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The Enemy Like a Flood

THE godly sometimes have a sense of helplessness as they view the swelling tide of national sin and the ebbing of true religion. They observe the growing power of ungodly people in positions of influence in society and recollect that the ungodly have always resolved, "With our tongue will we prevail; our lips are our own: who is lord over us," (Psalm 12:4). It seems that the ungodly now prevail and that their words are the words which carry weight with our leaders and legislators.

Not only so, but no heed is paid to the voices of those who protest against proposed legislation which is contrary to the law of God, even when their protests and representations are backed by opinion polls, social surveys and research findings. Their valid and informed objections against the liberalising of legislation which protected the Christian Sabbath, for instance, were largely ignored by parliament and were branded by sections of the media as obscurantist and bigoted.

It is little wonder that the godly conclude that they are seeing the fulfilment of the Scripture prediction: "...the enemy shall come in like a flood..." It appears to them, as iniquity abounds, that Christianity in our country is in danger of being submerged by the mounting waves. It seems that those who triumphantly declare that we are entering a post-Christian era in the Western World may have a point.

This view of the religious and moral situation is regarded by many in the professing church as unduly pessimistic. They see no flood. But surely there is a flood of iniquity when liberal ideologies and permissive practices are regarded as the norm; when unmentionable sins are condoned and defended; when Biblical Christianity is marginalised in the life of the nation and dismissed as irrelevant, and when false religions are being peddled as perfectly acceptable options. In fact, Christianity is being attacked as never before by being presented by the media, the arts and literature as irrational and ridiculous, as cold and uncaring, as repressive and soul-destroying.

The receding of protestant, reformed Christianity is to be further gauged

by how much Roman Catholicism is being favoured and feted in the land. This process will be given further impetus in November when, sad to say, the Queen will attend the centenary service of Westminster Cathedral, the prime Roman Catholic building in the country.

The rapid growth and increasing assertiveness of the cults and eastern religions, especially Islam, also demonstrate the decline of Christianity. There are now 1,500,000 Muslims in Britain, that is, 2.7% of the total population. In August, 5,000 Muslims attended an International Islamic Conference in London entitled "Islam — The Only Way Forward". The conference was seen by its organisers as one step towards "disseminating the true message of Islam in the Western hemisphere."

It is evident that Christianity is at a low ebb when sodomite and lesbian activists can threaten and harass Christian organisations with impunity. London's new Christian radio station (we take nothing to do with its brand of Christianity at present) is having the anger and threats of one homosexual organisation vented against it because its chief executive has stated that homosexual acts are wrong. Another instance of such aggression and intimidation was seen recently in a London church when a Christian group, which helps those who are seeking deliverance from this sin, had one of its meetings violently disrupted by a group of homosexuals. To criticise or condemn their abominably sinful practices is to be branded as homophobic. A recent article in a Scottish newspaper which dared to say that "the homosexual life is unnatural, dangerous and evil" was responded to with appalling vituperation by readers' letters.

As the godly man ponders these advancing waves of rebellion and rage against God and His law, he finds himself echoing the words of the Psalmist: "The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves," (Psalm 93:3). On the other hand it is certain that however great is the power of secularism, false religion and abounding iniquity, there is One who has more power by far, as the next verse shows: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

This precious truth of the omnipotency of God allays the fears of the church of Christ when she is surrounded by the gathering storms. The church of long ago could say, "God is our refuge and our strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." The disciples crossing the Sea of Gallilee feared they would be overwhelmed by the stormy sea, but Jesus

commanded the wind and the sea to be still, and at the same time asked His disciples, "Why are ye so fearful?" Is He not the same today as yesterday?

This precious truth that God is almighty and exercises His power on behalf of His church also encourages the godly to continue waiting on Him in prayer that He would fulfil His promise: "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him." He will yet arise and have mercy upon His Zion.

Finally, when the Lord is mightier than the floods His people may go forth in His strength to do what they can to stem the tide. King Canute rebuked the flattery of his courtiers, who were saying he was all-powerful, by demonstrating that he could not hold back the flowing tide, but in the history of the church the Lord has raised up a standard against the enemy by using men for turning back the flood. Truly, we ourselves are weak, but let us seek grace to be strong in the Lord and in the power of His might.

The Editor

Sermon

A Greater than Solomon is Here

By the late Rev Donald Campbell, M.A., Edinburgh

TEXT: "*The Queen of the South shall rise up in judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here,*" Luke 11: 31.

THE Gospel according to Luke has often been described as the gospel of the Gentiles, and, no doubt, it contains references which have a special appeal to the Gentiles. The genealogy of our Lord in the first chapter is traced to Adam, whereas the genealogy in the Gospel according to Matthew is traced to Abraham. That, in itself, shows how Luke considered the gospel as that which was intended to reach far beyond the bounds of the Jewish world. It would reach, eventually, the utmost parts of the earth. The text itself would also confirm that view.

In endeavouring to consider the text, we have two things we would like to meditate upon. **First** *there is the comparison made between Solomon and Christ. Secondly there is the lesson to be drawn from that comparison,* and from the comparison between the Queen of the South's response to the wisdom of Solomon and the response of the Pharisees, the Jews, the lawyers and the scribes to the ministry and teachings of Christ.

First, we have the comparison made between those two persons: Christ Himself, who made the comparison, and Solomon. The comparison, of course, is between that of the Creator and the creature. We have only to read the first chapter of the Gospel according to John to be assured of the fact that Jesus was the Creator of heaven and earth and of everything that has a being. Without Him, we are told, nothing was made which was made. The universe, as we see it and far beyond our vision, was created by Jesus Christ as the eternal Son of God, who is the brightness of the Father's glory and the express image of His person. It is true that Solomon was no ordinary man, but this extraordinary stature, which he assumed, he had from God. He was richly endowed with wisdom. He asked for wisdom. God gave him wisdom, wisdom to rule His people Israel, but he had nothing of himself, nothing but what he had received. The Apostle Paul confessed regarding himself, and insisted that others acknowledge, that no man had any good thing but that which he had received. Solomon would be the first to acknowledge this as far as he himself was concerned. Although he was the wisest of mere men that ever lived, and although he gave demonstration after demonstration of the truth of this, he had nothing but what he had received from God the Father through our Lord Jesus Christ.

Further, it is true that Solomon was not only a wise man but he used his wisdom in the right way. Perhaps the best instance of this was the one in which he was asked to judge on behalf of the mother whose child was stolen. You remember how that argument was settled by him; how he asked that a sword be produced and that the living child be divided into two parts so that the two mothers would have an equal share. Of course, the natural mother would rather be without her son; would rather have him alive somewhere in the custody of somebody than see him killed before her eyes.

When we compare this situation to the situation in Jairus' house when Jesus arrived there, we see that it bears a strong resemblance to it. It also was one of great grief and distress. Mothers were involved. Life and death were involved. Solomon, in his judgement, it may be, foresaw the outcome, although we are not told. Had he carried out his declared intention he would have committed a crime. The Saviour, Christ, in the house of Jairus, was able to dispose of matters in a very different way because He was greater than Solomon. The best thing Solomon could do, in the situation in which he found himself, was to threaten life in the hope that the end would turn out to be as it was, but the One who sees the end from the beginning was able to restore the child in Jairus' house to life. In the case

dealt with by Solomon, one poor mother was left without a child. She had to grieve over its death to her dying day. But because one greater than Solomon was in Jairus' house the little girl, who was dead, was restored and there was only joy in that house — joy and rejoicing.

The wisdom of Solomon is further displayed, in no ordinary measure and form, in the temple which he built, but we have to bear in mind that it was not done wholly by himself and that it took a long time to accomplish. He built this wonderful house, this temple which God filled with His presence. But we have a greater than Solomon in the person of Christ: He who created the universe, created it alone, and created it without the skill of Hiram or anyone else. He created all by the Word of His power. Solomon could only make provision for worship for his people, but Christ prepared Heaven that it might become an eternal temple; a place of worship for the saints to all eternity.

Solomon, as we said, was exceptionally wise, wiser than all men, but Christ was, is and continues to be, wisdom itself. This is the One of whom Solomon himself, in the Book of Proverbs, writes about: Wisdom preparing her table for her guests; Wisdom extending her invitation to all and sundry to come and eat of the good things she has provided; Wisdom appealing to the simple to turn in that he might receive wisdom. Wisdom is personified; and wisdom personified is Christ. We had, in the chapter read in the morning, the Apostle directing the attention of the Corinthian believers to the fact that Christ was made unto them "wisdom", as well as righteousness, sanctification and redemption. He is wisdom itself. He does not derive His wisdom from another. He has it inherently and He shall have it forever, while Solomon's wisdom wore out, as it were. Solomon turned out to be very unwise in the evening of his life; he had so many wives they led him astray; they so influenced his life as to affect the wisdom divinely bestowed upon him.

But the wisdom of Christ is not a wisdom that comes to an end. Indeed, the beginning of His reign was less glorious than that of the end. It is true that His birth was acclaimed as of unprecedented importance. The King of the Jews, the Saviour, was born in the City of David but comparatively few knew of it. While we are not to forget the glorious fact of His birth, it is not that for which He has appointed an ordinance to perpetuate the memory of it, but rather His death. "This do ye . . . in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." (1 Corinthians 11: 25,26). This surely shows that if the beginning of His life in this world was glorious, the end of it was still more so. In the case of dear Solomon the beginning

was very glorious indeed, but just as the sun of his own natural life was gradually setting so was the sun of his wisdom. Yes, Christ is greater than Solomon.

Solomon was a great king for he extended his influence far beyond the bounds of his own kingdom. He subdued not by the means of armies but by his great wisdom. By diplomacy he was able to bring his neighbours into his confidence so that we find them submitting themselves to him and acknowledging his superior wisdom, knowledge, understanding and power. But Christ is the King of kings and Lord of lords. By Him, and by Him alone, kings reign and princes decree justice. It was not Solomon's law which was imposed upon his own people and upon his neighbours but the law of Jehovah. This is Jehovah, Jehovah-Jesus, Who is greater than Solomon. This is the King of kings. This is the One who must reign until all His enemies are made His footstool.

The Saviour Himself said, among other things in this very chapter, when the Jews said that He was casting out devils by the prince of devils, "But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you," (Luke 11: 20). This was the proof that the Kingdom of Heaven was in the world. But Solomon's wisdom, authority and influence, his building a temple, his pleading to heaven and having an answer to his prayer were not proofs that the Kingdom of God had come in the form in which it was to appear by the coming of the great God and Saviour of men. Solomon could not cast one devil out of men. Surely, if he could, he would have cast that devil out of Jeroboam, the son of Nebat. But the Lord Jesus Christ cast out devils. Yes, a greater than Solomon is here. He has power over not only all flesh but also over devils. They are subject to Him.

Solomon, we are told, killed his enemies. He executed even his brother, because he could not trust him, and also Joab, the man who was his father's commander-in-chief of the army, because he judged him an enemy and a threat to his own position. Did Christ kill His enemies? Was that the way He dealt with sinners who opposed Him? No, no, no, He loved them and He commanded His people to do the same. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you;" (Matthew 5: 43, 44). That is exactly what He did Himself. He loved His friends also. Solomon did not lay down his life for anybody, neither for foe nor friend. He was well protected and he enjoyed life while he lived it in this world. But this One made Himself of no reputation, had nowhere to lay His head, humbled Himself in this

way for the purpose of saving sinners and loved them unto the end. This was the end: He laid down His life for them, for His friends, and laid down His life for them not when they were friends but when they were enemies. As the Apostle Paul put it, "When we were yet without strength, in due time, Christ died for the ungodly . . . God commandeth His love toward us, in that, while we were yet sinners Christ died for us," (Romans 5: 6,8). Solomon could not do this. "A greater than Solomon is here," for He is One who loved His people unto the end; One who gave proof of the greatest measure of love one could have for another — He laid down His life. "Greater love hath no man than this, that a man lay down his life for his friends," (John 15: 13). Jesus did this.

Solomon's gifts were bestowed on him. He had nothing apart from what was given him, but Jesus Christ had what He had by right. When He claimed to be equal with the Father and demanded of sinners to worship and honour Him He had every right to do so. "He that hath seen Me hath seen the Father," (John 14: 9). Those who sinned against Him were sinning against the Father. Any dishonour done to Him was done to the Father. No-one heard God saying from Heaven about Solomon, "This is My beloved Son . . . hear ye Him," (Matthew 17: 5). He was beloved of God but he was not the Son of God in truth and love in the sense in which Jesus Christ was. He was not the Eternal Son of God from everlasting, but Christ was, and God testified to the truth of this when He said, in a voice which people heard, "This is My beloved Son, in Whom I am well pleased," (Matthew 17: 5).

Solomon, at best, could only render worship. This he was able to do by the grace bestowed upon him, but Jesus Christ received worship and rightly so. This is true of Him now: He is receiving worship. This song, recorded in the Book of Revelation, is sung in heaven, "Unto Him that loved us, and washed us from our sins in His own Blood . . . to Him be honour, glory and dominion for ever and ever," (Revelation 1: 5,6). The whole host of heaven worship the One in the midst of the Throne. The best place that Solomon can have in heaven is as a star in its firmament, and that is no ordinary honour, ". . . they that turn many to righteousness (shall shine) as the stars for ever and ever," (Daniel 12: 3). But the One who is greater than Solomon is in the midst of the Throne. "A greater than Solomon is here."

Solomon's wisdom, Solomon's ministry and Solomon's life came to an end. He died. His grave, as is often said about others, is still with us. His dust is still in the earth. He has not departed bodily into Heaven. Christ also died. Solomon died because he was mortal himself and he was mortal

because he was a sinner. Christ died because he had a mortal body but that body was not mortal by reason of sin for there was no sin in Him. No guile was found in His mouth, no deceit was in His heart. He was separate from sinners, higher than the heavens, but he died. He died because He was made sin for His people; because by divine decree and by the exercise of divine power implementing that decree, He became surety for the sins of the elect. He became responsible for giving satisfaction to divine justice on their behalf in order that they might be counted worthy to receive the blessing and the gift of eternal life. He died but His grave is not with us. If it is, it is empty. His dust is not in the grave. He rose again. "Now the God of peace . . . brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant," (Hebrews 13: 20). He rose, having spoiled principalities and powers, having made a show of them openly, triumphing over them in His death. Having obtained eternal redemption for His people He became the author of their salvation.

When we consider these heights; when we consider Christ's ministry, its successes, its achievements, its fulfilments, we surely leave Solomon far behind. He is reduced to the status of an ordinary man; one who is needing salvation for his own soul; one who is indebted to the Lord and Saviour Jesus Christ for what He has done and for what He does. Solomon, when he was in the world, was never permitted to enter into the most holy place. He never presumed to do so. He knew it was unlawful. Even though he had the power which he had, he did not have the power to enter into the holiest place with the blood of the sacrifice. That was not a function of his office. He was a king, but the Lord Jesus Christ was both King and Priest; the Priest on His throne; the Priest who entered into the most holy place not made with hands eternal in the heavens. Solomon entered heaven as a saint redeemed with the precious blood of Christ. Christ entered into heaven with His own blood which made atonement for His people. The way into the holiest is made manifest. The new and living way is consecrated by the great High Priest of the Church who has taken His place in the most holy place of all, in heaven. "A greater than Solomon is here," infinitely greater.

Both Christ and Solomon were raised high above all men. Solomon had all the honour he had by the fact that he was elevated. He was raised up to a place of prominence and pre-eminence. But Jesus Christ became what He is by means of humiliation. He would not be exalted as a Prince and a Saviour, as the God-man Redeemer, if He had not humbled Himself and become obedient unto death, even the accursed death of the cross.

And because he thus humbled Himself He also entered into Heaven as the first begotten of them that slept; the firstfruit of them that died in Jesus; the elder brother of a family composed of a number which no man can number. Solomon could never have achieved this; neither could an angel.

With regard to angels, they were not subservient to Solomon but they were to Jesus. Angels had access to Solomon, as they had to other saints, but he had no control over them to order them, but Jesus had them all at His disposal. They were ministering spirits. When He was on earth they ministered to Him in the wilderness and in the Garden of Gethsemane. On the morning of His resurrection they were there at the grave, helping the church on earth in the physical absence of its representatives, removing the great stone so that access to the grave might be free for all. Solomon's life had nothing comparable to this in it. Then, Solomon was not an intercessor — that was the function of the priest in his time — but Christ Jesus is the only Mediator between God and men.

Secondly, and briefly: *the lesson to be drawn from the fact that a greater than Solomon is here.* In this verse there is first a reference to the Queen of the South who was outside Solomon's jurisdiction but had heard of Solomon's wisdom. So impressed was she with what she heard that she must go to Jerusalem to see this wonderful man. She put herself to no ordinary trouble and expense to see and hear this man. She found him to be a wonderful man. So overwhelming was his wisdom, as far as she was concerned, that we read of her that she had no more spirit in her. She became as a worm in his presence. The Saviour compares her response to that of the people of His own generation, whom He was addressing at the time, and among whom He had performed His ministry. He compared her response and their response; her's to Solomon, their's to Jesus. What was the difference? In the first place the Queen's response was genuine, and secondly it was rewarded. Their response was at best superficial, a pretence, and at worst it was vicious. It was full of enmity. It served only to betray the malice of their hearts where Jesus was concerned. They described Him as Beelzebub, or in the service of Beelzebub, the prince of devils. They found fault with Him for everything, even for not washing His hands before dinner, although they were in the presence of the One who knew their hearts and who knew that their hearts were vile and full of every evil thing. At the same time, they were in the presence of the One who was able to take away the stony heart out of their flesh and give them an heart of flesh. This was the One who could fill them with the love of God; the One who could show them the Father; the One who could blot out their sins and reconcile them to God and make

them heirs of the life that shall never end. But their response was totally unworthy of the privilege they enjoyed in having a greater than Solomon with them.

What is our own response? It is comparatively easy for us to describe the response of others in the days gone by — how those Jews wickedly responded to the words, the miracles, the ministry of the Saviour. What have we to say about ourselves? If we examine ourselves, what is our response to the Word? Do we believe that Jesus is the Christ, the Son of God? Do we know something about our own hearts, our own state, our own needs in view of eternity? We have the Word of God to condemn us, and on the other hand we have the Word of God as a light, a guide to show us the way to Jesus the Saviour. The Saviour said that the Queen of the South would condemn the men of that generation because she so appreciated the privilege of meeting Solomon, seeing his wisdom and knowing his power, his glory and something about his kingdom. She appreciated that. For that reason she would condemn the men of the generation who had access to Jesus, who heard Him speaking, and who could touch the hem of His garment. What is our own attitude towards Jesus? What think ye of Jesus? May He bless unto us His Word.

The Rev. Henry Bazely, B.C.L. The Oxford Evangelist

Rev. Donald Beaton

This article is reprinted from an early issue of *The Free Presbyterian Magazine*, of which Rev. D. Beaton was the editor. It is hoped to reprint Mr Bazely's article on *Standing at Prayer* in a later issue.

THE subject of this short sketch was the son of a High Church clergyman. He was born in the year 1842, at the Rectory of All Saints, Poplar. He received his early education from his father, who had strong sympathies with the Tractarian movement. In 1855, at the age of thirteen, he entered St. Peter's College, Radley, which was under the care of Dr Sewell, an intimate friend of his father. Sewell's idea was to train up his pupils "in all that is lovely in nature, worship, and art; they were to live in a world of beauty and grace, and so be moulded into Christian gentlemen." But, however perfect this system of education may have been from the High Church point of view, it had not always the effect of moulding the pupils into Christian gentlemen in Dr Sewell's sense; in fact, in Bazely's case his mind revolted against this High Church training, and

the first recoil in his mind against Episcopalianism was felt.

In 1861 he was elected to an open scholarship at Brasenose College, Oxford, where he took up his residence until October of that year. The Tractarian movement by this time had lost its supremacy at Oxford, and an anti-clerical reaction had set in. Scepticism was abroad, and the rationalism of the *Essays and Reviews* exercised an evil influence on the undergraduates. But amidst all this wild unrest in the theological world Bazely never lost confidence in the truth of the revelation God had given in His Word. It was soon manifest that his sympathies were on the side of the evangelical party. He pursued his studies with diligence, but his mind was already deeply engrossed with the question of church government. What was the true system? This was the question that he now set himself to solve. In 1865 he took his B.A. degree, and it now remained for him to make his choice of a profession. Many things pointed him to the work of the ministry. His whole mind was taken up with the study of theology. In 1864 he was appointed to one of the valuable Hulme Exhibitions at his college, which required the holders to reside two years in the university and to devote themselves to theological study. As already pointed out, his sympathies were now with the evangelical party, and in 1866 he joined the Oxford Union for private prayer. It was now thought he would take orders in the Church of England, but grave doubts arose in his mind as to the scripturalness of Episcopacy; and the prevalent Arminianism of the great bulk of the English clergy turned away his mind from the Established Church of England, for by this time he had become a decided Calvinist.

In this state of mind he determined to visit Scotland and see Presbyterianism actually at work. He travelled by sea, and passing Aberdeen he pushed on to Lerwick. There he spent the Sabbath, and on Tuesday made his way by yacht to Unst, where the Rev. David Johnston was minister. Of this visit Mr Johnston said: "I was struck by the circumstance that, though he had been trained in the Church of England, of which his father is a clergyman, he appeared to be strongly in favour of the simple forms of worship which characterise genuine Scottish Presbyterianism, and admired the constitution of the Church of Scotland as by law established." He could scarcely have met with a better and safer guide among the ministers of the Established Church of Scotland, for the Mr Johnston referred above to was the Professor Johnston who afterwards held the Chair of Biblical Criticism at Aberdeen. Dr Johnston, as is well known to the readers of this Magazine, was in full sympathy with the simple forms of Presbyterian worship. That Bazely appreciated the help he

received from Mr Johnston is acknowledged in a letter where he says: "My chief object in going to the North this summer, viz., that I might get some insight into the actual working of the Church of Scotland, has been accomplished, through the ordering of God's providence, to an extent beyond, far beyond, what I ever anticipated."

In the autumn of 1866 he decided to take some of the theological classes at Aberdeen. The first rude shock he got was the want of evangelical truth in the sermons of the ministers of the Church of Scotland, and the second was the character of the students preparing for the holy ministry. "I certainly expected," he writes, "to find the candidates for the ministry of the Church of Scotland very superior, in a spiritual point of view, to the majority of those preparing for ordination in Oxford, but the very reverse I find to be the case. The course of education for the ministry appears to be in itself very excellent and thorough, but I must confess I do not see any good effects of it in the students. They strike me as being a very worldly set of men, addicted — which is perhaps a national failing — to smoking and whisky drinking: I am very much disappointed." Again he writes: "If well administered, I know no church more calculated to train up the members of Christ's mystical body in faith and holiness. It may be that I expected too much. I did expect to find that the majority of the clergy of such a church were men of superior spiritual attainments, but I must own that I have been greatly disappointed, and from what I have seen of the divinity students there does not appear to be much reason for anticipating better things in the future." Notwithstanding his bitter disappointment in the ministers and students of the Established Church, he presented himself to the Presbytery of Edinburgh for license in December, 1869, and, having satisfactorily delivered his discourses, was licensed by them to preach the gospel.

After this he devoted himself to evangelistic work, preaching in the streets and at markets and fairs, and though he had many opportunities of becoming a parish minister in Scotland he refused them all. In 1871 he hired a hall in Oxford, where he conducted meetings after the strictest forms of Presbyterianism; in praise only the Psalms, no instrumental music, and standing at prayer. It was very uphill work for him. Financially the Alfred Street Chapel was a serious tax on his resources; he appealed to the Church of Scotland for help but in vain. He became disheartened and questionings arose in his mind as to what if, after all, he had taken a wrong step in becoming a Presbyterian. He had never lost his love for the Evangelical party in the English Church, and in 1876 when he saw them bestirring themselves he cast in his lot with them again. In the same

year he received Deacon's orders from the Bishop of Oxford. But he had no sooner begun to act as a clergyman in the Church of England than all his old scruples came back. The prayer book was too much for him, and in the autumn of that year he returned to Presbyterianism. In the following year he was ordained by the London Presbytery of the Scotch Church to St. Andrew's Church, Stepney. This church had at one time a congregation of 600, and notwithstanding the attractions of instrumental music and hymns, it had dwindled down to forty. Bazely was willing to become their minister, but only on condition that no instrumental music or hymns should be used.

In 1878 he built, at his own cost, a church at Oxford where he ministered until the day of his death. His time was now almost wholly devoted to evangelistic work, attending racecourses, where he preached the unsearchable riches of Christ to the gambling devotees of the turf. He was a good friend to the poor, visiting them in their homes, and giving them liberally of his means. It is impossible in this brief sketch to even refer to the many efforts he made for reforming the fallen and depraved in Oxford, the Homes he opened, and his work among the outcasts of society. Notwithstanding his ardent devotion to the work of His Master there is very little recorded of his spiritual experience in his diary, but of him it could be truly said, that he was an epistle read of all men. His watchword in all the affairs of life was the Word of God. "Shew me from Scripture," he wrote on one occasion, "what my duty is, and I am prepared to do it at any cost." His love for the Lord's Day was another feature of his loyalty to Christ. He would never undertake any preaching that necessitated his taking a carriage on the Sabbath, and at great inconvenience he would walk every step to Abingdon and back again in addition to the heavy work he had at Oxford. When in London he did the same, and never entered an omnibus or tramcar on the Sabbath.

In his last illness he often repeated the Psalms, and near the end, in an interval of peace from intense suffering, he was heard repeating:

"Into thine hands I do commit
my spirit; for thou art he,
O thou Jehovah, God of truth,
that hast redeemed me."

And immediately after, the weary sufferer seemed to get a glimpse of the preaceful haven. "It will be all peace there," he said. "No controversy; no controversy." He fell asleep on the 12th of March, 1883, at the comparatively early age of 41 years.

He wrote a number of pamphlets dealing with theological and

ecclesiastical questions. He has a fine one on the exclusive use of the Psalms in public worship.

A word may be allowed in conclusion on the church which he built, and where he conducted public worship during the latter years of his life. It was his intention, says his biographer, had he been spared, to endow this church. After his death an attempt was made to continue the services but it fell through because Mrs Bazely, acting on the dying wish of her husband, could not give her consent to the new forms of worship. The supply of funds was in consequence discontinued, but Mrs Bazely at the time the biography of her husband was written (i.e. 1886) expressed a hope that there would be a revival of the work her husband had so much at heart. "Brethren," he said on one occasion preaching in London, "I would not dare — and I say this solemnly as in the sight of God — to introduce a hymn book supplementary to the Psalter into this church, although I knew it would attract five hundred worshippers within a month. . . . Brethren, it does stir my indignation, it distresses me sorely, to see the songs of the Spirit of Truth thus repudiated for the songs of erring men."

Such then is a brief sketch of a remarkable religious life, beginning with High Churchism and ending, through the marvellous leadings of the Lord, in Presbyterianism, and that of the most Scriptural type.

Postscript by Mr E. Greene: Readers may be interested to learn that, although the church which Mr Bazely built at 13 & 14 Nelson Street, Oxford, was demolished to make way for housing in June 1976, the Strict Baptist chapel two hundred yards away in Albert Street introduced metrical Psalms into its worship in January 1995 (though as yet not exclusively, nor unaccompanied, nor for the most part in the version preferred by Mr Bazely). It is also of interest that St. Andrew's Church in Stepney, where Mr Bazely was ordained and subsequently laboured, stood on Philpot Street, at its junction with Walden Street, only one hundred yards from the building in Varden Street where the London congregation of the Free Presbyterian Church of Scotland now worships.

The Gospel Vice

Rev. Dr John Duncan

This extract from *Rich Gleanings from "Rabbi" Duncan* is part of a report of Dr Duncan's address on truths that ought to be emphasised in preaching the gospel, delivered to the 1844 Free Church Assembly.

GOD should be proclaimed as the sole Creator, Christ as the entire Saviour, — not the Redeemer only, but the quickener also; not the author of faith only, but the perfecter and finisher of faith. The doctrine of man's impotency — of his total inability to bring himself back to God, should

be held up. The opposite doctrine, the doctrine of man's ability to convert himself, countenances the absurdity that man is to return to a dependence on Jehovah by the belief of a certain independence, which is not only absurd, but also dishonourable to God.

It would not do to tell a man that he may come to Christ, but that he must come. Some, indeed, would have man to do all, though he could do nothing; and others would have him to do nothing, because all was done for him. As long as I am told that I must come to God, Dr Duncan said, and that I can come, I am left to suppose that some good thing, or some power of good remains in me, and I arrogate to myself that which belongs to Jehovah. The creature is exalted, and God is robbed of His glory. If, on the other hand, I am not responsible for my rebellion, and God Jehovah is not my God. But if we preach that sinners can't come, and yet must come, then is the honour of God vindicated, and the sinner is shut up. Man must be so shut up that he must come to Christ, and yet know that he cannot. He must come to Christ, or he will look to another, when there is no other to whom he may come; he cannot come, or he will look to himself. This is the gospel vice, to shut up men to the faith. Some grasp at one limb of the vice and some at the other, leaving the sinner open — but when a man is shut up that he must and cannot, he is shut up to the faith- shut up to the faith, and then would he be shut up in the faith. God is declared to be Jehovah, and the sinner is made willing to be saved by Him, in His own way, as sovereign in His grace.

Many may dislike this doctrine as harsh and severe, but it is because they view God's sovereignty apart from His grace. They speak of the sovereign God, but why not of the sovereignty of grace? For himself, said Dr Duncan, he felt comfort when shut up to this truth, that God was sovereign, and His grace sovereign; for though he was a sinner — an absolute sinner, Jehovah had said, "I will have mercy on whom I will have mercy." This doctrine came like heaven's own thunder, and struck down all human dependence. It came upon a man as lost, as the very chief of sinners, and depending solely on God's will; and then, oh how blessed to know the sovereignty of grace! It struck him down, he said, when he read, "The Son quickeneth whom He will." His mind fixed on the "whom He will," and he was undone, because it did not depend on his own will, but on the will of another. But he read again and found that it was the Son that quickeneth whom He will, and this raised him from the dust, because the Son, on whose sovereign will his salvation depended, was the same "Jesus Christ who came into the world to save sinners, of whom I am chief."

The Righteous Conquering King

Samuel Rutherford

The following extract, slightly edited for clarity, is from a sermon on Revelation 19:11-14, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war,..." which Rutherford preached on the thanksgiving day of a communion season at Kirkcudbright, Galloway, in the 1630's. He comments on the phrase: "In righteousness He doth judge and make war."

IN battles amongst men, much blood is spilt, falsehood, and violence used, while those who may be strongest, whether it is right or not, keep the field. Nay in very deed, are not kingdoms often ruined by them? As to Nebuchadnezzar's, the Medes and Persians did so. Men pull it among themselves, and the thing they get is a bit of a kingdom with an ill conscience, which never does them good. They are like so many men striving about a clay vessel; they pull and they pull, and one pulls the side from the vessel and breaks it in pieces.

Christ makes not war with the shedding of innocent blood. When he takes a city, He plays not foul play as other captains do, where often the soldier's right to a country is by the point of the sword; for there is no difference betwixt his sword, his conscience, and his musket. But it is not so with Christ.

How is it then? First, when Christ takes a city, nation or country, He has God's right to it, and His Father's promise of it. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth," (Psal, 72:8).

Second, when besieged men give up themselves to Christ, O! but they get good lodging and victuals from Him. They live and are Christ's captives, but are kings and priests to God. Christ's captives have a king's life of it.

Third, Christ makes not war in a passion, but sweetly to His people in the end, though seemingly bitter at the first. But when Christ's enemies, who get the worse, are all driven to pieces with a rod of iron, they have no comfort; yet He hath done them no wrong, He hath made His war in righteousness... But there is sweetness and comfort to those whom Christ takes in and wins to the obedience of the gospel.

Has Christ fought a battle with the devil and sin, and won you? Then He hath better right to you than you have to the coat on your back. Be glad ye are His own; He won you with the sweat of His brow. It is true, ye deserve not Christ, but indeed He deserves you; therefore be glad and humble, for Christ will not lack His own. Who can rob, spoil, and oppress Christ? I know well He is able to hold His own with the best of them.

Then fear not that ye be lost, for Christ's right cannot be broken. God must give Him justice and law, and by law you are His; for open market-right is a good right, and Christ has that to you.

John Welsh

Continued from page 244 of the August issue

4 Farewell to Ayr

Rev. K. D. Macleod

WELSH arrived home exhausted from the meeting of the 1605 General Assembly in Aberdeen but, because he was faithful enough to his Master to support the holding of that meeting in the face of Government opposition, his days in Ayr were almost over. The next Sabbath he preached on the Day of Judgement, and gave his people his reflections on what happened in Aberdeen. "Never a greater providence found I in my lifetime," he told them, "than in this my last journey. I thank my God for it; and here I avow, if this blood of mine should go for it, it was acceptable service we did to God that day. I know there were many among you that sent up your prayers to God for the maintenance of our liberty. I am sure the Lord heard you. In every step I took I felt the Lord was with me, and confirmed me in believing that all was well and acceptable to Him."

The next Sabbath he spoke again from the same text (Rev 20:12) and in the course of his sermon he warned his congregation: "Prepare you all for this day of account . . . and it shall be well with you. I beseech you to think of standing with your naked consciences before the all-seeing eye of God. I would speak to you as if I were never to see your faces again, and I take the Lord to record that I have given you warning according to the measure of light which has been given me, and that I am not guilty of your bloods.... Because we cannot tell how long our time will last together, and because the devil rages, for he envies our estate, I beseech you in the bowels of the Son of God that every one of you would repent."

Before this he must have heard that John Forbes, his brother-minister, had been denounced as a rebel. One night he got up through the night to pray as usual. In another room he cried long and earnestly to God. When he returned, his wife gently spoke to him about the danger to his health by being out of bed for so long. But he told her that he had been deeply disturbed because of the troubles threatening the Church, and the

two of themselves in particular, and by his fear that his work in Ayr was already finished. Before he wakened in the morning, there was a messenger from the King on his doorstep summoning him before the Privy Council. He was never to return.

His ministry in Ayr — brief but marvellously blessed — was indeed at an end, except for one final sermon that morning. The service was in the parish church instead of the building that the magistrates had fitted out for weekday services. Towards the end of his discourse he told his people, "To thee who art in Christ . . . I open the gates of the kingdom of heaven; but to thee who art not in Christ, but in the flesh, I testify that as long as thou art in the flesh the gates of heaven are closed on thee and the gates of hell are open to thee . . . I will judge none of you. I would have you to judge yourselves that ye be not judged . . . And, that you may not say in that great day that you wanted (lacked) warning, Here I take heaven and earth to record, I take these walls and pillars of stone to record, I take that sun that shineth yonder, and your own consciences, to be witnesses betwixt you and me that I have told you the whole counsel of God so far as He has made known to me, and that now I speak the truth in Christ and lie not, when I tell you that if thou livest and diest in the flesh thou shalt die for ever. Here I take witnesses of this, that none of you may say that I have been a traitor to your souls, that I told you not your danger while I was with you . . . Suppose you had never gotten more warning than this one day's preaching, I take heaven and earth and this house to be witnesses that I am free of your blood . . . Such of you as were never in Christ . . . I beseech you to come to Jesus and say, 'Sweet Lord, give me a drink of Thy blood to quench the thirst of my scorched soul and to save me from the wrath to come; give me a fill of Thy flesh that I die not eternally; send down Thy Spirit to lead me in the strait and narrow way which leadeth unto life.'

"As for you who are in Christ already, I beseech you to be thankful to God, in that He has shown thee so great mercy; and rejoice in that free grace of His Son Jesus Christ, who hath bought thee from sin and hell, and walk worthy of that calling of His whereunto thou art called. Abide in Him and He will abide in thee, and study daily to make thy election sure. Use all the means of His worship daily. Hear the Word gladly, meditate on it night and day. Let the words of God's grace be in your lips, watch and pray continually, and in all things be thankful, for this is the will of God in Christ Jesus towards you.

"And, last of all, forget not the poor Church of God but, thou that art a member of that body, I beseech thee to care for the rest of the

members of that body. Pray for it, for I crave nothing of you but prayer, and we have no other weapons but prayer. Pray that the Lord would arise and manifest Himself from heaven and defend His poor Church and overthrow His enemies. I say no more, but commend you all to the blessing of God in Christ Jesus, to whom with the Father and the Holy Spirit be all praise, honour and glory, now and for evermore. Amen."

So ended an exceptional ministry. The congregation crowded out into the streets for a last farewell, and three of the men rode out of Ayr with him to give their support to their beloved pastor on this journey to Edinburgh. They were the town clerk and the sheriff clerk of the town and a local landlord.

Welsh arrived in Edinburgh on July 25. A number of other ministers were already there for the same reason as himself, and John Forbes was the first to be called to the Privy Council. He was asked if he still maintained that the meeting of ministers in Aberdeen was a lawful General Assembly. He declined to pass judgement on an action in which he himself was involved and submitted himself and all the proceedings of the meeting to the judgement of the next General Assembly. He and those who followed him were refusing the authority of a civil court over an ecclesiastical one.

Such a spirit of independence did not sit well with the doctrine of the divine right of kings so beloved of the Stuart kings. Forbes had stood before men who owed their appointment to their unscrupulous subserviency to the King, men who could speak of the King as their "earthly Creator", and of themselves as "the breath of his nostrils". Not surprisingly, justice did not come high on their list of priorities. Forbes was, without any further questioning, imprisoned in Edinburgh Castle, until he could be taken to Blackness Castle, which was built on a rock on the south bank of the Firth of Forth near Linlithgow. "A foul hole", James Melville described it, and that was true even in comparison with the other prisons of the time.

Welsh was to fare no better than his brother-minister. That evening, as he and some other ministers were on their way to visit Forbes, a summons was put into Welsh's hand, commanding him to appear before the Privy Council at seven o'clock the following morning, a time early enough, it was hoped, to avoid the presence of some of the lords who at a previous meeting "reasoned honestly for the brethren of the Assembly of Aberdeen". Welsh, when he appeared before the Council, refused to answer any questions, taking advantage of the legal provision that he should have received a copy of the questions before being asked to answer

on oath. His objection was instantly overruled, and he was hurried away to the Tolbooth, the common jail. Before the morning was over, he and Forbes were on their way under guard to Blackness Castle, where they were locked up in separate dungeons.

Forbes noted later that he and Welsh were seized first because they were particularly disliked by the members of the Council, as "the most forward" in opposing their policies, though "experience thereafter did teach them," he went on, "that there was no less sincerity, courage and constant resolution in the rest of the brethren against their corruption and wickedness, and for the truth, than in those two whom they so much feared." There was also the fact that Welsh had a special place in the affections of the people generally and he had used his eloquence to great effect in opposing the episcopal innovations. Early the following day news of Welsh's imprisonment reached Ayr. The Provost of the town chaired a meeting which appointed a local gentleman to proceed to Edinburgh with all possible speed, at the town's expense, to appear, along with the three men who had accompanied Welsh to the capital, before the Privy Council to plead for their minister's freedom. We know nothing further of the mission of these men, but it is perfectly clear that the Council was in no mood to listen to their pleas.

Welsh had refused to answer questions about his supposed offence on technical grounds, but he later deemed it wiser to offer a response. He was accordingly brought again before the Privy Council on August 2, but no account of what happened has come down to us, except that he was soon back in his cell. That same day four other ministers were questioned about the Aberdeen Assembly, and found themselves in Blackness Castle within 24 hours. But their God did not forsake them; one of them has recorded the consolation which they enjoyed from God through their fellowship in the cross of Christ. The reaction of the Privy Council was a decision to send Welsh, Forbes and one of the others to Dumbarton Castle, but for some reason this was never done. The Council also issued a proclamation forbidding all church courts from "approving or justifying the unlawful Assembly at Aberdeen", nor were the ministers to do anything of that nature in preaching or in prayer or any other way. This oppressive regulation was disobeyed by, among others, David Blyth, minister of the Canongate, who found himself incarcerated for ten weeks in Blackness as a result. But others who took the same line as Blyth were left alone because the Council was afraid of the public outcry that would follow their imprisonment.

Towards the end of August the prisoners in Blackness received a list

of 18 questions drawn up by the King, with orders to appear in Perth before a meeting of the Privy Council. Messengers were sent to intimate that they would not need to appear before the Council if suitable replies were given to the King's questions. Welsh and his brethren were allowed to meet to put together their reply. They declared that they kept the Assembly because of their regard to the Word of God, which authorised such meetings; because of the welfare of the Church, which depended on the freedom to hold them; because of their solemn engagements to maintain and defend the discipline spoken of in the National Covenant; and because of the need for obedience to their fellow-presbyters, whose representatives they were. Their answers, as might be expected, were not considered satisfactory by the authorities. So to Perth they were brought the next day, and from Perth back to Blackness. At some stage Elizabeth Welsh made the long journey from Ayr to visit her imprisoned husband. Whether she was able to gain admission to the Castle is uncertain, for the Privy Council had ordered that no one was to have any access to Welsh. But records of the Treasurer of Ayr show that the town gave her ten pounds Scots for the expenses of her trip.

In an attempt to influence public opinion the King appointed a meeting of the General Assembly on the last Tuesday of July, but it was suspected that, as no year was mentioned, the meeting would be indefinitely postponed. Steps were also taken to demonstrate the Government's protestant credentials in the hope that the people would assume that the imprisoned ministers must indeed be guilty when prosecuted by a government which seemed to show such a deep concern for the true religion. One of those who fell victim to government policy was the ex-abbot of Newabbey, Gilbert Brown, whom Welsh had previously engaged in controversy. Brown too was taken as a prisoner to Blackness, but only for two days, after which he was transferred to Edinburgh Castle. He was later allowed to leave the country for France.

When Welsh and his fellow-prisoners petitioned the Privy Council to be set at liberty, offering to find security for their appearance whenever they would be called before the Council or any other court, they were refused. Instead, the Constable of the Castle was instructed to separate the prisoners two to a cell, and to prevent them meeting together at any time. The ministers had to pay for their keep in Blackness, and indeed the Constable was utterly extortionate in his charges. At the beginning of October another attempt was made to bring the ministers, Welsh especially, to the King's way of thinking by the use of an independent intermediary, Sir William Livingstone. Welsh's reply may be summed up

by the following extracts from his letter to Livingstone: "What is required of us is such a thing as, in the sight of our Lord, we may not do without the hazard of our consciences and liberty of Christ's kingdom, which should be dearer to us than anything else.... And we are fully resolved that what we did was acceptable service to our God, who hath put it up as a service done to Him, and hath allowed it and sealed it to us by many tokens.... We, Sir, if the Lord will, are yet ready to do more in our callings and to suffer more in the same if so be it will please our God to call us to it and to strengthen us in it, for in ourselves we can promise nothing, but in our God all things."

In his letter Welsh also referred to Archbishop Spottiswood, son of another John who was a Reformation colleague of John Knox. This younger Spottiswood had initiated the approach to Welsh, but he in fact probably bore most of the responsibility for the whole campaign of persecution against the ministers. "I am far from bitterness," Welsh wrote, "but here I denounce the wrath of an everlasting God against him, which assuredly shall fall except it be prevented (that is, by Spottiswood's repentance)... who hath been so sore an instrument, not against our persons (that were nothing, and I protest to you, Sir, in the sight of my God, I forgive him all the evil that ever he hath done, or can do, to me) but unto Christ's poor Kirk in stamping under foot so glorious a kingdom and beauty as was once in this land. He hath helped cut Samson's hair and to expose him to mocks, but the Lord will not be mocked.... Let this letter, Sir, be a monument of it, that it was told before, that when it shall come to pass it may be seen there was warning given him. And therefore, Sir, seeing I have not the access myself, if it would please God to move you, I wish you did deliver this hard message unto him, not as from me, I assure you, but as from the Lord, that except he repent he shall be made a fearful spectacle of God's wrath in this land." If Spottiswood, once Welsh's co-presbyter, ever received the message he must have hardened his heart against it. Yet he lived long enough to be brought down, even before men; he lost his archbishopric at the great General Assembly at Glasgow in 1638.

(To be continued)

Dr Thomas McCrie, author of *The Story of the Scottish Church*, says with regard to Welsh and his fellow-sufferers, "Their conduct on this occasion was marked equally by respect to the royal authority and fidelity to the great Head of the Church; and it deserved the warmest approbation of every friend of religion and civil liberty."

Book Reviews

The Church of Rome at the Bar of History by **William Webster**. The Banner of Truth Trust. Hardback, 254 pages, price £13.95 from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow G3 6LE.

THE Church of Rome is a massive organisation which claims to have a monopoly of religious truth. This book examines that claim, concentrating on Rome's assertion that she enjoys for its doctrines "the universal consent of the Fathers" (the leading writers in the Church during the first Christian centuries). The author concludes: "Unanimous consent on the major doctrines of the Christian creed does exist. But unanimous consent for the teachings of the Roman Catholic traditions does *not* exist."

The fundamental difference between true Protestantism and Roman Catholicism lies in the question of authority. True Protestantism relies completely on the authority of Scripture, which it recognises as the inspired and inerrant Word of God. Roman Catholicism is not content with that, but demands that the Church's Tradition be given an equal place with Scripture, and sets itself and its own, often perverse, interpretation of Scripture and tradition as the supreme authority.

Webster examines how Christ denounced the Pharisees for their traditions and concludes, "What Jesus is saying is that tradition is not inspired and therefore not inherently authoritative." And the same conclusion applies to Roman tradition. The special value of the book lies in the mass of quotations from the Fathers which show clearly that on this point and on many others the Fathers did not hold to Rome's false doctrines.

The Fathers were not perfect interpreters of Scripture. False doctrines and false practice were increasingly creeping into the Church over these first Christian centuries. But it is not difficult for Webster to show that Rome cannot at any point claim the unanimous consent of the Fathers. Basic to Rome's pretensions is the interpretation of Matthew 16:18f which makes Peter himself to be the rock and so the foundation on which the Church is built. Webster, however, can quote from 20 different Fathers and, while their understanding of the text varies somewhat, none of them supports the current Roman interpretation.

Webster goes on to examine some particular doctrines, including justification and the sacraments, and is consistently able to produce pages of quotations giving the Fathers' more Scriptural views. It all goes to show that at the bar of history, just as surely as at the bar of Scripture, Rome fails completely in her claim to a monopoly of truth.

The author is an American business man and a former Roman Catholic.

He has already written *Salvation, the Bible and Roman Catholicism* (Banner of Truth Trust, paperback, 183 pages, £3.95) in which he gives a more popular answer to Roman Catholic errors while quoting extensively from current authoritative Roman Catholic documents.

K.D.M.

THE ENGLISH POPISH CEREMONIES by *George Gillespie*.

Naphtali Press. Hardback, 575 pages, £16.85 from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow G3 6LE.

THIS volume is the first in a series entitled *17th Century Presbyterians*. First published in 1637, it originally carried the longer title, *A Dispute Against the English Popish Ceremonies Obtruded on the Church of Scotland*. Gillespie (1613-48) was first the minister of Wemyss, in Fife, and later one of the ministers in Edinburgh. He spent four years of his short life as one of the Scottish commissioners to the Westminster Assembly. One of his fellow-Scots declared of him, "None of all the company did reason more, and more pertinently, than Mr Gillespie. That is an excellent youth; my heart blesses God in his behalf."

This volume shows that even at an earlier stage of his life Gillespie displayed a rare excellence, for the book was published before he was ordained to the ministry. It was written when attempts, under Charles I and Archbishop Laud, to make the Scottish Church Episcopalian and ritualistic were nearing their climax. Rev Donald Beaton described the book as "remarkable, not only as the work of a young man . . . but also because of its learning and incisive logic".

The foundation stone of Gillespie's arguments is the fact that the Bible alone is the Church's rule for the worship of God; she is not to add to, or take away from, what God has revealed. So thorough was Gillespie's reasoning that it completely demolished all that was said from the other side, and none of even the most learned bishops ever attempted a reply. All that the Scottish bishops did was to get an edict passed that all copies which could be found were to be burned by the public hangman! Various defenders of the ceremonies had argued that they were necessary, expedient, lawful, and indifferent. These points feature in Gillespie's work as the titles of his four main sections, as he demolishes every lingering thought that anything can be justified in the Church of God which He has not Himself commanded.

Today's questions about the worship of God are not identical to those of the seventeenth century. The principles, however, are exactly the same. And one is probably on safe ground in saying that Gillespie expounds these

principles more thoroughly and more successfully than anyone else in the history of the Christian Church.

The text of this edition was taken from the 1844 edition of Gillespie's *Works* but has been corrected by comparing it with the first edition. It also "has been revised in so far as possible without marring the author's work, to reflect contemporary (American) spelling, punctuation and usage". Mr Roy Middleton of Barnoldswick has contributed an excellent 25-page introduction in which he outlines Gillespie's life and sketches the historical background to show why the book was written.

K.D.M.

Italian Mission Visit

Rev. D. A. Ross

AS was intimated in the August issue of this magazine, I left for Fornaci di Barga in Italy on Saturday, 15th July, accompanied by Mr Lucio Strata. However, while Mr Strata arrived there that day, I was unable to do so because of long delays. Fog at Inverness Airport delayed my flight and resulted in my missing my connection flight from London to Pisa. There were no other flights to Pisa but I took a flight to Verona instead in the hope that a train would take me from there to Fornaci di Barga before the Sabbath. However, this flight to Verona was also badly delayed. Indeed there were several other delays from the time I left Inverness. In the providence of God, I got as far as Bologna, and here I had to stay for the weekend because going further on my journey would have eventually involved unnecessary Sabbath travel. I then got in contact with Mr Strata by telephone and asked him to conduct the services on Sabbath, and this he kindly agreed to do.

While in Bologna over the Sabbath I sought out a place of worship. The list of places of worship I was given showed very many Roman Catholic churches and about a dozen other churches, including a Mormon church and a Jehovah's Witnesses hall. Also listed were four churches described as "Evangelical". I went to one of these but discovered by and by that it was Elim Pentecostal. To read about certain Pentecostal errors is disturbing enough but they impinge on the mind all the more when one actually comes in contact with them. I waited for an opportunity to speak to the pastor about the unscriptural nature of their so-called worship. I then spoke to him and to others who were with him — his assistant and a visiting preacher from Sri Lanka, and a few people of the congregation.

The pastor and the visiting preacher could speak a little English, but I also had the help of a person from the congregation who interpreted for us. As they listened to me respectfully, I noted that the pastor was distinctly ill at ease. I hope and pray that my pointing out various Pentecostal errors was taken to heart by them.

I was told by the pastor that the other "Evangelical" congregations in Bologna were similar to themselves and that there were no Calvinistic churches in Bologna. This fact, and also the experience I had that Sabbath, left me convinced more than ever of the need that our Church would have a presence in Italy.

On Monday I arrived safely at Fornaci Di Barga and held a prayer meeting that evening in Mr and Mrs Campani's home. I addressed the people from John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep."

I was informed that Mr Strata's conducting of the services on the previous Sabbath went smoothly and that he spoke very acceptably.

We had two Bible class meetings in which we studied John 10: 1-18. The studies engendered much interest and gave rise to intense questioning at times. Everyone, I think, felt the exercise to be very useful.

Mr Strata and I spent two days at his family home in Casella and for the first time I was able to give a short address from the Word of God to some members of his family. I spoke on, "I am the door of the sheep," John 10:7.

We returned to Fornaci Di Barga and prepared for the Sabbath services. On Sabbath we gathered for public worship in the hotel room which was booked some time ago for the occasion. I preached on John 12:20 in the morning, and Acts 8: 35 in the evening. There was one newcomer at the evening service (she also attended one meeting of the Bible class). For twenty years the Jehovah's Witnesses have been endeavouring to entice this woman into their fold, but she has a grip of the doctrine of the divinity of Christ and for that reason has not been swayed. She is a Roman Catholic and we hope her being introduced to the pure gospel in which Christ is exalted will be blessed to her. Between the two services the Marchi family kindly entertained us for dinner, as they did Mr Strata on the previous Sabbath. We are much indebted to them and to the Campani family for showing us much kindness.

We arrived home safely, but not without another long delay. A wait of five hours at Pisa Airport meant that we had to fly overnight, arriving at Gatwick at about 3am. While Mr Strata headed for his home and family in London, I went to Heathrow for my flight to Inverness. We

acknowledge the Lord's great goodness in watching over us and undertaking for us.

Our prayer is that the Lord would graciously countenance this small work in Italy; a work beset by trying and unusual providences from time to time since the Church first sent out a visiting minister in 1968. However, during our going there in recent years we have been encouraged by the people adopting the singing of Psalms in public worship, and by their contributing financially to the work. For this we are thankful and trust that the Lord will maintain the work and bless it to the bringing of sinners out of the kingdom of Satan and into the Kingdom of His dear Son, and to the spiritual feeding of the Lord's people there.

"Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem," Psalm 51: 18.

Protestant View

Religious cleansing in the Republic of Croatia

THROUGHOUT the continuing war in former Yugoslavia, Croatia has remained steadfastly and fanatically Roman Catholic. The Republic is proposing legislation that will give Roman Catholicism the predominance in the whole life of the people and severely discriminate against Protestant and other religions.

In 1941, Yugoslavia was invaded and divided by Germany and Italy. Croatia, together with Dalmatia, Bosnia-Herzegovina and Srem was made a Fascist satellite, the so-called Independent State of Croatia. At its head was placed the Chief of the Croatian Fascists or Ustashis, the notorious Ante Pavelitch. The Serbs within the new State, regarded as schismatics by the Church of Rome because of their Orthodox religion, were now to experience their worst suffering yet at the hands of the Ustashis, as agents of the Vatican. "The Inquisition, as we shall soon see," says Edmond Paris in his well documented *The Vatican Against Europe*, "was a feeble instrument compared with the horrors that were now to be perpetrated by the adherents of the Roman Catholic Church." The policy of the Ustashi Government was stated by its Minister of Education: "We will kill some Serbs, deport others, and the remainder shall be forced to embrace the Roman Catholic religion." The Minister of Justice declared at a public meeting on 5 July 1941, "We cannot allow the Serbs to live in Croatia. There is one God and one nation — the Croatian nation."

Between 1941 and 1945 not less than 300,000 Orthodox Serbs were deported and 500,000 were massacred, thousands of them suffering the

most bestial tortures before they died. Not only were Roman Catholic clergy acting as members of the Ustashi government but others of them played a leading part in the actual slaughter of the Serbs.

Today, in Croatia, the government is in the process of enacting a law which will make Roman Catholic religious education compulsory in state schools, and establish a "Catholic military vicariate" within the army. Only religious denominations with at least 30,000 members will be recognised by the state; this will mean that the small Protestant denominations and organisations will be outlawed.

Mr Stanko Jambrek, secretary of the Protestant Evangelical Council in Croatia, has said that the aim of the new law is to bring about "religious cleansing". He added, "The State is making a contract with the Roman Catholic Church first, and then, on the basis of this agreement, establishes the law for all other religious denominations."

Let us never be asleep to the fact that Rome, where and when she has the opportunity, will show that she is *semper idem*, always the same, in her aim to have absolute dominion and in brooking no opposition to the fulfilment of her ambitions.

Notes and Comments

Euthanasia creeping in by the back door

A GROUP of MPs, led by pro-life MP, Nicholas Winterton, is challenging government claims that living wills are legally binding and that doctors who refuse to abide by them may be guilty of assault. (A living will or advance directive is the instruction which a person gives to those who will care, or are caring for him in certain circumstances of severe illness, to withhold treatment and let him die.) There is great danger that advance directives will lead to legalised euthanasia.

It was good, of course, that a report of the House of Lords Select Committee on Medical Ethics recommended to Parliament last year that there "should be no change in the law to permit euthanasia", but considerable concern is caused by the Select Committee having commended the use of advance directives. No change in the law is necessary for advance directives, it is argued, because they are already permitted under common law.

Not only so, but the Law Commission and British Medical Association (BMA) are pushing the idea that advance directives or living wills are legally binding. Also, the BMA in a recently released "discussion" document says

that living wills can simply be signed cards, notes recorded in patients' files or even casual statements to the effect that in certain circumstances the speaker would not wish treatment.

Concern is further compounded by the fact that the BMA has changed its view of four years ago, that assisted or artificial intake of food and fluids is part of basic care and should never be withdrawn, to the view that "treatment" includes tube feeding and may be withdrawn. It would appear that the House of Lords judgement, as in the case of Mr Tony Bland, that assisted intake of food and fluid can be stopped (resulting in death by starvation and dehydration) has emboldened the BMA to shift its stance.

When the BMA is trying to foist living wills on the medical profession one cannot help wondering if we are sliding back to the situation of ancient times when people did not know whether the doctor was coming as a healer or a killer. It is to be feared that our nation is rapidly following the same path which Holland followed and which ended there in legalising euthanasia. "The public are being conditioned to look on euthanasia as a compassionate way of dealing with certain very ill patients," said the late Rev. D. B. MacLeod. "It is a strange compassion which is being promoted by those men — men who have lost sight of eternity, and the God of eternity to whom they must give in their account."

British government financial support of IPPF

THE International Planned Parenthood Federation (IPPF) presents itself as an organisation that is concerned about family health. It is the umbrella organisation for family planning associations worldwide including the Family Planning Association in this country, and is funded by the industrialised nations including Britain.

Light and Salt — the CARE Review, shows that its philosophy is based on the ideas of the founder of Planned Parenthood Federation of America, Margaret Sanger, "a confirmed atheist who was strongly anti-Christian, anti-family, pro-eugenic, pro-abortion, pro-birth control and pro-sexual libertinism."

The anti-God nature of IPPF is confirmed by its contributing to the funding of the Family Planning Association of China which is implementing brutal methods of population control, including compulsory abortions and sterilisations.

It is high time that the British government ceased to support IPPF in any way whatsoever.

Mission News

Kenya Mission

WE all regret very much the necessary resignation of Mr Donald MacDonald and his wife, Dr Christine, from our Mission in Kenya due to Dr Christine's serious and repetitive illness with malaria. Their work in Zimbabwe and in Kenya was much appreciated. We are glad to say that Dr Christine has made a good recovery. She and her little daughter, Sarah, are in Glasgow awaiting the return of Donald in October, if all is well.

The Nursing Sisters in Sengera were very grateful to Rev John Goldby for coming quickly to Kenya to assist them after the necessary, sudden departure of Mr and Mrs MacDonald.

On 24th August, Dr James Tallach left for Kenya to help with the medical work in the Omaremba Health Centre at Sengera for six weeks.

It was with pleasure that we heard that Mr Ian and Mrs Myra Maclean, Daviot, Inverness, had offered their services for the work in Sengera. These were gladly accepted by the Foreign Mission Committee. It will be remembered that Mr Ian Maclean spent two months at Sengera at the beginning of the year completing and unifying the existing building, erecting a water tower, and preaching. Mrs Maclean is a trained nurse and her help will be much appreciated. Their three boys will accompany them.

Zimbabwe Mission

MR James Mpofu has agreed to take over as much as possible of the late Mr David Ndlovu's work, which would include the care of the mission motor vehicles and the oversight of building operations. He will be much missed at the John Tallach School.

The imminent visit to Zimbabwe of Rev Neil and Mrs Ross and their two daughters and the return from furlough in mid-September of Miss Marion Graham are anticipated with much pleasure.

J.N.

Church Information

Editor's Deputation Visit to Africa

THE Editor of the Magazine, expects to visit our Missions in Zimbabwe and Kenya as a Church Deputy from 19th September until 30th November, God willing. It is expected that he will assist at Ingwenya communion and

then proceed from Zimbabwe to Kenya on 4th October. He is due to remain in Kenya for eight weeks. He asks that the Lord's people would be remembering him in their prayers with regard to this visit. "Brethren, pray for us, that the word may have free course, and be glorified," 2 Thess 3:1.

Editor pro tem

PLEASE note that the Editor pro tempore for the November and December issues will be the Rev John MacLeod, M.A., 16 Matheson Road, Stornoway, Isle of Lewis, HS1 2LA (Tel. and Fax No. 01851 702755). All material for these issues must be in his hands by the first day of the previous month.

Deputy's Visit to Chesley

IT is expected that the Rev. D. M. Boyd, Inverness, will soon visit our congregation in Chesley, Ontario, as the deputy of the Church, at the request of the Dominions and Overseas Committee. He is due to leave on 18th October and to return by 8th November, God willing. Our prayer is that the Lord will protect him in his journeys and bless his work in the gospel among our people there.

Committee Meetings

THE following Committees will meet, God willing, in Inverness Free Presbyterian Church on the dates and at the times shown below:

Tuesday, 10th October

09.00 am - 11.00 am	Religion and Morals Committee
11.00 am - 01.00 pm	Foreign Missions Committee
02.00 pm - 03.30 pm	Welfare of Youth Committee
02.00 pm - 05.00 pm	Finance Committee
05.00 pm - 06.00 pm	Sabbath Observance Committee
	Outreach Committee
07.00 pm - 08.30 pm	Publications Committee
	Dominions and Overseas Committee
08.30 pm - 10.00 pm	Bookroom Committee

Wednesday, 11th October

09.00 am - 10.00 am	Magazines Committee
10.00 am - 11.30 am	Training of the Ministry Committee
11.30 am - 01.00 pm	Church Interests Committee

Meetings of Presbytery (D.V.)

SKYE: At Portree on Tuesday, 3rd October at 11.00 am.

NORTHERN: At Dingwall on Friday, 8th December at 2 pm.

OUTER ISLES: At Stornoway, on Tuesday, 7th November at 1.00 pm.

AUSTRALIA AND NEW ZEALAND: At Auckland on Tuesday, 26th January 1996, at 2.30 pm.

ZIMBABWE: At Bulawayo on Tuesday, 10th October, at 2.00 pm.

Corrections:

The phrase beginning , "and two others..." , at the middle of the seventh line from the foot of page 247 in the August issue, should read, "and two others of the the staff are due leave at the end of this year."

The footnote on page 276 of the last issue was inadvertently curtailed and should have read: "Jesus, my Beloved, was lying in the dust, and He perfumed the bed (grave) for me."

Acknowledgements of Donations

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

Eastern Europe: Anon., England, £260. Anon., England, £75, per Gift Aid. Anon., Skye, £20. Anon., London, "In memory of loved ones," £50.

Foreign Mission Fund: Anon., (July), Can.\$100. Anon., England, £75, per Gift Aid. A friend, £1000, for the hospital in Kenya and/or where most needed, per Rev. N.M.R.

Magazines Free Distribution: A friend, Skye, £10. J. & P. Henderson, £905.

Sustentation Fund: John Urquhart Memorial (Pre F.P.) Fellowship", £5.

Trinitarian Bible Society: Anon., England, £100 per Gift Aid.

The Treasurers of the following Congregations wish to acknowledge the following donations:

Daviot: Anon., £500 for Kenya Mission, per collection plate.

Dornoch, Tain etc: "In memory of a loving husband and a dear father," £100 for the Sustentation Fund.

Inverness: Anon., £25; Anon., £20; Anon., £30; Anon., £7; Anon., £15; Anon., £15; all for Sustentation Fund per envelopes in collection plate.

North Harris: Friend, North Uist, £20, for Church Funds; Friend, Broadford, £20 for petrol; Friend, Portree, £10, where most needed, all per Rev. R. MacLeod.

Portree: Friend, £1,000 for Congregational purposes per N.B. Friends, £40 for Congregational purposes, per F.M. Tolsta friend, £20 for where needed, per F.M. Friend, £15 for Communion expenses per S.Y.M. Friend, £10 for Sustentation Fund per S.Y.M. Friend, £10 for Sustentation Fund per S.Y.M. Anon., £20 for Communion expenses, per envelope in collection plate. Anon., £5 for Bus Fund per envelope in collection plate.

Staffin: "An adherent," £2,000 for Congregational purposes. Anon., £20 for door collection per envelope in plate. Anon., £10 for Sustentation Fund (Portree postmark).