* was translated *diatheke* in the Septuagint version of the Old Testament Scriptures, a word which in turn is not the common Greek word used for *covenant* (which is *suntheke*) but signifies primarily a disposition of property by will or otherwise. The English word *covenant* signifies a mutual undertaking between two parties or more, each binding himself to fulfil obligations. *Diatheke*, in contradistinction, does not, in itself, contain the idea of joint obligation; it mostly signifies an obligation undertaken by a single person. It is thought by some that the Septuagint translators used this word in preference to the usual word for

covenant because in the Greek word the covenant idea expressed by *suntheke* was based to such an extent on the legal equality of the parties that it could not without considerable modifications be incorporated in the Scriptural system of thought. The idea that the priority belongs to God in the establishment of the covenant and that He sovereignly imposes His covenant on men was absent from the Greek word. It is true that both the *Covenant of Works* and the *Covenant of Grace* are monopoleuric in origin; that is, they are of the nature of arrangements ordained and instituted by God and that God has the priority in both; nevertheless, they are *covenants* in the sense of pacts or agreements between two or more parties wherein each one of the parties binds himself to the fulfilment of certain promises on the basis of stipulated conditions. God graciously condescends to come down to the level of man, and honours him by dealing with him, more or less, on the footing of equality. This fundamental aspect of the matter is admirably summed up for us by the Westminster Divines: "The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant."

We may try and look first at some aspects of the *Covenant of Works* and the federal headship of Adam, the first man. "The first covenant made with man", says the Confession, "was a covenant of works, wherein life was promised to Adam and in him to his posterity, upon condition of perfect and personal obedience." Here the federal relation — Adam representative of his posterity — is clearly asserted. It is also clearly asserted in the Larger Catechism: "The Covenant being made with Adam as a *public person*, not for himself only, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression." It has been objected that there is no express mention of a covenant in the Genesis account of the creation and fall of man. This must be conceded, but it does not invalidate the argument for the covenant because all the essential elements of a proper covenant are found there. Genesis 2, verses 16 and 17 read: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." In this transaction there are clearly *two parties*; the Lord God on the one hand and man on the other. There is a *condition* expressly stated in the positive precept respecting the knowledge of good and evil, which God

was pleased to make the test of man's obedience. There is a penalty subjoined, "In the day thou eatest thereof, thou shalt surely die." There is also a promise not distinctly expressed but implied in the threatening; for if death was to be the consequence of disobedience, it clearly follows that life was to be the reward of obedience, this life embracing confirmation in holiness and happiness or eternal life in communion with God. It has still further been objected that we do not read of the two parties as coming to an agreement, nor of Adam as accepting the terms laid down, but this objection has no force if we bear in mind that God is absolutely sovereign in His dealings with man and that it is He, in virtue of the fact that He is infinitely greater than man, who lays down the terms which must be met if the latter is to enjoy His favour. These terms were of themselves very gracious, and in the case under consideration God had but to announce the covenant, and the perfect state in which Adam lived was sufficient guarantee of its acceptance. The obligation to render obedience to God even independently of any covenant was written into the very constitution of his soul and when Adam received the early command with regard to the tree of the knowledge of good and evil we may suppose him as ready to execute the command, feeling himself bound to God as his Creator and Benefactor.

"It was always God's purpose," Thornwell wrote, "to turn the servant into a son." He goes to speak of Adam celebrating the Divine goodness as he walked forth upon the new creation "in all its loveliness and beauty, and was regaled on every hand with the tokens of Divine regard! How must his heart have overflowed as he sounded the mysterious depths of his own being, and felt the grand and glorious capacities with which he was endowed! His first utterance must have been praise, his first impulse to throw himself upon the ground and bless that God who made him what he was. It was amazing goodness to have furnished him with all the blessings that crowned his lot, considered merely as a servant. But what shall we say of the goodness that could not stop here — that as it recognised in man the capacity of closer ties with itself, yearned to take him to its bosom and pour upon him a richer tide of glory and joy than the cold relations of law and justice could demand? Surely, our God is love; creation shows it as well as the cross! Surely, our God is grace; the first covenant proves it is truly as the second! Adoption was to be a reward of grace, but still it was to be reward. It was not a favour to be conferred in defiance of the relations that naturally subsisted betwixt God and His creature. Man was not to be arbitrarily promoted. His dignity was to come as the fruit of his obedience. It was much more than he deserved, much

more than he could deserve. But in the plentitude of His own bounty, God proposed to add this boon of adoption over and above all that man was entitled to receive for his service if he should prove faithful to his trust."

This then is the covenant which we believe we are warranted to regard as a transaction between God and our first parent by, which Adam was constituted the federal head of the race, and which, we are told expressly, Adam transgressed. In Hosea 6, verse 7, we read: "But they like men have transgressed the covenant; there have they dealt treacherously against me." That is how it reads in the AV text, but in the margin it is, "they like Adam have transgressed the covenant," and this rendering is that favoured by Hodge, Berkhof, Dick and others whom we consulted. Adam transgressed the covenant in his personal act — but "we sinned in him and fell with him in his first transgression." This statement from the Shorter Catechism is one supported by many scriptures which would not make sense apart from there being a federal relationship between Adam and his posterity. For example: "By one man's disobedience many were made sinners." "By the offence of one, judgment came upon all men to condemnation." "By one man sin entered into the world and death by sin and so death passed upon all men, for that all have sinned." "In Adam all died." Adam sinned as the natural head of the human race and passed on to his posterity a depraved human nature. He "begat a son, in his own likeness, after his image", this likeness is clearly opposed to the likeness of God in which he himself was created. If, however, Adam sinned only as the natural head, the scriptures above quoted are rendered meaningless. It is obvious that Adam sinned as our federal head as well as our natural head. It follows, therefore, that the guilt of Adam's sin is placed to the account of his descendents and that they are all thereby made liable to the punishment of death.

It is not sin considered merely as pollution, but sin as guilt that carries punishment with it. That Adam's posterity were very evidently comprehended in the threatening — "In the day thou eatest thereof thou shalt die" — and not limited to him is clear from its actual execution upon his children. Thus it is not a valid objection against the representative character of Adam that he was addressed as an individual, and that no direct notice was taken of his descendents. The extension of the effects of his fall to those who have sprung from him in the long succession of almost six thousand years is a proof which cannot be fairly resisted and shows that he did not fall alone.

When mention is made of the first and of second Adam, the one is called

the figure or type of the other. Between the two persons are very many points of dissimilarity, "The first man was of the earth, earthy: the second man is the Lord from heaven." From the one came guilt, condemnation and death; and from the other righteousness, justification and life. Where then, the question may be asked, is the similarity? "They are alike," says one divine, "in this, that each of them shares what He has with His. Both are covenant Heads, and communicate their respective influences to those whom they represent. Here then is the one outstanding point of similarity, nor is it possible in any other view to preserve the parallel. The resemblance would fail if there were no covenant with our first parent, and the words of Scripture would convey a false idea. Jesus Christ, who was the surety of sinners, might with propriety be called the Second Adam, if the first Adam were the representative of his seed; but if there were no legal relation between him and them, the appellation is not founded on truth. It was ordained by God that Adam should not stand for himself only, but as the representative of all his descendants. Consequently, he was the head of the race, not only in a parental, but also in a federal sense. Apart from this covenant, Adam and his descendents would have been in a continual state of trial, with a constant danger of sinning. The covenant, however, guaranteed that persistent perseverance for a fixed period of time would be rewarded with the establishment of man in a permanent state of holiness and bliss. According to the terms of the covenant, Adam would obtain a rightful claim to eternal life, if he fulfilled the conditions of the covenant. With every conceivable advantage he was required to stand a graciously limited period of probation and, had he stood the trial, he, and all his descendents would have shared in the resultant blessing."

We many now turn to look at some aspects of the *Covenant of Grace* and the federal Headship of the Second Adam — the Lord from heaven. "Man by his fall", says the confession, "having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace." And it is called the Covenant of Grace because it is an unparalleled revelation of the grace of God, and man receives all its blessings as gifts of Divine Grace.

In the *Covenant of Works* Adam stood as the representative of the race and the covenant, as already pointed out, was made with him as their representative and with them as represented in him. In this he was a figure or type of Christ, the Second Adam, above alluded to, with whom the Covenant of Grace was made and His spiritual seed in Him. The analogy would not hold if, as some divines have held, there were two covenants — the *Covenant of Redemption* and the *Covenant of Grace*, the former

made with Christ from Everlasting, the latter made with sinners in time. The Westminster Divines, while they viewed the *Covenant of Grace* under a two-fold consideration, as made with the Surety from everlasting and as made with sinners in time, certainly regarded it as one and the same covenant. "The Covenant of Grace," they said, "was made with Christ as the Second Adam, and in Him with all the elect as His seed." The parties coming into view here are Jehovah, the Father, and His co-eternal Son, the covenant having regard to the revelation of God's glory and the salvation of sinners of mankind and established from eternity.

The Covenant of Grace in the Confession is called the *second* as distinguished from the *Covenant of Works* made with Adam. This obtained in respect of manifestation and execution, yet with respect either to the period or the order in which it was made, it was the *first* Covenant. The Head of this Covenant is introduced as saying, "I was set up from everlasting, from the beginning or ever the earth was." That is, he was set apart to His mediatorial office and work — in other words — to be the Head of His Spiritual seed in the Covenant of Grace from everlasting. The promise of eternal life is said to have been given in Christ "before the world began", and the Covenant is frequently in scripture styled an "everlasting covenant". The reality of this federal transaction appears from Psalm 89: 3: "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed I will establish forever, and build up thy throne to all generations." It cannot reasonably be questioned from the sublime language employed in the Psalm, and the great events foretold in it, that the words above quoted have their ultimate and principal fulfilment in Jesus Christ, and assert a covenant made with Him, of which the covenant of royalty made with David, King of Israel, was typical. The transaction is clearly expressed in the well-known passage in Isaiah 53, verse 10, where the two great parts of the Covenant — the conditional and the promissary are set forth, and our attention is drawn to the two glorious contracting parties, the one undertaking for the performance of its arduous condition — the other engaging for the fulfilment of its precious promises. There we read: "When thou shalt make His soul an offering for sin", or rather, as it has been translated, "If His soul shall make a propitiatory sacrifice, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." This is the Divine plan formed from eternity with the design of reconciling opposite interests, the interests of heaven and of earth. On each side there was a party; the Father acting for the honour of the Godhead and the Son for the salvation of men. No other creature however dignified and richly endowed with

moral excellencies was qualified to enter into a federal transaction with God in behalf of the guilty, because the terms were too high to be fulfilled even by the ability of an archangel. Had not a Divine Person been set apart and appointed to be the Covenant and federal Head of His elect people, the condition of men would be as hopeless as that of apostate angels. He had to undertake the arduous task of fulfilling its terms, bearing almighty wrath and magnifying the law by perfect obedience. The eternal Son readily accepted the office assigned Him. A new relation was formed between Him and the guilty, in virtue of which he was made answerable for their guilt, and came under an obligation to render the obedience which they owed to the law, so that His righteousness might be imputed to them as if they had obeyed and suffered in their own persons. Basically, the *Covenant of Grace* is simply the execution of the original agreement by Christ as the surety of His people. He undertook freely to carry out the will of God. He placed Himself under the law, that He might redeem them that were under the law and were no more in a position to obtain life by their own fulfilment of it. He came to do what the first Adam failed to do and did it in virtue of a covenant agreement. That there is such an agreement between the Father who gave a commission involving duty, promises, rewards, and the Son considered as a public person, who appeared as a representative acting in the name of His people, is put beyond all doubt for it is referred to in various testimonies by Christ Himself. Without the elucidation supplied by the idea of a covenant there are many passages where the meaning could scarcely be otherwise apprehended. Smeaton in his work on the Atonement puts it this way: "The Covenant rested on this basis, that as God at first had created man under a representative constitution or under a system which was that of one for many, so the surety must come on a footing precisely similar, nay, enter into the very provisions of that first arrangement. Thus Christ and His people stand in the eye of the law as one single person. There were, properly speaking, but two persons in the world — Adam and Christ — in whom the whole seed, belonging severally to these two, must be considered as contained. On the principle first laid down, that Christ and His seed are viewed as one person, it is plain that the salvation of His people was virtually to be wrought out in the obedience and death of the Son of God. The Covenant rested on this basis, that the Son of God, condescending to be the Son of Man should enter into our *Covenant of Works*, and that all who were given to Him should enter into the federal reward. Thus it was necessary, according to the eternal pacton that the Son should take a body as an indispensable preliminary to His subsequent work of

obedience, a humanity that should be sinless to stand for the sinful, holy to stand for the unholy, and which could thus hide the stain of original sin, as well as lay a foundation for all the work on which he was to enter. And the Father, who in every part of this great transaction must be viewed as at once the lawgiver and the fountain of the Covenant, prepared for Him a body. Psalm 40: verses 6-8." Thus God sent forth His Son — His righteous Servant — made of a woman — under the law to render a true obedience to it and a vicarious substitution for others — He must stand under the Covenant which the first Adam transgressed, come under its obligations both as to percept and penalty, the Father promising all necessary assistance in the work and a reward when the work was completed for Himself and for all whom the Father gave Him. "Bearing this Covenant one-ness with His people in view, the death of Christ, 'the second man' — the last Adam", says Hugh Martin, "is then seen to be the real infliction of the originally threatened curse. No one considered as innocent suffers, and no one continuing guilty escapes. Righteousness and peace are seen to kiss each other and justice goes before Him to set us in the way of His steps." The *Covenant of Grace* is then admirably adapted to the situation of those who are ruined by the violation of the first Covenant. Its condition being fulfilled by the glorious Surety, a full salvation is freely offered to the chief of sinners with no possibility of ever again coming under condemnation.

Covenant theology being thus — again reverting to Hugh Martin — "no product of mere human ingenuity but a scriptural theme," it is not surprising that there have been many attempts to controvert it. Long before the advent of 19th Century liberalism and the rationalistic approach to theology and the Word of God in general, Pelagius in the early part of the 5th Century was denying the federal headship of Adam. He thought that Adam was by nature mortal and therefore would have died whether he sinned or not; and that the consequences of Adam's sin were confined to his own person, new-born infants being in the same condition in which Adam was before he fell. These heretical tenets of Pelagius and his adherents were strenuously opposed by Augustine and condemned by the Church; but the leaven of them continued in the church working secretly but persistently to issue in their widespread and open adoption in this present age. The Arminian doctrines so prevalent now were first formulated in the beginning of the 17th Century. According to this system doctrine of original sin, as taught by the Reformers, was rejected, and while it was believed that Adam's transgressions had an evil effect on the spiritual condition of all his descendents, it was maintained that the guilt

of Adam's sin is not imputed to his descendents though its pollution is passed on from father to son. This pollution was not regarded as sin in the proper sense of the word but only as a disease or weakness. There is no sentence of condemnation; human nature is not totally depraved but man still has the natural power or ability to perform that which is spiritually good, so that he can also, in some measure, prepare himself for turning to God and doing His will. It is very evident that this view underlies much of modern moral thinking — that sin is really only a manifestation of human frailty and weakness, that there is good in all, and is reflected in the so-called permissiveness of the age.

However popular and widespread Arminiansim is today, this teaching represents a system of theology which changes the nature of the *Covenant of Grace* making it a virtual *Covenant of Works*. Thus Christ is robbed of His glory as the alone, almighty Saviour of sinners. Covenant Theology, founded on the Scriptures, safeguards the glory of Christ and provides the only comfort and security for our souls. A return by the professing Church to these fundamental doctrines is the crying need of our day and until such a return is seen there is little hope that the downward trend current in religious and moral thinking will be reversed. We leave our subject quoting Hugh Martin's estimate of it: "We can compare it in a strategic point of view, to nothing more aptly than the lines of Torres Vedras in the old peninsular campaign, — affording both a base of operation for forward movement, and an impregnable protection against hostile assault. Nor is it only or chiefly in a controversial point of view that we value the federal theology. The exposition of it adapts with the greatest ease, and with uniform acceptability, to the instruction of those who have believed the Gospel. It is always welcome to the children of God. And we should not like to see the day in Scotland when the least acceptable of candidates for the office of the ministry should be he who expounds most explicitly and richly the doctrine of the *Covenant of Grace*."

Obituary

The Late Hector MacLeod, Elder, Gairloch

Hector Macleod was born in Gairloch in 1915 and remained there until the declaration of war led to his being called up for the Armed Forces in 1939. Shortly before this he was favoured with a call to a more glorious service, even to serve the Lord whom he followed henceforth for many years. He passed through a time of deep concern for his soul's salvation but ultimately was enabled to profess his faith in Christ. It was from the

warmth of this spiritual experience, together with the sweet fellowship of the people of God, that he was transferred to the rigours of army life in time of active service. The Lord encouraged him by his word assuring him that he would never leave nor forsake him. His great concern was that he would prove faithful to his Lord and Saviour, but he was able to testify, 'while many a day I was pelted with various articles while on my knees, the Lord strengthened me and enabled me to witness on His side.'

It was no small part of his burden as he proceeded to engage in the warfare with the Germans, that so many of the young men with him, were not prepared to die. At one time he was posted between the Seigfreid and Maginot Lines. It was here that he could testify, 'the Lord gave me strength to refuse an order from a colour sergeant to go with him on a Sabbath day to a certain village to buy drink which he was to sell to the young men and make a big profit for himself. Although he threatened me that I could be shot for disobeying a command, I was enabled to hold out. When we were captured at St Valery this man who had accumulated £500, had to burn the money as no-one would accept it.' Hector had been brought very near to death during the fighting when a shell landed at his side killing the man beside him.

From St Valery he was led (walking) to Germany and of him it could be said as truly as it was said of Joseph 'The Lord was with him' in the prison. He came in contact with a young man from Scalpay, Harris who often sang the spiritual songs of Dugald Buchanan. This made Hector desire to have such a book but that seemed impossible. However four or six months later a parcel arrived at the camp (having been passed through some other camps) addressed to nobody and no one would accept it. It was opened here, and to his surprise and delight it contained a copy of that very book referred to.

There was another book he longed to obtain as it had been a source of real blessing to him when he was converted and that was Spurgeon's Twelve Sermons on the death and Passion of Christ. Again, after about six months a parcel arrived from Glasgow containing this book.

His labour in Germany was in a quarry and there he had remarkable tokens of the Lord's goodness to him in that the manager of the quarry was providing him with a sandwich every day during a great part of the time he was in that quarry.

The Lord had given him at the very beginning of his captivity a sense that the stay would be long and this had the effect of settling his mind and raising his hopes of ultimate deliverance. And this deliverance came in May 1945 when he had reached twenty-nine years of age. Afterwards

he could testify — “I can say that in all my spiritual life (53 years) I never had such nearness to the Lord as I had in the German camp. Many a day I feel like the children of Israel. ‘But soon did they His mighty works forget unthankfully’. Psalm 106: 13.”

After release, he returned to Gairloch where the congregation were to reap the benefits of these rich spiritual experiences and were to realise that in him they had no common gift. His employment was with the Roads Department where he was soon promoted to a position of responsibility.

It was in keeping with his deep and true humility that he hesitated to accept office in the congregation. Ultimately he did occupy the office of deacon and elder in turn and proved himself, by the grace of God, eminently suited. His spiritual gifts were as rare as the measure of grace. In prayer he had an unusual sense of the Divine Majesty and the need of the blood of the Lamb in approaching that Being. His language in preaching assimilated that of Rutherford. When the need arose he led the praises of the sanctuary with reverence and a degree of melody. He was very conscious that he was a sinful creature and in himself unfit to engage in holy worship. He gave of his time and services freely and would disdain to take anything by way of reward. In church courts he kept a very low and humble profile with his voice seldom heard while he undoubtedly was given much to prayer with regard to all church matters.

As treasurer of the congregation he manifested the utmost degree of integrity. He would not spend unnecessarily but was most generous in case of real need. The trust put upon him in this connection was not misplaced, as he was very conscious that the money which he handled was the Lord’s.

During a long vacancy he had the burden of taking numerous services and was partly responsible for the great degree of peace and harmony that prevailed.

Nor were his activities limited to his own congregation but throughout the church he was a frequent visitor at communion seasons. At such times he was the means of bringing refreshment to the people of God. He often, in speaking to the question, on the Fridays of communion seasons, spoke of his grief at seeing the general decay of religion in the land and urged upon all to hold fast to the truth. In his regard for the testimony raised in 1893 he was unflinching.

At communion seasons in his own place, his house was filled with welcome guests who were well entertained, not only with the bounties of this world, but with his edifying conversation. What he did in this connection was without the least degree of ostentation but with a manifest singleness of eye to the glory of God and the good of the Cause of Christ

which was near to his heart. In his home he showed himself to be a devoted and good husband and a wise father.

For many years Hector MacLeod enjoyed very good health. Two years prior to his death this was altered and he suffered a severe illness but even then he could not be persuaded to stay away from the means of grace but struggled hard to be at every service on Sabbath and on weekday. The congregation were much refreshed by his spiritual exercises at this time when he even excelled his former times.

Throughout his life he appeared to have a high measure of assurance of his state of salvation in and through the Lord Jesus Christ even when conflicting with the power of unbelief within and with the corruptions of his fallen nature. During his last illness it was not so but he was greatly harassed by Satan. On one occasion it was the portion found in John 5: 24 that relieved him "He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death to life." For him death was, in the words of the late Rev Archibald Cook, "a solemn thing to the greatest child of God that has assurance that he will never drink of God's wrath. The thought of passing into the hands of the High God makes him tremble."

He expressed his view that the Father was seeing the elect under the cover of the blood that cleanses from all sin, from all eternity. Often did he utter the words, "Gather not my soul with sinners" dreading the thought of being with the ungodly world for eternity.

The last week of his life witnessed him suffering much pain and discomfort and even then his thoughts dwelt more on the sufferings of Christ for his sins than upon his own pains.

On Sabbath 13th November, 1995 he passed away to be with the Lord and his remains were laid to rest in the Gairloch cemetery on the following Wednesday to await a glorious resurrection. "The memory of the just is blessed."

Alfred E. W. MacDonald

Notes and Comments

Secularising the Sabbath

Recent events have shown that the fears which we, and others, gave expression to at the time when our Government tampered with the laws regulating the opening of shops and other establishments on the Lord's Day, were not groundless. It was then obvious to anyone with spiritual discernment taking cognizance of the nation's low state, morally and spiritually, that the changes introduced were going to lead to further deregulation and thus

increased secularisation of God's holy day. The Prime Minister has now announced that virtually all remaining restrictions are soon to be removed and that accomplished, as one journalist expresses it, "legislatively there is no further to go." The same writer maintains that it is only the slightly shorter hours during which shops, bingo halls and public houses may be open that remain "as a reminder that, for more than 200 years since the 1780 Sunday Observance Act was passed, the seventh day was set apart for God." Alas! it is now set apart for Mammon, with the connivance of legislators sitting on benches on both sides of the House of Commons, but especially on the Government front bench. It is now proposed under the Deregulation Act which permits ministers to change the law without bringing primary legislation before Parliament to scrap whatever restrictions remain at present in place. "Why", says our Prime minister loftily, "can people buy liquor in a shop at noon but not at 11.30; or in a pub at 3 pm but not at 4 pm? Now we have Sunday trading there is no logic in these regulations. They are old-fashioned, out-of-date, patronising, government-knows-best restrictions. And they should go." The logic of that argument, as we understand it, is that there should be no restrictions at all and pubs and shops should remain open all day and all night, Sabbath and weekday. The Divine Lawgiver is left out of the reckoning and what Mr Major and other potsherds of the earth are forgetting is that He has said that the nation and kingdom that will not accept the authority of Christ nor abide by His law shall perish; yea, shall be utterly wasted. "Those that will not be subject to Christ's golden sceptre, to the government of His word and Spirit, that will not be brought under, or kept in, by the discipline of His family," says Matthew Henry, "shall be broken in pieces by His iron rod." Our nation is now fast accelerating down the slippery slope and only divine, sovereign, merciful, intervention will rescue it from the fearful destruction that — in the absence of repentance — lies ahead.

Remembering the "Holocaust"

Fifty years have now elapsed since the full awfulness of what the Nazis adopted as their "final solution" to what they defined as the "Jewish problem" was revealed. It was then that the infamous concentration camps with their gas ovens and other mass-extermination systems were exposed to public gaze and the fearful treatment meted out to those confined within their walls was brought home to the world by means of the camera lens. It would be a heart-hearted person indeed that would remain unmoved by the spectacle of such suffering and the memory of those responsible

for putting this genocide plan into operation, most of whom have now gone to render their account to God, will ever be held in execration and dishonour. At Auschwitz Jewish rabbis and Romanist priests took part in the services which commemorated the liberation and from what one is able to glean from newspaper reports of these events the prevailing atmosphere was not exactly harmonious. For instance, it took a contingent of Polish police to remove a Jewish rabbi who was protesting within the precincts of a Roman Catholic church near Auschwitz. He was maintaining that the Poles were treating Auschwitz as a Roman Catholic rather than a Jewish "site of martyrdom". Both parties, however, had this in common — they were, each in their own way, engaged in praying for the dead — an activity which is not only futile but is utterly condemned by the Word of God. The Romanists remain under strong delusion, believing the lie, while the Jews, "who both killed the Lord Jesus and their own prophets" and persecuted the ambassadors of Christ, forbidding them to speak to the Gentiles that they might be saved, having continued to "fill up their sins", are found where "wrath is come upon them to the uttermost". The time for the fall of Antichrist and the ingathering of the Jews has clearly not yet arrived.

"Why did this happen to the Jews?" is again the question which many commentators are asking and are vying with one another to provide an answer. On the human level the emergence of the Nazi fascist movement encouraged and bred hatred of non-Aryan races and especially the Jews, and that, together with the removal of restraining grace, led to the fearful persecution and attempted genocide which is now so important an event in Jewish history. But "the curse causeless does not come", and "the Lord doth not afflict willingly nor grieve the children of men." While we have a special place for the Jews, who are still "beloved for the fathers' sake", and while we dutifully pray for their conversion and restoration, we, nevertheless, read their history in the light of those awful words uttered in Jerusalem when they were in the act of rejecting their own Messiah and clamouring for his crucifixion: "His blood be on us, and on our children." It is when they come to see the connection between these words and all the suffering and bloodshed which they have endured down the centuries, at the hands of the Nazis and others, that they will truly mourn. At the Auschwitz commemoration they were calling for vengeance. In the public address given by one eminent Jew the following words, and more in the same vein, were uttered: "Although we know God is merciful, please God do not have mercy on those who have created this place. God of forgiveness, do not forgive those murderers of Jewish children here." How far removed from the Spirit of Him who taught His disciples, "But I say

unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you!" "Have you," Thomas Boston asks, "any love to our Lord Jesus Christ, to the advancing of His kingdom and glory in the world?" If the answer is in the affirmative, then, says Boston "pray, yea, pray earnestly" for the conversion of the Jews.

The Silent Pope

The fiftieth anniversary of the Holocaust has brought into prominence again the nefarious role which was played by Pius XII, the man who occupied the papal chair at the time when all these atrocities were being perpetrated. It is maintained by those who would clear him of complicity that he was not informed of what was happening to the Jews in Germany and Nazi-occupied Europe but the evidence that he did and did nothing about it is overwhelming. As Edmond Paris points out in his book — *The Vatican Against Europe* — the newspapers in 1958 (the year of this Pope's death) were examining the role which he played and what was written by all honest, impartial journalists and correspondents was condemnatory. No amount of covering up could hide the facts which had been brought to light — the Pope knew and he remained silent. In 1995 he is again weighed in the balances and found wanting. With the best intelligence gathering network ever devised at their disposal, how could the Roman Pope and Curia be in ignorance of what was happening? Edmond Paris quotes a French newspaper: "Is it possible that he, who at all times and in all places had at his disposal the periodic reports of the bishops, who gather information from the priests of their diocese, who in turn hear confessions, was it possible that he was unaware of — precisely that which the big German military chiefs themselves claim not to have known — the tragedy of the concentration camps full of deported civilians, the coldly performed massacres of imprisoned enemy soldiers, the terrifying gas chambers where the Jews were exterminated by administrative ovensful? And, if he knew, why, as guardian and first precentor of the Gospel, did he not come out into the market place, in his white cassock, and with arms outstretched, to shout NO?" That he did not do so, of course, proves that he was no "guardian of the Gospel" but serving his own interests and that of the satanic system of which he was head.

But condemners of Pius XII are found even within the ranks of the Roman Catholic hierarchy. The *Daily Telegraph* on 31st January, 1995, reported that a certain monk called Alberic Stacpool had "attacked moves towards

canonising the wartime pontiff as farcical.” Now this cleric has impressive qualifications so that what he says carries conviction. That explains why his superior, the Abbot of Ampleforth has distanced himself from the views expressed Stacpool, who is described as being “a prominent historian and formerly senior tutor at St Benet’s Hall, Oxford”, in a newsletter to parishoners in Kirkbymoorside and Helmsley, North Yorkshire, said, among other things, that Pius XII had “detailed, particular knowledge of the whole development of the extermination of Jews in 1941-45, but he did not lift a finger to help either their cause or that of anti-Nazis in general. Even when the occupying German military rounded up Rome’s Jews, when some of their numbers fled to the presence of the Pope to tell him what was happening outside his closed window, he would not move in protest. Now, *mirabile dictu*, the Vatican has put in train his canonisation, turning tragedy into farce.” We applaud the courage and honesty of this monk and we hope and pray that the Holy Spirit will open his eyes as He, long ago, opened the eyes of another monk called Martin Luther.

Promiscuity and Sex Education

We have long maintained that if the ‘powers that be’ were to lay the emphasis on moral rather than sexual education in schools there would be hope that young people would see the evil of promiscuity and that consequently the number of teenage pregnancies would be reduced. Few, if any, of those placed in responsible positions were prepared to listen. That was the puritan approach and in this day and age it was not acceptable to preach morality to people or remind them, whether young or old, that the Seventh Commandment “requireth the preservation of our own and our neighbour’s chastity, in heart speech and behaviour” and “forbiddeth all unchaste thoughts, words and actions”. A recent article by a doctor and printed in *The Daily Telegraph* seems to indicate that there are now those who are coming to the view that sexual education is counter-productive and while the Seventh Commandment is not as much as mentioned the moral approach to the problem is that which is commended. Dr James Le Fanu wrote: “As we are constantly told, the answer to the continuing rise in teenage abortions is ‘more and better’ sex education. This policy has been vigorously promoted by health educationists and those who should know better, such as the Royal College of Obstetricians and Gynaecologists, despite the clear evidence that the number of teenage pregnancies has paralleled the rise in the amount of sexual education taught in schools and the wider availability of contraceptives to adolescents. Could

it be that graphic descriptions in the classroom actual *promote* teenage sexuality?" A study undertaken at the University of Washington questioned the effectiveness of sex education in reducing promiscuity and another campaign in Switzerland clearly proved that it was counter-productive and led to increased promiscuity among the young. Dr Le Fanu continued: "Writing in *The Lancet* this week, a Dr Stephen Genius proposes a revolutionary solution. Rather than promoting safe methods of contraception, 'the explicit aim of sex education programmes should be to encourage adolescents to postpone sexual involvement'." This novel proposal, he argues, actually works. It has recently been tested in schools in South Carolina, where it resulted in 'a sharp reduction in the number of pregnancies'. A similar programme in Wisconsin apparently had a similar effect.

Mission News

An interesting letter has come from Rev J L Goldby at present at work in Kenya on our Mission station at Sengera, Kisiiland. To reach Sengera from Nairobi means a journey by car of six hours duration. For the first five hours the road is fairly good until one reaches the nearest town, Kisii. Thereafter, the road is a dirt road, in the rainy season a swamp and in the dry season an exceedingly rough and very bumpy road. However, the village of Sengera is in a beautiful location.

I now quote from Mr Goldby's letter, 'Kisiiland is the Highland area over 6000 feet above sea level. It is a kind of hilly plateau rather than a mountainous region. The rolling Gusii hills are very fertile. All around us, in small plots, maize and tea are growing along with banana trees in abundance. Pineapple, pawpaw, passion fruit and coffee are also grown. Each family has its own little plot of ground, and most people have a cow and some goats and hens. The land is densely populated. As far as they eye can see the green hills are speckled with small huts, perhaps about 20 feet square, some made of mud with thatched roofs whilst others are constructed of home-made bricks and a corrugated iron roof.'

Every morning at Sengera they meet for worship at 8 am. Most of those who attend are mission workers, and usually number twenty, but on the day Mr Goldby wrote there were forty present. The Bible reading is followed by a short exposition of the passage read. 'After worship the Mission is a hive of activity', to use Mr Goldby's words. Two men are busy translating sermons from English to Eki-gusii. On Sabbath when there is no help available these two men read sermons to the congregations from McCheyne, Spurgeon, Rev D MacFarlane, Whitefield and others.

Mr Ian MacLean, Inverness builder, is supervising the building and carpentry and no doubt other practical work and doing as much as he can within the two months he has available. The Free Presbyterian Church is in the process of being built on a large section of land fenced by barbed wire. The foundation and dwarf walls are already in place. At the foot of the hill is the Free Presbyterian School.

On Sabbath, 25th December, Mr Goldby kept the usual two services at Sengera, followed by a service at Riamangata. Mr Donald MacDonald went to supply Mokomo. Ian MacLean was sent to Maiga and was to collect Mr Goldby and his interpreter after the service. However, Mr MacLean had been bogged down in the mud and Mr Goldby and his interpreter walked on to the next village. Many of the people in the area are poor and the children often in rags.

The Medical staff consisting of Dr Christine, Jessie Coote, Truus Ringelberg, and Celia Renes are often called upon for their advice regarding the rearranging of the present Clinic and its subordinate buildings into a conveniently run hospital. Brick partitions are being placed at strategic points.

The congregation in Edinburgh mourn the loss of a faithful and devoted pastor. Mr MacLeod had a great and constant interest in our South African Mission. His prayers, private and public, will be greatly missed.

Church Notes

Appointments *pro tempore*

At a meeting of the Church Interests Committee held at Inverness on Tuesday, 31st January, 1995, it was agreed that the Rev John MacLeod, be appointed Synod Clerk *pro tempore* and Editor of the Free Presbyterian Magazine *pro tempore*, until the meeting of the Synod in May, 1995 (D.V.). Mr MacLeod's address is: Free Presbyterian Manse, 16 Matheson Road, Stornoway, Isle of Lewis, PA87 2LA.

Notice re Synod Agenda

Clerks of Presbyteries, Conveners/Clerks of Committees, and all interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod *pro tem* by Tuesday, 21st March, 1995 (D.V.)

(Rev) John MacLeod
Clerk of Synod *pro tem*

Notice to Conveners/Clerks of Standing Committees

The Conveners/Clerks of all Standing Committees should note that all Committee Reports must be in the hands of the Clerk of Synod *pro tem* by Tuesday, 28th March, 1995, for printing purposes (D.V.). These Reports should contain information of the work of the Committees during the year. Recommendations and proposals should be sent up as separate items for the Synod Agenda.

(Rev.) John MacLeod
Clerk of Synod *pro tem*

Presbytery Meetings (D.V.)

Skye: At Portree on 11th April at 11 a.m.

Northern: At Dingwall on 28th March at 2 p.m.

Outer Isles: At Stornoway on 7th March at 1 p.m.

Zimbabwe: At Bulawayo on 14th March at 2 p.m.

Committee Meetings

The following Committees will meet in the Inverness Church on Tuesday, 21st March (D.V.):—

09.00 am - 10.00 am	Magazines
10.00 am - 11.30 am	Training of the Ministry Publications
11.30 am - 01.00 pm	Sabbath Observance Outreach
02.00 pm - 05.00 pm	Finance
02.00 pm - 03.30 pm	Welfare of Youth
03.30 pm - 05.00 pm	Bookroom
05.00 pm - 06.00 pm	Dominions and Overseas
07.00 pm - 09.00 pm	Foreign Missions Religion and Morals

22nd March at Ballifeary House:—

09.30 am - 11.30 am	Ballifeary Home of Rest
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Removal of Minister's Name from Presbytery Roll

In view of the letter of Rev. Duncan MacLean to the Skye Presbytery of date 10th June 1994, the Presbytery decided that his name be removed from the Presbytery Roll.

(Rev.) F. MacDonald
Clerk of Presbytery

CONGREGATIONAL CONTRIBUTIONS — 1994

	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	College and Library	General Building Fund	Dominions and Overseas Fund	Publications Fund	Bookroom	Eastern Europe Fund	TOTAL
NORTHERN PRESBYTERY										
Aberdeen	£460.00	£14.00	£68.00	£44.00	£20.50	£37.00	£25.00	£25.00	0.00	£693.50
Creich, Dornoch)										
Lairg, Rogart,)	6868 3,594.00	285.00	370.00	82.00	104.00	145.00	80.00	265.00	0.00	4,925.00
Fearn & Tain)	9205 3,274.00	100.00	120.00	85.00	65.00	100.00	95.00	75.00	0.00	3,914.00
Beauly	5,631.00	392.00	402.00	210.00	233.00	299.00	250.00	190.00	552.50	8,159.50
Dingwall										
Halkirk)										
Strathly)										
Thurso &)										
Wick)	1,272.00	150.00	165.00	50.00	43.00	45.00	40.00	35.00	0.00	1,800.00
Inverness	14,663.00	2,152.00	3,645.00	1,627.31	557.30	821.97	594.56	784.10	100.00	24,945.24
Kinlochbervie)										
& Scourie)	1,453.25	140.00	610.00	65.00	100.00	100.00	68.00	58.00	0.00	2,594.25
Daviot, Tomatin)	4,930.00	197.55	762.94	0.00	185.90	150.00	150.00	166.00	0.00	6,542.39
Stratherrick)										
	£35,277.25	£3,430.55	£6,142.94	£2,163.31	£1,308.70	£1,697.97	£1,302.56	£1,598.10	£652.50	£53,573.88
SOUTHERN PRESBYTERY										
Barnoldswick	1,350.00	250.00	650.00	125.00	350.00	300.00	125.00	0.00	50.00	3,200.00
Dumbarton	1,036.00	76.00	140.00	50.00	60.00	73.00	55.00	66.00	0.00	1,556.00
Dundee, Perth & Stirling	2,229.00	463.00	739.00	174.00	126.00	205.00	141.00	0.00	300.00	4,377.00
Edinburgh	3,830.00	200.00	277.00	63.00	88.00	100.00	104.00	0.00	0.00	4,662.00
Fort William)	839.00	35.00	40.00	2.00	17.00	19.00	15.00	35.00	0.00	1,002.00
Oban)										
Glasgow	18,087.50	1,645.00	3,146.50	1,031.00	1,116.50	1,218.50	910.00	1,361.00	465.00	28,981.00
Dunoon)										
Greenock)	1,456.00	49.00	168.00	22.00	37.00	28.00	37.00	104.00	147.00	2,048.00
Kames	150.00	0.00	150.00	0.00	0.00	0.00	0.00	50.00	50.00	400.00
Larne	5,250.00	50.00	400.00	150.00	150.00	160.00	100.00	150.00	113.00	6,523.00
London	7,957.96	301.47	777.81	155.98	173.50	296.53	182.78	315.00	206.66	10,367.69
	£42,185.46	£3,069.47	£6,488.31	£1,772.98	£2,118.00	£2,400.03	£1,669.78	£2,081.00	£1,331.66	£63,116.69
OUTER ISLES PRESBYTERY										
Achmore	2,142.00	132.00	140.00	35.00	66.00	69.00	58.00	0.00	0.00	2,642.00
Breascele	1,225.00	120.00	240.00	0.00	60.00	82.00	50.00	70.00	0.00	1,847.00
Ness	3,245.00	80.00	56.00	43.00	50.00	33.00	28.00	0.00	0.00	3,535.00
North Harris	11,097.00	442.00	381.00	106.00	114.00	129.10	118.00	45.00	0.00	12,432.00
North Tolsta	6,203.50	532.50	543.50	230.50	262.50	250.50	250.50	260.00	0.00	8,533.50
North Uist	3,810.00	81.00	171.00	139.00	80.00	78.00	70.00	102.00	0.00	4,531.00
South Harris	9,213.00	558.00	657.00	170.50	164.00	174.00	155.00	48.00	205.00	11,344.50
Stornoway	12,443.50	642.00	971.00	357.00	348.30	331.00	334.20	197.00	0.00	15,624.00
Uig	5,000.00	40.00	290.00	116.00	0.00	110.00	0.00	0.00	0.00	5,556.00
	£54,379.00	£2,627.50	£3,449.50	£1,970.00	£1,144.80	£1,256.50	£1,063.70	£722.00	£205.00	£66,045.00

WESTERN PRESBYTERY

Applecross	1,972.54	113.00	180.50	105.00	76.50	75.00	103.50	81.50	0.00	2,707.54
Assynt	2,587.00	175.00	635.00	153.00	133.00	192.00	135.00	215.00	0.00	4,225.00
Gairloch	6,576.00	159.00	259.00	89.00	95.00	138.00	108.00	294.00	0.00	7,718.00
Kyle of Lochalsh	620.00	50.00	35.00	12.00	16.00	17.00	11.00	0.00	285.30	1,046.30
Plockton										
Laide	4,135.00	93.00	226.00	75.00	79.00	171.00	79.00	93.00	5,318.45	10,269.45
Lochbroom	5,457.00	268.00	489.00	164.00	196.00	309.00	160.00	228.00	0.00	7,271.00
Lochcarron	4,900.00	200.00	600.00	200.00	200.00	200.00	200.00	0.00	2,450.00	8,950.00
Shieldaig	2,130.00	50.00	175.00	50.00	40.00	40.00	53.00	50.00	34.00	2,622.00
	£28,377.54	£1,108.00	£2,599.50	£848.00	£835.50	£1,142.00	£849.50	£961.50	£8,087.75	£44,809.29

SKYE PRESBYTERY

Bracadale										
Strath	4,000.00	123.50	322.00	85.50	86.50	65.00	95.00	86.50	121.50	4,985.50
Duirinish	2,839.00	351.00	389.00	73.00	169.00	266.00	138.00	29.00	0.00	4,254.00
Flashadder	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	£0.00
Portree	11,910.00	1,200.00	840.00	516.00	230.00	300.00	300.00	0.00	600.00	15,896.00
Raasay	5,520.00	98.50	518.00	157.00	104.00	170.00	114.00	151.00	0.00	6,832.50
Staffin	3,029.50	250.00	295.00	112.00	93.00	119.00	110.00	0.00	0.00	4,008.50
	£27,298.50	2,023.00	2,364.00	943.50	682.50	920.00	757.00	266.50	721.50	35,976.50

AUSTRALIA AND NEW ZEALAND PRESBYTERY

Auckland	0.00	0.00	358.63	111.33	0.00	481.32	0.00	0.00	0.00	951.28
Gisborne	0.00	0.00	175.04	31.79	32.57	517.31	0.00	0.00	252.03	1,008.74
Wellington	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Brisbane	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Grafton	0.00	0.00	378.00	0.00	0.00	354.44	0.00	0.00	94.51	827.05
Sydney	0.00	0.00	0.00	45.19	67.80	226.00	45.19	0.00	67.80	451.98
	0.00	0.00	£911.77	£188.31	£100.37	£1,579.07	45.19	£0.00	£414.34	£3,239.05

CANADIAN PRESBYTERY

Chesley	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	253.16	253.16
Toronto	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Vancouver	0.00	0.00	0.00	0.00	0.00	92.56	0.00	0.00	0.00	92.56
	0.00	0.00	0.00	0.00	0.00	92.56	0.00	0.00	253.16	345.72

SUMMARY

Northern Presbytery	£35,277.25	£3,430.55	£6,142.94	£2,163.31	£1,308.70	£1,697.97	£1,302.56	£1,598.10	£652.50	£53,573.88
Southern Presbytery	42,185.48	3,069.47	6,488.31	1,772.98	2,118.00	2,400.03	1,669.78	2,081.00	1,331.66	63,116.69
Outer Isles Presbytery	54,379.00	2,627.50	3,449.50	1,197.00	1,144.80	1,256.50	1,063.70	722.00	205.00	66,045.00
Western Presbytery	28,377.54	1,108.00	2,599.50	848.00	835.50	1,142.00	849.50	961.50	8,087.75	44,809.29
Skye Presbytery	27,298.50	2,023.00	2,364.00	943.50	682.50	920.00	757.00	266.50	721.50	35,976.50
Australia/New Zealand Presbytery	0.00	0.00	911.77	188.31	100.37	1,579.07	45.19	0.00	414.34	3,239.05
Canadian Presbytery	0.00	0.00	0.00	0.00	0.00	92.56	0.00	0.00	253.16	345.72
Sub-total	187,517.75	12,258.52	21,956.02	7,113.10	6,189.87	9088.13	5,687.73	5,629.10	11,665.91	267,106.13
Donations	6,827.62	95.00	9,269.62	831.00	10.00	3,328.19	328.71	100.00	4,130.01	27,706.15
GRAND TOTALS	£194,345.37	£12,353.52	£31,225.64	£7,944.10	£6,199.87	£12,416.32	£8,016.44	£5,729.10	£15,795.92	£294,812.28

Acknowledgement of Donations

The General Treasurer Mr R. A. Campbell, 133 Woodlands Road, Glasgow G3 6LE, wishes to acknowledge with thanks the following donations:—

Foreign Mission Fund: :Anon, £200; Mr and Mrs R.B. (Aberdeen), £100 for Blind Children; Envelope in plate, £20 for Mozambique Famine Relief (per N.M., Staffin).

Free Distribution Fund: Inverness Friends (per Miss I.M.G.), £7.50; Mr J.A. Watts, £20; Mr H.G.H. Hill (per Rev. B.M.B.) £10.

Legacy Reserve Fund: "If Timothy come", £20.

Sustentation Fund: "Joseph is yet alive", £20.

The Treasurers of the following congregations wish to acknowledge the following donations:—

Kames: Anon. M.T.D., £20 for General Funds.

North Harris: In memory of late brother, £60 for Church Funds; 12 Anon. donors, £173.60 for Induction expenses; R.M.L., Cluer, £10; D.J.M.L., Inverness, £40; Anon. £10, both "Where most needed"; Anon, £20 for Induction expenses; A.F., Grosebay, £20 for Bus Fund. All donations by envelope in plate.

Portree: Tolsta Friend, £20 for Congregational Purposes; Lewis Friend, £20 for Bus Fund, both per F.M.; Friend, £15; Friend, £10; Friend, £10, all for Sustentation Fund, all per S.Y.M.; From the Estate of the late Mr Murdo Matheson: Portree Congregation, £2000, Foreign Mission Fund £1500, T.B.S £4000.

Australia and New Zealand Presbytery

The Sustentation Fund figures for 1994 are as follows:

		Aus\$
Australia	Sydney	600.00
	Grafton	16920.92
		NZ\$
New Zealand	Wellington	1800.00
	Gisborne	14900.00
	Auckland	4350.00
	Hastings	1670.00