

THE
Free Presbyterian Magazine
and Monthly Record

Vol. 92

SEPTEMBER 1988

No. 9

Fallen Man

How solemn a spectacle is fallen man if we consider his present state and condition in contrast to what it was in the beginning! What a noble spectacle man was as he came forth from the hand of God! How glorious was the whole creation as brought into existence and formed by God. Even the eye of God could detect no flaw in it, for God looked upon it and He saw that everything was good. Everything answered the purpose for which it was created and every part of creation, animate or inanimate, glorified God. We are told in the Word of God that "the heavens declare the glory of God; and the firmament showeth His handiwork." Yet more glorious than every other part of creation was man. His creation was unique. God created man in His own image and in His likeness. Though formed of the dust of the earth, yet God "breathed into his nostrils the breath of life, and man became a living soul." Such was man in His beginning — a creature, yet so dignified as to have communion in his soul with the living and true God. Man was righteous and holy, for God made man upright. There was no bias in his will whatsoever towards evil but only towards good. How pleasant was his situation in the garden of Eden, living in the favour of God and daily communing with His God. What a glorious prospect lay before him in the hope he entertained of being eternally confirmed in this blessed state. What could he have wished for more than he now possessed? Here was a state in which holiness and happiness were combined. Here was heaven on earth for the living soul.

But what of man as fallen? Where has all his blessedness gone, as we see him lost, fallen and undone? He has been deprived of it all. By one act of wilful transgression of the divine precept he squandered it all. In

one moment all that Adam possessed was gone — the one who was rich spiritually and on the way to be confirmed in that condition was now in a state of abject poverty, having lost all he possessed himself and all that he possessed for his posterity. He was now exposed, and all his posterity was exposed, to the wrath and curse of God to all eternity. Surely no more miserable and abject creature could one conceive of than man now was estranged from God.

What a change had taken place! One moment man was a friend of God, in the next moment the enemy of God. One moment man dwelt under the shadow of the wings of the Almighty, in the next moment was shut out from God. As the Catechism teaches us: "All mankind by the fall lost communion with God and are under His wrath and curse and so made liable to all the miseries of this life, to death itself and to the pains of hell forever." Again we are told that the fall brought mankind into an estate of sin and misery.

The condition of man as fallen is lamentable. He is without the knowledge of God. This is because there is darkness in the understanding. Where there was once light, now there is only darkness. As fallen, man is also without any warmth in his affections. Where there was only love to God before there is only hatred and coldness now. So, too, man has no will to do God's will. The will of fallen man is set against the will of God. There is only rebellion, where formerly there was delight in the will of God. That rebellion is manifested in a life of sin and transgression of the holy law of God. Man has become a law unto himself. Who is God, he says, that I should obey Him?

How hopeless then does the prospect for man appear in the light of his total estrangement from God and his exposure to the divine wrath and curse. So far as man is concerned, with regard to any deliverance that he can afford himself, his case is altogether hopeless. There appears to be nothing for him but the blackness of darkness forever, which his sins so truly merit. Is this then to be the prospect for poor lost sinners? Can they look for nothing else but to be dashed forever with the unending waves of divine wrath? The prospect is gloomy indeed if we look to man himself. He can effect no radical change in himself but must ripen more and more for an eternity where he will be eternally lost and from which he can only cry: Lost! Eternally lost!

Yet all is not lost when, on the other hand, we look to what God can do and what God willed to do. The recovery of sinners out of the lost and fallen and ruined race of Adam must surely be the most stupendous, amazing and glorious work of God. Who can enter into the length and

breadth and depth and height of the rescue of souls, lost, ruined and undone from the hell which their sins deserve? Is it any wonder that angels would desire to look into it? What amazing, endless, boundless love is contained in it — an ocean fulness of love, eternally unfathomable, the love of God, Father, Son and Holy Ghost, electing love, redeeming love, sanctifying love, eternal love. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Such is the love that rescued from the pit of destruction a number whom no man can number of the fallen race of Adam, even the whole election of grace, and saved them with an everlasting salvation to the praise eternally of divine grace and mercy. God the Father will be eternally praised for this salvation of which He is the Author and which He wrought out through His beloved Son and applied to the souls of men by His divine Spirit. What a glorious part. Will not those that are partakers of divine grace be eternally praising God for the giving of His Son and for the sending of His Spirit?

What wisdom lay behind the plan of redemption! What wisdom lay

What wisdom, lay behind the plan of redemption! What wisdom lay behind the creation of man, but more so behind the salvation of man. The setting up of the Covenant of grace — who could have ever conceived of it? The way of salvation — how glorious! — God sending His own Son in the likeness of sinful flesh so that in that nature He would render full satisfaction to divine law and justice in the room and stead of the guilty — God's well-beloved Son suffering in His sinless humanity the greatest sufferings that shall ever be, sufferings which, in their greatest depth, were commensurate with the hell that the sins of His people deserved. What infinite satisfaction He also gave to the claims of the divine law in that life of perfect obedience to every precept of the divine law. Here was perpetual, undeviating, full-hearted obedience to the holy law — an obedience that man through his fall had failed to render. What are we to say to these things? Has God in the Person of the Son, taken the very nature of man, though a sinless humanity, and in that very nature suffered to the greatest degree that that nature could sustain even united to the Person of the Son of God, sufferings which in their greatest extremity made Him cry out: "My God, My God, why hast Thou forsaken Me?" and are we to be unaffected by it? To the children of men He cries out: "Behold and see if there be any sorrow like unto my sorrow?" and are we to give no heed to it. Here before our eyes is the One who "is despised and rejected of man; a man of sorrows, and acquainted with grief", and are we to hide our faces from Him, are we to esteem Him not? If so, what shame belongs to us. The sight of the suffering Lamb of

God ought to bring us down in contribution and brokenness of heart before such a revelation of divine mercy and grace, and fill our hearts with love and adoration and praise for Him who wrought out eternal redemption for His folk.

Through the redemption that is in Christ poor fallen sinners have been restored to the favour and fellowship of God, even as many as believe on His Name. Such will be praising God eternally for the redemption that is in Christ, of which they have by grace become partakers. They will join in the song of the redeemed before the Throne of God and of the ten thousand times ten thousands of the angelic host, crying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Sermon

by Rev. J. A. Macdonald

"I am the Lord thy God; which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." Psalm 81: 10.

The book of Psalms gives a comprehensive account of the Lord Jesus Christ's transcendent beauty and excellency. The church of old sang of it thus: "Thou art fairer than the children of men." Psalm 42: 2. In Psalm 22 the church spoke of Him as the one who suffered as none else did. We hear His prayer: "Be not far from me; for trouble is near; . . . I am poured out like water, and all my bones are out of joint." Verses 11 and 14. As in the previous Psalm David views Him by faith as One who dwelleth between the cherubims; and from whose presence a little sparrow cannot fall to the ground, without His permission.

From the words of our text, we can see three things arising:

1. What God reminds his people of: "I am the Lord thy God which brought thee out the land of Egypt";
2. What He requested of them: "Open thy mouth wide";
3. His promise: "I will fill it".

1. If Pharoah could have prevented it none of the Israelites would have ever escaped out of Egypt, but would have died beside the fleshpots of Egypt; as will happen to all those who die in a state of nature. From all eternity, however, God purposed their escape; and escape they did, although it meant that God had to perform a miracle, as took place at the Red Sea. Wicked Pharoah was most reluctant to let them go; but God purposed that not a hoof should be left behind in Egypt, and neither

there was. He alone could do it. David compared his own escape to that of a bird out of the fowler's snare. Ps. 124: 7. The Saviour, himself, for the comfort of his dear ones, said: "Other sheep I have which are not of this fold, them also I must bring, and they shall also hear my voice; and there shall be one fold, and one Shepherd." John 10: 16.

The Apostle Paul never forgot the day when the Lord removed the scales from off his eyes, thus showing him how he had destroyed himself. Down to the end of time the church shall be singing of His loving kindness in bringing her out of a fearful pit and out of the miry clay. David, too, remembered who delivered him from the paw of the lion and the bear, and from King Saul too, though like many of the Lord's people, in the past as well as in the present, he feared lest he should fall into the enemy's cruel hands, yet none of them ever did, and never shall. The Church could sing: "His left hand is under my head and His right hand doth embrace me."

"Thou, with thy counsel, while I live,
wilt me conduct and guide;
And to thy glory afterward
receive me to abide." Psalm 73: 24.

The people of God shall assuredly be assailed with many tribulations while going through the valley of Baca, but out of them all, and Lord shall deliver them. Some are taken suddenly without much warning; while others are left on beds of languishing for years, before being taken to their home above. The children of Israel were also to remember how the Lord provided Manna in the wilderness, and pure fresh water out of the flinty rock, which followed them right throughout the wilderness. Remember how the Prophet Isaiah exhorted those with him in the wilderness for their eternal good: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isaiah 51: 1. There was a time in Jerusalem when God's blessed Word was lost. How like our own nation, which at the moment is going back with a perpetual backsliding towards the harlot of Rome with all her God-dishonouring doctrines, e.g. her Mass, which is a form of cannibalism, the Rosary, crossing one's self, bowing to idols, confessing sin to a priest, etc. Blessed be the Lord that we were delivered from the bondage of that Egypt. May the Lord protect us from going back to this state.

Blessed be the Lord, His word was found again; and great was the joy and gladness of heart of His people, as they said: "Thy word was found and we did eat it and it was to us the joy and rejoicing of our heart." We

have the Word of God and are the only Church in Scotland whose Supreme Court has unequivocally debarred every version in English of God's Word from our pulpits at home or abroad, except the Authorised Version of God's Word. Oh, should we not be singing with the Church of old: "All that fear God, come hear, I'll tell what he did for my soul"? Psalm 66: 16.

Dear friends, let us remember that sins of omission are equally as heinous in the sight of God as those of commission. You remember how He counselled His dear church, thus:

"His testimony and his law
in Isr'el he did place,
and charg'd our fathers it to show
to their succeeding race." Psalm 78: 5.

This is as if God were saying: Do not let any of you be ashamed to relate your deliverance; no more than David was to speak of the beauty and excellency of the Most High, even before Kings. Psalm 119: 46. Indeed, David seemed to find pleasure in obeying what God called on him to do. The Lord was saying to him in His Word: "I am the Lord thy God which brought thee out of the land of Egypt." It was a sweet morsel to David, and may it be sweet to your taste also. "O taste and see that God is good." Psalm 34: 8.

II. His command: "Open thy mouth wide". I trust that you are among those who have a good hope that God has spoken to you in this way. I firmly believe it was spoken to some, even as young as Abijah, in whose heart good was found in his youth. This command reminds us how poor Israel was feeding so long on the flesh pots in Egypt, while in darkness there. Nevertheless, God heard their groanings in Egypt and came to their aid, and is now going to nourish them with the "finest of the wheat".

"The eyes of all things wait on Thee
the Giver of all good;
And thou, in time convenient,
bestow'st on them their food." Psalm 145: 15.

To be without spiritual appetite is a sad condition to be in, in view of an endless eternity. I cannot remember whether I read, or whether someone told me, the following touching account of a young girl, who in her early teens developed tuberculosis for which there was at that time no cure, except to live in a very cold climate and get plenty of fresh air. Her parents sent her to Switzerland for this purpose. She was in the habit of

writing home at least once a fortnight with an account of the progress in her health. At the conclusion of each letter she gave a brief account of the snow-white hills of Switzerland and praised the kindness of the doctors and nurses and then used the same sad words: "But, dear Mother, I still have no appetite". Her Mother read much into this and realised that her daughter had not long to live in this world. The girl's trouble was blessed to her for Eternity. Pray dear friends for an appetite for His Word.

During my ministry in the parish of Uig in Lewis I often visited the sanatorium in Stornoway where many young boys and girls suffered from this tragic disease. We had worship together and some of them would sing very well indeed and we felt a little nearness to the Lord in this worship. Blessed Job said in his own sufferings: "All the days of mine appointed time will I wait, till my change come." Some of those boys and girls in the sanatorium were actuated with the same spirit during their illness until they closed their eyes in death. Ah, what a blessed change from such places and from such beds of languishing, to go into the place of which the prophet Isaiah so sweetly spoke when he said: "For since the beginning of the world men had not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what he hath prepared for him that waiteth for him." Isaiah 64: 4.

III. His promise: "I will fill it."

It is the proud of whom we read that God shall send them empty away. Pride is an abomination to the Lord and much of it is to be found in the heart of every one of us, as we are by nature. Yet the promise of the Lord to the weak and poor of His flock is: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isaiah 41: 17.

It is the Lord alone who has the keys of Hell and of death. It was a good thing for Lydia that Christ had a key that could open her heart which was closed and locked against Himself. However, He opened it and made a chamber there for Himself and implanted all the graces of the Holy Spirit. Are you asking the Lord to do that for you?

It was good for Abijah that the Holy Spirit put into his heart good and living desires after the God of Israel. Oh, how good it was for Joseph's brethren that he was so kind to them in the face of their unworthiness when faced with famine and as it were every door closed on them. He supplied them in abundance as we read in Genesis 45: 22, "To all of them he gave each man changes of raiment; but to Benjamin he gave three

hundred pieces of silver, and five changes of raiment." Oh, what a gracious Saviour we have! Today He is saying to you: "Open your mouth wide" in order to receive such promises as these: "I will never, never, leave thee nor forsake thee", and again "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Oh Jeremiah, whom I have loved with an everlasting love, open thy mouth wide, as wide as possible, for I have two sweet promises to put into the mouth of your soul. First, "I have loved thee with an everlasting love", and second, "Therefore with loving kindnesses have I drawn thee."

In our young days, Oh, how we looked forward to a Communion season, when the Gospel was declared to us in its purity, by some of our ministers whom we believe are now round about His throne, worshipping Him whom they loved and served so well during their time here, until they fell asleep in Jesus. Friday in particular was looked forward to with relish. Question day had a drawing power for the people when they could hear the brethren relate how God had taken them out of darkness into His own marvellous light. Many of His own dear people could identify with this and sat under His shadow with great delight. This was calculated to strengthen the weak hands and confirm the feeble knees. What a loss of blessing to any church who dispense with this Means of Grace. Question day was also used by the brethren for rendering thanks to the Most High for the wonderful deliverance afforded the Church in 1893 when she was taken out of the darkness of Rainyism. Gospel lovers in our day are still rendering thanks and praise to the Lord for this deliverance, and the knowledge that as in the past He is able to fill the mouth that is opened wide to receive the blessing. God is still calling upon us, to come out from among them and to be separate from them. The duty is incumbent upon all those who are truly converted: "Look unto the rock whence ye are hewn, and the hole of the pit whence ye are digged."

I will fill it! It is indeed the proud that the Lord will send empty away. The poor man at the rich man's gate would have arrived there often with an empty mouth but the Holy Spirit saw to it that he should leave with as full a mouth as David had when he said: "My cup runneth over". This is the way we knew the Lord's people of a past generation with an empty mouth until the Lord came with a crumb from the Gospel table. The Apostle Paul in Patmos had a wonderful view of the Church — seated round the throne of Glory singing of Him who loved them and gave Himself for them — thus: "Worthy is the Lamb that was slain".

Christ's Conquest of the Soul

by the Rev. John Flavel*

We will open the way and manner in which Christ obtains a throne in the hearts of men, and that is by conquest; for though the souls of the elect are His by donation and right of redemption; the Father gave them to Him, and He died for them; yet Satan hath the first possession; and so it fares with Christ, as it did with Abraham, to whom God gave the land of Canaan by promise and covenant, but the Canaanites, Perizzites, and sons of Anak, had the actual possession of it, and Abraham's posterity must fight for it, and win it by inches, before they enjoy it. The house is conveyed to Christ by Him that built it, but the strong man armed keeps the possession of it, till a stronger than he comes and ejects him. Luke 11: 20, 21, 22. Christ must fight His way into the soul, though He has a right to enter, as into His dearly purchased possession. And so He doth, for when the time of receiving them is come He sends forth His armies to subdue them; as it is in Psalm 110: 3, "Thy people shall be willing in the day of thy power." The Hebrew may as fitly be rendered, and so is by some, "in the day of thine armies;" when the Lord Jesus sent forth his armies of prophets, apostles, evangelists, pastors, teachers, under the conduct of His Spirit, armed with the two-edged sword, the Word of God, which is sharp and powerful. Heb. 6: 12. But that is not all; He causes armies of convictions, and spiritual troubles to begird and straiten them on every side, so that they may know not what to do. These convictions, like a shower of arrows, strike point blank into their consciences Acts 2: 37, "When they heard this, they were pricked to the heart, and said, Men and brethren, what shall we do?" Christ's arrows are sharp in the hearts of his enemies, whereby the people fall under Him Psalm 45: 5, 6. By these convictions He battles down all their loose vain hopes, and levels them with the earth.

Now all their weak pleas and defences, from the general mercy of God, the example of others, etc, prove but as paper walls to them. These shake their hearts, even to the very foundation, and overturn every high thought there, that exalts itself against the Lord. The day, in which Christ sits down before the soul, and summons it by such messengers as these, is a day of distress within, yea, such a day of trouble that none is like it. But though it be so, yet Satan hath so deeply entrenched himself in the mind and will, that the soul yields not at the first summons, till its

* Extract from Mr Flavel's Sixteenth Sermon on "The Fountain of Life". — Ed.

provisions within are spent, and all its towers of pride and walls of vain-confidence be undermined by the gospel, and shaken down about its ears, and then the soul desires a parley with Christ. O now it would be glad of terms, any terms, if it may but save its life; let all go as a prey to the conqueror. Now it sends many such messengers as these to Christ, who is now come to the very gates of the soul; Mercy Lord, mercy, O were I but assured Thou wouldest receive, spare, and pardon me, I would open to Thee the next moment! Thus the soul is "shut up to the faith of Christ" as it is Gal. 3: 23, and reduced now to the greatest strait and loss imaginable; and now the merciful King, whose only design is to conquer the heart, hangs out the white flag of mercy before the soul, giving it hope it shall be spared, pitied, and pardoned though so long in rebellion against Him, if yet it will yield itself to Christ. Many staggerings, hesitations, irresolutions, doubts, fears, scruples, half-resolves, reasonings for and against, these are at the council-table of man's own heart at this time. Sometimes there is no hope; Christ will slay me if I go forth to Him, and then it trembles. But then, whoever found Him so that tried Him? Other souls have yielded, and found mercy beyond all their expectations. O but I have been a desperate enemy against Him. Admit it, yet thou hast the word of a King for it; "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55: 7.

But the time of mercy is past; I have stood out too long. yet if it were so, how is it that Christ hath not made short work and cut me off, set fire, hell fire, to my soul, and withdrawn the siege? Still He waiteth that he may be gracious, and is exalted that he may have compassion. A thousand such debates there are, till at last the soul, considering if it abide in rebellion it must needs perish; if it go forth to Christ it can but perish; and being somewhat encouraged by the messages of grace sent into the soul at this time such as in Heb. 7: 25, "Wherefore he is able to save to the uttermost all that come unto God by him"; and John 6: 37, "Him that cometh to me I will in no wise cast out"; and in Matt. 11: 28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is at last resolved to open to Christ, and saith, "Stand open, ye everlasting gates, and be ye opened, ye everlasting doors, and the King of glory shall come in." Now the will spontaneously opens to Christ; that royal fort submits and yields; all the affections open to Him. The will brings Christ the keys of all the rooms in the soul. Concerning the triumphant entrance of Christ into the soul, we may say, as the Psalmist

rhetorically speaks concerning the triumphant entrance of Israel into Canaan Psalm 114: 5,6, "The mountains skipped like rams, and the little hills like lambs; what aileth thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?" So here, in a like rhetorical triumph, we may say the mountains and hills skip like rams, and the fixed and obstinate will starts from its own basis and centre; the rocky heart rends in twain. A poor soul comes in to the word full of ignorance, pride, self-love, desperate hardness, and fixed resolutions to go on its way; and by an hour's discourse the tide turns, Jordan is driven back. What aileth thee, thou stout will, that thou surrenderest to Christ? thou hard heart that thou relenest, and the waters gush out? And then the soul is won to Christ; He writes down His terms, and the soul willingly subscribes them. Thus it comes in to Christ by free and hearty submission, desiring nothing more than to come under the government of Christ for the time to come.

The Power and Comfort of God's Word

The Lord when He gave an outgate by the Word, conveying a sense of His authority in it, by a light and power that relieved my soul, repelled temptations, revived, composed, comforted, and bore up a soul — before depressed and bowed down. This made me not only give assent, but with much pleasure to acquiesce in His Word, as the Word of life. I found His Words and they were to me "the joy and rejoicing of my heart" Jer. 15: 16. I was sweetly satisfied as to the Scriptures being His Word.

All the discoveries that the Lord gave of His wrath were conveyed by the Scriptures; it was by them that His wrath was dropped into my soul, and revealed from Heaven against me. Romans 1: 18. The word as the arrows of the Almighty, thrown as by an omnipotent arm, pierced my soul — it was the rod of God on me while His enemy.

It was by the same word that He let in upon my soul that glorious discovery of His Being attributes, purposes, and His whole will in reference to my salvation by Jesus Christ. Romans 10: 8,9. Hereby He conveyed into my soul sweet and satisfying evidence of His nature. Herein it was that He proclaimed His name The Lord God, merciful and gracious unto sinners in Christ 2 Tim 1: 0-10, Titus 3: 4, Ex. 34: 5,6.

It was by the Word he conveyed all those converting, transforming, quickening, supporting, reviving, composing influences Ps. 19: 7. It was the Word that converted my soul while I lay in sin, — quickened me when I was dead, changed me into His image in some measure, revived

and matured me when I was weary, supported and stayed me when I was ready to faint, and composed me when I was like the troubled sea. Ps. 119: 50 & 93.

It was by the same word that He let in glorious discoveries of all the truths of religion, and let me see the wonders of His law — excellent things in counsel and knowledge. All these discoveries and influences were conveyed by the Word, so he now in the conveyance affected my conscience with His authority, and showed that His name was in it by that light and power peculiar to God. “He spake as never man spake.”

From: Thomas Halyburton's Experience.

Sketch of Life and Times of George Gillespie

by Rev. John Colquhoun

1. EARLY DAYS

The Church of God in Scotland had many bright ornaments among her ministers, who, though young in years when they were transplanted to the church triumphant, were burning and shining lights in their day and generation. Among such men were George Gillespie, Andrew Gray, Hugh Binning, James Durham, James Renwick and in later times, Robert Murray McCheyne. Each had his own peculiar gift, but in that way each one was fitted to fill a particular niche by himself in the church. In writing a sketch of the life and times of George Gillespie we see that he lived at a time when Zion had many troubles, and that he seemed to have been raised up on purpose, by Him who gave diverse gifts to His Church, in order to be a polished shaft in His hand for discomfiting the enemies of the Church, not only at that time but also through subsequent generations.

Very little seems to be known of his early days beyond the fact that he was born in Kirkcaldy, early in 1613. He was the son of the Rev. John Gillespie, minister of the parish there. Of his father we know very little beyond a short note which Rev. John Livingstone supplies of him in his *Memorable Characteristics*, and in which he describes him as “a thundering preacher.” His mother appears to have been a daughter of Patrick Simson, minister of Stirling, for in Row's *History of the Kirk of Scotland*, p.432, Mr John Gillespie is referred to as Simson's son-in-law. This seems to be further proved by the fact that Patrick Simson, minister

of Renfrew, and a grandson of Simson of Stirling, who was on very intimate terms with Robert Woodrow, the Historian, always referred to George Gillespie as "my cousin." It is on his authority that Woodrow gives the date of Gillespie's birth as 27th January 1613. Woodrow, in his *Analecta*, says of the subject of this sketch that "when he was a child, he seemed to be somewhat dull and soft like, so that his mother would have stricken and abused him, and she would have made much of Patrick, his younger brother. His father, Mr John Gillespie, minister of Kirkcaldy, was angry to see his wife carry so to his son George; and he would have said, 'my heart, let alone; though Patrick may have some respect given him in the Church, yet my son George will be the great man in the Church of Scotland'." This prediction proved true as we shall have occasion to notice afterwards.

That John Gillespie was not only a "thundering preacher" but also one who had the courage of his convictions with regard to the government and worship of the Church of Scotland is proved by the fact that his name is among those of several others who were summoned before the High Commission which met in Edinburgh on 26th January 1620 for refusing to conform to the Acts of the Perth Assembly of 1618. They were dismissed with the warning that if they did not conform before the 1st of March they would be deposed, and the Bishop of St. Andrews, who presided, caused the Clerk to make an Act bearing their consent to be deposed on that day if they conformed not. They unanimously protested that willingly they would never renounce their ministry. His name also appears among the subscribers to a Protestation offered to the Parliament at Perth on 1st July 1606 against "the erection, confirmation, and ratification" of bishoprics and bishops by the said Parliament. This Protest, which is as clear a piece of reasoning as is to be found in all the annals of the Church of Scotland, was the work of Patrick Simson, minister of Stirling, and the maternal grandfather of George Gillespie. This Patrick Simson was one who had a large measure of the boldness of the Scottish Reformers as the following anecdote clearly shows:—

For some time after King James VI and his Queen came home from Denmark after their marriage, the Roman Catholics in this country became very bold and many outstanding Protestants were abused and some cruelly murdered. Shortly after the murder of the Earl of Moray by a professed papist Mr Simson was preaching before the King, who did not in any way exert himself to bring the murderer to justice. The text was, "The Lord said to Cain, Where is Abel thy brother?" Gen. 4: 9. The preacher, turning to the King before the congregation, said, "Sir, I

assure you, in God's name, the Lord will ask at you where is the Earl of Moray your brother?" The King replied before all the congregation. "Mr Patrick, my chalmers doore was never steeked upon you; ye might have told me anything ye thought in secret." He replied, "Sir, the scandal is public." After sermon he was sent for to the castle where he went up with the Bible under his arm, affirming that would plead for him. Row's *Historie of the Kirk of Scotland*, p.144. Thus we see that the subject of this sketch was not only the seed of the righteous but of men who attained to an uncommon boldness in defending the Cause of Christ and rebuking evil.

2. FROM ENTERING THE UNIVERSITY TILL HIS ORDINATION.

We have no means of ascertaining how his earlier studies were prosecuted. It may have been under his father's roof, as in the case of many of the families of the ministers of Scotland at this time, or in the parish school, for some parishes had schools where education was of a very high order as can be proved from the fact that many of the youth of Scotland found their way to the Universities. One thing we are sure of, and that is, that young Gillespie made good use of his opportunities, for he entered St. Andrews' University in 1629 when he was in his sixteenth year. That he prosecuted his studies there with zeal and industry is evident from the fact that when he left the University he was noted for his extensive learning.

The Condition of the Church at this Time.

That Gillespie was born when the Church of Scotland was under a very dark cloud is proved when we compare the date of his birth with the dates of certain matters in her checkered history. A little over two years before Gillespie's birth King James I of England and VI of Scotland, ordered three Presbyterian pastors, whom he himself had created bishops, to proceed to London in order to receive Episcopal consecration at the hands of Bishops of the Church of England so that they would be able to transmit the so-called Apostolic Succession to their brother-bishops at home. They were consecrated on 21st October 1610. Thus we see that the carved work of the Reformers was, for the time being, cast down and broken. Two years later Parliament legalised the Acts of the Glasgow Assembly of 1610, popularly known as the "Angelic Assembly" from the large number of gold angel-pieces which were given to its members, as bribes, by the supporters of the King.

Under more favourable circumstances a pious young man of George

Gillespie's abilities and acquirements would very soon find a sphere of usefulness in the Church of Scotland, but it was otherwise at the period of which we write. King James I, having got Andrew Melville out of the way, first by confining him in the Tower of London and then by banishment to France, and having forbidden his nephew, James Melville to return to Scotland, he in 1610 at the Glasgow Assembly succeeded in intruding Episcopacy, and although there were still presbyteries and synods, and also a General Assembly, if the King condescended to call one, the bishops were lords over these courts so that, in effect, the Church was governed by Prelates. In 1618 an Assembly met at Perth by order of the King, and, through its members being overawed and bribed by him, the infamous Five Articles of Perth were passed. These were, kneeling at the communion, the observance of holy days, episcopal confirmation, private baptisms, and the private dispensation of the Lord's Supper. This attempt at abolishing the Presbyterianism of the Church of Scotland was only partially successful, for the Most High, in various places, blessed the land by the refreshing showers of a spiritual revival, so that, though the people were sore oppressed, their spirits were kept from being broken by their hard lot.

Among the ministry of the Church of Scotland at this time were many who truly feared the Lord and declared His whole counsel to perishing sinners. Where such faithful preaching was to be found the Holy Spirit began to work mightily so that many were brought from the darkness of sin to God's marvellous light, and others who had been in Christ before these declensions began, were now finding their drooping spirits revived. King James and his servile minions and court parasites might do all in their power to crush evangelical religion and a Scriptural form of Church government out of Scotland, but they all forgot, or ignored, the lesson that Andrew Melville taught the King some years before this: "Sir, when you were in your swaddling-clothes, Christ Jesus reigned freely in this land in spite of all His enemies; His officers and ministers convened and assembled and convened for the ruling and welfare of His Church, which was ever for your welfare, defence and preservation, when these same enemies were seeking your destruction and cutting off." The Lord Jesus, however, did neither forget nor ignore His Church and people for in many places they could say, "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: thou O God, hast prepared of thy goodness for the poor." Ps. 68: 9, 10. Such refreshing showers kept God's witnesses looking continually to Himself and inspired them with

courage to face fearful odds in contending faithfully for the faith once delivered to the saints.

In 1625 King James went the way of all the earth and his son, more bigoted and cruel, if possible, than the father, reigned in his stead as Charles I. He was bent on doing in the Church of Scotland what his father had only partially accomplished. In this he had a henchman in Archbishop Laud who was willing to go to any length in order to please his royal master. He seemed to have been Charles's favourite and confidential friend from the beginning of his reign. In 1633 he became Archbishop of Canterbury, and to him may be attributed a very large share of the trials which befel the Cause of Christ in Scotland and England. According to Andrew Stevenson, in his *History of the Church and State in Scotland*, it could be said of him as was said of old of Pope Boniface; "He came in like a fox, he reigned like a lion, and he died like a dog." As for his religion it was reckoned that if, it had been divided into four parts, two were Arminianism, the third part popery, and scarce a fourth part Protestantism. He would never brook any deviation from what he conceived to be proper to religious worship; his whole conduct in that respect showed him to be "cunning, narrow-minded, bigoted and malevolent," and to his charge may be laid the introduction of the most fearful punishment meted out to Christ's witnesses in this country at that time, such as putting in the pillory, slitting of noses, burning on the cheek, cutting off ears, scourging, and other forms of punishments, which for their horrible nature, vie with those practised among savages. From his elevation to the See of Canterbury till his execution on Tower Hill on 10th January 1641 he continued his tyrannical abuse of power along with these atrocities, showing him to have been a monster of iniquity who covered himself with the cloak of a high religious profession.

With the view of eliminating the last vestiges of Presbyterianism in the Church of Scotland, it was resolved that a Book of Canons and a Liturgy should be prepared by the Scottish bishops. The Book of Canons appeared in 1635 and the Liturgy in 1637. Previous to the appearance of the Liturgy it had been sent to England for revision and Laud himself superintended the revision, adding to it much that gave the whole a decided Popish trend. These revisions were submitted to the King for his approval and an order from him appeared requiring the Liturgy to be used in all the Scottish Churches, and an Act of the Privy Council was passed enforcing the Order.

Dispute Against the English Popish Ceremonies.

When George Gillespie had finished his College course and was ready for the work of the ministry, what appeared to be an insurmountable obstacle stood in the way. He would not receive ordination at the hands of a prelate and no Presbytery could be found who would ordain him. This led him into a more retired way of living as domestic chaplain, first to Lord Kenmure until 1634, and afterwards in the same capacity, with the additional duty of a tutor in the family of the Earl of Cassilis. While acting in this capacity he was not idle. He had leisure to study the questions of the day, and he studied them to some purpose for in 1637, when he was only 24 years of age, there appeared from his pen a production, entitled, *A Dispute Against the English Popish Ceremonies obtruded upon the Church of Scotland*. He divides his treatise into four parts; i. Against the necessity of the ceremonies; ii. Against the expediency of the ceremonies; iii. Against the lawfulness of the ceremonies; iv. Against the indifferency of the ceremonies. In the Prologue he states what are the duties of every one who would contend for the truth against all corruptions. (1) "To walk by the same rule, to mind the same thing." (2) To make diligent search for the truth, and (3) "When we have attained to the acknowledging of the truth, then to give a testimony unto the same, according to our vocation, contending for the truth of God against the errors of men, for the purity of Christ against the corruptions of Antichrist; For to understand the truth, and yet not content for it, argueth cowardliness, not courage; fainting, not fervour; lukewarmness, not love; weakness, not valour; Wherefore, since we cannot impetrate from the troublers of our Israel that true peace which derogateth not from the truth, we may not, we dare not, leave off to debate with them. . . . These considerations have induced me to bestow some time, and to take some pains in the study of the controversies which are agitated in this church about the ceremonies, and (after due examination and discussion of the writings of such as have played the proctors for them) to compile this ensuing dispute against them, both for exonerating myself, and for provoking of others to contend yet more for the truth, and for Zion's sake not to hold their peace, nor be at rest, until the amiable light of long-wished-for peace break forth out of all these confusions, which, O Prince of Peace! hasten who 'wilt ordain peace for us: for thou also has wrought all our works in us,' Isa. 26: 12." In concluding his Preface, which is addressed "To all and every one in the Reformed Churches of Scotland, England and Ireland, who love the Lord Jesus and mean to adhere unto the Reformation of Religion," the author says, with reference to what he

brought before them:—

“If you disregard these things whereof, in the name of God, I have admonished you, and draw back your helping hands from the reproached and afflicted cause of Christ, for which we plead, then do not put evil far from you, for wrath is determined against you. And as for you, my dear brethren and countrymen of Scotland, as it is long since first Christianity was preached and professed in this land, as also it was blessed with a most glorious and much renowned Reformation: and, further, as the gospel hath been longer continued in purity and peace with us than with any church in Europe: moreover, as the Church of Scotland hath treacherously broken her bonds of oath and subscription wherewith other churches about us were not so tied; and, finally, as Almighty God, though He hath most consumed other churches by His dreadful judgments, yet hath showed far greater long-suffering kindness towards us, to reclaim us to repentance, though, notwithstanding all this, we go on in a most doleful security, induration, blindness, and backsliding: so now, in the most ordinary course of God’s justice, we are certainly to expect, that after so many mercies, so great long-suffering, and such a long day of grace, all despised, He is to send upon us such judgments as should not be believed though they were told. O Scotland! understand and turn again, or else, as God lives, most terrible judgments are abiding thee.

“But if you lay these things to heart, — if you be humbled before God for the provocation of your defection and turn back from the same, — if with all your hearts and according to all your power, you bestow your best endeavours for making help to the wounded church of Christ, and vindicating the cause of pure religion, yea, though it were with the loss of all that you have in the world, (*augetur enim religio Die, quo magis premitur* — God’s true religion is enlarged the more it is pressed down), then shall you not only escape the evils which shall come upon this generation, but likewise be recompensed a hundred fold with the sweet consolations of God’s Spirit here, and with the immortal crown of never-fading glory hence.”

Gillespie’s treatise could not have been better timed for it appeared when the Church was groaning under the galling yoke of the oppressor, and the new Service Book was about to be publicly used for the first time. On 23rd July 1637, the Dean of Edinburgh, attired in his surplice, ascended the reading desk of St. Giles, and began to read the hated Service Book. The story is that an old woman, named Jenny Geddes, flung the stool on which she had been sitting at the Dean’s head, saying,

“Villian, dost thou say Mass at my lug.” Immediately everything was in confusion, and it was impossible to continue the service. Primate Spottiswood tried in vain to quieten the tumult, and the Magistrates, with their halberdiers, who were present, had to eject those who created the tumult and the service was finished without any further disturbance from within the church, but it was not so from outside. Windows were broken, doors were battered, and everything told the innovators what reception they would meet with outside. Owing to precautions by the authorities the afternoon service was performed in quietness to a select audience, but those who performed it narrowly escaped with their lives when they ventured on to the street. King Charles issued orders to continue the use of the Liturgy but no readers could be found, for love or money, who would carry out his instructions. For the time being Prelacy lost its high place and even the royal authority could not give it any material support. Gillespie’s book proved a powerful means for educating the people so that they could say with the Apostles of old, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” It therefore contributed very much towards the confirming of men in their resolutions to resist prelatical innovations, and thus it naturally paved the way for entering into the National Covenant of 1638.

It may be stated that as far as any authentic records are concerned there is no mention of Jenny Geddes and the part which tradition assigns to her in opposing the reading of the Liturgy. In fact there does not seem to be any documentary proof that such a person, as is named by tradition, ever existed, yet such a tradition could hardly be based on the actions assigned to a person who never existed. The prelates were in too much confusion to give a correct narrative of what took place, and the opposers of the Liturgy would not wish to give away any person, who acted such a noble part in striking the first blow in the battle for religious freedom, therefore, we may be quite sure that she had every opportunity of retiring into the obscurity from which she had momentarily been drawn by her religious fervour. It may have been a fictitious name given to her at the time by those who knew her real name, in order to lead off the scent such as were only too ready to visit with severe punishment any who showed a love to Christ’s Cause and to Scotland’s ancient institutions. Her real name, as was sometimes the case in similar affairs, may be hid in the fictitious one, if only one had enough ingenuity to decipher it. On a pillar in St. Giles there is a brass plate with the following inscription:— “Constant oral tradition affirms that near this spot a brave

Scotch woman, Janet Geddes, on the 23rd July 1637, struck the first blow in the great struggle for freedom of conscience, which after a conflict of half a century, ended in the establishment of civil and religious liberty."

The tumult in Edinburgh and the opposition towards the Service Book manifested in various places, strengthened the hearts and hand of the friends of the Cause of Christ. The bishops, having realised the damaging nature of Gillespie's book, a Proclamation was procured from the Privy Council ordering every copy of the book that could be obtained to be gathered in and burned by the common hangman. It was much easier to burn many copies of the work than to answer it, and so it remains unanswered to this day, while no exertion of arbitrary power by the sovereign, aided by the bishops and the Privy Council, could daunt the hearts or stay the hands of those who read the work. Its author became known and very soon the congregation of Wemyss set their hearts on obtaining him as their minister.

(To be continued)

The Paganism of Cremation

1. AN ABOMINATION TO THE LORD.

Cremation is of pagan origin. To burn their dead was and still is the recognised custom of heathen peoples. Cremation was virtually unknown in Britain until late in the 19th century, and did not obtain legal sanction until early in the 20th century. Its introduction coincides with the apostasy of the latter days, "when men will not endure sound doctrine — and shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4, 3, 4). Hence the paganism of our day, of which cremation is one of the proofs. Cremation belongs to the worship of Molech, all the rites of which were an abomination to the Lord. Against them He gave repeated warnings to His people of Israel. "Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God" (Lev. 18: 30). The rites of Molech worship are specifically mentioned as "one of these abominable customs." (v. 21). How solemn the judgments threatened! "For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people" (Lev. 18: 29). "And I will set my face against that man, and will cut him off from

among his people; because he hath given his seed unto Molech, to defile my sanctuary, and to profane my holy name." (Lev. 20: 3). Hundreds of years afterwards the prophet Jeremiah declares, "For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire: which I commanded them not neither came it into my heart." (Jer. 7: 30, 31).

Families and individuals may consider themselves modern, and abreast of the times in having their dead cremated, but neither the fatuities of modernism, nor the worthless prayers of ministers officiating at cremation services, can avert the judgements of the Most High. What God has said shall stand: "And I will set my face against that man."

2. EXCUSES FOR CREMATION.

Two main stock arguments are put forward by the advocates of cremation, writes James Griffin in "Cremation Historically and Theologically Considered." These are: (1) Sanitation. (2) Land accommodation.

1. Human and communal experience throughout the centuries belies the "Sanitation" argument, which resolves itself into mere theorising without a vestige of fact to support it. In many of our ancient churches lie buried some members of eminent families of long ago, but there is no evidence whatsoever of any worshipper in those churches ever having contracted any kind of infectious disease with the added danger of spreading an epidemic. Nor are there any authentic instances of pollution of water supply such as to provoke epidemic diseases in people living in close contiguity to a cemetery or a graveyard. It is reasonable, therefore, to maintain that, having through the centuries in which there were neither legal obligation nor legislative and administrative activities to enforce laws of sanitary procedure, the nation escaped **without any recorded outbreak of diseases from the incidence of public burials**, the possibility of any such experience in these days of advanced knowledge in the science of sanitation would surely be exceedingly remote.

2. Land is available for extension of pleasure pursuits, for building purposes and for various forms of industrial and social development. Why land for burials should be excluded from the category of uses for which land is unrestrictedly obtainable, requires some adequate explanation. It would be a staggering revelation to consider, and to compute, how many bodies could be buried in the acres which the crematoria of this country now cover! Those acres alone, if applied to burials instead

of buildings, would undoubtedly provide sufficient burial space for generations yet unborn!"

3. BURIAL SCRIPTURALLY DEFENDED.

"There is no trace of cremation in the Word of God," writes A. J. Pollock in "Pagan Cremation or Christian Burial." For human beings to be burned with fire, according to the Scriptures is reserved as a punishment for the wicked, and not an act of respect of the living to the dead, as Christian burial is.

"In the sweat of thy face shalt thou eat bread, **till thou RETURN unto the ground**, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 19). These were the words of God addressed to Adam, and form part of the sentence He passed upon him for his sin in partaking of the tree of the knowledge of good and evil. It is plainly stated that death is the penalty of sin. It is as plainly stated that just as Adam was **created out of the ground** so he is to **RETURN unto the ground**. God ordained burial in the earth as the way of the disposal of the bodies of the dead. "**TILL THOU RETURN UNTO THE GROUND**" **was and is God's decree for sinful men**. Cremation goes dead against this basic law of God and **THEREBY STANDS CONDEMNED FOR ALL TIME**. Let there be no mistake about that. (p. 9).

"The late Dr. Edwin Slossen (a chemist of international fame) has recorded his conviction that 'the greatest miracle of the Bible is its chemical accuracy. The first book of the Bible says man was made out of dust of the earth and this is literally and scientifically true. In the dust of the earth there are 14 different chemical elements and in the body of man there are those **same** 14 chemical elements.' The perfect correspondence suggests that for some purpose or reason which none can precisely fathom, God ordained that the body with its elemental correspondences with the soil shall 'return to the ground; for out of it wast thou taken; for dust thou art and unto dust thou shalt return'." (Gen. 3: 19). "Cremation Historically and Theologically Considered," by James Griffin (p. 7).

There is not a single instance of any of the Lord's people in either the Old Testament or the New being cremated. They were all reverently buried. We read that Moses was buried in a valley in the land of Moab against Beth-peor **BY GOD HIMSELF** (Deut. 34: 6). The divinely-inspired Apostle, in writing of the resurrection body of believers, says: "It is sown (not cremated) in corruption: it is raised in incorruption: it is sown in dishonour: it is raised in glory: it is sown in weakness: it is raised

in power: it is sown a natural body: it is raised a spiritual body." (1 Cor. 15: 42-44).

"Know ye not," said the apostle to the Corinthians, "that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid." (1 Cor. 6: 15). Cannot the question be pertinently put: Shall I then take the members of Christ, and prostitute them at death to a pagan form of burial? God forbid. In either case the giving over of the body to fornication or to cremation is a shameful and gross violation of God's revealed will. Flowers and prayers and beautiful singing cannot alter the solemn fact that cremation is an **ABOMINATION** in God's sight, a pagan practice to be shunned and abhorred.

Surely the burial of the Saviour in the grave is the last word on the subject for any believer! The Church of God has in the infallible Word an account of the burial of the Lord. Through His death and resurrection He robbed death of its sting and the grave of its victory. The grave, He has bequeathed as a place of rest for the bodies of His people until the **resurrection of the Last Day** (John 6: 40), when "all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29).

"Thus saith the Lord, learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain." (Jer. 10: 2, 3). Let us rather learn of Him who hath said, "He that hath my commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love Him and will manifest Myself to him." (John 14: 21).

W. M.

Trinitarian Bible Society Extracts from Annual Report

Under God's rich blessing on the work of the Society, distribution of the Scriptures during the past year has included 254,000 Bibles, 3,171,000 New Testaments, 727,000 Scripture portions, 571,000 "Golden Thoughts" Scripture calendars, 1,064,000 Scripture leaflets, and 748,000 text cards, making another new record total of 6.5 million items. These have been sent throughout the world to over 100 countries in 40 languages. While the number of complete Bibles circulated was

lower than the previous year, this has been compensated for by a 39% increase in the number of New Testaments, owing to the large scale circulation of Portuguese New Testaments in Brazil through Gideons International. Through gifts received from the Society's supporters, 2.1 million items of Scripture have been sent out as free grants, along with many thousands of other copies which have been sold at subsidised prices.

A global perspective

Putting these figures into a global perspective, it should be noted that there are several thousand languages which do not have a single book of the Bible available. There are 900 other languages which have at least one book of the Bible, but not the complete New Testament. Nearly 700 further languages have the New Testament, but not the complete Bible. The complete Bible has been printed in little more than 300 languages. While we may be profoundly thankful for what has so far been achieved, there is clearly a great task still remaining.

The Trinitarian Bible Society's Scripture publications cover less than one per cent of the world's known languages, and annually they reach less than one per cent of the world's population. To supply complete Bibles, in a faithful, accurate translation, to all who do not yet have such a copy, the Society's expenditure would need to be more than one thousand times greater than it is at present. Facing this colossal worldwide need, we are reminded that "God hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians 1: 27), and that "My Word . . . shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55: 11).

Income increased by fifty per cent

In reviewing the Society's finances it may be recalled that in the Annual Report last year it was mentioned that a substantial increase in the general income of the Society was required, to meet the needs of many people all over the world who desire to receive a copy of God's Word. With great thankfulness to God, we can record that during the past year the Society's total income has increased by fifty per cent. The total expenditure was just over one million pounds.

WORLDWIDE DISTRIBUTION OF THE SCRIPTURES

European Languages

During the year the Society sent out 122,000 English Bibles and 53,000 English New Testaments, together with 2.2 million other items of Scripture in English, including 413,000 Scripture calendars. All of these have

been in the Authorised (King James) Version. In the French language, 124,000 Bibles and 27,000 New Testaments have been distributed, along with 23,000 Greek New Testaments and 25,000 Spanish New Testaments. These Scriptures have been distributed not only in Europe but in many other parts of the world where these languages are spoken. A record three million copies of the Society's Portuguese New Testament were distributed last year, mainly in Brazil. Work is in progress on printing and binding several hundred thousand Bibles in English, French and Spanish, so that these can be available for further projects of distribution. Typesetting continues on the English large print Bible and the Portuguese reference Bible.

Languages of Eastern Europe

The Society was able to send a further 18,000 Polish New Testaments to Poland. In co-operation with the Society for Distributing Hebrew Scriptures, 20,000 copies of the diglot Hebrew-Russian New Testament were printed, for circulation among Russian-speaking Jews. Reprints of the Russian New Testament and Psalms and the Polish New Testament are in progress, and in view of the present opportunities for the distribution of Russian Scriptures, it is hoped that a printing of the complete Russian Bible can also be undertaken. Another new project is the printing of the Hungarian Bible, of which copies are expected to be delivered within the next few weeks.

Languages of Asia and Africa

The printing of the Bible and New Testament in the Arabic language was completed, and 2000 copies have already been distributed. In India, 5000 Telugu New Testaments and 19,000 Tamil Gospels have been distributed, along with 4000 Bibles and 8000 New Testaments in the Kannada language. These Kanarese Scriptures were printed in 1987, and during November it was possible for a representative of the Society to attend a special service of dedication in Bangalore, southern India, to release the first copies for distribution. At the same time it was possible to visit Thailand and the Philippines to confer with several different groups of translators, who were translating the Word of God into local languages.

In the countries of Africa, large quantities of Scriptures in English, French and Portuguese have been distributed, as well as 51,000 "Golden Thoughts" Scripture calendars in the languages of Afrikaans, Hausa, Ndebele and Xhosa. Several translation projects are in progress in the

countries of Chad, Ghana, Benin, Liberia, Ivory Coast and Zaire, some of which are expected to reach completion during the current year, calling for considerable expenditure on printing and distribution.

Our fellow-labourers

We are deeply thankful for all support given by the Society's Auxiliaries and other friends in the United Kingdom, Canada, the U.S.A., the Netherlands, Australia, New Zealand, and elsewhere. During 1987 the Editorial Secretary made an extended tour of Australia and New Zealand, meeting many of the Society's supporters in those countries. Such personal contacts are an opportunity for mutual encouragement in the Lord's work, and help to emphasise the international character of this Society, based on the warm and prayerful involvement of our many supporters throughout the world.

Finally, as we close this report, we wish to acknowledge our continual dependence upon the Lord for every resource. God said, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12: 9). Our desire is to promote the glory of God and the salvation of men, through the worldwide circulation of faithful translations of the Bible, knowing that the Holy Scriptures are given by inspiration of God and are able to make men "wise unto salvation, through faith which is in Christ Jesus" (2 Timothy 3: 15-16).

Book Reviews

Australian Christian Life from 1788 by Iain H. Murray. Banner of Truth Trust. 347pp. Price £9.95

This attractively produced book gives the reader some indication of Australian Church life in the early period of that country's history. The author draws from Anglican, Baptist, Methodist and Presbyterian sources and, in our view, succeeds in his attempt to show that there was evidence of spiritual life in the Australian Church at that period. The selections that the Author has chosen are on the whole very telling and together form a very lively and instructive anthology. The book is well illustrated with portraits and landscapes of 18th and 19th century vintage.

We are glad to commend the book to all who are interested in the nature of Christian life in Australia in its early days.

D. B. M.

The Reformation of the Church. Edited by Iain H. Murray. Banner of Truth Trust Paperback. 414pp. Price £5.50.

This book consists of a collection of Reformed and Puritan documents which are specially related to the reformation of the Church. Section I contains documents which bring out the nature of the Church from Tyn-dale, Bradford, Hooper, Ridley, Latimer, Calvin and others. The documents in Section II establish the regulative principle. Section III includes a document by Charles Hodge on the relation of Church and State in which Hodge outlines the attitude of the Church of England, the Lutherans, the Reformed Church and the American Church to this matter. Section IV on New Testament Church Government includes among other documents the Book of Discipline 1587 and the Form of Presbyterial Church Government drawn up by the Westminster Divines in 1645. The final Section of Unity in the Church includes a document on Union among Protestants by John Owen and one by James Durham on the Scandal of Division among the Godly. Two appendices are added, one by Thomas Shepherd on the Church Membership of Children. Useful historical introductions are given to many of the documents. The whole book constitutes a valuable collection of documents, all of which should be helpful in the consideration of the reformation of the Church on Scriptural lines.

Notes and Comments

Commemoration of the Glorious Revolution

The Queen, in her address to both Houses of Parliament, reminded her hearers that the coming of King William and Queen Mary in 1688 ended almost a century of constitutional turmoil and uncertainty in the two kingdoms. Their peaceful joint accession, she declared, symbolises the friendship which has so long flourished between the British and Dutch people. The Revolution Settlement, she added, put into practice the cardinal principles of the sovereignty of the Crown in Parliament and the separation of powers, ushering in an epoch of freedom under the law in which, happily, we still live. The Bill of Rights and the Scottish Claim of Right of 1689 still part of statute law, are the sure foundation on which the whole edifice of parliamentary democracy rests. His Royal Highness the Prince of Orange, and the Presidents of the two Houses of the Dutch Parliament attended the commemoration.

For the Church in Scotland, the Revolution meant the end of 28 years

of persecution during which the people and servants of Christ suffered greatly at the hands of their enemies. To this the Queen did not refer. The accession of William and Mary ensured the Protestant succession to the throne which has continued to our own day. The inroads of Romanism in recent times give reason to us to fear that the privileges secured at the Revolution may yet be filched away, and the country fall again into the hands of an oppressive Romanist regime. May the people of the land awaken before it is too late to the danger that besets us on every hand.

Extension of Drink Licences Refused in Inverness

An application to allow disco licences to run into the Sabbath was refused by the Inverness District Licensing Board. The Chief Constable had earlier said that over the past 11 months the police had to deal with 60 incidents around that area and that they were to oppose any extension of hours. It is gratifying to know that the application was refused. The drink trade, however, is very persistent in seeking extension of licensing hours and no doubt will not easily give up their attempts. The Lord Chancellor recently said that new powers to revoke public house licences would give more immediate control over premises where there was disorderly conduct. He told Dorset magistrates that he was sure they would not shirk from doing their duty as to fail would be to risk serious damage to their country. Lord Mackay also said that the problems associated with alcoholism cannot be solved by the Government alone. The strengthening of the powers of licensing authorities to curb nuisance and disorder are to be welcomed, though these may only relate to England and Wales.

Lambeth Conference

The 500 bishops from all over the world attending the Lambeth Conference were asked by the Archbishop of Canterbury to consider whether a reformed papacy could enhance the unity of all Christians. He also referred to the ordination of women as a serious threat to Anglican unity. A bishop from Papua New Guinea said that division in the Anglican Communion was harming the main missionary priority in his province, unity with the Roman Catholic Church. The bishops from Uganda, Kenya and Nigeria are mainly evangelicals and will be opposed to the ordination of women. An Orthodox spokesman at the Conference said that the ordination of women might disrupt the search for Church unity. A personal letter of greeting from the Pope was read to the Con-

ference in which the Pope said that he was pleased that the question of unity was to assume a prominent place on the conference agenda.

The Anglican Church is faced with a dilemma. She desires ultimate union with Rome but she also wishes to ordain women. If she goes on to ordain women that will be a barrier to unity with Rome, while if she fails to ordain women she will be accused of failing to recognise the proper dignity of women in a Christian society. She will have to make her choice unless she can find some way out of the dilemma. How different it would be if she returned to the standard of God's Word. Then her dilemma would be resolved for then she would abandon every unscriptural course.

Sabbath Street Cleaning in Stornoway

Strong opposition has been aroused in Stornoway to an attempt being made to allow the cleaning of the streets in Stornoway on Sabbath. It would appear that a great deal of litter is left on the streets on Saturday nights through which people have to wade on Sabbath on their way to Church. This has been given as the reason for the employment of staff to clean the streets. However, Sabbath-loving people in Stornoway will not accept that this justifies such employment and rightly regard it as a breach of the Sabbath. Surely the answer to the problem is a rigid enforcement of litter laws. Indeed the mere publicising of the prevailing situation should make those responsible for it, whether old or young, utterly ashamed of themselves and bring them to a better frame of mind.

Plan for a Crematorium in Inverness

Another attempt is being made to site a crematorium in Inverness. There are many things that Inverness could well do without and a crematorium is one of them. It is sad to think that there would be any support whatsoever for such a thing within the town or surrounding area. It is clear, however, that the land has become so pagan as to revert in some cases to the burning of the dead instead of affording the bodies of the dead a Christian burial. We hope that the people of Inverness will oppose this scheme and give no countenance to it whatsoever. We refer readers to the article on cremation in this present issue.

Piper Alpha Tragedy

The nation was stunned by the dreadful tragedy in the North Sea when the Piper Alpha oil platform was virtually destroyed by a gas explosion and the fire which continued to burn for some weeks. The disaster claimed 167 lives, most of whom perished in the initial explosion and in-

ferno. The event brought sadness to many homes and communities in the North of Scotland and further afield. It is another solemn reminder to us all of the nearness of eternity and of the need of being prepared for it, however we may meet with death. In this instance death came very suddenly for many and as it found them so shall it be for eternity.

Gideons International

The following extract of a letter from the Gideons International, Nashville, Tennessee, U.S.A. indicates the decision of the Gideons organisation to stop distributing the N.I.V. translation of the Bible.

"First of all, we want to express our appreciation for your concern and thank you for taking time to write your very careful letter.

The Gideons International is distributing the Word of God in 56 languages in 137 countries. We distribute the King James Version as our primary version in English in all countries where we distribute English Scriptures. In special cases where the recipient (a Catholic hospital or school, etc.) requests a modern English version, we provide as an alternate the New King James Version.

For a short while, The Gideons International did distribute the New Testament portion of the N.I.V. Prior to The Gideons making any distribution of the New Testament of the N.I.V. we had permission from the copyright owners to change 44 verses having to do with critical passages. For this and other reasons The Gideons International no longer distributes the N.I.V."

Church Notes

Visit to Malawi and Kenya

The Editor has been asked by the Foreign Missions Committee to visit Malawi and Kenya for a period of three months beginning in early September. At Nairobi Mr Dick Vermulen, New Zealand, who has offered his services for a period of one year, is expected to join him. After a short visit to Kenya they expect to proceed to Malawi for a longer visit. They would desire the prayers of the Lord's people in this undertaking, especially that the Lord would make their way prosperous and give them good success. In the Editor's absence material for the F.P. Magazine should be sent to Rev. J. MacLeod, F.P. Manse, Stornoway.

Ingwenya Mission

The Foreign Mission Committee wish it to be known that there is still a shortage of staff at the John Tallach Secondary School at Ingwenya. Any person with a University Degree although not necessarily possessing

Teacher Training, would be welcome there and would be acceptable to the Department of Education in Zimbabwe.

Readers should continue to bear the needs of the mission-field to the Throne of Grace continually. Anyone who is interested in giving a period of service to the Mission as outlined above should contact the Clerk of the Foreign Missions Committee, F.P. Manse, Raasay, IV40 8PB.

Presbytery Meetings (D.V.)

Canadian: At Toronto on 8th September at 7 p.m.

Northern: At Dingwall on 13th September at 2 p.m.

Southern: At Glasgow on 20th September at 6 p.m.

Skye: At Portree on 27th September at 11 a.m.

Zimbabwe: At Bulawayo on 11th October at 2 p.m.

Australia and New Zealand: At Gisborne on 21st October at 2.30 p.m.

Letter to Caledonian MacBrayne Ltd.

Dear Mr Patterson,

We are deeply disturbed by the report of the proposal by Caledonian MacBrayne to introduce a "Sunday ferry service between Uig and Lochmaddy." Caledonian MacBrayne must know very well how offensive their proposals will be to many people on the Islands and elsewhere. We ask the company: why should the demands of tourism, which a company spokesman said is the reason for the proposal, have consideration over the wishes of the people of the Western Isles, and why should the observance of the Sabbath and the consequent unspoiled peace be impaired for the sake of pleasure seeking tourists and profit seeking hoteliers? Must every corner of our land be robbed of its Sabbaths? Permit us to remind Caledonian MacBrayne once more of the requirement laid down in the Fourth Commandment, "Remember the sabbath day to keep it holy. . . ." While God makes every provision for works of necessity and mercy on the Sabbath, He does at the same time indicate His great displeasure at the breaking of the Sabbath. We plead with you to make God's Word your final standard for operating your ferries and not the wishes of tourists and hoteliers. We respectfully remind you of the answer to the question: "How is the sabbath to be sanctified?" "The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

We are also very concerned that pressures will be put on employees to work on the Lord's Day. We have heard of some instances of such pressure despite assurances by employers that the employee had complete freedom in the matter.

Yours sincerely, Donald A. Ross, Clerk, Sabbath Observance Committee.

Induction at South Harris

The ordination and induction of Rev. Kenneth MacLeod M.A. to the South Harris Congregation is to take place at Leverburgh Church on 8th September at 7.30 p.m. (D.V.)

Acknowledgment of Donations

The General Treasurer, Room 7, Seafield House, Seafield Road, Inverness, IV1 1SJ, acknowledges the following donations with sincere thanks:—

Sustentation Fund: Anon., £1000.

Foreign Mission Fund: Anon., Canada, \$100.00 for famine relief.

Trinitarian Bible Society: Anon., Greenock, £40; per Strath, Skye, Congregational Treasurer, £30.

Blythwood: per Strath, Skye, Congregational Treasurer, £30.

China Peace Clinic: per Strath, Skye, Congregational Treasurer, £30.

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

Achmore: Anon., Breasclete, £5 towards April Communion Expenses; Anon., £50 in collection plate towards Church Repairs.

Dundee: Kyle Friends, £5 for Sabbath School Expenses, per Rev. D. C. M.

Flashadder: Anon., £20 for Church Building Fund, per Rev. D. Nicolson.

Fort William: Mrs B., Psalm 46, £10 for Magazines Fund; £4 (envelope in Plate); Friend, Caol, £10; Anon., £50, both for Sustentation Fund.

Glendale: Friend of the Cause, £40, where most needed, per Rev. D. Nicolson.

Laide: Mrs McK., Glasgow, £10; Dr MacL., £50, both per Rev. D. A. Ross for Congr. Funds.

Portree: Anon., £10; Anon., £5, both for Italian Mission; Anon., £20 for Foreign Mission; Anon., £10 for Peace Clinic, Hong Kong; Anon., £22 for Outreach Fund; I. M., £10 for T.B.S. (all by envelopes in plate).

Raasay: Anon., £30, envelope in plate, for Sustentation Fund; Donation for Tapes, £14 per Mrs Tallach.

South Harris: Friends, Geocrab, £30 for Sustentation Fund, per D. MacKenzie; Friend, Northton, £15 for Congr. Fund, per A. MacCuish; Friend, Glasgow, £10 for New Church at Leverburgh, per D. MacKenzie.

Uig: In memory of a loving family, J. M. L., £300 for Church Funds, per M. M.: Anon., £10; £10; £10; £20; £10, all by envelopes in plate, all for Communion Expenses; D. W., £20; L. M., £10, both for Communion Expenses, and by envelopes in plate.

Vatten: A. M. L., £15 for Car Fund.