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God Reigns

The world is a place of movement, conflict and change. There is great activity on every hand, ceaseless activity, so that men have scarcely time to rest. Forces vie with one another for supremacy and come into the fiercest conflict, one bent on overthrowing the other in order that one may ride to power over the ashes of the other. The world is also a place of change. Hardly anything is stable. Changes take place in every department of life — some for the better, some for the worse. Often it must seem to the eyes of the onlooker that the world is a Babel — a place of confusion. From man's side how often it is a place of confusion and this being so we might be ready to despair of any ordered pattern ever prevailing or any significant end ever being accomplished.

We are not left, however, to such despairing thoughts. The Bible, as it were, leads us behind the scenes and shows us that amidst all the changing scenes of time, amidst all the conflicts of men, amidst the shaking of kingdoms, amidst all the tragedies and triumphs, the sorrows, vexations and calamities, as well as the rejoicings and ecstasies of this world, there is One who, seated upon His Throne, is guiding and directing the destinies of nations and men, and is overruling all events and is ordering all things to His own glory. This is what gives stability in the midst of the roaring and raging of the waves — that over these the Lord sits King and ever shall. That God reigns is a truth full of comfort, not only in times of prosperity but also of adversity, to all who lay hold of it.

It is clear from the Word of God that God is a God of order and not of confusion. Why then, we may ask, is there all this disorder and confusion and all this evil and conflict which we see? It cannot be laid at God's door and therefore must be laid at man's door. It is through sin that these evils have appeared in this world. Until sin entered the world was beautiful and serene, without a ripple on its surface. Man's relation with man was harmonious and man's relation with God undisturbed. The

entry of sin changed all that. When sin entered every evil followed in its train. How to restore the order that prevailed at the beginning has been the task of men and nations ever since. Yet how little progress has been made on the road to harmony and unity is evident from the present state of the world. Systems such as Communism promise a Utopia in the future — one built on the graves of millions who are to be destroyed to secure it. Yet how hopeless — and worse than hopeless — are all these strivings after peace and unity. They can never succeed.

Where then is order to be found? It can be found only with Him and in Him and through Him who reigns at God's right hand. He is the Prince of peace. The government is upon His shoulder. He is reigning high above all the confusion and disorder. He will establish peace — peace in the world and peace and quiet in the hearts of men.

We are in the midst of change in the nation — God sets up one and casts another down. We are in the midst of solemn events in the Church. Yet over and beyond all these changes there is the glorious fact that God reigns. He is doing according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou? Let us take encouragement from this fact even when it seems that all the foundations of the earth are gone out of their course. What comforting assurance there is at such a time in the knowledge that God reigns. Let us go on then in His strength, recording His righteousness and His only.

Synod Sermon

by the Rev. Alexander Murray, M.A., Moderator

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" — I Corinthians 2:13

Fathers and Brethren! I would begin by reminding myself along with you that it is to the Synod that I am now called upon to preach. A congregation is present as well in this public meeting, and I trust that it may benefit in its role as observer. That is, however, something incidental to the work in which we now engage.

As this sermon is preached year by year, occasion has been taken, as is proper and right, to refer to both the past history of the Church and its

future prospects. What I determine now is, rather, that the **present situation** of the Church be taken up; and I seek to evaluate what is, at once its privilege and responsibility, as declared to us in this verse of Paul's First Epistle to the Church of Christ at Corinth.

As enabled, I seek to consider:

- (1) The Church's duty to speak to the natural world.
- (2) That it is with spiritual words that it sets forth spiritual things.
- (3) This is done through comparing spiritual things with spiritual.

(1) Verse 12 in the context preceding tells how the believers in Corinth had knowledge of the things of God, even as they had been blessed with the coming to them and the dwelling with them of the Spirit of God. As a consequence of this coming the nature of their knowledge was full, substantial and certain. Also, as corresponding to the conviction present in this knowledge was its preciousness and amazing worth as that which comprehended the things of God. And further, these were the things of God in the specific of the salvation of man and of the order of what eye had not seen nor what the wisdom of the world could conjure up. Still another feature of these things, of which the Corinthians possessed this sure understanding, was their freeness. These things were "without money and without price", and this was certified to these believers in terms of the free gift to them of the Divine Spirit by whose agency this information became theirs.

Verse 13, as my present text, tells us, then, of the Church's duty, both collectively and as single members, to set forth by speaking these great things. Because it knows it is in the position of being able so to speak; but the possession of this knowledge must also entail the obligation of so speaking and sharing with others what is intrinsically precious. A special obligation is present in the fact that the donation to the Church is so sovereign and free. It has received what was not its own in any sense and, therefore, believers cannot be selfish with such possessions but must distribute and share them out to the fullest extent of their ability. Seeing it is by the Spirit's teaching that they have received the knowledge, there is this factor on the practical side that they cannot excuse themselves as being dumb and unable to speak. For the very Spirit who has taught them is now to be to them a mouth and wisdom in declaring abroad these same things of the grace of God.

Verse 14, our succeeding context, informs us concerning the natural man as not discerning nor receiving the things of God which become, in fact, foolishness to him. It is to these natural citizens of the world, nevertheless, that the Church is called upon to witness concerning the

things of God. The task is plainly a daunting one, and which at the level of the appearance of things must appear as impossible of success. Possible or not, the undertaking of the work is most necessary, both because it is the natural men and women of the world who are in such desperate need of the things of God's grace, and because God's purpose of saving grace had as its object such people precisely who are by nature the inhabitants of this world who are living in the blindness of a sinful state and alienated from the life of godliness.

(2) Secondly, I desire to consider the duty devolving upon the Church as to the **mode** of speaking these things of God. Speaking involves one in the use of language and the contrast instituted in the text is that between the words which man's wisdom teacheth, or has taught, and which the Holy Ghost teacheth, or continues to teach. It may be agreed that by the words of man's wisdom the Corinthian Greeks would understand, the propositions of their own philosophies and the logic and the rhetoric by which men were accustomed to propound these theories. In these we have a system of thought relating to the intellectual powers of man in terms of which a certain chain of argument is constructed. The methods of the Higher Criticism of the Scriptures as adopted by liberal theologians down to the present day, doubtless, provide us with a fair example of what is here. These words are, in general, reasoning that is constructed by human device and in terms of the powers of the mind of man. It is, at heart, the reasoning of the natural man and the unbeliever and, although it is a system as old as man himself, yet it knows no genuine development or success in the task of discovering God and the things of His glory.

When the Church speaks it is with human language and words that it does so — that is to say, the same signs or word-symbols that earthly wisdom uses — and yet the mould or fashion of these words differs in a radical sense. The explanation is to be found in the fact that, whereas human wisdom and theology endeavours to climb up from a human foundation and by creature device unto God, the wisdom possessed by the Church and enunciated in the text begins with God and comes down to us by way of revelation in the words which the Holy Ghost teacheth. Instead of being dependant for the quality of its end-product upon the strength of the human intellect, the latter is perfect as the disclosure to the creature of the mind of the all-wise God whose will the Divine Spirit searches out even to the depths. Such, then, is the voice of authority and certainty with which the Church speaks by the Spirit of God. The distinction is one of large dimension as between man's words which have

the appearance of wisdom and learning and the words of the Holy Ghost where is found the right wisdom of what accords exactly with the facts of the situation, and is truth.

Already it has been observed that the Church's duty of setting forth in speech the things of God demands a use of words. Now, it might be noted as to what is the quality of these words down to the jot and tittle of their form. And Paul, speaking as the inspired Apostle, could certify to the Corinthians that his letter to them was word-perfect and letter-perfect as given under the guidance of the Holy Spirit. It could claim perfection, alike as to the content of its teaching and as to its outward form, and both were essential. There need be no question, then, about Paul under the influence of the Spirit of inspiration, but I believe, also, that the Church can continue to use this form of expression as, in dependance upon that same Spirit of God, it seeks to expound to the world the message and doctrines of these unchanging Scriptures which God by His Spirit has given to it. This is to say, that we endeavour to use words to set forth with the utmost precision the mind of God for the world.

(3) Under the last heading we may examine the question as to how there may be carried into practice the ideal of spiritual words. Our Scripture answers — “comparing spiritual things with spiritual”! It must be fairly self-evident that the Church, in endeavouring to set forth in speech the things of God, does so in an intelligent, rather than a mechanical, way so that it would follow that the speaker must needs be a spiritual person as distinct from natural. That is to say that he has been regenerated by the Spirit of God, and that the Eternal Spirit indwells his soul. It is, further, necessary that this person keeps his spirit with care so that the graces of the Holy Ghost may be in lively exercise, and that there may follow life, speech and behaviour that accords with the mind of God. In short, we are to expect to find among the personnel of the Church that conduct that is agreeable to the mind of the Holy One.

When one comes more directly to the question of **words** that are spiritual this, as the text suggests, may be attained to by cultivation, through the labour of comparing spiritual words and statements of truth with other such words. Notably in this field, there is to be undertaken the work of collating the teachings of the Old Testament Scriptures with the New. Although the Old is spoken of as having possessed “carnal ordinances” yet they are spiritual in the sense of being the product of the Spirit's revelation, and it is in the light of their fulfilment under the New Economy that their fuller spirituality may become clear. In the reverse

direction, the words of the Spirit of God in the New Testament may be usefully examined in the light of Moses and the Prophets to yield fresh insights into their true sense. Thus, mutually as between Old and New there is a comparing of the spiritual with the like.

Without doubt, there are very many ways in which this work of comparison may be engaged in such as, say, between the claims of Law and the answer of the Gospel, between the exercises of repentance and faith in the exercisings of the heart. Further, Divine Providence is to be interpreted in the light of Scripture while the Scriptures themselves are expositied by Providence. Once more, while spiritual experience is to be examined and directed by what the Spirit dictates in Scripture, it is through this same medium of the Word of Truth that one may assay to further and deeper experience. It is by the checks on the one hand and the promptings on the other of comparing spiritual things with spiritual that the onward course on the narrow way to life may be maintained.

In conclusion, it remains for the Church to sift out what is carnal from the spiritual. It is no benefit to the world, and generation which we serve, to give to it carnal ideas and practices — it has more than enough of these already! What it needs is the spiritual, or what derives from the Spirit of God. This is what it is the Church's privilege to minister and, without innovation or display, to hold on to the old ways in the confidence that these will overcome and renew the natural.

Letters

by **Samuel Rutherford**

TO ELIZABETH KENNEDY

Christ infinitely worthy of being loved — Lamentations that so few love him.

ALAS, that there is such scarcity of love and lovers of Christ amongst us all! Fy, fy upon us, who love fair things, as fair gold, fair houses, fair lands, fair pleasures, fair honours and fair persons: and do not pine and melt away with love to Christ! O would to God I had more love for his sake! O for as much love as would lie betwixt me and heaven for his sake! O for as much love as would go round about the earth, and over the heaven, yea, the heaven of heavens, and ten thousand worlds, that I might let all out upon fair, fair only fair Christ! But alas, I have nothing for him; yet He hath much for me: it is no gain to Christ that he getteth my little feckless span-length and hand-breadth of love.

If men would have something to do with their hearts and their thoughts, that are always rolling up and down, like men with oars in a boat, after sinful vanities, they may find great and sweet employment to their thoughts upon Christ: if those frothy, fluctuating and restless hearts of ours would come all about Christ, and look into his love, to bottomless love, to the depth of mercy, to the unsearchable riches of his grace, to inquire after and search into the beauty of God in Christ, they would be swallowed up in the depth and height, length and breadth of his goodness. O that men would draw the curtains, and look into the inner side of the ark, and behold how the "fulness of the Godhead dwelleth in him bodily!" O, who would not say, Let me die, let me die ten times, to see a sight of Him! Ten thousand deaths were no great price to give for him.

Aberdeen, 1637

TO JANET KENNEDY

Christ to be preferred before all things else.

O HOW far are we bereft of wit, to chase and hunt, and run, till our souls be out of breath, after a condemned happiness of our own making! And do we not sit far in our own light, to make it a matter of bairns'-play to skink and drink over paradise, and the heaven that Christ did toil for, even for a blast of smoke, and for Esau's morning-breakfast? O that we were out of ourselves, and dead to this world, and this world dead and crucified to us! And when we should be close out of love and conceit of any masked lover whatsoever, then Christ would win and conquer to himself a lodging in the inmost yolk of our heart; then Christ should be our night-song and our morning-song; then the very noise of our Well-beloved's feet, when he cometh, and his first knock at the door, should be as the news of two heavens to us.

O that our eyes and our soul's smelling should go after a blasted and sun-burnt flower, even this fair plaistered out-sided world; and then we have neither eye nor smell for the flower of Jesse, for that Plant of Renown, for Christ, the choicest, the fairest, the sweetest rose ever God planted. O let some of us die to enjoy him, and let my part of this rotten world be forfeited and sold for evermore, providing I may anchor my tottering soul upon Christ! I know it is sometimes at this; Lord, what wilt thou have for Christ? But, O Lord, canst thou be bribed with any gift for Christ? O Lord, can Christ be sold? Or rather, may not a poor sinner have him for nothing? If I can get no more, O let me be pained to all

eternity with longing for him. The joy of hungering for Christ should be my heaven for evermore.

Aberdeen, 1637

TO JOHN GORDON, AT RISCO IN GALLOWAY

The difficulty and importance of being a real christian.

HEAVEN is not at the next door: I find it hard to be a christian; there is no little thrusting and thronging, to thrust in at heaven's gates; it is a castle taken by force; "many shall strive to enter in, and shall not be able." I beseech you in the Lord, make conscience of rash and passionate oaths, of raging and sudden revenging anger, of night drinking, of needless companionry, of sabbath-breaking, of hurting any under you, by word or deed, of hating your very enemies. "Except ye receive the kingdom of God as a little child," and be as meek and sober-minded as a babe, "ye cannot enter into the kingdom of God." That is a word which should touch you near, and make you stoop, and cast yourself down, and make your great spirit fall. I know this will not be easily done; but I recommend it to you, as you tender your part of the kingdom of heaven.

Brother, I may from new exerienc speak of Christ to you. Oh if you saw in him what I see! A river of God's unseen joys have flowed from bank to brae over my soul since I parted with you. I wish I wanted part, provided you might have; that your soul might be sick of love for Christ, or rather satiated with him. This clay-idol, the world, would seem to you then not worth a fig; time will eat you out of possession of it: then the eye-strings break, and the breath groweth cold, and the imprisoned soul looketh out at the windows of the clay-house, ready to leap out into eternity, what would you then give for a lamp full of oil? Oh seek it now.

Aberdeen, March 14, 1637

John Wesley

In an 'Open Letter on John Wesley' (Banner of Truth, May, 1979, p.30), the late Rev. J. P. MacQueen is censured for his denunciation of the Arminian leader in an article in the Free Presbyterian Magazine, November, 1978, p.297. That an avowedly Reformed magazine should criticise a detractor of Wesley is in itself surely symptomatic of great change within the Trust, especially in view of its former strong denunciation of Wesley (Banner of Truth no. 47, p.24). Let us, however, attend to the criticisms.

First, Rev. MacQueen's statement that 'anything of permanent value' in the Evangelical Revival 'must be attributed . . . to the Rev. George Whitefield, outstandingly' is challenged. If the Banner of Truth wishes to prove that it was Wesley, and not Whitefield, who preached the great doctrines of grace by which the Holy Spirit brought thousands into the kingdom of God, it is welcome to try. Suffice to say that Wesley himself acknowledged Whitefield's foremost place in that mighty work of God. 'Have we read of heard of anyone' he asks, while preaching Whitefield's Funeral Sermon, 'who has been the blessed instrument of bringing so many sinners from darkness to light, and from the power of Satan unto God?' (Select Sermons of George Whitefield, B.ofT., 1964, p.30). Dallimore concurs on this very point (George Whitefield, vol. 1, p.14). Indeed, no permanent value at all can be attached to the distinguishing doctrines of his Arminian opponent. What fruit can be expected of preaching which declares: 'the doctrine of predestination is not a doctrine of God, because it makes void the ordinance of God (i.e. preaching) . . . directly tends to destroy that holiness which is the end of all the ordinances of God . . . destroy the comfort of religion, the happiness of Christianity . . . destroy our zeal for good works . . . (and) . . . overthrow the whole Christian revelation' (Free Grace, Sermons p.359-362)? What increase can the Holy Spirit be expected to give to such teaching on Sanctification as this: 'When the Lord speaks to our hearts the second time "Be clean", then only the evil root, the carnal mind, is destroyed, and sin subsists no more' (Southey: Life of Wesley, 1925, vol. 2, p.63-64)? Little wonder that even a great admirer of Wesley should write of him: 'Orthodoxy, he thought, constituted but a very small part, if a part at all, of true religion' (J. H. Overton: The English Church in the Eighteenth Century, 1896, p.330).

Secondly, the Open Letter discredits Rev. MacQueen's statement that 'it is a great mistake . . . to imagine that Wesley and Whitefield both belonged to one movement and preached the same Gospel.' Evidently, Whitefield himself would have agreed with the statement. 'He told me' wrote Wesley on March 28, 1741, 'that he and I preached two different Gospels, and therefore he not only would not join with or give me the right hand of fellowship, but was resolved publicly to preach against me and my brother, wheresoever he preached at all' (Wesley's Journals, I, p.77). As late as 1763, adapting Burnet's advice to 'out-live, out-labour, out-preach' his opponent, Whitefield wrote: 'That the Rev. Mr John Wesley himself, that famed leader of the Methodists, and every Methodist preacher in England, may be thus outed and entirely annihilated, is and

shall be, the hearty prayer of George Whitefield' (Observations on Some Fatal Mistakes, 1763, p.35). Wesley, no less than Whitefield, admitted the great differences that existed between their schemes of salvation, resolving to go his own way after 'casting a lot for his creed', which lot came up to the following effect: 'As thou hast long believed Calvinism to be a delusion, regardless of friends and enemies, preach and print against it' (T. Olivers: A Rod for a Reviler, 1772, p.10). That they in fact preached two different plans of salvation is clear from the following brief comparison: Whitefield 'held, taught and defended the Scripture doctrine of God's eternal unconditional election' (R. Elliot, in Select Sermons, p.57). Wesley, on the other hand, unashamedly stigmatised it as 'the horrible decree of predestination' by which God appears 'as worse than the devil, more false, more cruel, more unjust' (Sermons, p.366). Whitefield earnestly contended for a limited atonement, by which Christ died only for the elect (see George Whitefield: Sermons on Important Subjects, 1833, p.784). Wesley, on the other hand, believed that 'Christ died for all and every man alike, for Judas as well as for Peter' (W. MacLean: Arminianism, Another Gospel, 1965, p.25). Whitefield taught that 'man by nature has no power or will at all to come to God . . . it being the entire work of God's Spirit' (Elliot, *ibid*, p.54). Wesley, on the other hand, believed that man, with no more than the aid of grace, has the power of will to exercise faith, and choose what is spiritual, when Christ is preached to him (R. Shaw: Confession of Faith, 1845, p.121). These are but examples of their opposing views. That Wesley's are subversive of the doctrine according to godliness is evident. In short, 'by his misrepresentation of the doctrine of Divine sovereignty, the Arminian strikes at the electing love of God the Father: by the universalism of his doctrine of the Atonement, he strikes at the redeeming love of the Son: and by his views on man's ability to believe in, or to decide for, Christ, he strikes at the love of the Spirit, manifested in the work of regeneration and sanctification' (D. MacLean, Foreword to 'Arminianism, Another Gospel').

Thirdly, the author of the Open Letter objects to Rev. MacQueen's description of Wesley as 'Arminian, Semi-Pelagian, and Sacramentalist'. That he was the first of these, none can deny. His regular contributions to the Arminian Magazine evince that he 'held an Arminian position, as contrasted with G. Whitefield's Calvinistic teaching' (Oxford Dictionary of the Christian Church, 1957, article 'Arminianism'). That his doctrine of man was Semi-Pelagian also needs little proof. He denied the imputation of Adam's sin, teaching only man's inherited corruption of

Adam's nature (Southey: *Life*, vol. 2, p.61). Even this corruption, he claimed, is not properly sin, but only a natural consequence of the ignorance and mistakes inseparable from mortality (Meth. Doc. Tracts, p.294-312). While, therefore, he cannot fulfil the demands of either Law or Gospel without Divine assistance, he can co-operate with needed grace when offered to him. In other words, sin has made man sick, but not dead (A. A. Hodge: *Outlines of Theology*, 1972, p.108, 334). Equally deserving of Rev. MacQueen's strictures was Wesley's Sacramentalism. That he was in fact the 'devout' grandfather of the Tractarian Movement, the following facts prove: he scrupulously observed the fasts and feasts of the Church of England — 'every Friday was to be kept as a day of abstinence' and 'All Saints' Day was his favourite festival' (Overton: *ibid*, p.321). He used the 'mixed chalice', prayed for the dead, prayed standing on the Lord's Day in Pentecost, observed the 'Stations of the Cross' on Wednesdays and Fridays, kept Lent and especially 'Holy Week', and faced the east at the recitation of the Creed (R. Denny Urlin: *John Wesley's Place in Church History*, p.70). In short, 'his ideas of worship are strictly in accordance with what would now be called High Church usages' (Overton, *ibid*, p.320).

Fourthly, how the writer of the Open Letter can rest satisfied with his remark that 'John Wesley preached the Gospel, he never wearied of proclaiming the facts held forth in 1 Corinthians 15:1-4', we fail to understand. Surely he knows full well that the Gospel, in order to be preached Biblically, consists not merely of facts, but doctrines, explaining how the facts are to be understood; and experience, delineating how these facts and doctrines affect the heart when applied by the Holy Spirit; and practice, characterising the kind of life produced by a saving experience of these facts and doctrines. Whoever fails to preach the facts of the Gospel doctrinally, experimentally and practically, fails to preach the Gospel, whatever he may think he is preaching.

Fifthly, the four quotations from Rev. MacQueen's article, purporting to be true representations of Wesley's views, raise some fundamental questions. The first, referring to Wesley's 'spiritual pilgrimage', involves the very nature of conversion. True, Wesley appears to renounce all dependence upon his own righteousness for salvation, but with what does he replace it? Not with the only righteousness which is acceptable to God, namely, the righteousness of Christ; for we read in the Minutes of the Methodist Conference: 'In what sense is the righteousness of Christ imputed to all men or to believers? Answer — We do not find it expressly affirmed in Scripture that God imputes the righteousness of

Christ to any, although we do find that faith is imputed to us for righteousness (Coke and Moore: *Life of Wesley*, p.272). What this faith is, Southey summarises from Wesley's writings as 'a sure and firm confidence in the individual believer, that Christ died for his sins, loved him, and gave His life for him. And at what time soever a sinner thus believes, God justifieth him' (*Life*, vol. 2, p.68). 'Thus', comment Bogue and Bennett, 'with an extra-ordinary appearance of zeal for Justification by Faith, and not by works, the whole doctrine is overturned, by making our faith itself, and not Christ, the object of it, the ground of our justification' (*History of Dissenters*, 1833, vol. 2, p.27-28). Furthermore, we are quite at a loss to understand how Wesley could preach 'free salvation by faith in the blood of Christ' (*Journals*, May 1st, 1738) before his heart was 'strangely warmed', as he describes his conversion (*Journals*, May 24, 1738), especially when he attributes to this experience both the certain assurance that Christ had taken away his sins, and the power to overcome sin always. 'The difference between this and my former state', he wrote the same evening, consisted in this: 'I was striving, yea fighting with all my might under the Law, as well as under grace. But then I was sometimes, if not often, conquered; now I was always conqueror'. Is this the Scriptural doctrine of conversion? We see nothing here at all of a poor, destitute sinner clinging to the righteousness of Christ alone for salvation before God.

The second quotation speaks of Wesley endorsing 'the Pelagian doctrine of Sanctification'. Dr Shedd accurately summarises Pelagius' teaching when he writes: 'It is possible for any man to be entirely sinless, and there have been some such, even among the heathen. The grace of the Holy Spirit is not absolutely, but only relatively necessary, in order to holiness; it renders its attainment easier to man. Regeneration does not consist in the renewal of the will by an internal operation of Divine efficiency, but in the illumination of the intellect by the truth, the stimulation of the will by the threatenings of the Law and the promise of future rewards, and by the remission of sin through the Divine indulgence.' (*History of Christian Doctrine*, 1877, vol. 2, p.95-96). That Wesley and his Arminian colleagues held the same view is asserted with great candour by Bogue and Bennet (*ibid*, p.26-27), who show how well the two systems tally in several essential points. It is not generally known that Wesley styled Pelagius 'a wise and a holy man' (*Journals*, July 7th, 1761), Thomas Firmin the Socinian 'a pious man, although his notions of the Trinity were quite erroneous' (*Preface to Life of Firmin*), the demon of Socrates a 'ministering angel' (*Southey, ibid*, p.79), and the heathen

Marcus Antoninus 'one of those many who shall come from the east and the west and sit down with Abraham, Isaac and Jacob, while the children of the kingdom, nominal Christians, are shut out' (Journals, Oct. 11th, 1745). Neither is Whitefield's Letter of September 25th, 1740, in which he pleads with Wesley to renounce his evil doctrines, especially his Perfectionism, sufficiently pondered. The sad truth is, that while Wesley's language is Evangelical, his real sentiments were far nearer strict Pelagianism than most will admit. Only one who held a Pelagian view of sanctification could have written, as Wesley did to Fletcher of Madeley in 1768, 'I seldom find it profitable for me to converse with any who are not athirst for perfection, and big with the earnest expectation of receiving it every moment' (Tyerman: Life of Wesley, vol. 3, p.4). Rev. MacQueen's remarks, therefore, are perfectly justified.

Of Wesley's teaching on Baptism and Prayer for the 'Faithful Departed', little need be said. His sermon on the New Birth, besides the extract quoted by Rev. MacQueen, also teaches the heresy of Baptismal Regeneration, while to excuse his prayers for the dead on the ground that they are embraced by the petition 'Thy kingdom come' is puerile. Thomas Watson, Thomas Boston, and even the Episcopalian Leighton never justified prayers for the dead on this ground.

The Open Letter next reproves Rev. MacQueen for making assertions contrary to fact. His first assertion, that they were never again associated in this world after their first sharp contention in 1740, is, of course, easily disproved. They were not, however, often associated, as the writer of the Open Letter claims. The Editor of the Banner of Truth himself admitted as much when he wrote of Whitefield: 'Wesley . . . rarely worked with him after 1741 on account of his hostility to Calvinism' (The Puritan Hope, p.125). In fact, they infrequently interchanged letters and preached occasionally in each other's pulpits, but they never cordially co-operated. To understand their relationship after their separation, we need to remind ourselves that they both remained within the Church of England.

The Open Letter next questions the statement that Leighton 'imbibed Popery in the monastic cells of France in early boyhood'. Rev. MacQueen should perhaps have written 'manhood'. Is the writer of the Open Letter unaware that during his residence abroad (1631-41) Leighton entered into close correspondence with his Popish relatives who were priests studying at Douay, that he affirmed there were more holy men in the cloisters of Italy and France praying against the Covenant than in Britain praying for it, that he often re-visited Douay during his Principalship at Edinburgh, that he advocated the setting up of Protestant monasteries,

and that his library contains several Romish and Anglican 'devotional' works but hardly any of his contemporary Scottish or Puritan divines? The link with Wesley is clear, for the latter also was very sympathetic to certain Romanists, whose lives he published and whom he regarded as pious men. And while Leighton, as well as Wesley, denounced the worst features of Popery, they were by no means averse to certain aspects of it.

Rev. MacQueen's conclusions regarding Wesley were not, therefore, built upon a 'combination of inaccuracies', as the writer of the Open Letter states. They sprang from a true grasp of the poisonous nature of the Arminian heresy, and a forthright endeavour to expose Wesley's pernicious teaching for its real nature. If every minister of the Gospel who has taken ordination vows to oppose Arminianism and to defend the faith once committed to the saints followed Rev. MacQueen's example, the Church would be much healthier than it is. May the warning of Rev. D. Beaton, another champion of Calvinism, be seriously laid to heart: 'Arminianism is very much alive in the pulpit, in the theological and religious press, and in the modern evangelistic meeting . . . When we bear in mind the horror with which our forefathers regarded Arminianism, the modern attitude to it indicates how far the professing Church has drifted from the position of the theologians of those days' (*The Reformed Faith*, p.18). The Arminianism of John Wesley is a false gospel — delusive, dangerous, and soul-destroying. The Banner of Truth, therefore, should make a firm, unequivocal and open stand against it, rather than indulge in some paltry and carping criticism of one of its most fervent and faithful opponents.

John M. Brentnall.

Italy

The visit to Fornaci di Barga last June followed more or less the same pattern as previous ones. During my stay there, we had quite a number of informal services in Emelia's house, both on Sabbaths and week days. During these visits to No. 6, Via delle Logge, there was opportunity to hear again about the difficulties, the comforts and the hopes of the little group which meets there.

On Friday, the 2nd of June, after we had discussed Gal. 2:20, Emelia said she had been concerned for most of the day as to whether or not she was a real Christian. People around them, seeing that they professed something different and had left the R.C. Church, looked for an example of perfection. Also they were critical of them for making such a fuss

about religion, for being moved by the joy of salvation. Yet they themselves, Emelia pointed out, would go mad in their enthusiasm about football. On another occasion, when Emelia was again feeling depressed about whether or not she had the right kind of faith, I asked her what she trusted in for salvation. She replied, 'I have faith in the sacrifice of Jesus'. She was encouraged when shown that such a heart trust was the all-important characteristic of a real Christian.

On Sabbath, 4th June, we spoke about the events and teaching in John, chapter 6. Emelia was again concerned about how deep a thing it is to believe in Christ. Renzo, now about 18 years old, understood the distinction between a material kingdom and a spiritual one, and the necessity of having a spiritual relationship with Christ. At night, when we discussed Exodus 8:1, Simonetta (about 11 years old) was able to explain the significance of the passover lamb, and the sprinkling of its blood.

Later that week, I told them about a friend of Franco Maggiotto's who had left the R.C. Church, partly because of the corruption which he had seen within it. In reply, Renzo said that a man might be mistaken. He went on to speak of his own situation, of the tension which he felt between the views of his mother and those accepted generally. He felt caught between the two opposing viewpoints. He was afraid that, if he 'went his mother's way', he would suffer by losing friends. I spoke of the greater importance of our relationship with God, that if the word of God came into his heart he would realise this, that if his relationship with God were put right, other things would find their own place. Renzo said that he knew this; that he appreciated there was a choice involved.

On Sabbath, 19th June, Emelia told about a distressing experience she had had. During the week her uncle (her mother's brother) had called at the house. Emelia had often thought about him, wishing that he would come to the services. This day she introduced a reference to my being there, and asked if he would like to come to a meeting some evening. Even if he were critical of what he heard, she said, at least he would then be criticising what he knew about. Her uncle was unresponsive, and told Emelia about a dream he had had 13 years before. He had seen Emelia's grandfather (his own father) who was by that time dead. His father said to him in the dream that if he had been alive at the time when Emelia's mother changed her religion, he would have killed her. Emelia was very crushed to think that, throughout all these years, though her uncle had appeared pleasant to them, he had all the time been harbouring such bitter thoughts against them.

Although I said at the beginning that this visit followed the pattern of

previous ones, there was one important difference. This time, Mr Angus Morrison joined me at Fornaci di Barga; he arrived about a week after I did. Mr Morrison held several meetings on his own after I left, but I had the pleasure of hearing him read a short, appropriate address on the last Sabbath that I was there. Having studied Latin extensively, Mr Morrison has a foundation on which to build a good knowledge of Italian, and it is a great encouragement that he has made such efforts to prepare himself for usefulness in this aspect of the Church's work. He expects to return to Fornaci in August, God willing, and to combine with this visit attendance at a short language course run by Pisa University. I also expect to pay a short visit to Fornaci in May/June, so may well be there, needing the prayers of the Lord's people, at the time when they are reading this article.

As usual, I would like to refer also to Franco Maggiotto. Both Mr Morrison and I saw him last year; and since then, through contact with himself and his supporters, I have been kept informed of how Franco's work is progressing.

The most important area in which this movement for promoting reformed teaching in Italy now needs help would seem to be that of the distribution of books. Evangelical Press, in conjunction with Franco Maggiotto and Pietro Loreface, have carried out the first stages of a publishing programme of reformed books in Italian. Titles now in print are:

Today's Gospel by Walter Chantry; *The Bible Tells Us So* by R.B. Kuiper; *Evangelism and the Sovereignty of God* by J.I. Packer; *Right with God* by J. Blanchard; *Salvation* by E.F. Kevan; and *Pour un Dialogue avec Dieu* by Guy Appéré.

Franco and Pietro have extensive contacts all over Italy, but neither of these overworked missionaries has the time to go round these contacts, seeking outlets for these books. What is required is to have someone suitable, employed at least part-time, who could travel around the country to promote book sales. There is a man in Milan who would appear to be suited to this work.

I would ask praying readers to remember this real need, and if any felt inclined to contribute to this book distribution project, such help would be deeply appreciated at either of the addresses below. J.T.

Addresses: Rev. John Tallach, Free Presbyterian Manse, Kinlochbervie, Sutherland IV27 4RP; Rev. O.T. Jenkins, European Missionary Fellowship, 128 Hempstead Road, Watford, Herts, England, WD1 3LQ.

Breaking Down the Carved Work

by Rev. John Colquhoun, Glendale, Skye

(Continued from page 150)

In March 1712, the carved work of the Scottish Church was again in imminent danger, and was considerably marred by the re-introduction of Patronage. Availing themselves of the absence of the Scottish Commissioners, the enemies of the Church, mostly Jacobites, passed a Bill through its successive stages in the House of Commons with unusual rapidity, and carried it up to the House of Lords. Although the Scottish Commissioners, who had by this time returned to London, were heard, with little more than empty courtesy, the Bill was passed and received the Royal Assent on 22nd April. Hetherington says, on this matter, "Whether the hand of the misguided sovereign shook when affixing the sign manual has not been recorded; but certainly at that moment she put her hand to a deed by which her right to reign was virtually rescinded, the Revolution Settlement overturned, and the Treaty of Union repealed; unless, indeed, the Bill itself were to be regarded as an absolute nullity, — an idle arrangement of mere words, 'full of sound and fury, signifying nothing.' For it will not be disputed by any person possessing competent knowledge, that the British parliament exists as such, and the British sovereign reigns over the united empire, solely in virtue of the Act of Security, which is the basis of the Union. Any infringement of that great, and, as it may almost be termed, creative act, must therefore be either, with regard to the British parliament, a suicidal deed, and with regard to the sovereign, a virtual abdication; or must be altogether and for ever null and void, incapable of acquiring any possible degree of validity, or of imposing on any British subject the slightest shadow of obligation. It may be safely affirmed, that no jurist will ever prove that the British parliament ever did, or can, pass an Act greater than, and subversive of, that to which it owes its own existence." *History of the Church of Scotland*, page 197.

That this Act, restoring Patronage, had as its design, the weakening, if not the complete overthrowing of the Presbyterian Establishment in Scotland is very clear from various matters which could be pointed out. Even such a decided Jacobite as Sir Walter Scott, says, "The Act which restored to patrons the right of presenting clergymen to vacant churches, was designed to render the churchmen more dependent on the aristocracy, and to separate them, in some degree, from their congregations, who could not be supposed to be equally attached to, or

influenced by, a minister who held his living by the gift of a great man, as by one who was chosen by their own free voice." That this Act was the fore-runner of other plans to destroy the Church of Scotland is evident from the fact that when Principal Carstares went to London on this occasion, as one of the Commissioners of the General Assembly, he found that a Bill was prepared for abolishing all General Assemblies, and another for compelling Presbyteries, under certain penalties, to settle ministers, without further form or trial, and especially without any form of consulting the parishioners. The Patronage Act in itself was ruinous to the interests of the Church and a direct violation of the Treaty of Union. Its passing was part of the machinations of the Jacobites, who were mostly Roman Catholics or infidels, to defeat the Protestant succession to the Throne through the House of Hanover. The party who passed it were strong, and were secretly countenanced by the Queen, and they were fully resolved to foist their purposes on the Church of Scotland when it was not strong enough to resist. It was a determined effort to impose as many as possible of ministers over the people in order to make them instruments to instil into their minds principles of disloyalty to a Protestant Throne. Unfortunately there were too many ministers in Scotland at the time who could be relied on to instil such principles into the minds of the people.

Of the Patronage Act Dr Begg of Newington says, "Preachers were ashamed of it; Church Courts unanimously considered it as inconsistent with the constitution of the Church of Scotland; and even *during the whole reign of the wily Principal Robertson*, and down till the year 1784, the Commission of the Assembly was annually instructed to adopt all proper means for getting rid of it altogether. In a word, two opinions did not exist on the subject, till two or three whole generations had gone to their graves. And it will indeed be strange, if, in such a time as the present, when our Church is more than ever instinct with spiritual life, and our nation boasts of its superior intelligence, its noblest institution, the Church of Scotland, shall, for the sake of a few hireling preachers, be attempted to be strangled before the eyes of an astonished world, with the same rope which the cunning and infamous Bolingbroke, 130 years ago, (written in 1841) threw round her neck, — and that too, by professed maintainers of the constitution of the kingdom." By it the carved work was again broken down, and after repeated requests to the Government, for over one hundred and thirty years, it at last became apparent that if the work of the Reformation was not to be undone there would need to be separation from the State. This was effected by the

Disruption of 1843, when 784 ministers parted with the emoluments of the Establishment, worth at that time £100,000 a year, while at the same time they carried with them the Establishment Principle. This was made clear by Dr Chalmers at the first Free Church Assembly, when he said, "Though we quit the Establishment, we go out on the Establishment Principle — we quit a vitiated Establishment, but would rejoice in returning to a pure one. To express it otherwise — we are the advocates for a national recognition and national support of religion — and we are not Voluntaries."

The Patronage Act and all that was connected with it was alien to the constitution of the Church of Scotland. In fact there is hardly a country in the world where lay patronages had so little place. They proceeded from the canon law of the Papists which was very little regarded in Scotland ever since it became a nation, and any regard paid to it was brought to an end by Act of Parliament when the Reformation was established. This can be verified by consulting the First and Second Books of Discipline. In the 23rd Act of the Parliament which met on 19th July 1690, in the reign of William and Mary, the patron's power of presentation was taken away. This Act, with various other Acts for the protection of the Church of Scotland, is embodied in the Claim of Right and the Act of Security, which are essential conditions of the Treaty of Union. By the Patronage Act, all this was treated as null and void and, instead of the noble fabric raised by the Reformers, Scotland had foisted upon it a Church which was the creature of the State, having its office-bearers elected, not by the people but by the patron, and its decisions in spiritual matters liable to the review of the civil courts. Thus, all government, worship, and discipline, centred in the Sovereign, which the Patronage Act constituted a kind of civil Pope. This was diametrically opposed to the principles of our forefathers at the time of the Reformation, and, be it remembered, it is to the Word of God they went for direction and guidance.

In this connection we may quote Mr Andrew Crosbie, Advocate, writing in 1769. "The total depravity which Popery introduced into every part of discipline, worship, and church government, is well known. The Church of Rome was a fabric of political contrivance, tending to aggrandize the pontiff, and to enslave the Christian world; its oppression had become intolerable, and our forefathers, by a spirited effort, threw off its yoke. As the innovations of the Church of Rome, not only in worship and religious principles, but in church government and discipline, had been numberless, and had been introduced, not at once,

but by degrees, through a series of ages, our first Reformers had no other model by which they could form themselves in church government and discipline, but that of the primitive Church in the age of the apostles. The Scriptures they resolved to make the rule of their reformation throughout; their principles of religion and their worship they gathered only thence; and, in so far as it could aid them in government and in discipline, they followed no other rule. In this state of things, it was natural for them to resort to the Scriptures for a rule for admitting ministers. They there found, that among the first acts of the Christian Church after our Saviour's death, an apostle was chosen, and he was chosen by the voice of all the disciples gathered together: this method, therefore, they seem to have adopted."

In the face of persecution in a multitude of forms, which it is not our purpose to enter upon at this time, the carved work of the Reformation was again set up in Scotland, emphasising in the most practical way the doctrine, so clearly set forth in the Subordinate Standards of the Church of Scotland, that Christ is the sole Head of the Church. Many parishes throughout the country which hitherto had not the benefit of an evangelical ministry, had the gospel in its purity proclaimed, and, freed from State interference, had the sealing ordinances of the New Testament ministered among them by men of their choice whose life manifested that they were called of God. The Disruption had its sad aspect and its promising one. As a writer of the period puts it; "How very brief a period has elapsed since the Government of this country could have settled at small expense the Church question! and how entirely has it passed beyond the reach of human adjustment now! In disestablishing the religion of Scotland, there has been a breach made in the very foundations of national security, which can never be adequately filled up. The yawning chasm is crowded with phantoms of terror: there are the forms of an infidel Erastianism in front: and surplices, crosses, and treble crowns in the rear; while deep from the darkness comes a voice, as of many waters, the roar of infuriated multitudes broken loose from religion, and thirsting for blood. May God avert the omen! That man must have studied to but little purpose the events of the last twelve days, who does not see that there is a Guiding Hand ordering and regulating all. The pawns in this great game do not move of themselves; the adorable Being who has 'foreordained whatsoever cometh to pass' is working out His own designs in His own way. The usurpations of civil magistrates, the treachery of unfaithful ministers, the errors and mistakes of blind-hearted and incompetent statesmen, all tend to

accomplish His decrees; and it would be well, surely, since in one way or other all must forward His purposes, to be made to forward them rather as His fellow-workers than as His blind insensate tools. Let the disestablished Church take courage: there is a time of severe conflict before her, but the result of the battle is certain." *The Witness*, 1st June 1843.

(To be continued.)

Obituary

Miss Mary Urquhart, Inverness

A practice which finds little favour today was observed by this worthy woman, the keeping of a diary, in which she noted down some of the Lord's dealings with her soul which she found a great help to herself as preserving the memory of the Lord's goodness and proving a source of comfort in times of distress when she could turn to the record of happier days. Job in the midst of his trials longed for the days of the past: "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head and when by his light I walked through darkness" — chapter 29, verses 2, 3. Though meant for her own use, we may draw upon her own words in giving a short account of this gracious woman's life.

The early years of her life were spent in Glasgow where about the beginning of this century the family settled down. Here she lost her father, and the family of boys and girls were cast on their godly mother's care who took great pains to teach them the Word of God and their need of salvation. The First World War, as was true of many families throughout the land, brought sorrow to the mother and family when they learned from the War Office that John Duncan had been killed in action in May 1917. The remark of his godly sister is: "Be still and know that I am God; His doings are absolutely perfect". Donald, another brother, survived the war and on his return went as the Church's missionary to the Jews in Palestine where the prayers of his sister followed him amidst the dangers and the rioting which broke out at that time in the Holy Land.

When the family was preparing in May 1929 to remove from Glasgow to Dingwall, she gives a brief review of her past life. "We are now preparing to leave dear Glasgow. Born in Inverasdale, Gairloch the 6th day of January 1893, living there 8 years of my life, we removed to Fearn, then to Inverness and as a family came to Glasgow in 1905, where I lived carelessly until my fifteenth year, when the Spirit began to strive with me — was afraid and began to pray and learn psalms and chapters of the

Bible by heart, trying to reform myself and thought I was much better than others when I began this outward reformation, but alas it was as the early dew. Try as hard as I could to do good or be good, the evil of my desperately wicked heart would break out. Continued in this condition until my 17th year, thought I was doing alright and still felt no satisfaction or comfort in all this outward reformation — others thought the real change had taken place, but I was 'dead and without God in the world'. One night after being in bed and slept a while, I suddenly wakened with awful terror and fear thinking I was going straight to hell without a doubt and imagined I was being dragged to the bottomless pit. I cannot forget that night. All my goodness was gone, having nothing but 'the soul that sinneth, it shall die', and continued in that distressed condition for a year without telling anyone what was going on in my mind. But dear beloved Mr Cameron was led to speak of my case over and over again and he, knowing nothing of what I was going through, yet he described my case as though he knew all about me, the Spirit directing him what to say. Oh, how miserable I was until I got a glimpse by faith of the precious blood — Oh, that precious truth, 'The blood of Jesus Christ, his Son, cleanseth us from all sin' — the anchor of my soul and hope for eternity. Everything seemed so new! I thought everyone would believe me and enjoy what I was enjoying, but how mistaken I was! I began to feel the bitter enmity of the world and sin stirring up within which made me think it was only a delusion I had. Oh, his great goodness towards me in holding my head above the waters of sorrow and tribulation going through this vale of weeping! . . . I feel keenly leaving Glasgow where I met the Beloved of my soul and where I listened in comfort to my father in spiritual matters. May his presence go with us all to Dingwall!"

As already noted by Mary, Rev. N. Cameron's ministry was highly prized by one who owed to his faithful labours her own soul, who had often proved to be a minister of peace. On one occasion Mary came under such a severe temptation from the evil one that she had to take to her bed. She decided to see Mr Cameron to whom she unfolded her trouble and after some conversation Mr Cameron engaged in prayer. His first words were: "Oh Lord, is not this a brand plucked out of the fire?", and continued for some time in prayer. When they rose from their knees, he enquired if she felt better, expecting that the passage of God's Word already quoted might have brought deliverance, but she replied that she felt no relief. The following Sabbath, Mr Cameron took this same passage in Zechariah as the text for the evening sermon, but Mary, once

more overcome by the assaults of the great enemy, had taken again to her bed and was not present. The sermon, however, was meant for someone else for some time later a woman came before the Kirk Session and confessed that the sermon which she had heard that night had been blessed in awakening her to a sense of her lost condition and she was received into membership by the session. At last on the following Wednesday, Mary obtained deliverance from the words: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; and they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God" — Zech. 13:9. She immediately arose and went to see Mr Cameron who greeted her with the question, "Did you receive my letter?". She had not received the letter before she left the house, and Mr Cameron explained that he had obtained the very words of scripture for her case which gave her relief and had sent it to her by letter. Here we can see the true union and communion of saints which was enjoyed by pastor and member of his flock.

While living in the North, a further bereavement befell the family. In October 1936, her sister, Katie, Mrs Kenneth MacAskill, then living at Failie Farm, Daviot, died as the result of a heavy fall when cycling to Church. She was taken to Inverness Infirmary where she expressed to her sister the desire to be with Christ and his people through eternity. Mary again resumes the diary: "What a monument of mercy I am! . . . I was afraid to tell mother who was ill in bed. Mr MacFarlane, Dingwall went upstairs with me and she was sitting up in bed her face so calm and solemn. She said: "What I had on Saturday was, 'Be not far off for grief is near, and none to help is found', but what I have today is: 'Then are they glad because at rest and quiet now they be, so to the haven he them brings which they desired to see. Katie is no more, but I will see her yet'. We had to say nothing — it was wonderful to see her and it strengthened me". The effects of this tragic death were felt elsewhere. One of the Stratherrick elders, Alex. MacPherson, accustomed to conduct Sabbath services when called to do so by reading a printed sermon, now abandoned this bondage to the written word, and laid aside the practice from that time on and spoke out as the Lord gave him utterance. Mary's remark is: "Prayer has been answered by fearful things. He told me Katie's end made him speak out. Oh, that he would be made a blessing!"

Their stay in the North came to an end in 1941. The two sisters and Donald prepared to return to Glasgow, mainly because Donald's health

which, since his return from Palestine had been giving cause for concern, was again creating anxiety. Their mother and aunt had by this time passed away and about a year after their return to Glasgow, Rev. Donald Urquhart was called to his reward. Mary again sets down her thoughts on this turn in the Lord's providence: "Mysterious providences have led to my coming to the place of my first love — the place where I hope I was born again and where my weary soul has often been refreshed. Several things have taken place since I wrote last — dear aunty and mother are now home having a long sleep. . . . What happy refreshing awakening they will have, soul and body united, 'perfect' — Oh, what blessedness is in that word! How I envy them and all those who have ended their days in this world without bringing a reproach on Christ's precious Cause".

They arrived in Glasgow in the midst of the troubles which were then agitating the congregation, which drew from her the comment: "What have points of law or technical phrases to do with preaching the Gospel? Oh, the shortness of time! It is only while in this world we can commend precious Jesus to sinners and only in the one to come can all see eye to eye regarding matters which perplex us here" — a useful comment which might go a great way to induce a more reasonable spirit in approaching Church disputes. Eventually, Rev. D.J. Matheson was called from Lairg to St Jude's and for the next 10 years she enjoyed the ministry of Mr Matheson for whom she formed a strong attachment. On leaving for the North once more in 1956 she says: "Thanks for a faithful ministry. I believe Mr Matheson to be one of the most faithful, straight, and just amongst our ministers. The Lord is blessing his labours here, and Oh, may He continue to bless and keep him even to the end. I am truly sorry having to leave St Jude's where I got many a crumb for my poor soul and where I met with my precious Saviour first". The last years of this God-fearing woman's life were spent in Inverness where in 1975 she finished her earthly course. Her sister, Annie, survived her by 2 years but she too has passed, we believe, to her eternal rest. Among those who value vital godliness, the memory of this gracious woman still lingers on. "The righteous shall be in everlasting remembrance" — Psalm 112:6.

A.F.M.

CORRECTION

In the May issue of the magazine on page 130, line 13 should have read "significance of what he did . . ."

Book Reviews

Charity and Its Fruits by Jonathan Edwards. Banner of Truth Trust. 368pp. Price £3.00.

This further reprint of Jonathan Edwards' *Charity and Its Fruits* by the Banner of Truth Trust is to be welcomed. Jonathan Edwards needs no commendation among those who espouse the Reformed faith, of which he was one of the greatest exponents. His massive works show him to have been a master in Israel.

This book consists of a series of discourses on 1 Corinthians Chapter 13. The subject matter of that well-known chapter is charity or Christian love as manifested in the heart and life of the true believer. To this subject Edwards applies his mind and opens up what love is showing among other things that the spirit of charity is a meek and humble spirit and the opposite of an envious, selfish, angry or censorious spirit. His concluding chapter is on Heaven which he calls, "a world of charity or love".

This is a subject needing to be much dwelt on when because iniquity abounds the love of many to the Lord and to their brethren waxes cold. *Charity and Its Fruits* will make us ashamed of our little fruit in this grace, yet should also stir us up to make us seek after it more earnestly. This grace was very prominent in the early Church and also in times of revival of the Church of God in the world. May it be revived and flourish once again and may this volume of Edwards contribute to its flourishing again.

God's Ultimate Purpose by Dr D.M. Lloyd-Jones. Banner of Truth Trust. 447pp. Price £4.50.

In the pages of this book the Doctor evidently realises something of the magnitude of the task he has undertaken, namely, the Exposition of Ephesians, chapter one. This portion of Truth covers a wide range of most profound Christian doctrines, whose spiritual magnetism has attracted the author. In the Introduction he properly refers to certain particular features of this Epistle, and gives a resumé of its great themes — such as God — the Sovereign God — God's grace — God's glorious purpose in Christ, and the Church. A useful and pleasing feature of the volume is the stress laid on the significance and depths of oft-recurring key words and phrases. In parts, Truth is defended as well as expounded, but in our view this production does not come up to the

standard of former works, in which, there were things good, and things not so good. Much of the Volume is altogether too repetitive and redolent of former thoughts from the author's pen. Further, and what is far more serious, is the confusion of thought on Redemption and the Sealing of the Spirit. We would say that there are definite theological and exegetical defects in these areas. In particular, it is certainly difficult for us to understand or accept the Doctor's view on the Sealing of the Spirit. In this connection, it is indeed ironical that the author should state on page 21 'that our greatest need is the need of understanding'. As far as we can judge, it is not the Scriptural doctrine of the Sealing of the Spirit that the Doctor propounds. We fail to find the blessed doctrine implicit in the words, 'A garden enclosed is my sister, my spouse; a spring shut up; a fountain sealed.'

In addition there are other parts of this volume that leave us quite bewildered; but space forbids us to deal with these separately. A good theologian is not usually guilty of doctrinal error. We think that the Doctor should confess to being guilty of allowing the experimental and the subjective to govern the objective in his interpretation of the Sealing of the Spirit. The balanced judgment and the precision one would expect from maturity in preaching, are just not to be found in this latest production of Dr D.M. Lloyd-Jones.

F.M.

Nothing but the Truth. Brian H. Edwards.

This popular presentation of the doctrine of the inspiration and authority of the Bible, by the author of 'God's Outlaw' and 'Through Many Dangers' (biographies of William Tyndale and John Newton respectively), is very suitable for mature young people. Taking the only tenable view of Scripture, that it is wholly and verbally inspired throughout, Mr Edwards moves lightly and lucidly through his material, handling well such intricate topics as the Inspiration, Accuracy, Authority, Sufficiency and Finality of the Bible, as well as providing some useful information on manuscripts and scrolls, and the origin of the chapters and verses of our modern versions. His treatment of textual problems is honest, though Westcott and Hort are inadequately criticised, the Received Text is insufficiently commended, and the author seems to prefer an 'eclectic' text, which virtually means no definite text at all. It is good, however, to see him strongly denounce both the Romish and Liberal views of Scripture, and his unsparing condemnation of Bible critics and the sects. The limitations of science and all natural knowledge

are clearly pointed out, while his description of modern unbelievers who use Biblical terms but empty them of their original meaning as '20th century flesh over 19th century bones' is felicitous. Of true Christian scholars, Dr Robert Dick Wilson is deservedly given an honoured place, although John Burgon is dismissed in only one sentence. On the question of translations, Mr Edwards leaves something to be desired: he prefers the New American Standard Bible to the Authorised Version, yet he is strong in rejecting modern paraphrase versions as a basis for serious study. His distinction between a translation, which 'attempts to give us what the original author actually wrote', and a paraphrase, which 'attempts to give us what the original author really meant' must always be borne in mind. Mr Edwards' criterion for identifying the New Testament canon is the apostolicity of its writers (p.115); Reformed scholars, however, isolate inspiration as the only reliable principle for including a book in Holy Scripture. The section on principles of interpretation is valuable, yet here again the author lays insufficient weight on the necessity of the Holy Spirit to enlighten us. In fact, only a sentence at the foot of page 147 and a scant reference to His work on pages 24-25 are devoted to the internal testimony of the Spirit. Chapter 8, on the Sufficiency of Scripture, is one of the best passages we have seen for the consideration of young people with respect to the problem of guidance. Lastly, despite the occasional strange remark about Christians and Evangelicals in particular losing their 'belief in the Bible as a book without error' (pp. 6, 8, 9, & 11), a sheer impossibility, Mr Edwards leaves the reader in no doubt that he himself believes it, from cover to cover. At £2.95 (Evangelical Press, paperback), the book is reasonably priced but not strongly bound.

J.M.B.

Signs of the Apostles, Observations on Pentecostalism Old and New by Walter J. Chantry. Banner of Truth Trust, p. 147, price 60p.

Pentecostalism has attracted a good deal of notice in the past 15 years, both in this country and in America, with its claims of having received the Holy Spirit as at Pentecost, from which it derives its name, and of being a charismatic movement because of the miraculous gifts accompanying the descent of the Spirit, which this group profess to enjoy. Here may be seen the extreme re-action against the dead formalism of the professing church and the ritualism of the Protestantism of the present day. The emphasis of Pentecostalism, however, is upon the miraculous gifts which were bestowed upon the early Church and not upon the fruits

of the Holy Spirit's work among the early Christians. The Pentecostals speak of new revelations which they have received and of miraculous powers of healing and of the gift of tongues. Such terms are in use among them as the "full Gospel," the "deeper life," derived from the Keswick holiness movement, and "second baptism of the Spirit." It is not surprising that these strange doctrines should find favour among people of the most divergent religious beliefs. The Roman Catholics welcome "the spiritual blessing" of Pentecostalism as "giving new dimensions to the adoration for the 'blessed mother of our Lord'" and a deeper understanding of the mass. The World Council of Churches find in Pentecostalism the "powerful manifestations of the Spirit." Liberal and Modern religious leaders and some so-called evangelicals have spoken well of the movement. Pentecostalism has even attracted the students of Andrew Murray who has spoken so much about the higher life.

This little work by W. J. Chantry examines this modern phenomenon in the light of Scripture and explains clearly the true meaning of such passages of God's Word which speak of the gifts and work of the Holy Spirit, as in I Cor. chapters 12-14, and Acts, chapter 2. The dangerous character of Pentecostalism is not over-stated but clearly described. Two passages may be quoted to give an indication of how the book deals with Pentecostalism. "Since Pentecost, all of God's promises in the Covenant of grace have come to fuller realisation in men's hearts by the Spirit" — p.88. "As there were offices extraordinary (apostles and prophets) at the beginning of our dispensation, so there were gifts extraordinary; and as successors were not appointed for the former, so continuance was never intended for the latter. The gifts were dependent upon the offices. We no longer have the apostles with us and therefore the supernatural gifts (the communication of which was an essential part of 'the signs of an apostle', II Cor. xii, v. 12) are absent" (Pink — 146. The work concludes with quotations from John Chrysostom in the early Church to Profs. Smeaton and Dabney in modern times, emphasising that the gifts claimed by Pentecostalists have passed away with the first Apostles. The whole Pentecostal movement of today is a perversion of one of the great and precious periods of the Church's History when the Holy Spirit was poured out upon his people by the Risen Redeemer with unprecedented fulness.

This is a timely book, giving satisfactory and clear witness against the pernicious heresies of Pentecostalism. Perhaps we may detect a leaning towards charity in referring to "Pentecostal brethren in Christ" in the

Introduction, and to "solid and godly Pentecostals" — p.105. The Banner of Truth Trust are to be commended for printing this greatly needed warning against a growing, insidious and dangerous cult.

A.F.M.

Notes and Comments

A New Government

Early in May a new Government took office in Britain and for the first time in the history of the nation a woman, the Rt. Hon. Margaret Thatcher M.P., became Prime Minister. In view of the state of the nation and the difficult international situation, it is no easy task that awaits the newly installed Government.

We pray that the leaders of the nation may be guided from on High in these dark days and that the sad trends which are so apparent in national life may be arrested and reversed, and the nation put on a right course again. We are commanded to pray "for all that are in authority in order that we may lead a quiet and peaceable life in all godliness and honesty."

The Banner of Truth Magazine's Open Letter

In the May issue of the Banner of Truth Magazine, the Editor, the Rev. Iain Murray, published an open letter to the Editor of the Free Presbyterian Magazine (though the Magazine is not named) criticising an article by the late Rev. J.P. MacQueen, London on the Eighteenth Century Evangelical Revival. Mr Murray took exception to the fact that his letter was not published in the Free Presbyterian Magazine and accordingly published it in his own Magazine.

A reply to the allegations he makes against Mr MacQueen's article appears in the present issue from the pen of the Rev. J.M. Brentnall. For our part, we would only mention some reasons why Mr Murray's article did not warrant publication in our Magazine.

1. The first reason is that it is not the policy of our Magazine to publish letters to the editor.
2. Whatever blemishes may have appeared in Mr MacQueen's article, we were persuaded that what Mr MacQueen was seeking to establish was true, i.e. that John Wesley was not the leader of the Evangelical Revival.
3. It was clear that in several instances Mr Murray had misread Mr MacQueen's article. For instance, his very first criticism is the result of overlooking the word 'outstandingly' at the end of Mr MacQueen's first sentence. He also equates 'becoming a Papist' with Mr MacQueen's

'imbided Popery', and admits that he does not understand why Mr MacQueen brought in Leighton in connection with the Evangelical Revival.

Uganda

The overthrow of General Amin in Uganda, bringing his reign of terror to an end, has been welcomed by all civilised nations. The atrocities committed by his evil regime are well known. It is to be hoped that the new Government will be favourable towards Mission Work and the spreading of the good seed of the kingdom. Uganda is remembered in Scotland as that part of Africa where the Rev. Alexander MacKay laboured. May the Gospel yet flourish there and many souls be gathered into Christ's kingdom.

Church Notes

Death of Rev. Ian R. Tallach, Perth

It is with deep sorrow we record the death of Rev. Ian R. Tallach, minister of the Church Extension Charge of Perth, Stirling and Dundee, which took place suddenly at Heathrow Airport, London on Saturday, 28th April 1979. Mr Tallach complained of feeling unwell to Rev. J.W. Ross, Lochcarron, who was with him, after passing through the Customs on their way to Holland. He then collapsed and passed away. We know that the sympathy of the people of the Church goes out to his widow and four children in their great loss, also to his mother, brother, sisters, and all the family circle, as well as to the congregation now bereft of a pastor. May the Lord graciously send forth labourers into His harvest.

Induction at London

On Wednesday, April 4th, 1979, the Southern Presbytery met in Zoar Chapel, London, for the Induction of Rev. A. McPherson, Stratherrick, to the pastoral charge of the London Congregation. After the Presbytery was constituted in the vestry and the usual proclamation made at the church door, Rev. D. MacLean conducted public worship and preached a most suitable sermon from 2 Cor. 8:23, especially the words 'they are the messengers of the churches, and the glory of Christ'. The sermon stressed that all heaven-sent messengers are set apart from eternity, in Christ, by the effectual call of the Holy Ghost, and in a particular way to the work of the ministry. They are the glory of Christ insofar as they set forth the glory of Christ in their preaching, witness against false religion, and exhibit the grace of Christ in their life, walk and conversa-

tion. Accordingly, the churches are to love them and show appreciation of their work. The Clerk then read the Narrative of Proceedings and put the Questions to Mr McPherson, after which he signed the Formula in the presence of the Congregation. Thereafter, the Moderator, Rev. J.A. MacDonald, engaged in prayer and inducted Mr McPherson to the pastoral charge of the Congregation, in the name of the Presbytery and by authority of the Great Head of the Church. The brethren then gave him the right hand of fellowship. The Moderator then addressed the newly-inducted pastor, and Revs. J. Brentnall and L. MacLeod the Congregation. The Clerk also read a letter conveying the good wishes of Rev. A.F. Mackay, Inverness, to Mr and Mrs McPherson and the Congregation. Rev. D. MacLean then addressed Mr McPherson and handed him a monetary gift from the Congregation, upon which Mr McPherson expressed his thanks on behalf of himself and his wife. The Congregation was then dismissed with singing and the Benediction, after which the Congregation welcomed their new pastor at the church door.

It should encourage all who fear God in this day of national apostasy that in the capital city of the land, which in many respects resembles Sodom and Gomorrah, the Lord still has a Zoar in which a faithful remnant may be found, having fled from sin and the wrath to come, even to Christ, the great Refuge of sinners. May the Lord abundantly bless the labours of His servant in this new sphere, and add to the Church such as should be saved.

J.M.B. (Clerk)

Barnoldswick Building Fund Appeal

The Deacons' Court of the Barnoldswick Congregation wish to intimate to friends in the Church that a suitable building has now been purchased, and a Building Fund opened. All contributions, which will be gratefully acknowledged, should be sent to the Congregational Treasurer: Mr C. Metcalf, 47 York Street, Barnoldswick, Colne, Lancs.

This Appeal has been endorsed by the Southern Presbytery.

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on 12th June at 11.30 a.m.

Northern: At Dingwall on 19th June at 2.30 p.m.

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

Skye: At Portree on 26th June at 11 a.m.

Western: At Laide on 26th June at 12 noon.

Acknowledgment of Donations

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

Dominions & Overseas Fund: Anon., Thurso postmark, £12 for Reformation Study Centre, Italy.

Home of Rest Fund: Friend, Gairloch, £25; Friend, Inverness, £5 for petrol; Mrs F. Graham, Uig, Skye, £2; Dr W.J.M. Mackenzie, Idaho, U.S.A., £20.

The Publications Treasurer acknowledges with sincere thanks the following donations:—

Free Distribution Fund: H.M., Gairloch, £3.

Publications Fund: H.M., Gairloch, £3.

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

Dumbarton: Friend, Edinburgh, £3 (in plate); N. & M. McC., Mansfield, £5 per D.M.H.; J. McD., £5; Anon., £5; M.F.M., Kyle, £10; Mrs McG., Glasgow, £5 (last four in plate); Mrs J.M., Inverasdale, £5 per J.H.; Friend, Portree, £10 per Rev. J.M.B.; I.C., Glasgow, £5 (in plate), all for Dumbarton Church Extension; I.C., Glasgow, £5 (in plate); Inverness Friend, £5 per T.M.; W.B., Greenock, £5 per J.H.; Banacharaid, Glaschu, £20 per J.H., last four for Dumbarton Manse Fund; Anon., Cardross, £5 for Communion Expenses; Anon., Cardross, £5 for Italian Mission; Anon., £5 for Jewish & Foreign Mission; Anon., £5 Blythswood Tract Society, (last four in plate).

Fort William: Envelope in plate for Communion Expenses, £5; Friend, Glasgow, Bus Fund £5; Miss G., Edinburgh, £5 per F.R. MacN.; Harris Friend, for Communion expenses, £5 per Rev. J.A. MacDonald; R.N., Inverness, for Sustentation Fund per J.A. MacDonald, £25.

Glasgow: Anon., £10; Anon., £10; S.J., A.M., R.P., £1.10, all for Jewish & Foreign Mission Fund; Anon., £5 for Bus Purchase Fund per J.P.D.; Anon., £25 for Bus Purchase Fund; Anon., £5 for Bus Expenses per W.D.F.; D.G., In loving memory, £100 for Sustentation Fund.

Kyle: Mrs S. MacL., Glasgow, £5 per Mrs F.M. Macleod; Inverness Friends, £10; Envelope in plate, £10, all for Kyle Manse Fund.

North Tolsta: Friend, £40; Friends of the Cause, £20; Friend, £3, all for Church Hall Expenses; In loving memory of my dear husband and son, £50 for Church Hall Expenses and £50 for Foreign Mission Fund, all per Rev. D. MacLean.

Portree: Anon., £10 for Communion Expenses; Anon., Jan., Feb., March 1979, £7 for Congr. Property Maintenance Fund, both in Church plate; Mrs MacP., £5 for Sust. Fund per F.M.; Anon., £5 for General Bdg. Fund (in Church plate); Friend, £5 for Manse Expenses per F.M.; Friend, Portree, £10 for Church Funds per Portree Book Shop.

Raasay: J.F., £20 for Sust. Fund; A.N., Balachullish, £20, in memory of a beloved sister, for Congr. Fund per H.D. MacKay; Friend, Portree, £10 for Church Funds per Portree Bookshop.

South Harris: Late Roderick Morrison, Strond, £50 for Strond Mission House.

Waterlsh: A Friend, £2 for Congr. Fund.