

THE
Free Presbyterian Magazine
and Monthly Record

Vol. 83

November 1978

No. 11

Mary, the Mother of Jesus

To one woman out of all history was reserved the honour that of her was to be born the child who was to be called Jesus. That this was a signal honour is clear from the salutation of the angel: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." It is clear also from Mary's own assertion: "From henceforth all nations shall call me blessed." That Mary had no thought of self-glorification in this is very evident. Her eye was upon the One who was to be "the Child born" and "the Son given." "My soul," she had to say, "doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Elizabeth, too, recognised the great privilege conferred on Mary when, filled with the Holy Ghost, she said with a loud voice: "Blessed are thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?" She had further to declare concerning the child, John the Baptist, not yet born to her: "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."

It was necessary that the Saviour of men should be truly man as well as truly God. This was fulfilled in the Lord Jesus Christ who laid hold of our nature in the womb of the Virgin Mary. "The Holy Ghost shall come upon thee," Mary was told, "and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." God was to perform a miracle. God was to do a great thing in the earth. Who can bring a clean thing out of an unclean? Not one. But what is impossible with men is possible with God. And so it was to be in this case. Though the Saviour was to lay hold of our nature in the womb of the Virgin, yet He was not to lay hold of the defilement of that nature as fallen. This was to be done, not as the Romanists aver by immaculate conception through which Mary was purified from all defile-

ment, but by God preserving the human nature of the divine Redeemer from all taint of sin in conception and even while in the womb.

Because of the honour conferred on Mary, the Roman Catholic Church has progressively developed a doctrine about her until she has been exalted to a position of Mediatrix, and virtually Queen of Heaven. Mariolatry, or the worship of Mary, has assumed great proportions in the Church of Rome. If men would approach unto Christ, then they must do it through Mary. Consequently, the higher Mary is exalted in this way, the greater the dishonour which is done to Christ.

If we turn to what is recorded of Mary this should show us whether such worship of Mary as exists in the Roman Catholic Church is warranted. It is clear that Mary had to learn much concerning the One who was born of her. When the shepherds who had heard the angels' song came to Bethlehem and told what things they had seen and heard, we read that "Mary kept all these things, and pondered them in her heart." Again when Mary and Joseph sought for the child Jesus when he had, unknown to them, remained in Jerusalem, Mary said to Him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." But Jesus had to rebuke her, saying, "How is it that ye sought me? wist ye not that I must be about my Father's business." At the wedding in Cana of Galilee she said to Him, "They have no wine." Jesus answered her, "Woman, what have I to do with thee? mine hour is not yet come." The Saviour Himself was teaching her. She was learning submission to His will in everything. Is this not clear from her words to the servants? She said to them: "Whatsoever He saith unto you, do it." What vicissitudes of soul she had to pass through from the first intimation of the blessing conferred on her until that time when, as she stood with the women at a distance from the Cross, there was fulfilled the prophecy uttered over thirty-three years before: "Yea, a sword shall pierce through thy own soul also." That final trial was not, however, before she had heard the comforting utterance from the lips of Him who spake as never man spake, "Woman, behold thy son!" and to the beloved disciple John, "Behold thy mother."

Where, then, is there ground in all this for the blatant Mariolatry of the Roman Catholic Church? Wherever warrant is found for it, it is not to be found in the Word of God or in the words or actions of Mary. The Romanist Church elevates Mary into a Mediatrix through whom Christ may be approached. If so, she never assumed it, neither has God required it. Vain man would be wise, yet his wisdom is arrant folly. The Roman Catholic Church would make her immaculate on earth. The

Scriptures make her immaculate in heaven as a redeemed sinner saved by Christ, washed in His precious blood, and an eternal debtor to His grace.

Yes, be like Mary. Follow her as she followed Christ but do not regard her in the way that Romish superstition has misrepresented her. Be like her in exalting Christ, in owning Him as your only Saviour, and in having your all in Him for time and for eternity.

How a Sinner is Saved

By the Rev. Adolph Saphir

It is midnight, all is still, when the voice of song is heard from the inner prison! Who has even been heard singing *there*. Singing in the inner prison! The merriest bird, whose tiny breast God has filled with treasures of cheerful melody, would become silent in cage so dreary and dark. It is the chained prisoners; though their feet were in the stocks, their souls were unfettered and unchained, free and strong and joyous. Like larks they soar up, and bathe in the sunshine of God's favour, rejoicing that they were counted worthy to suffer for Christ. God giveth songs in the night. What did they sing? God has provided the pilgrims to the heavenly Jerusalem with all that is needful; He has given them also songs for their pilgrimage, to cheer them in trouble, to encourage them in difficulties, to keep them hopeful and watchful when they pass through the enchanted ground. Knowest thou the chief musician whom God had given to His people? That man after His own heart, who knew life, with its bitterness and joys, its trials and sorrows, its sunshine and gloom, its mountain heights and dark valleys? Lovest thou the Psalms? 'The Bible in miniature,' Luther called them, 'where thou seest the very heart-life of God's saints.' In the night of affliction, in the storm of temptation, in the anguish of repentance, in the twilight of doubt, have you found in them supplications, and sighs, and outpourings of heart that you could make your own? In the joy of fulfilled wishes, in the ecstasy of gratitude and praise, in the overwhelming moments when you were crowned with loving-kindness and mercies of which you were not worthy, have you found in them hallelujahs, songs of triumph, and joy, and adoration? My fellow-Christian, I know you have; for God has given this Book of Psalms to be the companion of His people, and His Church will use it and sing it till we learn that new song in heaven. And out of that song-book did the

prisoners doubtless sing. 'Oh, let the sorrowful sighing of the prisoners come before Thee; according to the greatness of Thy power, preserve Thou those that are appointed to die! The Lord helpeth them to right that suffer wrong; the Lord looseth men out of prison; the Lord helpeth them that are fallen; the Lord careth for the righteous.'

And as they sang and prayed, God answered. Suddenly there was a great earthquake, so that the foundations of the earth were shaken.

'Great is the Lord, and greatly to be feared. In His hand are the deep places of the earth. God is our refuge and our strength, a very present help in time of trouble.'

The jailer, roused from his sleep, immediately thought of the prisoners. To his great amazement and horror, he saw the prison-doors open; and supposing that the prisoners had fled, knowing that inevitable death awaited him, in his ignorance and wretchedness he resolved that suicide was better than disgrace.

What an appalling picture is here given us of the atheism, carelessness, and wretchedness of this man! Distracted by an unexpected temporal calamity, he had no refuge wherein to take shelter, no counsellor to direct him, no sanctuary of sympathy and Divine love towards which to look. Having no comfort to soothe him, no inward peace to sustain him, he is driven to despair. Ignorant of God, he is careless about his soul — ready to peril its salvation, merely because he apprehended the loss of his earthly position and liberty; and simply to escape the misery of the present, he was about to rush into eternity and the presence of an all-holy and righteous Judge. What a fearful picture! — a weak, blind, helpless, lonely, tempest-tossed soul, left in the dark night the prey of angry waves; still more fearful, when we remember the awful nature of that shipwreck — to fall into the hands of the living God.

Paul, calm, collected, unselfish as a true child of God, in the midst of the terrible and exciting scene, exclaimed, 'Do thyself no harm; for we are all here.' Then the jailer laid aside his sword, called for a light, and rushed into the inner prison. And as he stood there before Paul and Silas, a fear of a higher kind took possession of his soul. He remembered all that he had heard before of the prisoners, who were now so calm, their countenances irradiated with heavenly peace and confidence; of their doctrine of obedience to God and love to man — their blameless life of prayer, and purity, and benevolence; he called to mind their patience, their meekness, their gentle submission, their undisturbed tranquility in the undeserved humiliations, sufferings, tortures, which they had to endure. He trembled and fell down before them. Here was a

greater and mightier earthquake than that which had shaken the foundations of the prison. When the eternal world came so near him, — when he was so close to death, and that unknown future, whose shadow had so often flitted across and disturbed the even tenor of his God-estranged life, — and when he saw before him men who evidently were in possession of a faith which was a reality, a peace which was from above, a strength which nerved them to look fearlessly into the jaws of death, — the question which lies buried in the heart of the sinner, be he ever so careless and hardened, broke forth, 'What must I do to be saved?' It is the most important question for a sinful, guilty man to ask. *Saved* is the word — not improved, reformed, soothed. For he knows that he is lost and condemned. 'Sirs,' he exclaimed — 'you who know about these things — you who are in safety and peace — you who know and love God, and are loved and upheld by Him — you I ask, what must I do to be saved?' And now, come friend, and think of all systems of religion and philosophy, ancient and modern, austere, sentimental, poetical, transcendental, and tell me what human being can give an answer to the question — an answer true, sure, decided, authoritative. Can he be saved, guilt-laden sin-stained as he is? What is he to do? How is he to obtain it? You say he is to repent. Will repentance save him? Can you promise it? What amount of sorrow, contrition, reformation, is sufficient to secure salvation? The very utmost that men can say amounts to faint probabilities, uncertainties, which give no peace to the wounded conscience, no life to the broken heart, no principle of holiness to the polluted soul, no strength to the sin-enfeebled man. 'What must I do to be saved?'

And clear and strong, as a voice from heaven, sounds the answer of the Apostle — 'Believe in the Lord Jesus Christ, and thou shalt be saved.' This is a faithful saying, for it is God's truth. It is worthy of all acceptation, for it brings a message of peace and life from the heavenly Father Himself. Jesus Christ came into the world to save sinners. He has done it. What required to be done in order to secure the salvation of the guilty, behold it has been done; for Christ lived, obeyed, suffered, died, rose again, and ascended. Then believe, and live! Look unto Him, and be saved! Cling to Him, who was wounded for thy transgression, and bruised for thine iniquity. *Thou shalt be saved*; for God has declared it. He has not merely said so, but the resurrection of Jesus Christ from the dead is the glorious confirmation of our acceptance. Thou shalt be saved *immediately*; for as soon as thou believest, the righteousness of Christ is thine. And saved *for ever*; because the joy of the Father and the angels

over a sinner that repenteth is a proof that the prodigal, once restored by Divine grace to the home of love and peace, is to dwell there for evermore.

The promise, 'Thou shalt be saved,' has its depths. 'To be saved' means, to be brought out of a state of danger into a state of safety. But this is only the beginning and foundation. The state of danger is a state of sin, soul-sickness, estrangement from God. The state of safety is a life of faith, love, and hope, of fellowship with the Father and the Son. Our salvation is perfect when we are like Jesus; for He is the true man, in the likeness of God, and we are to be conformed to His image. But the moment we believe we are virtually saved; for we are begotten again by the Spirit of God, created anew in Christ Jesus, endowed with a new principle of life. And we must hold fast the beginning of our confidence, our first act of faith, to the end; for the just shall not merely *commence* to live, but shall *live by faith*. In proportion as we exercise our faith in Jesus is our peace deepened, our love strengthened, our hope established, our holiness increased. What a wonderful salvation is this, which descends into the lowest depth of guilt and comfort and peace, and carries on its work, till it has raised us to a height and eminence too lofty for our gaze at present: 'We shall be like Him!'

But, again, let us listen to the Apostle's answer: 'Believe in the Lord Jesus Christ, and thou shalt be saved, and *thy house*.' Poor jailer! and hast thou a house — a wife, who gives thee the affection of her heart — and children, who cling to thee, and look to thee as their guide and model! And you, poor, godless, prayerless man, who have allowed yourself, in your recklessness, to be hurried along on the road to destruction, do you bear the sacred name of father? Do you not know that these children look up to you as if you were the only man in the universe, the very type and model of what a man ought to be? — that your words and doings are regarded by them as worthy of all imitation? 'Believe in the Lord Jesus Christ, and thou shalt be saved, and *thy house*.' You will be a light, and guide, and blessing to them; and the Lord will hear your prayer, and bless your example, and they also will be brought into the fold of Jesus.

Have you not yet come to Jesus, dear reader? and has God given you souls to watch over and train? — and I know you love them: do ponder over this gracious promise: 'Thou shalt be saved, and *thy house*!'

The Apostles, we are told, spoke unto him the word of the Lord, and to all that were in his house; and they heard it, and believed. They understood it. *So do you*. Christ died for the ungodly — Jesus came to save that which was lost. They had heard it only once. *You a thousand*

times. They believed it — that is, they did not make God a liar; but thought His word worthy of all trust and confidence. They believed, because they thought themselves *bad enough for Jesus*. Most people say, they do not think themselves good enough to come to Christ. But they do not express their thoughts and feelings correctly. They do not think themselves bad enough; they do not hold their case to be a desperate one; they still imagine they will be able to pay some portion of their debt. As soon as people think themselves bad enough for Jesus, for a Saviour who only undertakes lost, condemned, leprous, bankrupt sinners, *they believe*.

Faith cometh by hearing. The means which God employs to direct our attention to the things which concern our peace, to rouse us from our apathy, to convince us of our danger, to awaken within us a hunger after His word of life and peace, are very various in different cases; but conversion, the turning from darkness to light, from self to God, from sin to Christ, is always effected by the truth of God, the full and free declaration of the grace of God in a crucified and glorified Saviour being applied to the soul by the Holy Ghost. The earthquake, the opening of the prison-doors, the bursting of the prisoners' bands, — all these miraculous events were used by God to awaken his conscience, to impress him with a sense of danger, to lead him to ask the way of escape and safety; but it was in the still small voice of a preached Gospel that salvation was brought to his soul.

They believed, and were baptized straightaway. Wherever there is faith, the sign and seal of the covenant ought not to be withheld. If you think yourself justified in coming to Christ, and resting on His bosom, why hesitate to sit down at His table, and fulfil His dying request, 'This do in remembrance of Me?'

The jailer's house is now changed into a church of God. Behold him filled with shame and contrition, and yet hope, and peace, and consolation. Just look at him, washing the disciples' stripes. Is not his very countenance changed? Are these the same hard, selfish, cruel features? Pause here, and adore. The love of Christ is shed abroad in his heart by the Holy Ghost. As one of God's elect, he had put on bowels of mercy, compassion, kindness, humbleness of mind, meekness. He is in Christ, and, therefore, a new creature. Old things are passed away; behold, all things are become new. Is it not true, 'Believe in the Lord Jesus Christ, and thou shalt be *saved*? ' Is not faith the victory that overcometh the world?

Look at that scene in the jailer's house, on that early morning. He set

meat before them, and rejoiced, believing in God, with all his house. The Apostles, through whom God had given them the knowledge of the truth, sat down with them. The angels of God were near them, partakers of their joy. Oh, it must have been a glorious sight! But still more glorious shall it be, when, with Abraham, and Isaac, and Jacob, and all the innumerable multitude of ransomed sinners, the Lord Jesus Christ shall sit down in the kingdom of His Father; and their joy will be full, and their blessedness everlasting: when the promise, 'Thou shalt be saved,' shall be perfectly fulfilled: when there shall be no more trace of that sin which reigned unto death, but where nothing but grace shall abound unto eternal life.

He came trembling — call it not selfish, ignoble fear. It is more selfish and ignoble to drown the misgivings, and forebodings, and anxious thoughts of the conscience in the cares and pleasures of this life, or, forgetting or neglecting our own salvation, seek rest in a superficial charity and usefulness to others. The first commandment is to love God; only then are we able to fulfil the second, 'Love thy neighbour as thyself.' To be at peace with God is the only foundation of true love and unselfishness. Call not this fear selfish and ignoble; for there was in it the beginning of repentance — turning from sin unto righteousness, from self unto God; there was in it a seed sown by the Divine Sower. Remember that Jesus — the truth and the love of God — has shown unto us whom and what we are to *fear* and bear in mind, — that He thought it necessary to speak to us of that fire which is unquenchable, and that sentence which is final. Look at this trembling jailer, and learn from him how fear may be changed into peace, trembling into joy, the spirit of bondage into the spirit of adoption, the unknown God into Abba, Father, the despised Nazarene and His followers into a beloved Saviour and brethren. Hear the word 'Believe,' as an invitation of mercy, and the command of our heavenly Father. Askest thou, 'What shall I do?' as the Jews asked, 'What shall we do, that we might work the works of God?' Then the answer of Jesus is to us as it was to them: 'This is the work of God, that ye believe on Him whom He hath sent.'

ILLNESS OF REV. JOHN MACDONALD, STAFFIN

As many readers will know Rev. John MacDonald had been unwell for some time. We are glad to know that he is now much improved, though still not allowed back to his duties. We hope and pray that he may soon be fully restored, if that is the Lord's will.

Letter to the Aged

By Archibald Alexander

I have no doubt that you have observed with surprise that the impression of the reality and importance of eternal things is not increased by the nearness of your approach to the end of your course. Time glides insensibly away, and it is with us in this respect, as in relation to the globe on which we reside. While other things appear to be in motion, our feeling is that we are stationary. The mere circumstance of being old seems to affect no one with a more lively concern about the salvation of the soul. None appear to be more blind and stupid in regard to religious matters than many who are tottering on the brink of the grave. This, indeed, is so commonly the fact with those who have grown old without religion, that very little hope is entertained of the conversion of the aged who have from their youth enjoyed the means of grace. And it is also a fact that real Christians are not rendered more deeply sensible of the awful importance of eternal things by becoming old and infirm. The truth is that nothing but an increase of faith by the operation of the Holy Spirit will be effectual to prepare us for that change which we know is rapidly approaching. Counsels and exhortations, however, are not to be neglected, as God is pleased to work by means, I have, therefore, undertaken to address to you such considerations as occur to me.

Having already spoken of the infirmities and sins which are apt to cleave to us in advanced years, I propose in this letter to inquire what are the peculiar duties incumbent on the aged. What would the Lord have us to do? — for undoubtedly, we are not privileged to fold our hands, and sit down in idleness, as if our work was ended. Indeed, it would be no privilege to be exempt from all occupation. Such a life to the aged or the young, must be a life of misery; for man never was made to be idle, and his happiness is intimately connected with activity. We may be no longer qualified for those labours which require much bodily strength. We may, indeed, be so debilitated or crippled by disease, that we can scarcely move our crazy frame — and some among us may be vexed with excruciating pain — yet still we have a work to perform for God and for our generation. If we cannot use our hands and feet so as to be useful in the labours which we were wont to perform, yet we may employ our tongues to speak the praises of our God and Saviour. We may drop a word of counsel to those around us; and especially the aged owe a duty to the young to whom they may have access and who are related to them.

Every aged Christian must have acquired much knowledge from experience, which he should be ready to communicate as far as it is practicable. Why is it, my dear friends, that we suffer so many opportunities of usefulness to pass without improvement? Why are we so often silent, when the suggestions of our own conscience urge us to speak something for God? How is it that we consume hours in unprofitable talk, and seldom attempt to say anything which can profit the hearers? We may plead inability — we may excuse ourselves because we are unlearned and not able to speak eloquently and correctly — but let us be honest; is not the true reason because our own hearts are so little affected with these things? We cannot consent to play the hypocrite by uttering sentiments which we do not feel; and we have often been disgusted with the attempts of others, who, in a cold and constrained manner, have introduced religious conversation.

It is easy to see where the fault lies; it is in the state of our own hearts. Let us never rest, then, until we find ourselves in a better state of mind. Let us get our hearts habitually under the influence of divine things, and then conversation on this subject will be as easy as any other. "Out of the abundance of the heart, the mouth speaketh." There are companies and occasions when to obtrude remarks on religion would be unseasonable and imprudent, for we must not cast our pearls before swine, but, in most cases, an aged person may give utterance of seasonable and solemn truths without offence — and very often a word spoken in season has been the means of saving a soul; and the advice and exhortations of parents and pious friends are remembered and prove salutary after their heads are laid low under the clods of the valley.

I have often heard aged persons, incapable any longer of active service, express surprise that their unprofitable lives were so long protracted; while the young and laborious servants of God were cut off in the midst of their years. The dispensations of God are indeed inscrutable — "His ways are past finding out" — and we are too little acquainted with His counsels to sit in judgment on them. But I would say to those who think that they can be of no further use in the world, that they do not form a just estimate of the nature of the service which God requires, and by which He is glorified by His creatures upon earth. All true obedience originates in the heart and consists essentially of the affections of the heart; external duties are to be performed, but are only holy as connected with holy motives. The aged man may serve God, therefore, as sincerely and fervently as any others, if only the heart be right in the sight of God. He can glorify God in his spirit, by thinking affectionately of His glorious

name, by contemplating His divine attributes, and by exercising love and gratitude towards Him. His devotion might thus approach more nearly to our conceptions of the services and exercises of the saints in heaven. But it may be that the lives of some are lengthened out that they may offer up many prayers for the church and for the world; for, after all the activity and bustle and zeal apparent, there is no service which can be performed by mortals so effectual as prayer. Here there is a work to which the aged may be devoted. While Joshua and the men of war contend with the Amalekites in the battle, Moses assists by lifting up his hands in prayer; and when he is, through fatigue, no longer able to hold them up, he is assisted by Aaron on one side and Hur on the other. If you cannot preach, you can, by prayer, hold up the hands of those who do. You can follow the missionary, who leaves all to go and labour in heathen lands, with your daily and fervent prayers. It is not in vain for you to live, while you have access to a throne of grace.

Before the advent of Christ there were some aged persons who seem to have been preserved in life that they might pray for this event, and that they might enjoy the pleasure of seeing the answer of their prayers and embracing Him in their arms 'whom they so often embraced by faith. While all around was spiritual death and desolation, and corruption and error had infected all classes, from the priesthood downward, there was a little band who had taken up their residence in the temple, or often frequented this holy place, who were waiting for the consolation of Israel. Two of these were Simeon and Anna; but there were others of the same character, for we read that this very aged and pious widow who departed not from the temple, but served God with fastings and prayers night and day 'spake of Christ' (after she had seen him) 'to all them who looked for redemption in Israel.' The darker the times, the more closely do the truly pious adhere to each other. This little knot of praying people knew each other, and no doubt spake often one to another; and in this case the Lord hearkened and heard; for the object of their desires and prayers was given to them. Was the life of Anna an unprofitable life, although she never left the temple, and did nothing but fast and pray? Was Simeon a useless member of the church because he was probably too old for labour? The truth was — and the same is often verified — that the true church of God was at this time confined to a few pious souls, while the priests and the scribes and the rulers had neither part nor lot in the matter. As God preserved Simeon, according to a promise made to him, until he saw the Lord's Christ, so He may be lengthening out the lives of some of you, my aged brethren, until you may have the opportunity of

seeing the salvation of Israel come out of Zion. Do you not wish to be witnesses of the rise and glory of the church? Pray then incessantly for the peace and prosperity of Jerusalem. Consider it as your chief business to pray that the kingdom of God may come. What though the signs of the times be discouraging — What though you live in troublesome times — What though the church may be shaken and the prospects of her increase be dark, yet remember that she is founded on a rock, and the gates of hell cannot prevail against her. The vessel which carries Christ, though it be buffeted by storms, is in no danger of being wrecked. But to govern and direct does not belong to you; your duty is to pray — to pray without ceasing — to wrestle with the angel of the covenant, and not to let Him go until He bless you. Give Him no rest until He establish and make Jerusalem a praise in all the earth. You cannot offend by importunity, but by this you will be sure to prevail, for “will not God hear His own elect, who cry day and night unto Him”? Therefore, never hold your peace, but as long as you live intercede with Him to fulfil His gracious promises, and to cause the earth to be filled with the knowledge of Himself as the waters cover the sea, when His people shall be all righteous, and there shall be no need any longer for anyone to say to his neighbour know the Lord, for all shall know Him from the least to the greatest.

Thanksgiving is also a duty peculiarly incumbent on the aged. In the providence of God you are spared, whilst most of your coevals have been cut off in the midst of their career. Some of you have enjoyed almost uninterrupted prosperity. When you consider the dispensations of God's providence towards you in the time and place and circumstances of your birth, in giving you pious and intelligent parents, who took care of your health and education, and in following you with goodness and mercy all the days of your life, giving you kind friends, faithful teachers, health and reason, together with abundant religious privileges, how thankful ought you to be! But that which above all other things enhances your obligations to gratitude is, that in His own good time He effectually called you from the devious paths of iniquity, and adopted you as a child into His own household and family, and perhaps has made you the instrument of much good to others; if not on a large scale, yet in your own family and in the church of which you are a member. If now, to all these blessings, He has given you pious children, who promise, when you are gone, more than to supply your place in society; or even if they have been preserved from infidelity and disgraceful immoralities and are disposed to pay a serious attention to the preaching of the Gospel, no

word can express your obligations to give thanks unto the Lord and continually to praise His name whose mercy endureth for ever and ever. 'Let us, therefore, offer the sacrifice of praise to God continually — that is, the fruit of our lips, giving thanks to His name.'

The Eighteenth Century Evangelical Revival

By the late Rev. J. P. MacQueen, London

One of the strangest, and most persistent, inaccuracies in British secular and religious history is that which describes John Wesley as the true author of the Eighteenth Century Evangelical Revival, whereas anything of permanent value in that Evangelical Movement must be attributed, as God's honoured instrument, to the Rev. George Whitefield, outstandingly. The contrary view could never find favour with any honest, impartial, serious student of history. It is, however, conventional today among English and British Dominion Evangelicals generally to give the whole credit for that revival to Rev. John Wesley, and his brother Charles, while Mr Whitefield is only occasionally — and these occasions very rare — mentioned incidentally. It is a popular error that needs to be corrected that the Evangelicals were more or less indebted to the teaching and influence of the Wesley brothers. They were certainly not the leaders of the Evangelical Revival.

Rev. Dr Ryle, of Liverpool, in his book entitled "Christian Leaders in the Eighteenth Century," declares regarding George Whitefield: "I place him first in order of merit, without any hesitation, of all the spiritual heroes of that dark period" (page 31), and describes him as "chief and first among the English Reformers of the Eighteenth Century" (page 44). It is a well-known fact that Whitefield was associated with Wesley for a time, but in 1740 the latter published a sermon expressive of Arminian views, with the result that the contention was so sharp between them that they separated, never again to be associated in this world. It is, however, to the credit of George Whitefield's charity that when asked if he expected to meet Wesley in Heaven, he replied in the negative, explaining that Wesley would be too near his Master for him (Whitefield) to see him. However that may be, Wesley and his brother being saved, nothing is surer than that many of their works shall be burnt up. The present writer is amazed at evangelical Calvinists who say that while John Wesley

was undoubtedly Arminian in his views, his brother Charles was Calvinistic. After a careful perusal of the lives and views of both of them, I am thoroughly persuaded that they were both Arminian to the core, Charles's hymns notwithstanding.

Whatever may be true of the eternal destiny of both of them, they were much more of an obstacle than a blessing to English, and indeed British, evangelical Calvinism and Reformation principles. Their false undermining Arminian teaching and influence weakened Protestant witness against Popery in England, and throughout the British Dominions, while Scotland itself was by no means exempt, and this evil free-willism, as a result, continues rife and rampant in professedly evangelical circles in England and Scotland, and the whole English-speaking world, to this day. While thus, the Eighteenth Century Revival saved England from the withering blight of atheism, masquerading under the euphemistic name of Deism, it is a great mistake to confound Evangelicism with Wesleyanism, or to imagine that Wesley and Whitefield both belonged to one movement and preached the same Gospel. On the contrary, their teaching was diametrically opposed, free grace being Scriptural, while free will is the illegitimate product of the carnal mind. Whitefield was in the Puritan, Calvinistic, Apostolic succession, while Wesley, and his associates, were Arminian, semi-Pelagian, and Sacramentalist.

The other outstanding leaders of the Eighteenth Century Revival were William Grimshaw, William Romaine, Augustus M. Toplady, James Hervey, John Berridge, and Daniel Rowlands, while for part of the time contemporary with them (and who long survived them), were John Newton, Richard Cecil, Thomas Scott, Charles Simeon, and Henry Martyn; all of whom proclaimed the Scriptural, everlasting, immutable, and infallible doctrines of free and sovereign grace.

We must, however, qualify our admiration of Charles Simeon, a fruitful branch in the vine, and the honoured instrument in leading Rev. Alexander Stewart, afterwards Dr Stewart, of Dingwall, into evangelical truth.

Let the reader mark the following entry in Wesley's "Journal" and note its significance:—"I believe till I was about ten years old I had not sinned away that 'washing of the Holy Ghost' which was given me in baptism, having been strictly educated and carefully taught that I could only be saved by universal obedience, by keeping all the commandments of God in the meaning of which I was diligently instructed." (Works, 1, 98). How diametrically opposed to the teaching of the Shorter Catechism is the foregoing false belief in works of supererogation. "No

mere man since the fall is able perfectly to keep the commandments of God, but doth daily break them, in thought, word and deed." Most erroneous views arise from an insufficient sense of the sinfulness of sin.

Wesley himself assigns the origin of Methodism "to the society which began at Oxford in 1729" and which reached its climax in 1733, when Wesley, "the father of the Holy Club" (Works 1, 12-13), preached his University (Oxford) sermon on "Circumcision of Heart," which he declared in 1765, "contains all that I now teach on this head," namely the Pelagian doctrine concerning sanctification, and which, on the very brink of the grave (March 1790) he endorsed in his sermon on "The Wedding Garment." While John Henry Newman (afterwards Cardinal) dated the Oxford Tractarian Movement from Keble's Oxford Sermon of 1833, there are those, and the present writer is one of them, who held that a truer date would have been Wesley's Oxford sermon of 1733, exactly a hundred years before.

Dr J. H. Rigg says concerning John Wesley: "The resemblance of his practices to those of modern High Anglicans is, in most points, exceedingly striking. He had early and also forenoon service every day; he divided the morning service, taking the litany as a separate service; he inculcated fasting and confession and weekly communion; he refused the Lord's Supper to all who had not been baptised by a minister episcopally ordained; he rebaptised the children of Dissenters; and he refused to bury all who had not received Episcopal baptism." (Churchmanship of John Wesley, pages 28-29).

John Wesley bitterly hated and rejected Calvinism, while he taught a theory of justification practically identical with sanctification. His apologists have tried hard to persuade their readers that Wesley's Sacramentalism was "merely an Oxford phase, and that it disappeared when he entered upon active evangelistic effort." His treatise on Baptism, which he published in 1756, proves the contrary: "By water, then, as a means — the water of baptism — we are regenerated or born again, whence it is also called by the Apostle the washing of regeneration. Herein a principle of grace is infused which will not be wholly taken away unless we quench the Holy Spirit of God by long-continued wickedness." If the foregoing quotation does not embody the false doctrine of baptismal regeneration, one does not know what does. It is amazing that any true evangelical Calvinist would ever quote Wesley, with approval, either in speech or writing. Wesley commended the same so-called "devotional literature" as the Oxford Tractarians, such as the works of Romanists like Thomas a Kempis, Francois de Sales, and Cardinal

Bona. He even published the "Introduction to a Devout Life," by Francois de Sales, the sworn foe of Calvinism, in 1750. He advocated prayers for the dead, justifying himself thus: "Prayer for the dead, the faithful departed, in the advocacy of which I conceive myself clearly justified" (Works ed. 1872, ix, 55). The blessed departed are beyond the need of the poor sin-stained prayers of the church militant, for they are perfect in holiness.

There are many years since the present writer intended to warn readers of our magazine regarding the strangely persistent false view of the supposed good influence of the Wesleys, especially John Wesley, whereas the present writer regards him as undoubtedly the "devout" grandfather of the notoriously undermining Oxford Tractarian Movement. Much more could be quoted and written in proof of this historical fact, but what is written above is sufficient to establish the falsity of the centuries-old world-wide view that John Wesley was the leader of the Eighteenth Century Evangelical Revival, or Movement. It further shows that Satan and the Jesuits must be credited with such mischief-making ingenuity as thus imposed on honest intelligent multitudes, creating such unprecedented blundering. How valuable, just, and right is impartiality in the recording of historical events, and what need there is for meticulous regard to accuracy of statement relative both to biographical details of historical personages, and to the particular narration of historical epochs in national and international life. The justly renowned, scholarly, and pious Scottish historian, Dr Hay Fleming, set an excellent example to all historians in this connection. It is, for instance, of the very essence of historical falsehood to declare that the Romanist Oxford Tractarian Movement was the heir of the Evangelical Revival, whereas it was the logical development from the false teaching of the Arminian Methodist, John Wesley.

In a similar false historical category is the reputation for evangelical devoutness attaching to the name of Archbishop Leighton who, although he did not follow the wicked persecuting methods of his contemporary Scottish renegades from Presbyterianism, who sold their birthright for a mess of episcopalian pottage, nevertheless imbibed Popery in the monastic cells of France in early boyhood. Rev. Prof. Dickson gave him the proper answer when Archbishop Leighton, as Principal of Edinburgh University, asked him why he had not given the lectures to the students on the "Contemplations" of Thomas a Kempis, as he (Leighton) had suggested. The godly Prof. Dickson replied that he did not because he did not believe in works of supererogation.

As showing still further the far-reaching evil resulting from false admiration of the so-called evangelical devoutness of ecclesiastics with strange mystic leanings towards the carnal, outward, pompous, elaborate ceremonies of Popery, we may mention the case of the late Bishop E. A. Knox of Manchester. Bishop Knox got a reputation as a great evangelical in the Church of England, while he was a great admirer of both John Wesley and Archbishop Leighton. My personal view is that the Most High manifested His displeasure against Bishop Knox for this false admiration, by way of chastisement, in permitting his son, known as "Father" Ronald Knox, to become the most notorious propagandist for satanic Popery in our nation today. What may thus be mere admiring propensities in the wrong direction in a professed evangelical ministerial father, may become in the son a life-ensnaring and life-enslaving curse. What communion has light with darkness?"

We may conclude with Rev. George Whitefield's reply to the carping critics who asked him why he so often preached from the text, "Ye must be born again." His answer was, "Because ye must be born again." Let us make our calling and election sure!

(F.P. Magazine, September 1950).

Letter from New Zealand

By Rev. J. A. T. van Dorp

"When the enemy has come in like a flood . . ." We in New Zealand are conscious of a flood of iniquity overflowing the land just as Christians in Scotland and other parts of the globe are painfully aware of seemingly overwhelming forces of darkness. I understand that the numbers that adhere to the reformed orthodox faith in various churches in the Netherlands amount to ten per cent of the population. In New Zealand the figure is far below one per cent. Such a comparison indicates the seriousness of the situation.

It is in these circumstances that the death of the late Rev. D. M. MacLeod, Auckland, is sorely felt. He faithfully blew the gospel trumpet in the Auckland pulpit for a period of nearly ten years. The joyful sound of the gospel of God's free grace that sounded forth from the men of Galilee, from Jerusalem, from Mars hill and ancient Rome has had its echoes in New Zealand from Auckland in the north to Invercargill in the south under the auspices of the Free Presbyterian Church of Scotland.

When such a large area is to be covered, the departure of a faithful ambassador of Christ is keenly felt. "The harvest truly is plenteous, but the labourers are few; Pray he therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:37, 38). Gisborne has a population of only about 30,000; the Auckland urban area however has a population of 743,000, which indicates the vastness of that harvesting field. "Lift up your eyes and look on the fields; for they are white already to harvest." (John 4:35). The distance between Gisborne and Auckland is about 350 miles which involves a road journey of seven hours or a flight by air of one hour.

This distance does not prevent quite a number from both the Auckland and Gisborne congregations making that journey several times a year to gather for the solemn feasts. Communion seasons have, ever since their commencement in August 1959, been highlights in the life of the church. The first communion, dispensed in Gisborne by Rev. Wm. MacLean, assisted by missionary and elder John MacKenzie, provided a spiritual feast for ten communicants, witnessed by an attentive congregation. At the first election of office-bearers in Gisborne, the oldest elected elder was 37 years of age and the youngest office-bearer, a deacon, was 18 years of age. Now, nineteen years later, all have increased in experience and in knowledge of the Saviour and the numbers valuing the testimony of the church in New Zealand have much increased. Whilst the distances are great, the church courts fully function up to the level of the Australia and New Zealand Presbytery. Through the Kirk Session and the Presbytery, in dependence on divine strength and wisdom, an endeavour is continually made as the occasions demand to raise a voice against the moral evils that continue to emerge in a decadent society.

May the infinitely glorious divine Head of the Church, the one Lord, Prophet, Priest and mediatorial King, soon strengthen His everlasting kingdom in these parts by the addition of a ministerial member. Indeed, may He grant an outpouring of the Holy Spirit of grace and of supplications and raise up many pastors after His own heart for the towns, cities and villages of this and other nations.

When I said farewell to the Rev. D. M. MacLeod in Auckland on Monday, 5th June, following the Auckland communion, his parting message was — "The government is on His shoulders," and "His name forever shall endure, last like the sun it shall." Sixteen days later, on Wednesday, 21st June 1978, his soul entered that eternal sabbath rest prepared for the followers of the Lamb. But the church militant must wrestle a little longer against principalities, against powers, against the

rulers of the darkness of this world, against spiritual wickedness in high places. At no time must we treat the conflict with complacency. Calvin expounds that the darkness is the darkness of unbelief and ignorance of God. As the whole world is covered with darkness, the devil is called "the prince of this world." (John 14:30). The apostle Paul reminds us that the utmost caution is necessary lest Satan gain an advantage against us with his fiery darts. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil." (Eph. 6:11).

May we in New Zealand and you in Scotland and others elsewhere be found putting on the whole armour of God, that we may be able to withstand in the evil day and having done all, to stand.

An Treas Rann

"Ma chomharaicheas tusa, a Thighearna." Ann an so tha e anns a' cheud chainnt a' gnàthachadh aoin eile a dh' ainmibh Dhé, eadhon Iah; — ainm nach 'eil tric air a ghnàthachadh ach ann an rathad a bhi cur an céill mòrachd uamhasaich Dhé: "Tha e 'marcachd air na nèamhaibh le 'ainm Iah," Salm lxviii 4. Tha ghnòthuch a nis ri Dia timchioll cionta peacaidh; agus tha e air a thaisbeanadh do'n anam mar Dhia mòr agus uamhasach, chum gu'm bitheadh fios aige ciod ris am feudadh e sùil a bhi, nam b' e 's gu'n rachadh a chùis air dheuchainn a réir droch thoillteanais a' pheacaidh.

Ciod, ma seadh, a tha e 'g ràdh? "Ma chomharaicheas tusa aungidheachd." Tha am focal "comharachadh" ann an so a' ciallachadh, a bhi toirt an aire agus a bhi 'gleidheadh mar ann an deadh thaisgeach; a' bhi toirt fainear, ionnus gu'm bitheadh an ni a tha air a thoirt fainear air a ghleidheadh agus air a thaisgeadh anns a' chridhe.

Is e 'th' air a chiallachadh ann an so, ma seadh, le bhi 'comharachadh aingidheachd, Dia a bhi 'gan toirt fainear ionnus gu'n deanadh e an *gleidheadh chum peanais* agus dioghaltais.

Cha-n 'eil aobhar dhuinn a bhi 'nochdadh gu bheil Dia a' comharachadh uile pheacaidhean nan uile dhaoine ann au rathad a bhi 'gam faicinn. Tha seadh dà-fhillte anns an bheil Dia a' comharachadh pheacaidhean, nach urrainn a bhi air 'àicheadh a thaobh pheacaidhean sam bith, ann am muinntir, sam bith. Tha an ceud seadh *nadurra*, a' coimh-sheasamh ann an uil-fhiosrachd Dhé, d' am bheil na h-uile nithe fosgailte agus lomnochd. Tha an dara seadh *modhannail*, ann a bhi mi-thoilichte leis gach uile pheacadh; ni a tha neo-sgaraichte o nàdur Dhé do bhrìgh a naomhachd. Agus tha so air a chur an céill ann am binn an lagha, agus

sin air dhòigh coimh-ionann do na h-uile dhaoineibh anns an t-saoghal. Ach is e an comharachadh a th' air a chiallachadh ann an so, eadhon sin a tha deanta fa rùn smachdachaidh agus peanais, a réir riaghailte dhìrich an lagha. Cha-n e mhain gu bheil binn an lagha air 'fhilleadh ann, ach mar an ceudna toil a bhi 'deanamh peanais a réir sin. "Ma ni thusa," deir an salmadair, "an Dia mòr agus uamhasach, peacaidhean a chomharachadh, ann an rathad a bhi 'g iocadh do pheacaich a thig thugad a réir cruais agus agartais do lagh' naoimh;" — ciod an sin? "Cò a sheasas?" is e sin, cha seas neach sam bith. Cha seas duine anns an t-saoghal ris an deuchainn. Air an dòigh so is éigin do na h-uile dhaoine bàsachadh, agus sin gu sìorruidh. Tha toillteanas a' pheacaidh ag agairt so, agus mar an ceudna mallachadh an lagha, ni a's e riaghailt comharachaidh so a' pheacaidh. Agus tha dòigh-labhairt ro chomharaichte anns a' cheisd, a tha 'filleadh ann an *dòigh anns an bheil an comh-chùnadh air a tharruing*. "Cò a sheasas?" Tha tuilleadh ann an so na bhi 'g ràdh, "Cha seas neach sam bith an deuchainn, agus cha teid e as gun sgrios shìorruidh;" oir tha farsuinneachd choitchionn anns a' cheisd; cha-n e, "Cionnus a sheasas mise?" ach, "Cò a sheasas?" 'Nuair a tha an Spiorad Naomh a' cur an céill cho cinnteach agus cho uamhasach as a tha sgrios nan aingidh, tha e 'gnàthachadh an dòigh-labhairt cheudna, anns am bheil brìgh nì's ro chudthromaich air a thaisbeanadh a dh' inntinnibh dhaoine na 's urrainn briathran sam bith eile a chur an céill: 1 Phead. iv 17, "Ciod a's crìoch dhoibh-san a tha eas-umhal do shoisgeul Dhé?" agus rann 18, "C'ait an taisbein an duine mi-dhiadhaidh agus am peacach e fein?" Is amhuil sin ann an so, "Cò a sheasas?" Tha na briathran a' taisbeanadh air dhòigh ro shoilleir do'n inntinn nach 'eil ach sgrios eagalach a feitheamh orra-san ris an dean Dia gnothuch ann an rathad a bhi 'comharachadh an aingidheachd. Faic Salm i. 5.

'Nuair a tha an salmadair, ma seadh, a' tighinn a dheanamh gnothuich ri Dia timchioll peacaidh, tha e 'leagadh sìos, anns a' cheud àit, ann an rathad coitchionn, mar a dh' fheumas cùisean crìochnachadh, cha-n e mhain d'a thaobh fein, ach a thaobh an t-saoghail uile, ma's e's gu'n dean Dia an aingidheachd a chomharachadh: "Cha-n e so mo chor-sa a mhain; ach mar an ceudna cor a' chinne-dhaoine uile. Cha-n 'eil ann ach an t-aon ni dhoibh am bheil an ciont coimh-ionann ri mo chiont-sa no nach 'eil; ciontach tha iad uile, agus bàsachadh feumaidh iad uile. Nach mò gu mòr na sin mise aig am bheil mo chiont cho an-tromaichte!" Ann an so, ma seadh, tha e 'leagadh sìos cùis-thagraidh ro chudthromach 'na aghaidh fein, ma's e's gu'n dean Dia da rìreadh a pheacadh a chomharachadh: "Mur eil e 'an comas do'n anam a's naoimhe, agus a's

iriosaile, agus a's creidiche, an deuchainn so a sheasamh; nach ro lugha na sin a sheasas mise, ceann-feadhna nam peacach, an ti a's lugha am measg nan naomh uile, a tha teachd gearr orra uile ann an naomhachd ann an tomhas do-labhairt, agus a thug barrachd orra uile air a' mhodh cheudna anns a' pheacadh!"

Is e so, ma seadh, brìgh agus seadh nam briathran. Thugamaid a nis faineas mar a tha iad a' cur an cèill chleachdaidhean an anama sin aig am bheil a chor air a thaisbeanadh dhuinn ann an so, agus mar an ceudna an teagasg a tha r'a fhaotainn annta, dhoibh-san a tha air tuiteam anns a' chor cheudna.

Book Reviews

An Acceptable Sacrifice, by John Bunyan. Gospel Standard Strict Baptist Trust. Price £1.75, plus 26p postage.

This volume is the last of John Bunyan's writings. In it he discourses on the excellency of a broken heart, from the words in Psalm 51, verse 17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." It is the writing of one who came to know in his own spiritual experience what true contrition of heart over sin is. In bringing out the necessity of a broken heart, he states the matter in the following nine propositions:—

1. Man is dead, and must be quickened.
2. Man is a fool, and must be made wise.
3. Man is proud, and must be humbled.
4. Man is self-willed, and must be broken.
5. Man is fearless, and must be made to consider.
6. Man is a false believer, and must be rectified.
7. Man is a lover of sin, and must be weaned from it.
8. Man is wild, and must be tamed.
9. Man disrelishes the things of God, and can take no savour in them, until his heart is broken.

He stresses the importance of keeping a broken heart tender and gives seven reasons:—

1. This is the way to maintain in thy soul always a fear of sinning against God.
2. A tender heart quickly yieldeth to prayer, yea, prompteth to it, puts an edge and fire into it.

3. A tender heart has always repentance at hand for the least fault, or slip, or sinful thought that the soul is guilty of.
4. A tender heart is for renewing often its communion with God.
5. A tender heart is a wakeful, watchful heart.
6. A tender heart will deny itself, and that in lawful things, lest someone should be offended or made weak thereby.
7. A tender heart, I mean the heart kept tender, preserves from many a blow, lash, and fatherly chastisement.

We just mention these matters to whet the reader's appetite. Bunyan's writings need no recommendation from us, his praise being in all the churches.

D. B. M.

Personal Declension and Revival of Religion in the Soul, by Octavius Winslow. Banner of Truth Paperback. Price 80p.

The Banner of Truth are doing a good service in again reprinting this excellent book by Winslow. In it Winslow follows the backslider in the various stages of his declension from God. The first five chapters are taken up with incipient declension; declension in love, faith and prayer; and declension in connection with doctrinal error. The sixth chapter is on grieving the Spirit, while the following one contrasts the fruitless and fruitful professor. Having opened up the sad case of the backslider so fully, Winslow does not leave him there but goes on to show the way of recovery for the soul from a state of backsliding. The title of that chapter is, The Lord, the Restorer of His people, while the final chapter, entitled The Lord, the Keeper of His people, directs the returning backslider to the One in whom lies his future preservation from falling.

We are sure that the subject dealt with in this volume is one much needed in our day, and there will be few readers, we feel, who will not find their case dealt with here.

D. B. M.

Life, Letters and Sermons of Caleb Sawyer. Gospel Standard Strict Baptist Trust. Price £2.95, plus 66p postage.

Caleb Sawyer was the pastor of Mayfield Strict Baptist Chapel from 1919-1962. The first 86 pages include a brief autobiographical account of his life, a brief diary written between 1900 and 1904, and also a selection

of letters written over a considerable period of time. The remaining 230 pages contain sermons preached between 1921 and 1962, the year in which he died. In the book his exercises of soul are clearly brought out, showing him to be a graciously exercised man and a humble follower of the Lord Jesus Christ. His sermons appear to be full of gospel truth and we are sure will be appreciated by graciously exercised people. In the sermons Christ is exalted and shown to be the only remedy for the sinner's needs, while special emphasis is laid on the need of divine grace if the sinner is to be brought to a knowledge of the truth. We are glad to recommend the book.

D. B. M.

The Apostle of the North, by Rev. John Kennedy, D.D. Free Presbyterian Publications. Price £3.00.

This volume in paperback is a reprint of the life of Rev. John MacDonald of Ferintosh, Ross-shire. It was written by Dr Kennedy of Dingwall and has been out of print for a number of years. Dr MacDonald was an eminent servant of the Lord Jesus Christ whose labours were greatly owned of the Lord in the conversion of many souls, as well as in the edifying of the people of God. The book tells among other interesting matters of Dr MacDonald's part in a spiritual awakening which took place in Breadalbane, Perthshire, of his visits to St Kilda, and of his other evangelistic work throughout the Highlands and beyond. We welcome the re-issue of "The Apostle of the North" and hope that it will be greatly in demand. We would have preferred to see it in a hard cover, especially in view of its high cost.

D. B. M.

The Pilgrim's Progress, by John Bunyan. Banner of Truth Trust. Price £4.00.

This is really a de luxe edition of "The Pilgrim's Progress." It is a large print edition and is beautifully bound. It is a reprint of an issue put out in 1895 and includes original marginal notes and Scripture references, together with fine etchings by William Strang. The book, as readers well know, is reckoned to be Bunyan's masterpiece. As an allegory of outstanding merit it has received universal acclaim, but it is regarded also as a work of extraordinary spiritual insight. The Banner of Truth Trust are to be congratulated on this fine production. D.B.M.

Sermons and Meditations, by Rev. James A. Tallach. Price 85p, by post £1. Obtainable from Mrs E. Tallach at the Religious Bookshop, Mill Street, Dingwall.

Mrs Tallach has reprinted the booklet issued some years ago of *Sermons and Meditations* by her late husband, Rev. James A. Tallach, of Kames and Stornoway. The booklet contains a brief memoir of Mr Tallach written by the late Dr Hugh Gillies, Stornoway, together with a selection of his sermons and meditations.

Rev. James A. Tallach was an able preacher of the Gospel, as all who have had the privilege of hearing him will acknowledge. From this booklet, though it contains only the merest fraction of his discourses, an estimate may be obtained of the high quality of his pulpit ministrations. He could be solemn and searching, as well as comforting to the Lord's people. Those who sat under this ministry in Kames and Stornoway were privileged to enjoy the finest of the wheat. We can recall the impression left on our own mind by two sermons he preached at a communion at Tain. One of these was on the Rich Man and Lazarus during which he laid particular emphasis on the words: "Between us and you there is a great gulf fixed." The other was from Ruth, chapter 1, "Entreat me not to leave thee, nor to return from following after thee."

We wish for this booklet a wide circulation.

D. B. M.

Notes and Comments

Church of Scotland and the Pope

It was reported on the media that the Moderator and Principal Clerk of the General Assembly of the Church of Scotland were to attend the inauguration of the late Pope. Such action by ministers of our National Church is surely a gross betrayal of those Protestant principles to which the Church of Scotland professes to adhere. The acknowledgment of the anti-Christ in this way is an indication of the awful blindness that has overtaken the leaders of the National Church. Have these ministers not turned their backs on the Reformation of the 16th century and turned their faces once more on the superstition and idolatry of the Roman Catholic system?

The Death of Pope John Paul

So soon — only 33 days — after his election as Pope, Pope John Paul I was called to his account. His death came as a shock to the Roman Catholic Church and condolences and tributes poured in, not only from Roman Catholic leaders, but from the leaders of the Protestant Churches as well. So blinded have Protestant leaders become that the death of a Pope is taken as the signal for universal mourning.

For our part, we cannot mourn over the passing of one who arrogated to himself the titles and prerogatives of the Divine Redeemer and claimed to be Christ's Vicar on earth. We are warranted to pray for the destruction of anti-Christ, and no doubt the sudden demise of the late pontiff was in answer to the prayers of those who entreated the Lord, "Let his reign be short." May the death of Pope John Paul signal the approaching end of the Papal system.

Men little realise what they are doing when they defy God. So is it with those who aspire to and obtain the office of Pope in the Church of Rome. Little do such realise that they are at the head of a system destined for destruction. Nor do they lay to heart that God is not mocked and that what a man soweth so shall he also reap.

No doubt before this appears in print another Pope will have been elected if the necessary amount of consent can be obtained among the Cardinals for his election. If so, neither can we wish for this Pope that his reign be long. Rather do we pray that Babylon the Great, the Mother of Harlots, be speedily destroyed.

In Revelation we read of the souls of them that were slain for the Word of God, and for the testimony that they held, crying with a loud voice: "How long, O Lord, holy and just, dost thou not judge and avenge our blood on them that dwell on the earth?" The answer given to them was that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled. How much longer they may have to wait we know not — it may not be long now — but certain it is that the blood of the martyrs shall be avenged on that diabolical system in whose skirts is found the blood of so many saints.

Let us not be deceived by the 20th Century winsomeness of the Roman Catholic Church. Behind that mask is all the subtilty and malignity of Satan and the same age old enmity to Christ and His kingdom. Were it in her power again, far from accommodating or even tolerating Protestant Christianity, she would do all in her power to stamp out Christ's Name and Cause in the earth.

Church Notes

Day of Humiliation and Prayer

The following motion was passed at the Meeting of Synod in May:— That in view of the low state of religion in the land, the Church observe the second Wednesday in December (13th December) as a day of prayer and confession of our backslidings, seeking a fulfilment of the promise, "Until the Spirit be poured upon us from on high and the wilderness be a fruitful field and the fruitful field be counted for a forest."

Presbytery Meeting (D.V.)

Southern: At Glasgow, on 21st November, at 6 p.m.

Western: At Ullapool, on 9th November, at 7 p.m.

Outer Isles: At Stornoway, on 5th December, at 11.30 a.m.

Skye: At Portree, on 6th February 1979, at 11 a.m.

Appeal

The Deacons' Court of the Barnoldswick Congregation feels that it is desirable that the congregation should have its own Church building rather than a rented hall. As the congregation is comparatively small in size, the Court decided to address an appeal to friends of the Church for financial help to this end. Any such help, which will be greatly appreciated, should be sent to the Congregational Treasurer, Mr C. Metcalf, 47 York Street, Barnoldswick, nr. Colne, Lancs. This appeal was endorsed by the Southern Presbytery at its meeting on September 12th, 1978.

A Protest

The Outer Isles Presbytery of the Free Presbyterian Church of Scotland, convened this day, Tuesday, 5th September 1978, deplore the visit of the Rev. Dr Brodie, Moderator of the General Assembly of the Church of Scotland, to the Mass celebrated in St Peter's Square, Rome, in connection with the late Pope Paul's inauguration to the Pontificate on Sabbath, 3rd September, 1978.

We view such a fraternal visit as a shameful and despicable affront to the martyrs who suffered excruciating tortures and awful deaths for refusing to acknowledge the arrogant claims of the Popacy and blasphemy of the Mass, which according to the Westminster Confession of Faith "is most abominably injurious to Christ's one only sacrifice, the alone propitiation for the sins of the elect." (ch. XXIV).

We protest against such treacherous fraternising with the apostate

Church of Rome, inasmuch as they manifest not only a contempt of the solemn warnings of the Word of God given in Revelation ch. XVII (3-5), but also the oath taken by Her Majesty the Queen at her Coronation in terms of the Act of Security which established and confirmed the Protestant religion and Presbyterian church government to continue without any alteration to the people of this land in all succeeding generations, and that the aforesaid Protestant religion is contained in the Westminster Confession of Faith ratified by the Parliaments of both England and Scotland, and incorporated in the Act of Union.

We deny, reject and repudiate the blasphemous claim made for the Pope in the Council of Trent — which is “The Pope is immaculate, infallible and irresponsible to any earthly tribunal or power. He is judge of all, can be judged by none, kings, priests nor people. He is free from all laws, so that he cannot incur any sentence or penalty for any crime. He is all in all and above all, so that God and the Pope, the Vicar or God are one. Wherefore the Pope hath power to abrogate laws, to dispense all things in regard to marriage, usury, divorce, homicide and perjury. He hath all power in earth, purgatory, heaven and hell to bind, loose, command, permit, dispense, do and undo: therefore it is declared to stand for necessity of salvation for every human creature to be subject to the Roman Pontif. All temporal power is his: dominion, jurisdiction, and government of the whole earth is his by divine right. All rulers of the earth are his subjects, and must submit to him. Infallibility in the spiritual order, are absolute sovereignty in the temporal, are synonymous and convertible terms.”

Acknowledgment of Donations

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

Jewish & Foreign Mission Fund: Anon., Canada, \$20.00 (twice).

Aged & Infirm Ministers' etc. Fund: Rev. D. A. Ross, £125.

Dominions & Overseas Fund: Mrs Zeigker, U.S.A., \$100.00 for Fede Viva; Miss M. Beaton, Calgary, £100.

Home of Rest Fund: Friend, Ardineaskin, £2; Friend, Kishorn, £2; Visitors, Greenock, £5; Friends, Inverness, £10 for petrol; Friend, Inverness, £5 for petrol; Visitor, Tain, £5; Donation, Resident, £100; Visitors Anon., £5; Resident, £1; Legacy, late Mrs M. Urquhart, £100; Miss Cath McArthur, Lewis, £5; Friend, £5; A.M., Edinburgh, £5; Inverness Friend, £10 for petrol (last four per Rev. A.F.M.).

Free Distribution Fund: Gairloch Friend, £1; Isaiah 54:2, £2.50.

The Treasurers of the following congregations wish to acknowledge with sincere thanks the following donations:

Dingwall: For Church Expenses from Friend of the Cause, £6 per K. MacKenzie.

Dumbarton: Anon., Cardross, £5 for Jewish and Foreign Missions; Friend, Psalm 121:1, £10 per T. MacRae; C. McA., Achmore, Lewis, in loving memory of a dear cousin who died in Dumbarton, £5; Friend, £5 (all for Dumbarton Church Extension); Friends, £20; In loving memory, £30; Friend, £5 (both per T. MacRae; last three for Manse Fund).

Dunoon: Miss M.G., £10 for Congregational Purposes.

Edinburgh: Mrs C., Tighnabruaich, £5 for Sust. Fund per Rev. D. Campbell; Anon., £5 per Rev. D. Campbell (recd. in May); Anon., £15.30 (envelope in plate) for Aberfeldy Congregation Supply.

Fort William: Mrs M., Glenmoriston, £4; Mr and Mrs J. MacL., Caol, £5; MacL., Tyndrum, £5; Mrs MacD., Tyndrum, £1; Two Friends, Edinburgh, £10 (all per Rev. J.A. MacDonald); Anon. for Church Painting, £200 per E.R.

Inverness: In remembrance of loved ones, £50 per Rev. A.F.M. for Sust. Fund.

Kyle: Envelope in plate, £10; Miss M. MacK., £10 per I. MacCuig; Portree Friend, £5; Envelope in plate, £10; Envelope in plate "for Manse," £5; Anon., £100 (all for Manse Fund).

London: G.S., Glasgow, £10 for London Manse Purchase Fund.

Portree: Miss A. MacP., £1 for Church Door Collections (in Church Plate); Miss S., £2 for Communion Expenses per F.M.; Anon., £3; Anon., £10 (both for Dominions & Overseas Fund); Anon., £10 for Foreign Mission Fund (last three in Church Plate).

Raasay: J.N., Glasgow, £5 per J.M. MacLeod; In memory of Mrs Graham, £8 per M.D. MacKay (both for Sust. Fund); C.F., £6 for Pulpit Supply; Envelope in plate, £18 for Foreign Missions; J.F., £20 for Aged & Infirm Ministers' Fund; A Friend, Raasay, £1; Envelope in plate, £5; Friend, Inverarish, £4 per J.M. MacLeod (last three for Church Property).

Shieldaig: Anon., £40; Anon., £5; Anon., £5 (all for Manse Extension); Applecross Friend, £10 for Sust. Fund.

Stornoway: Friend, £5 for Communion Expenses; Friend, £5 for Door Collection (both per Rev. J. Macleod).