

# THE Free Presbyterian Magazine and Monthly Record

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## The General Assemblies

### **The Church of Scotland**

The new Moderator of the General Assembly of the Church of Scotland was Prof. Robert Craig, and the Lord High Commissioner was Lord Arbuthnot.

As in former years the Assembly expressed its mind on a variety of issues, religious, moral, social and political. On the matter of Scottish Education the Assembly endorsed a Board of Education Report that called for substantial pay rises for teachers, an end to chronic underfunding of education and a strengthening of the bonds between schools and their communities. The appalling state of religious education in many schools was referred to by Rev. Harry Dutch. He maintained that many young people were leaving school whose only knowledge of Jesus Christ was as a swear word. His call to the Assembly was: "Let the message go out from this Assembly that we care, and care deeply about religious education for our children." The Assembly agreed to his motion to express serious concern at the low priority given to religious education in many schools. The Board of Education were instructed to meet the Scottish Education Department and Regional and Island Education Authorities with a view to national guidelines on religious education being implemented. While the call for higher priority to be given to religious education is one that we can endorse, it should be emphasised that the Church of Scotland is largely responsible for the present situation through its departure from the truths of the Bible. Consequently there has been no agreement on what is to be taught in schools.

On Missionary obligations, Dr. John Knowles from Malawi said that

the two per cent of the Kirk's income spent on work abroad was nowhere near enough. The Convener of the Board of Stewardship said that to spend more on world mission would mean taking it from other departments of the Church's work. Earlier he had indicated that the new Christian Giving Plan begun in 1983 had increased congregational income by £9 million in three years to £40 million but maintained that an extra £2,200,000 would be needed to carry on the Church's work this year.

On Abortion the Assembly modified its former firm stance on this issue and by a large majority supported abortion for rape victims and when there was some risk to the mother whether physically or mentally if the pregnancy were to continue. This will allow abortion in cases of children with serious handicap. From this decision it is evident that the Assembly is liable to alter its stance on different matters in line with the ever-changing composition of Assemblies from year to year. It is regrettable that the former firm stance was so short-lived.

The Multilateral Talks on Church Unity, begun 19 years ago, are to continue although the Presbyteries have already turned down a Report on Guidelines for proceeding with a union. The Presbyteries had come to this conclusion on the ground that the eldership was neglected and that a three-fold ministry, including bishops, was envisaged. A proposal by Rev. James Salmond, Holytown that they break away from these talks was not accepted but the Church of Scotland representatives on the talks were asked to produce guidelines for a plan of union in the light of the Presbyteries' comments.

A Report urging non-sexist language was endorsed by the Assembly. This ludicrous report suggested that "all people" might be substituted for "mankind"; "sisters and brothers" instead of "brethren", and "children of God" instead of "sons of God". The Assembly agreed also to invite presbyteries to plan for a fairer representation of women in their membership. Later in the Assembly it was agreed that a minister will not be involved at all in ministerial duties while absent on maternity leave. The unscriptural admittance of women to office in the Church of Scotland obviously has many ramifications.

By a decision of the Assembly, passed by a large majority, the ministers and elders of that Church will be no longer required to subscribe to the belief that the Pope is the "Antichrist" or "the man of sin and son of perdition". The Assembly dissociated itself from these statements in the Confession of Faith. An elder who worked for a time on a Roman Catholic Mission in Zimbabwe, Dr. Kenneth Stewart, said: "How can there be mutual trust in the face of these offensive comments." This

move by the Assembly is a further step along the road to the Church of Rome and the Roman Catholic observer at the Assembly, Archbishop O'Brien must have gone away very satisfied. Sad to say there are those in evangelical denominations who are of the same mind as the Church of Scotland in this matter and while subscribing to the Westminster Confession of Faith no longer regard the Pope as the Antichrist.

The Moderator of the Presbyterian Church of Ireland, Rev. Dr. Robert Dickenson, in addressing the Assembly said that to the vast majority of intelligent, reasonable and fairminded people in the province, the Anglo-Irish Accord appeared to have been devised and implemented in secrecy and double terms. He maintained that the democratic process had been set aside and that they could not call on their people to support a system which they believed to be unjust, undemocratic and unworthy of their loyalty and steadfastness as citizens of the United Kingdom both in peace and war. "Our people are hurt," he declared. "They desperately want peace, but they want peace, not at any price, not on any terms but in truth and righteousness." The Assembly refused to give the Anglo-Irish Accord support even as a stepping stone to a settlement but agreed to promote links with the Presbyterian Church of Ireland and called on members of the Church to pray that the people of Northern Ireland and of the rest of the United Kingdom continue to work for lasting reconciliation within the Province. It is interesting to note that the General Assembly of the Presbyterian Church of Ireland refused to follow the lead of the Church of Scotland Assembly with regard to the Confession of Faith and its declaration of the Pope as Antichrist. A move to do so was rejected by a reasonably clear majority.

On South Africa the Assembly condemned the raids on Zambia, Zimbabwe and Botswana and called for immediate sanctions. The Assembly also called on the business community to make no new investment in South Africa, end loans to companies or banks trading there and to refuse to buy or sell South African goods. It wished the Kirk's investments reviewed again in the light of this call. Lord MacLeod was able to get the Assembly to take up an anti-nuclear stance by calling on the Government to desist from the use of nuclear weapons and to stop their further development. On unemployment Rev. Maxwell Craig said that we have created two nations and called for more public spending.

The Assembly were told that its membership had decreased by 18,000 this year. Mission Convener, Rev. Bill Shannon said that the consequences of the trend away from Christ and the Church were now becoming apparent in spiritual deprivation, stunted growth, moral

vacuum, despairing meaninglessness and drug escapism. He told the Assembly that under a new scheme a national organiser for evangelism had been appointed and that there will be four regional organisers for Scotland. Rev. James Salmond of Holytown voiced his concern at the drift from the Church which if continued would lead to the extinction of the Church by 2030. He gained the Assembly's approval to express concern at the continuing decline in membership and to urge congregations at local level to give high priority to evangelism. Our comment on this is that the Church of Scotland has never lacked ideas or schemes to try and remedy the continuing and now accelerating decline in membership, yet these have produced few lasting effects. It is more and more apparent that the schemes of men will not meet the exigencies of the present hour — only an outpouring of the Holy Spirit will do this.

Rev. Donald MacLennan, formerly minister of our congregation of Staffin was received as a minister of the Church of Scotland at the Assembly.

In closing the Assembly the Moderator said that the message of the Bible was one of hope, and in times of darkness and discouragement Christians should remember that God did not require success but only faithfulness. This was good advice if the Moderator meant faithfulness to the teaching of God's Word. Then it would be well for the Commissioners to the Assembly to follow it. To the Lord High Commissioner the high point of the Assembly was its rejection of the anti-Romanist statements of the Confession of Faith. This does not say very much for the Lord High Commissioner's churchmanship.

### **The Free Church of Scotland Assembly**

At the Free Church Assembly Rev. Angus Smith, Ness, was appointed Moderator. His wide-ranging opening address in which he spoke out strongly against the Roman Catholic Church brought him under severe criticism from many quarters. His opposition to ecumenism and pentecostalism also was firmly expressed. On Church Union he told the Assembly: "It is plainly sinful for churches with the same creedal basis to remain apart, but mere corporate union is not good in itself when the result is an amalgum or a compromise of faith. To unite with the Free Presbyterians seems logical," he said, "but to unite with the Church of Scotland is impossible on Scriptural grounds as it means compromise." He averred that the Free Church had maintained her creed intact and warned against spiritual foes aiming at the utter destruction of the testimony they hold so dear. We cannot encourage the Moderator to

hope for any change of attitude on the part of the Free Presbyterian Church of Scotland relative to union with the Free Church, as we reckon the Free Church to be in a less healthy state spiritually today than when it made its last approach to our Church on the question of union. If it appeared out of the question then, it should be more so now.

An attempt to put an end to discussions between representatives of the Church of Scotland and of the Free Church was overwhelmingly rejected by the Assembly. The talks, on important issues, had been held as a possible prelude to an exchange of Moderatorial courtesies at the time of General Assembly meetings. We hardly think it should need any talks with representatives of the Church of Scotland in order to determine how far they have removed from the Reformed faith. It is little wonder then that Rev. Hugh Cartright moved that the discussions should cease as the Church of Scotland had departed from the fundamentals of the faith. Professor MacLeod, on the other hand, said that the Free Church had for too long been content to live on the perimeter of Scotland's national life. This was hardly very complimentary to the Professors and other Free Church leaders of past years. He also went on to say: "Why must we always adopt the defensive, paranoid attitude?"

Professor MacLeod also spoke on the report of the special committee on eventide homes. He urged the Church to campaign as vigorously as it had done over the Government's Shops Bill against the Social Security reforms which would hit the elderly bad. He did not want the people of the Church to be alert to the question of Sabbath opening of shops and blind to the issues of moral and social justice.

The Convener of the Finance Committee, Mr John Sutherland, reported a shortfall of £10,000 in the year's workings, though this was only 0.7 per cent of total expenditure. The Assembly approved an increase in ministers' stipends from £6,500 to £7,200, the aim being to maintain stipends at 75 per cent of the national average wage.

The Assembly approved a request from the Synod of North America for permission to hold Presbytery meetings using a telephone link-up system because of the great distances in travelling to meetings. Matters requiring to be discussed in private or issues relating to Church law were not included in this approval.

The Presbytery of Caithness and Sutherland presented an overture against Freemasonry. It declared that active membership of Freemasonry was incompatible with membership or office in the Christian Church, and required that active members of Freemasonry should be asked to renounce their lodge membership and that failure to do so would lead to

discipline. The Church's Committee on Public Questions has been asked to report back on how the decision approving of the overture should be implemented.

In relation to the Ministry, Professor MacLeod intimated his concern over the very narrow range of topics being covered from the pulpit. He maintained that the pulpit should range over the whole catalogue of moral issues.

The Lord High Commissioner, when he visited the Assembly, told the members of the Assembly that they could not walk into the future looking backwards. His vision was that, given they had so much in common, there should be closer association of thought and purpose within the Christian family.

Professor Emeritus G. N. M. Collins asserted the Free Church's historical claims to be the true national Church of Scotland. "There should be no attempt to blur the testimony of the Church to make it more attractive," "It is our duty to maintain our testimony," he said. This claim to be the true national Church in Scotland would be disputed by the Free Presbyterian Church, as the grounds of our claim to be the true representative of the Church of the Reformation are more compelling.

## Sermon

**By the Rev. D. Macfarlane.**

Preached in Dingwall Free Presbyterian Church on Sabbath, 8th September, 1907. (Taken down by a Hearer).

*"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus Christ every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." — Phil 2: 9-11.*

In this chapter the Apostle gives several exhortations to those to whom he writes. He exhorts them to have "the same love," and to be of one accord and one mind; that they should do nothing "through strife or vain glory," but that, in lowliness of mind, they should esteem others better than themselves. Then he exhorts them not to be selfish, but "to look not every man on his own things, but also on the things of others"; and he sets Christ before them as their example. "Let this mind be in you

which was also in Christ Jesus.” He looked not to the things that belonged to Himself exclusively, but He looked on things belonging to others. And the Apostle shows how He did this. At the sixth verse he says, “Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” In verses seven and eight we have a view of Christ’s humiliation, and in our text we have a view of Him in His exaltation. God promised to open the windows of heaven, and to send down His blessing through these windows on those that waited upon Him. The windows of heaven are the Scriptures of truth. Were it not that God opened these windows, no blessing would come down to our sinful race. It is through the windows of His own Word that He at any time sends down His Spirit and His blessing upon sinful creatures, and not apart from His Word. In the verses preceding our text we look downwards through these windows to see the deep humiliation of His Son in our nature, and in the words of our text we are called upon to look upwards to behold the exaltation of Christ, who humbled Himself. In endeavouring to address you for a little from these words as the Lord may enable me, I shall direct your attention to three things:-

I. — The exaltation of Christ;

II. — The purpose for which He is exalted — “that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord”; and

III. — The exaltation of Christ shall be “to the glory of God the Father.”

I. — The exaltation of Christ. The question arises, “Who exalted Christ?” Students of Scripture often discuss the question as to by what power Christ was raised from the dead. Some say it was by His own power; others, by the power of the Father; and others, by the power of the Spirit. It is true that Christ rose by His own power. He had “power to lay down” His life, and He had “power to take it again.” This commandment He had received of His Father. It is also true that He was quickened by the Spirit, and it is also true that He was raised by His Father. But here it is not a question of *power* at all, as we shall try to show, but a question of *right*. If it were a question of power, there is no doubt but Christ raised Himself and that the Spirit quickened Him; but at present we have to deal with a question of *right*, not a question of

power. We are to inquire whose right it was to raise Him from the dead and to exalt Him, and we are told here that God exalted Him, that is, God the Father, the First Person of the Trinity. "There are three Persons in the Godhead — the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory." The three Persons are concerned in the work of salvation. The First Person in that scheme of salvation stands up representing the Godhead, to demand satisfaction to His justice before any sinner could be saved; the Second Person in that scheme stands up as the surety for His people, undertaking to satisfy justice in order that they might be saved; and the place assigned to the Holy Spirit is to apply the redemption of Christ to those for whom He died. Now, seeing that it was God the Father that undertook to demand satisfaction to His justice before any sinner could be saved, and seeing that He accepted of Christ as the surety, who satisfied the requirements of His law by humbling Himself and becoming obedient unto death, even the death of the cross, it was the right of the Father to exalt Him after He had finished the work given Him to do. So we read that God hath highly exalted Him. It was Christ Himself that humbled Himself. He undertook to do so, and He did so, but it was God the Father that exalted Him, and that in His capacity as a Judge. By observing the part that each Person of the Godhead took in the salvation of sinful men, you will see how suitable, I may say, the arrangement is. God the Father appears as a Judge to demand satisfaction to His justice — to demand the punishment of the transgressor or of his surety in his place. Now, you will see that a sinner, when awakened to a sense of his sin, is more afraid of God, the First Person, than he is of the Second Person; and it ought to be so; because it is God, the First Person representing the Godhead, that demands the punishment of sin; but when the awakened sinner reads or hears of the Son, the Second Person, he takes courage, for Christ's place was not to demand the punishment of sin but to act as the surety of the sinner — to endure the penalty of the law; and therefore the sinner ought to be encouraged at the mention of the name of Christ. We may truly say that the sinner flees for refuge from an angry God to a God reconciled in Christ.

It was God the Father, then, who exalted Christ, and it was just that He should be exalted after He had humbled Himself. He was taken from prison and from judgment, we read; He was brought to the dust of death because He took upon Him the sins of His people; He was laid in the grave as in a prison, and after He had paid the debt, God the Father as the righteous Judge, comes forward and raised His Son from the grave.

And this is the first step in Christ's exaltation, of which the Apostle speaks here, "God hath highly exalted him." Now, when Christ was raised from the grave, He was raised not only as the Surety of His people, but also as their Head. He is the Head of the body, the Church, and when He was raised from the dead as the Head, His mystical body was also raised with Him; and so we read of their being "risen with Christ." Although that passage also refers to a spiritual resurrection, still there is a sense in which it may be said that they died with Him, that His death was their death, and His resurrection was virtually their resurrection. So that when God the Father raised Christ from the dead, He had His eye also on those for whom He suffered — for whom He paid the debt, and He left none of them down in the grave. His mystical body was also raised. The Church was raised from the grave at Christ's resurrection.

The second step in His exaltation was His ascension to heaven. Who exalted Him to heaven? Well, if you read of His ascension you will find that "He was *taken* up in a cloud," and that implies the work of another, even of Him of Whom it is said, "*God* exalted him." He is now exalted to heaven, and is no longer to be seen in this world in human nature. He promised to be with His Church to the end of the world, and He fulfils that promise in a spiritual sense, but until then "the heavens must contain him." There are those who expect that in the millenium He shall come in human nature to reign on earth for a thousand years, but there is no scriptural warrant for such belief. There are others who maintain that Christ, in human nature, is present in the Sacrament; but for this idea there is no scriptural foundation either, for "the heavens must contain him until the restitution of all things," till He shall come in flaming fire at the last day.

The third step in His exaltation is His sitting at the right hand of the Father. It was the Father Who exalted Him to His right hand. It was the Father Who said, "Sit thou at my right hand till I make thine enemies thy footstool." This was the work of God the Father as Judge.

The last step in His exaltation is His coming again at the last day to judge the world. That will be the completion of Christ's exaltation. Christ *shall* come again.

Christ's exaltation was the reward of His humiliation: that is, He humbled Himself, and *therefore* God exalted Him. There are some who hold that Christ was not exalted as a reward of His obedience, but only for the benefit of His people. It is true He was exalted as the Surety of His people for their benefit, but I think it is true also that His exaltation was in reward of His humiliation. We have already mentioned that

Christ was exalted as the Head of His mystical body, and herein lies their safety in going through the wilderness of this world, in every time of difficulty, of trial, or tribulation: for they are told, "In this world ye shall have tribulation," or affliction; but in view of His exaltation, He adds "Be of good cheer, I have overcome the world." How is it that the Church of God survives so many fiery trials and waters of affliction? How is it that she lives at all, that she perseveres to the end? It is because the Head is exalted. Perhaps you may have seen a man fall into the sea, and you were afraid he would be drowned, but observing that he was able to keep his head above the water, you were relieved of that fear. It is true of a man able to swim — that he shall never be drowned so long as he can keep his head above the water. And, making use of this as an illustration of the point in hand, herein, as I said, lies the safety of the Church in all times of trouble and affliction, that, though they sink into deep waters, yet the Head is exalted above the waters. So long as you see the Head exalted — and especially so high exalted — above the waters, you need not be afraid that the Church — His mystical body — shall perish. In the deepest waters in which they may be, they can hear the voice of the Head above, saying, "Because I live, he shall live also." Just as in the case of a man who might fall into the water, if his body could speak, it would cry, "I fear I shall perish," but the head would answer, "There is no ground for such fear: because I am above the water you shall never be drowned." This is the comfort of God's people; for He says, "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

Christ, then, is highly exalted; and if you ask, How high is He exalted? we cannot tell. Even an apostle could only say, He is *highly* exalted. To take a little thing in illustration. There are many high mountains in this world, and if you saw one of them and did not know the height of it, you would enquire of your fellow creature, but he would answer, "I do not know how high it is, but it is *exceedingly* high." And thus Paul, who spoke by inspiration of the Holy Spirit, spoke of the exaltation of Christ. He was a mere man — a creature — and was too short to reach to the high exaltation of Christ, so he could only say, "God hath highly exalted him." He is exalted above holy angels: holy angels are high, but they are creatures. He is exalted above "the spirits of just men made perfect." There is no creature in heaven on the same platform with Christ. There are some that think that creatures are as high as Christ Himself; they ascribe the attributes of God to creatures, to angels and men, but that is a

great mistake. There are some that pray to the saints in heaven. Are the saints omniscient? Can they see all things? Can they hear all things? Ah, no. It is for want of seeing the distinction between the Creator and the creature that this error arises. Although we should speak to the angels in heaven, they cannot hear us; should we speak to "the spirits of just men made perfect," they cannot hear us, should we speak to the Apostles and the Virgin Mary in heaven, they cannot hear us; for if you think they can hear you, you are guilty of ascribing the attributes of Him who is omniscient to mere creatures, however exalted and however blessed they may be. There is an infinite distance between the creature and the Creator. Even when God created man, He created him in His own image, but still he remained a creature. At the same time you are to remember there was a nearness between the creature and God, for our first parents, before they sinned, were full of God, full of His image, full of the enjoyment of God, so that the distinction between Him as Creator and them as creatures did not interfere with their happiness.

Now, supposing that man had kept his first estate of innocence, this distance between God and man would remain; and now that God has found out a way of saving sinners and bringing them to Himself, let us remember that the distance between them as creatures and Him as Creator is infinite. Then, does anyone say, "How then are we to understand the Scripture that speaks of the nearness of His people to Christ?" Well, this is explained in the way to which I have already referred, viz., the enjoyment of God. And then let us remember also that Christ took upon Him our nature, and that there is a nearness in this respect. But the distance between them and Christ, as God, Who dwells in the light to which no creature can approach, does not interfere with the nearness which His people have with Him in some measure on earth and in perfection in heaven. It does not interfere with their happiness at all, because they are a people that are near Him, that enjoy Him, for we hear some of them say, "Truly our fellowship is with the Father and with His Son, Jesus Christ." At the same time, it is for want of attending to these distinctions that so many errors have crept into the professing Church. Many are inclined to put the Virgin Mary, Christ's mother on the same level with Himself. She is among the redeemed, one of His people, but she is only a creature, and is far from being on the same platform with Him Whom God hath highly exalted. As we have it in the Epistle to the Ephesians, towards the end of the first chapter, "God hath given him a name which is above every name that is named, not only in this world, but in that which is to come." And what is meant by this name? It means

His dominion, His sovereignty. He hath given Him all power in heaven and in earth. He hath given Him power over all flesh, that He might give life eternal to those that He has given Him. For example the personal name of the King of Great Britain is Edward, but he is always spoken of as "King Edward," and this additional name marks out his office — his dominion. And so the name given to Christ by the Father we understand to be the symbol of the universal dominion that He gave Him, as He is highly exalted at His own right hand, having all power in heaven and on earth given Him, and power to judge because He is the Son of Man. Thus we read that every tongue shall confess that He is Lord. "He is Lord of all." It is in view of this that the Apostle calls Him Lord. He is called Jesus because He is the Saviour, but it is in the sense of His office in heaven and of His universal dominion and authority that He is called Lord.

Now, I am not going to speak upon the other heads until the evening, as it would keep you too long, but this is a subject in which we ought to be interested if we love the Lord Jesus Christ. We ought to rejoice that He is exalted, and that He is so highly exalted. The more exalted your friend is in the place of authority and influence, the better it is for you; and the Church ought to think not only of the humiliation of Christ, but also of His exaltation, as the Apostle says, "He was delivered for our offences, but was raised again for our justification." Christ, then, being exalted as the Head and the Representative of His mystical body, the Church, they shall be exalted also; and as surely as God hath highly exalted Him, He shall also exalt them. Not only does the Gospel seek their exaltation, but the very justice of God — the law of God which Christ, their Surety, magnified and made honourable — demands it. Remember this, then, for your encouragement if you look to Jesus, that as sure as the law of God demanded the exaltation of Christ, so surely does that very law (which you have broken) demand that you be exalted with Him. May God bless His word!

*The remainder of this Sermon will (D.V.) appear in next Issue.*

## Christ is All

A note from C. H. Spurgeon

Remember that, if you have Christ as your Saviour, you do not need anybody else to save you. I see an old gentleman over there in Rome, with a triple crown on his head. We do not want him, for "Christ is all." He says that he is the vicegerent of God. That is not true; but if it were, it

would not matter, for "Christ is all." So we can do without the Pope. Then I see another gentleman, and he tells me that if I will confess my sins to him as the priest of the parish, he can give me absolution. But seeing that "Christ is all," we can do without that gentleman as well as the other one; for anything that is over and above "all" must be superfluity, if nothing worse. So it is with everything that is beside or beyond Christ; faith can get to Christ without Pope or priest. Everything that is outside Christ is a lie, for "Christ is all." All that is true must be inside Him; so we can do without all others in the matter of our soul's salvation.

But supposing that we have not received Christ as our Saviour, then how unspeakably poor we are! If we have not grasped Christ by faith, we have not laid hold of anything, for "Christ is all"; and if we have not Him who is all, we have nothing at all. "Oh!" says one, "I am a regular chapel-goer." Yes, so far, so good; but if you have not Christ, you have nothing, for "Christ is all." "But I have been baptized," says another. Ah! but if you have not savingly trusted in Christ, your baptism is only another sin added to all your others. "But I go to Communion," says another. So much the worse for you if you have not trusted in Christ as your Saviour. I wish I could put this thought into the heart of everyone who is without Christ: if you are without Christ you are without everything that is worth having, for "Christ is all."

## The Sun behind the Cloud

Oh, do not think, dear child of God,  
In every trying hour,  
That thou art left a lonely one  
In Satan's grasping power.  
No, No! 'tis true thy light's withdrawn.  
And thy complaints are loud;  
But recollect, dear child of God,  
The sun's behind the cloud.

The bright and heart-reviving sun  
Is an unchanging sphere:  
It undergoes no varied form,  
No change from atmosphere;

And so, thy Jesus is the same,  
Though sorrow may enshroud;  
He loves thee with undying love,  
Although behind the cloud.

Thy pathway, thorny as it seems,  
Is yet so wisely planned,  
That every step is ordered by  
A loving Father's hand.  
Then recollect, dear child of God,  
That though so sadly bowed,  
All's well, all's well, e'en though it be  
Thy sun's behind the cloud.

Soon there will be no shading clouds  
In that sweet land of peace,  
Where briny tears are wiped away,  
And sorrows ever cease.  
Ah! there thou'lt see Him face to face.  
Amidst that happy crowd,  
And never more shalt sadly say:  
"My sun's behind the cloud."

Then think not, trembling child of God,  
Because thou hast no light,  
That thy dear Lord is not the same  
Because He's out of sight.  
No, no! He sees thy low estate,  
He knows thy head is bowed,  
And He is Jesus — Jesus still,  
Although behind the cloud.

## A Head Covering in Public Worship?

by Rev. Terence H. Brown

1 Corinthians 11: 13 — "Is it comely that a woman pray unto God uncovered?"

The question is often asked — Does this passage of Scripture require that women present at a service of worship and prayer *today* are required

by God to wear a hat or some kind of headcovering? Some assume that the instructions given in 1 Cor. 11 were only relevant to the place, the age and the community to which they immediately refer, and that they do not apply to women in our own country today. Others retain the custom, but may have great difficulty in explaining the passage on which it rests. All who respect the Bible as the Word of God must acknowledge that this portion of it is meaningful and designed for the guidance and instruction of the Lord's people.

Verse 1 may be regarded either as a conclusion to chapter 10 or as an introduction to chapter 11 — "Be ye followers of me, even as I also am of Christ". In either case it reminds the reader that the epistle was written by an apostle who "followed Christ" in his life and teaching.

In verse 2 Paul commends his readers for their remembrance of him and for their attention to the "*ordinances*" which he delivered to them. The word could be rendered "*traditions*" — meaning instructions handed down, first by the Holy Spirit who inspired him, and then handed on from Paul to his readers.

In verse 3 the Apostle lays the foundation upon which his instructions are to rest. All things stand in a certain order in relation to each other and to God. That order is part of God's design and an expression of the perfection of His own Being. "The head of every man is Christ; the head of the woman is the man; and the Head of Christ is God." The second clause does not separate Christian women from the Headship of Christ, but asserts the position which God has designed that the woman should occupy in relation to the man. The third clause does not assert that Christ is less than God or inferior to Him. In His person, Christ is equal to the Father and could say, "I and My Father are one". In taking upon Himself the office of Mediator and in undertaking to redeem His people. Christ humbled Himself — "Though He were a Son, yet learned He obedience by the things which He suffered" — Hebrews 5: 8.

There is a place in the Divine order for the acknowledgment of the Headship of the Father by Christ, the acknowledgment of the headship of the man by the woman. This acknowledgment is made in words and in conduct and in the attitude of the heart and of the mind. The Apostle proceeds to demonstrate that it also has a bearing upon the use of a head-covering in public worship.

Verse 4 plainly states that a man who prays or prophesies with his head covered dishonours his Head — Who is Christ (verse 3). This is hardly ever the cause of argument among Christians today, but it has not always been interpreted in the same way, even by "reformed"

scholars. In some of the continental churches at the time of the Reformation it was not unusual for the minister and male members of the congregation to wear their hats during a public service. Today, however, Christian people would feel a sense of outrage if their minister entered the pulpit wearing a hat, and they would say that it was dishonouring to Christ. Obedience to this precept as far as the man is concerned is unquestionably regarded as a mark of reverence, humility and subjection to God.

Verse 5 makes it clear that the woman praying or prophesying should have her head covered, and that if she does otherwise she “dishonoureth her head” — that is, she dishonours her husband. The covering of the head was a mark of subjection, not servility. “The Church is subject unto Christ”, (Eph. 5: 24). In that relationship to Him the Church occupies a place of high dignity and honour and is loved by Him. The woman is subject to the man, and in that relationship she is honoured and loved by the man. If the headcovering is a token of that relationship, can she discard it without dishonouring him? Paul makes it clear that she cannot. Shaving a woman’s head was the punishment meted out to an adulteress, and a woman so shorn would be ashamed to appear anywhere in public, least of all among an assembly of Christian people at worship, for she would be known by all to have “dishonoured her head”. In verses 5 and 6 the Apostle says that to discard the head covering is just as dishonouring — “let us be covered”.

Verse 7 forbids the man to cover his head while at worship, because “he is the image and glory of God”. His Divine “Head” is not *visibly* present, and if the man veils his face or covers his head it might be interpreted as an indication of subordination or subjection to men, to the minister or elders. The last part of verse 7 is closely connected with the statements of 8 and 9 — “For the man is not of the woman, but the woman of the man”. This refers back to the creation — Genesis 2: 23 “She shall be called woman, because she was taken out of man”. Paul continues, “Neither was the man created for the woman; but the woman for the man” — a further reference to Genesis 2 verse 18 “I will make him an help meet for him”.

Upon these truths of Holy Scripture Paul establishes the instruction given in verse 10. “For this cause ought the woman to have power on her head because of the angels”. This verse has been a difficulty to many readers. “For this cause” — because the woman was taken out of man and was made for man — the woman ought “to have power on her head . . .” Our English word “power” stands for two different words in the

Greek, one meaning “might” or “physical power” and the other meaning “right” or “authority”. The context has already shown that the covering of the head was a mark of subjection, and this verse emphasises that in public worship the woman should wear upon her head that covering which was symbolic of her relationship to her husband and her acknowledgment of this authority, which she must not usurp. (See 1 Timothy 2: 12 “. . . nor to usurp authority over the man . . .”). The woman worships God in the presence not only of men but also of His invisible ministers, the angels — “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Hebrews 1, 14). The woman is reminded that she is in the presence of God and of holy angels, and that in honouring her husband she honours God Who made them both.

Verses 11 and 12 remind the man that in another respect he is dependent upon the woman, and although in the order of creation and of nature she is subordinate to him and subject to him, he is not to tyrannise over her. “Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord”. They are dependent upon each other and are exhorted to love one another — Eph. 5: 21 “Submitting yourselves one to another in the fear of God. Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church . . . Therefore as the Church is subject unto Christ, so let the wives be subject to their own husband in everything. Husbands, love your wives, even as Christ also loved the Church and gave Himself for it . . . Nevertheless, let every one of you in particular so love his wife as himself; and the wife see that she reverence her husband”. “The woman is of the man . . . the man also is by the woman; but all things of God”. The relative position of man and woman was not ordained by men, but by God and He has not made one a master and the other a slave, but He has made both to be dependent upon Him and upon each other, to love Him and to love, honour and respect each other. Where there is such love, honour and respect, can it be a very great burden to show it in such a small thing as an article of dress?

In verse 13 the Apostle is moved by the Holy Spirit to address the consciences of his readers — “Judge in yourselves: is it comely that a woman pray unto God uncovered?” This does not refer to her private approach to the Throne of Grace, but to her appearance and conduct in public worship — when the congregation at large are in a position to “judge in themselves”. The verse does not suggest that the women prayed audibly

in the course of public worship and the contrary is clearly established in other passages such as 1 Tim. 2: 8 "I will therefore that men pray everywhere" (Greek "*the men*"). The Apostle asks in effect whether his readers' minds were entirely at rest when any of the women of the congregation appeared with their heads uncovered. He knew that it must have caused more than embarrassment to many, and he has written enough to stir the conscience of some who perhaps had accustomed themselves to accept conduct which they would have censured a few years ago.

In verses 14 and 15 he shows that they were almost instinctively aware that some things which are becoming in a woman are offensive in a man. They would frown upon a man who appeared in their assembly with excessively long hair like a woman's. "Doth not nature itself teach you, that if a man have long hair, it is a shame unto him." They would know it and admit it, and would not even argue about it. It would be clear to them that such a fashion was not suitable and becoming for a man. On the contrary "If a woman have long hair, it is a glory to her; for her hair is given her for a covering".

Verse 16 has been explained in many ways and many students have adopted in good faith quite erroneous interpretations. One serious danger involved in the use of commentaries is that the student may devote more time to the commentary than to the Scripture and close his mind to any interpretation that is not adopted by his favourite commentator. One interpretation is "If any man seem to be contentious, we have no such custom. . . ." It is not our custom as Christians to contend about such matters. This is a very weak exposition, as contention can hardly be described as a "custom". Another interpretation attaches verse 16 to what follows rather than to what goes before. In this case the verse is made to relate to the disorders at Corinth in the administration of the Lord's Supper, but there is no grammatical or structural link between verse 16 and verse 20 and this cannot be the Apostle's intention.

A third interpretation is that Paul asserts that for a woman to cover her head at public worship is not a Christian custom and is not of sufficient importance to become a matter of contention. This cannot be the Apostle's meaning, for he himself has devoted an important section of his epistle to contend for reverence and order to public worship and his whole presentation of the subject makes it clear that it was not a trivial matter, but one of great importance, related to God's own design in the order of creation of man and woman and His purpose concerning their relationship to one another.

The correct interpretation is the most obvious and direct one. Paul has touched upon two things in the immediately preceding verses — verse 13 “Is it comely that a woman pray unto God uncovered?” and verse 14 “If a man have long hair it is a shame unto him”. Now the inspired writer brings the matter to a concise conclusion in verse 16 by telling his readers how to deal with any man who wants to argue about it. Tell that man, says the Apostle, that “we have no such custom, neither the churches of God.” It is not a custom in the churches of God for a woman to pray with her head uncovered, any more than it is our custom for a man to have long hair.

Who are “we” in this verse? Paul and Sosthenes, 1 Cor. 1: 1 “Paul . . . and Sosthenes our brother”. The pronoun may be more inclusive and refer also to the Corinthian Christians to whom the epistle was addressed — “We — Paul, Sosthenes and the Corinthians — we have no such custom, neither the churches of God (in other places)”.

Some professing Christians today would agree that the interpretation given in the present article would have been appropriate only to the time, the place and the circumstances immediately referred to in the epistle, and that in a later age, in another country, and in a community long accustomed to a concept of equality of status of men and women, the teaching of this part of the epistle no longer applies. Against this accommodating view it should be stated that the principles set forth by the inspired Apostle are traced back to the sovereign purpose of God from the foundation of the world, and the mere passage of time does not nullify the purpose of Him Who changes not.

In asserting the relative positions of men and women the Scriptures elevate the woman to a place of dignity, honour and respect, and these will be preserved only where those portions of His Word which require modesty in apparel and behaviour — “that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” (1 Timothy 2: 9). In public worship “Modest apparel” includes the head covering, and Paul shows that to discard it implies a lack of respect toward man and toward God.

Although 1 Cor. 11: 1-16 appears to refer primarily to the dress and conduct of the married woman in the assembly, it is evident from the context that it applies with equal force to all of the women, whether married or single. At the present time many who genuinely profess to have no desire to be irreverent or careless with regard to what is taught in the Word of God may contend that so many women are seen hatless in the

churches that those who conform with the precepts of this chapter will appear conspicuous. To this we must reply that it is better to conform with God's Word than to conform with the world. "Be not conformed with this present world, but be ye transformed by the renewing of your minds. . . ." (Romans 12: 2).

Today many may brush these requirements aside with amusement or with angry contempt, but it must be remembered that the precepts did not originate in the mind of man, but are set forth in the Word of God, being designed for His glory and for the spiritual well-being of His people.

## The Millennium

By Jonathan Edwards

I come now to show how the success of redemption will be carried on through that space wherein the Christian church shall for the most part be in a state of peace and prosperity.

In general, I would observe two things:-

1. That this is most properly the time of the kingdom of heaven upon earth. Though the kingdom of heaven was in a degree set up soon after Christ's resurrection, and in a further degree in the time of Constantine; and though the Christian church in all ages of it is called *the kingdom of heaven*; yet this time that we are upon, is the principal time of the kingdom of heaven upon earth, the time principally intended by the prophecies of Daniel, which speak of the kingdom of heaven, whence the Jews took the name of *the kingdom of heaven*.

2. Now is the principal fulfilment of all the prophecies of the Old Testament which speak of the glorious times of the gospel which shall be in the latter days. Though there has been a glorious fulfilment of those prophecies already, in the times of the apostles, and of Constantine; yet the expressions are too high to suit any other time entirely, but that which is to succeed the fall of Antichrist. This is most properly the glorious day of the gospel. Other times are only forerunners and preparatories to this: other times were the seed-time, but this is the harvest. But more particularly,

- (1) It will be a time of great light and knowledge. The present days are days of darkness, in comparison of those days. The light of that glorious time shall be so great, that it is represented as though there then should

be no night, but only day; no evening nor darkness. So Zech. 14: 6, 7, "and it shall come to pass in that day, that the light shall not be clear nor dark. But it shall be one day, which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light." It is further represented, as though God would then give such light to his church, that it should so much exceed the glory of the light of the sun and moon, that they should be ashamed: Isa. 24: 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

There is a kind of veil now cast over the greater part of the world, which keeps them in darkness: but then this veil shall be destroyed: Isa 25: 7, "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." And then all countries and nations, even those which are now most ignorant, shall be full of light and knowledge. Great knowledge shall prevail everywhere. It may be hoped, that then many of the Negroes and Indians will be divines, and that excellent books will be published in Africa, in Ethiopia, in Tartary, and other now the most barbarous countries; and not only learned men, but others of more ordinary education, shall then be very knowing in religion: Isa. 32: 3, 4, "The eyes of them that see, shall not be dim; and the ears of them that hear, shall hearken. The heart also of the rash shall understand knowledge." Knowledge then shall be very universal among all sorts of persons; agreeable to Jer. 31: 34, "and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them."

There shall then be a wonderful unravelling of the difficulties in the doctrines of religion, and clearing up of seeming inconsistencies: "So crooked things shall be made straight, and rough places shall be made plain, and darkness shall become light before God's people." Difficulties in Scripture shall then be cleared up, and wonderful things shall be discovered in the word of God, which were never discovered before. The great discovery of those things in religion which had been before kept hid, seems to be compared to removing the veil, and discovering the ark of the testimony to the people, which before used to be kept in the secret part of the temple, and was never seen by them. Thus, at the sounding of the seventh angel, when it is proclaimed, "that the kingdoms of this world are become the kingdoms of our Lord and of his Christ", it is added, that "the temple of God was opened in heaven; and there was seen in his temple the ark of his testament." So great shall be the increase of

knowledge in this time, that heaven shall be as it were opened to the church of God on earth.

(2) It shall be a time of great holiness. Now vital religion shall everywhere prevail and reign. Religion shall not be an empty profession, as it now mostly is, but holiness of heart and life shall abundantly prevail. Those times shall be an exception from what Christ says of the ordinary state of the church, viz., that there shall be but few saved; for now holiness shall become general: Isa. 60: 21, "Thy people also shall be all righteous." Not that there will be none remaining in a Christless condition; but that visible wickedness shall be suppressed everywhere, and true holiness shall become general, though not universal. And it shall be a wonderful time, not only for the multitude of godly men, but for eminency of grace. Isa. 65: 20, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old, but the sinner, being a hundred years old, shall be accursed." And Zech. 12: 8, "He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." And holiness shall then be as it were inscribed on every thing, on all men's common business and employments, and the common utensils of life: all shall be as it were dedicated to God, and applied to holy purposes: every thing shall then be done to the glory of God: Isa. 33: 18, "And her merchandise and her hire shall be holiness to the Lord." And so Zech. 14: 20, 21, — And as God's people then shall be eminent in holiness of heart, so they shall be also in holiness of life and practice.

(3) It shall be a time wherein religion shall in every respect be uppermost in the world. It shall be had in great esteem and honour. The saints have hitherto for the most part been kept under, and wicked men have governed. But now they will be uppermost. The kingdoms shall be given into the hands of the saints of the Most High God," Dan. 7: 27. "And they shall reign on earth," Rev. 5: 10. "They shall live and reign with Christ a thousand years," Rev. 20: 4. In that day, such persons as are eminent for true piety and religion, shall be chiefly promoted to places of trust and authority. Vital religion shall then take possession of kings' palaces and thrones; and those who are in highest advancement shall be holy men: Isa. 49: 23, "And kings shall be thy nursing fathers, and their queens thy nursing mothers." Kings shall employ all their power, and glory and riches for the advancement of the honour and glory of Christ, and the good of his church: Isa. 60: 16, "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings." And the great men of the

world, and the rich merchants, and others who have great wealth and influence, shall devote all to Christ and his church: Psal. 45: 12, "The daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favour."

(4) Those will be times of great peace and love. There shall then be universal peace and a good understanding among the nations of the world, instead of such confusion, wars and bloodshed, as have hitherto been from one age to another: Isa. 2: 4, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." So it is represented as if all instruments of war should be destroyed, as being become useless: Psal. 46: 9, "He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire." See also Zech. 9: 10. Then shall all nations dwell quietly and safely without fear of any enemy. Isa. 32: 18, "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Also Zech. 8: 10, 11.

And then shall malice, and envy, and wrath, and revenge, be suppressed everywhere, and peace and love shall prevail between one man and another; which is most elegantly set forth in Isa. 11: 6-10. Then shall there be peace and love between rulers and ruled. Rulers shall love their people, and with all their might seek their best good; and the people shall love their rulers, and shall joyfully submit to them, and give them that honour which is their due. And so shall there be a happy love between ministers and their people: Mal. 4: 6, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Then shall flourish in an eminent manner those Christian virtues of meekness, forgiveness, long-suffering, gentleness, goodness, brotherly-kindness, those excellent fruits of the Spirit. Men, in their temper and disposition, shall then be like the Lamb of God, the lovely Jesus. The body shall be conformed to the head.

Then shall all the world be united in one amiable society. All nations, in all parts of the world, on every side of the globe, shall then be knit together in sweet harmony. All parts of God's church shall assist and promote the spiritual good of one another. A communication shall then be upheld between all parts of the world to that end; and the art of navigation, which is now applied so much to favour men's covetousness and pride, and is used so much by wicked debauched men, shall then be consecrated to God, and applied to holy uses, as we read in Isa. 60: 5-9.

And it will then be a time wherein men will be abundant in expressing their love one to another, not only in words, but in deeds of charity, as we learn, Isa. 32: 5, "The vile person shall be no more called liberal, nor the churl said to be bountiful;" and verse 8, "But the liberal deviseth liberal things, and by liberal things shall he stand."

(5) It will be a time of excellent order in the church of Christ. The true government and discipline of the church will then be settled and put into practice. All the world shall then be as one church, one orderly, regular, beautiful society. And as the body shall be one, so the members shall be in beautiful proportion to each other. Then shall that be verified in Psal. 122: 3, "Jerusalem is builded as a city that is compact together."

(6) The church of God shall then be beautiful and glorious on these accounts; yea, it will appear in perfection of beauty: Isa. 60: 1, "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee." Isa 61: 10, "He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." On these forementioned accounts, the church will be the greatest image of heaven itself.

(7) That will be a time of the greatest temporal prosperity. Such a spiritual state as we have just described, has a natural tendency to temporal prosperity: it has a tendency to health and long life: and that this will actually be the case, is evident by Zech. 8: 4, "Thus saith the Lord of hosts. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age." It has also a natural tendency to procure ease, quietness, pleasantness, and cheerfulness of mind, and also wealth, and great increase of children; as intimated in Zech. 8: 5, "And the streets of the city shall be full of boys and girls playing in the streets thereof." — But further, the temporal prosperity of the people of God will also be promoted by a remarkable blessing from heaven: Isa. 65: 21, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." And in Mic. 4: 4, "But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid." Zech. 8: 12, "For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things." See also Jer. 31: 12, 13, and Amos 9: 13. Yea, then they shall receive all manner of tokens of God's presence, and acceptance and favour: Jer. 33: 9, "And it shall be to me a name of joy, a praise and an honour before all nations of the earth which shall hear all the good that I do unto them: and they shall fear

and tremble for all the goodness and for all the prosperity that I procure unto it." Even the days of Solomon were but an image of those days, as to the temporal prosperity which shall obtain in them.

(8) It will also be a time of great rejoicing: Isa. 35: 10, "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Chap. 55: 12, "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you." Chap. 66: 11, "That he may suck, and be satisfied with the breasts of her consolations: that he may milk out, and be delighted with the abundance of her glory." Chap. 12: 3, "With joy shall ye draw water out of the wells of salvation." — Then will be a time of feasting. That will be the church's glorious wedding day, so far as her wedding with Christ shall ever be upon earth: Rev. 19: 7, "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Vers. 9, "Blessed are they which are called to the marriage supper of the Lamb."

## Opening of the Canadian Mission

Our readers will be interested to observe in the report of the Synod Meeting (1902) that the Rev. Neil Cameron, St. Jude's, Glasgow, has been appointed to go to Canada to visit our new mission field there, and that Mr Allan Maclachlan, elder, has been asked to accompany him as a fellow deputy. These brethren set sail by the steamship *Lakonia* on Friday forenoon, the 25th July, and we trust that by the time this number is in the hands of most of our readers they will have safely reached Montreal, their port on the other side of the Atlantic. Their final destination, however, is Bruce County, Ontario, and this will involve another day's travelling by rail. We are sure that it is the earnest prayer of the Church that the Lord will carry them in safety and comfort to the field of their labour, and that He may prosper them in the work they have been sent to perform.

The circumstances which have led up to this mission are simple in character, and are familiar to all who have been attentive readers of this Magazine since its start. Shortly after Messrs. Macfarlane and Macdonald lifted a testimony for the truth in 1893, Mr George Forrest, Brucefield, Canada, an aged and attached friend of the principles of the Church of Scotland Free, wrote a friendly and sympathetic letter to, if

we remember rightly, the late Mr Macdonald, expressing his entire approval of the step of separation that had been taken for the truth, and informing him that the testimony which had been raised had some sincere friends in Canada. The Rev. John R. Mackay was instructed by the then Presbytery to acknowledge the kind expression of sympathy. Mr Forrest replied, and gave an interesting account of the position he and his friends occupied in Canada. This letter appeared in our issue of September 1896. He showed that they had been compelled from love to Free Church principles to take up a separate position there. There had been two unions in Canada; one between the Free Church and United Presbyterians in 1861, and the other between the Canadian Presbyterian Church as then constituted and Established Churchmen in 1875. One minister, the Rev. L. Macpherson, and quite a number of people refused to enter the first union, but owing to troubles that arose in connection with the matter, he at last joined the Canadian Presbyterian Church. When, however, the second union was carried through, Mr Macpherson and another minister, the Rev. J. Ross, along with two elders, one of whom was Mr Forrest, firmly voted against it, and within a few weeks of its consummation, organised themselves into a separate presbytery. These ministers are now dead; but those who remain of their followers still meet together in little groups, here and there, throughout the country. They have had occasional supply from one or two stranger ministers, but have no stated ministerial help. In these circumstances, they addressed a letter to the Synod of our Church last year, asking to be embraced as part of our mission field, and requesting us to send across a minister for some weeks to preach and dispense ordinances, and promising to pay all expenses. The letter was signed by 49 names. These names indicate that most of the bearers of them are either natives or descendants of natives of the Highlands of Scotland. This circumstance should draw out with increased interest the sympathies and prayers of our Highland people.

It is not easy for us as a Church to spare even one of our ministers for a few months, so many are the calls in the home field, but it is not the easy task the Lord always calls His people to perform. We live in troublous, backsliding times when faithful ministers of the truth are few, and if we feel the pinch of limited supply ourselves, we should not be slow to sympathise with, or to help, as far as possible, those who are even in a more deserted case than we are. We ought to regard all who love the truth as it is in Jesus, wherever they are, as brethren beloved, and to seek their interests even as our own. Sometimes people of a selfish spirit say, "Attend to your interests at home first; convert the people in your own coun-

try first, and then go to another.” This is not the voice of true charity. The love of Christ embraces the whole election of grace throughout the world, and it has been often observed that individuals and churches have received a special blessing for themselves in praying and labouring for the interest of others that required their help at a distance from their own immediate field.

We have no doubt, therefore, that all among us who desire the prosperity of Christ’s kingdom throughout the length and breadth of the world will be diligent in prayer at a throne of grace that the Lord would make the visit of our brethren to Canada a season of special blessing, and that He would richly own and bless the preaching and other labours of Mr Cameron among our friends there. We believe that all who truly fear the Lord in our new mission field will be anxious not only or merely for the establishment of a sound Presbyterian organisation in their midst, but also for the advancement of Christ’s kingdom in the conversion of souls and the spiritual edification of the body of Christ, and surely it is more than worth a minister’s pains to go round the whole world if he be instrumental in the salvation of one immortal soul. May the Lord grant in the riches of his free and sovereign grace that souls may be born in Zion in connection with the present mission, and that the people of God may be abundantly revived, comforted and edified! O that he would hasten the glorious time when all the nations and principalities of the world shall be made subject to Christ and shall acknowledge Him as their adorable Redeemer and King!

We expect our deputies back (God willing) in the course of three months. During this time the supply of the pulpit of St. Jude’s devolves on the ministers of the Church, and it will be the utmost endeavour of the Committee appointed to see to the constant regularity of this supply.

F.P. Magazine, August 1902.

## Trinitarian Bible Society Report

In this 155th Annual Report we record the work of God in making Himself known to the world through His Word. The perfect revelation of God is found in the Person of Jesus Christ, the beloved eternal Son of the eternal Father. By the inspiration of the Holy Spirit, this perfect revelation is fully set forth in the pages of the Bible. By the working of the same Spirit, these precious words are sent out into all the world and are effectually applied to the hearts of individual human readers, leading them to repentance and faith and reformation of life. The Lord Jesus

Christ gave bread to His disciples, to distribute it among the hungry multitude. In the same way, He has given His Word into the hands of His disciples, to distribute it among all nations, to those who are in need of spiritual food.

### **Circulation of over TWO MILLION Bibles and New Testaments**

During the past year God has again been graciously pleased to bless the Society with the opportunities and the resources to distribute throughout the world an increased number of copies of the Holy Scriptures, including 326,000 Bibles, 1,728,000 New Testaments, 832,000 Scripture portions, 601,000 Scripture calendars, 1,022,000 Scripture leaflets, and 824,000 text cards. These figures show an increase in every category. Compared with last year there has been an 29% increase in the circulation of complete Bibles and, taken together, the number of Bibles and New Testaments amounts to more than 2,000,000 copies. The large number of New Testaments circulated continues to include the many Portuguese New Testaments which are distributed in Brazil through Gideons International. More than 2,000,000 items of Scripture have been sent out as free grants, and thousands of other copies have been sold at subsidised prices.

### **The World's Need for the Word of God**

Here it is relevant to pause and consider the needs of the world in which we live. It is estimated that the population of the world is fast approaching a total of five billion people. That is, the Scriptures distributed by the Society last year reached scarcely a thousandth part of the world's population. It has to be borne in mind that half of the world population has an average income of less than £100 a year. In many countries the full cost of a Bible can represent a whole week's wages, so that many believers find it difficult to afford their own copy of God's Word. Those who are living in such poverty need to receive the Scriptures freely or for a merely nominal sum.

Further, one third of all adults are unable to read their own language. Before they can begin to use the Bible, they need to be taught how to read. And when they can read, is there a reliable Bible translation in their language? More than two thirds of the world speak languages in which there is no sufficiently reliable translation. But even if a reliable translation is available, is it actually used? It is sadly probable that less than one out of ten professing Christians are regularly using a trustworthy version of the Bible, either because they cannot read, or because they cannot

afford it, or because the Scriptures have not been translated in their language, or because the wording of an older translation is not properly understood, or because the available translations are inaccurate and unsound in matters of doctrine, or because the reader has not yet learnt to love God's Word.

Today the work of this Society, in promoting faithful versions of God's Holy Word, needs to be greatly multiplied. We have a responsibility, in the love of Christ, to provide the Bread of Life to those who have not yet received it.

### **A Record Level of Expenditure**

The audited financial statements show that, through God's rich provision, the Society's general income rose to £1,030,000, an increase of £112,000 compared with the previous year. A further £104,000 was raised from the sale of the remainder of the freehold property at Cooden Mount, Sussex, three-quarters of which has been required to be invested, to aid the production and distribution of the "Golden Thoughts" Scripture calendar. Auxiliaries, collections, subscriptions and donations provided £223,000, and legacies rose to £150,000. Contributions receivable for Scriptures supplied rose to £511,000, an increase of almost £100,000 compared with the previous year. Investment income and bank interest amounted to £108,000.

For the first time in the Society's history, the expenditure during the year exceeded one million pounds, reaching a total of £1,058,000 compared with £731,000 in the previous year. The cost of Scriptures sold and granted amounted to £710,000, a 50% increase compared with last year. To this figure must be added distribution and production overhead costs of £224,000, and administrative and other expenditure totalling £124,000. Total expenditure exceeded income to the General Fund by £11,000. While the Society's reserves are sufficient to cover small deficits of this kind, it is clear that any substantial increase in the number of Scriptures distributed will need to be matched by a corresponding increase of income. Meanwhile the Society has entered the new financial year with a stock of Scriptures valued at £576,000. The cost of work ordered and shortly to be undertaken is expected to be over half a million pounds, and considerable capital expenditure will be required for the extension of the Society's warehouse facilities and the installation of a computerised accounting system.

Copies of the Financial Statements for the year ended 31st March, 1986, audited by KMG Thomson McLintock, are available upon request.

## Church Notes

### Presbytery Meetings (D.V.)

**Western:** At Laide on 2nd September at 11 a.m.

**Outer Isles:** At Stornoway on 2nd September at 12 noon.

**Skye:** At Portree on 14th October at 11 a.m.

**Southern:** At Glasgow on 16th September at 6 p.m.

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

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

### Foreign Mission Deputies

Rev. Alex. Murray and Rev. D. Ross left Scotland early in July for a visit as Foreign Mission Deputies to Zimbabwe, Malawi and Kenya. We trust that they will be upheld in their duties and brought home in safety in due course. We pray also that fruit may follow this visit by the blessing of God through the extension of our witness as a Church in Africa.

### Northern Ireland Office Letter

Dear Mr Maclean,

Thank you for your letter of 7th June to the Secretary of State for Northern Ireland. I have been asked to reply.

I am sorry your Synod feels as it does about the Anglo-Irish Agreement. The Government entered into it in the firm belief that it offers benefit to all sections of the community in Northern Ireland. That belief remains. There are, however, some widespread misunderstandings about the Agreement. It is not, for example, the first step on the road to a united Ireland. It reinforces, in a document which is binding in international law on both the Republic of Ireland and the United Kingdom, the constitutional guarantee that the status of Northern Ireland as part of the United Kingdom cannot change unless the majority of the people there so wish. Northern Ireland's position within the United Kingdom is secure so long as that is what the majority want. It is the Government's hope and expectation that Northern Ireland will remain within the United Kingdom.

Nor is the Agreement a form of joint authority. It does not change the system of government in Northern Ireland or reduce in any way the rights of the people of Northern Ireland. The Agreement makes it absolutely clear that the Government of the United Kingdom remains wholly responsible for all the decisions and administration of government in Northern Ireland.

The Government however, firmly believes that progress towards peace in Northern Ireland can only be made if the two traditions there can learn

to accept and respect each others identities and traditions. This is what the Government is seeking to achieve through the Anglo-Irish Agreement. The Government hopes that by allowing the Government of the Republic of Ireland to comment on those aspects of Northern Ireland's affairs which particularly affect the nationalist community it will encourage the minority to identify more closely with the institutions of Northern Ireland so that they may be more willing to support and participate in them. In particular the Government needs their support for the security forces if terrorism is to be eradicated.

The Agreement aims to bring about a lasting improvement in the security situation in the Province through better co-ordination of anti-terrorist measures between the police forces on both sides of the border — given the use which terrorists make of the border, there has to be close co-operation between the United Kingdom and the Republic of Ireland. The two Governments are now developing a more coherent strategy to counter cross-border terrorist activity which will clearly benefit everyone in Northern Ireland.

Concern has been expressed about the lack of consultation by the Government with the Unionist community during the negotiations which led to the Agreement. The Secretary of State understands why people have found this frustrating but experience shows that international negotiations have to be conducted in this way if they are to succeed. Nor would it be appropriate to put the Agreement to a vote in Northern Ireland. It is the Government and Parliament of the United Kingdom that determine policy in relation to other countries, including the Republic of Ireland, on behalf of the whole United Kingdom. And as you know Parliament gave overwhelming support to the Agreement.

The Secretary of State is however aware of the strength of feeling against the Agreement in parts of the Unionist community in Northern Ireland, and naturally he is concerned about it. But the Government firmly believes that the only way to make progress is for the Unionist leaders to enter into a constructive dialogue with the Government. As you may already know, the Prime Minister has told the Unionist leaders that the Government is prepared to consider new arrangements to enable Unionists to put their views to the Government, and that the Government is ready to take part in a Round Table Conference on devolution. It also wishes to talk to the parties about the handling of Northern Ireland business at Westminster and about the future of the Northern Ireland Assembly. These proposals are still on the table. The Secretary of State hopes that Unionist leaders will take up the Prime Minister's renewed

offer of discussions and that progress can be made towards creating a more stable and peaceful society for everyone in Northern Ireland.

Yours sincerely,

K. J. Verney.

## Acknowledgment of Donations

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

**Sustentation Fund:** Anon., M., £120.

**Home Mission Fund:** Anon., M., £50.

**Foreign Mission Fund:** Anon., M., £20; Chesley Congregation, £81 for Blind Students Appeal, Ingwenya.

**College, etc., Fund:** Anon., M., £20.

**Organisation Fund:** Anon., M., £50.

**General Building Fund:** Anon., M., £20.

**Dominions & Overseas Fund:** Anon., M., £20.

**China Mission:** Anon., Inverness postmark, £100 for Dr. C. Tallach.

**Ballifeary Home of Rest:** The Matron acknowledges with sincere thanks the following donation: Friends, £1000 for Home of Rest.

The Treasurers of the following Congregations acknowledge with sincere thanks the following donations:-

**Dingwall:** S. C., Invergordon, £10; Mrs Mack., North Kessock, £10, both per Rev. D. B. M. £10; Mrs B., Inverness, £10; Friends, South Harris, £45, both for Congr. purposes per M. McCuish; Mrs B., Kinlochleven, £100 per Rev. D. C. M.; R. & D. F. for local advertising, £20.

**Fort William:** Mrs S., £10 (envelope in plate); Anon., £50 for roof repairs; Mr and Mrs N., £10; Misses MacD., £5; Mr and Mrs N., £10; Friend, Caol, £10, both for Sust. Fund, last five per Rev. J. A. MacDonald.

**Greenock:** D. R. M., Glasgow, £20 for Congr. purposes per Rev. L. MacLeod; Friend, Mull, £10 (envelope in plate); Mrs G. C., Maghull, Liverpool, £25 for Sust. Fund.

**North Harris:** Friend, Tarbert, £5; Friend, 5 Carnigrich, £10; Friend, Tarbert, £8, all for Comm. Exps; Stockinish Friend, £15 where most needed; Leacklee Friend, £20 for Sust. Fund; last two per Rev. J. M.; Friends, Kintulavig, £50 for Manse Repair; Envelope in plate, Stockinish, £6; Stockinish Friend, £10 for Door Collection, £10 for Door Collection; last five per R. MacL. Friend, Kyles Scalpay, £50 for Elders Petrol Exps. per D. MacK.

**North Uist:** H. & A. A., MacIsaac, £100; MacDonalds, Cross Rds, £150; Mrs C. MacC., £20; Mrs M. A. MacD., £20; Wellwisher, £70; M. MacD., £50; Mrs M. MacD., Middle-quarter, £42; Adherent, £100; all per Church Treasurer for Church Repair. D. E. MacL., £30, where most needed; A. MacCuish, £50, for Church Repair; Estate of late Mary MacDonald, Claddach Kirkibost, £200 for Sust. Fund; Mrs Peggy MacD., Lochport, £10 for Sust. fund; last four per Rev. A. M.

**Raasay:** In loving memory of a dear wife, £50 for Sust. Fund, £50 for Home Mission; Envelope in plate, L. Smith, £5 for Sust. Fund; Friend, Raasay, £334 for Sust. Fund, £333 Home Mission, £333 Foreign Mission; all per Treasurer. Raasay Friends, £200 per T. B. S. per Rev. J. R. T.

**Shieldaig:** In grateful memory of a loving husband and father, £100 for Sust. Fund; Anon., £20 for car fund per Mrs MacLennan.

**South Harris:** In plate, £30 for Comm. Exp.; Anon., Engord, £5 for Sust. Fund (in plate); Friend, Seilebost, £20 for Congr. Fund per J. Mackay.

**Stirling:** Friend, S.R.I., £5 for Congr. Fund; Mrs McD., Dunblane, £10 for Comm. Exp.; both per Rev. D. J. M.

**Stornoway:** Miss K. A. Macleod, Callanish, £30 for Sust. Fund; Friend, North Harris, £10 for petrol; Glasgow Friend, £50 for Sust. Fund; all per Rev. J. M.

**Uig:** Anon. for Comm. Exp., £10, £10, £10, £10, £10, £10; L. M., £8 for Comm. Exp.; J. MacL., £5 for Church Door collection; all envelopes in plate.