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The Pope in Ireland and America

Our Confession of Faith, which is founded upon the Word of God, identifies the Pope as the Antichrist. It declares: "There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof: but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church, against Christ and all that is called God."

The adulation given to the Pope of Rome during his recent visits to Southern Ireland and America by the thousands, and tens of thousands who gathered to welcome him, would make one ready to think that surely the Reformers were in error in viewing him as the Antichrist. Far from this being the case, however, the Reformers well understood the evil nature of the Church of Rome. Their eyes were opened to its subtilty and deceit through their acceptance of the divine revelation of God's Word. From this it is clear that it is the blindness of men's minds and hearts to the truth of God's Word which has led them to bestow on the Pope such misplaced worship. Accordingly they have been imposed upon by the Papal antichristian system and ensnared into giving the Pope the high place which he falsely claims.

From Rome's point of view, no doubt, the Pope's recent tour has been an outstanding success. The rulers of the nations have had to listen to the voice of the Pope and have lavished praise upon his utterances, not recognising that he speaks with a double voice. As we might expect he arrived in Eire as the ambassador of peace. Well might it be said to him: What have you to do with peace, seeing that in your skirts is the blood of the saints? As we might expect, too, he extolled moral virtues — the very virtues which his system undermines. How sin-darkened are men when they are ready to receive with open arms the head of a system which Luther described as "the master-piece of the devil."

The hearty reception accorded to the Pope carries with it grave warnings for ourselves as a nation. One cannot but fear that the nation is

ripe for a takeover by the Church of Rome. The leaders of our nation, whether in Church or State, appear to see no danger in yielding a high place to the Pope of Rome. Should the Pope once again obtain supremacy in our nation, a darkness that can be felt will once again descend upon the Church and State in the land. The true Church of God will also once again be persecuted in an attempt to destroy it utterly. We live in perilous times.

May the Lord in infinite love and mercy deliver us and prevent such an outcome. May the day also be hastened when the Lord will, according to His promise, destroy Antichrist with the brightness of His coming.

The Kingly Office of Christ

by Rev. John Flavel

“And hath put all things under his feet, and gave him to be the head over all things to the church” (Eph. 1:22).

The foregoing verses are thankful and humble adoration of the grace of God in bringing the Ephesians to believe in Christ. This effect of His power is compared with that other glorious effect of it, the raising of Christ Himself from the dead; both are from the same efficient cause. It raised Christ from a low estate, even from the dead, to a high, a very high and glorious state, to be the head both of the world and of the church: the head of the world by way of dominion, the head of the church by way of union and special influence, ruling the world for the good of His people in it. “He gave him to be head over all things to the church.” And here let these four things be seriously regarded:

1. The dignity and authority committed to Christ: “He hath put all things under his feet”; which implies full, ample and absolute dominion in Him, and subjection in them over whom He reigns. This power is delegated to Him by the Father: for besides the essential, native power and dominion over all, which He hath as God (Psa. 22:28), there is a dispensed authority which is proper to Him as Mediator, which He received as the reward or fruit of His suffering (Phil. 2:8).

2. The recipient of this authority is Christ, and Christ primarily and only: He is the first receptacle of all authority and power. Whatever authority any creature is clothed with is but ministerial and derivative. Christ is the only Lord (Jude 4), the fountain of all power.

3. The object of this authority is the whole creation; “all things” are put

under His feet: He rules from sea to sea, even to the utmost bounds of God's creation. "Thou hast given him power over all flesh" (John 17:2); all creatures, rational and irrational, animate and inanimate, angels, devils, men, winds, seas, all obey Him.

4. And especially notice the end for which He governs and rules the universal empire; it is for the church, that is, for the advantage, comfort and salvation of those for whom He died. He purchased the church; and that He might have the highest security that His blood should not be lost, God the Father has put all things into His hands, to order and dispose all as He pleaseth. Hence,

All the Affairs of the kingdom of Providence are Ordered and Determined by Jesus Christ, for the Special Advantage and Everlasting Good of His Redeemed People.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him" (John 17:2). Hence it comes to pass that "all things work together for good to them that love God, to them that are the called according to his purpose" (Rome. 8:28).

That Jesus Christ providentially controls all the affairs of this world is evident from both Scripture assertion, and from the observation of events.

The first chapter of Ezekiel contains an admirable scheme or draught of providence. There you see how all the wheels, that is, the motions and revolutions here on earth, are guided by the spirit that is in them. And (v. 26), it is all resolved into the supreme cause; there you find one like the Son of man, which is Jesus Christ, sitting upon the throne and giving forth orders for the government of all: and if it were not so, how is it that all events conspire to the fulfilment of His designs; as in Israel's deliverance out of Egypt and other innumerable instances? Certainly if ten men, from different directions, should all meet at one place and about one business without any previous arrangement, it would argue that their motions were secretly overruled by some invisible agent. How is it that such marvellous effects are produced in the world by causes apparently so feeble (Amos 5:9; I Cor. 1:27)? and that as often the most apt and likely means are rendered wholly ineffectual (Psa. 33:16)? In a word, if Christ hath no such providential influence, how are His people in all ages preserved in the midst of so many millions of potent and malicious enemies, amongst whom they live as sheep in the midst of wolves (Luke 10:3)? How is it that the bush burns, and yet is not consumed (Ex. 3:2)?

But my business, in this discourse, is not to prove that there is a Providence, which none but atheists deny. I shall show by what acts Jesus

Christ administers this kingdom and in what manner; and what use may be made of this subject.

1. He *rules and orders* the Kingdom of Providence by supporting, permitting, restraining, limiting, protecting, punishing and rewarding those over whom He reigns providentially.

1. He *supports* the world and all creatures in it by His power. "My Father worketh hitherto, and I work" (John 5:17). "By him all things consist" (Col. 1:17). It is a considerable part of Christ's glory to have a whole world of creatures owing their being and hourly preservation to Him. He is "given for a covenant to the people, to establish the earth" (Isa. 49:8).

2. He *permits* and suffers the worst of creatures in His dominion to be and act as they do. "The deceived and the deceiver are his" (Job 12:16). Even those that fight against Christ and His people receive both power and permission from Him. Say not that it is unbecoming the Most Holy to permit such evils, which He could prevent if He pleased. For as He permits no more than He will overrule to His praise, so that very permission of His is holy and just. Christ's working is not confounded with the creature's. Pure sunbeams are not tainted by the noisome vapours on which they shine. His holiness hath no fellowship with their iniquities; nor are their transgressions at all excused by His permission. "He is a rock, his work is perfect" but "they have corrupted themselves" (Deut. 32:4, 5). And yet should He permit sinful creatures to act out all the wickedness in their hearts, there would remain neither peace nor order in the world. Therefore,

3. He powerfully *restrains* creatures by the bridle of Providence, from the commission of those things to which their hearts are inclined: "the remainder of wrath thou wilt restrain" (Psa. 76:10), allowing just so much as shall serve His holy ends, and no more. And truly this is one of the glorious mysteries of Providence, which amazes the serious and considerate soul; to see the spirit of a creature fully set to do mischief; power enough, as one would think, in his hand to do it, and a door of opportunity standing open for it; and yet the effect wonderfully hindered. The strong propensities of the will are inwardly checked, as in the case of Laban (Gen. 31:24); or a diversion is strangely cast in their way, as in the case of Sennacherib (2 Kings 19:7, 8) so that their hands cannot perform their enterprises. Julian had two great designs before him — one was to conquer the Persians, the other to root out the Galileans, as he, by way of contempt, called the Christians. But he would begin with the Persians, and then make a sacrifice of all the Christians to his idols. He did so, and

perished in the first attempt. Oh the wisdom of Divine Providence!

4. Jesus Christ *limits* the creatures in their acting, assigning them their boundaries and lines of liberty to which they may, but beyond which they cannot go. "Fear none of these things that ye shall suffer: behold, the devil shall cast some of you into prison, and ye shall have tribulation ten days" (Rev. 2:10). Their enemies would have them cast into their graves, but it shall only be into prison: they would have stretched out their hands upon them all; no, but only some of them shall be exposed: they would have kept them there perpetually; no, it must be but for ten days. Four hundred and thirty years were determined upon the people of God in Egypt; and then, even in that very night, God brought them forth; for then "the time of the promise was come" (Acts 7:17).

5. The Lord Jesus providentially *protects* His people amidst a world of enemies and danger. It was Christ that appeared unto Moses in the flaming bush, and preserved it from being consumed. The bush signified the people of God in Egypt; the fire flaming in it the exquisite sufferings they there endured; the safety of the bush amidst the flames, the Lord's admirable care and protection of His poor suffering ones. None so tenderly careful as Christ. "As birds flying, so will the Lord of hosts defend Jerusalem" (Isa. 31:5); that is, as they fly swiftly towards their nests, crying, when their young ones are in danger, so will the Lord preserve His. They are "preserved in Christ Jesus" (Jude 1), as Noah and his family were in the ark. Hear how a worthy of our own (Dr Owen on "Indwelling Sin") expresses himself on this point:

"That we are at peace in our houses, at rest in our beds; that we have any quiet in our enjoyments is from hence alone. Whose person would not be defiled or destroyed; whose habitation would not be ruined; whose blood almost would not be shed, if wicked men had power to perpetrate all their conceived sin? It may be, the ruin of some of us hath been conceived a thousand times. To this Providence we owe the preservation of our lives, our families, our estates, our liberties, and whatsoever is dear to us. For may we not say sometimes with the Psalmist, 'My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword' (Psa. 57:4)? And how is the deliverance of men from such persons contrived? God breaks their teeth in their mouths, even the great teeth of the young lions (Psa. 58:6). He keeps this fire from burning — some He cuts off and destroys: some He cuts short in their power: some He deprives of the instruments whereby alone they can work: some He prevents from their desired opportunities: the attention of some is

diverted to other objects; and oftentimes He causeth them to spend their force upon one another. We may say, therefore, with the Psalmist, 'O Lord, how manifold are thy works! in wisdom hast thou made them all; for the earth is full of thy riches' (Psa. 104:24)."

6. He *punishes evil doers*, and repays, by His providence, into their own lap, the mischiefs they intend for those that fear Him. Pharaoh, Sennacherib, both the Julians, and innumerable more, are the lasting monuments of His righteous retribution. It is true, a sinner may do evil a hundred times, and his days be prolonged; but oftentimes God hangs up some eminent sinners in chains as spectacles and warnings to others. Many a heavy blow hath Providence given to the enemies of God from which they were never able to recover. Christ rules, and that with a rod of iron, in the midst of His enemies (Psa. 110:2).

7. And lastly, He *rewards* the services done to Him and His people. Out of this treasure of Providence God often repays those that serve Him, and that with an hundredfold reward now in this life (Matt 19:29). This active, vigilant Providence hath its eye upon all the wants, straits, and troubles of creatures, but especially of His people. What volumes of experience might the people of God write upon this subject! and what a pleasant history it would be to read the strange, constant, wonderful, and unexpected actings of Providence, for those who have committed themselves to its care!

(To be continued)

Are You Happy?

by Bishop J.C. Ryle

(continued from page 303)

And now, reader, I am going to close here by a few words of plain application. I have endeavoured to show you what is essential to true happiness. I have endeavoured to expose the fallacy of many views which prevail upon the subject. I have endeavoured to point out to you, in plain and unmistakable words, where true happiness alone can be found. Suffer me to wind up all by an affectionate appeal to your conscience.

(1) In the first place, *let me entreat every reader of this paper to apply to his own heart the solemn inquiry, Are you happy?*

High or low, rich or poor, master or servant, farmer or labourer, young or old, here is a question that deserves an answer — *Are you really happy?*

Man of the world, who art caring for nothing but the things of time, neglecting the Bible, making a god of business or money, providing for everything but the day of judgment, scheming and planning about everything but eternity: are you happy? *You know you are not.*

Foolish woman, who art trifling life away in levity and frivolity, spending hours after hours on that poor frail body, which must soon feed the worms, making an idol of dress and fashion, and excitement, and human praise, as if this world was all: are you happy? *You know you are not.*

Young man, who art bent on pleasure and self-indulgence, fluttering from one idle pastime to another, like the moth about the candle — fancying yourself clever and knowing, and too wise to be led by parsons, and ignorant that the devil is leading you captive, like the ox that is led to the slaughter: are you happy? *You know you are not.*

Yes: each and all of you, you are not happy! and in your own consciences you know it well. You may not allow it, but it is sadly true. There is a great empty place in each of your hearts, and nothing will fill it. Pour into it money, learning, rank, and pleasure, and it will be empty still. There is a sore place in each of your consciences, and nothing will heal it. Infidelity cannot; free-thinking cannot; Romanism cannot: they are all quack medicines. Nothing can heal it, but that which at present you have not used — the simple Gospel of Christ. Yes: you are indeed a miserable people!

Take warning this day, that you never will be happy till you are converted. You might as well expect to feel the sun shine on your face when you turn your back to it, as to feel happy when you turn your back on God and on Christ.

(2) In the next place, *let me warn all who are not true Christians of the folly of living a life which cannot make them happy.*

I pity you from the bottom of my heart, and would fain persuade you to open your eyes and be wise. I stand as a watchman on the tower of the everlasting Gospel. I see you sowing misery for yourselves, and I call upon you to stop and think, before it is too late. Oh, that God may show you your folly!

You are hewing out for yourselves cisterns, broken cisterns which can hold no water. You are spending your time, and strength, and affections on that which will give you no return for your labour — “spending your money on that which is not bread, and your labour for that which satisfieth not. You are building up Babels of your own contriving, and ignorant that God will pour contempt on your schemes for procuring

happiness, because you attempt to be happy without Him.

Awake from your dreams. I entreat you, and show yourselves men. Think of the uselessness of living a life which you will be ashamed of when you die, and of having a mere nominal religion, which will just fail you when it is most wanted.

Open your eyes and look round the world. Tell me who was ever really happy without God and Christ and the Holy Spirit. Look at the road in which you are travelling. Mark the footsteps of those who have gone before you: see how many have turned away from it, and confessed they were wrong.

Reader, I warn you plainly, that if you are not a true Christian you will miss happiness in the world that now is, as well as in the world to come. Oh, believe me, the way of happiness, and the way of salvation are one and the same! He that will have his own way, and refuses to serve Christ, will never be really happy. But he that serves Christ has the promise of both lives. He is happy on earth, and will be happier still in heaven.

Reader, if you are neither happy in this world nor the next, it will be all your own fault. Oh, think of this! Do not be guilty of such enormous folly. Who does not mourn over the folly of the drunkard, the opium eater, and the suicide? But there is no folly like that of the impenitent child of the world.

(3) In the next place, *let me entreat all readers of this paper, who are not yet happy, to seek happiness where alone it can be found.*

The keys of the way to happiness are in the hands of the Lord Jesus Christ. He is sealed and appointed by God the Father, to give the bread of life to them that hunger, and to give the water of life to them that thirst. The door which riches and rank and learning have so often tried to open, and tried in vain, is now ready to open to every humble, praying believer. Oh, reader, if you want to be happy, come to Christ!

Come to Him, confessing that you are weary of your own ways, and want rest — that you find you have no power and might to make yourself holy or happy or fit for heaven, and have no hope but in Him. Tell Him this unreservedly. This is coming to Christ.

Come to Him, imploring Him to show you His mercy, and grant you His salvation — to wash you in His own blood and take your sins away — to speak peace to your conscience, and heal your troubled soul. Tell him all this unreservedly. This is coming to Christ.

You have everything to encourage you. The Lord Jesus himself invites you. He proclaims to you, as well as to others, "Come unto Me, all ye that

labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. xi. 28-30). Oh, reader, wait for nothing! You may feel unworthy. You may feel as if you did not repent enough. But wait no longer. Come to Christ.

You have everything to encourage you. Thousands have walked in the way you are invited to enter, and have found it good. Once, like yourself, they served the world, and plunged deeply into folly and sin. Once, like yourself, they became weary of their wickedness, and longed for deliverance and rest. They heard of Christ, and His willingness to help and save: they came to Him by faith and prayer, after many a doubt and hesitation; they found Him a thousand times more gracious than they had expected. They rested on Him and were happy: they carried His cross and tasted peace. Oh, reader, walk in their steps!

Reader, I beseech you, by the mercies of God to come to Christ. As ever you would be happy, I entreat you to come to Christ. Cast off delays. Awake from your past slumber? arise, and be free! This day come to Christ.

4. In the last place, *let me offer a few hints to all true Christians for the increase and promotion of their happiness.*

I offer these hints with diffidence. I desire to apply them to my own conscience as well as to your's. You have found Christ's service happy: I have no doubt that you feel such sweetness in Christ's peace, that you would fain know more of it. I am sure that these hints deserve attention.

Believers, if you would have an increase of happiness in Christ's service, *labour every year to grow in grace.* Beware of standing still. The holiest men are always the happiest. Let your aim be every year to be more holy — to know more, to feel more, to see more of the fulness of Christ. Rest not upon old grace: do not be content with the degree of religion whereunto you have attained. Search the Scriptures more earnestly; pray more fervently; hate sin more; mortify self-will more; become more humble the nearer you draw to your end; seek more direct personal communion with the Lord Jesus; strive to be more like Enoch — daily walking with God; keep your conscience clear of little sins; grieve not the Spirit; avoid wranglings and disputes about the lesser matters of religion; lay more firm hold upon those great truths, without which no man can be saved. Remember and practise these things, and you will be more happy.

Believers, if you would have an increase of happiness in Christ's

service, *labour every year to be more thankful*. Pray that you may know more and more what it is to "rejoice in the Lord." Learn to have a deeper sense of your own wretched sinfulness and corruption, and to be more deeply grateful, that by the grace of God you are what you are. Alas, there is too much complaining and too little thanksgiving among the people of God! There is too much murmuring and poring over the things that we have not. There is too little praising and blessing for the many undeserved mercies that we have. Oh, that God would pour out upon us a great spirit of thankfulness and praise!

Believers, if you would have an increase of happiness in Christ's service, *labour every year to do more good*. Look round the circle in which your lot is cast, and lay yourself out to be useful. Strive to be of the same character with God? He is not only good, but "doeth good." Alas, there is far too much selfishness among believers in the present day! There is far too much lazy sitting by the fire, nursing our own spiritual diseases, and croaking over the state of our own hearts. Up: and be useful in your day and generation! Is there no one in all the world that you can read to? Is there no one that you can speak to? Is there no one that you can write to? Is there literally nothing that you can do for the glory of God, and the benefit of your fellow-men? Oh, I cannot think it! I cannot think it. There is much that you might do, if you had only the will. For your own happiness sake, arise and do it, without delay. The bold, outspoken, working Christians are always the happiest. The more you do for God, the more God will do for you.

Reader, I ask you to ponder the things I have been saying. May you never rest till you can give a satisfactory answer to my question, ARE YOU HAPPY?

Reader, if you are able to answer my question satisfactorily, I ask you never to forget that great decision in Christ's service is the secret of great happiness. The compromising, lingering Christian must never expect to taste perfect peace. **THE MOST DECIDED CHRISTIAN WILL ALWAYS BE THE HAPPIEST MAN.**

Christ or Anti-Christ?

Pope Paul VI, following in the footsteps of his predecessor Pope John XXIII, extended a world-wide invitation to 'non-Catholics' to return, as he put it, to the Father's house in Rome. Courtesy visits to the Vatican by leading churchmen of different denominations, conferences and conversations between Roman Catholic priests and Protestant ministers, and

the present ecumenical outlook all point Rome-wards. It is in the light of facts that we can determine our duty. Without knowing what a return to Rome involves we take but a step in the dark. The following facts, put in question form, should prove helpful.

I. — The Virgin Mary

Do you know?

1. That the doctrine of the "Immaculate Conception" — that Mary herself was born without sin, was only made a dogma of the Church of Rome by Pope Pius IX in the year 1854; that **the apostles never taught such a doctrine**; and that the early fathers, Chrysostom, Eusebius, Ambrose and Anselm, clearly teach in their writings that Mary, like every other human being, was born in sin, and that such outstanding Roman Catholic theologians as Thomas Aquinas, Bonaventura and Cardinal Cajetan opposed it, and also Popes Gregory the Great and Innocent III. Mary herself acknowledged her need of salvation for she said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1.46, 47).

2. That the dogma of the "Assumption of Mary" — that Mary's body and soul were taken up to heaven, and that she was crowned Queen of heaven, was proclaimed a dogma by Pope Pius XII in the year 1950.

3. That in the "Glories of Mary" by Cardinal Ligouri, whose writings at the time of his canonisation were declared to be absolutely free from error, Mary is given the place that belongs alone to the Lord Jesus Christ. The following quotations prove this. "And she is truly a mediatrix of peace between sinners and God. Sinners receive pardon by Mary alone (pp. 82, 83). Mary is our life . . . Mary in obtaining this grace for sinners restores them to life" (p. 80). He fails and is LOST who has not recourse to Mary (p.94). The Holy Church commands a worship peculiar to Mary (p. 130). Many things are asked from God, and are not granted: they are asked from MARY and are obtained, for "She ... is even Queen of hell and Sovereign Mistress of the devils" (pp. 127, 141, 143). "The whole Trinity of (i.e. through) MARY, give thee a name ... above every other name, that at thy name, every knee should bow, of things in heaven, on earth, and under the earth." (p.260).

II. — The Rosary.

Do you know?

1. That the Rosary was unheard of for over 1000 years after the time of Christ, that neither the Apostles, the martyrs nor the fathers of the early

Church ever used it. Sinners then prayed to God in the name of the Lord Jesus Christ, and not to the Virgin Mary. The Rosary has ten prayers to Mary for each one directed to God.

2. That the Mahommedans had the Rosary long before the Roman Catholic Church. that Peter the Hermit invented it in the year 1090, and that Roman Catholics hold that the Virgin Mary appeared to St Dominic (a Spanish monk) in the year 1215, and promised him that she would let no person go to hell who would pray the Rosary once daily.

III. — The Scapular.

Do you know?

1. That every good Roman Catholic wears next to his body a piece of brown cloth, called the Scapular, on which are pictures of the Virgin Mary. It was during the 'Dark Ages' that the Church of Rome adopted this idolatrous charm. According to tradition, the Virgin Mary appeared to Simon Stock, an English monk, in the year 1287, and told him to wear the Scapular, and that by doing so it would keep him safe from all dangers, and the first Saturday after his death, if he said the prayers attached, she would come and take him out of Purgatory. If the Virgin Mary can take a man who wore the brown Scapular out of Purgatory the first Saturday after he dies, why pay masses for his soul?

2. That in 'The glories of Mary', the Rosary and the Scapular lead poor sinners to forget Christ, the only Saviour, and to worship the Virgin Mary. It was Christ who died for our sins, according to the Scriptures, and who rose again, and not the Virgin Mary. The worshipping of the Virgin Mary is not to be found in the Bible. The apostles knew nothing of it, nor the early Christian Church. It is giving to the creature the glory that alone belongs to the Creator, and is therefore blasphemy. With the Marian dogmas of 1854 and 1950, and the worship and adoration given to the Virgin Mary, the Church of Rome cannot be called the 'Church of Christ', but the 'Church of Mary' for Mary is their "mediatress," their "life" and their "hope". The Church of Rome is really **Marian** not Christian.

IV. — Purgatory.

Do you know?

1. That the doctrine of Purgatory was not established until the year 593 when Gregory the Great was Pope, and that it was not proclaimed an article of faith until the year 1438 by the Council of Florence and later

confirmed by the Council of Trent in 1548. "But does any intelligent person believe," asks Loraine Boettner in his monumental work 'Roman Catholicism', "That if such a place as purgatory is described in the Bible it would take the church fathers 600 years to discover it, and another 1000 years to confirm it?"

2. That Purgatory is of pagan origin. Every religion except that of the Bible had its purgatory. It is a doctrine most dishonouring to Christ, as it implies that the death of Christ did not secure the remission of the whole penalty of the sins of His people, and that each soul must suffer a part of the punishment which its sins deserve, by penances in this world and by purgatory in the next. How contrary to the Word of God — "There is therefore now no condemnation to them who are in Christ Jesus"! Purgatory has been called "**a gigantic fraud**" and "**a colossal racket**" and "**the goldmine of the priesthood**". "Take purgatory away from the Roman Catholic Church," said Dr Hammond, "and you will rob her of nine-tenths of her living" (The Roman Catholic System, p. 27). How awful and blasphemous this trafficking in the souls of men! What a monstrous delusion! How contrary to the words of the Saviour — "Come buy ... without money and without price"! (Isaiah 55).

V. — Popish Priests.

Do you know?

1. That there is no warrant whatever in Scripture for the doctrine of a sacrificing priesthood, that the apostles were NEVER appointed to be priests and that they were NEVER called priests, and that the offering of sacrifice had NO place whatever among their prescribed duties. That the only mediatorial priesthood recognised in the New Testament is that of Christ Jesus the Great High Priest, "who by one offering hath perfected forever them that are sanctified." (Heb. X: 14). (Romanism Analysed by J. Macdonald).

2. That Saint Liguori in his 'Salva' says, 'The priest has the power of delivering sinners from hell, of making them worthy of Paradise, and of changing them from the slaves of Satan into the children of God. **And God Himself is obliged to abide by the judgment of His priests**, either not to pardon or to pardon according as they refuse to give Absolution, provided the penitent is capable of it. The sentence of the priest precedes and God subscribes to it. In obedience to the word of His priest Christ Himself descends on the altar. He comes whenever the priests call Him, and as often as they call Him, and places Himself in their hands, and after having come remains entirely at their disposal.' (Quoted by Dr

Hammond in 'The Roman Catholic System' p. 130). What fearful blasphemy!

VI. — The Mass.

Do you know?

1. That the Church of Rome declares that after the words of Consecration are pronounced by the priest the bread and the wine are changed or transubstantiated into the body and blood of Christ, and that Canon 3 of the Council of Trent "curses" all who deny the consecrated bread or wine, though divided into thousands of particles or drops, to be the real Christ — **"each particle containing Christ Jesus our Lord whole and entire, body, soul and divinity and whatever constitutes a body viz. bones, muscles, sinews, blood, nerves, etc., etc."**

2. That the early fathers did not believe in the Mass. Augustine about the year 400 A.D. in his commentary says: "Jesus told His disciples, 'understand in a spiritual sense that which I say unto you. You do not eat My flesh which you see, nor drink My blood that will be shed by those who crucify Me.' This commemoration, though observed visibly, is to be understood spiritually" (Enarrations in Psalmos 98.9).

3. "That Pope Gelasio 1st (A.D. 492) wrote: '. . . The bread and wine retain their nature of bread and wine and the observance of these holy Mysteries is only a figure or symbol of the sacrifice of the body and blood of Jesus' (De Duabus Naturis in Christo)" ('But the Bible Does Not Say So' p. 46) by Rev. Roberto Nisbet.

4. That the dogma of Transubstantiation dates from the Lateran Council of 1215.

5. (a) That the Church of England in her Articles calls the Mass a **BLASPHEMOUS FABLE** and a **DANGEROUS DECEIT**.

5. (b) That the Westminster Confession of Faith says, "The Popish sacrifice of the mass is **MOST ABOMINABLY INJURIOUS** to Christ's one only sacrifice, the alone propitiation for all the sins of the elect." (Ch. XXIX).

5. (c) That the Heidelberg Catechism states: "And thus the mass, at bottom, is nothing else than a **DENIAL** of the one sacrifice and passion of Jesus Christ, and an **ACCURSED IDOLATRY**." (No. 80).

6. That the Mass is the greatest **BLASPHEMY** against the Lord Jesus Christ and His finished work that Satan ever invented. The sacrifice of Christ being of infinite value and efficacy does not need and cannot be repeated. The Word of God declares that "after He had offered **ONE SACRIFICE** for sins **FOR EVER**, He sat down at the right hand of

God." (Heb. X.12), and again "Christ being raised from the dead, DIETH NO MORE" (Rom. VI. 9.).

VII. — The Ten Commandments.

Do you know?

1. That in the Roman Catholic Catechism, the Second Commandment, which forbids the worshipping of God by images, is omitted, and that the Tenth Commandment is divided into two to make up the Ten. The Church of Rome is thus guilty of taking from the Word of God, and of setting the Word of God aside in order to hold to her idolatry. Never in the New Testament nor in the rest of the Bible, are there instances of believers supplicating statues and images.

2. That the Church of Rome has altered the Fourth Commandment from "Remember the Sabbath day to keep it holy," to "Remember the feast days to keep them holy".

(‘But the Bible Does Not Say So’ pp. 50, 51, by the Rev. R. Nisbet).

VIII. — The Pope.

Do you know?

1. That Peter was never a pope, nor is he the Rock on which Christ builds His Church.

2. That in the text, "And I say also unto thee, that thou art Peter (Petros) and on this rock (petra) I will build My church; and the gates of hell shall not prevail against it" (Matt. XVI. 18), the word **petros** means a piece of rock, a moving stone, a round stone: **Petra**, an immovable foundation. Petros is masculine gender and NEVER applied to Christ; while on the other hand, the word **petra** — rock, in this verse is feminine gender, and NEVER applied to Peter, but is applied to Almighty God thirty-five times in the Old Testament. If the Church was to have been build on Peter, Christ would have said, "Upon thee I will build My church," but Jesus says, "Upon this rock (**petra**) I will build my church," that is upon the rock of Christ's eternal deity as set forth in Peter's confession, "Thou art the Christ, the Son of the living God." (v. 16).

Peter himself in two places in the Bible plainly declares that Christ is the Rock. "Jesus Christ," he says, "is the stone set at nought of you builders, which is become the head of the corner, neither is there salvation in ANY OTHER: for there is NONE other name under heaven given among men whereby we must be saved" (Acts IV: 11, 12). Again, in his First Epistle (Ch. II, 6) he applies to Christ the Scripture, "Behold, I lay in Sion a chief corner stone, etc."

Other Scriptures proving that Christ is the rock and the foundation on which the church is built are: "And that rock was Christ." (1 Cor. X: 4), and "For other foundation can no man lay that that is laid, which is Jesus Christ." (1 Cor. III, 11).

3. That it was in the year 1870 Pope Pius IX proclaimed the dogma of Papal infallibility at the Vatican Council.

That according to the church historian Philip Schaff, delegates representing 80 million Roman Catholics were opposed to it, that 88 delegates voted against it, and over 80 abstained from voting.

That on account of this blasphemous dogma the leading German theologian Dollinger withdrew from the Roman Catholic Church and along with others who opposed this dogma formed the "OLD CATHOLIC CHURCH."

4. That the Pope by calling himself the 'Vicar of Christ' shows that he is the '**anti-christ**', '**that man of sin**', the '**son of perdition**' who opposeth all that is called God or that is worshipped; so that he as God sitteth in the temple of God (the church), showing himself that he is God" (2 Thess. II: 3, 4).

IX. — The Meaning of Anti-Christ.

Do you know?

1. That "The word '**anti-christos**' is composed '**kristos**' meaning anointed (Christ), and the prefix **anti**. '**Anti**' means '**against**', also '**instead of**' or '**in place of**'. When prefixed to the name of an individual it indicates an agent who assumes that individual's place, and at the same times acts in opposition to him. Thus Rome herself speaks of Antipopes. **Anti-Christ**, therefore, means one who pretends to be a vicar of Christ, and assumes to act in His name, but who is at the same time His rival and greatest enemy." ("The Roman Anti-Christ' by the Rev. Fred S. Leahy).

2. That with reference to Paul's description of the Anti-Christ in 2 Thess. II, 3-8 Dr Charles Hodge says, "This portrait suits the Papacy so exactly that Protestants have rarely doubted that it is the Anti-Christ which the apostle intended to describe." "So strikingly," says Richard Baxter, "does the Church of Rome resemble Anti-Christ that any one is justified in mistaking the similarity for sameness."

X. — Rome and Anti-Christ.

Do you know?

That "alarmed by the fact that the Reformers were pointing to the Pope as the Man of Sin, the Jesuit Ribera at the end of the sixteenth

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

XI. — "Drunken with the Blood of the Saints."

Do you know?

1. "That Babylon in the Book of Revelation is Rome. Even the great Roman Catholic controversialists have been driven to admit that Rome fits the description in the prophecy in Revelation. Cardinal Bellarmine says: 'St John in the Apocalypse calls Rome **Babylon**; for **no other city** besides Rome **reigned** in his age over the kings of the earth, and it is well known that Rome was seated upon seven hills. Cardinal Baronius and the French Bishop Bossuet both say that Rome is signified in the Apocalypse by the name of 'Babylon'." ('The Great Harlot of the Seven Hills', p. 32, by Albert Close).

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

2. That the Church of Rome shed more blood, caused more unmerited suffering, inflicted through her Inquisition the most cruel and unspeakably diabolical tortures than any other religion or organisation that ever existed among mankind. For centuries Europe was deluged with the blood of martyrs. Her fiendish brutality spared neither age nor sex. The massacres to her account were orgies of sadism, sickening in the extreme. No less that 100,000 of the Albigenses were massacred in France in 1212 in the space of three months; the Waldenses who perished amounted to 1,000,000. What of the awful carnage by the Duke of Alva in the

Netherlands, and of the hundreds of thousands of victims of the Inquisition in Spain, the fires of Smithfield in London, the strangling, the burning and drowning of the witnesses of Christ in Scotland!

"Perhaps the most notorious of all massacres was that which was carried out against the Protestants of France, beginning on St Bartholomew's Day, August 24, 1572 and continuing throughout France for five or six weeks. Some 10,000 Huguenots, as the French Protestants were called, were brutally butchered in Paris alone, and estimates of the number killed throughout the country run from 40,000 to 60,000. The Standard International Encyclopedia places the number at 50,000.

3. That when news of massacres of Protestants reached the popes they had a Te Deum sung in every church in Rome, and for the massacre of St Bartholomew, Pope Gregory XIII coined a medal with the inscription 'Massacre of Huguenots' to commemorate the massacre. This medal may be seen in the British museum.

4. That it has been reckoned that up to the end of last century the whole number of persons massacred since the rise of the Papacy amounts to no less than **fifty millions**.

5. That to that number must be added the victims of Rome's oppression in Colombia and Spain, and the estimated 200,000 Serbian men, women and children in Yugo-Slavia of the Greek Orthodox Church who were butchered by the Ustashi-Catholic Actionists led by Pavelich and Archbishop Stepinac who was the supreme military apostolic vicar of the Ustashi. So hideous were the tortures inflicted by the Ustashi even on children that they beggar description. Gouging out the eyes and tearing out the tongues could almost be said to be humane compared with their other sadistic bestialities. A French author, M. Henry Mauriere, himself a Roman Catholic, has told the story in a well-documented book "Assassins in the Name of God". In all some 250 Orthodox Churches were destroyed or turned over to Roman Catholic parishes and convents. In February 1942 a Te Deum was sung in Stepinac's church in Zagreb, with special honours paid to Pavelich. In a pastoral letter Stepinac declared that what they were seeing was the 'Lord's work' and called on his priests to support Pavelich." ('Roman Catholicism', p. 436 by L. Boettner), ('Ravens Wolves' by Monica Farrell).

XII. — *Semper Eadem* (Always the Same)

Do you know?

1. That the Church of Rome still claims the right and duty to kill heretics. Dr Marianus de Luce S.J. Professor of Canon Law at the

Georgian University at Rome, said in his '**Institution of Public Ecclesiastical Law**', with a personal commendation from Pope Leo XIII in 1901:

"The catholic Church has **the right and duty to kill heretics** because it is by fire and sword that heresy can be extirpated . . . If they are imprisoned or exiled they corrupt others. The only recourse is **to put them to death**. Repentance cannot be allowed to save them, just as repentance is not allowed to save civil criminals; for the highest good of the church is the duty of the faith, and this cannot be preserved unless heretics are put to death."

2. That today every Roman Catholic bishop at the time of his consecration takes an oath of allegiance to the pope which contains these words: 'With all my power I will persecute and make war upon all heretics, schismatics and those who rebel against our lord (the pope) and all his successors . . . So help me God and these the holy gospels of God' (Pontificale Romanum Summorum Pontificum. Belgium. Mechlin, p. 133). ('Roman Catholicism' p. 425).

3. That Pope John XXIII was no sooner inaugurated in November 1958 than in his coronation address he said: "**Into this fold of Jesus Christ no one can enter if not under the guidance of the Sovereign Pontiff; and men can securely reach salvation ONLY when they are united with him, since the Roman Pontiff is the Vicar of Christ and represents His person on earth.**"

How true it is that the Church of Rome is **Semper Eadem** as a persecuting system, and **Semper Eadem** in her false and blasphemous claims!

XIII. — The Doom of the Papacy.

Do you know?

1. "That as sure as the Papacy has had its glory so surely shall its doom come. Paul before closing his prophecy pauses, and in solemn and awful words foretells the night of horrors in which its career is to end. 'That Wicked — whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.'" (2 Thess. II: 8).

". . . In the predicted doom of the Papacy there are two well-marked stages. There is, first, a gradual consumption; and there is, second, a sudden and terrible destruction.

"The 'consumption' a slow and gradual process is to be effected by the 'spirit of His mouth,' by which we understand the preaching of the Gospel. This consumption has been going on ever since the Bible was

translated, and the Gospel began to be preached at the Reformation. Men have begun to see the errors of Popery; its political props have been weakened, and in some instances struck from under it, and its hold generally on the nations of Christendom has been loosened; and thus the way has been prepared for the final stroke that will consummate its ruin.

"When the hour shall have come then will the second part of the doom of the Papacy overtake it. The Lord shall 'destroy it with the brightness of His coming.' . . . This day of wrath will be unspeakably great, and will mark as one of the greatest days of vengeance that have been on the earth since the foundation of the world. Paul despatches it in a single sentence; John expands it into a whole chapter. And in what other chapter of the Bible or of human history is there such another spectacle of judgment — such another picture of blended horrors, of awestruck consternation, of loud and bitter wailings, and cries of woe, as in the eighteenth chapter of the Apocalypse? 'The kings of the earth shall bewail her and lament for her, when they shall see the smoke of her burning; standing afar off for the fear of her torment, saying, Alas! Alas! That great city of Babylon, that mighty city, for in one hour is Thy judgment come. And they cast dust on their heads, and cried weeping and wailing, saying, alas! alas! that great city for in one hour is she made desolate.' (Rev. XVIII: 9-19). But this dark scene has one relieving feature. It is a scene that will not need to be repeated, for it will close earth's evil days, and begin the hallelujahs of the nations. 'And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.' 'Rejoice over her, thou heavens, and holy apostles and prophets; for God hath avenged you on her . . . and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.' (Rev. XVIII: 20, 21, 24)." ('The Papacy is the Anti-Christ', p. 128 by Rev. J. A. Wylie).

2. That it is written: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. XVIII: 4, 5).

ERGATEES.

Breaking Down the Carved Work

By Rev. John Colquhoun, Glendale, Skye.

(continued from p. 310)

III. *This work is a Loud Voice to Scotland.* — In the Book of the Prophet Amos it is written, "The lion hath roared, who will not fear? The

Lord GOD hath spoken, who can but prophesy?" Amos 3: 8. When the Lord visits a land with His judgments there are, usually, indications beforehand of these coming judgments, and there are clear tokens of such judgments in our day. Anyone looking around him can see how low we are as far as the number of Christ's witnesses are concerned. Seventy or eighty years ago the Lord's people were numerous in our land, but each year has brought its own crop away to eternity, so that today the Church of Christ in Scotland has to say with Micah, "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit." At the same time there is a great deal of religious profession. Men and women in their thousands are communicants in their congregations, and on Communion Sabbaths they partake of the symbols of Christ's broken body and shed blood, sitting in their pews, without ever having examined themselves as to their knowledge to discern the Lord's body, and of their faith to feed upon Him, and their actions, during the week, show clearly that they are unworthy communicants. The doctrines to which they listen are doctrines which are diametrically opposed to the doctrines of the Bible, and, therefore, do not give the place which rightly belong to Him, to Christ. They subvert the doctrine of the inspiration of the Bible, and substitute another salvation for that which is of free and sovereign grace. Such people have no more idea of the meaning of the Sacrament of the Lord's Supper than the Romanists have when, in their own Church, they attend the blasphemous sacrifice of the Mass. In the light of this it is no wonder though such a number, in the Church of Scotland, are so apathetic towards these courtesy visits to the Pope. The great majority of the people of Scotland are ruined by their leaders, and the heritage bequeathed to us by the Reformers, Covenanters, and others, and which came to us through a sea of the blood of the martyrs, is being cast away in the interests of a false charity which has not its foundations in the Holy Scriptures.

This shows how low we have become as a nation for we have forgotten God's goodness to us. In this, history is repeating itself, for it is written of the children of Israel that they "were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them." We have despised our privileges, which were numerous and precious. Our civil and religious liberties have been procured to us as a result of the Reformation, for, by it, the despotic rule of the Pope was overthrown, the superstitions of the Romish Church fled away before the light of the Gospel as the literal darkness is chased away by the light of the

sun, and the persecutions of that Church ceased when she was deprived of her power through an exercise of the power of King Jesus. Again we manifest horrid ingratitude for the Lord's goodness to us, in that we are ready again, as a nation, to enter into that worse than Egyptian bondage from which the Lord delivered us.

These matters present to us a cause of fear, for there are indications that the Lord is giving us over to blindness so that we do not know from whence we have fallen. This blindness, which is very apparent, is the result of an appalling ignorance of the letter of God's Word, and an equally appalling ignorance of the contentings of the Church of Scotland at various periods of her history. The result of this ignorance is that many will say that one church is as good as another, that the Reformation and the Disruption were terrible mistakes, and that the many divisions among us are a reproach, conveniently ignoring the fact that it is those who introduced unscriptural innovations into the Church who are the real authors of these divisions. This blindness is manifesting itself in connection with the secret meetings between Protestant ministers and Romanist priests which have taken place of late in various places. We are told from both sides, that the aim of these meetings is the removal of misunderstandings and the promotion of Christian friendships. Strangely blinded must any Protestant be who could believe that any Church, which claims that out of it there is no salvation, would remove obstacles to a union which could be effected only on a Scriptural foundation.

There is also another loud voice to Scotland in connection with breaking down the carved work. God may be on the point of removing His candlestick from our land. Over four hundred years ago He set up His Church in Scotland which was as a candlestick holding many a bright light, and Scotland rejoiced in its light for a long season, but we have now our portion in a generation which is seeking to rejoice in another light, of which it can be said that it is darkness. Like the Israelites with the manna the gospel has become "light bread" to the great majority, and they are hankering after the flesh-pots of Egypt. The great lights in the candle-stick have been gradually removed, and, for a long time, the Lord has not been filling the places thus made vacant. To supply the deficiency men have been setting up imitation lights, polished by secular education, but destitute of the light and warmth of grace. This indicates that the Lord may be removing from us altogether, for when He takes away His people from any place in this world He has nothing there. "Now, therefore, what have I here, saith the Lord, that my people is taken away for nought?" (Isaiah 52:5).

The Holy Spirit has been grieved away from our land because of our forgetfulness of God, and our ingratitude to Him for His goodness towards us. Men do not fear to sin, and it is the sin of presumption, for God has revealed in His Word the nature of sin and its consequences. It is a running upon the thick bosses of the Almighty's bucklers to the sinner's hurt and confusion. Our sin as a nation is great in that, along with transgressing God's holy Law, we are despising Christ as the only Saviour and His atoning work, completed on Calvary. For this sin of presumption there is no remedy, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking form of judgment and fiery indignation, which shall devour the adversaries." By permitting us, as a nation, to go on in this self-destroying way, the Lord may be warning us of the consequences of our breach of covenant, and that if we do not return He will visit us with greater marks of His displeasure. The children of Israel had often been warned of the consequences of their idolatry, till, at last, their idolatry and their rebellion led them to seventy years captivity in Babylon, proving the truth of what is written, "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." God manifests His wonderful forbearance in the face of the great provocations of sinners, but "if he turn not, he will whet his sword; he hath bent his bow, and made it ready."

In conclusion, it may be asked, What is our duty, as a Church when the carved work is being broken down on every hand? It has already been shown that we have a priceless heritage bequeathed to us by our Reforming forefathers. Other men have laboured and we have entered in upon their labours. They gave us what they themselves held dear, and what ought to be precious in our eyes also. We have that which was set up at the First Reformation, the doctrines of God's Word, for which many were burnt at the stake. These were the doctrines which were reaffirmed at the Second Reformation, and for which many thousands of the Covenanters shed their blood. These same doctrines were brought again into prominence at the Disruption in 1843, when men forsook their earthly all after the long and dreary night of Moderatism, rather than that the Church of Christ in Scotland should be subjected to the civil magistrate in spiritual matters. It was in order to preserve these same doctrines for coming generations that the Rev. Donald Macfarlane tabled his Protest at the General Assembly in 1893 and separated from a Church which, by the Declaratory Act of 1892, changed its relationship to the Constitution of the once glorious Free Church of Scotland, and

subsequently set up the Free Presbyterian Church of Scotland in its original relationship to the Constitution of the Church of Scotland in its best days. To us, as a Church, the Lord speaks loudly in the degeneracy which is so apparent in all the other Churches in Scotland, saying, as He said to the Church of Philadelphia, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." We may be insignificant in the estimation of the vast majority, and, perhaps, become numerically smaller, but as we are not without tokens of the Lord's favour we ought to take courage from His Word. "Be thou faithful unto death, and I will give thee a crown of life."

Presbytery Tribute

to Rev. I.R. Tallach

Ian Ross Tallach was born in Rhodesia where his father, Rev. John Tallach, was missionary. Later the family lived in Oban. He was nurtured in a truly Christian home. In February, 1966, Mr. Tallach was received as a student, preparing for the ministry of the Church. 1972 was the year of his licencing, and on 6th March, 1973, he was ordained and inducted to the pastoral oversight of the Church Extension Charges of Perth, Stirling and Dundee. By his sudden death on Saturday, 28th April, 1979, our friend passed into the unseen world, and his ministry became a memory.

Mr. Tallach approached the work of the ministry conscious of the sacred nature and dignity of its calling. An able preacher, rightly dividing the Word, he was painstaking and thorough in his preparation. His discourses were, as a consequence, marked by carefulness of language, setting out accurate Scriptural teaching and doctrine. He was widely read, and while he did not use this for the purpose of display, it gave point and force to his utterances.

The congregations over which he was placed found in him an approachable pastor with whom they could converse freely. His firm grasp of the central Gospel themes of the Love of God in Christ, the necessity and Sufficiency of the Atonement and of the Regenerating Power of the Holy Spirit, made him a safe and helpful guide. The extent of the loss sustained by his passing can be more fully realised by his absence from our meetings. We record our appreciation of his interest and activity in the promotion and furtherance of the Redeemer's

kingdom, and our prayer is that fruit will be found following his sojourn amongst us.

We mourn his passing with sorrow, and commend his widow, family, mother and other relatives to God and to the Word of his grace, which is able to build them up and give them an inheritance among all them which are sanctified.

Letter from Rhodesia

Dear Friends,

After a pleasant eight weeks break in the homeland we are again settled in Bulawayo.

We recall with pleasure the interest that was once more shown in Mission work by our friends in Scotland and Holland. I was asked by a number of ministers to speak or give slides of our Mission activities, which I was able to do.

One of the highlights in giving lectures and slides, was perhaps that of attending the Young People's Conference. Apart from the interesting papers I heard read, it was a pleasure to see so many of our young people attend the Conference and to see their enthusiasm. I trust that by the blessing of God it will prove beneficial, by way of instruction in the Word of God, and the meeting of others who have similar interests in the Word of God.

Rev. B.B. Dube, who was also in Scotland, spoke to many congregations, and I had the privilege of hearing him speak at Lochcarron. He dwelt mainly on problems as he found them in the Zenka area. Alas! these problems to this day have not altered. Our Churches, especially in the Zenka and Mbuma areas, need our prayers, since they are more directly caught up in the war situation. Also at Lochcarron and Plockton we had the privilege, once more of meeting Mr J. van Woerden, who has been associated with our Church in Zimbabwe-Rhodesia for many years. It was good to meet him and his family again. We recalled some of the pleasant times we had together on the Mission field.

The congregations I spoke to once again showed their liberality to the cause of spreading the Gospel in foreign lands. Handsome collections were received from all these congregations. It was a pleasure also to receive private donations from various people and from the Inverness ladies. The greater amount of this money is to be put towards the building of a library in the Bulawayo Congregation and for the purchasing of books for our Sabbath school children and children to whom we teach

scripture at day school. I may add, should any persons wish to freely dispose of surplus books suitable for a Reformed Library, I would be most grateful to receive any such books. In fact, an Inverness friend has already donated many books for this purpose.

Once again, my family and I had the privilege of attending the Mbumba Zending Mission Meeting. Mr C. van Waveren was our constant interpreter and enabled me to enjoy what was being said by each of the speakers. Rev. Alex. MacPherson has already written about this meeting so that I need say no more; other than how remarkable it is that the contributions of the Dutch people to the Cause of Christ have not diminished over the years, but increased.

During my stay in Holland I was invited to speak to two Dutch congregations about Mission work. This opportunity I took, and spoke to one congregation of about 100 people in s'Gravendeel and another congregation in Oosterland of about 250. On both occasions the people listened intently and expressed their satisfaction at receiving first hand information about the situation in Zimbabwe-Rhodesia. I must express here also, my deep gratitude for the overwhelming kindness shown to us as a family from Mr and Mrs Barth, s'Gravendeel, and the abundance of goodwill shown to us by these two congregations in more ways than one. Many indeed were the people in Holland who showed us Christian kindness, and I take this opportunity of expressing our deep gratitude to each and all. After our stay in Holland we again returned to Scotland, and not long after headed for S. Africa. We left from Inverness, sent on our way with a warm farewell from many friends. In flight to London, it was interesting that the Rev. J. Tallach was on the same flight, but heading for Italy, reminding us more vividly of the extent of our Mission work as a church. Stopping over in London we were kindly entertained for the day by the Rev. and Mrs MacPherson, who then saw us off at London Airport. This was the last we saw of Scottish friends, and we rather sadly made our way to the exit. In the kindness of the Lord we arrived the following day at Bulawayo Airport to be met by the Mission staff, who make it their unfailing duty to meet other members of staff returning to the Mission Field.

Now we are once more settled in Bulawayo, and the opportunity for sowing the Gospel seed is as good as it has been in the past. In fact, many people have fled from war-torn areas into the city, and appear to be ready to listen to the Word of God. May God graciously bless our labours in this part of His vineyard and we do take encouragement from your constant interest in our work and feel thankful for those prayers, which we know

are offered to God in the name of Christ, the great Head of the Church, for the prosperity of Zion in Zimbabwe-Rhodesia.

Yours sincerely,

DONALD A. ROSS.

Greet them that love us in the Faith

Paul, an apostle of Jesus Christ according to the faith of God's elect, wrote to Titus, ordained the first bishop of the church of the Cretians, concerning the very weighty matters of Christ's glorious kingdom. So we find him touching on the qualifications of a bishop and his conduct. He would have him to be "blameless, the husband of one wife, having faithful children" and "a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word." He warns about "unruly and vain talkers and deceivers" and advises to "rebuke them sharply". He has words of counsel for the aged men and aged women as well as the young men and young women. His short epistle covers aspects of doctrine and practice and amongst the last the greeting to "them that love us in the faith".

When the Rev. D. Campbell, convenor of the Dominions and Overseas Committee, visited the congregations of our denomination in New Zealand and Australia recently to preach the gospel and convey the greetings of the church in Scotland, he continued a well established and fruitful apostolic practice. It was refreshing to have his presence amongst us and we appreciate his assurance that the church courts in Scotland have the interests of the congregations in these distant parts at heart.

This interest of course has been evident for many years but especially since 1935 when deputies commenced their visits to this part of the vineyard, invariably involving themselves in lengthy absences from home. Thus, in some particulars about the church recorded by the late Mrs M. MacPherson, she wrote as follows:—

"From 1935 to 1955. In order to give some idea of how there came to be a Free Presbyterian Church in Gisborne, it was thought necessary to give the following short particulars:— In April 1935 Rev. J.P. MacQueen, the first F.P. minister to visit N.Z., preached in Auckland when he called there on his way to Australia. In December of the same year he returned on his way homeward from Australia and spent some weeks preaching in Auckland, Matiere and Tokomaru Bay in the home of Mr MacPherson who had been in the habit of reading sermons to members of his family and friends. A collection was taken and money sent periodically to the

funds of the F.P. Church in Scotland. In 1940 Rev. D. Beaton of Oban, Scotland, and Editor of the F.P. Magazine, spent some time in N.Z., preaching in different places, and after spending some months in Australia, intended returning to N.Z., but owing to war conditions was not able to do so. Rev. F. MacLeod was the next to come to N.Z. early in 1948. He spent about three months in N.Z., including a month in Gisborne and Tokomaru Bay. While in Gisborne, he stayed with Mrs Harvey, who had sermons read in her home, since she came to Gisborne and held a collection each Sabbath. Her children were baptised by Rev. F. MacLeod at this time. After being nine months in Australia, Rev. F. MacLeod returned to N.Z. for another three months, and held services in Gisborne and Tokomaru Bay on five Sabbaths. Mr MacPherson, who acted as treasurer, paid him a part of his travelling expenses to N.Z. and Australia out of the money collected, and also sent money from time to time to the different funds of the church in Scotland. When Rev. F. MacLeod accompanied by Mrs MacLeod visited N.Z. again in 1955, he was received with much pleasure by the people in Gisborne who had heard him previously. Mr and Mrs MacPherson had now come to reside in Gisborne and they gladly welcomed Mr and Mrs MacLeod into their home. Some Dutch families, who had in the meantime settled in Gisborne, also attended his services. On his previous visit the services were held in the Oddfellows Hall, Childers Road, but on this occasion they were held in the Old Folks Assn. Hall, Bright Street, on Sabbaths and Wednesdays. The services were well attended and the collections good, so that we were well able to give Mr MacLeod our share of the costs of his travelling expenses and payment for his labours among us."

That these evangelistic labours have borne fruit abundantly has been evident in developments since 1955. Consequently the picture now is vastly different from what it was then. The doctrines have remained the same; the change is in those that were then young men and young women. They now show grey hairs and other signs of advancement towards the "aged men and aged women" stage. Their off-spring, many of them now at the "young men and young women" stage, fill the pews. Some have entered upon circumstances of family responsibilities themselves. "One generation passeth away and another generation cometh". When such fruits have appeared it is evident that those that remained at home in Scotland accompanied the deputies with their prayers at the throne of grace. The Lord of the harvest gave the blessing. Your labour is not in vain in the Lord.

With so many young people growing up in our congregations and the

distances being so great, the Auckland vacancy is keenly felt. Visits from our Scottish brethren — Rev. D. MacLean last year and Rev Wm. MacLean and Rev. D. Campbell this year, are much appreciated. A warm welcome awaits those that come to bring apostolic doctrine and practice and the greetings of the Church in Scotland.

“Look on the fields; for they are white already to harvest.” “Other men laboured and ye are entered into their labours.”

JOHANNES VAN DORP.

Australia and New Zealand Presbytery Resolution

RESOLUTION RE JOHNSON REPORT

Explanatory Note:

The Johnson report is a document prepared by a Government-appointed committee of which the chairman, Mr Garfield Johnson, a retired headmaster, was the chairman. The recommendations of the report envisage far-reaching changes in the New Zealand educational system. Legislation is to be introduced into Parliament's next session to put the proposals into effect. The vast majority of the public are quite apathetic and fail to recognise the implications of the proposed legislation. A small minority, however, still appreciating the moral absolutes of the Christian heritage, voice their protest. The Presbytery passed the following resolution which was sent to the Minister of Education and the Prime Minister and is submitted to the magazine for the information of New Zealand readers.

The Australia and New Zealand Presbytery of the Free Presbyterian Church of Scotland, met on 20th October, 1978, and noted the unsatisfactory nature of the Johnson Report recommendations regarding spiritual values and sex education.

The report speaks of New Zealand society as pluralistic and recommends spiritual values teaching by teachers who “should give their own opinions”; yet a so-called non-sectarian spiritual dimension is indicated in terms of Paul Tillich's and Lloyd Geering's philosophies.

The Presbytery advise that the problems facing our society cannot be solved by further removing our young people from our Christian heritage. Any approach that fails to recognise the moral criteria as

contained in the Scriptures, is doomed to failure. The following Christian viewpoints are submitted:—

1. The philosophies of Tillich and Geering are incompatible with the Christian gospel. The Johnson report therefore recommends a non-Christian sectarian position.
2. New Zealand still is, although only nominally so, a Christian society as indicated in the census statistics.
3. The standards that have characterized our society in the past and have elevated it above immoral and amoral heathenism, are the principles of Christianity.
4. The stability of our society as a democratic and Christian society is dependent on the principles of the moral law as contained in the ten commandments.
5. So few teachers are now in sympathy with this Christian code of ethics that no benefit can be expected from moral guidance that they will be required to give in terms of the report.
6. Sex education in a non-Christian context is wholly unacceptable to Christian parents. The removal of section 2(1)(b) from the Police Offences Amendment Act 1954 is therefore unacceptable.
7. Whilst in a Christian society it might have been expected that such problems would have been approached from a Christian viewpoint, it is deplorable that the moral values and sex education aspects of the report is completely devoid of Christian content.
8. The Presbytery advise that if New Zealand is to prosper spiritually and materially, a much more positive approach on the basis of Christian principles is indicated. Such an approach would include daily Bible reading sessions, in the present climate, without teachers' comments.

"Righteousness exalteth a nation but sin is a reproach to any people."

(Owing to an oversight, for which we apologise, this Resolution was not published when it was sent. — Editor).

Church Notes

Replies to Letters of Sympathy

Buckingham Palace,
10th September 1979.

Dear Reverend Maclean,

I am commanded by The Queen to thank you for your kind message of sympathy on the death of Lord Mountbatten.

Her Majesty much appreciated your writing as you did.

Yours sincerely, etc.

Ministry of Defence,
Main Building,
Whitehall, London SW1.
7th September, 1979.

Dear Moderator,

The Secretary of State for Defence, Mr Francis Pym, has asked me to say how much he appreciated your letter of 30th August in which you express, on behalf of the Free Presbyterian Church of Scotland, your deep sorrow and sense of shock at the death of British soldiers in Northern Ireland on 27th August.

Nothing can, of course, remove the enormous sense of loss which the families of these soldiers will be feeling at this time, but they will, Mr Pym is sure, derive great strength and comfort from your sympathy and your prayers. On Mr Pym's instructions, therefore, I am conveying your very thoughtful message to the bereaved families.

Yours faithfully,

D.T. PIPER,
Private Secretary.

The Reverend D.M. Campbell.

Presbytery Meetings (D.V.)

Southern: At Perth, on 30th November, at 7.30 p.m., for the Induction of Rev. D.J. MacDonald, M.A.

Northern: At Dingwall, on 27th November, at 2.15 p.m.

Outer Isles: At Stornoway on 4th December at 11.30 a.m.

Skye: At Portree on 5th February at 11 a.m.

Western: At Laide on 4th March at 11 a.m.

Barnoldswick Communion Services

The services in connection with the communion in the Barnoldswick Congregation in December will be held (D.V.) as follows:—

Thursday, 6th December, 7.45 p.m.; Friday, 7th December, 7.45 p.m.; Saturday, 8th December, 3 p.m.; Sabbath, 9th December, 10.45 a.m. and 6.30 p.m.; Monday, 10th December, 7.45 p.m.

The ministers expected to assist on this occasion are Rev. A. Morrison, North Uist, and Rev. Donald MacLean, Glasgow, Interim-Moderator.

Acknowledgment of Donations

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

Aged and Infirm Ministers, etc. Fund: A. Forgie, Redding, £30.

Dominions and Overseas Fund: Stornoway postmark, £10 for Reformations Study, Italy.

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

Barnoldswick: Anon., £100; Ps. 60:4, £10; Tolsta Friend, £2; S.J.R., 20p; England per T.O.C., £61 (all for Building Fund).

Fort William: Friend, Tarbert, £5; Friend, Geocrab, £10; Harris Friends, £3 (all per Rev. J.A. MacD.); Envelope in plate for Communion Expenses, £5.

Glasgow: J.M.K., £3 for Congr. Fund; M.S., £2; M.M.M., £40 (both for Welfare of Youth); M.S., £5 for Communion Expenses; Anon., £2; A Friend, £12 (per Rev. D.M.); Anon., £10; Mr and Mrs M.G., £10; J.U., £20; M.M., Cardonald, £5; A.M.M., £10 (all for Bus Fund); Friend, Clarkston, £5 for Upkeep of Hearing Aids; Miss N.H., £2 and £3 for Sust. Fund (per Rev. D.M.); A Friend, £10 for Sust. Fund.

Laide: Friend, Fort William, £5; I.M. in collection plate, £5; In memory of loved ones, £10; Friends, Gairloch, £10; Friend, Lochinver, £10; Friend, Laide, £20; Miss Godden, Dublin, £25; Two Friends, £20; In collection plate, £5 (all for Manse Building Fund); Miss Godden, Dublin, £25 for Laide Communion Expenses; In collection plate, £10 for Foreign Mission Fund.

Oban: A Friend, £10 for Oban Congr. Fund.

Portree: Anon., £5 for Braes Church Bus; Friend, £5 per F.M. for Manse expenses; Anon., £15 for Dominions and Overseas Fund; C. & M. MacK., Portree, £50 for Sust. Fund (last two and first in church plate).

Raasay: Friend of the Cause, £10 per M.D. MacKay; Friend, Raasay, £1; Raasay Friends, £5 (all for Property Fund); Friend, Inverarish, £6 for Sust. Fund (last two per J.M. MacLeod).

Stornoway: A Friend, £10 for Communion Expenses and £20 for Door Collection; Two Friends, £10 for Communion Expenses (all per Rev. J. Macleod).

Vatten: Two Friends of the Cause, £5 each for Congr. Purposes.

Waternish: Envelope in plate, in loving memory of a son and brother, £10 for Church Funds.

JOHN TALLACH SECONDARY SCHOOL, INGWENYA, ZIMBABWE-RHODESIA

At the above 'O' level Secondary School vacancies will exist from the beginning of the new school session in January 1980 as follows:

Teacher of Maths/Science

Teacher of Geography

Teacher of Needlework

Teachers who would only be prepared to take up appointment on a short contract of one year will be considered. Further details and applications to the Clerk of the Jewish & Foreign Mission's Committee, Rev. A. Murray, F.P. Manse, Applecross.

The British Government advises UK Nationals who wish to visit Rhodesia or take up employment there to consult the Foreign & Commonwealth Office (Rhodesia Dept., Telephone 233-4093) or the nearest Consular Office before doing so.