

COLLECTED WRITINGS

REV. WILLIAM MACLEAN

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Sermons Preached throughout the World.”
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A BRIEF BIOGRAPHY

William MacLean was born in Lochcarron in 1907, where his father was a respected elder in the Free Church Congregation. His mother, too, was a pious woman, and he was brought up to have a place and regard for the Gospel. He was religiously inclined from his young days, and was not much given to the frivolities of youth. He often attended Communion services with his father, and had a particular delight in hearing sermons (being especially interested in preachers with their different ways of presenting the gospel).

He pursued his studies at Dingwall Academy and Glasgow University, where he graduated M.A. He often attended the Glasgow Free Presbyterian Church with the MacRae family, with whom he boarded and came to have a very high regard for Rev. Neil Cameron, the minister of that congregation. He was particularly impressed by the solemnity of Mr Cameron's preaching, and the convincing way he set forth the doctrines of the Word of God.

He was eventually appointed to a post in Lionel Public School, in Ness, in the Island of Lewis, in 1929, where he began his teaching career. But he was destined to learn that religious interest, his delight in ministers and sermons, and his high regard for a minister like Rev. Neil Cameron, were of no value for eternity, for, as the Saviour says "Marvel not that I say unto you, ye must be born again." He

often paid visits to Glasgow, and on one occasion, on the April Communion Sabbath in 1932, he was at the evening service in the Glasgow Church. Rev. Neil Cameron had passed away to his eternal rest the previous March. The preacher on this particular occasion was Rev. Donald Beaton, Oban, whose text was Luke 18:27. Mr MacLean's experience is better told by himself in a letter he wrote to a godly pastor in England. It is as follows:—"God's heritage has often been refreshed and edified by relating to one another what the Lord has done for their souls. Come, said the Psalmist, and I will declare what he hath done for my soul. 'God moves in a mysterious way, His wonders to perform.' Some He gently draws into His blessed fold like Lydia, others in a startling and sudden manner like Paul and the Philippian jailor—brands plucked as it were in a moment from the burning. So it was in my own case if I am truly one of the little flock.

Religious after a manner, from my youth up, I was, on Monday morning, April 25th, 1932, cut down, stripped of all the fig leaves of a general profession, and brought in guilty before the Judge of all. On the previous evening I had heard a dear servant of Christ preach from the words, 'The things which are impossible with men are possible with God.' (Luke 18:27). At the time neither the words nor the sermon made much of an impression on me. Often, before I had trembled under the preaching of the Word, but not so that Sabbath evening. It was on the Monday forenoon that the words were applied with power, and the doctrines faithfully opened up in the sermon, of man's fall and his absolute inability to save himself, became awful realities to me. In the presence of the Holy One of Israel, in the light of His august majesty and the spirituality of His law, a strong conviction was wrought in my soul that by the works of the law no flesh can be justified. The door of escape by the covenant of works I saw to be closed and barred. I then looked to the election of grace, and hoped that I might be of the number given to the Son before the foundation of the world, but here again no door of hope

was given. Instead, a subduing view of God's sovereignty silenced all rebellious thoughts, calmly drawing all the faculties of the soul into a willing acquiescence of His justice. I believed myself to be a deserving and rightful heir of wrath, and thought that there and then I was to enter a lost eternity. But in my low state He thought upon me, because His mercy endureth for ever, and was pleased to reveal His Son in me. He spoke peace to my soul, and for a time I saw no man save Jesus only."

This event took place on that Monday morning in a railway carriage in which he was seated alone, travelling between Glasgow and Mallaig on his way back to recommence teaching. He then continued to write as follows:

"A time of darkness soon followed. The fountains of corruption within appeared to have broken up, and the cry of the Psalmist in the 51st Psalm was mine. Tossed thus with doubts and fears on the ocean of natural depravity, I was often concluding with the prophet that my strength and hope were perished from the Lord, and questioning why, if my experience was genuine, was it that I was now experiencing such vehement surgings of inward carnality and sin. I avoided the Lord's people, believing they regarded me as a hypocrite, and I was often harassed by the thought that I was a reprobate. At times I would get encouragement from portions of the Word of God. I also found the Memoirs of James Fraser of Brae, helpful. In one place he speaks of conviction of sin after conversion and quoted, and Oh! with what comfort to my distressed soul—'But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. Hebrews 10:32.'

Shortly after this, the question of professing Christ publicly began to exercise me. I trembled at the thought of eating

and drinking unworthily, and thereby eating and drinking damnation to myself. After a time the way was made clear. Some days before the time came I awoke one morning quoting these words: 'Take eat, this is My body, which is broken for you.' On the sabbath night after the Sacrament the enemy pursued my soul, smote my life down to the ground, and before his fiery assaults I felt myself helpless. On the Monday I was comforted and sweetly melted down by the words 'Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee'."

A year from the date of his conversion he got up early one morning and began to pray that the experience he had passed through at that time would be renewed. When he had prayed for some time, and given up all hope of obtaining his desire, the following words were applied to his soul. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, till the day dawn and the day-star arise in your hearts." 2 Peter 1:19. He was thus taught that the Word of God was to be his staff and his stay.

After his conversion, Mr MacLean became very exercised as to whether or not he should leave the Free Church and join the Free Presbyterian Church. Prior to his conversion he had been an ardent Free Churchman, and he and the present writer had many a lively though friendly debate on the respective positions of the two Churches. At that time neither of us was in a state of grace, but after his conversion it became a matter of great concern to him, and he was very much exercised in prayer over the matter. He also had to struggle with the ties of flesh and blood, for he had a very high regard for his father, and a deep affection for his mother. He knew also that his brother and sisters would feel such a step, should he feel led to take it. After some time he came to the firm conclusion

that the step should be taken. On the first occasion of his being in Lochcarron after he came to this mind, he had to pass the Free Church on his way to the Free Presbyterian Church. He felt the situation to be very trying, as his father was holding the service in the Free Church that particular Sabbath morning. Having come to this mind, however, as a result of much exercise of soul, he did not waver. He became a communicant in the Ness Congregation of the Free Presbyterian Church in 1935. Having become a Free Presbyterian in these circumstances, through much soul exercise, leading to a spiritual conviction as to the course of duty for him, he was loyally and affectionately attached to the testimony of our Church. This was very evident in his walk, life and witness. In this respect he was vastly different from many, whose luke-warmness with respect to the testimony for Divine Truth in the Church is an eloquent demonstration of the fact that they are entire strangers to the spiritual experiences of Mr MacLean.

In the providence of God he was not called up to the armed services during the second world war. About this time he became much exercised about another matter. Andrew Finlayson, the Missionary in Ness, had died, and Donald Thompson, the godly elder, was becoming old. Mr MacLean became exercised over his duty with respect to his beginning to take services in Ness. Eventually he felt led to do so, and having resigned his position as teacher in the Ness School, he became a Home Missionary in that Congregation in 1941.

Some were of the opinion that he had enough light at this time to enter the Ministry of the Church, but Mr MacLean did not at all share this opinion. He held very clear and definite views on the Call to the Ministry, and as he had fears, when he became a communicant, lest he should eat and drink damnation to himself, so he feared, above all things, to be one who would run without being

sent, as a Minister, in which event he would be a disaster to the Church, and make shipwreck of his profession. The solemn views he obtained, when brought to the knowledge of Christ, of man's fall, his inability to save himself, together with the sovereignty, holiness and glory of God, impressed upon him the solemn standing of professing to be an ambassador of Christ, dealing with the doctrines of God's word, and the eternal interests of souls. He therefore waited upon the Lord to call him, if that would be His holy will. He was much exercised over this, as he was in all spiritual matters. While praying earnestly over his case he was at a certain Communion. The Table at which he sat was served by the late Rev. Donald Campbell, Edinburgh. Mr Campbell addressed the communicants from the words, "My sheep hear My voice, . . . and they follow Me." He spoke of how the sheep of Christ heard the voice of the Lord in the law and then in the Gospel. Mr MacLean felt he could follow the experiences of the sheep so far. Mr Campbell then went on rather unexpectedly to speak of Peter, and how he heard the voice of the Shepherd saying to him, "Feed my sheep and feed my lambs." Mr MacLean felt that as he had so closely followed the former part of the address, he could also respond to this call to be an under-shepherd to feed the flock of God. He applied to the Outer Isles Presbytery to be received as a student studying for the ministry of the church, and was so received by that Court on 30th April 1946. He completed his Divinity Course under the church Tutors, who at that time were the late Rev. Donald Beaton, and the late Rev. D. A. MacFarlane. On completion of his course he was licensed by the Outer Isles Presbytery in June 1948. A Call being addressed to him by the Ness Congregation, he accepted this, and was subsequently ordained and inducted to this Congregation on 18th August of that year.

One of the attractive features of Mr MacLean's character was his affectionate disposition. On occasions this very trait may have led

him to give a place to some who afterwards proved unworthy of it, but the fault was theirs and not his. Engaged in his ministry in the parish of Ness, in the exercise of a true and strong love to the souls of that congregation, the Lord was pleased to bless his labours to the ingathering of souls to Christ. On one occasion he wrote to a friend describing his experience the previous Sabbath evening in the little church at Skigersta. He had enjoyed remarkable liberty, and wrote that as he walked home he was convinced that “every step I took was a step to eternal glory, and I felt such love to Ness that I could have kissed the ground.”

It therefore occasioned great surprise to his many friends, when, in 1962, he decided to accept a Call to the Congregation in Gisborne, New Zealand. Previous to this, he had been sent out by the Church as a Deputy to visit New Zealand and Australia. He had no idea then that his field of labour was to be changed. When the Call came, however, he felt the Lord guiding him to leave the Ness he loved so much, and begin a ministry in Gisborne, on the other side of the world. The proof that he had the mind of the Lord in going was confirmed by the many seals to his ministry in these distant parts. His naturally ardent temperament, moulded by grace, made him ideal for the work of building up, not only the congregation in Gisborne, but also in Auckland. In both places he had the pleasure of seeing churches built and sizeable congregations formed, in which the doctrine, worship and government of the Reformed Church were established. While minister in Gisborne, he often visited Australia, preaching in Sydney as well as in our congregation in Grafton. In all these places he was held in the highest regard, as a faithful preacher, a faithful and zealous minister of Christ, whose chief desire was the glory of God in the salvation of their souls.

At a later stage, he was translated from Gisborne to Grafton, in Australia, and in 1976 returned home on being called to the Ness

Congregation, where he was re-inducted on 10th February of that year.

As a preacher he was serious and solemn in his presentation of the Truth of God. Due to a tendency to speak rather quickly, he may not have been easy to follow on being heard for the first time, but this disadvantage would soon be overcome as his hearers became used to his manner of speaking. His doctrine was sound and scriptural as he set forth these great God-glorifying truths which he had so deeply learned in the experience of his own soul. His was not a formal ministry. He thirsted after the presence of God as he preached, and sought earnestly after the gracious liberty of the Holy Spirit, without which all is dark and barren. When this liberty was denied him he became very cast down and mourned over his sad condition. On the other hand, as previously stated, when granted spiritual liberty, he greatly rejoiced, and thus truly experienced the meaning of the words of his Master "take My yoke upon you and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls." He was a clear preacher of law and gospel, and having many spiritual experiences himself he was able to meet the Lord's people in their various experiences with a word of comfort and instruction. He was particularly helpful to them in handling their temptations, and showing the way in which the Lord was opening a door of escape from them. He was a true "son of consolation". His preaching carried a strong note of witnessing, as he raised his voice against the moral and religious evils which abound in this evil and adulterous generation. This spirit of witness was also demonstrated in the many pamphlets which he wrote on such subjects as Arminianism, Mormonism, etc.

As a man and a Christian he was of a bright disposition, and an excellent companion to the spiritually minded. Although no stranger to being cast down by reason of many temptations, he was a happy Christian. His mind dwelt very much on the Millenium. He

was consequently much in prayer for the conversion of the Jews, and spoke often of this on his death-bed. On 1st June, 1985, he passed away to his everlasting rest.

*Quoted from the obituary of Rev William MacLean
by Rev Donald Maclean, Glasgow*

William MacLean was a brother beloved. An able minister of the New Testament, he, faithfully, skilfully, rightly divided the word of Truth as a workman that needeth not to be ashamed. Not shunning to declare all the counsel of God in the pulpit his walk and conversation out of it was consistent with what he taught. Of a loving, charitable disposition, his kindness, hospitality and generosity were traits of his character which were widely known. His pen was, throughout his ministry, active in defending the Truth against error and in regard to our Church's separate position and the stand made for the Truth in 1893 he was fully convinced that it was of the Lord. He often quoted the spiritual experiences of some of the godly living at the time and who had the mind of the Lord on the matter. He wrote and compiled pamphlets and tracts which continue to be widely distributed, some of them translated into foreign languages. Throughout his ministry he was a diligent pastor of souls willing to spend and be spent in his Master's service. He has now, we believe, received his commendation and reward: "Well done, good and faithful servant . . . enter thou into the joy of thy Lord".

*Quoted from the tribute to Rev. William MacLean by
the Outer Isles Presbytery.*

ARMINIANISM

Arminianism is a subtle denial of salvation by grace. “It is a scheme,” in the words of Dr. W. Cunningham, “for dividing or partitioning the salvation of sinners between God and sinners themselves, instead of ascribing it wholly as the Bible does, to the sovereign grace of God, the perfect and all-sufficient work of Christ and the efficacious and omnipotent operation of the Spirit.” It is a direct challenge to the sovereignty of God. “This is the rock,” wrote the late Rev. D. Beaton, “against which it is spending its strength and on which it will ultimately be broken in pieces. In this attack it has as its supports all those elements in our fallen nature which are at war with the divine sovereignty. Arminianism has never had a glimpse of the majesty of the divine truth that God as sovereign Lord, has a right to do with His creatures what seems to Him good, and it has failed to grasp the utter ruin of man and the awful depths into which he has fallen. It denies to God the high place that is due to Him, and exalts man to a position which is not his due. If it has ever candidly faced the Saviour’s words: “Even so, Father, for so it seemed good in Thy sight,” it has never been awed and subdued by them.” (“The Reformed Faith,” p. 21). “I very much question,” wrote Toplady, “whether the man that dies an Arminian can go to heaven. But certainly he will not be an Arminian when he is in heaven. The employ of the blessed is to cast their

crowns at the feet of God and of the Lamb and to sing, not unto us, O Lord.”

Arminianism is the essence of Popery. During the Arminian regime of Archbishop Laud, the persecutor of the Puritans and the Covenanters, zealous Arminians were promoted to the best bishoprics. A famous letter written by Jesuits to the Rector at Brussels, a copy of which letter, endorsed by Archbishop Laud himself, was found in his study at Lambeth. A copy of this letter was also found among the papers of a society of priests and Jesuits at Clerkenwell in 1627.

This is the letter:

“Father Rector,—We have now many strings to our bow, and have utterly fortified our faction, and have added two bulwarks more; for when King James lived (we know) he was very violent against Arminianism, and interrupted with his pestilent wit and deep learning our strong designs in Holland. Now we have planted the *Sovereign Drug Arminianism* which we hope will purge the Protestants from their heresy; and it flourisheth and beareth fruit in due season . . . I am at this time transported with joy to see how happily all instruments and means, as well as great or smaller, co-operate unto our purposes. But to return to the main fabric, OUR FOUNDATION IS ARMINIANISM.” (S.G.U. Publication No. 173, p. 142).

The religious literature of to-day is saturated with this “sovereign drug” of Arminianism. It is the opinion of the modern pulpit throughout the length and breadth of the land with few exceptions. It is the gospel so-called of the Faith Mission, of the Plymouth Brethren, Open and Close, the evangelical opiate of the Billy Graham campaign, and of the popular conventions of the Keswick fraternity.

The Inter-Varsity Fellowship, the Evangelical Union, the Scripture Union are all riddled with the cancer of Arminianism. “Be ye separate, touch not the unclean thing” is the command of the God of Truth. To quote again from the Rev. D. Beaton: “Warnings from the pulpit and denunciation of the errors of Arminianism are not now heard as once they were. Even in pulpits where the truth is preached, it is to be feared that, in some cases, a faithful witness is not raised against Arminianism. The cause of this may be due in measure to the fact that in defending the cause of truth new forms of error have to be exposed and assailed, with the result that the old enemy is left so far unmolested as if it were dead.” (“The Reformed Faith,” p. 17).

This “sovereign drug” of Arminianism with its twin abomination Voluntaryism was declared by an overwhelming majority in the Assembly of 1892 to be the creed of the Free Church of Scotland. From this “unclean thing” the Rev. Donald MacFarlane separated. By his historic Protest he conserved pure and entire the Reformed Faith in Scotland—“the faith once delivered to the saints.” In spite of all the attacks from within and without the Lord has maintained this testimony for truth of His own raising. The gates of hell have not prevailed against it. Turn a deaf ear to the croakings against the testimony from the swamps of scandal and schism. Barter it not for money or for marriage. Those who do so have verily their reward. “And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if you seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever.” (1 Chron. 28:9).

ARMINIANISM— ANOTHER GOSPEL

“Souls who have a vague sense of danger, excited by the sensational, instead of an intelligent conviction of sin, produced by the light and power of applied truth, are quite ready to be satisfied with such teaching as this. To these, such doctrine will bring all the peace they are anxious to obtain. But what is the value of that peace? It is no more than the quiet of a dead soul, from whom has been removed an unintelligent sense of danger.

“The new style of teaching made it seem an easy thing to be a Christian. To find oneself easily persuaded to believe what was presented in the gospel, and to think that by this faith salvation was secured, and that all cause of anxiety was for ever gone, gave a new and pleasing sensation, which thousands were willing to share.”

“Why are men so anxious to keep the awakened in their own hands? They, at any rate, seem to act as if conversion was all their own work. They began it, and they seem determined to finish it. If it is at all out of their hand, they seem to think that it will come to nothing. They must at once, and on the spot, get these inquirers persuaded to believe, and get them also to say that they do. They may fall to pieces if they are not braced round by a band of profession. Their names or numbers must, ere the night passes, be added to the

roll of converts. They are gathered into the inquiry room, to act in a scene that looks more like a part of a stage-play than anything more serious and solemn.

Oh, what trifling with souls goes on in these inquiry rooms, as class after class is dealt with in rude haste, very often by teachers who never ‘knew the grace of God in truth.’ The inquiry room may be effective in securing a hasty profession of faith, but it is not an institution which the Church of Christ should adopt or countenance.”

All who are born again are said to be “born not of blood nor of the will of the flesh, nor of the will of man, but of God.” (John 1:13) The evangelism of decisionism, coming forward to the front, or standing up to make a decision for Christ, or signing decision cards, is purely Arminian. It is not of God, but of the will of man and can only end in delusion and eternal despair.

The evangelism of decisionism is based on another false and erroneous doctrine held and propagated by Arminians, that of a Universal Atonement. “There is in every mind, containing any acquaintance with gospel truth.” said the eminent Dr. John Kennedy of Dingwall, “the idea that an interest in Christ’s death is essential to safety. There is in every unrenewed heart a desire to avoid the necessity of dealing with a personal Saviour, and to attain to hope, through the gospel, without being “born again.” The figment of a universal atonement, has been produced to meet this craving. It is just the gospel perverted to suit the taste of proud carnal man. “Christ died for all, and therefore for me: I believe this, and therefore I shall be saved,” are the short stages of an easy journey to the hope of peace. To believe that Christ died for me, because He died for all, is to “believe a lie”; but even if it were true of what advantage could this faith be to me? His dying for me, because for all, secures nothing for me. And to believe this is something else than to believe in Christ Himself.

Arminians believe that man has the natural power of will to exercise faith, and to choose that which is spiritual. Sinners are, therefore, urged to make decisions for Christ. On this foundation of sand multitudes build their hope for eternity. The decisionist conversion is but the exercise of the unrenewed will. The faith in Christ professed is not the gift of God. The joy experienced is the joy of the stony-ground hearers. The hope cherished is not a good hope through grace, but the hope of the hypocrite that shall perish. All the religious activity which follows, and is the fruit of such a conversion, is not of the Spirit but of the flesh. “Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” (Matt. 7:22, 23)

*Taken from Arminianism—Another Gospel, 28 pages.
A Westminster Standard Publication No. 29.*

WHITEFIELD AND WESLEY

Whitefield's Journals up until the year 1741, when Whitefield was then 26 years of age, show that Whitefield and the Wesleys were working in close co-operation. It is well known that this co-operation terminated that year when Whitefield returned from America. On leaving England in 1739 Whitefield was the leader of the awakening; when he returned in 1741 it was to find himself supplanted and Wesley organising the movement around himself. He had cause to write at a later date: "I have been supplanted, despised, censured, maligned, judged by and separated from my nearest, dearest friends" (Quotation from footnote in Whitefield's Journals, p. 568, Banner of Truth Publication). Tyerman in his Life of John Wesley says that the gulf between Wesley and Whitefield was immense, and that it led them to build separate chapels, form separate Societies, and pursue to the end of life separate lines of action. (Vol. 1: pp. 351, 352)

In the year 1739 John Wesley published his sermon on *Free Grace* containing an impassioned attack on the doctrines of predestination and the extent of the atonement. In his excellent "Letter to John Wesley," Whitefield writes, "For some time before and since my last departure from England, both in public and in private, by preaching and printing you have been propagating the doctrine of *universal redemption*. And when I remember how Paul reproved Peter on his

dissimulation, I fear I have been sinfully silent too long. O then be not angry with me, dear and honoured Sir, if now I deliver my soul, by telling you that I think in this you greatly err. How can all be universally redeemed if all are not finally saved? Dear Sir, for Jesus Christ's sake, consider how you dishonour God by denying election. You plainly make salvation depend not on God's *free grace*, but on man's *free will*; and if thus, it is more than probable, Jesus Christ would not have had the satisfaction of seeing the fruit of His death in the eternal salvation of one soul. Our preaching would then be in vain, and all invitations for people to believe in Him, would also be in vain.

"But blessed be God, our Lord knew for whom He died. There was an eternal compact between the Father and the Son. A certain number was then given Him, as the purchase and reward of his obedience unto death. For these He prayed, John 17, and not for the world. For these, and these only He is now interceding, and with their salvation He will be fully satisfied.

"Dear, dear Sir, O be not offended! For Christ's sake be not rash! Give yourself to reading. Study the covenant of grace. Down with your carnal reasoning. Be a little child; and then, instead of pawning your salvation, as you have done in a late hymn book, if the doctrine of *universal redemption* be not true; instead of talking of *sinless perfection* as you have done in the preface to that hymn book and making man's salvation to depend on his own *free will*, as you have in this sermon, you will compose a hymn in praise of sovereign distinguishing love. You will caution believers against striving to work a perfection out of their own hearts, and print another sermon the reverse of this, and entitle it *Free Grace Indeed*. Free, not because free to all; but free, because God may withhold or give it to whom and when he pleases. Till you do this, I must doubt whether or not you know yourself" (Extract from "A Letter to John Wesley").

"Having heard much," says Wesley, "of Mr Whitefield's unkind

behaviour since his return from Georgia, I went to hear him speak for himself, that I might know how to judge. I much approve of his plainness of speech. He told me 'He and I preached two different gospels,' and therefore he not only would not join with, or give me the right hand of fellowship, but was resolved publicly to preach against me and my brother whensoever he preached at all. Mr Hall, who went with me, put him in mind of the promise he had made but a few days before, that 'whatever his private opinion was he would, never publicly preach against us.' He said 'that promise was only an effect of human weakness, and he was now of another mind' " (Life of John Wesley p. 112).

"It is a great mistake to confound Evangelicalism with Wesleyanism," wrote the late Rev. J. P. MacQueen, London, "or to imagine that Wesley and Whitefield both belonged to one Movement and preached the same Gospel. On the contrary, their teaching was diametrically opposed, free-grace being Scriptural, while free-will is the illegitimate product of the carnal mind. Whitefield was in the Puritan, Calvinistic, Apostolic, succession, while Wesley and his associates were semi-Pelagian and Sacramentalist." "It is amazing," continues Mr MacQueen, "that any true evangelical Calvinist would ever quote John Wesley with approval, either in speech or in writing. He bitterly hated and rejected Calvinism, while he taught a theory of justification practically identical with sanctification. He commended the so-called 'devotional literature' of the Oxford Tractarians, such as the works of so-called Romanists like Thomas a Kempis, Francois de Sales, and Cardinal Bona. He even published the 'Introduction to a Devout Life,' by Francois de Sales, the sworn foe of Calvinism, in 1750. He advocated prayers for the dead, justifying himself thus: 'Prayer for the dead, the faithful departed, in the advocacy of which I conceive myself clearly justified' " (Works ed. 1872, IX 55).

Mr MacQueen says that he is amazed at Evangelical Calvinists who say that while John Wesley was undoubtedly Arminian in his

views, his brother Charles was Calvinistic. “After a careful perusal of their lives and the views of both of them,” Mr MacQueen continues, “I am thoroughly persuaded that they were both Arminian to the core, Charles’ hymns notwithstanding. Their false undermining Arminian teaching and influence weakened the Protestant witness against Popery in England and throughout the British Dominions, while Scotland itself was by no means exempt, and this evil free-willism, as a result, continues rife and rampant in professedly evangelical circles in England and Scotland, and the whole English-speaking world to this day” (F.P. Magazine, Vol. 55: pp. 99-102).*

* See also a recently printed book of sermons entitled “New Zealand Free Presbyterian Pulpit” published by Westminster Standard 2018.

THE INSPIRATION OF THE SCRIPTURES

The inspiration, infallibility and inerrancy of the Holy Scriptures is one of the fundamental doctrines of the Christian faith. He who denies this doctrine makes God a liar, and is an apostate from the faith, no matter his pretensions to the contrary. “All scripture,” it is written “is given by inspiration of God.” 2 Tim 3:16. All books, magazines, articles, etc., which instil doubts in the mind as to the authenticity and plenary inspiration of the Scriptures are from the devil. The writers of all such, whatever their status or claims, are agents of Satan. They may appear to be stars in the firmament of the visible church, but for them is reserved the blackness of darkness for ever.

The following extract from the writings of the late Bishop Ryle clearly sets forth the orthodox view of inspiration. “The view,” he writes, “for which I contend—that every word of the Bible is inspired—this is the same ground which almost all the fathers occupied; which Calvin, Cranmer, Jewell, Hooker and Owen took up long ago; which Chalmers, Robert Haldane, Gaussen, Bishop Wordsworth, Burgon and Archdeacon Lee, of the Irish Church, have ably defended in modern days. Here are some of the reasons which satisfy me:—

- (a) I cannot see how the Bible can be a perfect rule of faith and practice if it is not fully inspired, and if it contains any flaws and imperfections. If the Bible is anything at all, it is the statute-book of God's kingdom, the code of laws and regulations by which the subjects of that kingdom are to live, the register-deed of the terms on which they have peace now, and shall have glory hereafter. Every lawyer can tell us that in legal deeds and statutes every word is of importance and that property, life, or death may often turn on a single word. If God's statute-book is not inspired, and every word is not of divine authority, His subjects are left in a pitiable state.
- (b) If the Bible is not fully inspired, and contains imperfections, I cannot understand the language which is frequently used about it in its own pages. Such expressions as 'The oracles of God', 'He saith', 'God saith', 'The Holy Ghost spoke by Esaias the prophet', would appear inexplicable and extravagant if applied to a book containing occasional blemishes and defects. Once grant that every word of Scripture is inspired, and there is an admirable propriety in the language.
- (c) The theory that all the words of the Bible were not given by inspiration of God appears utterly at variance with several quotations from the Old Testament which are found in the New. Consider those quotations in which the whole force of the passage turns on one single word, and once even on the use of the singular instead of the plural number eg., Matt. 22:44; John 10:4; Gal. 3:16; Heb 2:11, 12. In every one of these cases the whole point of the quotation lies in a single word. But if this is so, it is

hard to see on what principle we can deny the inspiration of all the words of Scripture. At any rate, those who deny verbal inspiration will find it difficult to show us exactly which words are inspired and which are not. Who is to draw the line, and where is it to be drawn?

- (d) If the words of Scripture are not all inspired, the value of the Bible as a weapon in controversy is greatly damaged, if not entirely taken away. Who does not know that in arguing with Jews, Arians, Socinians, the whole point of the texts we quote against them often lies in a single word? What are we to reply if an adversary asserts that the special word of some text, on which we ground an argument, is a mistake of the writer, and therefore of no authority? To my mind it appears that the objection would be fatal. It is useless to quote texts if we once admit that not all the words of which they are composed were given by inspiration”.

The late Principal J. Willoughby, one-time Vice-President of the Sovereign Grace Union, wrote: “In recent times many scholars have attempted to discredit the written Word, especially of the Old Testament. Many other scholars of repute, however, have found that the evidence on which the destructive critics base their conclusions are utterly worthless. The late Professor Dick Wilson was a scholar of massive learning. At the age of twenty-five he could read the New Testament in nine different languages. He could repeat from memory a Hebrew translation of the entire New Testament without missing a single syllable. He could do the same thing with large portions of the Old Testament also. He says: ‘For forty-five years continuously since I left college I have devoted myself to the one great study of the Old Testament in all its languages, in all its archaeology, in all

its translations, and, as far as possible, everything bearing upon its text and history'. He was acquainted with about forty-five languages and dialects. He probably knew more about the Old Testament and everything connected with it than did all the destructive critics put together. Professor Wilson, having long and thoroughly examined the evidence on which the destructive critics base their conclusions, found that it was utterly worthless. Concerning the evidence for the orthodox position he writes: 'The evidence in our possession has convinced me that "at sundry times and in divers manners God spoke unto our fathers through the prophets", and that the Old Testament in Hebrew, "being immediately inspired by God", has "by His singular care and providence been kept pure in all ages"'.

THE TEXTUS RECEPTUS

The Textus Receptus (Received Text) is the Greek text on which the Authorised Version of the New Testament is based. The Westminster Confession of Faith affirms that “The Scriptures were immediately inspired by God, and by His singular care and providence kept pure in all ages.” The attacks on the Received Text are based on the assumption that the new versions of the Bible are based on more reliable manuscripts than those available in the 17th century. In the 1860’s Codex Sinaiticus (Codex Aleph) and Codex Vaticanus (Codex B) became available to Biblical Scholars. Wescott and Hort, professors in Trinity College, Cambridge, advanced the theory that Codex Aleph and Codex B contained the genuine text of the New Testament. They accordingly produced a new Greek text based on these manuscripts, and devised an elaborate theory, elevating these two manuscripts and one or two others of a later date to the heights of almost infallible authority.

“They used these Codexes” wrote Dean Burgon “despite the fact that they disagree with ninety-five per cent of the extant manuscripts, papyri and Scripture portions of the early Church fathers, which on the other hand do agree with the Greek Text on which the Authorised Version and other Reformation translations are based. In fact the Westcott and Hort text represents a radical revision introducing as many as 5,337 changes in the Greek and more than 3,600 changes

in the Revised English Version of 1881.” Dean Burgon, a Fellow of Oriel College, Oxford, Gresham professor of divinity and, during the last 12 years of his life Dean of Chichester, branded the Aleph and B group of manuscripts as nearly the foulest in existence, being the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of the Word of God. “My one object,” he continues “has been to defeat the mischievous attempt which was made in 1881 to thrust upon the Church and Realm the perversion of the Sacred Text which, recommended though it be by eminent names—I am thoroughly convinced and am able to prove is untrustworthy from beginning to end . . . It is however, the systematic depravation of the underlying Greek which so grievously offends one; for this is nothing else but the poisoning of the River of Life at its sacred source. Our Revisers (with the best and purest intentions no doubt) stand convicted of having deliberately rejected the words of inspiration on every page and of having substituted for them fabricated readings which the Church has long since refused to acknowledge, or else has rejected with abhorrence, and which only survives at this time in a little handful of documents of the most depraved type.”

Bishop D A Thomson in “The Greek Testament and Modern Versions” states that in doctrine, Wescott and Hort favoured the Romanising movement in their Church, the “Larger Hope” (of F D Maurice and Dean Farrar) the Darwinnian hypothesis and the Old Testament Higher Criticism.

In his excellent brochure—“The Thinking Theories and Theology of Wescott and Hort” Cecil J Carter, Prince George, B C., Canada, confirms what Bishop D A Thomson says in the quotation he gives from the “Life and Letters of Dr Hort” published in 1896 by his son. The following are quotations from the brochure with the kind permission of Mr Carter.

In 1860 Hort wrote: “The book which has most engaged me

is Darwin . . . At present my feeling is strong that the theory is unanswerable.” Life and letters Vol 1 p. 416. In 1861 Wescott wrote, “No result has been established more certainly by recent investigation than the gradual passage from lower to higher types of life in the natural world through enormous intervals of time.” Lessons from Works by Wescott p. 153.

Horts Views on the Evangelical Faith etc

“Further I agree with them (i.e. The Editors of Essays and Reviews) in condemning many leading specific doctrines of the popular theology as to say the least, containing much superstition and immorality of a very pernicious kind . . . The positive doctrines of the Evangelicals seem to me perverted rather than untrue. There are still more serious differences between us on the subject of authority *especially the authority of the Bible*” (Life and Letters Vol 1 p. 400)

The Occult and The Textus Receptus

In vol 1 p. 172 Hort tells that he, Wescott, Benson Bradshaw etc were members of the occult society called the Ghostly Guild. They were spiritualists. Mr Cecil Carter writes, “In 1 Timothy 4:1, Paul speaks of seducing spirits and doctrines of demons. ‘Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils.’ It is only a short step from abandoning evangelical doctrines fundamental to the faith, to that of ‘giving heed’ to seducing spirits and ‘doctrines of devils.’”

“Any teaching” continues Cecil Carter “which contradicts the clear teaching of the Holy Spirit, comes from an unholy spirit i.e, a Demon. Dr Hort’s letters seem to literally abound in contradictions of Scripture; and as we have already noticed glories in his rejection

of evangelical doctrines. This is the work of Satan in the souls of men.” In a letter to John Ellerton Dec. 20, 1854, Hort writes, “I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, *and dragged on with the villianous Textus Receptus . . . Think of the vile Textus Receptus leaning entirely on late manuscripts.* It is a blessing there are such early ones.” “Here we have” continues Cecil Carter, “the hidden background for the modern rejection of the Authorised Version. The followers of Wescott and Hort are following the lead of men who at the instigation of seducing spirits, have departed from the faith. In some cases this departure is *openly* manifested by a strictly forbidden praying unto the occult. These having received from the world of spirits a hatred for the true Word of God, are swiftly and securely leading multitudes into the same Satanic pitfall.”

A Shocking Admission of Duplicity

In vol 1 p. 445, Hort writes, “Also—but this may be cowardice—I have a sort of craving that our Text should be cast upon the world, *before we deal with matters likely to brand us with suspicion.* I mean a text (Wescott & Hort Greek Text—parenthesis mine C.J.C.) issued by men already known for what will undoubtedly be treated as a dangerous heresy, will have great difficulty in finding its way into regions which it might otherwise hope to reach and when it would not easily be banned by subsequent alarms.”

Horts Rejection of the Atonement

In a letter to F D Maurice, Hort writes, “Finally St Paul’s mysterious words, ‘without shedding of blood there is no remission of sins.’ But I have laboured so utterly in vain to apprehend in any measure what

this idea is, that I hope you will deepen and widen the limits that you have already given . . . Language cannot accurately define the twinge of shrinking horror which mixes with my thoughts when I hear the popular notion asserted . . . I confess I have no repugnance to the primitive doctrine of a ransom paid to Satan though neither am I prepared to give full assent to it . . . anything is better than a ransom paid to the Father.”

Bishop D A Thomson, an authority on the Greek manuscripts says that the spate of modern versions with so many renderings has led to a decline in memorising texts of Holy Writ and has engineered confusion and a veritable babel. “Better, far better,” he writes, “to master the comparatively few obsolete words in the Authorised Version then exchange it for one of these more recent but inferior translations.”

“The Westcott and Hort Greek Text” Mr Carter states “exerts a tremendous influence either directly or indirectly upon virtually every modern Bible version.”

“The footnotes in the New Revised Authorised Version” contain according to Dr Ian Paisley all the poison of the modern versions. “I regret” he says “that those responsible for this Bible have fallen into this Satanic trap, and into this trap they have indeed fallen.”

The integrity of the Textus Receptus has been ably vindicated by Professor Z G Hodges, of Dallas Theological Seminary. In *Bibliothica Sacra* for October 1968, he states, “The text from which the King James Version is based has in reality the strongest claim to be regarded as an authentic representation of the original text. This claim is quite independent of any shifting consensus of scholarly judgement about its readings, and is based on the objective reality of its dominance in the transmissional history of the New Testament Text. This dominance has not been and we venture to suggest—cannot be otherwise explained.”

In Defence of the New Testament Majority Text

The author Donald A Waite, Th.D., Ph D., states that Dean Burgon made an exhaustive examination of citations of Scripture quoted by the Church fathers of antiquity, which is “sixteen thick manuscript volumes, to be found in the British Museum and contains 86,489 quotations.” Dr Waite supports the claim of Professor Z G Hodges that from the standpoint of sheer numbers of existing manuscripts that have survived, the majority text upon which the King James version is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text. “All scripture is given by inspiration of God” 2 Tim 3:16 “Sanctify them through Thy truth: Thy Word is truth” John 17:17.

THE JOHANNINE COMMA

*“For there are three that bear record in heaven, the Father,
the Word, and the Holy Ghost: and these three are one”*

1 John 5:7

This verse, often referred to as the *Johannine comma* is regarded by the critics as a forged entry. “As to its being wanting” wrote the learned Dr. Gill in his Commentary, “in some Greek manuscripts, as the Alexandrian and others, it need only be said that it is to be found in many others; it is in an old British copy, and in the Complutensian edition, the compilers of which made use of various copies: and out of sixteen ancient copies of Robert Stephens’, nine of them had It: and as to its not being cited by some of the ancient Fathers, this can be no sufficient proof of the spuriousness of it, since It might be in the original copy, though not in the copies used by them, through the carelessness or unfaithfulness of transcribers; or it might be in their copies, and yet not cited by them, they having Scripture enough without it to defend the doctrine of the Trinity, and the divinity of Christ: and yet after all, certain it is, that it is cited by many of them; by Fulgentius in the beginning of the sixth century, against the Arians, without any scruple or hesitation; and Jerome, as had been observed before has it in his translation made in the latter part of the fourth century. In his epistle to Eustochium

prefixed to his translation of the canonical epistles, he complains of the omission of it by unfaithful interpreters. It is cited by Athanasius about the year 350; and before him by Cyprian, in the middle of the third century, about the year 250; and is referred to by Tertullian about the year 200; and which was within a hundred years, or little more, of the writing of the epistle: which may be enough to satisfy anyone of the genuineness of this passage; and besides there was never any dispute over it till Erasmus left it out of the first edition of his translation of the New Testament; and yet he himself upon the credit of the old British copy before mentioned, put it into another edition of his translation.”

A LIVELY HOPE

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

1 Peter 1:3

It is true of those who have a good hope through grace that they died to the false hope they once entertained. We have either a good hope or a false hope. If we have not been begotten again to a lively hope by the resurrection of Christ from the dead, then our hope is false. It is a hope that will perish.

The Apostle Paul tells us there was a time in his life that he was a godly young man in his own estimation. He fully believed he was in possession of a hope that gave him a right to the heavenly inheritance. In the mercy of God he died to that hope. He came to see it to be false and unfounded.

It was based on the training and privileges he had as an orthodox Jew, which included the sacraments of the Old Testament Church, Circumcision and the Passover. Besides the thorough grounding he had in the law and the prophets at the feet of Gamaliel, and the zeal with which he did God service, he bore a character which was outwardly blameless and above reproach. If any could lay claim to credentials for heaven on the ground of church privileges and good works it was Saul of Tarsus. A day, however, came in his experience

when he was brought to see that they were altogether irrelevant as a ground of salvation, that he was guilty of going about to establish his own righteousness and not submitting to the righteousness of God. "When the commandment came," he confesses, "sin revived and I died." The commandment which gave a death-blow to his mistaken hopes was the tenth commandment, "I had not known sin, but by the law, for I had not known lust, except the law had said, Thou shalt not covet." The Holy Spirit opened up to his understanding and conscience the spirituality of God's law, that it requires perfect obedience in heart, walk and conversation. Such perfect obedience can only come from a nature that is holy, sinless and undefiled.

Adam, as he came forth from the hand of God in a state of innocency, had such a nature. He was therefore, able to come up to the righteousness of the law, to give the law that perfect obedience which the law required. But since the Fall man has a nature that is sinful, defiled and depraved. On account of the sinfulness of our nature and the sinfulness of our actions we are under the curse and condemnation of God's holy law. As it is written, "cursed is everyone that continueth not in all things which are written in the book of the law to do them." The ruin of man's nature by the Fall, and his total inability to be saved by any obedience of his own to the law, is experimentally opened up in the understanding of all who have a good hope through grace. They are taught to know that by the works of the law no flesh can be justified in God's sight. That is an unerasable conviction that the Holy Spirit stamps on their hearts. But not only did those who had this good hope die to all hope of obtaining salvation, or of being justified in God's sight by any works or righteousness of their own, but they also died to all ability on their part of believing in Christ. Persons may profess to believe in, and even defend and contend for, the doctrine of the total depravity of man's nature and hold to the doctrine of justification by faith, and yet only have a natural faith, or as divines term it, an historical faith.

It is the faith of decisionism, the soul-deluding technique of popular evangelists who lead their converts to believe, that their decision for Christ is the fruit of faith which is the gift of God. We can believe in the Fall of man, the divinity of Christ, His virgin birth, atoning death, His physical resurrection, ascension and glorification, and as we have already mentioned, the doctrine of justification by faith alone, and yet have only an historical or intellectual faith.

The intellect of man apart from regenerating grace can attain to such a faith and to a sound and profound acquaintance with the cardinal doctrines of Christianity. Persons brought up in orthodox circles unquestionably hold to such doctrines. There are many, too, who undergo an intellectual conversion from Arminianism to Calvinism. They come to hold and to uphold the doctrines of free and sovereign grace. But alas! They unwarrantably conclude that because their creed is sound, that their hope is good. But all who have been convinced of their sinnership before God, whether they were orthodox or unorthodox, were convinced of their inability to believe in Christ. The Holy Spirit convinces all whom He savingly teaches, of the sin of unbelief, that their inability is their sin and proof of their guilt. They are brought in guilty before God, the judge of all, in their consciences and brought to see and to believe, that God would be just in their eternal condemnation. Only those who have been convinced of their total inability believe experimentally, and therefore savingly, in the doctrine of the total depravity of man's nature, for no sooner has the sinner died to his own ability and to realise that in himself he is helpless and hopeless, than his mind is enlightened in the knowledge of Christ, so that he sees Christ by faith and receives and rests upon Him alone as he is freely offered in the gospel. All who are regenerated are dead to the law. No sinner who has passed from death unto life looks to the law for life.

Dr. Owen says, "It is one thing to be in a state of grace, it is another to know that this is the case. . . . There are many believers

who all their days never come to an abiding sense of peace with God, but are filled with troubles and exercised with fears and perplexities, so that they go sorrowing and heavy all their days.” Persons with an intellectual or historical faith are not tried as to their faith or as to their hope. They are buoyed up with the delusion of an unquestioned assurance. The savour of spiritual death is in their writings no matter how sound, and in their exercises no matter how scriptural. They are strangers to the poverty of spirit of the living in Jerusalem (Matthew 5). Those who have a good hope through grace are said to be an afflicted and poor people whose trust is in the name of the Lord.

THE BANNER DISPLAYED

“Thou hast given a banner to them that fear thee, that it may be displayed because of the truth”.

Psalm 60:4

The title of the Psalm is “a lily of witness”—the meaning of the Hebrew words, Shushan-eduth. The lily is the symbol of purity. Christ’s banner is a witness on the side of the purity of the Word of God, as we find the Psalmist elsewhere confessing,

“Thy word’s most pure, therefore on it thy servant’s love is set. Small, and despis’d I am, yet I thy precepts not forget”.

What is of the Lord is pure and undefiled. Where Christ has His Cause there you will find a banner displayed in defence of the Truth, and against all that is contrary to the Truth.

The Purity of the Text of Scripture

Those to whom Christ has given this banner, seek to display it in defence of the purity of the text on which the Authorised Version, and all the Versions of the Churches of the Reformation is based. It is the text concerning which the Westminster Confession of faith says: “The Old Testament in Hebrew and the New Testament in Greek being immediately inspired by God and by His singular care and providence kept pure in all ages, are therefore authentical”.

The Greek Text, which had been providentially preserved in the Greek Church is known as the Textus Receptus or the Received [Majority] Text. Westcott and Hort, professors in Trinity College, Cambridge, believers in the Theory of Evolution and destructive critics of the Word of God claimed that the Greek manuscripts discovered about the year 1860, usually known as Codex Aleph and Codex B, contained the genuine Greek Text of the New Testament and not the Textus Receptus. They accordingly produced a new Greek Text which they based on Codex Aleph and Codex B, and devised an elaborate theory, elevating these two manuscripts and one or two others of a later date, to the heights of almost infallible authority. "They used these Codexes despite the fact that they disagree with 95% of the extant manuscripts, papyri and Scripture portions of the early Church fathers, which on the other hand, do agree with the authorised Greek text on which the King James and other Reformation translations are based. In fact, the Westcott and Hort text represents a radical revision introducing as many as 5337 changes in the Greek, and more than 3600 changes in the Revised English Version of 1881." "I insist and am prepared to prove" wrote the learned Dean Burgon, "that the text of these two Codexes (Aleph and B) is very nearly the foulest in existence."

In **Defence of the New Testament Majority Greek Text**, the author Donald A. Waite, Th.D, Ph.D states that Dean Burgon made an exhaustive examination of citations of Scriptures quoted by the Church fathers of antiquity which runs into "sixteen thick manuscript volumes, to be found in the British Museum, and contains 86,489 quotations." Dr Waite supports the claim of Professor Zane Hodges that from the standpoint of sheer numbers of existing manuscripts that have survived, the Majority Text upon which the King James Version is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text.

Purity of Doctrine

The banner is displayed as a witness in defence of the purity of the of the Truth, as these are clearly and Scripturally set forth in the Confession of Faith. The stand made in 1893 by the Rev Donald Macfarlane was in defence of these doctrines, and against the false and unscriptural doctrines of Voluntaryism and Arminianism ratified by the Declaratory Act. It has been claimed that the Declaratory Act was but a dead letter and therefore inoperative. The fact that the General Assembly of 1893 declared protests entered on Presbytery Records against the Declaratory Act null and void proves the contrary. The stand made was of the Lord, and in His goodness and mercy it has been preserved intact for the long period of over 80 [now 125] years.

The Sacraments

The banner is displayed as a witness in defence of the ancient and honoured mode of dispensing the sacraments, Baptism and the Lord's Supper. With regard to the former the Church acts on the principle which at one time was almost universal among the Churches of the Reformation, the Church of Scotland, the Presbyterian Churches on the Continent of Europe, the Presbyterian Churches of America, and most Protestant Churches, as the Church of England and the Congregationalist Churches, that every baptised person not excommunicated being a member of the visible Church has a right to have his child baptised. "Infants of such as are members of the visible church are to be baptised." (Cat. Q. 95).

The Church accordingly holds that the two sacraments are in *general* seals of the covenant of grace, and that as such they are equally valid, but that they do not *seal* the same measure of privilege, that the qualification, therefore for baptism and for full communion are not identical, that many may be properly admitted to the former, who are not prepared for the latter. Dr Kennedy, Dingwall, states

that most desirable results were secured by this mode of dispensing sealing ordinances, which go far to prove that it was the mind of the Lord, and crowned with His blessing. To quote but two of his arguments—(1) The Church is preserved from the extreme of exclusiveness on the one hand, and from that of laxity, on the other. The door of admission was open to all to whom piety, charity and prudence would admit, and the inner circle was guarded from the profane rush of the crowd. (2) It marked and preserved a distinction, so far as this can be legitimately done, between the approved followers of Christ and all others. This distinction, as an ecclesiastical one, is quite blotted out, when both sacraments are administered on the same footing. (*The Days of the Fathers in Ross-shire*, Chap. 4.)

Church Privileges

While the Free Presbyterian Church of Scotland does not hold the doctrine of Close Communion, it exercises the greatest care in granting Church privileges. All who engage in Sabbath work (except works of necessity and mercy), or who travel by public transport run in systematic disregard of the Lord's Day, and all who are members of secret societies as Freemasonry, etc., are denied Church privileges.

The Testimony Maintained

In connection with the Billy Graham campaign in Scotland in 1955 the Synod passed a unanimous Resolution, a part of which states: "The Synod of the Free Presbyterian Church of Scotland convened this day the 17th May 1955 resolved to inform our people at home and abroad and all concerned that our Church took no part whatever in the recent so-called "All Scotland Crusade" by Billy Graham

and his 'team' from the United States of America. It seems to us that the preaching was similar to the Wesleyan and D. L. Moody's Arminianism, which conservative divines rejected and condemned as being contrary to the doctrines of free and sovereign grace. We accept the trenchant exposure and condemnation of Arminianism preached by Moody and others, by such eminent divines as the Rev. Augustus Toplady and Dr John Kennedy, Dingwall. We believe that the doctrines preached were from the same school as Wesley and Moody. We rejected the soul-destroying teaching of Arminianism".

Twenty years later in May 1975 the Synod passed a unanimous Resolution re-affirming the separate position from other denominations in this land taken up in 1893 by the Church. Without quoting it in full it reads: "The Synod desires to state in terms of its constitution, that this Church has taken up a separate position from other Churches in Scotland in order to maintain a testimony to the infallibility and inerrancy of the Scriptures as the Word of God and in order to adhere in its practice to that Word as its supreme standard and the Westminster Confession of Faith which is based on the Scripture, as its subordinate standard. This separate position is justified because, and only as long as, it is necessary. Accordingly conduct giving the impression that there is no obstacle to association with other churches, undermines the necessity for a separate position and is therefore inconsistent with loyal adherence to the Free Presbyterian Church, and is consequently disapproved of by this Church. The Synod would accordingly call upon our people everywhere to remain loyally and firmly attached to the full-orbed testimony of Divine Truth among us, and to wait patiently and prayerfully upon the Lord, who will yet arise to plead the Cause which is His Own".

These Resolutions show the unbroken continuity of the witness of the Church.

Words Fitly Spoken

How we should value, prize, uphold and defend such a witness on the side of the Truth in this dark day of appalling apostasy! It is the continued testimony of the historic Church of Scotland. “We have not stepped aside” said the Rev. Donald MacFarlane “from the position of the Church of Scotland for centuries”. (Memoir p.55). The Scottish Establishment was universally regarded as the fairest flower of the Reformation Churches. The Protest of 1843 preserved the Establishment from the ravages of Patronage: the Protest of 1893 from Voluntaryism—the boar from the forest that would have trampled this fair flower, watered by the blood of the martyrs, underfoot, and from the heretical doctrines of Arminiansim. As a consequence of the Protest of 1843 eviction from churches and manse followed. The same pattern of eviction followed the Protest of 1893, but on both occasions the servants of the Lord took joyfully the spoiling of their goods in order to preserve whole and entire the fair flower of our Establishment for generations yet unborn.

In a series of Gaelic articles which appeared in the magazine in the year 1899 from the pen of the Rev. Neil Cameron, Glasgow, on “The Fall of the Reformed Church in Scotland”, Mr Cameron says in one article, “when the witness was raised in 1893 we took with us every pin and cord and pillar belonging to the Reformed Church of Scotland”.

The late Rev. D. N. Macleod, Ullapool, in his address to the Synod in 1948 said “There is a great forsaking of the true faith in the land, as well as throughout the world in this sad day of ours. It is indeed a cloudy and dark day—so dark and cloudy that whoever will get through safely and be accounted worthy of the Lord will have reason to praise God throughout eternity. But this I say to the rising generation. They have been left a goodly heritage, a heritage of which they have every reason to be proud, and it is their duty to

value that heritage and leave it to those who will come after them unimpaired as others left it to them. Let them make conscience of that before God, to be faithful to what was left by those who went before them. It was not the work of men and women at all. It was the Lord's work. Well, they are duty bound to serve Him. If not, I pity them when they will meet the Lord at the last day. I pity them from the bottom of my heart who will be unfaithful and will not do their utmost to preserve that heritage for the generations coming after them".

"There are many who maintain" wrote the Rev. Neil Cameron, "that we are perpetuating unnecessary contention. Woe to that man who without cause makes divisions in the Church of God. But a double woe is on the man who will not stand for the Truth. We are not against union, but are whole-heartedly for it, but let it be based on the Word of God and the Confession of Faith. At the same time we cannot admit the claim, "I have performed the commandment of the Lord" when the bleating of sheep and the lowing of oxen are in our ears. Were it possible for us, our desire is that neither the sad divisions nor the contentions among our fellow-countrymen would continue, and that not only the people of Scotland, but all peoples under the sun would be united in one on the foundation of the Reformed Church of Scotland. We would open our heart to all the people of the world, were they to come together on the basis of the Truth and in the name of Christ". (Extract from Gaelic sermon on Rev. 3:20. F.P. Magazine Vol. VI).

It has been publicly affirmed by Church historians not belonging to our Church that they had to confess that the cream of the godly in Scotland rallied to the standard raised in 1893. Several of these eminent in godliness and who had the mind of the Lord above many, made known that they were fully persuaded that the witness raised in 1893 was of the Lord and that He would preserve it until the latter-day glory.

What reason we have at the end of 83 year [now 125] to set up our Ebenezer and say, “Hitherto hath the Lord helped us”! and to give heed to the exhortation—“Destroy it not; for there is a blessing in it”; “Be thou faithful unto death and I will give thee a crown of life”, and “Let them return unto thee, but return not thou unto them”.

THE PATTERN ON THE MOUNT

In setting up the Tabernacle and the worship of the Old Testament Church, Moses was commanded to do all things after the pattern shown him on the mount. To this command Moses proved himself faithful. The Apostles also showed themselves faithful in following out the pattern, the “all things whatsoever” commanded them by Christ in establishing the New Testament Church.

We as a nation and as a generation have departed far from the pattern on the mount. Apostasy abounds, but when the Lord will turn back Zion’s bondage, there will be a turning to the divine pattern. The IUS DIVINUM, the divine right of Presbytery, will be universally recognised and established. All other forms of Church government—the Papal, Prelatic, Independent—will crumble and vanish. The Word of God will be supreme, universally accepted as inspired, infallible and inerrant. The doctrines will be the pure Calvinism of the “Westminster Confession of Faith.” Arminianism will hide its face for shame, for Satan not only as a roaring lion but as an angel of light shall be bound for a thousand years. Antinomianism too shall be no more. The Moral Law summarily comprehended in the Ten Commandments will be the accepted divine rule of life and conduct, with the holy Sabbath recognised, honoured and hallowed

as an integral part of the Decalogue. Voluntaryism will return to the pit from whence it came, for kings and kingdoms shall then willingly submit to the sceptre of righteousness of Zion's king. The Lord Jesus Christ will get the place which is His due as Prince of the kings of the earth, the Governor among the nations and the Prince of Peace. The Psalms alone will be the manual of praise in the sanctuary. Hymns and paraphrases and organs, "the insignia of Baal," as Luther calls the latter, will be cast forth. Choirs, solos, etc, which make a "fair show in the flesh" shall be no more in the house of the Lord of hosts.

The innovations of the Anabaptists will be a thing of the past. The scripturalness of infant baptism and the scripturalness of sprinkling in baptism will be observed as in the apostolic and primitive Church, and as practised by the Reformers, Martyrs, the Covenanters of Scotland and all who have adhered to the apostolic pattern. Justin Martyr, born at the close of the first century, observes when speaking of those who were members of the Church, that "a part of these were sixty or seventy years old, who were made disciples of Christ from their infancy." But there was never any other mode of making disciples from infancy except baptism. Augustine, born in the middle of the fourth century, says, "The whole Church practises infant baptism: it is not instituted by councils but was always in use." He also says that "he did not remember ever to have read of any person, whether Catholic or heretic, who maintained that baptism ought to be denied to infants."

According to the Catechism of the Westminster Divines, "Infants of such as are members of the visible church are to be baptised." (Q.95) It was at one time the almost universal practice of Presbyterians on the Continent, in Scotland, England, Ireland and America to act upon the principle that every baptised person, not excommunicated, being himself a member of the visible church, has a right to have his child regarded and treated as such also. They

held that the two Sacraments are seals of the Covenant of Grace, but as Dr Kennedy, Dingwall, in defending the above principle, quotes the words of Mastricht the renowned Dutch theologian of the 17th century, that “they do not specially seal the same measure of privilege;” that the qualifications for baptism and for full communion are not identical; that many may properly be admitted to the former who are not prepared for the latter. A parent seeking baptism for his child is already a member of the visible church, and as “the infants of such as are members of the visible church are to be baptised,” “on no ground!” writes Dr. Kennedy, “can the baptism of the child be refused that will not justify the church in excommunicating or suspending him.” This practice, as Dr. Kennedy states, marks and preserves a distinction, as far as can be legitimately done, between the approved followers of Christ and all others. This distinction, as an ecclesiastical one, is quite blotted out, when both Sacraments are administered on the same footing.” The denial of such a distinction is but a door of delusion to the Table of the Lord.

Amillennialism, as the name indicates, is the theory of gloom and pessimism as far as the future of the Cause of Christ in this world is concerned. It was popularised by Kliefoth, the German Theologian, towards the end of the last century and has generally been accepted by professedly Calvinistic churches while in others it is making serious inroads. May the Lord in His mercy deliver our generation from its baneful influences. Amillennialism, Premillennialism and Dispensationalism, however piously and plausibly presented, should be shunned as the plague. In the words of Dr. Charles Hodge, “the Post Millennial view (so called because it asserts that the second coming of Christ is at the last day after the Millennium) is the common church doctrine.” The negation and pessimism of the Amillennial interpretation of prophecy, as destitute of the mind

and light of the Holy Spirit as was the fashioning of the golden calf by Aaron the priest of God, shall vanish before the millennial rays of the Sun of Righteousness. Christ shall reign, not by His personal advent to this earth, as the various schools of Premillennialists hold, but through the outpouring of the Holy Spirit in rich measure. His advent at the Millennium will be in the power of the Holy Spirit. His second personal advent will be at the last day when He comes to judge the world in righteousness, justice to give each one. (Hebrews 9:27, 28).

There is a day coming in which there shall be a national conversion of the Jews to Christ, as stated by the Rev. Thomas Boston in his sermon, "The Conversion of the Jews." There are many promises of this in the Old Testament but I shall confirm it from Romans ch. 11, where the Apostle purposely insists upon it . . . the covenant made with their fathers, particularly with Abraham (Gen. 17) that He would be the God of his seed after he secures their conversion. It was with the covenant in respect of them, as with some rivers of which it is observed that they run a good way above ground and then are swallowed up in the earth, and so run many miles under ground, but at length break out again and run above ground till they come to the sea. So the covenant runs visibly till the days of the Apostles, but now its visible efficacy is interrupted, but it will break forth again in their conversion, never to be rejected more. So the apostle tells us, they are thereby still the *holy nation* (verse 16), the nation particularly dedicated to God, and He will not always want what is consecrated to Himself. The national election is still their privilege, verse 28—"as touching the election they are beloved for the fathers' sakes." And by virtue of the covenant made with their fathers God has a love to that nation and the will of God will certainly terminate in good deeds at length; and that because the gifts and calling of that nation to the adoption and covenant are

irreversible (verse 29): “For the gifts and calling of God are without repentance.”

The Apostle expressly asserts it in verses 25, 26. In these he shows that the blindness of the Jews is only in part, and to last only to a certain time, when there shall be a national conversion and so all Israel shall be saved. This is not meant of the spiritual Israel, for their conversion could be no mystery as this is. But as the conversion of the Gentiles was a mystery to the Jews, and to the Gentiles themselves under the Old Testament (Eph. 3:3–6), so is that of the Jews to the Gentiles and Jews themselves under the New Testament; and as many Jews then would not believe the one, so many Christians now believe not the other.

Believe it and help it on by your prayers. Ply the Throne of Grace earnestly for it. Join cordially in the public prayers for it, and remember it in your family and secret prayers. Be ashamed to say, “what is it to us?”

They were concerned for us when we were in their case, and they in ours, and therefore it is but just that we repay them thus. (Song 8:8, 9) O remember the case seriously. What think ye of Pharaoh’s butler that remembered not Joseph who was so kind to him in the prison. Brethren, we of the Gentile world were shut up in the prison of unbelief; then they walked at liberty but minded us. Now they are in that prison and we are let out, and shall we forget them? “For God hath concluded them all in unbelief, that He might have mercy upon all.”

God himself hath shown a peculiar concern for them, not only of old when He took them for His peculiar people, but since, in that He hath made a particular promise of the conversion of that nation, when that of other nations had been wrapped up in a general promise.

All the means of grace and acceptance through Christ that we have now, we had originally from them. They were our masters

in the knowledge of God, and first put the book, even the book of God, into our hands. (Isa. 2:3; Luke 24:47). It was their Moses, their apostles (all of them Jews) that wrote this book by which eternal life is brought to us. Nay, it is their countryman, Jesus, who is the ground of all our hope, who we believe is the Son of God. “For of them as concerning the flesh Christ came, who is over all, God blessed for ever, amen.” It was that light that came out from among them that enlightened our dark part of the world. And now that their teachers are blinded, will we not put up a petition for them—*“Lord, that they may receive their sight?”*

It is their olive tree into which we are engrafted; they are the natural branches. (Rom. 11:17–21).

Have you any love to or concern for the church, for the work of reformation, the reformation of our country, the reformation of the world? Any longing desire for the revival of that work now at a stand: for a flourishing state of the church that is now under decay? Then pray for the conversion of the Jews.

Are you longing for a revival of the churches now lying like dry bones—would you fain have the Spirit of life enter into them? Then pray for the Jews. “For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead.” That will be a lively time, a time of great outpouring of the Spirit, that will carry reformation to a greater height than yet has been.

Those adhering to the pattern on the mount are few in number in this “day of small things,” a day too “of trouble and of rebuke and of blasphemy,” but faithful is He who hath promised, “A little one shall become a thousand, and a small one a strong nation: I, the Lord of hosts, will hasten it in his time” (Isa. 60:22). “Moreover, the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.” (Isa. 30:26). “And the Lord shall be king over all

the earth: in that day shall there be one Lord, and His name one.”
(Zech. 14:9).

His name for ever shall endure;
last like the sun it shall;
Men shall be blessed in Him, and blessed
all nations shall Him call.

Now blessed be the Lord our God,
the God of Israel,
For he alone doth wondrous works,
in glory that excel.

And blessed be His glorious name
to all eternity;
The whole earth let His glory fill.
Amen, so let it be.

(Psalm 72:17–19)

FLEE FROM IDOLATRY

How dishonouring to the Saviour to have His Resurrection darkened by pagan festivities! The divine memorial to the Resurrection of Christ from the dead on the first day of the week is the Christian Sabbath. To add to the divine memorial the pagan and popish festival of Easter is a device of Satan to turn away sinners from the true worship of God, as he did the people of Judah and Jerusalem when they were making “cakes to the queen of heaven.” It was in connection with this abomination that the Lord said to the prophet, “But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction (instruction in the margin): truth is perished, and is cut off from their mouth. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. 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.” (Jer. 7:28-30). Are not Lent and Easter, both of pagan origin, abominations in the house of the Lord? “Wherefore my dearly beloved flee from idolatry.” (1 Cor. 10:14).

Christmas, too, was originally a heathen festival celebrated on the 25th of December in honour of the birth of Tammuz (Ezekiel 8:14), also called Baal the Sun-god, the son of Semiramis, the Babylonian

queen of heaven. The celebrations included hymn-singing in the streets, riotous merry-making, feasting, drunkenness and the giving of gifts. Among the Romans these pagan ceremonies, known as the Saturnalia, were held in honour of the victory of Sol Invictus (the unconquerable Sun-god), over the darkness at the winter solstice. The Sun-god in the Saturnalia ceremonies was likened to a small child.

This pagan festival was taken over by the Church of Rome in the fourth century to be kept in honour of the birth of Christ. The festivities associated with Christmas are of pagan origin. They belong to the worship of Baal. Instead of the child Sol Invictus, we have the popular *Christmas Crib* with a doll as the Child Jesus. What a flagrant flouting of the Second Commandment! How awful the blasphemy to represent the eternal God in human nature as a doll! How idolatrous and worthless the religion that has a doll for its God! “We ought not to think that the Godhead is like unto gold, or silver or stone, graven by art and man’s device.” (Acts 17:29).

The decorating of an evergreen tree was part of the worship of Tammuz or Baal, the Sun-god of ancient Babylon. Through the Church of Rome—the Babylon of the Apocalypse—this act of Baal-worship has been handed down through the centuries, and deluded Protestants, by setting up *Christmas Trees* in their homes, in their schools and churches are guilty before God of upholding and perpetuating a practice peculiar to the worship of Baal. How can anything connected with the worship of Baal be pleasing to the Lord? Was it not for countenancing such worship that the judgments of the Lord repeatedly fell upon the people of Israel of old? (See 1 Samuel 12:9, 10).

The Madonna and Child on Christmas cards, and Christmas stamps is just Semiramis, the Babylonian queen of heaven, with her son Tammuz, adopted by the Church of Rome to represent the Virgin Mary and her Son Jesus. “The Babylonians in their popular

religion,” wrote Rev. Alex. Hislop, “supremely worshipped a Goddess Mother and a Son, who was represented in pictures and images as an infant or child in his mother’s arms. From Babylon this worship of the Mother and Child spread to the ends of the earth. In Egypt the Mother and Child were worshipped under the names of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia as Cybele and Devius; in Pagan Rome as the Great Mother, with the babe on her breast, or as Irene, the goddess of Peace with the boy Plutus in her arms; and even in Tibet, in China, and Japan, the Jesuit missionaries were astonished to find the counter-part of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a *glory* around her, exactly as if a Roman Catholic artist had been employed to set her up.” (The Two Babylons, by Rev. Alex. Hislop, p. 20).

How dishonouring to the Saviour to have the purpose of His birth into this world darkened by rites and ceremonies belonging to the idolatrous worship of Baal! “But I say unto you, that the things which the Gentiles worship, they sacrifice to devils and not to God, and I would not that ye should have fellowship with devils.” (1 Cor. 10:20). We have no warrant whatsoever from the Word of God for observing Christmas. The only warrant that can be advanced is the warrant of the Pope. At the Reformation our godly Reformers cast out Christmas, Lent and Easter along with the rest of the abominations of Rome. They acted on the Scriptural principle: “What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it.” (Deut. 12:32). “All worshipping or honouring or other service invented by the brain of men in the religion of God,” writes John Knox, “without His own express command is idolatry.” “In vain do they worship Me teaching for doctrines the commandments of men.” (Mark 7:7).

CAPITAL PUNISHMENT— A CHRISTIAN DUTY

Life is most valuable and precious. Unlike many other things, once lost or destroyed, it cannot be restored. The loss of it is an irreparable loss as far as this life is concerned. It therefore demands the highest possible protection and the strongest deterrent to keep in check those who do not truly value it.

The following articles, reprinted with permission, seek to dispel the misunderstanding that exists on the subject and to make clear that capital punishment is indispensable both as a safeguard and duty.

I

Considerable attention has again been revived in Capital Punishment, particularly since the bishops' recent vote for its abolition. It is, therefore, most important that professing Christians should hold clear views on so important a matter, and **know why they hold them**. And the only source from which they would expect to get a clear and decisive ruling is, of course, the Word of God: not a few texts here and there, but the **Word as a whole**.

Clergy, psychiatrists, anthropologists, statisticians, prison officials, foreign countries, have all been consulted, but barely any

appeal to the Bible, in which it is clearly laid down that “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made He man.” (Gen. 9:6). The Divine antidote for killing—as **murder**—is killing. And the Commandment “thou shall not kill” (or do no murder) serves only to magnify the heinousness of the crime in God’s sights. To quote it, therefore, as some do, in support of the abolition of capital punishment, is blindly to ignore many other equally authoritative Divine commands.

The Old Testament was Christ’s Bible and He endorsed it in its entirety by saying “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.” (Matt. 5:18). Let therefore those who say “let’s live by the Sermon on the Mount” remember that that is part of it! And when, in that Sermon, Jesus quoted the Old Testament Law, and added “but I say unto you . . .” He was not saying that law was wrong, but was referring to personal revenge as being wrong, and revenge has no part in capital—or corporal—punishment. There is no question of Society “getting its own back.” Christ did not come to abrogate, supersede, or improve upon the Old Testament, but to fulfil it. And this He did to the very letter in His own Person. Those, therefore, who quote one text or clause of the Divine Law, in doing so give tacit assent to the whole. We can’t pick and choose, and say “This is of God, but not that.”

Neither a hangman nor a soldier act as individuals. They are instruments of the law, like a judge or magistrate, or policeman. A murderer, on the other hand, acts as an individual, and is actuated by personal hostility to, or hatred of another person, whom he wants to get out of his way. The soldier acts impersonally under the law, and cherishes no hatred for another soldier—or civilian. “Mass murder” is therefore a meaningless term. There is no such thing.

Deterrents. Undue prominence is also given to the value of punishment (of all kinds) as deterrents. That it should have a deterrent

effect is, of course, essential to public safety; but it is quite erroneous to make the protection of society (i.e. if we adopt the Christian attitude) the **sole** reason for punishment of wrongdoers. The primary (and Biblical) reason for punishment for all lawbreaking is the **expiation of the sin**, and the cleansing of the nation defiled by it. That cannot be achieved by molly-coddling the lawbreaker, but only by his receiving in his own person a comparable (if not equivalent) suffering to that which he has inflicted. But as all sin is, first and foremost, sin against God (“against Thee only have I sinned.” (Psalm 51) only God’s prescribed means of expiation (or wiping it out) can be efficacious. Thus to harbour a murderer on humanitarian grounds—even if he be “rehabilitated”—is to retain in society a person guilty of another person’s blood. “Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses . . . so ye shall not pollute the land: **for blood it defileth the land : and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.**” (Num. 35).

Any nation therefore, which tolerates murder by allowing the murderer to live in its midst is held **guilty before God** of that very crime, and the land (e.g. Britain) “cannot be cleansed” until the murderer is executed. (This is a point which might be borne in mind by the magistracy). Capital punishment ought, therefore, to be retained on the Statute Book even in the unlikely event of no murders being committed. Christ Himself stated “out of the heart proceed murders,” and did not divide them up into different psychological groups, or “degrees.” From Almighty God’s point of view, murder is murder, and His verdict upon it should stand for all time, and not be overruled by a perverted humanitarianism and a warped sense of mercy. Execution for murder may deter, or it may not. That’s not the point. The point is the whole nation’s relationship to God, and those who agitate for its abolition are in error.

II

As the sixth commandment forbids malicious homicide, it is plain that the infliction of capital punishment is not included in the prohibition. Such punishment is not inflicted to gratify revenge, but to satisfy justice and for the preservation of society. As these are legitimate and most important ends, it follows that the capital punishment of murder is also legitimate. Such punishment, in the case of murder, is not only lawful, but also obligatory.

1.—Because it is expressly declared in the Bible. “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.” (Gen. 9:6). That this is of perpetual obligation is clear, because it was given to Noah, the second head of the human race. It was, therefore, not intended for any particular age or nation. It is the announcement of a general principle of justice—a revelation of the will of God. Moreover the reason assigned for the law is a permanent reason. Man was created in the image of God, and therefore, whoso sheds his blood, by man shall his blood be shed. This reason has as much force at one time or place as at any other. This is a very solemn consideration, and one of wide application. It applies not only to murder and other injuries inflicted on the persons of men, but also to anything which tends to degrade or to defile them. The Apostle applies it even to evil words, or the suggestion of corrupt thoughts. If it is an outrage to defile the statue or portrait of a great and good man, or of a father or mother, how much greater is the outrage when we defile the imperishable image of God impressed on the immortal soul of man. We find the injunction, that the murderer should surely be put to death, repeated over and over in the Mosaic law. (Ex. 21:12, 14; Lev. 24:17; Num. 35:21; Deut. 19:11, 13).

There are clear recognitions in the New Testament of the continued obligation of the divine law that murder should be punished with death. In Romans 13:4, the Apostle says that the

magistrate “beareth not the sword in vain.” The sword was worn as the symbol of the power of capital punishment. Even by profane writers, says Meyer, “bearing the sword” by a magistrate was the emblem of the power over life and death. The same Apostle said (Acts 25:11): “If I be an offender, or have committed anything worthy of death, I refuse not to die,” which clearly implies that, in his judgement, there were offences for which the appropriate penalty is death.

2—Beside these arguments from Scripture, there are others drawn from natural justice. It is a dictate of our moral nature that crime should be punished: that there should be a just proportion between the offence and the penalty ; and that death, the highest penalty, was the proper punishment for the greatest of all crimes. That such is the instinctive judgment of men is proved by the difficulty often experienced in restraining the people from taking summary vengeance in cases of atrocious murder. So strong is this sentiment that a species of wild justice is sure to step in to supply the place of judicial remissness. Such injustice, from being lawless and impulsive, is too often misguided and erroneous, and, in a settled state of society, is always criminal. It being the nature of men, that if the regular, lawful infliction of death as a judicial penalty is abolished, it will be inflicted by the avenger of blood, or by tumultuous assemblies of the people, society has to choose between securing to the homicide a fair trial by the constituted authorities, and giving him up to the blind spirit of revenge.

3—Experience teaches that where human life is undervalued, it is insecure ; that where the murderer escapes with impunity or is inadequately punished, homicides are fearfully multiplied. The practical question therefore is, Who is to die? the innocent man or the murderer. (From “Systematic Theology” by Charles Hodge. D.D.)

THE TRUMPET SOUNDS

Advice from a minister of long ago

John Willison was a very godly minister in Dundee more than a hundred years before the saintly Robert Murray McCheyne ministered there. Mr Willison had a deep interest in children and was very concerned about the young people of his parish and country. He worked hard for the safety of their souls and wrote a book for them (in question and answer form) explaining and emphasising the lessons of *The Shorter Catechism*. For those of them who were professing Christians he wrote a very instructive booklet called *The Young Communicant's Catechism*.

Let me ask you, Are you serious about the safety of your soul, seeing you must die and be judged? Moses was very concerned that the people whom he led through the wilderness would have sober thoughts about death. "O that they were wise," he said, "that they would consider their latter end." Every true pastor longs that the young of his flock would think and be serious about these solemn facts. I would be glad to hear of some of you being no longer lighthearted about these matters.

John Willison gave this advice to his readers long ago, "Among other subjects of your thoughts in private spend some time in thinking how awful and terrible a thing it must be for a poor Christless soul to make its appearance before an angry God after death; for who,

said the prophet, can dwell with devouring fire? who can dwell with everlasting burnings?”

Mr Willison then told the story of a certain king of Hungary, who at one time was exceedingly sad and depressed. His brother, who was a bright and lively man, was keen to know the reason.

“Oh, brother,” said the king, “I have been a great sinner against God, and I know not how I shall appear before His judgment seat.”

His brother answered, “These are just melancholy thoughts;” and so he made light of them, as most courtiers do.

The king said nothing in reply at that time; but the custom of that country then was (the government having absolute power) that if the executioner sounded a trumpet at a man’s door, that man was shortly to be led to execution. The king sent the executioner in the dead of night to sound the trumpet at his brother’s door.

The king’s brother, hearing and seeing the messenger of death, ran trembling into his brother’s presence. He fell down on his knees and pled with the king to let him know how he had offended him.

“Oh brother,” said the king, “you never offended me, but loved me. But if the sight of an earthly executioner is so terrible to you; shall not I, who am so great a sinner, fear much more to be brought to the judgment seat of an angry God.”

Take the lesson to heart yourself. Oh! do not make light of what you ought to be very serious about. Do not laugh with those who joke about death, judgment and punishment for sin. Seek safety for your soul—that safety which is found only by believing in Christ. Then all will be well with you on the Day of Judgment; for God says that there is “no condemnation to them which are in Christ Jesus.”

CHRISTMAS

Originally A Heathen Festival

Christmas was originally a heathen festival celebrated on the 25th December in honour of the birth of Tammuz (Ezekiel 8:14), also called Baal the Sun-god, the son of Semiramis, the Babylonian queen of heaven. The celebrations included hymn-singing in the street, riotous merry-making, feasting, drunkenness and the giving of gifts. Among the Romans these pagan ceremonies known as the Saturnalia, were held in honour of the victory of Sol Invictus (the unconquerable Sun-god), over the darkness at the winter solstice. The Sun-god in the Saturnalia ceremonies was likened to a small child. Yule-day is another name for Christmas. “Yule” is the Chaldee or Babylonian name for “an infant” or “little child.” The 25th December was called by our Pagan ancestors (the Anglo-Saxons) “Yule-day”, “The child’s day”, long before they came in contact with Christianity (A. Hislop).

The Christmas Tree

The decorating of an evergreen tree was part of the worship of Tammuz or Baal, the Sun-god of ancient Babylon. Through the Church of Rome—the Babylon of the Apocalypse—this act of Baal-worship has been handed down through the centuries, and

deluded Protestants, by setting up Christmas Trees in their homes, in their schools and churches are guilty before God of upholding and perpetuating a practice peculiar to the worship of Baal. How can anything connected with the worship of Baal be pleasing to the Lord? Was it not for countenancing such worship that the judgments of the Lord repeatedly fell upon the people of Israel of old? (See 1 Samuel 12:9, 10).

Christmas Cards

How sad in this degenerate age of widespread apostasy to see professing Christians bowing at the pagan and popish shrine of Christmas! How guilty parents are who under solemn obligations to bring up their children in the nurture and admonition of the Lord to be leading them into these heathenish customs! “For thus saith the Lord, Learn not the way of the heathen . . . for the customs of the people are vain.” (Jer. 10:1–3). Seek to honour Christ according to His Word as our godly forefathers did. Have nothing to do with Christmas parties, Christmas trees, Christmas gifts, the selling or sending of Christmas cards or Christmas stamps. Avoid as you would the plague the Christmas Eve Midnight Service and the Christmas Crib. They all point to Rome. The observance of Christmas is largely responsible for the subtle infiltrations and advancement of Popery with its blasphemous worship and veneration of the Virgin Mary. Anew we are confronted with the question, “How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him.” (1 Kings 18:21). May it be ours to say in truth, “I have refrained my feet from every evil way that I might keep Thy Word.” (Psalm 119:101).

WHY BE A FREE PRESBYTERIAN?

Part 1

The majority of us, I believe, are Free Presbyterians by birth. This is a privilege to be prized. It is another thing, however, to be Free Presbyterians by conviction—steadfast, faithful and loyal to our Church. Unless we understand what our Church stands for, we are liable to be carried away by every wind of doctrine that blows, and fall victims to the popular fallacies—“it does not matter what Church you belong to,” and “You’ll not be asked at the Judgment Seat what Church you were of.” Beware of these catch-words. They contain an element of truth, but are used in order to deceive and to decoy. It matters very much what Church you belong to. And at the Judgment Seat you will certainly be asked how you dealt with the Truth of God. Those who hold not the truth in the love of it, shall be damned as surely as those who are openly profane in their lives. The Lord Jesus Christ declares in His Word that He hates false doctrines. Those whose creed is summed up in the empty catch-words already referred to, will find out at the Judgment Seat of Christ, to their eternal dismay, that the God of Truth changes not. What He hates in time, that He hates in eternity. He hates all manner of sin, and false doctrine is sin. He who turns his back on the Truth

of God, said a worthy divine, turns his back on the God of Truth. We are commanded to buy the Truth and to sell it not, even should the buying or keeping of it cost us our lives. How solemn are the words, “Whosoever therefore shall be ashamed of Me or of My words in this adulterous and sinful generation: of him shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels!” (Mark 8:38).

Our Church is called the Free Presbyterian Church of Scotland. In other words, the Church of Scotland, Presbyterian and Free. Why should our Church be so named? It is called Presbyterian because its government is Presbyterian. It is ruled by presbyters or elders. Ministers are teaching elders. Church government by bishops, or Episcopacy, is not in accordance with the Word of God. The word “bishop” in Scripture means an elder. Bishops and elders do not stand for two different offices, but for one and the same office—the office of presbyters or elders. Presbyter is the Greek form of the word for elder. In 1560 the Church of Scotland was established by John Knox and the Reformation fathers as Presbyterian. That was Scotland’s Protest against the anti-scriptural government and the heretical doctrines of the Church of Rome. The Reformers in Scotland went to God’s Word as their guide as to how the Church should be ruled. Episcopacy they rejected as contrary to God’s Word. The doctrines to be taught were taken from God’s Word, also the order in which God should be worshipped and the discipline that should be carried out. All these were in later years placed on permanent record in the Westminster Confession of Faith: the Form of Church Government; the Form of Worship, and the Larger and Shorter Catechism. They were accepted by the Church in her General Assembly and also duly ratified by Parliament.

In the year 1638, the Presbyterians of Scotland signed the National Covenant in Greyfriars in Edinburgh, pledging themselves to defend with their blood the Church of Scotland as established by

Knox and the Reformers. The National Covenant was their Protest against Episcopacy which was being forced upon them by the Stuart Kings. For twenty-eight years, they suffered a bloody persecution in defence of their Scriptural form of Church government.

Two hundred years later, the Presbyterian government of the Church of Scotland was again in danger. This time from Patronage and from the intrusion of the Civil Courts into the spiritual jurisdiction of the Church's Courts. This aroused a controversy for many years in the Church, known as "The Ten Years Conflict." In order to maintain her spiritual jurisdiction inviolate, to the glory of the Headship of Christ her Lord, she again registered her Protest and under the leadership of Dr. Chalmers constituted herself in 1843 as the Church of Scotland Free, or the Free Church of Scotland. This event is called the Disruption. The Church of Scotland as Free from the evils of Patronage and the unwarranted interference of the State, held and guarded the Testimony of the historic Church of Scotland. For truth and conscience sake, the Disruption fathers gave up churches, manses, glebes, and salaries in order to maintain Christ's right to rule in His own house, the Church.

Fifty years had barely run their course when the once noble Free Church of 1843 was brought to ruin and desolation by apostasy. The plague of Voluntarism began to show itself within her borders in the early sixties, and in the succeeding years spread like wildfire to the grief and consternation of the godly. A spurious evangelism of the Moody and Sankey type invaded as a blight the pulpit and the pew, while the vultures of Modernism and Rationalism were tearing at her vitals. The enemy had come in like a flood. In 1892 the Declaratory Act was passed, sealing the doom of the Truth of God, vital godliness and of the blood-bought Testimony of Scotland's ancient Kirk, for all time in Scotland. The Free Church Assembly rang with cheers of triumph at the passing of the Act. But there were those who sighed and cried over all these abominations, and who

night and day prayed with the Church of old, “Do Thou, O Lord, arise and plead the cause that is Thine own.” And the Lord arose and had mercy on His Zion. Out of the folk He raised a chosen one, who in his own name and in the name of all who loved the Truth and the Testimony of our martyred forefathers, tabled his Protest in the Free Church Assembly of 1893, and by his Protest held the Testimony for generations yet unborne. This was the Rev. Donald MacFarlane. The Church of Scotland emerged again “Free,” free not only from Patronage but from all the soul-destroying errors of the Declaratory Act. That is why our Church is called the Free Presbyterian Church of Scotland. We are not a “division” or a “sect,” but the Church of Scotland, Presbyterian and Free.

Memorise the dates and Protests in connection with the history of your Church. 1560, the Protest against Popery; 1638, the Protest against Prelacy; 1843, the Protest against Patronage; 1893, the Protest against Perfidy.

I shall now conclude my article with an extract from a sermon by the late Rev. Neil Cameron, and which is printed in his Memoirs (pages 187–202). “It is by hard striving that the cause of Christ has been hitherto maintained in the world. He fought many a hard battle for His poor Church, and surely we may take courage and count the accusations of men of little moment, when we know that Christ will settle the contention when He shall appear, “in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ.” The Word of God is worth contending for, for let men take from you all you possess, but if you keep the word of His testimony, He may bless it to your eternal salvation; we lose the truth, and though you should gain the whole world, you will lose your soul. The Spirit tells us in this Psalm that the enemies were laughing, which will be like the crackling of branches under a pot. Keep your thoughts fixed upon the eternal laughing in the exceeding joys at the right hand of Christ. Don’t be

ashamed of Him. Don't allow your countenance to blush before His enemies. Who will be ashamed of Christ or His Church at the last day? There shall be no laughing or mocking Him then."

Let us daily pray that the Lord would keep us faithful to the Testimony which He has entrusted to us as a Church, for unless the Lord will keep us we shall learn to our bitter cost that our keeping is not in our power. He who is the Keeper of Israel neither slumbers nor sleeps, and they who commit their souls' keeping to Him shall not be put to shame. "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God." (2 Tim. 1:8).

WHY BE A FREE PRESBYTERIAN?

Part 2

In a day when efforts are made, open and disguised to besmirch and belittle the Testimony of our Church, it will refresh and fortify our minds to read over again what men and women eminent in their day and generation for godliness had to say regarding the Testimony entrusted to us.

There was a notable Christian called William Grant who lived on a farm called Slock, in Inverness-shire. This farm was at the boundary of the parish of Moy. He was at a communion in the Moy Free Church, and was as usual called to speak to the question on Friday. After he spoke and sat down, he asked the presiding minister, would he be allowed to say a few words to the people. His request was heartily granted. He then rose and said: "There was one thing I wished to say to the people of Moy should the Lord reveal to me that I would be speaking in their hearing for the last time. When I spoke already today I did not know then that I was speaking here for the last time, but I know it now. What I have to say is, that there were some of us who were never fully satisfied with the Free Church, for she seemed to us to be like a speckled bird. At the same time, we were convinced that the light which would continue

in Scotland till the glory of the latter days was in her keeping. The day is coming, and some present here will see it, when of the many hundreds of ministers in the Free Church, only two or three, it is my opinion that it will be two, will adhere to the principles and doctrines of the Reformation. I will not see it, but some of you will. I wish to let you know that if I were living then, I would follow these men.” (*F.P. Mag.*, Feb., 1927.)

When the stand was made in 1893 there were some who distinctly recalled William Grant’s prophecy, and who followed Mr MacFarlane, fully assured that “the light” which is to continue in Scotland until the latter day glory was now in the Free Presbyterian Church. That “light” is the “principles and doctrines of the Reformation”—the cherished Testimony of our Church.

Murdo Cameron, Kishorn, was well-known in the West Highlands as a man of eminent standing among the Lord’s people. Of several covenants which he made with the Lord and committed to writing, two are reproduced here.

“Another year, going to Gairloch, I left Alligin early in the morning on the Communion Thursday and held worship in the hills, and entered anew into covenant with the Lord to be His by assistance of His grace, and prayed that He would consent to the covenant engagement. The Rev. Mr Matheson began the Communion services that day by reading Isaiah, 44th chapter, and preached from the first five verses, and spoke specially on making a covenant with the Lord. He said—‘And you who did this today in the hills coming here, I call you to the Lord’s Table on the coming Sabbath, and keep it in possession till the day of your death.’

“At another time, at the Sacrament of the Lord’s Supper at Dingwall, I promised that if the Lord would reveal Himself to my soul at that Sacrament there, I would be His by the assistance of His own grace, whatever He would call me to suffer for His name and cause. The Lord did reveal Himself to me there, to the praise of His

grace be it recorded. To this I inscribe with my hand, the 21st day of April, 1877—Murdo Cameron, Kishorn.”

Murdo Cameron was among the first to rally round the standard raised on the side of Christ’s Cause in Scotland in 1893. “He was present at the first Communion Service held by the Free Presbyterian Church at Inverness. A godly woman, Mrs Mackenzie, Douglas Road, in that town, asked him—‘What is your opinion concerning the stand that has been made in vindication of God’s Truth?’ He answered that he believed the witness raised in vindication of God’s Truth would not die out in Scotland till the glory of the latter days would come. When Mrs Mackenzie told the above to the minister (Rev. Neil Cameron), she quoted a text of truth which he mentioned as the ground he had for what he said. It was, ‘Destroy it not; for a blessing is in it.’ (Isaiah 65:8.) He told her also that great trials would meet the small Church, and that these trials would begin at Inverness. This part of what he said has so far become a fact. The other part of it, if men will be faithful to God’s Truth, will also be accomplished. The which may the Lord Grant.” (*F.P. Mag.*, Jan., 1928.)

The Rev. D. MacFarlane in one of the sermons printed in his “Memoirs”, tells of “a great and godly man” who before the stand in 1893 was made, “was looking with a sorrowful heart on the state of God’s Cause in Scotland. He was seeing almost all the Churches departing from the principles and doctrines of the Church of God, and he was seeing that the judgment of God was coming just after this declension. Then his heart was cast down. But when he heard that there was a stand made, he took courage and said ‘The judgment will not yet come, but mark this,’ he said, ‘and some of you may see it, this is the last call to Scotland, the last call to Scotland; and if Scotland will not hearken to the call of God, then the judgment will not be delayed any longer, and some of you may see the judgment’.”

Many “calls” have been addressed to us as a Church and still

are. What is our duty respecting such “calls”? The first “call” is the call for union which has been addressed to us on more than one occasion by the present Free Church. The first communication from the Free Church anent union was submitted to the synod in 1902. In connection with the same, the Synod declared its firm adherence to the position taken up in 1893. Three persons eminent for godliness in the Church made known the truth they got relative to the question of union with the Free Church. They each received the same portion of truth. Mr Archibald Crawford, Tighnabruaich, told the late Rev. Neil Cameron that the truth he got as to our duty towards the present Free Church was, “Let them return unto thee, but return not thou unto them.” (Jer. 15:19.) Mr Crawford passed to his eternal rest in December, 1903. Mrs Mackay, Strathy, the excellent and saintly mother of the late Professor J.R. Mackay, also informed Mr Cameron that she had received the same portion. The third was Angus Gray, of Lairg. “These,” writes Mr Cameron, “were three most sincere and honest Christians. The one did not know that the other had that portion of God’s Word when each one made known that he or she got it from the Lord. No one could charge them as being enthusiasts. Each one of them was sober-minded above most of their contemporary followers of the Lord.”

Since then three or four calls for union have been addressed to us by the Free Church. The Synod on each occasion has adhered to its motion of 1905, “not to consider any motion for union with any Church which does not hold the absolute infallibility of the Scriptures of the Old and New Testaments, and the whole doctrine contained in the Confession of Faith, both in her profession and practice.” Events since then have proved to the hilt that the Synod’s decision was of the Lord.

It is our duty surely, to regard and treasure what these godly persons had to say concerning the Testimony entrusted to us as a Church. They had the mind of the Lord as few in their day. Let us

follow their witness, for they being dead yet speak. “Let them return unto thee, but return not thou unto them” is the mind of the Lord. What saith the Lord shall stand. Let us, therefore, stand by it faithful unto death, unmoved and steadfast in our allegiance.

There have been other calls from within the Church, four or five since 1893. These “calls” proved but false alarms, alluring those bewitched by them into the bogs and swamps of schism. They were not of God, and consequently the so-called “stands” in connection with them came to naught—their decline and fall confirming what the “great and godly man”, Mr MacFarlane referred to said, that the stand of 1893 was God’s last call to Scotland until the latter day glory dawn.

I shall now conclude with an extract from the diary of the late Rev. Donald MacFarlane. “Some call us ‘Seceders’, but we are not Seceders. The word seceder, according to the literal meaning, is to step aside from a position. We have not stepped aside from the position of the Church of Scotland for centuries. It is those who have left that position who are Seceders from God’s Word and worship. But what is the reproach of the obloquy of the creature in comparison to having God’s approval in our stand on behalf of His Word and worship.” (Memoir, p. 55.)

CHRIST OR FREEMASONRY

In the Masonic Lodge the name of the Lord Jesus Christ is forbidden, except on the same level with Buddha, Zoroaster, Mahommed, Osiris, etc. 'There is so-called 'worship' in the Masonic Lodge' writes Rev AW Rainsbury in 'Freemasonry of God or the Devil' but from that 'worship' Jesus Christ is deliberately excluded. There is so-called 'prayer' in the Masonic Lodge, but it is not offered in the name of Jesus Christ—through whom alone prayer is acceptable to God. His name is deliberately excluded even from prayers where it is normally found. There is so-called 'praise' in the Masonic Lodge, but the precious name of Jesus is excised from every hymn.

How can it be the mind of Him who says, 'Swear not at all' to take solemn vows not to divulge a secret, still unknown, and to call down on one's person blood curdling oaths in case of failure to keep the oaths? The ritual is really Hindu with Bible names substituted. As the degrees advance the penalties increase. For the first degree, your tongue is torn from its roots, for the second, your heart; for the third, your bowels, and then burnt etc etc and you pray that it may be so. (Heresies Exposed by W C Irvine p. 95).

Freemasons rob Christ of the glory which is His due. By putting Him who is the image of the invisible God, on the same level with Buddha, Mahommed etc. they are coming dangerously near the sin

against the Holy Ghost for which there is no forgiveness. They also prove their rejection of Him and their want of love to Him. Masons who have been converted to Christ forsake the Lodge. 'No servant can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon' (Luke 16:13). It is Christ or Freemasonry. Choose Freemasonry and you reject Christ. Reject Christ and you shall be damned. 'Kiss the Son, lest He be angry and ye perish from the way when His anger is kindled but a little. Blessed are all they who put their trust in Him'. (Ps. 2:12)

Churches whatever their claim to orthodoxy which admit Freemasons to the holy sacraments of Baptism and the Lords Supper are openly countenancing what is an abomination in God's sight. 'But I say that the things which the Gentiles sacrifice they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils: ye cannot be partakers of the Lord's Table and of the table of devils'. (I Cor. 10:20, 21)

THE PAGANISM OF CREMATION

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” (2 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 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). 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 judgments of the Most High. What God has said shall stand: “And I will set my face against that man.”

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).

THE ESTABLISHMENT PRINCIPLE*

CHRIST KINGSHIP OVER THE NATIONS

The Establishment Principle, or the Principle of the National Recognition of Religion, maintains the scriptural view of the universal supremacy of Christ as King of Nations as well as King of saints, with the consequent duty of nations as such, and civil rulers in their official capacity, to honour and serve Him by recognising His Truth and promoting His Cause. Voluntaryism or the voluntary principle on the other hand, denies the moral nature and obligation of civil rulers and governments to uphold, defend and advance the Cause of Christ in the world. In the words of Dr Begg, “It confounds ‘the state’ with ‘the world,’ forgetting that the civil government is a divine ordinance, and that the magistrate is a ‘minister of God’ unto the people for good.” “It is questionable,” continues Dr Begg, “whether Popery itself more directly robs Christ of His glory—the glory of having ‘all power in heaven and on earth.’ It sets aside the true theory of free and scriptural government. Upon pretence of great spirituality it will have nothing to do with the

* See also the poem A Jubilee Desire on page 255.

state.” “Voluntaryism,” to quote Principal Cunningham, “amounts in substance to this—that the only relation that ought to subsist between the state and the church—between civil government and religion—is that of entire separation.”

The duty of the civil magistrate towards the Church of Christ is set forth in Chapter 23 of the “Westminster Confession of Faith”—“The Civil Magistrate.” “The term “magistrate” or “civil magistrate,” is used to designate the authority possessed by the supreme civil power, with its entitlement to frame laws and to regulate the whole proceedings of the nation.

Dr McCrie’s “Statement”

The ablest exposition in the English language of the Establishment Principle is Dr Thomas McCrie’s “Statement,” first published in April 1807. In 1871 a new edition appeared with a preface by the late Dr Smeaton of the New College, Edinburgh. Dr Smeaton describes the “Statement” as a masterly defence of the principles of establishments as a Scripture truth: and THE MOST COMPLETE VINDICATION EVER GIVEN TO THE WORLD OF THE POSITION OCCUPIED BY THE REFORMED CHURCH OF SCOTLAND ON THE WHOLE SUBJECT OF NATIONAL RELIGION AND THE MAGISTRATES’ LEGITIMATE POWER IN PROMOTING IT. “The same thoroughness,” wrote the late Rev. D. Beaton, “which gave such abiding value to his great biography of Knox, is shown in this, his less known work.”

The Unanimous Testimony of the Reformers

Dr McCrie in his “Statement” shows that all the Confessions of the Protestant and Presbyterian Churches of the Reformation, both in Britain and on the Continent of Europe, held and maintained the

Establishment Principle. “These harmoniously agree in declaring as with one mouth,” he writes, “that civil authority is not limited to the secular affairs of men, and that the public care and advancement of religion is a principle part of the official duty of magistrates.” He goes on to give extracts from “The Confession of Helvetia”; “The Confession of Bohemia,” called also “The Confession of the Waldenses”; “The Confession of Saxony”; “The French Confession”; “The Belgic or Dutch Confession”; “The Confession of the English Congregation in Geneva”; “The Scots Confession” and “The Westminster Confession of Faith.”

In a footnote he quotes the following extract from “Wilson’s Defence of National Churches”: “That harmony is beautiful which we may observe amongst the several Confessions of the Reformed Churches, and an evidence that there was a special presence of God with them; it is likewise a hopeful presage, that when the Lord turns again the captivity of Zion, and when His holy arm shall give the blow to the throne of the beast the several churches and their watchmen shall see eye to eye, and with one voice together shall they sing.”

The Kingship of Christ over the Nations in Psalm 2

“In Psalm 2,” continues Dr McCrie, “we have the Father’s solemn introduction of Christ as His King whom he had set ‘upon His holy hill of Zion,’ unto the kings and rulers of the earth, with injunctions to them to serve Him in this character. ‘Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest He be angry, and ye perish from the way’ (v. 10-12). This is an exhortation and command to the rulers, to lay aside that enmity and opposition which they had managed against Christ and His Kingdom, and to do homage and service to Him. If the question be asked, in what character are they to serve Christ, it may be answered by proposing another: In what

character did they oppose Him? Was it not in their public character, as rulers? ‘The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed, saying, ‘Let us break their bands asunder, and cast away their cords from us’ (v. 3). ‘Be wise now, therefore, O ye kings’, etc. Shall we suppose, when they are reprehended in their public character for opposing Christ, that the exhortation to ‘serve’ Him respects merely their private character as individuals? Shall not the honour and homage to be paid to God’s own King, be as conspicuous and decided as the ignominy which was poured upon Him was?

“The wicked import and effect of this new scheme (Voluntaryism) means an abolishing of all Scripture precepts, promises and prophecies about the state of the Gospel Church with regard to civil powers. For according to this scheme, kings are not to be wise now, nor are the judges of the earth to be instructed, that they should serve the Lord, the King upon the holy hill of Zion! No kings, in their kingly state, should fall down before Him; no nations in their national state should serve Him! It is to be of no consequence to the church, that the Lord hath said, ‘Kings shall be thy nursing fathers, and their queens thy nursing mothers’; nor is it to be admitted of, according to any intelligible use of words, that the kingdoms of this world should become the kingdoms of our Lord and His Christ!”

The Kingship of Christ over the Nations in Isaiah

“And kings shall be thy nursing fathers, and their queens thy nursing mothers” (Isa. 49:23). “For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.” “Thou shalt also suck the milk of the Gentiles and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob” (Isa. 60:12, 16). “The Hebrew word,” says Wallaeus, “which is rendered ‘nurse’ is from the

root ‘aman’ and properly signifies ‘to strengthen’ and ‘to establish’. Therefore the breasts of kings and queens, which the church sucks, are nothing else than the authority and power of magistrates by which the church of God is strengthened; as the child is by the milk of the nurse.” “These promises (says Dr Owen) assert, that magistrates shall put forth their power for the welfare of the church. Kingdoms are said to serve the church: and how can a kingdom as a kingdom serve the church but as putting forth its power and strength on her behalf? What God hath promised, kings, magistrates, rulers, nations shall do; that is their duty to do. Surely these promises will scarcely be accomplished in bringing commonwealths to be of Gallio’s frame, to take care for none of these things.” We might have urged here, that the whole tenor of the declarations, promises and predictions of the Old Testament lead to the conclusion that Christianity shall be owned, countenanced, and supported in a national way.

The Establishment at the Reformation and at the Second Reformation in Scotland

The late Rev. James Kerr, D.D., Glasgow, in his lectures on Church and State (printed in May 1893) writes: “The Establishment reared by the Scottish Reformers in the best times of the Reformation stands in history as a refutation of the opinion that Church and State cannot be nearly allied without the surrender of freedom. The Reformers without exception maintained the principle of Establishments and urged upon the nation the duty of acknowledging and rendering support to the Church of Christ . . . With such clear views about Church and State, Melville and Knox, and the Reformers in the Second Reformation, reared their Establishment. The late Dr Andrew Symington refers thus to the general principle of Establishments, and to the Establishment then happily constituted: “A civil establishment of religion, according to the sound and scriptural theory of such a

national institution, implies no barter of the Church's privileges for the countenance and pay of the State, but a civil confirmation of privileges already possessed by the Church by solemn donation from her exalted Head . . . it is for the mutual advantage of both Church and State, to be united on sound scriptural principles. . . . We conceive that in the Second Reformation these two provisions were admirably fulfilled. Church and State acknowledged the common obligation of submission to the Redeemer's Headship . . . To the Christian, the lover of His Saviour and His Church, this period is pregnant with instruction and with promise, the brightest day of Scotland's Church, a day in which millennial glory seemed to dawn. A church holding directly her Head in heaven, with doctrines and institutions and polity based immediately on the Holy Scriptures; with standards so excellent; with ministers so pious and faithful; with a people so enlightened and devoted; allied to a Christian reformed State, without any encroachment upon its independence or compromise of her own; with schools for scriptural education and seats of learning consecrated by sound religion, and banded together in holy covenant, and standing fast in the liberty wherewith Christ has made her free, and resolutely prosecuting her proper purposes, presents an object commanding admiration."

"For fidelity to these happy attainments—this complete Established uniformity," continues Dr Kerr, "the servants of Christ were driven from their benefices, intercommuned, outlawed, shot down on the moors, drowned in the waters, carried to heaven in chariots of fire. Their sufferings were on behalf of the Establishment in principle and in fact." The late Dr J. C. Brown, referring to the Act of 1649, said: "How finely does the existence of this very state demonstrate the practicability of an alliance between Church and State on terms honourable to both; and further demonstrates how nobly and successfully the Church had struggled during the previous years to maintain her spiritual independence . . . Voluntary

churchmen, out of an Establishment, talk of the independence of the Church; OUR FOREFATHERS WITHIN ONE, BLED AND DIED FOR IT.”

That so the race which was to come
might well them learn and know;
And sons unborn who should arise,
might to their sons them show:
That they might set their hope in God,
and suffer not to fall
His mighty works out of their mind,
but keep his precepts all.

—Psalm 78:6, 7

BELIEVERS' BAPTISM

The term believers' baptism is generally taken to imply that only persons in possession of saving faith have a right to the sacrament of baptism, and that only infants of such parents (either one or both) have a right to receive the privilege of baptism for their children. Parents, according to this view, who do not profess the hope of having saving faith, are to be denied baptism for their children. In this case, therefore, it is members of the invisible Church, upon their own profession, and not members of the visible Church, who are to be baptised. "The visible Church" as the Westminster Confession of Faith states, "consists of all throughout the world that profess the true religion and their children." "The invisible Church" on the other hand, "consists of the whole number of the elect that have been, are, or shall be, gathered into one, under Christ the head thereof: and is the spouse, the body, the fulness of Him that filleth all in all." (Ch. 25).

The early Church and all the Reformers without exception, held that the visible Church under both the Old and the New Testament dispensations were one and the same. In the light of that continuity they believed in infant baptism, that as infants were formerly admitted by the sacrament of circumcision into the Old Testament Church, and as no warrant whatsoever could be adduced from the Scriptures to debar them from a privilege they enjoyed for twenty

centuries, they admitted them by the sacrament of baptism into the New Testament Church.

“It will not be denied “wrote the late Rev. William MacIntyre of St. George’s, Sydney,” that God had a Church on earth in the time of Abraham, and His visible Church in all ages is composed of those with whom He has **outwardly** entered into covenant, and whom He has thus brought outwardly into such a relation to Himself that He “is a God unto them.” Now circumcision was the “token” by the application of which Abraham and his seed were outwardly received within the bonds of the covenant which God made with them, that is of the covenant of grace, and thus constituted members of the visible Church as then organised.” (The Token of the Covenant—p. 6).

That it was on the basis of a profession of the true religion Gentiles were admitted through the ordinance of circumcision into the Old Testament Church, is clear from the command given to Abraham in the day in which the Lord gave him circumcision as the seal of the covenant—that all born in his house and all bought with his money **which were not of his seed** had to be circumcised. In obedience to this command we read, “Abraham took Ishmael his son, and all that were born in his house, and **all that were bought with his money**, every male among the men of Abraham’s house: and circumcised the flesh of their foreskin in the self-same day, as God had said unto him. (Gen. 17:23). Earlier in the Book of Genesis, in chapter 14, we are told that when Abram heard that his nephew Lot had been captured, he armed 318 of his trained servants born in his own house, and set out for the rescue of Lot. If Abram could take 318 of his trained servants, and leave a sufficient number to take care of his flocks, what a large household he must

have had! Abram's 318 trained servants, as Matthew Henry points out, were not only trained to fight, but instructed and catechised in the principles of the true religion. In the Hebrew the word for "trained" means instructed or catechised. It is the same word that is used in the exhortation "train up a child in the way he should go" etc. (Prov. 22:6). It was his servants, therefore, instructed in the principles of the true religion, that Abraham circumcised, and thereby openly admitted them into the visible Church, at that time confined to his household. Dr. Gill in his commentary quotes from Maimonides that "if an Israelite receives a grown servant of the heathens, and the servant is not willing to be circumcised, at the end of a whole year seeing he is uncircumcised he is to be sent again to the heathens." "No man." comments Dr. Gill "was to be forced to embrace the true religion, or obliged against his will to submit to its ordinances."

"Baptism is now the solemn admission into the visible Church of Christ. As an ordinance of the visible Church it is also a sign and a seal of the **external** administration of the covenant of grace. There is the **internal** administration of the covenant. The internal administration has respect to believers, who join themselves to the Lord by a free and hearty consent which entitles them to the saving benefits of the covenant. In this internal administration the **Holy Spirit is the seal.**" (Treatise on Baptism by Matthew Henry).

Baptism as a sign and seal of the **external** administration of the covenant of grace belongs to all members of the visible church—"all who profess the true religion with their children." They receive the privilege of baptism on the ground of their professing the true religion, and not on the ground of their professing a hope

of regeneration and saving faith which belongs to the **internal** administration of the covenant.

“Baptism is an ordinance of Christ’s mediatorial kingdom: therefore all who pertain to the kingdom (the visible Church in the world) are to be baptised. It is the Magna Carta, which every subject may claim the benefit of, unless by any forfeiture, he deprived himself of the privilege of it. It belongs not to the internal but external administration of the kingdom: it is an ordinance of the visible Church and pertains therefore to those who are visible members of the Church.” (Matthew Henry).

Dr. Charles Hodge states that the Churches of the Reformation, the Church of Scotland, the Presbyterian Churches on the Continent of Europe and also most Protestant Churches, as the Church of England and the Congregational Churches, acted on the principle that every baptised person not excommunicated being a member of the visible church has a right to have his child baptised. “Infants of such as are members of the visible Church are to be baptised.” (Shorter Cat. Q.95). **“Such was the general practice of the Presbyterian Church of America”** writes Dr. Charles Hodge **“until within a comparative recent period of its history.”** (Systematic Theology Vol.3, p. 569).

Before making this admission Dr. Hodge sets forth the commonly accepted practice of the above mentioned Churches in Britain, on the Continent and in America, which was founded on the following principle:—(I) That as under the old economy the

Temple was one, it had its outer and inner courts, and those who had access to the former were not thereby entitled to the latter; so under the New Testament dispensation the visible Church is one, but it includes two classes of members; baptised professors of the true religion and those who, giving evidence of regeneration, are admitted to the Lord's Supper. (2) That the qualifications for baptism and for full communion are not identical. Many may properly be admitted to the former, who are not prepared for the latter.

In the last century the idea of "believers' baptism" made inroads mainly in the South of Scotland where latitudinarianism in doctrine and practice had thrown open the Table of the Lord to almost all and sundry and denied baptism to parents unless they became communicants. Dr. Kennedy of Dingwall ably opposed and exposed the "believers' baptism" idea and defended in his book "The Days of the Fathers in Ross-shire" the view held not only by the fathers in Ross-shire, but by the worthy fathers in the Church since Reformation times not only in Scotland but also on the Continent. "The Ross-shire fathers held," wrote Dr. Kennedy. "that the two sacraments were in general, seals of the covenant of grace and that as such they were equally valid. But they also held with Mastricht that they did not specially **seal the same measure of privilege**. They held that the qualifications for baptism and full communion **are not identical**, that many may be admitted to the former who are not prepared for the latter." The arguments advanced by Dr. Kennedy and Mastricht* are convincing, that it is a great evil to make the Church consist only of communicants and to cast out into the world

* Mastricht was a Dutch theologian of the 17th century. Mosheim in his "Ecclesiastical History" speaks of Mastricht as being held in the highest reputation for erudition and soundness in the faith, while

without any of that watch and care which God intended for them, all those together with their children who do not see their way clear to come to the Lord's Table.

Dr. Kennedy states that four most desirable results were secured by the mode of dispensing sealing ordinances, practiced by the fathers in the North,—the mode, too, which at one time was almost universal as already noted. These four results go far, Dr. Kennedy says “to prove that this mode **was according to the mind of and was crowned with the blessing of the Lord.** — It marked and preserved a distinction, so far as this can be legitimately done, between the approved followers of Christ and all others. This distinction as an ecclesiastical one, is quite blotted out, when both sacraments are administered on the same footing. — It always reminded the ministers of the danger of indiscriminate preaching. — When a minister has always a congregation of communicants before him, he is easily led to address from the pulpit, as it ought to be fitting he should, when standing at the head of the Table of the Lord.”

“The Ross-shire fathers had no difficulty in regarding the sacrament of the Supper, as intended by the Lord, specially to seal something other and higher than that which is specially sealed by

Principal Cunningham describes his system of theology as eminently distinguished for ability clearness and accuracy.

Dr. Kennedy was one of the most powerful preachers of the gospel in his generation, held by the godly in the highest esteem, and from whose lips they were fed with the finest of the wheat. He was also a faithful and uncompromising witness against the innovations in worship and doctrine—the lamentable vogue of his day, which, he said, would, result, as it has done, in the spiritual desolation of Scotland. Dr. Kennedy's death in 1884 was described by C.H. Spurgeon as “a loss to the Highlands greater than could have befallen by the death of any other hundred men”.

baptism. They called it with Mastricht ‘**sacramentum nutritionis**’ as being intended to be an occasional feast to believers during all their wilderness journey. They beheld in the symbols of Christ’s body and blood the clearest and closest manifestation of the glory of the Lord, and in the exercise of those who partake of them the nearest approach to the Lord that can be on the earth. They regarded the guests at the table as having the most conspicuous connection with the cause and glory of Christ. They saw the Church pointing the eye of the world to a communion table, to inform them whom she accredited as the true people of God. On all these accounts they felt that they were specially called to guard the passage to the Table of the Lord, and to subject to the closest scrutiny all who would approach it. And surely they were right . . .”

Finally we submit the following extracts. The first is from “The Shorter Catechism Explained” by the Rev. James Fisher, assisted by the Rev. Ebenezer Erskine and the Rev. Ralph Erskine, all able and outstanding ministers of the New Testament. This book which runs into 466 pages is a standard work on the Shorter Catechism, and was first published in February 1753. In their explanation of Question 95—“To whom is baptism to be administered?” the following is the explanation given by these godly divines as setting forth the common Church view on the subject.

Question: To whom is baptism not to be administered?

Answer: Baptism is not to be administered to any that are out of the visible church.

Q: Whom do you understand by those that are out of the visible church?

A: All infidels, or such as are Jews or Heathens, and their children.

Q: May infidels in no event be baptised?

A: Yes. They may, so soon as they profess their faith in Christ, and obedience to Him.

Q: What is it to profess faith in Christ?

A: It is to profess a belief of the whole doctrines of the Christian religion. Acts 8:37.

Q: What is it to profess obedience to Him?

A: It is to yield an external subjection to all the ordinances and institutions of Christ. Acts 2:46.

Q: Whom doth such a profession respect?

A: It respects only the adult, or such as are grown up to ripeness of age.

Q: Have not infants (who can make no such profession) a right to baptism?

A: Yes: the infants of such as are members of the visible church are to be baptised.

Q: Who are the members of the visible church?

A: They are "all such as profess the true religion and their children", (Larger Catechism Q.62 Confession of Faith Ch. 25.2).

Q: What are we to understand by the true religion?

A: We are to understand by it the whole of those doctrines deduced from the Holy Scriptures, which are contained in our Confession of Faith, and Catechisms as agreeable in the main with the confessions of other reformed churches. "Hold fast the form of sound words". (2 Tim 1:13).

The second is from the writings of the late Rev. Joseph Irons of Grove Chapel, London, an able minister of the New Testament, and a defender of the scripturalness of infant baptism. "We have been told" wrote Joseph Irons, "that saving faith must precede water baptism; but on what authority such an assertion rests I know not, as I cannot find it in Scripture, for the utmost requisition made by the apostles was an acknowledgement that Jesus was the Messiah, and that related only to adult persons who as Jews or Heathen had denied Him." (Jazer, p.74).

Footnote. It will be clearly understood, of course, that members of the visible church seeking baptism for their children must satisfy the Kirk Session with respect to their knowledge and practice of the Christian faith.

THE PERPETUAL BINDING OBLIGATION OF THE FOURTH COMMANDMENT

The Fourth Commandment is an integral and permanent part of the Moral Law and is therefore universally binding upon all men as a rule of life and conduct as surely as the other commandments in the Decalogue. The Sabbath is not a temporary Jewish ordinance, as some falsely aver. Its institution pre-dates the Fall, and is “made for man” as the Lord Jesus Christ, the Lord of the Sabbath declares. The ceremonial law pertaining to the sacrifices and carnal ordinances of the Old Testament Church was typical and therefore temporary. It was not engraven in tables of stone. It was the law of the shadows of the things to come, and having been fulfilled in Christ it passed away.

But not so the Moral Law. The Ten Commandments engraven in tables of stone by the finger of God, as proof and evidence of their permanency, remain the unchanged and unchangeable divine rule of life and manners. The change of the day to the first day of the week did not in the least degree interfere with the spirit, the substance and complete authority of the Fourth Commandment—to keep one whole day in seven holy to the Lord. “The precepts of the Decalogue,” writes Dr. Hodge, “bind the Church in all ages;

while the specific details contained in the books of Moses, designed to point out the way in which the duty they enjoyed was *then* to be performed, are no longer in force. The Fifth Commandment still binds children to obey their parents; but the Jewish law giving fathers the power of life and death over their children, is no longer in force. The Seventh Commandment forbids adultery, but the ordeal enjoined for the trial of a woman suspected of that crime is a thing of the past. The same principle applies to the interpretation of the Fourth Commandment. The command itself is still in force; the Mosaic laws respecting the mode of its observance have passed away with the economy to which they belonged. It is unjust therefore to represent the advocates of the continued obligation of the Fourth Commandment, as Judaisers. They are no more Judaisers than those who hold that the other precepts of the Decalogue are still in force.” (“Systematic Theology, 1940 Ed, Part 3, p. 337).

The Sabbath Days of Col. 2:16

Appeal is made to Colossians 2:16; “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days.” by those who deny the perpetual obligation of the Fourth Commandment. “Every one knows,” writes Dr Hodge, “that the apostolic churches were greatly troubled by Judaisers, who insisted that the Mosaic law continued in force, and that Christians were bound to conform to its prescriptions with regard to the distinction between clean and unclean meats, and its numerous feast days, on which all labour was to be intermitted. These were false teachers and this was the false doctrine against which so much of Paul’s epistles was directed. It is in obvious reference to these men and their doctrines that this passage was directed. It has *no reference to the weekly Sabbath, which had been observed from the Creation*

and which the apostles themselves introduced and perpetuated in the Christian Church". ("Systematic Theology," Part 3, p. 332).

The Believers' Relationship to the Law

The view that the Fourth Commandment is no longer binding in New Testament times flows from an erroneous interpretation of the believers' relationship to the law, as set forth in texts as, "Ye are not under the law, but under grace." Believers are not under the law as a covenant of works to be thereby justified or condemned, but under the covenant of grace, and therefore "*under the law to Christ*" (1 Cor. 9:21) as the Head and Mediator thereof, and they seek the grace of the covenant to give obedience to what Christ their Lord and Master requires of them, when He says, "If ye love Me, keep my commandments." John Howe, the Puritan divine, expresses the Scriptural view held by the Church of God in all generations. "Christ redeems us," he writes, "from the *curse* of the law, not from the *command* of the law. He saves us from the *wrath* of God, not from his *government*. (Gal. 3:13, 14; Rom. 8:3, 4) Christ redeemed us from the curse of the law, in order that the promised Spirit might be given (Gal 3:13, 14), who should write the law in our hearts, fulfil the righteousness of it in us; regenerating us; begetting us after God's image, and making us partakers of a God-like nature. So we through the law become dead to the malediction and curse of it, that we may live to God more devoted lives than ever." "For this is the love of God that we keep his commandments." (1 John 5:3).

Scriptural Evidences for the Change of Day

"A certain emphasis seems to be placed precisely upon the fact that it was on the *first day* of the week that He rose. This is true of all the accounts of His rising. Luke, for example, after telling us that Jesus

rose 'on the *first day* of the week.' on coming to add the account of His appearing to His two disciples journeying to Emmaus, throws what almost seems to be a superfluous stress on that also having happened "on *that very day*." It is in John's account, however, that this emphasis is most noticeable. "Now, on the *first day* of the week," he tells us, "cometh Mary Magdalene early," to find the tomb empty. And then a little later: "When therefore it was evening on *that day*, the *first day* of the week," Jesus showed Himself to His assembled followers. . . . After this pointedly indicating that it was on the evening of precisely the *first day* of the week that Jesus showed Himself to His assembled disciples. John proceeds equally sharply to define the time of His next showing of Himself to them as 'after eight days'; that is to say, it was on the *first day* of the week that His disciples were again within, and Jesus manifested Himself to them. The appearance is strong that our Lord, having crowned the day of His rising with manifestations, disappeared for a whole week to appear again on the *first day* of the week. George Z. Gray seems justified, therefore, in suggesting that the full effect of our Lord's sanction of the *first day* of the week as the appointed day of His meeting with His disciples can be fitly appreciated only by considering with His manifestations also His disappearances. . . . Is it possible to exaggerate the effect of this blank space of time, in fixing and defining the impressions received through His visits? . . . There is an appearance at least that the first day of the week was becoming under *this direct sanction* of the risen Lord the appointed day of Christian assemblies. That the Christians were early driven to separate themselves from the Jews (observe Acts 19:9) and had soon established regular times of 'assembling themselves together' we know from an exhortation to the Hebrews. 1 Cor 16:2: 'Upon the first day of the week let everyone of you lay by Him in store, as God hath prospered him.' etc., suggests that their ordinary day of assembly was on the *first day* of the week. It is clear from a passage in Acts 20:7, that the custom of "gathering together

to break bread was “upon the *first day* of the week.” . . . We learn from a passing reference in Revelation 1:10 that the designation ‘the Lord’s Day’ had already established itself in Christian usage. . . . With such suggestions behind us, we cannot wonder that the Church emerges from the Apostolic age with the *first day* of the week firmly established as its day of religious observance. Nor can we doubt that apostolic sanction of this establishment of it is involved in this fact.”—(“The Foundations of the Sabbath in the Word of God.” by Rev. Prof. B. B. Warfield, D.D., L.L.D.).

Is it not also most significant that not only was the *first day* of the week the day on which the risen Lord made His appearances to His disciples, but that it was on the *first day* of the week at Pentecost that the Holy Spirit was poured forth and three thousand added to the Church? His appearances on the *first day* of the week after His resurrection, and His outpouring of the Holy Spirit on the *first day* of the week after His ascension, point to the *first day* of the week as the appointed day of worship. And how often since then in times of revival has the Lord owned and acknowledged the *first day* of the week by pouring forth the Holy Spirit! And along with these indisputable facts we have the unanimous testimony of the early fathers, confirming that the *first day* of the week was in apostolic times kept as the weekly Sabbath.*

A Challenging Question

Did you ever meet with a lively believer,” asks the saintly Robert Murray McCheyne, “in any country under heaven—one who loved Christ and lived a holy life—who did not delight in keeping holy to God the entire Lords Day?”

* See also “The Day Changed and the Sabbath Preserved” by Dr. A.A. Hodge. Logcollegepress.com.

An Appeal

“My fellow traveller to eternity, it is commanded, when God says, “Remember the Sabbath Day to keep it holy,” He claims all the day as much as any part in it. To profane the morning or evening is as much rebellion against God as to profane the whole, and unless you religiously improve the day, you have no share in the blessings promised to those who improve not the morning nor the afternoon but who remember the Sabbath *day* to keep it holy. As to making too much of this sacred day, do they who are in heaven think that this can be done? Do they who are lost in hell? or will you when death and eternity are near? You do not complain that six days are too long for serving the world: you are contented all the week without the house of God, but not one day without the world. If you are not awefully blind to your own state, you must perceive this; and while you are a lover of the world, the love of God is not in you. If one Sabbath is a burden to you what would an eternal Sabbath be? If you cannot be content for a few hours without the world, what happiness would you find even in heaven, where all is spiritual and devout? That you are indisposed for religious exercises is both your sin and your misery, and confirms the importance of a change in you, great as a second birth. They that are after the flesh, the Lord declares, do mind the things of the flesh; and this is your case. While it is so you are a perishing sinner, and never can be happy, unless you become a new creature in Jesus Christ.

Improve your Sabbaths. Forsake not the regular assembling with the children of God; but keep in sight the day that fast approaches, the day when the guilt of broken Sabbaths must be answered for. But if your Sabbaths are improved, a day when the worship of earth, shall be exchanged for the worship of heaven, the praises of time for those of eternity, a day of blessedness for you shall dawn that never more shall end.” (Rev. J. C. Pike).

“If thou turn away thy foot from the Sabbath, from doing *thy pleasure* on my holy day; and call the Sabbath a delight, the holy of the Lord honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” (Isaiah 58:13, 14).

THE HEBREW CHURCH— THE MOTHER CHURCH OF CHRISTENDOM

There is a day coming in which there shall be a national conversion of the Jews or Israelites. The now blinded and rejected Jews shall at length be converted into the faith of Christ, and join themselves to the Christian Church. There are many promises of this in the Old Testament, but I shall confirm it from Romans, chap. 11, where the apostle purposely insists upon it.

1. Though that people have dreadfully stumbled, the more dreadful that Christ was the stumbling stone to them, yet they have not fallen so as never to rise again, Rom. 11:11. “Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, to provoke them to jealousy.” Now as their stumbling by unbelief did eventually cause the Gentile world to rise to their feet, after they had lain long immersed in ignorance of God, and wickedness; so God will make use of the grace bestowed on the Gentile world, to awaken the Jews to the consideration of their true interest, by way of holy emulation, that

they shall think with themselves as the prodigal, Luke 15:17.

2. The covenant made with their fathers, particularly with Abraham, Gen. 17, that he would be the God of his seed after him, secures the conversion of that people. It was with that covenant, in respect of them, as with some rivers of which it is observed that they run a good way above ground, and then are swallowed up in the earth, and so run many miles under ground, but at length break out again, and run above ground till they come to the sea. So that covenant runs visibly till the days of the apostles, but now its visible efficacy is interrupted, but it will break forth again in their conversion, never to be rejected more. So the apostle tells us, they are thereby still the holy nation, verse 16, the nation particularly dedicated to God, and he will not always want what is consecrated to himself. The national election is still their privilege, for verse 28, as touching the election, they are beloved for the father's sake. And by virtue of the covenant made with their fathers, God has a love to that nation: and God's will will certainly terminate in good deeds at length: and that because the gift and calling of that nation to the adoption and covenant are irreversible, verse 29. For the gifts and calling of God are without repentance.
3. The apostle expressly asserts it, verse 25, 26. In these he shews that the blindness of the Jews is only in part, and to last only to a certain time, when there shall be a national conversion, and so all Israel shall be saved. This is not meant of the spiritual Israel, for their conversion could be no mystery as this is. But as the conversion of

the Gentiles was a mystery to the Jews, and to Gentiles themselves under the Old Testament, Eph. 3:3–6. So is that of the Jews, to the Gentiles and Jews themselves, under the New Testament. And as many Jews then would not believe the one, so many Christians now believe not the other.

Use. Believe it and help it on by your prayers. Ply the throne of grace earnestly for it. Join cordially in the public prayers for it, and remember it in your family and secret prayers. Be ashamed to say what is it to us?

Motive 1. They were concerned for us when we were in their case, and they in ours, and therefore it is but just that we repay them thus, Song 8:8, 9. O remember the case seriously. What think you of Pharaoh's butler that remembered not Joseph, who was so kind to him in the prison. Brethren, we of the Gentile world, were shut up in the prison of unbelief, then they walked at liberty, but minded us. Now they are in that prison and we are let out, and shall we forget them. "For God hath concluded them all in unbelief, that he might have mercy upon all."

Motive 2. Have you any love to our Lord Jesus Christ, to the advancing of His kingdom and glory in the world? Then pray, yea, pray earnestly for this. Are you not taught to pray, thy kingdom come. O what an accession to the Mediator's glory will the conversion of the Jews be. Would you see the crown set on Christ's head in the world more solemnly and gloriously than ever it has yet been, then let us join with the great multitude, Rev. 19:6, Alleluia; for the Lord God omnipotent reigneth. And if we wish to see a great marriage day for Christ in the world, then verse 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.” O brethren, spread out your narrow spirits be public spirited and show it here. True, we believe that Jesus is the Son of God, to His glory. But O! what a farther rich revenue of glory would accrue to him, if they whose countryman he was, and who crucified him as a malefactor, and justify their deed to this day, were brought to repentance and to own him to be so with us.

Motive 3. Have you any pity to a nation of perishing souls? Then pray for their conversion. Common compassion should engage you to this, for such a case as theirs is, for the present, hopeless for eternity. “He that believeth not shall be damned.” But there is more to challenge our concern for them than for any other nation in the world.

1. God himself hath shown a peculiar concern for them, not only of old, when he took them for his peculiar people, but since, in that he hath made a particular promise of the conversion of that nation, when that of other nations has been wrapped up in a general promise.
2. All the means of grace, and acceptance through Jesus Christ, that we have now, we had originally from them. They were our masters in the knowledge of God, and first put the book even the book of God into our hands, Isa. 2:3. Luke 24:47. It was their Moses, their prophets, their apostles (all of them Jews) that wrote this book, by which eternal life is brought to us. Nay it is their countryman Jesus, who is the ground of all our hope, who we believe is the Son of God. “For of them as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.” It was the light that came out from among them, that enlightened our dark part of the world. And now that their teachers are blinded, will we not put up a petition for them, Lord that they may recover their sight.

3. The church and all the privileges thereof, which we enjoy this day were originally theirs. "For to them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." We are well this day, and all the churches, in comparison of our fellow Gentiles, yet abiding without. And how so, but because we have got into the tents of the Jews, where the Lord shews his glory. "God shall," said Noah, "enlarge Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant." But alas! the original possessors are out, they have left them in a fit of madness; but there is room enough for them and us both, and shall not we pray, that they may come to themselves and return. It is their olive into which we are engrafted; they are the natural branches, Rom. 11:17-21.
4. Have you any love to, or concern for the church, for the work of reformation, the reformation of our country, the reformation of the world? Any longing desire for the revival of that work now at a stand; for a flourishing state of the church, that is now under a decay? Then pray for the conversion of the Jews.

Are you longing for a revival to the churches, now lying like dry bones; would you fain have the Spirit of life enter into them? Then pray for the Jews. "For if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead." That will be a lively time, a time of great outpouring of the Spirit, that will carry reformation to a greater height than yet has been.

Are you longing for the increase of the church, then pray. Alas! our mother that has born seven, languisheth and waxeth feeble. Dry breasts and a miscarrying womb is much her plague this day. But

then she shall renew her strength and bring forth many. “For if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?” Not only shall she be increased with the coming in of the Jews, but with more of the Gentiles. For their conversion shall be more the riches of the world, than their fall was; yet to that is owing all the gospel riches this day among the Gentiles. “Then shall the light of the moon be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.”

*(Extract from a Sermon on Zechariah 12:12
by the Rev. Thomas Boston)*

In a review of a lecture on “The History of the Jews” by the Rev. J. R. Anderson, of Kirkfield Parish Church, Glasgow in 1838, the reviewer stated: Our author winds up with an appeal to his audience to extend to the house of Israel our compassionate regard, and to pray and labour for their conversion and future restoration, when Jerusalem shall no longer be “trodden down of the Gentiles”. God hath not “cast away His people”. It seems reasonable to believe that after the ingathering of the dispersed of Israel, the Jewish converts may be the foremost missionaries of the world, and that the wealth of Jewish bankers may be employed for the extension of the gospel to the ends of the earth. The lecture, the reviewer stated, deserved a wide circulation, and is calculated to deepen the interest of devout readers in the Hebrew Church as the Mother Church of Christendom.

THE SECOND COMING OF CHRIST

Three Main Views

THERE are three main views regarding the Second Coming of Christ relative to the Millennium: the A-millenarian, the Pre-millenarian and the Post-millenarian.

I. The A-millenarians, while believing that Christ will not come again until the Day of Judgement deny the doctrine of an earthly millennium. While both Pre-millenarians and Post-millenarians hold that the Millennium will be on earth, A-millenarians hold that the thousand year period is symbolic of the completeness of the rest of God's saints in their intermediate state—from the time of their souls entering heaven until the Resurrection of the Great Day, when soul and body shall be re-united. The Millennium of the A-millenarians is not on earth but in heaven. The A-millenarian view is as the name indicates, purely negative, a theory of gloom and pessimism as far as the future of the Cause of Christ in this world is concerned. The usual A-millenarian interpretation of Revelation 20:2 is that the “binding” of Satan took place at the first advent of Christ, and that it was accomplished when He triumphed over him at the cross. The Scripture cited to prove this is Matthew

12:29. "How can one enter into the house of the strong man, and spoil his goods except he first bind the strong man? and then he will spoil his house." "The statement that he is to be bound and cast into the abyss," writes Loraine Boettner in his excellent book *The Millennium*, "so that he can no longer deceive the nations, teaches that this restraint is to be placed on him during the course of this present world, that is during the Gospel age while the nations still are in existence. It cannot relate to the intermediate state, as some say, nor to the eternal state, as others say, for in neither of those cases will the nations have any meaning. Furthermore, the angel who was to bind Satan was seen 'coming down out of heaven' to the earth. (Rev. 20.1). The A-millenarian interpretation that the binding of Satan took place at the first advent of Christ seems rather far-fetched and unconvincing. It is open to the objection that if that is the meaning of the 'binding' of Satan, then the 'loosing' spoken of in Revelation 20:3, 7, which is the opposite of binding, must mean the reversing of the work of Christ, that is the annulment of the atonement, or at least a time when it becomes ineffective. But that is impossible even for a little time. We prefer to take Matthew 12:29 as a simple statement of the superiority of Christ over the Devil, and the casting out of the demon recorded in the same context as a proof of the Deity of Christ".

The A-millenarian view was set forth most clearly by a German theologian, Kliefoth (1874). He held that Revelation 20 follows chronologically after Revelation 19. But not finding what he believed to be a Scriptural support for a millennium on earth, he concluded that the reign of the saints with Christ could only relate to the intermediate state. A-millenarianism has been most fully developed by the Dutch theologians, Drs. Abraham Kuyper, Herman Bavinck and others. It is the official view of the conservative Missouri Synod Lutheran Church, which has a membership of more than 2,000,000 and sponsors a world-wide "Lutheran Hour" radio programme.

It is also the view of the equally conservative Christian Reformed Church, likewise sponsoring an extensive radio programme known as the “Back To God Hour,” and by the Orthodox Presbyterian Church.

II. Pre-millenarianism holds that Christ is to return to this world to resurrect the righteous dead (according to its interpretation of the first resurrection mentioned in Revelation 20), to set up His seat of government in Jerusalem, and to usher in the Millennium, which is represented as a time of great prosperity and blessedness during which the Jews will enjoy special pre-eminence and honour above the Gentile Christians. After the thousand years have elapsed the remainder of the dead shall rise; this, the Pre-millenarians teach, is the second resurrection mentioned in Revelation 20. Christ will then judge the world.

That the “first resurrection” cannot be understood in a literal sense as the Pre-millenarians hold is evident from what the Lord Jesus Christ says on four different occasions: that at the last day He will raise up those who believe in Him (John 6:39, 40, 44, 54). “Clearly,” as Dr. Boettner observes, “there can be no other days after the last day” (*The Millennium*, p. 169).

Dispensationalism, which is also Pre-millenarian, differs in certain respects from the generally accepted Pre-millenarian position and is a fairly modern system of Bible interpretation represented by the writings of J. N. Darby and the Scofield Reference Bible. Despite its apparent Scriptural plausibility, Dispensationalism is a subtle perversion and subversion of the doctrines of free and sovereign grace. In Dispensationalism, Satan appears as an angel of light in a distinctly evangelical garb. Philip Mauro says: “Dispensationalism may be fascinating as a work of art, but as a revelation it rests upon a foundation of sand. The entire system of dispensational teaching is modernistic in the strictest sense: it is

modernism, moreover of a very pernicious sort, such that it must have a Bible of its own (i.e., the Scofield Reference Bible) for the propaganda of its peculiar doctrines since they are not in the Word of God.”

When George Muller, of Bristol, came up against the dispensationalist doctrines of the Brethren Movement he severed all connection with it. “The time came,” he said, “when I had either to part from my Bible or part from John Darby. I chose to keep my precious Bible and part from John Darby.”

In connection with the Scofield Bible—the Bible of Dispensationalism—it has been rightly said: “It is a matter of great concern to many Christians that a book should exist, and be offered for sale, wherein corrupt words of mortal man are printed and set forth as positive statements in the midst of the Holy Word of God Almighty. Is not this an affront before God Himself? ‘Let God be true and every man a liar’ (Rom. 3:4).”

It is to be noted, however, that while Dispensationalism is Pre-millenarian, all Pre-millenarians are not Dispensationalists, and many of them refute and reject the tenets of Dispensationalism. Dispensationalism only includes those Pre-millenarians who follow the erroneous teachings of Darby and Scofield.

III. The Post-millenarians view (so called because it asserts that the Second Coming of Christ is after the Millennium and at the great Day of Judgment), is that the Millennium shall be ushered in through the outpouring of the Holy Spirit, blessing the everlasting gospel of the grace of God in all lands. In the words of the theologian, Dr. Charles Hodge, this has been “the common Church doctrine”. Bound up with the Millennium is the fulfilment of the prophecies regarding the destruction of the Antichrist, of Mohammedanism or the false prophet, and of all false religious systems; and the ingathering of the Jews. The conversion of the Jews as Dr. C. Hodge observes will

be national. As their casting away was national, although a remnant was saved, so their conversion shall be, although some may remain obdurate. The “first resurrection” of Revelation 20 is understood not literally but in a spiritual sense.

DISPENSATIONALISM

The Seven Dispensations

Dr. Scofield defines a dispensation as a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God. He teaches in the Scofield Bible that there are Seven Dispensations: (1) The Dispensation of Innocency: before the Fall; (2) The Dispensation of Conscience: before the Flood; (3) The Dispensation of Human Government; (4) The Dispensation of Promise: from the calling of Abraham until Mt. Sinai; (5) The Dispensation of the Law: from Mt. Sinai to the cross of Christ; (6) The Dispensation of Grace: from the cross of Christ to the Second Advent; (7) The Dispensation of the Kingdom: the Millennium.

“These dispensations are regarded not as stages in one single organic development, but as distinct and mutually exclusive, or even as opposed to each other. This practice of dividing the Bible into parts, and setting one part against the others, means for instance, that in the Dispensation of the Law there was no grace, and during the Dispensation of Grace there is no law. The plan of salvation as set forth in the Bible is one organic whole, revealing a marvelous and profound unity. It cannot be split up into contradictory parts, much less into seven mutually exclusive dispensations.” (Summarised quotation from “The Millennium” by Boettner).

In connection with the *Dispensation of Conscience*, Scofield says, "Expelled from Eden—man was responsible to do all known good, and to abstain from all known evil, and to approach God through sacrifice—the dispensation ended in the Judgment of the flood." "Ended"—what ended? asks Professor Albertus Pieters in his "Candid Examination of the Scofield Bible" "The responsibility of every man to do all known good, and to abstain from all known evil? Certainly not, that abides today. The responsibility to approach God through sacrifice? That command continued until the final sacrifice of Christ. The operation of conscience in the heart of man? By no means. Paul refers to it as operative in his day and there has been no change since."

In connection with the "Dispensation of Promise" we are told that it ended with the giving of the Law upon Mt. Sinai. "Again we ask," continues Prof. Pieters, "In what sense did it end then? and again we get no intelligible reply. Was the promise revoked? It was not. Paul tells that the giving of the Law had no such effect. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. 3:17).

"The entire 'dispensational scheme,' therefore," concludes Prof. Pieters, "when subjected to examination in the light of Holy Scripture, breaks down completely—yet it is accepted by multitudes today as the undoubted teaching of the Bible, because Scofield says so."

Some dispensationalists hold that the sermon on the Mount and most of the Gospels belong to the Kingdom Dispensation which is yet future. The Book of Revelation after the third chapter also is said to belong to the future. Thus only part of the Gospels and the Pauline Epistles are said to be intended for the Christians of today.

The slogan of Dispensationalists is "rightly dividing the word of truth." But as one writer, Dr. Murray quoted by Boettner,

puts it, “Dividing the plan of salvation into dispensations, is not rightly dividing the word of truth, but wrongly dividing the Word of God.”

Dispensationalism and the Church

In its doctrine of the Church, Dispensationalism holds that the Jewish rejection of the kingdom caused Jesus to postpone the kingdom until the Second Advent, and to establish the church as an interlude between the two advents. They hold that the church is in no sense a fulfillment of the Old Testament but something entirely new and revealed for the first time to the Apostle Paul and that the Church Age will come to an end in the Rapture which it is alleged, is the first stage of the Second Advent. Following the Rapture, Christ and His people are to be in the air for a period of seven years (the seventieth week, according to Dispensationalism, of Daniel’s prophecy). At the end of the seven years there occurs the Revelation, which is the public visible return of Christ and His people to the earth.

The key text on which this view of the church is based is Ephesians 3:3-7. As to the “mystery” mentioned by Paul in these verses, it is the mystery which was not revealed *as* it is now to the apostles, that the Gentiles were to be partakers of the same spiritual blessings as the converted Jews. The “mystery” that Paul speaks of was not completely unknown in Old Testament times, but was not so well known as it is now. It was not unknown to Abraham for the promise given to him was that “in thee shall all families of the earth be blessed.” The Lord revealed that Christ was to be given as a light to the Gentiles and His salvation to the ends of the earth. The emphasis in the passage in Ephesians must be laid on the word *as*. The mystery was not formerly revealed *as*, that is not so fully or so clearly as under the Gospel. Stephen before his martyrdom spoke of Christ as being with “the church in the wilderness.” (Acts 7:38). The Lord had a church

in the world since He revealed Himself in His mercy and grace after the Fall.

“In regard to the meaning of the Greek word *ekklesia* translated ‘church’ it is well to keep in mind that in the Septuagint, which was a Greek translation of the Old Testament and which was in common use in Palestine in Jesus’ day, the word *ekklesia* is used about 70 times to render the Hebrew word *qahal*, assembly or congregation. This translation was made in Alexandria, Egypt, about 150 B.C., by a group of 70 scholars, whence it received its name. Consequently the Jewish people would have connected the New Testament Church with the assembly or congregation of Israel as it had existed in Old Testament times—The glory of the Church under the New Testament dispensation is far greater than it was under the old. But regardless of the differences the church in the new dispensation is the continuation of that in the old, so that we who are Gentiles are, as Paul tells us, “no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets. Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” (Eph. 2:19-22)” (The Millennium by L. Boettner).

“Another serious defect in dispensational teaching is its doctrine that many portions of the Bible are not meant for the Church age at all, that is, not for Christians, but that they are intended for a future Jewish-led kingdom. This follows from their belief that most of Christ’s ministry was taken up with preaching designed to prepare Israel for the Kingdom, but that when it became evident that the Jews would not accept the Kingdom the Church was substituted. This means that the Lord’s prayer, the Sermon on the Mount, the Kingdom parables, the Great Tribulation, the Book of Revelation chapters 4 to 19, and some say, most of the New Testament except

the Pauline Epistles, are “Jewish” and “legal” and therefore do not concern the Church. We point out, however, that Paul certainly did not make this distinction between the gospel of Grace and the gospel of the Kingdom of God. Rather he identified the two, for late in his ministry he said to the elders from Ephesus: “Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify *the gospel of the grace of God*. And now, behold, I know that ye all, among whom I have gone *preaching the kingdom of God*, shall see my face no more.” (Acts 20:24, 25) (The Millennium pp 244-245 by L. Boettner).

Dr. H. A. Ironside, a dispensationalist and an ardent disciple of Scofield, acknowledges that the dispensational doctrine of the Church is of comparatively recent origin and that it was brought to the fore through the writings of Mr. J. N. Darby, the leader of the “Plymouth Brethren,” who died in 1882.

When George Muller of Bristol came up against the Dispensationalist doctrines of the Brethren movement, he severed all connection with it. “The time came,” he said, “when I had either to part from my Bible or part from John Darby. I chose to keep my precious Bible and part from John Darby.”

Dispensationalists lay special claim to “rightly dividing the word of truth.” The above is instead a confounding of it, a darkening of it by a new-fangled exegesis which is alien to it.

Dispensationalism and the Rapture

The Secret Rapture Theory based on I Thessalonians 4:13-17 teaches according to Dispensationalism that Christ will descend from heaven to “the air,” raise the righteous dead and translate the living saints who will be caught away to remain with Christ for a period of seven years in the air. Of the so-called secret Rapture which is

silent and mysterious, neither the waiting people nor the world is to have a moment's warning, the saints being first apprised of it by their heavenly flight, and the world by the departure of the "missing ones." A leading Dispensationalist describes it in this way: "Imagine getting up some morning and your wife is not there, and you call for her, but there is no answer. You go downstairs, but she is not there. You call upstairs to daughter asking where mother is, but no answer from daughter. Daughter too is gone. You ring the police but the line is busy. Hundreds and thousands are calling up, jamming the telephone lines. You rush out of doors and bump into the pal of last night's wild party. He is white as a sheet. He is out of breath, and he stammers a few words, and bawls out, 'My wife is gone. My brother is gone, and I don't know where they are.' Down the streets runs a woman shrieking at the top of her voice. 'Someone has kidnapped my baby!' and in a moment the streets are full of people, weeping, crying and howling over the disappearance of loved ones. What has happened? The Lord has come, like a thief in the night. He has quietly stolen away those who trusted him, like Enoch, and no one is left behind to warn you any more, to pray or show you the way." (Rev. Richard W. De-Haan. Radio Bible Class. Nov. 1954). (Quoted in "The Millennium" p. 172).

Dispensationalists make unwarranted distinctions between the words *Coming* (parousia), the *Appearing* (Epiphany) and the *Revelation* (Apocalypse). All these words have essentially the same meaning. They are kindred terms to describe one great future event, the second coming of Christ *at the last day* and *are used interchangeably*.

That the Rapture is not a secret event is evident from I Thess. 4:15-18. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a SHOUT, with the VOICE OF

THE ARCHANGEL and with the TRUMP OF GOD; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

If anyone can make a secret coming out of this Scripture, language has no significance at all. There is no secrecy here! It is open, visible, audible; yet it is Christ’s parousia, His coming FOR His saints and not a subsequent epiphany.

The *Parousia*, the *Epiphania*, the *Apokalipsis*, the *End*, all synchronise at one great crisis “*at the last day*.” The shout, the voice of the archangel, the sound of the great trumpet, the quaking earth, the passing away of the heavens “with a great noise” (2 Peter 3:4-12), the resurrection and translation of saints, the destruction of sinners will attend the coming (Parousia) of the Son of Man.

“From all the foregoing considerations, the ‘secret rapture theory’ must be respected *as one of the most glaring of errors, and it is one that has already wrought much mischief. ‘Let no man deceive you.’* If they say, Behold he is in the secret chambers, BELIEVE IT NOT!” (Will the Secret Rapture Precede the Second Coming of Christ? by Dr. G. B. Fletcher).*

Dispensationalism and the 70th Week of Daniel’s Prophecy

Dispensationalists hold that after the secret Rapture, the saints will be with Christ in the sky for seven years. At the end of this period He shall return visibly with His saints to the earth (commonly called the Revelation). “This theory” writes Dr. Fletcher, “is a perversion of Second Coming truth, a delusion of the last days, widely held.

* For the full article see Westminster Standard Publications Vol 6 page 136.

Nowhere does the New Testament teach two future comings of Christ, first *for* His saints, and then *with* His saints. Those who hold this view seek to harmonise it with the New Testament teaching on the Second Coming of Christ by asserting that the coming *for* and *with* His saints several years later are not two comings, but two stages of the Second Coming of Christ. This attempt to justify the theory cannot overthrow the testimony of the senses that the coming *for* the saints is a FIRST second coming, and the subsequent coming *with* the saints is a SECOND second coming. But this cannot be. He came once, and He will come once more—and only once more: ‘the second time without sin unto salvation’ (Heb. 9:28).”

If it be asked, where in Scripture is there authority for a seven year period such as Dispensationalism sets forth as elapsing between the Rapture and the Revelation, the answer must be: there is none. It is a period of time imported by inference from Daniel’s prophecy of the 70 weeks, it being assumed that the 70th week has not yet been fulfilled, that it is the 7th week or the seven years between the Rapture and the Revelation and that during that time a number of predicted events—such as the apostasy, the appearance and reign of the Antichrist, the Great Tribulation, the return of the Jews to Palestine and their conversion are to occur.

“But there are no grounds,” writes Dr. Boettner “either in reason or in Scripture for inserting a parenthesis of many centuries duration between the 69th and the 70th week of Daniel’s prophecy, a parenthesis which strangely has already extended nearly four times as long as the entire period of the 70 weeks themselves. In this prophecy it is quite evident that the weeks refer to years. The Jews had just completed 70 years captivity in Babylon—years that had run consecutively. Daniel understood from the prophecies that the time was at an end, and he besought God earnestly in prayer for their deliverance. It was revealed to him that 7 times 70 were determined to complete God’s dealings with Israel as a nation—for

their return to their own land, the rebuilding of Jerusalem and the temple, and until Messiah should come and accomplish His work of redemption. Certainly the natural inference is that in this prophecy time runs concurrently as it does in any other prophecy. Nowhere in Scripture is a specified number of time-units, making up a described period of time set forth as meaning anything but continuous and consecutive time. Likewise the 70 weeks in Daniel's prophecy are 70 links in a chain, each holding to the others, a definite measure of the remaining time allotted to the nation of Israel before the coming of the Messiah.

"The correct interpretation of Daniel's prophecy is, we believe, that the events of the 70th week were fulfilled during the public ministry of Christ in Palestine including the completion and abolition of the Old Covenant. After a further period of grace, some 37 years later, the final break-up of the Jewish economy came with the destruction of the temple and the city of Jerusalem and the final dispersion of the Jews." (The Millennium).

"Seventy weeks are determined upon thy people" etc. (Daniel 9:24). The seventy weeks, weeks of years are 490 years. These 490 years are to the death of Christ as the remainder of the verse makes clear. It was by His death that He finished transgression, made an end of sin by His complete Atonement for it and brought in an everlasting righteousness. His death is mentioned first as it was to this end that He came into the world.

"And to seal up the vision and prophecy. He came to seal up the vision and prophecy, all the prophetic visions of the Old Testament, which had reference to the Messiah. He sealed them up, that is He accomplished them, answered to them to a tittle; all the things that were written in the law, the prophets and the Psalms concerning the Messiah, were fulfilled in Him. Thus He confirmed the truth of them as well as His own mission. He sealed them up, that is He put an end to that method of God's discovering His mind and

will, and took another course by completing the Scripture-canon in the New Testament, which is the more sure word of prophecy than by vision.” (Matthew Henry).

“He came to anoint the most holy,” that is Himself, the Holy One who was anointed (that is appointed to His work and qualified for it) by the Holy Ghost, that oil of gladness which He received without measure above His fellows: or to “anoint” the gospel-church, His spiritual temple or holy place, to sanctify and cleanse it and appropriate it to Himself, (Eph. 5:26), or to consecrate for us “a new and living way into the holiest.” by His own blood (Heb. 10:20) as the sanctuary was anointed (Exodus 30:25 etc.). He is called Messiah (v. 25, 26) which signifies Christ—*Anointed* (John 1:41) because He received the unction both for Himself and for all that are His. In order to do all this Messiah must be cut off, must die a violent death, and so be cut off from the land of the living as was foretold in Isaiah 53:8.” (Matthew Henry).

v. 25. “Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times.”

The seven weeks or 49 years are from the publication of the edict to restore and to build Jerusalem. The restoring and building of Jerusalem took place “in troublous times.” The troubles encountered in connection with the work are narrated for us in the Book of Nehemiah. The 49 weeks ended at the end of Nehemiah’s reformation. Then 62 weeks are mentioned. The 7 weeks and the 62 weeks making 69 weeks or 483 years, are said to be “unto Messiah the Prince” unto the time of His public manifestation through the ministry and baptism of John the Baptist the forerunner of the Messiah, the Prince and King of the kingdom. “The law and the

prophets were until John: since that time the kingdom of God is preached and every man presseth into it.” (Luke 16:16).

v. 26. “And after three score and two weeks shall Messiah be cut off, but not for Himself” etc. That is AFTER the 483 years or 69 weeks, that is in the 70th week—the week embracing the ministry of John the Baptist which lasted for about 3½ years and Christ’s own ministry for 3½ years. The 70 weeks or the 490 years as stated in v. 24 are to the death of Christ. There is therefore no foundation whatsoever in the Word of God for the Dispensational fantasy that the final week of seven years is still future, the period between the Rapture and the Revelation. “This theory” as quoted above by Dr. Fletcher “is a perversion of the Second Coming truth, a delusion of the last days widely held.”

In verse 26 we read that after Messiah had been cut off but not for Himself, “the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” The learned Dr. Gill, the noted 18th century commentator, takes this to be a prophecy of the destruction of Jerusalem and of the temple by the Romans under the Emperor Titus and to the desolations which ensued.

v. 27. “And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease” etc. In the midst of the week must be therefore about 70 A.D. the date of the destruction of the city and the temple. With the destruction of the temple an end was put to the sacrifice and the oblation, as sacrifices could only be offered in the temple.

“The Romans spoken of in the latter part of verse 26” writes Dr. Gill, “in order to accomplish their design to destroy the city and

temple of Jerusalem, made peace with many nations, entered into covenant and alliance with them, particularly the Medes, Parthians and Armenians for the space of one week or seven years; as it appears they did at the beginning of this week; “and in the midst of the week he shall cause the sacrifice and the oblation to cease;” the daily sacrifice of the Jews and all their offerings; and which was literally fulfilled “in the half-part” of this week, as it may be rendered, towards the latter half of it when the city of Jerusalem being closely besieged by Titus, what through the closeness of the siege, the divisions of the people and the want both of time and men, and beasts to offer, the daily sacrifice ceased as Josephus says, to the great grief of the people; nor have the Jews since the destruction of their city and temple offered any sacrifice, esteeming it unlawful to do so in a strange land.”

Dr. Gill points out that the “week” spoken of here did not immediately follow the 70 weeks at the end of which the Messiah was cut off. It was 30 or 40 years after this. “The reason” as Dr. Gill observes,” was the long-suffering and forbearance of God towards the Jews, who gave them as to the old world space to repent; but His grace and goodness being slighted, things began to work at the beginning of this week towards their final ruin, which in the close of it, was fully accomplished.”

“And for the overspreading of abominations he shall make it desolate” or as it is in the margin “with abominable armies,” the Roman armies being abominable to the Jews.

Even until the consummation, until the time appointed by God for their return to the land, Jerusalem was to be trodden under foot by the Gentiles until the times of the Gentiles be fulfilled.

“And that determined shall be poured upon the desolate” or *desolator* (margin)—the vengeance will continue upon the Jews until the time determined when the wrath shall be turned upon those who made them desolate.

Dispensationalism and the Millennium

Dispensationalists are Premillennial in their view of the Millennium. But all Premillennialists are not Dispensationalists. Many noted Premillennialists expose and reject the particular tenets of Dispensationalists. According to the Premillennial view Christ will return to this world, resurrect the righteous dead according to its interpretation of the “*first resurrection*” mentioned in Revelation 20, will reign in person on the throne of David in Jerusalem for a thousand years, over a world of men yet in the flesh, eating and drinking, planting and building, marrying and giving in marriage. After the thousand years are finished the rest of the dead shall be raised. This the Premillennialists hold is the *second resurrection* mentioned in Revelation 20. Christ will then judge the world.

The Post Millennial view (so called because it asserts that the second coming of Christ is after the Millennium at the great day of judgment) is that the Millennium shall be ushered in through Christ coming in the power of the Holy Spirit as He did at Pentecost, blessing the everlasting gospel of the grace of God in all lands. Dr. A. A. Hodge in his *Outlines of Theology* p. 569 shows that although many of the Christian Jews in the early church, mistaking altogether the spiritual character of the Messiah’s kingdom, were Millennialists or Chiliasts (from the Greek, *Chilias*, a thousand), the view generally recognised by the *whole church* was the Postmillennial view. It rejected Chiliasm, as did the great Augustine who was a Post Millennialist. Chiliasm or Premillennialism, Boettner observes, was in total eclipse for a thousand years, between the time of Augustine and the Reformation, and that during the Reformation period and for a long time afterward it was held by only a few small sects that were considered quite heretical. The A-millennial view advanced by the German theologian Kliefoth in 1874 denies a millennium in this world. The thousand years or millennium of Revelation 20 is according

to this view the millennium of the saints in their intermediate state of perfect blessedness. The A-Millennial millennium is not on this earth but in heaven. The Dutch theologians Drs. Abraham Kyper, Herman Bavinck and others popularised this view. It is now widely held in Holland and in Dutch circles and professedly orthodox churches in America.

1. Shall Christ return to this world to sit on the Throne of David in Jerusalem?

“Jesus of Nazareth needed no outward enthronement or local seat of government on earth, to constitute Him the possessor of David’s kingdom, as He needed no physical anointing to consecrate Him priest forevermore, or material altar and temple for the due presentation of His acceptable service. Being the Son of the living God, and as Son, heir of all things. He possessed, from the first, the powers of the kingdom: and *proved* that He possessed them, in every authoritative word He uttered, every work of deliverance He performed, every judgment He pronounced, every act of mercy and forgiveness He dispensed, and the resistless control He wielded over the elements of nature, and the realms of the dead. *These* were the signs of royalty He bore about with Him upon earth; and wonderful though they were—eclipsing, in real grandeur, all the glory of David and Solomon—they were still but the earlier preludes of the peerless majesty which David from afar discried when He saw Him, as His Lord, seated in royal state at the Father’s right hand, and on which He formally entered when He ascended up on high with the word, “All power is given unto Me in heaven and on earth; and Io! I am with you alway even to the end of the world.” (The Interpretation of Prophecy. P. 236, by Principal Fairbairn).

Christ sat on David’s throne as David’s Son and David’s Lord when the Father at His ascension said to Him “Sit Thou at My right hand until I make Thine enemies Thy footstool” (Ps. 110:1). That

throne in the glory of His exaltation He will not vacate in order to sit on a material throne in Jerusalem. How repugnant the view that would subject the glorified Redeemer to what is tantamount to a second humiliation! He is now reigning “for the Lord God omnipotent reigneth,” and He shall through His Word and Spirit graciously subdue the nations of the world to submit to His sceptre, so that the knowledge of His glory shall cover the earth as the waters cover the face of the sea.

2. Shall Christ appear in Person in the world at the beginning of the Millennium?

Let us hear what the renowned Puritan divine, Dr. John Owen, the greatest theologian ever raised in Britain, wrote—“Should the Lord Jesus now appear to any of us in His majesty and glory it should not be unto our edification nor consolation. For we are not meet nor able, by the power of any light or grace that we have received or can receive, to bear the immediate appearance and representation of Him. His beloved apostle John had leaned on His bosom probably many a time in His life, but when He afterward appeared unto him in His glory, “he fell at His feet as one dead.” And when He appeared unto Paul, all the account he could give thereof was “that he saw a light from heaven, above the brightness of the sun,” whereupon he, and all that were with him, “fell to the ground.”

And this was one reason why in the days of His ministry here on earth, His glory was veiled in the infirmities of the flesh and all sorts of sufferings, as we have before related. The church in this life is no way meet, by the grace which it can be made partaker of, to converse with Him in the immediate manifestation of His glory. And therefore those who dream of His personal reign on the earth before the day of judgment, unless they suppose that all the saints shall be perfectly glorified also (which is only to bring down heaven to the earth for a while, to no purpose), provide not at all for the edification

or consolation of the church. For no present grace advanced into the highest degree whereof it is capable, can make us meet for an immediate converse with Christ in His unveiled glory.” (The Glory of Christ).

“First Resurrection”

Dispensationalists and Pre-Millennialists hold that the “first resurrection” in Revelation 20 is to be understood as a literal physical resurrection. “This notion that the resurrection of the righteous is to occur a thousand years before the end of the world is contradicted by Jesus who on four different occasions said He would raise up those who believe in Him *at the last day*. (John 6:39, 40, 44, 54). Clearly there can be no other days after the last day.” (The Millennium p. 169).

“The glory and happiness of this thousand years reign of the saints is to be understood, not literally but spiritually and figuratively according to the common style of the book. It could not consist with the happiness of the saints to leave the heavenly mansions and live in bodies needing meat and drink, nor if their bodies were raised spiritual and incorruptible would they need any such thing. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in Scripture represented as a reviving or living again of the soul but of the body. The resurrection of the martyrs’ and confessors’ souls here spoken of must therefore mean, not the resurrection of these deceased persons, but the remarkable reformation, deliverance, comfort and activity of the church in their successors. As Elijah is represented living in John the Baptist and Anti-Christian Rome is called in the Revelation, Sodom, Egypt and Babylon on account of her likeness to them in luxury, cruelty, pride and idolatry, so the ancient martyrs will live in the Christians of this period, being united to the same Head, members

of the same body and of the same temper, faith, patience, zeal and fortitude and professing the same Gospel truths.” (Prof. John Brown of Haddington).

“The visible kingdom of satan shall be overthrown, and the kingdom of Christ set up in the ruins of it, everywhere throughout the whole habitable globe. Now shall the promise made to Abraham be fulfilled that ‘in him and in his seed all the families of the earth shall be blessed’; and Christ now shall become the desire of all nations, agreeable to Haggai 2:7. Now the kingdom of Christ shall in the most strict and literal sense, be extended to all nations, and the whole earth. There are many passages in Scripture that can be understood in no other sense. What can be more universal than that in Isaiah 11:9 ‘For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’ As much as to say, as there is no part of the channel or cavity of the sea anywhere, but what is covered with water; so there shall be no part of the world of mankind but what shall be covered with the knowledge of God. It is foretold in Isaiah 45:22, that all ends of the earth shall look to Christ, and be saved. And to show that the words are to be understood in the most universal sense, it is said in the next verse, ‘I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.’ So the most universal expression is used (Daniel 7:27). ‘And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High God.’ You see the expression includes *all* under the *whole heaven*.” (Jonathan Edwards).

The Final Apostasy and the “Second Resurrection”

A little before the end of the world, a great part of the world shall fall away from Christ and His Church. Accordingly we are told that

when the thousand years are expired, Satan shall be loosed out of his prison to go forth to deceive the nations which are in the four quarters of the earth, Gog and Magog. Gog and Magog indicate a resurgence of evil powers, hostile to the church of God. We also read, "But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5).

"But who are the 'rest of the dead'? They are the *wicked* dead who lived not again until the thousand years were finished. They did not live in that time. Their views and customs during the thousand years were not triumphant. They are to live again when the thousand years are past. Their principles, etc., are to have a resurrection—this is the *second* resurrection, but there is no blessing pronounced upon those who have a part in this resurrection such as is pronounced upon those who have a part in the first resurrection. The wicked dead now live and reign with Satan. Here again the resurrection is *figurative*. Neither the *first* nor *second* resurrection is of the body—they are of souls. There is not a word in these verses (4-6) which says anything about the coming of Christ nor about a bodily resurrection" (Rev. D. Beaton, Free Presbyterian Magazine, Vol. 39, p. 10).

"They compassed the camp of the saints about and the beloved city', (v. 9). "The Church is likened to a military camp. This is a figure borrowed from the time of Moses and Joshua when the church even externally presented the form of a military camp. The twelve tribes with their banners surrounded the tabernacle on four sides. The camp was in the form of a square: of which the four sides were to be placed toward the four quarters of the compass. This was a type of the heavenly city as seen by Ezekiel 48:20 and the city foursquare of Revelation 21:16. The camp and the city are but different figures of speech to describe the church upon earth. The Church in heaven will never be surrounded by enemies such as are pictured to us in Revelation 20" (*Revelation Twenty* by Rev. J. Marcellus Kik). Commenting on the statement that fire came down from God out

of heaven and devoured them, Mr. Kik says. “Since nothing more is written in this prophecy concerning an intervening period and the resurrection of the just and the unjust at the last day, this must be the final destructive blow. It is the revealing of Christ as described in 2 Thessalonians 1:7-9. “with His mighty angels, in flaming fire to take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ” etc. The chapter closes with an account of the resurrection of the dead and the judgment of the great day.

Dispensationalism and the Jews

Dispensationalists hold that during the seven year period between the Rapture and the Revelation, which they claim to be the 70th week of Daniel’s prophecy, a number of predicted events are to occur—such as the apostasy, the appearance and reign of the Anti-Christ, the Great Tribulation, and the conversion of the Jews. At the Rapture, they maintain that the church is caught up out of the world to be with Christ in the air. With the departure of the Church the Holy Spirit is also withdrawn from the world. “The Jews, so this theory holds, are to be converted at the mere sight of Christ their Messiah on the Mount of Olives, and through their testimony, whole nations are to be converted. We must point out, however, that people were not converted at the mere sight of Jesus at the time of His first advent, and that it is the particular work of the Holy Spirit to regenerate the soul and give it new vision and so enable it to turn to Christ. The mere presence of Christ often had the effect of hardening His enemies rather than converting them. Dr. David Cooper, a leading Dispensationalist and President of the Biblical Research Society, says: “The greatest revival of all ages will occur in the Tribulation after the Church has been removed from the earth by Rapture.” “It is simply preposterous”

writes Dr. Boettner, “to believe that during the Tribulation Jews without the Pentecostal presence and power of the Holy Spirit can accomplish the evangelisation of the world after the Church has been removed.” Alexander Reese, a Premillennialist but not a Dispensationalist, in “The Approaching Advent of Christ” p. 269, ridicules this Dispensationalist notion that the Jews will convert the overwhelming majority of the inhabitants of the world at a time when the Holy Spirit is in heaven and the Anti-Christ is raging here below” (The Millennium pp. 186. 187).

Not only is this notion preposterous and ridiculous, but thoroughly unscriptural. The scriptures make it clear that it is through the outpouring of the Spirit of grace and of supplication that the Jews will be converted and come to a saving knowledge of Jesus of Nazareth as their Messiah. (Zechariah 12:10). It is the Spirit of the Lord as the apostle declares, that will destroy the veil that is upon their heart. (2 Cor. 3:15-17).

Will the Temple be Rebuilt?

Dispensationalists insist that Chapters 40-48 of Ezekiel are to be taken literally, that their fulfilment will be in the millennial kingdom, that the temple will be rebuilt and animal sacrifices are again to be offered. “Doubtless these offerings,” says Scofield, “will be memorial, looking back to the cross, as the offerings under the old covenant were anticipatory, looking forward to the cross.” (p. 890).

In connection with the crass carnality of such views, the Rev. Harold Dekker writes, “It is one of the plainest universal teachings of the New Testament that the sacrifices of the Mosaic economy were fulfilled in Christ and were taken away as vanishing shadows that prefigured the substance. Paul’s warnings against a return to them are cited: “How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage.” “Stand fast therefore in

the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” (Gal. 4:9 & 5:1).

“The Epistle to the Hebrews” says Dr. J. H. Snowden “is one long, and conclusive argument that the old ordinances are fulfilled and done away in Christ, “who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s; for this he did once, when he offered up himself.” (7:27) (The Coming of the Lord).

There will be no further “memorial looking back to the cross” but the memorial which the Lord Jesus instituted the night in which He was betrayed and which He commanded His disciples to observe “till He come.”

The glorious temple detailed in Ezekiel, chapter 40, etc., is a symbolic representation of the New Testament Church in her millennial glory, described in Old Testament language. It is not a literal temple, any more than the words “this is my body” and “this is my blood” are to be taken literally. This is the view held by the godly and eminent divines of the past. Jonathan Edwards says. “A very great and clear evidence, that the city of Jerusalem, the holy city and the temple in all its parts and measures, and its various appendages and utensils, with all its officers, services, sacrifices and ceremonies, and so all things pertaining to the ceremonial law, were typical of things appertaining to the Messiah and His church and kingdom, is that these things are evidently made use of as such, in a very particular manner in the vision of the prophet Ezekiel; that we have an account of in the nine last chapters of his prophecy. These there mentioned which are the same which were in Israel under the law, are mentioned as resemblances, figures, or symbolical representations of spiritual things. So that God has in these chapters determined, that these things are figures, symbols or types representing the things of the Messiah’s kingdom, because here he plainly makes use of them as such.” (Vol. 2, p. 674).

Is it any wonder that Dispensationalism has been described as “among the sorriest in the whole history of freak exegesis”!

Philip Mauro says, “Dispensationalism may be fascinating as a work of art, but as a revelation it rests on a foundation of sand. The entire system of dispensational teaching is modernistic in the strictest sense; it is modernism, moreover of a very pernicious sort, such that it must have a Bible of its own (i.e. the Scofield Reference Bible) for the propaganda of its peculiar doctrines since they are not in the Word of God.”

In connection with the Scofield Bible it has been said: “It is a matter of great concern to many Christians that a book should exist, and be offered for sale, wherein corrupt words of mortal men are printed and set as positive statements in the midst of the Holy Word of God Almighty. Is not this an affront before God Himself? ‘Let God be true and every man a liar’ (Rom. 3:4).”

THE ANTI-CHRIST

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

In the days of the Apostle John there were many anti-christs, heretics who denied either the divinity of Christ or His actual incarnation. "Even now", he writes "are there many antichrists." He also says, "Little children, it is the last time: and ye have heard that Antichrist shall come." (1 John 2:18). According to Matthew Henry the generality of Christians had been informed of the coming of the

Antichrist. Paul's 2nd Epistle to the Thessalonians Ch. 2:8-10 made it clear to them. He is called *the* Antichrist, as though there were none but he, because he was so eminently above all others. He is, therefore, called "the man of sin" and "the son of perdition" and the system of which he is the head "the mystery of iniquity".

The Meaning of Anti-Christ

All the Reformers and all the Churches of the Reformation and the great body of Protestant interpreters hold that the Pope of Rome or the Papacy is the Anti-Christ, the word *anti-christos* being composed of *kristos* meaning anointed (Christ) and the prefix *anti*. "Anti" means *against* also *instead of* or *in the place of*. "*When prefixed to the name of an individual it indicates an agent who assumes that individual's place, and at the same time acts in opposition to him.*" Thus Rome herself speaks of Anti-popes. Anti-Christ therefore means one who pretends to be a vicar of Christ, and assumes to act in His name, but who is at the same time His rival and greatest enemy." ("The Roman Anti-Christ" by Leahy).

In the Smalcald Articles, Martin Luther singles out one particular statement of the Apostle Paul which beyond all doubt labels the Pope as the Anti-Christ "... the Pope raised his head above all. This teaching shows forcefully that the Pope is the very anti-Christ, who has exalted himself above and opposed himself against Christ, because he will not permit Christians to be saved without his power. This is properly speaking to exalt himself above all that is called God, as Paul said, (2 Thess. 2:4) (Smalcald Art. 11, art. 4:9-10).

"No one else has ever and will never be able to exalt himself above all that is called God more than the Pope of Rome, who holds millions of people at his command and over four thousand priests as agents of his ambition. He dares to oppose and rejects even the

central truth of the Scriptures. He condemns justification by faith, which is fundamental to all, the heart of the Gospel. He puts himself against Christ, he damns, curses this cardinal truth given by Christ.” (“Who is the Antichrist?” by J. Zacchello, D.D.).

“To submit to the Roman Pontiff, we declare, say, define and pronounce to be absolutely necessary to every human creature to salvation.” (Bull Unam Sanctam of Pope Boniface VIII).

“If anyone says that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ’s sake; or that this confidence alone is that whereby we are justified, let him be accursed.” (Council of Trent Can. 9:12).

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

The Babylon of the Apocalypse

As the Pope is the Anti-Christ, Babylon in the Book of the Revelation is the Church of Rome. Babylon cannot be the *literal* Babylon for it was not built on seven hills, nor was it the Queen of the earth in John’s time. Even the great Roman Catholic controversialists have been driven to admit that Rome fits the description of Babylon in the Revelation. “St. John in the Apocalypse” says Cardinal Bellarmine, “calls Rome Babylon, for *no other* city besides Rome reigned in his age over the kings of the earth, and it is well known that Rome was seated upon Seven Hills.”

“It is confessed by *all*” says Cardinal Baronius, “that Rome is signified in the Apocalypse by the name of Babylon.” And the language of the celebrated French Prelate Bousset, in his Exposition

of the Book of the Revelation is: "The features (in the Apocalypse) are so marked, that it is easy to decipher Rome under the figure Babylon."

The above quotations from Bellarmine, Baronius and Bousset are taken from "*Is the Church of Rome the Babylon of the Apocalypse?*" a classic by Charles Wordsworth, D.D., Canon of Westminster and later Bishop of Lincoln, who died in 1885.

"These Apocalyptic prophecies, which describe the Woman who is called Babylon and is seated on the Beast with seven heads and ten horns do *not* concern the older, *literal*, Assyrian Babylon. The inscription on the woman's forehead is *Mystery*, indicating a *spiritual* meaning. This word had been used by the Apostle Paul in his description of the *Mystery of Iniquity* opposed to the *Mystery of Godliness*; and St. John adopts the word from St. Paul, and applies it to the same object as that which had been portrayed by that Apostle.

"Again, the Babylon of the Apocalypse is described as a city existing and *reigning* in St. John's age; but the literal, or Assyrian Babylon *had* long ceased to be a reigning city when St. John wrote. Therefore the Babylon of the Apocalypse cannot be the literal or Assyrian Babylon."

In the conclusion Canon Wordsworth writes: "We have been contemplating the TWO MYSTERIES of the Apocalypse. The word *Mystery* signifies something *spiritual*; it here describes a *church*. The first Mystery is explained to us by Christ Himself. "*The Mystery of the seven stars which thou sawest . . . The seven stars are the angels of the seven churches and the seven candlesticks which thou sawest are the seven churches*" (Rev. 1:20). The second Mystery is explained also: "*I will tell thee the Mystery of the Woman.*" The Beast that carrieth her, which hath the seven heads, is described, and the *seven heads* are expounded to be *seven mountains on which the woman sitteth*. (Rev. 17:7, 9).

1. The first Mystery is the Mystery of the seven stars.

The second Mystery is the Mystery of the seven hills.

The first mystery represents the *universal church*, in its sevenfold fulness, containing within it all particular churches.

The second mystery represents a particular church, the church on the seven hills, the Church of Rome, claiming to be the church universal.

The first mystery represents the universal church, liable to defects, but not imposing errors as terms of communion; and therefore, by virtue of the Word and the sacraments, held together in Apostolic communion with St. John and Christ, *who walketh in the midst of it*, and governed by an apostolic ministry, shining like a glorious constellation in the hand of Christ.

2. The second mystery represents the particular Church of Rome, holding the cup of her false doctrines in her hand, and making all nations to drink thereof. And the voice from heaven cries, "*Come out of her, my people that ye be not partakers of her sins and receive not her plagues*".

The first mystery is a "Mystery of Godliness."

The second is a "Mystery of Iniquity."

Such is the interpretation of the two Mysteries of the Apocalypse.

"*If any minister or member of the Church of Rome can disprove this conclusion, he is hereby invited to do so.* If he can, doubtless he will; and if none attempt it, it may be presumed that they cannot; and if they cannot, then as they love their salvation, they ought to embrace the truth, which is preached to them by the mouth of St. John, and by the voice of Christ."

"This appeal was just made in a sermon preached by the Canon on Sabbath, April 28th, 1850, in Westminster Abbey, and reiterated in Westminster Abbey on Sabbath, February 16th, 1851. As far as the writer is aware, no reply has yet been made

to it by any member of the Church of Rome. It is therefore repeated here.”

With reference to Paul’s description of the Anti-Christ in 2 Thess. 2:3-8, Dr. Charles Hodge of theological fame says, “This portrait suits the Papacy so exactly that Protestants have rarely doubted that it is the Anti-Christ which the apostle intended to describe.”

“So strikingly,” says Richard Baxter, “does the Church of Rome resemble Anti-Christ that any one is justified in mistaking the similarity for sameness.”

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

The Doom of the Papacy

“As sure as the Papacy has had its glory, so surely shall its doom come. Paul before closing his prophecy pauses, and in solemn and awful words foretells the night of horror in which its career is to end. “That wicked—whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.” (2 Thess. 2:8). This day of wrath will be unspeakably great and will mark as one of the greatest days of vengeance since the foundation of the world. Paul despatches it in a single sentence; John expands it into a whole chapter. And in what other chapter of the Bible or of human history is there such another spectacle of judgment—such another picture of horrors of awestruck consternation, of loud and bitter wailings and cries of woe as in the eighteenth chapter of the Apocalypse? The kings of the earth “shall bewail her and lament for her, when they shall see the smoke of her burning, standing afar

off for the fear of her torment, saying, Alas! Alas! That great city Babylon, that mighty city! for in one hour is thy judgment come.” (Rev. 18:9, 10).

But this dark scene has one relieving feature. It is a scene that will not be repeated for it will close earth’s evil days and begin the hallelujahs of the nations. “And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all. Rejoice over her, thou heavens, and holy apostles and prophets: for God hath avenged you on her . . . and in her was found the blood of prophets and of saints and of all that were slain, upon the earth.” (Rev. 18:20, 21, 24). (*The Papacy is the Anti-Christ*—p. 128 by Rev. J.A. Wylie).

THE CONVERSION OF THE JEWS

“**W**ith the destiny of Israel has always been linked that of the universal race of man. The casting away of them hath been the reconciling of the world, and the receiving of them will be life from the dead.” So said the saintly Rev. John Duncan, LL.D., in one of his addresses on the subject of the evangelisation of the Jews at the Free Church General Assembly in Edinburgh in May 1860. His profound knowledge of Hebrew and of oriental languages of which he was professor, and his love for the Jews, earned him the title of “Rabbi” Duncan.

The conversion of the Jews to Christ their Messiah is recorded and set forth in both the Old and New Testaments. “For I would not, brethren,” writes the Apostle Paul in Romans 11, “that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the gentiles be come in. And so all Israel shall be saved” etc. (v. 25, 26).

“By all Israel here we are not to understand the whole Church of God, all the elect consisting of Jews and Gentiles. It is true that in Gal. 6:16 and elsewhere, the word Israel is applied in that general sense to the Church of God. But in this chapter Israel means the nation and people of the Jews. ‘All’ is used as in many other instances in a general way and here indicates a very great number, and in a manner

the whole Jewish nation in a full body.” So writes the eminent Netherlands divine Hermann Witsius D.D. (1636-1708), Professor of Divinity in the Universities of Utrecht and Leyden.

“They depart from the apostle’s meaning” he continues, “who by ‘all Israel’ understand the mystical Israel, or the people of God, consisting both of Jews and Gentiles, without admitting the conversion of the whole Jewish nation to Christ, in the sense we here mentioned. Notwithstanding, this may be confirmed by the following arguments. *First*, the apostle speaks of the Israel, to whom he ascribes his own pedigree v.1, whom he calls his flesh, that is, his kindred, v.14, and the natural branches v.21, whom he constantly distinguishes from the Gentiles; to whom he testifies, blindness has happened. All this is applicable to Israel properly so called. *Secondly*, he lays before us a mystery, but it was no mystery, that a very few Jews were converted to Christ together with the Gentiles; for we have daily instances of that. *Thirdly*, he reminds the Gentiles not to exalt over, or despise the Jews, from this argument, that, as they themselves were now taken in among the people of God, so, in like manner, the Jews were in due time to be taken in again. But if the apostle meant that the body of the Jewish nation was to continue in their hardness; and but a few of them to be saved, who, joined to the Gentiles would form a mystical Israel, the whole of the discourse would be more adapted to the commendation of the Gentiles, than of the Israelites: and encourage rather than depress the pride of the Gentiles. *Fourthly*, as the fall and diminishing of Israel, v.12, and their casting away, v.15, are to be understood; so likewise the receiving and saving them, for here the rules of a just opposition must be observed. But the fall, diminishing and casting away of Israel are to be understood of the generality of the Jewish nation; therefore the receiving and saving of Israel in like manner.

“To this restoration of Israel shall be joined the riches of the whole church, and as it were, life from the dead (Rom. 11:12) “Now

if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness?" and v. 15 "For if the casting away of them be the reconciling of the world what shall the receiving of them be, but life from the dead?" The apostle intimates that much greater and more extensive benefits shall redound to the Christian Church from the fulness and restoration of the Jews, than did to the Gentiles from their fall and diminution: greater, I say intensely, or with respect to degrees, and larger with respect to extent.

As to intenseness or degrees, it is supposed that about the time of the conversion of the Jews, the Gentile world will be like a dead person, in a manner almost as Christ describes the church of Sardis, Rev. 3:1.2, namely, both that light of saving knowledge, and that fervent piety, and that lively and vigorous simplicity of ancient Christianity, will in a course of years be very much impaired. Many nations, which had formerly embraced the gospel with much zeal, afterwards almost to be extinguished by the venom of Mahommedanism, Popery, Libertinism and Atheism would verify this prophecy; but upon the restoration of the Jews these will suddenly arise, as out of the grave: new light will shine upon them, a new zeal be kindled up: the life of Christ be again manifested in His mystical body, more lively, perhaps, and vigorous than ever.

Agreeably to which James has said, Act 15:15-17 "And to this agree the words of the prophets: as it is written, after this I will return and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." The reparation of the fallen tabernacle of David signifies the restoration of true and spiritual worship among the Israelites. And when that shall come to pass, the rest of mankind, who never gave up their names to Christ, and the nations, upon which His name was

formerly called but which by their falling away lost the benefit of the Gospel will then with emulation seek the Lord.

“And what is more evident than that prophecy in Isaiah? The prophet in Ch. 59:20, 21, having foretold the restoration of Israel, according to the apostle’s commentary, immediately, in Ch. 60:1 exclaims, “Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee,” and in v.3 “And the Gentiles shall come to thy light, and kings to the brightness of thy rising” etc. (The Economy of the Covenants Book 4, ch. 15).

Rich Gleanings from “Rabbi” Duncan.

At several General Assemblies Dr. Duncan delivered highly animated and elevated addresses, marked by genius and spiritual power, on the subject of the evangelisation of the Jews. Six of these addresses from 1857-1867 are given in *“Rich Gleanings After the Vintage from Rabbi Duncan”* edited by the late Rev. James S. Sinclair, Glasgow. The following are extracts linked together.

“How miserable, yet how deeply interesting the situation of Israel after the flesh! And how deeply mysterious the procedure of God’s adorable providence toward them! The spirit of the Lord preserveth among them the holy books of the law and the prophets, and thus maintaineth even in the synagogue a constant, though ever resisted testimony for Christ! They are perpetually conversant with what is spiritual (for the law is spiritual) though only after a carnal manner, they themselves being carnal. Wonders (glorious things) are still before their eyes, but their eyes are not opened to behold them. The Spirit is present by the Word—a loud reprover—but unheard, for His saving influences are for a period judicially removed. Christ is present by the Word, for the whole of the Old Testament is full of Him—all day long stretching forth His hands to a disobedient and gainsaying people. (Rom. 10:21). For behold God hath laid “in Zion

a stumbling-block and a rock of offence: and whosoever believeth in Him shall not be ashamed.” (Rom. 9:33). What a lesson does this afford to us, how insufficient the best means and noblest privileges are to benefit a people, unless the gracious presence and inward operation of the Holy Spirit accompany them! What a warning that we do nothing to grieve and provoke that good Spirit, especially by refusing to behold the glory of the Lord Jesus Christ! And as regards the Jews themselves, how astonishingly has a system of means, fitted and destined to prepare them for the ultimate reception of the kingdom of God, been, during all the fierce anger of the Lord, kept up among them! How wide in one respect and yet in another, how small is the separation between the church and the synagogue! Let but the veil which is between the face of Moses, and the heart of Israel, and which has been removed from Moses’ face in Christ, be removed also from their heart, and the synagogue immediately becomes the church; for if they believe Moses, they will believe Christ. But remove this veil no creature can; it is the work of God’s Spirit *solely and entirely*. God will not give His glory to another. The residue of the Spirit is with Him and it will be bestowed in answer to believing, earnest, importunate, persevering prayer. Oh then pray—pray without ceasing, that the salvation of Israel may come out of Zion.

“I would call on you to remember the days of old, when Israel was holiness to the Lord, the first fruits of His increase, at the time when God left all nations, our own fathers among them, to walk in the way of their own hearts. How bright was then the beauty over whose departure for a time, we mourn: He showed not such favour to any nation, for they had not known His judgments. Think on all the exalted privileges conferred on them by Him who had mercy on them—the adoption, and the glory, and the covenants, and the giving of the law, and the service of God. Think that theirs are the fathers, and greatest of all, that of them, as concerning the flesh, Christ came,

who is over all blessed for ever. Think of our obligations to them. When we were poor aliens they thought on us, they prayed for us: "We have a little sister and she hath no breasts; what shall we do for our sister, in the day when she shall be spoken for?" (Songs 8:8). "God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all (heathen) nations. Let the people praise thee. O God: let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah." (Ps. 67:1-4). Into their olive tree we have been ingrafted and partake of the root and fatness: on the skirts of a Jew we hang for life everlasting. "Salvation is of the Jews." Think of the benefit still in prospect for ourselves, to whom the receiving of them shall be as life from the dead.

Meanwhile, let us pray, hope, work and wait. Israel waited long for us: longer for us than we have yet had to wait for him. He waited, for he had a promise that we should be brought: and so we have been. We also have a promise concerning him. It cannot fail; and we shall yet receive him. How glorious shall the consummation be when it comes! The light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, when the Lord shall bind up the breach of His people, and heal "the stroke of their wound."

O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people. Jacob shall rejoice and Israel shall sing. Rejoice ye Gentiles with His people, for

"He mindful of his grace and truth
To Israel's house hath been;
And the salvation of our God
All ends of the earth have seen."

(Ps. 98:3).

LOYAL ADDRESS—1952

To the Queen's Most Excellent Majesty.

May it Please Your Majesty,
We, the Synod of the Free Presbyterian Church of Scotland, convened at Inverness on the twenty-second day of May, Nineteen Hundred and Fifty-two Years, humbly desire to convey to Your Majesty this unfeigned expression of our most sincere loyalty to Your Majesty's Person and Throne. We do so under a deep sense of the loss sustained by this nation in the death of His Majesty, King George VI, Your Majesty's Most Excellent Father, and pray that Your Majesty may be given grace for the high station into which Your Majesty, in the Providence of God, has entered.

We feelingly and prayerfully take into consideration the arduous duties which Your Majesty has to perform, and the difficulties with which your path is beset. Our fervent prayer is that the Lord Jesus Christ, who is God over all, blessed forever, may bless Your Majesty, and Your Majesty's illustrious Consort, His Royal Highness, the Duke of Edinburgh, in your own persons and in the responsible position which you occupy in the nation, and that He will honour Your Majesty by making you an instrument in His hand, in your exalted station, for upholding the Protestant Constitution of this realm.

We would humbly and dutifully remind Your Majesty that it is only by a humble dependence upon the Lord that Your Majesty's reign can be prosperous, for the counsel and promise is, "In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:6).

On behalf of the Synod of the Free Presbyterian Church of Scotland.

William MacLean, *Moderator*.

THE BARRIER ACT

The Barrier Act was passed by the General Assembly of the Church of Scotland in the year 1697. Its purpose was, as declared in the Act, “for preventing any sudden alteration or innovation, or other prejudice to the Church, in either doctrine, or worship, or discipline, or government thereof. . . . The General Assembly do therefore, appoint, enact, and declare, that before any General Assembly of this Church shall pass any Acts *which are to be binding rules and constitutions in the Church*, the same Acts be first proposed as overtures to the Assembly, and, being by them passed as such, be remitted to the consideration of the several Presbyteries of this Church, and their opinions and consent reported to their Commissioners to the next General Assembly, who may pass the same, in Acts, if the more general opinion of the Church thus had agreed thereunto.”

Let it be noted that Acts passed under the Barrier Act are said to be “*binding rules and constitutions in the Church.*” The Declaratory Act of 1892 was passed under the Barrier Act. It was therefore a binding rule in the Church. Resolutions in favour of hymns and instrumental music had, on former occasions, been adopted by the General Assembly, but were never sent down to Presbyteries under the Barrier Act. But the Declaratory Act passed through all the forms of procedure necessary to make it law in the Church. It therefore

became part of the Constitution of the Free Church, and the Constitution was thereby essentially changed (see *The Declaratory Act* by the late Rev. J. S. Sinclair in the *Free Presbyterian Magazine*, Vol. I).

That the heretical Declaratory Act was a binding law, and in full operation in the Church is evident from the fact that the General Assembly of 1893 ordered that all Protests inserted in Presbytery records against the Act be erased from the records.

That it changed the Constitution of the Free Church is evident from what Dr. Kennedy wrote in his pamphlet, "The Disestablishment Movement in the Free Church": An Address to Free Churchmen in the Highlands in 1882, in which he opposes the disestablishment of the Church of Scotland. This is the way in which he states the case: "If the Assembly of 1880 had sent down to Presbyteries as an overture their deliverance on Disestablishment, and it had passed through the Barrier Act, the *Free Church had already ceased to be*. And what right have our leaders to implicate the Church by deliverances which they dare not to make finally binding? *Had they given this force to the deliverance referred to, I, for one, could no longer have retained my connection with a Church that had thus finally and formally abandoned her distinctive position . . . and . . . the connection would have been broken, simply by my not ceasing to be a Free Churchman.*" (*History of the Free Presbyterian Church*, p. 112).

But the notorious Declaratory Act not only legalised the evil of Disestablishment or Voluntarism, but also the soul-ruining heresy of Arminianism, which is the essence of Popery and of every false cult and sect from Brethrenism downward. "If this Declaratory Act becomes part of our constitution," declared the Rev. Murdo MacAskill, "what remained of our former principles is *wholly obliterated*, and any one who pleases may pronounce the funeral oration of the once noble Free Church of Scotland. . . . *She is no longer the Free Church* of our early love and loyal adhesion, but a

false claimant to honours and dignities which she has wilfully and shamefully forfeited.” (*History of the Free Presbyterian Church*, p. 117).

The Declaratory Act was passed through the Barrier Act. The enemy had come in like a flood, but the Lord according to promise raised a standard. By his historic Protest the Rev. Donald MacFarlane preserved in its entirety the Constitution of the Free Church of 1843, and thereby perpetuated in unbroken continuity the Reformed Church in Scotland. “Some call us ‘Seceders,’” wrote Mr MacFarlane in his Diary, “but we are not Seceders. The word *seceder*, according to the literal meaning, is to step aside from a position. We have not stepped aside from the position of the Church of Scotland for centuries. It is those who have left that position who are seceders from God’s Word and worship.” (*Memoir*, p.55).

The late worthy Rev. Neil MacIntyre, Edinburgh, concludes his New Year Lecture in 1938 as follows: “In conclusion I would repeat what I heard the late Rev. D. MacFarlane say to the young people of Tomatin the last time he officiated at the communion there. ‘We raised a testimony,’ he said, ‘on behalf of Christ’s cause and truth in 1893, and I am soon to be taken away to heaven, and I leave that testimony with you, young people, to maintain it.’ We would pass on Mr MacFarlane’s appeal to the young people of the Free Presbyterian Church and exhort them to ‘hold fast the form of sound words.’” (*F.P. Magazine*, Vol. 42: 489.)

THE CAUSE OF CHRIST IN AUSTRALIA

A brief outline of the history of our Grafton Congregation in New South Wales was given in an article—*The Law and the Testimony in Australia*, which appeared in the April issue 1959 of the *Free Presbyterian Magazine*. The separate existence of the Brushgrove-Grafton Congregation was a result, as noted, of the Expulsion Act of 1884. This Act was passed by the Synod of the Presbyterian Church of Eastern Australia. Dr. George Sutherland, a former minister of St George's, Sydney, and an unscrupulous unionist, was mainly responsible for the passing of this notorious Act. The Rev. Arthur Paul, minister of St. Kilda in the State of Victoria, and editor of *The Presbyterian*, describes The Expulsion Act in one of his leading articles as “ecclesiastical lynch law.” “He (Dr. Sutherland) concocts a charge against three of his brethren,” writes Mr. Paul, in a secret conclave of his own minions; and after no more than the form of reading it out in a Synod meeting, amidst deafening tumult, and having it seconded to order by a slip-shod minister of his own making, he calls the accusation proved: and without more ado, hurls three ministers of the Free Church out of the Synod, of which they are the most consistent members, and with which *he* never has had any other connection but that of a ‘false brother’ unawares brought in.” (*The Presbyterian*, May, 1884).

The three expelled ministers set up the Reconstituted Synod of Eastern Australia. In 1891 the Brushgrove-Grafton Congregation united with the Reconstituted Synod. The Rev. Walter Scott became the minister of this Congregation in 1895, and laboured there for fourteen years.

“In course of time the Expulsion Act of 1884 was deleted, without any acknowledgment being made of its character or any expression of regret for the wrong that had been done. This paved the way for the union of the Synod of Eastern Australia with the Free Presbyterian Church of Victoria and the Free Presbyterian Church of Southern Australia forming the present Free Presbyterian Church of Australia. The Free Presbyterian Church of Australia is connected with the Free Church of Scotland, and is to be distinguished from the Free Presbyterian Church of Scotland” (*History of the Free Presbyterian Church of Scotland*, p. 221).

After the repeal of the Expulsion Act the testimony of the Reconstituted Synod was in a large measure abandoned. Mr. Scott and the Brushgrove-Grafton Congregation alone stood their ground in maintaining an unequivocal testimony on the side of purity of doctrine and purity of worship.

In 1909 Mr. Scott attended the half-yearly meeting of the Synod of the Free Presbyterian Church of Scotland, which was held in Glasgow in November. It was moved by the Clerk—the Rev. James S. Sinclair, and seconded by the Rev. Neil MacIntyre that Mr. Scott be associated with the Synod, and this was agreed to. During the Synod Mr. Scott gave an account of his work on the Clarence River, and the difficulties that attended it. He spoke of the isolation that he experienced, and said that the only minister that he found a stay and a comfort to him was the Rev. Arthur Paul of St. Kilda, Victoria, who was a venerable divine, the author of several publications in defence of the truth, and a man well read in the history of the Church. Mr. Scott’s address is given in full in Vol. 14 of the

F.P. Magazine (pp. 335-337)*. The following paragraph may be quoted from it:

“His (Mr. Scott’s) only ministerial fellowship in Australia for the past few years had been the Rev. A. Paul, St. Kilda, Victoria. To the Synod or the friends present, Mr. Paul was no stranger. He had to occupy a position in Victoria similar to his own in New South Wales, in his isolation from the prevailing party, with whose methods he was not in sympathy. Mr. Paul’s fellowship had been a strength to himself, as had also been that of Mr. S. Porter, elder, East Maitland, who had represented their cause in Presbytery or Synod for over thirty years, and who, for some years now, had been in the position of having to hold a meeting in his own house on the Sabbaths for all who came to him. (Acts 28:30).”

“The Rev. Neil Cameron moved to the effect that the Synod thank Mr. Walter Scott for his excellent and touching address, and offer Mr. Scott and the Congregation over which he had been placed in Australia their deepest sympathy in the trying and isolated position in which they were placed in the providence of God. He said that since Mr. Scott was in this country on his former visit, he was sure the members of this Synod had been following, with real interest, the struggles of their friend and his congregation in their efforts to maintain God’s truth and worship in that far distant land. He could not conceive of any greater loss that could befall their friends there and their families than that they should lose God’s Word, and its saving doctrines, and the Scriptural forms of worship, government, and discipline, as these were set forth in the *Westminster Confession of Faith*. He hoped the Lord would strengthen them by His grace to hold fast that which they had lest another take their crown.

* For the full address see “In the Footsteps of the Flock” page 102, Rptd 2021.

The motion was unanimously agreed to. The Moderator, then, in the name of the Synod, thanked Mr. Scott for his address.” (*F.P. Magazine*, Vol. 14, p. 288).

Mr. Scott was admitted into the Free Presbyterian Church at a meeting of the Southern Presbytery, held in St. Jude’s Hall, Glasgow, on the 2nd January 1911.

In an article—*The Australian Churches* which appears in the *F.P. Magazine*, Vol. 15 (pp. 163-169) there is a letter from Mr. Scott, dated 22nd September 1911 and written in Edinburgh. The post-script is as follows: “A later mail from Australia brings the information that, having forcibly occupied Woodford Dale Church against the faithful remnant there congregating, the party of your correspondent (the present Free Presbyterian Church of Australia) are proceeding further to take the Brushgrove-Church also—their only remaining place of worship. The party led by Dr. Rainy at home never acted with a higher hand or with greater injustice to the suffering minority, than this small prevailing party in Australia is doing at this moment. The object, too, is the same—‘to extinguish the impracticable elements’—the phrase used by Dr. Rainy in 1893. In this case your correspondent’s friends are endeavouring to simply appropriate what they have no shadow of claim to . . . And on this occasion, the delegate of the present Free Church in Scotland, the Rev. James Henry, now in Australia, is, it seems, mixed up with such unscrupulous actions.

“The late Rev. A. Paul, wrote to me that he had warned the present Free Church against entering into relations with the party so acting. It seems they are not particular. It will be seen from the following letters of Mr. Paul that my own experience is nothing singular at the hand of that party. Other ministers have fared similarly . . . W.S.”

Two of Mr. Paul’s letters to Mr. Scott are given in full (on pp. 268 and 269 of Vol. 15). The following is an extract from Mr. Paul’s first

letter, dated 13th February 1909, from St. Kilda, Melbourne: "My dear Sir,—Your last letter greatly distresses me. I do not wonder that the pressures around you have become intolerable. Experience of the men you have to contend with renders it quite easy for me to understand what methods they are capable of pursuing. It is not easy, and for one's own peace of mind, it is hardly advisable, to speak of them as they deserve. For you as well as me, it will be best to leave them, and their religious professions, in the hands of Him Who judgeth righteously. I have no doubt but that your refusal to 'join' with the Sutherland party stung them and accounts for much—perhaps most, if not all—that you have endured at their hands. They have their fraternisers in this colony also, as you know, and these would willingly have driven me out of Australia, as they have meantime driven you. But I am heartily sorry for your leaving, although far from blaming it. With your departure, as I think, departs the last shred of Alexander McIntyre's good work on the Clarence River. I have ceased to feel surprised at the sudden changes which come over our professing Free Church people. A too general decay of spiritual life among them accounts for it. . . . There are sad situations in the old country also, and fears for Britain in the near future may not be out of place; but there is still a remnant and an organisation, and a banner appearing for the truth. You will be seeing Mr. Cameron. Will you please tell him how greatly I appreciated the long and very kind letter he sent me? And if you see my old friend, Mr. Robertson colleague to Mr. Cameron, will you please convey my very kindest remembrances?

"It will be a trial to Mrs. Scott to break up the home in which you have lived together for so many years. But I feel sure she will be content with even that rather than you should compromise your public consistency.—Yours very truly, (signed) Arthur Paul."

A footnote on p. 268 from the Editor—the Rev. J. S. Sinclair runs: "This is the highly honoured Rev. Alexander McIntyre of Strontian,

Argyllshire, who spent his last years in Australia. See *Memoir of Rev. D. MacDonald, Shieldaig*, pp. 6-8,—Ed.”

At the half-yearly meeting of Synod which was held in the Hall of St. Jude's Church, Glasgow, in November 1911, a petition from the Brushgrove-Grafton Congregation for admission into the Church was read. The account appears as follows in the *F.P. Magazine*, Vol. 16, pp. 295-296: “The Rev. Neil Cameron, as Convener of Foreign Missions Committee, read a letter which he had received from Mr. J. D. Kidd, Lawrence, Clarence River, New South Wales. Mr. Cameron said that Mr. Kidd was an elder in the Brushgrove-Grafton Congregation, where their worthy friend, Rev. Walter Scott had laboured. The following is an extract: ‘I received your letter of 16th August, and wish to thank you for the encouragement given. The elders have decided to send a petition to the Synod, asking for ministerial aid and closer relationship. We thought it advisable to send it without delay, that it might be in your hands by the time the Synod met. Owing to this, we are unable to obtain all the signatures of sympathising friends. Messrs. D. Maclachlan, John Maclachlan, and J. H MacDonald our best supporters are unavoidably absent from home. I have no further particulars to give you since my last, save that the majority are putting forth their utmost endeavours to crush our position. The Free Church minister, Rev. Mr. Henry and Mr. Herbert Ramsay student, are both on the River, and are doing all they can to turn away the people. The majority have elected trustees for our Brushgrove Church and manse and we may lose these.’ Mr. Cameron then read the petition, and moved that the Synod grant the petition for closer relationship by receiving into Church fellowship the members and adherents of the Brushgrove-Grafton Congregation who have forwarded this petition. The Rev. D. Beaton seconded the motion which was agreed to.”

In, spite of the cruel and unscrupulous measures of the Free Presbyterian Church of Australia to crush the testimony maintained

by Mr. Scott and his Congregation, they did not succeed. They deprived them of the Woodford Dale Church, and of the Brushgrove property, but still they continued to worship until they erected a church of their own in Grafton, which was opened by the late Rev. Donald Beaton when out in Australia as the Church's deputy in 1941. "No compromise, no surrender" has been their motto hitherto. They have the full sympathy of the Church at home in their isolation, and from events in New Zealand they should draw encouragement, where the Lord is raising witnesses who uphold and defend the principles and practices for which Mr. Scott so faithfully stood, and who resolutely refuse to condone or countenance bodies or organisations labelled "Evangelical," which, no matter how they may trumpet their belief in the inspiration of Scripture, are nevertheless riddled with the cancer of Arminianism. "Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

Mrs. Scott who passed to her eternal rest in June 1959, at the advanced age of 91, was a true help-meet to her eminent husband, the late Rev. Walter Scott. In his contendings for the faith, in his reproaches and persecutions for the same, she shared his convictions and upheld his hands. Throughout her long widowhood she faithfully followed in his footsteps without wavering, fully persuaded that the standard raised in 1893, and with which the Brushgrove-Grafton Congregation identified itself in 1911, was of the Lord. In the strength of His grace she handed on pure and entire, the testimony and the law which He placed in Israel:

"That so the race which was to come
Might well them learn and know;
And sons unborn, who should arise,
Might to their sons them show."

Psalm 78:6.

EVANGELICAL

A REVEILLE

“**W**herefore,” He saith, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” (Eph. 5:14). The “wherefore” bespeaks our attention to facts of solemn import going before in the chapter, and to a due consideration of these facts we are called upon to awake. They are facts which cannot be overlooked, as they must be reckoned with in the matter of our soul’s salvation. “Awake thou that sleepest:”

- (1) To view sin in the light of God’s Word, and not in the false gleam of the fantasies of sleep. What a black list of the sins is unrolled before us in verses 3, 4, and 5—sins often spoken of in a way of foolish jesting, but plainly declared to be reproved and made manifest by the light. Wherefore awake! Take God’s Word as a lamp to your feet, and as a light to your path on the great question of sin. Read it that in its light you may see your sins reproved and made manifest. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God.”

- (2) To see that your sins expose you now in this present life to the wrath of God. “For because of these things cometh the wrath of God upon the children of disobedience” (verse 12). Drops of His wrath fall now in divers ways; the deluge of it you will experience in hell unless you awake and arise. “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” “Who knoweth the power of Thine anger!”
- (3) To be on your guard against deception. “Let no man deceive you with vain words.” Be on your guard against the “vain words,” the “isms” and ideologies of men and the false gospels which proclaim “Peace, peace; when there is no peace.” “There is no peace, saith the Lord, unto the wicked.” “Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.”

We are called upon not only to awake, but to act. “Be ye doers of the Word and not hearers only, deceiving yourselves.” “Arise from the dead.” Arise from your dead attitude to God’s Word in the matter of sin and salvation. “Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word.”

Arise like the prodigal son from the far-off land of the spiritually-dead, and give up feeding on the empty husks of the pleasures of sin. Realise that you are thus heaping up wrath against the day of wrath, “Be, not deceived: God is not mocked, for whatsoever a man soweth, that shall he also reap.” Arise and return to your Father’s house where there is enough and to spare to meet the needs of your immortal soul. You need not fear that your sins, however heinous, bar the way. God in His wondrous mercy would have you rather make an excuse of them to return. “Come now; and let us reason

together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Arise and see that your duty is your privilege; and do not infer because you are "dead in trespasses and sins," that you are on that account absolved from your duty, or that your duty to repent and believe is dispensed with because salvation is of grace. To come to such conclusions is to wrest the Scriptures to your own destruction; to make excuses of these conclusions to continue in sin is to hold the truth of God in unrighteousness, for which you shall be damned. "The duty is ours, the power is God's." (Flavel).

"And Christ shall give thee light"—in the paths of *duty, only, and yet, altogether* in a manner free, sovereign and unmerited. "By grace are ye saved," and of grace is it that you are called to awake and to arise and to walk in the duty-path of obedience to God's revealed will. "If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

"And Christ shall give thee light." He will have the glory of giving that which is His by means of His Word and Spirit. Be on your guard, therefore, of accepting the light which is darkness of those who teach that sinners have the ability to accept Christ whenever it suits them, and who would thereby make the Christ of God the toy of their caprice, while the choice of their will is still joined to their lusts. Cults and sects of every hue and dye of error invariably hold and maintain this anti-Scriptural falsehood. It has currency too in the majority of modern religious tracts. That false light will be quenched in sorrow. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

Wait patiently for the dawning of the light in the path of duty.

Only in Christ's acceptance of you will you be able to accept Him; in His light only will you be able to see light to rest upon Him alone, as He is freely offered to you in the gospel. "He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not, He will save his soul from going down into the pit, and his life shall see the light." "Wherefore, He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

THE CONVERSION OF A SAILOR LAD

who was early gathered home

Donald Campbell was born on the 5th of June, 1920 and met his death at the early age of 20, through the sinking of his ship by enemy action at the beginning of October.

His strong athletic build and winsomeness of disposition had since boyhood earned for Donald a place of general esteem. As a naval reservist he joined the colours at the outbreak of war. No known deeds of daring can be placed to his account, but the firm grasp he had of the righteousness of our cause, the steady devotion shown to King and Country, and his death in their defence, deserve that a more than passing tribute be paid to his memory.

At the beginning of last year, when on a voyage to Australia, he came under soul concern. In a letter in which he gives an account of his conversion, he writes:—"I reached Australia without hope and without God in the world, and with my conscience giving me no rest. I would go to a picture house and to the public house, but felt so restless, as if the roof were about to fall on top of me. One night in Sydney the chaplain of the 'Mission to Seamen' came down to our ship and told us they had a nice picture on. Well, I said to myself, they keep services there, and so there can be no harm in going to see

this picture. I went, but a hot war was raging inside me all night. It got so hot that I had to leave half-way through. I left New Zealand, homeward bound, still wallowing in the 'miry clay' and very uneasy at heart. I had a small Testament (which by the way my beloved sister, Mary, now I believe at her rest, put into my kitbag) and I used to read in bed every night, but when anyone appeared at the door, the Bible got thrown under the blanket. I spent the look-out hours praying on my knees that if there was a Saviour that he would take me out of this miserable and sinful state."

Donald's conversion was not of the stony-ground type. Experimentally he was to learn that by the works of the law no flesh can be justified, and whatever other faith man by nature can lay claim to, he is altogether destitute of that faith which is the "gift of God." Like all who are taught of God, Donald was convinced that he could not believe, convinced too that he was on the broad road which, as he puts it, leads to "destruction and damnation"; and from that road no carnal, self-produced faith could deliver him. But "the time to favour Zion, yea, the set time," has come at last. "One night," he continues, "when on the look-out, convinced that 'the wages of sin is death' and that of myself I could do nothing, I saw as if it were in front of me Jesus with his arms outstretched. I enquired of Him if he was waiting for me and suddenly on the fo'c'sle head of the ship in the middle of the Pacific the promise came with power, 'Gather My saints together unto Me: those that have made a covenant with me by sacrifice' (Ps. 50:5, quoted in Gaelic). For the rest of the night I felt as if I were talking to my Saviour face to face. Two hours on the look-out in the middle of the night after that were a pleasure to my heart. In fact they would pass too quickly."

The following extracts from his letters reveal how closely Donald walked with his Lord,—“I have dull moments at times, and often think that my darkness cannot be dispelled, but it is in my blackest moments that my Lord's love and brightness shine forth on me

again. I have a small closet to which I go for secret prayer, and, oh! many a happy meeting I have with Him in this closet. Tears fall from my eyes that I would give anything for at other times, when my mind is taken away by worldly affairs. Indeed, I can often say in this closet, 'A day in Thy courts is better than a thousand.' I must say that worldly pleasures are nothing compared to even a small glimpse of His love. Oh! what a blessing to my soul when I get a minute of His presence amid the din and roar of a worldly crowd. I want to have such love to my Saviour that I could always meditate with Him. But, oh! I lack that love. I lack it in a way that I break down sometimes when I think of my coldness to such a blessed Saviour whose head was bowed in agony for my sake. Oh! that I could show a bit of gratitude to Him for His mercies. They are so precious, we cannot pay Him for them. We show Him nothing but wickedness and stubbornness. Pray for my coldness."

In his spare time he was in the habit of translating sermons into Gaelic and memorising the Shorter Catechism in Gaelic. Its great truths about man's lost and ruined condition by the Fall, the scheme of Redemption and the work of the Holy Spirit in effectual calling had now become living realities, precious and satisfying to his soul. Christ says, "If ye love Me, keep My Commandments." That love Donald manifested perhaps in no clearer way than in his great regard for the Sabbath. His self-denial to preserve the sanctity of God's day even amid the exigencies of war cannot be passed over, for self-denial in whatever walk of life calls for commendation. On two occasions he sacrificed the tender ties of home and mother to meet the perils of war by curtailing his leave rather than do any unnecessary travelling on the Sabbath. A fellow sailor remarked that he never knew a more godly fellow than Donald Campbell.

Shortly before his death he wrote: "I would praise God, that although I am suffering from the darkness of night, nevertheless, He is giving me 'songs in the night,' for when I get short beams of His

light, I am compelled at once to sing to His Praise, and it is from these songs I am having hope for His sudden return which will make me cry out—‘My Beloved is mine and I am His’.” His Beloved did return suddenly, and Donald’s ransomed soul entered the house of many mansions where his sun shall no more go down, “for the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes.” The sympathy of the community goes out to his widowed mother, brother and sisters in their sore bereavement.

A LILY FROM THE UKRAINE

The apostle John saw in the Revelation a white robed multitude before the Throne, which no man can number, of all nations, kindreds, people and tongues. None given by the Father to the Son in the everlasting covenant of grace shall be lost. As the Good Shepherd He will seek out His own in the cloudy and dark day. One of those sought out and who is now, we believe, on mount Zion above, was Vladimir Wenz, who passed away at the early age of 24 years on the 7th day of August 1951. Vladimir, or Walter as he liked to be called, was born in the Ukraine and brought up in the faith of the Greek Orthodox Church. While still at school he experienced all the horrors of aerial bombardment, evacuation, famine, sleeping in cold and damp shelters and then at the age of 16 capture by the Nazis, and internment far from home and loved ones.

At the end of the war he found himself in the American occupied zone in Germany. About this time he spent several months in hospital suffering from rheumatic fever. Later, when he had recovered, he returned to his interrupted schooling in the camps. During this time, displaced persons were being forcibly returned to their respective countries. Many committed suicide rather than return to meet the

fate awaiting them in Communist Russia. Walter lived in constant dread of his name appearing on the transfer list, but happily before his turn came, the regulations enforcing transfer were rescinded. His desire was to come to Britain. This desire was fulfilled when he arrived in Scotland early in 1948, and settled in Inverness. As he was no mean scholar, he immediately availed himself of opportunities to learn the language and the history of the people among whom he came to live.

An extract from a letter written after Walter's death, by a lady who showed him much kindness and gave him lessons in English, depicts for us the type of person he was. "He was a charming boy," she writes, "courteous, sweet-tempered and with a mind of the finest quality. One can take consolation in the fact that before his young life came to an end, he knew what it was to live without fear, in a free country, to get a chance to cultivate his mind, and to know the joys of friendship. Boredom was something one never connected with Walter, whether in health or sickness; time was never wasted by him. When not at work he was always to be found studying. Recreation to him meant dancing, and, like most Ukrainians, he loved music. From childhood he had been trained to dance the national dances of his country."

In November 1950 he was admitted to hospital, suffering from severe pain in his leg. The diagnosis was more serious than expected, and Walter was informed that amputation would be necessary. After his operation a few friends endeavoured to impress upon him his need of salvation, but to no avail. Ten weeks later he was recovered to the extent of getting round on his crutches, and was able to leave the hospital. To all appearances, Walter seemed to improve in health and for almost two months he was happy and active in the pursuit of his studies and worldly pleasures. At the end of this period it became apparent that his health was failing and quite soon he was confined to bed.

At this time Walter was presented with an English Bible. To these Holy Scriptures, which are able to make one wise unto salvation, he now turned, "The entrance of thy words giveth light:" said the Psalmist, "it giveth understanding unto the simple," Psalm 119:130. Light from heaven began to enter his darkened soul, and in that light he saw himself to be a lost sinner in need of a Saviour. As is natural to man, until divinely enlightened in the knowledge of Christ as the door of salvation and the way to the Father, Walter sought salvation by the works of the law, but in vain. At this time he had a dream which deeply impressed him regarding his spiritual need and helplessness.

"I saw in front of me a mountain, very high and steep," he said. "I had to get to the top. Climbing was a long and difficult task, and I had almost reached the summit, when I slipped and fell right to the bottom. As I lay there I lifted my head and looked, and there to the right was a flight of broad steps reaching to the top of the mountain. Why had I not seen them before? I saw that I could only get to the top by these steps." How like the dream that Jacob saw of a ladder set up on earth and the top of which reached to Heaven! Walter, we believe, was led, by the application of the word of God and the teaching of the Holy Spirit, to Him who is "the way, the truth and the life", and to rest on Him alone for salvation.

A few days after this Walter confessed his faith in Christ. "There is nothing in this world," he would say, "to compare with the love and peace of Christ. He is the Good Shepherd." The sinful pleasures of the dance and the vain song had now lost their charm for Walter; old things had passed away, and all things had become new. The Word of God was now his delight. One day while reading his Bible he lifted it to his lips and kissed it saying, "Most wonderful Book. May the Bible be blessed. It is the best present I ever received. Oh precious gift! I wish all people would see the value of this Book and read it, and they too would be blessed. May N . . . get great understanding

from Christ for giving me this Bible in which I found the true God, our heavenly Father.”

Walter’s constant prayer and desire was that his own people, the Ukrainians, would have the Bible, and that in reading it they too would find the way to eternal happiness. “Our people are not ignorant, as some suppose,” he once remarked. “It is the religious teaching that is at fault. They have 45 holy days, but I see in the Bible that God’s day is the only holy day, and his commandment is, ‘Remember the Sabbath day to keep it holy’.”

By now it was learned that medical skill could do no more for him. At no time had he been informed of the nature and seriousness of his illness, but his conversations and prayers showed that he realised that his time in this world was to be short. He often expressed the desire to depart to be with Christ which is far better.

As time went on Walter suffered severe pain, but he never complained. To anyone who would express sympathy with him, he would say, “It is good that the Lord punished me. Happy is the man whom the Lord correcteth. It is wicked of us to grumble. Think of Christ: what He suffered. And Oh! the awfulness of hell.” Psalm 119 appears to have been his favourite Psalm. He also liked to read the book of Job.

By this time a young married couple in the town of Inverness, who were most mindful of him when he was in hospital, took Walter to their home and lovingly nursed him to the end. Walter deeply appreciated their love and devotion, and when praying for his beloved mother, brothers and sisters, he would also pray for them, saying, “Bless my N . . . and R . . . who have been so good to me.”

One day, as he looked at a recent photograph of himself, it was remarked that his mother would be happy to see what a handsome son she had. Looking up he said, “It matters not how I look. What does matter is that I have found Christ.”

A fellow Ukrainian was a regular visitor. Realising how ill Walter

was, he asked him if he would like a holy picture of Christ to wear round his neck. He answered immediately, "I have no need of it. Christ is already in my heart." Another friend who asked him if he were lonely received the reply, "I am never lonely. I have Christ. Without God all is vanity."

The devotional book, *Daily Light*, given to him by a friend who called almost every day to see him, was a great comfort to him. Especially, precious to him was the book, *The Spirit of Grace and Supplications*, by the late Rev. Jonathan Ranken Anderson, Glasgow, about the work of the Holy Spirit in the soul of the believer. To two friends who called to see him a few days before he passed away, he remarked, "Next to the Bible there is no book I love more than *The Spirit of Grace and Supplications*, for it was blessed to me." In it his soul feasted on the marrow and the fatness of the everlasting gospel. The Scriptures remained his principal pastures to the end, and great indeed was his delight when he received a copy of the Bible in the Ukrainian language from an elder's wife in Inverness.

Before passing into the coma from which he never awakened, he was heard to say, in words that were barely audible, 'Leave me not nor forsake me, my Saviour.' His last words were, "Jesus is good." The following afternoon, as a ray of autumn sunshine fell across his bed, he peacefully passed away, in the flower and comeliness of his youth, to be forever with the Lord.

May Vladimir Wenz's earnest prayer and petition for the people of the Ukraine—that they too would see the value of the Bible and find in it the way to eternal happiness—be speedily answered. "There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth," Psalm 72:16.

BE NOT DECEIVED

Our greatest danger in the matter of the soul and of eternity is self-deception. We have a heart that is “deceitful above all things and desperately wicked.” Jer. 17:9. That is God’s verdict on the human heart. “Out of the heart of men,” said Christ, “proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.” Mark 7:21-23. What else can be expected from a heart of so depraved a nature but deceit and deception? Along with a deceitful heart, there is the “old serpent, called the Devil, and Satan, which deceiveth the whole world,” Rev. 12:9, and if grace prevent not we shall succumb to his temptations and delusions. A deceitful heart and a deceiving devil will cause us to make light of sin and to fondly hope that we may live in sin and die in peace. “Be not deceived” is the warning of Him who cannot lie, “neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.” 1 Cor. 6:9-10. “There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life,” Rev. 21:27. What a black catalogue of sins, and alas, how common! A deceitful heart and false

teachers may assure us that all shall be well, but “Be not deceived.” “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.” Eph. 5:6-7. “The vengeance of eternal fire,” Jude 7, the holy wrath of the Almighty in a lost eternity is the end of these things.

How absolutely hopeless would be the case of mankind but for the grace of God! As soon may the Ethiopian change his skin and the leopard his spots than for man by efforts of his own to eradicate the evil propensities of his heart and the sinful practices of his life. Resolutions and expedients, however plausible, having their source in the wisdom of man, and their success in energy and endurance on his part, will prove futile and fatal. Frustration and despair will be the result. “Be not deceived.” Salvation is not of works but of grace. “By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” Eph. 2:8-9. The infinite and eternal merit of Christ’s one sacrifice for sin on Calvary’s Cross, to the exclusion of human merit which is non-existent as far as the salvation of the soul is concerned—for “all our righteousnesses are as filthy rags”—is alone sufficient to redeem and to renew our guilty sin laden souls. “If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?” Heb. 9:13-14. There is no solace for a guilty conscience but in the blood of Christ. There is no solvent for the power of sin but the blood of Christ. “The blood of Jesus Christ, his Son, cleanseth us from all sin.” 1 John 1:7. It is the “fountain opened” by God Himself “for sin and for uncleanness.” Zech. 13:1. “Be not deceived” cleansing and pardon are not to be found in any fountain of man’s device. They are not to be found in the confessional box nor in penance. They

are not to be found in works of righteousness on our part. They are gratuitously bestowed by the Lord Jesus Christ through His Word and Spirit. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Acts 5:31.

Apart from the Word of God we shall inevitably fail of these blessings for "faith cometh by hearing and hearing by the word of God." Rom. 10:17. The word of God as applied by the Holy Spirit is the seed of regeneration in the soul. The Lord's people are "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." 1 Peter 1:23. A regenerate soul is a renewed soul, a pardoned soul and a soul at peace with God. The Word of God is the bread that sustains the divine life in the regenerate soul. It is through the Word that the regenerate soul is sanctified, purified and prepared for glory. "Sanctify them through thy truth: thy word is truth." John 17:17.

"Be not deceived" by infidel attacks on the authenticity and divine authority of God's Word. "Let God be true and every man a liar." "Heaven and earth shall pass away: but my words shall not pass away." Luke 21:33. If saved by free and sovereign grace we shall be, the Scriptures of the Old and New Testament in their entirety will be to us the living Word of the living God. If they are not so it is because we are still under the deception and power of sin.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Ps. 119:9. "Search the Scriptures" is Christ's own command. Search them prayerfully, for they contain the "pearl of great price." All the blessings that sinful man stands in need of are treasured up in the volume of the book. "Thy words were found" said the prophet of old, "and I did eat them and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

WHITER THAN SNOW!

“Wash me and I shall be whiter than snow.”

Psalm 51:7.

This is a prayer we all need, for we are all defiled and polluted by sin. “There is none righteous, no not one. All have sinned and come short of the glory of God.” We have been conceived and born in sin. To original sin we have added actual transgression in thought, word and deed. The foul leprosy of sin has permeated all the faculties of our souls. “We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities as the wind have taken us away.”

We may live, as it is to be feared the majority do, insensible to our disease, but the end is inevitable. “Sin when it is finished bringeth forth death. The soul that sinneth it shall die.” To die in one’s sins, impenitent, unwashed, and unforgiven is to incur in full measure the penalty due to sin—the eternal wrath of God in a lost eternity. No impenitent, unforgiven sinner shall ever enter heaven. The torments of hell will be his eternal portion. “He that believeth not shall be damned.” The sentence inflexible in its rectitude shall go forth against all who die in their sins—“Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels.”

In his love and mercy God hath made provision for cleansing

sinner. "God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life." In the incarnation, perfect obedience and substitutionary death of the Lord Jesus Christ a fountain has been opened for sin and for uncleanness. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." The infinite and eternally intrinsic merit of His one sacrifice on Calvary's cross can wash the foulest sinner clean. "Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

The Holy Spirit alone who proceeds from the Father and from the Son can convince the sinner of his sin. Sin which hitherto was sweet to his taste is now made bitter. He realises that it is against God that he has sinned, and that through sinning against God he has made himself obnoxious to His wrath and to His curse. Petitions and confessions of penitence now arise from his awakened soul. With the Psalmist he cries, "Against Thee, Thee only, have I sinned and done this evil in Thy sight". "Wash me and I shall be whiter than snow". And with the publican, "God be merciful to me a sinner."

Wash himself he cannot. By bitter experience he learns that all his righteousnesses are as filthy rags. The washing of an outward reformation will not suffice. His soul is still laden with sin and guilt. Nothing short of the washing of regeneration can reach his soul. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."

The leper of old came to Christ and worshipped Him saying, "Lord if Thou wilt Thou canst make me clean. And Jesus put forth His hand and touched him saying, I will be thou clean. And immediately his leprosy was cleansed." So it is true spiritually. Christ who has power on earth to forgive sin, through His Word and Spirit applies forgiveness to the sin-convicted, sin-sick soul. "I even I, am

He that blotteth out thy transgressions for My own sake, and will not remember thy sins.”

The soul that has received the divine gift of forgiveness is washed from the guilt and condemnation of his sin. “There is therefore now no condemnation to them that are in Christ Jesus.” The power and dominion which sin and Satan hitherto exercised over his life is now broken. “If any man be in Christ he is a new creature, old things are passed away; behold all things are become new.” There is a new creation in his soul. The old sinful nature known in Scripture as the flesh or the carnal mind still remains, and wages an incessant warfare against grace in the soul. It is at death that the regenerate soul is finally and fully delivered from the being of sin, for “at death the souls of believers are made perfect in holiness and do immediately pass into glory, and their bodies being still united to Christ do rest in their graves till the resurrection.”

These are solemn realities of our Christian faith. Christ died for our sins according to the Scriptures. The third day He rose again from the dead. He ascended into heaven and sitteth on the right hand of God the Father, and from thence He shall come to judge the world at the last day. Without repentance and forgiveness we shall die in our sins and go to hell, gainsay such a doctrine as men may. “Let God be true and every man a liar”. “Though hand join in hand the wicked shall not be unpunished.” If we confess and forsake our sins we shall obtain mercy and heaven shall be our eternal home. There are but two abodes in eternity—heaven and hell. We are hastening to either. It behoves us to consider our ways and be wise, and in the light of God’s unerring chart—His own inspired and infallible Word—to set our course for the haven of eternal rest. “Behold now is the accepted time: behold now is the day of salvation”. “Seek ye the Lord while He may be found, call ye upon Him while He is near: 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.”

May the prayer of the Psalmist, the prayer too of the ransomed Church of God in time be ours in truth and in sincerity. “Wash me and I shall be whiter than snow.”

A MESSAGE FROM GOD TO YOU!

God is warning you in His Holy Word that your sins will bring you to hell, and that unless you repent, confess and forsake your sins, you will be eternally damned. These are solemn realities. They are the truths of the eternal God. All who have been saved in the past believed them. All who are now saved believe them. All who shall yet be saved shall believe them. Salvation is from the Lord. He alone is the God of salvation. No sinner is saved apart from believing what God declares and reveals in His Word about salvation. Deny what God says, and you are guilty of making God a liar. “He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son of God hath life, and he that hath not the Son of God hath not life.” (1 John 5:10-12).

The denial of these truths is widespread in our day, a day of practical atheism, of blasphemy and contempt for the things of God. The denial of them does not for a moment alter them. They remain infallibly true. “The Word of the Lord endureth forever.” (1 Peter 1:25). If you do not believe the truth of them there is no hope for you. None whatsoever. Flee from the wrath due to your sins to the Lord Jesus Christ, the only Saviour of God’s providing. Christ is

freely offered to you as a sinner. That is your warrant as a sinner to look to Christ for salvation.

Pray to God for the Holy Spirit to teach you and to enlighten you. You can never know the things which belong to the salvation of your soul apart from the gracious teaching of God the Holy Ghost. You have neither faith nor repentance. You cannot work them up in your own heart. Neither man nor angel can give them to you. They are divine gifts, purchased by the blood of Christ. You receive them when Christ is revealed by the Holy Spirit in your heart. (Rom. 10:10). Christ is to be found in the Word of God—the Scriptures of the Old and New Testaments. His own command is, “Search the Scriptures.” It is through the Bible being blessed to you by the Holy Spirit that you will find Christ, “the pearl of great price,” and see Him as “the Lamb of God that taketh away the sin of the world.” (John 1:29). Apart from God’s holy, inspired and infallible Word, not a single ray of spiritual light can enter your soul.

God has given you His Holy Word. He has also given you His Holy Day. He commands you to keep it holy. “Remember the Sabbath day, to keep it holy” etc. (Exodus 20:8-11). It is the memorial of the resurrection of the Lord Jesus Christ from the dead. Trample God’s day underfoot and you are guilty before God of trampling upon the blood of Christ. Christ’s precious blood is the one and only sacrifice for sin. “The blood of Jesus Christ, God’s Son cleanseth us from all sin.” (1 John 1:7). The Lord tells us how we are to keep His day holy. Read Isaiah, chapter 58, verses 13 and 14. And to meet all objections which might be brought against the way in which He would have us keep His day, He confirms what He says with the words, “for the mouth of the Lord hath spoken it”. If you have no love for the Lord’s Day your faith is a dead faith, and your hope for eternity is false and vain. “He that sayeth, I know Him and keepeth not His commandments, is a liar, and the truth is not in him” (1 John 2:4). “If ye love me” Christ says, “keep my commandments”. (John 14:15).

Included in His Commandments is the Fourth Commandment—“Remember the Sabbath day, to keep it holy.”

Drunkenness, immorality, and theft along with the awful desecration of God’s day by sport, pleasure-seeking and worldly activities are the rampant sins of our time. What God says shall stand. “Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.” (1 Cor. 6:9-10). No drunkard shall inherit the kingdom of God. (Galatians 5:19-21). The bar or the pub has been rightly described as a short cut to hell. The same can be said of drug addiction.

The Lord Jesus Christ the alone Head of the Church, ordained the Gospel ministry to continue to the end of the world. (Matthew 28:18-20). Ministers of the Gospel are ambassadors for Christ. In this day of appalling apostacy from “the faith once delivered to the saints” (Jude 3), ministers, with few exceptions, are blind leaders of the blind. Shun, therefore, as you would the plague, *Modernism* on the one hand, and *Arminianism* on the other, for both will destroy your soul for eternity. Modernism is the blight and the curse of the majority of the pulpits, colleges and schools of our land, in its blasphemous denial of the infallibility of God’s Word, and in its repudiation of some of its cardinal doctrines, moral standards and miracles. Arminianism condemns Modernism and claims to be the gospel of Christ. It is in reality another gospel. It is the gospel of decisionism, of evangelical churches so called, of Gospel and Mission Halls, of modern evangelists of the Billy Graham type, and for the most part of youth camps, conferences and crusades. Arminianism, notwithstanding all it has to say about salvation, heaven and hell, will give you a hope that is false, an assurance of salvation that is presumptuous and will lead you to build on a foundation which at death will prove to be a foundation of sand.

Have nothing to do with the “damnable heresies” of the sects which have sprung up in recent times, most of them of American origin—Mormons, Jehovah’s Witnesses, Christian Scientists, Theosophists, Seventh Day Adventists, Spiritualists, Pentecostals, Moral Re-Armament, Cooneyites, Branhamites, the Radio Church of God and the Plain Truth of Herbert Armstrong, etc.—all of them of satanic origin, evil spirits appearing as angels of light. (2 Cor. 11:13-15 and 1 John 4:1).

“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” (Eph. 5:14).

SECTS

PENTECOSTALISM— OF GOD OR OF SATAN?

The so-called Pentecostalist and Apostolic movement, divided into different groups, Commonwealth Covenant, etc., all claim that the miraculous gifts—speaking with Tongues, Prophecy, Healing, etc., which characterised the apostolic age, ought still they say to be found in the Church, that the want of them is an evidence of spiritual death and declension, and the possession of them, evidence and proof of the power and baptism of the Holy Spirit.

Such movements claiming to wait for and to receive these apostolic and pentecostal gifts have repeatedly appeared in the history of the Church. Montanus claimed to be a divinely inspired prophet. He and his followers **spoke with Tongues**, and professed that the prophecy of Joel, quoted by the apostle Peter on the day of Pentecost was being fulfilled. When speaking under the power of a spirit, Montanus would blasphemously assert, “I am the Lord God Omnipotent who has descended into a man.” This Pentecostal movement known as Montanism, which spread into Asia Minor, North Africa, Italy and France, was condemned by the Council of Constantinople in 381. In due course it died out.

In the first half of the 19th century, the Rev. Edward Irving,

minister of Regent Square, Church of Scotland, London, became interested in the so-called “tongues movement.” He and many of his congregation began to hold prolonged prayer meetings for a renewal of pentecostal gifts. They spoke in **tongues** and **prophesied**. Even godly persons were taken aside for a time fully believing that what they were witnessing was a pentecostal outpouring of the Holy Spirit. One of Mr. Irving’s best known associates was Mr. Robert Baxter. The late Sir Robert Anderson tells in his excellent exposure, “Spirit Manifestations and the Gift of Tongues,” that he was personally acquainted with Mr. Baxter, and describes him as a “typical English Parliamentary lawyer, reserved, slow of speech, and noted for his soundness of judgement.” Mr. Baxter was completely taken in by this movement, but in the mercy of God he was delivered. In his “Narrative of Facts” published in 1832, Mr. Baxter “vividly describes how he and others, men and women of culture, were drawn into the movement, how it seemed as if they were, indeed, under the mighty power of God when they **spoke in Tongues**. He testifies that the spirit of praise to the Lord was strong within them, of their ecstasy of soul, of the mighty uplifting of spirit that occurred. It seemed as if there could be no mistake. This must be the ‘latter rain,’ this must be ‘that which was spoken of by the prophet Joel.’ Mr. Baxter tells that when the power would come upon him he was made to speak for two hours or upwards, giving forth what all present regarded as prophecies concerning the Church and the nation.

Then he gives the painful account of how little by little he began to see the true character of the movement. Prophecies uttered under the influence of the Spirit of God as they supposed, when the time came for them to be fulfilled, nothing happened. Other things also aroused his suspicion. ‘Indeed,’ wrote Mr. Baxter after his deliverance, ‘the whole work is a **mimicry of the gifts of the Spirit.**’

Irving, the leader of the movement, began to promulgate blasphemous views of the Person of Christ. In 1830 Irving was solemnly excommunicated by the Presbytery of London.

Miraculous healing and **speaking with tongues** are practised at the present time in **absolutely heathen circles**. The late Dr. J. L. Nevius was for forty years a missionary in China. He gave years to the patient study of this subject, and produced a monumental book, "Demon-Possession and Allied Themes." Dr. Nevius describes case after case where demon-possessed persons made large incomes in the practice of miraculous healing, and how on conversion their power to cure ceased, and consequently their ability to make money, clearly indicating the Satanic source of their power. It reminds us of the celebrated case in Acts 16, where the damsel possessed of "a spirit of divination" was healed, and how at once "her masters saw that the hope of their gains was gone" (v. 19).

Dr. Nevius is not alone in this testimony, for many missionaries have given similar witness (Modern Pentecostalism, pp. 7. 8).

The old pagan Greek shrines of Aesculapius had their discarded crutches, and pagan gods were thanked for the miracles. Mohammedan and other non-Christian religions have their healers and healings and their explanations determined by their Theology. Primitive medicine men and witch doctors are not without successes and their explanations." (The Theology of the Major Sects by Gerstner, p. 111).

Rev. P. Wiseman, of Canada, who made a very exact examination of the Pentecostal movements in America, wrote, "If people without grace or power can speak in tongues, if a Mahommedan in his religious frenzy can speak in tongues, as is reputed he does; if people can change their doctrines at will, and believe as they like and still speak in tongues; then speaking in tongues is no evidence that one has the sacred experience received by the apostles and disciples on the Day of Pentecost."

Modern Pentecostalism in one form or another has spread throughout the world. Whatever the differences which divide the groups, basically Pentecostalism claims as its driving force the power of the Holy Spirit manifested in the apostolic gifts of healing, prophesying, speaking with tongues, etc. But Pentecostalism as it was in the past, so it is now, not of divine origin and growth. The “power” experienced in hysteria, swoonings, ecstasies, tongues, prophetic messages, contortions of the body, crawling on the floor etc., is emphatically **not** the power of the Holy Ghost but as the Scriptures declare: “the working of Satan with all power and signs and lying wonders” (2 Thessalonians 2:9). Its miracles, its lying wonders, its tongues are a cunning imitation and a mockery of the Holy Spirit. They are from Satan as an angel of light. “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works.” (2 Corinthians 11:13-15). “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect.” (Matthew 24:24).

The apostolic office did not continue in the Church. The apostles had no successors as such. The apostle Paul in some of his epistles mentions the names of others with his own, but does not include them in the title apostle. He gives no intimation that Timothy or Titus or any other would succeed him as an apostle. The apostolic office was an extraordinary office confirmed by extraordinary gifts bestowed by the Lord Jesus Christ through the Holy Spirit upon His chosen Apostles for the **establishing** of the New Testament Church. With the passing of the office, and the completion of the canon of the New Testament, these extraordinary gifts ‘ceased.’

The following Scriptures are proofs that these extraordinary gifts were not to continue:

- (a) In 1 Corinthians, Chapter 13, we are explicitly told that Prophecies, Tongues and Knowledge are to 'cease' and vanish away. "Whether there be prophecies they shall fail," i.e., be done away with. The gift shall cease to be necessary and therefore shall not be continued. "Be it tongues, etc.," i.e., the gift of tongues shall cease. "Be it knowledge, it shall vanish away," i.e., cease to exist. It is the same word as that used above in reference to prophecies. It is not knowledge in the comprehensive sense of the term that is to cease, but knowledge as a gift: as one of the extraordinary endowments mentioned in Ch. 12:8-11. (Commentary on 1 Corinthians by Dr. Charles Hodge, p. 271).
- (b) W. E. Vine in his Commentary on 1 Corinthians, Chapter 12 and 13, says, "It is necessary to distinguish **between gifts that were temporary and those that were permanent**. Some were designed for the special purposes of the first period of Apostolic testimony. Certain supernatural gifts, such as healing, prophesying and tongues, were granted as a testimony especially while yet the God-breathed Scriptures, which provide 'the faith once for all delivered to the saints' (Jude 3) were not completed. The temporary character of the gifts of healing as sign gifts (see on 'tongues' v. 10) is shown by **the fact that later on Timothy, Trophimus, Gaius and others were not healed of physical infirmities. Yet these were spirit-filled men. In the early period, too, power was imparted to raise the dead.** (Acts 9:40; 20:9, 10). Undeniably God does heal the sick in

answer to prayer . . . but the distinction between that and the supernatural gifts here referred to, is clear from Scripture. See, too, the principles in Chapter 13:10, a principle which holds good wherever it applies. **After the Scriptures were completed, those supernatural signs ceased. Attempts to renew them have been deceptive.** The professed possession of them is attractive, and imparts a glamour to the so-called 'Movement' which claims these powers. Those who are led by the Holy Spirit will ever test things by the teaching of Scripture; they will prove the spirits whether they are of God, 'because many false prophets are gone out into the world.' and Satan even 'fashioneth himself into an angel of light'."

- (c) Further proof of the passing away of these sign-gifts is in Hebrews 2:3-4 "And how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will." "Now the words '**at the first**,'" observes E. Coppin, "gives the time element which governs all of these signs and miracles and gifts of the Holy Ghost. These are interestingly touched upon in Acts 11:15 where Peter described the pouring out of the gifts of the Holy Ghost upon the Gentiles in the house of Cornelius. Instead of referring to it as another such happening as might have been seen time after time since Pentecost, he says, 'And as I began to speak, the Holy Ghost fell on them as on us at the beginning.' So, this also corroborates the perhaps otherwise plain enough fact that the signs that were to 'follow' (not accompany) them who believed (Mark 16:17-18) related to a brief

period, not longer than that covered by the Acts of the Apostles and described in such a way in verses 19 and 20, ‘So then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God. And they went forth, and preached everywhere the Lord working with them and confirming the word with signs following Amen.’ There is a note of finality about this two-verse description of that period.” (The Pentecostalist Spirit-Baptism, p. 20).

- (d) “They shall lay hands on the sick and they shall recover” (Mark 16:18). “Many of the elders of the Church,” comments Matthew Henry, “had this power, as appears from James 5:14, where as an instituted sign of this miraculous healing, they are said to anoint the sick with oil in the name of the Lord.” This anointing the sick with oil and the miraculous healing which **always** followed belongs to the apostolic period. “Expositors generally confine this anointing with oil to such as had the power of working miracles; and when miracles ceased, this institution ceased also.” (Matthew Henry on James 5:14). “They shall take up serpents” (Mark 16:18). Was this sign to continue in the Church? It is mentioned along with “healing” and “speaking with new tongues.” Some sects in America believe that it is to continue. Poisonous snakes are taken out of boxes and handled by ‘believers.’ Participants are sometimes bitten and die. No doubt the leaders would say that these unfortunate people did not have enough faith.

“After Dr. Price’s four-square campaign in Vancouver there were 350 cases of healing claimed. Christian forces amalgamated to investigate the reality of the work. The findings were: 39 cases died

within six months of the diseases they were supposed to be cured of: five of the cases went insane; 301 cases were found at the end of six months to have received no benefit; many frankly admitted it was so; five were reported to be actually cured but they suffered from functional ailments that responded to mental treatment.”

“At least in some cases, Pentecostalist ‘healers’ ask for testimonials from those supposedly healed, before any doubts arise as to the permanence of the work. These are used for publicity and they state the name and Church as well as the complaint. Though the supposed cure fails, the case is still quoted as if genuine. Surely this is warning enough to any godly souls **to shun like poison** the modern Tongues and Healing Movement” (The Pentecostalist Spirit-Baptism,” p. 39).

In ‘The Theology of the Major Sects,’ the author, John H. Gerstner, points out the startling differences between bona fide Biblical miracles and current ‘miracles.’ He lists in tabular form some of these differences between Biblical miracles and modern wonders.

Biblical Miracles	Modern Wonders
Always successful.	Usually unsuccessful.
No known relapses.	Admitted relapses.
Always Immediate or almost immediate.	Usually not immediate: often very gradual.
Raisings of the dead.	No raisings of the dead.
All varieties of diseases.	Usually functional diseases.
No noticeable dependence on psychological build-up.	Conspicuous dependence on psychological build-up.

A. S. Hill concludes his excellent book. “Modern New Tongues—Mental and Spiritual Slavery,” as follows: “If you have any doubts

about the arguments advanced in this booklet, then you would be well advised to study Pentecostalism and Revivalism, and compare them with self-hypnosis, hypnotism, psychology and brainwashing and withcraft techniques . . . Let Christians everywhere be prepared to defend their precious faith also against this movement of mass mind manipulation and mockery. So many have already been deceived. There have been too many heartaches suffered as a result of innocent people becoming involved with these sects, too many minds have been affected, some of them permanently, too many homes have been wrecked as a result of this gigantic deception. Above all, and it is this which concerns one most, so many have made shipwreck of their precious Christian faith as a result of their being caught up in this movement which is most certainly not of God and cannot lead to God” (p. 68).

If you have been ensnared in this Pentecostalist delusion, act now on the exhortation given by God in His Word, “Wherefore come out from among them and be ye separte saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters saith the Lord Almighty” (2 Corinthians 6:17, 18).

Do not receive Pentecostalists or the teachers of the false sects into your houses. “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds” (2 John 10, 11).

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:19, 20). “If therefore the light that is in thee be darkness, how great is that darkness!” (Matthew 6:23).

SEVENTH DAY ADVENTISM

The views of the Seventh Day Adventists are largely based on the “visions” which Mrs. Ellen G. White claimed she had from God. The following extract from “Wake up S.D.A.s,” by F. C. Payne, reveals clearly that her “visions” were from Satan as an angel of light (Sec 2 Cor. 11:13, 14). “Surely God has given us ample warnings in both the Old and New Testaments against false prophets that would arise. Note the details of His warning in 1 Tim. 4:1-3; “Now the Spirit speaketh expressly that in the latter times some shall depart from *the faith*, giving heed to seducing spirits and doctrines of devils, forbidding to marry and commanding to abstain from meats.” It would be difficult to find a false prophet who fulfilled this prophecy more emphatically than Mrs E. G. White. First she rose up in the latter times, and For forty years she condemned all who preached salvation by faith alone.

Also In her book, “Patriarchs and Prophets,” Mrs White writes: “The blood of Christ . . . was not to cancel sin.” Her co-worker, Uriah Smith, writes: “Christ did not make the atonement when He shed His blood upon the Cross. Let this be for ever fixed in the mind.” (Looking Unto Jesus, p. 237). What folly, what madness to build for eternity on the diabolically anti-scriptural views of a neurotic woman! What saith the Scriptures? “The blood maketh

atonement for the soul” (Lev. 17:11): “In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace” (Eph. 1:7); “Made peace through the blood of His cross” (Col. 1:20); “Redeemed by the precious blood of Christ” (1 Peter 1:19).

Again Mrs White writes: “Satan bore . . . the weight and punishment of the sins of the redeemed.” Again what saith the Scriptures? “Who (Christ) His own self bore our sins in His own body on the tree” (1 Peter. 2:24). “But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him and with His stripes we are healed” (Isa. 53:5).

Not only does Mrs White rob Christ of the glory of having redeemed His people by His precious blood, but she blasphemously asserts that He inherited a sinful nature. “In His humanity, Christ partook of our sinful, fallen nature. . . . On His human side, Christ inherited just what every child of Adam inherits—a sinful nature.” (“Bible readings for the Home Circle,” p. 115). What an awful perversion of the Word of God which testifies that “He was holy, harmless, undefiled and separate from sinners” (Heb. 7:26) and “without sin” (Heb. 4:15).

Soul sleep is another delusion taught by this sect. And yet the apostle Paul plainly affirms that to depart and to be with Christ is *far better* (Phil. 1:23). “Absent from the body, *present with the Lord*.”

When the Word of God respecting the Lord Jesus Christ and His finished work is so blasphemously distorted and denied, is it any wonder that Seventh Day Adventists also deny the doctrine of everlasting punishment? Mrs White says that it is “opposed to the teaching of the Scriptures, to the dictates of reason, and to our feelings of humanity. “The theory of eternal punishment.” she continues, “is one of the false doctrines that constitute the wine of the abominations of Rome . . . They received it from Rome, as

they received the false Sabbath.” [See prior article on page 95 on “The Sabbath”] Will Mrs White or any of her disciples, asks Wm. C. Irvine in his book “Heresies Exposed,” dare to set up “the feelings of humanity” against the plain word of the Living God.” *“These shall go away into everlasting punishment: but the righteous into life eternal.”* “It is absolutely cruel,” writes Dr A. A. Hodge, the renowned theologian, “to follow the example of the devil with Eve in persuading people that after all God may be more benevolent than the language of His Word implies” (Gen 3:3, 4).

She outrightly discouraged marriage, and condemned bearing children (yet she had four). Listen to her message: “I was shown that Brother and Sister V_____ had departed from God’s counsel in bringing into the world children. . . . The missionaries had better set the people an example in these things that correspond with *“our faith.”* “The time is and has been for years that the bringing of children into the world is more an occasion of grief than joy . . . Satan controls these children, and the Lord has but little to do with them.”

And to complete the fulfillment of the prophecy on 1 Timothy 4, “Commanding to abstain from meats,” Mrs White was not content with interfering with God’s laws of matrimony in order to comply with *“our faith,”* but also forbids the use of items of food, including “tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, cheese” . . . “Eggs should not be placed upon your table. They are an injury to your children.” She warned parents that God would not answer their prayers if they fed their children butter, eggs or meat.”

Yet in 1909, after 39 years, the ban on eggs was lifted, for she now gets a revelation that eggs are not only good food, but, quote, “Eggs contain properties that are remedial agencies in counteracting certain poisons” (“The Testimony of Jesus,” p. 64). Needless to say, medical science had this knowledge many years before that eggs were the preventive and cure for the great scourge of rickets in

children. Thus their prophetess was responsible for the suffering or death of children contracting rickets between 1870 and 1909 whose parents obeyed the demon-directed instructions of their prophetess. I have already given Mrs White's own testimony that anything she wrote was given her by the Spirit of God. One thing is *certain* it was not from the Spirit of the God of heaven.

Enough has been written to show that Seventh Day Adventism is not of God but of the devil. Its doctrines are "doctrines of devils," and all who will not renounce and forsake it will assuredly find themselves among those who will hear the dread sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41). If you have been ensnared in this delusion act now on the exhortation given you by God in His word. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18).

JEHOVAH'S WITNESSES

1. The founder of this sect was Charles T. Russell born in 1852 a Haberdasher in Pittsburg, U.S.A., but known by his self styled title Pastor Russell. He was sued by his wife for divorce because of his immoral relations. He denied this until cornered, then admitted his guilt.
2. Pastor Russell claimed special ability in interpreting the Bible, but when under oath in the court at Hamilton, Ontario in 1913 he was asked, "Do you know Greek?" He replied "Oh yes!" When handed a Greek New Testament he proved unable to read the letters of the Greek Alphabet. He then had to admit that he neither knew Greek, Latin nor Hebrew, nor had any course in Theology.
3. The Jehovah's Witnesses deny and scoff at the doctrine of the Trinity. They define the Trinity as "Three Gods in one, all equal in power, substance and eternity." This definition is a diabolical perversion of the truth. The Word of God does not teach that there are three Gods, but that there are Three Persons in the Godhead, the Father, the Son and the Holy Ghost. For proofs of this sacred and sublime mystery precious to all who are believers in truth, see Matt. 3:16, 17; 28:19; 2 Cor. 13:14; 1 John 5:7.

4. The Jehovah's Witnesses deny the eternal deity of Christ. In his book "Creation" Judge Rutherford who succeeded Pastor Russell states that "Jesus was merely a created being, the highest of all Jehovah's creation, that he was a god, a mighty one but not God." What a damnable lie!
5. One of the greatest lies of the Russellites is in connection with the Atonement made by Christ. They hold that "Christ's work on the cross simply guarantees a second chance." One unforfeited life could redeem one forfeited life, but no more. The man Christ Jesus redeems Adam." (Studies in the Scriptures by Russell vol. 1, p. 153). Could this be anything more diabolically contrary to the Word of God which explicitly declares that Christ "gave His life a ransom for many."
6. The bodily resurrection of Christ is denied by Pastor Russell. "We know nothing of what became of it (Christ's body), except it did not decay nor corrupt . . . whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love . . . no man knows." Studies in the Scriptures (vol. 2, p. 129) "He was put to death as a man, but was raised from the dead a spirit being of the highest order of the divine nature. The man Jesus is dead, dead for ever." (vol. 5, p.p. 153, 154).

After His resurrection we read in Luke 24 that Jesus Himself appeared to His disciples and said to them, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." (v. 39).
7. The personality of the Holy Ghost is denied by the Jehovah's Witnesses. Judge Rutherford says, "The Holy Ghost is not a person at all, but simply the influence or energy of Jehovah." The denial of the personality of the Holy Ghost is common to all sects of Satanic origin.

Max Stilton in his book on the Jehovah's Witnesses states that the Holy Spirit is identified with the other two Persons of the Godhead, in such a way to indicate personality—(1) In the Baptismal formula. Matt. 28:19; (2)—In the apostolic benediction, 2 Cor. 13:14; (3) Personal characteristics are ascribed to Him—(1) He speaks, Rev. 11:7; Matt. 17:5; (2) He makes intercession, Rom. 8:26; (3) He may be grieved, Eph. 4:30; (4) He calls, oversees and commands. Acts 13:2; (5) He may be lied to, Acts 5:3; (6) He may be blasphemed and sinned against, Matt 12:31, 32.

8. The Jehovah's Witnesses hold that all that shall be saved of the 144,000 mentioned in Revelation Chapter 7 "The final number of the heavenly church will be only 144,000 according to God's decree." (The truth shall make you free, p. 172). These of course are Jehovah's Witnesses, whom they call the "faithful remnant". Those of the Jehovah's Witnesses not belonging to the "faithful remnant" but who are admirers of the work accomplished by them are called "men of god-will" or the "Jonadabs". This latter class will not get a place in heaven but they are to be given everlasting life on the earth. (The truth shall made you free, p. 205; Riches, p. 173).

In Revelation 7 two separate groups of people are mentioned. Verses 1 to 8 mentions the 144,000 who are Jewish believers, "sealed of all the tribes of the children of Israel". "After this I beheld" the apostle John says, "and to a great multitude which no man could number of all nations, and kindreds, and people and tongues, stood before the throne and before the Lamb clothed with white robes, and palms in their hands and cried with a loud voice saying Salvation to our God which sitteth upon the Throne, and unto the Lamb (verses 9, 10). Let us listen to what the Lord says in His Word and not to the balderdash of the Russellites.

9. In his book "Do you Know?" Russell said "In 1914 all the dead shall be raised again."

After Russell's death in 1916 he was succeeded by Judge Rutherford rightly described by an Australian newspaper as "Bishop of Bunk". This "Bishop of Bunk" predicted the appearance on this earth of Abraham, Isaac and Jacob in 1925. He built a mansion in San Diego, California for them, and put a high priced car in the garage. He himself lived in the house and used the car until these patriarchs would appear. Rutherford died in 1942. This mansion was sold, and thus ended another false prophesy.

How applicable to Russell and Rutherford in what the Lord in His Word says, "The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, a thing of nought, and the deceit of their heart." (Jeremiah 14:14)!

10. The Jehovah's Witnesses deny the solemn reality of hell. "The grave and physical death are the only hell." All Russellites who go to eternity with a lie in their right hand and all impenitent Christless sinners shall infallably know that "hell is a reality."

The Bible teaches that sinners as well as saints will continue to exist for ever. In Matthew 25:46 the words "everlasting and eternal" are the same in the Greek. "And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal". These are the words of the Lord Jesus Christ, the faithful and True Witness. We live in a day when false sects abound. Most of them are of American origin and appeared in the course of the last century—the Russellites, the Mormons, the Seventh Day Adventists, Pentecostalists, etc, etc. That these should arise in the latter days the Word of God clearly teaches. "For there shall arise false Christs, and false prophets and shall show great signs and wonders; insomuch that if it was possible

they shall deceive the very elect.” Matt 24:25. “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” (1 Timothy 4:1).

MORMONS

Their Lies Exposed and Their Doom Foretold

I. "A NOTORIOUS LIAR"

Do you know?

1. That Joseph Smith, the founder of this sect, was a "NOTORIOUS LIAR," and that the Book of Mormon is a colossal HOAX.

Dr. Edmund B. Fairfield, late President of Michigan College, wrote that in August, 1850, he was spending a week in Palmyra, N.Y., and that while there he met three men who had been intimately acquainted with Joseph Smith. The testimony of these men was given under no stress of any kind. It was clear, decided, unequivocal testimony, in which they all agreed, "Joseph Smith is simply a notorious liar." "We never knew another person so utterly destitute of conscience as he was." "The thing for which Joseph was most notorious was his vulgar speech and his life of unspeakable lewdness." (The Mormons or Latter Day Saints, by Rev. D. H. C. Bartlett, M.A.).

2. That Joseph Smith tells that on the night of September 23rd, 1823, he had a vision in which he says an angel, Moroni to name, appeared to him, and told him that hidden in the Hill Comorah, near Palmyra, N.Y., was a book written on golden plates, giving

an account of the Nephites who came to America from Jerusalem in 600 B.C., and that the fulness of the everlasting gospel was also contained in it, as delivered by the Saviour. Along with the golden plates were the Urim and Thummim, a sort of wonderful pair of spectacles, through which he could read the hieroglyphics inscribed on the plates. These hieroglyphics were supposed to be "Reformed Egyptian." Joseph Smith tells the story of his finding the plates, and by means of the Urim and Thummim translated this supposed revelation from God, which he called the Book of Mormon.

3. That the Book of Mormon is not based on the "golden plates," but on a religious novel with no foundation in fact written by the Rev. S. Spaulding, a retired Presbyterian minister, and which he called "Manuscript Found." The plot of the novel centred round a colony of the Lost Tribes called the Nephites, who travelled from Jerusalem and landed in America in 600 B.C., and that the origin and history of the Red Indians is to be traced to them. Mr Spaulding died of consumption at Conneaut, Ohio, in 1816, before his novel could be published. "Manuscript Found" remained in the custody of Messrs. Patterson and Lamdin, printers, Pittsburg, until it was given by Mr Lamdin to his friend, the Rev. Sidney Rigdon, an unfrocked Baptist minister, notorious for his giving out eccentric and strange notions. Rigdon joined the Campbellites, until he fell foul of Campbell. He then conceived the idea that if Campbell could secure such a following, he could become still more famous by going beyond the Bible and giving the world a totally new revelation. He edited "Manuscript Found," adding liberally what he imagined were suitable texts and portions of Scripture, and even whole chapters to give it a more religious tone. In Joseph Smith he found a ready instrument and willing collaborator. With "Manuscript Found"

as a basis, he compiled the Book of Mormon, and with the help of Joseph Smith and Parley P. Pratt perpetrated one of the greatest religious hoaxes of the century. (*Heresies Ancient and Modern*, pp. 106, 107, by O. Sanders, and *Mormonism: A Great Delusion*, by A. J. Pollock).

4. That the true origin of the plates (not gold, but copper) was told by W. Fulgate, of Mount Station, Brown Country, Illinois. On June 30th, 1879, he swore an affidavit before J. Brown, Justice of the Peace, that the plates were all humbug, that they were got up by Robert Wiley, Bridge Whitton and himself. Whitton was a blacksmith who cut the plates out of pieces of copper. Wiley and Fulgate made the hieroglyphics on beeswax, filling the impressions with acid. Fulgate also described the burial of the plates. Joseph Smith needed no angel to tell him where the plates were buried. (*Mormonism: A Great Delusion*, by A. J. Pollock).
5. That Joseph Smith made an exceptionally bad move by producing what purported to be a copy of the gold plate hieroglyphics, claimed to be “Reformed Egyptian.” Mr Wm. Brady, in his book “The Mormon Hoax,” gives a lengthy extract of the “Reformed Egyptian” supplied by Smith and conclusively proves it to be a fabrication. “In spite of all investigations,” writes Mr Brady, “no Egyptian writings have been discovered which bear resemblance to the ‘prophet’s’ production. If Smith’s were a true language, why has it not been possible to discover other specimens?—especially as the hieroglyphics pre-date the gold plate arrangement by thousands of years and are in existence today.”
6. That Professor Charles Anthon, a noted linguist, made the following comment on Joseph Smith’s “Reformed Egyptian” hieroglyphics: “A very brief investigation convinced me that it was a mere hoax, and a very clumsy one, too.”

7. That the Three Witnesses, Oliver Cowdery, David Whitmer, Martin Harris, in their testimony to the Book of Mormon, said “. . . And we also know that they (the plates) have been translated by the gift and power of God for his voice hath declared it unto us, wherefore we know of a surety that the work is true.” All three apostatised from the Mormon Church. (The Book of Mormon Examined, by A. Budvarson).
8. That another condemning fact of the Book of Mormon is that hundreds of direct quotations from the Old and New Testaments are ALL from the Authorised Version, though the golden plates were supposed to be written twelve hundred years before the Authorised Version was printed. It abounds in modern words, expressions and discoveries. Shakespeare’s well-known phrase. “The undiscovered country from whose bourne no traveller returns,” was used in 2 Nephi, 1, 14, two thousand years before Shakespeare’s birth! (The Menace of Mormonism, by O. Sanders).
9. That this colossal imposture was palmed off by Joseph Smith upon the public as the very “oracle of God,” and that Brigham Young, who succeeded him, declared: “Every spirit that confesseth that Joseph is a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of Antichrist.”

II. “STRONG DELUSION”

Do you know?

Why people believe the Book of Mormon as true and a new revelation from God? The Word of God gives the answer. “Because they received not the love of the truth . . . God sent them strong delusion, that they should believe a lie; that they all might be damned

who believed not the truth, but had pleasure in unrighteousness” (2 Thessalonians 2:11, 12). Nothing but a complete renunciation and a penitent return to God in His Word can save any Mormon from eternal damnation.

III. POLYGAMY

Do you know?

1. That Joseph Smith, on July 12, 1843, issued his famous revelation entitled “Revelation of the Eternity of the Marriage Covenant. Including the Plurality of Wives,” authorising polygamy as the commandment of God. This revelation consisted of sixty-six paragraphs, ending with the words, “Behold, I am Alpha and Omega.” Less than a year after these blasphemous words were written, Joseph Smith died at the hands of men infuriated by his wickedness and that of his followers. It was his “unspeakable lewdness” that procured his death. Smith’s collaborator, Parley P. Pratt, also came to an untimely end through being shot by an enraged husband whose wife Pratt had seduced and taken to Utah as one of his wives.
2. That when Brigham Young, one of the leading Mormon apostles, died in Salt Lake City In 1877, he left a fortune of £400,000, seventeen wives and fifty-six children. (Heresies Exposed, p. 131, by Irvine).
3. That although the United States Congress in 1890 put a stop to polygamy among the Mormons, they practise instead what they term “Celestial Marriage.”

IV. PROTECT YOUR DAUGHTERS

Do you know?

1. That Freda Stirling, in “Freed from the Mormon Clutch,” writes, “Investigation of this doctrine (celestial marriage) led me to discover that our family was to be part and parcel of Mormon extravagances. The Temple Rites by which we were to be sealed meant for myself and my daughters that we would be placed on the polygamous list and we could be named by any elder who claimed us as his common property. Common, because not only we, but others he could care to name for his harem. This is the stark reality of things! . . . To the right-thinking person this is a low grade in adultery.”
2. That Mr H. A. McGimsey, Evangelist to the Mormons, tells that he knows of mothers and fathers heartbroken because their daughters have been ensnared in Mormonism. One mother said she would spend the rest of her life warning others so that they would not be heartbroken as she was. (Tract, March, 1960).

V. VILE AND REVOLTING CEREMONIES

Do you know?

That the Rev. J. Utting, Cleveland, Ohio. U.S.A., in *Some Extracts from Secret Oaths and Ceremonies of the Mormon Church*, gives authentic accounts of the awful oaths and the vile and revolting ceremonies in connection with the “sealing to the Priesthood.” These oaths and ceremonies alone would prove Mormonism to be Satanic through and through.

VI. "MEAN DEVILS, ADROIT THIEVES, SMOOTHEST LIARS"

Do you know?

1. That Article 13 of the Mormon Articles of Faith states: "We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men, etc." "But of what value is a theory," asks Brady in "The Mormon Hoax," "if it does not work? Why speak of chastity and virtue when the author of this article wallowed in lust? And what of Brigham Young's commentary on his followers: 'I have many a time in this stand dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.' And Young goes on to give the reason for this success in evil: 'We can beat them because we have the men here that live in the light of the Lord, that have the holy priesthood and hold the keys of the kingdom of God.'" (Des. News, Vol. 6, p. 291; Journal of Discourses, IV, p. 77).
2. That the Word of God declares: "Such men are false apostles, deceitful workers, fashioning themselves into the apostles of Christ." (2 Cor. 11:13).
3. That by paying Mormon Tithing you support this satanic system. Is it any wonder Mormon leaders live in luxury? Put your tithes to better use.

VII. BLASPHEMOUS AND FANTASTIC BELIEFS

Do you know?

1. That Brigham Young, the great Mormon prophet, wrote, “Adam is God, the supreme God, the Creator of the world, our God, and the only God with whom we have to do. He is our Father and our God. Who is the Father? The first of the human family.” (Journal of Discourses, Vol. I, p. 50).

He also wrote, “When our father Adam came into the garden of Eden, he came into it with a ‘celestial body,’ and brought Eve, one of his wives with him.” (Heresies Exposed, p. 134).

2. That Mormonism does not hesitate to besmirch the life and character of the Lord Jesus Christ. “We say,” writes Apostle O’Hyde, “that it was Jesus Christ who was married at Cana to the Marys and Martha, whereby He could see His seed before He was crucified.” Could blasphemy go further?
3. That Mormonism teaches that every person who is not of their persuasion is outside the pale of God’s grace. Here is an extract from their Catechism: Q. Will all people be damned who are not Latter Day Saints? A. Yes, and a great many of them (Latter Day Saints) except they repent speedily. (Journal of Discourses. Vol. I, p. 339).
4. That Article 8 of the Mormon Summary of Faith reads thus: “We believe the Bible to be the Word of God, so far as it is rightly translated. We also believe the Book of Mormon to be the Word of God.
5. That Apostle T. W. Taylor, Conference, Salt Lake, April 5, 1897, said, “Wilford Woodruff (the 4th President) is a prophet. . . . He can make Scriptures as good as those in the Bible.” (Mormonism: A Great Delusion).

6. That Parley P. Pratt wrote in his *Key to Theology*, “Joseph Smith, the first Mormon prophet, stands next to Christ, and Christ stands next to Adam.”

Much more of this senseless, blasphemous stuff could be written but we forbear.

VIII. A FLOOD FROM HELL

Mormonism is based on a LIE. Its founder was a “notorious LIAR,” of a sordid adulterous life. Its doctrines are doctrines of devils. It is a flood from hell, a tissue of falsehood and blasphemy, engulfing thousands in eternal perdition.

Its god is not the God of Truth but a creature. “Adam was God.” What a blasphemous denial of what is written: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. 2:7).

The Mormon Christ is not the true Christ but a false Christ. “The fleshly body of Jesus required a mother as well as a father. Therefore the father and mother of Jesus according to the flesh must have been associated together in the capacity of husband and wife; hence the Virgin Mary must have been for the time being the lawful wife of God the Father.” (The Seer, p. 159). “He was not begotten of the Holy Ghost.” (Journal of Discourses, Vol. I, p. 50). What a glaring falsehood! How completely contrary to the Word of God! “Then said Mary unto the angel. How shall this be, seeing I know not a man. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” (Luke 1:34, 35).

The Mormon Bible is a LIE, a colossal hoax: the Mormon Church is a synagogue of Satan, the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird. From

the MORMON ABOMINATION may the Lord in His mercy deliver our land.

IX. THEIR DOOM FORETOLD

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers (spiritualists) and idolaters and all LIARS shall have their part in the lake which burneth with fire and brimstone which is the second death.” (Revelation 21:8).

X. FALSE CHRISTS AND FALSE PROPHETS

We live in a day when false sects abound. Most of them are of American origin, and appeared in the course of the last century. Other cults had their day, and now lie buried in the dust of oblivion. Those of the present day are: Mormons, Modernists, Jehovah’s Witnesses, Christian Scientists, Theosophists, Seventh Day Adventists, Pentecostals, Christadelphians, Swedenborgianites, Buchmanites (Moral Re-Armament), Cooneyites, etc.—all of them of Satanic origin, evil spirits appearing as angels of light.

That such should arise in the latter days the Word of God clearly teaches. “For there shall arise false Christs and false prophets and shall shew great signs and wonders insomuch that, if it were possible they shall deceive the very elect.” (Matt. 24:24), “Now the Spirit speaketh expressly that in the latter times some shall depart from THE FAITH giving heed to seducing spirits and doctrines of devils.” (1 Timothy 24:1).

XI. OUR SCRIPTURAL DUTY

1. If you have been ensnared in the Mormon delusion, act now on the exhortation given by God in His Word. “Wherefore come

out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” (2 Cor. 6:17, 18).

2. Not to receive Mormons or the teachers of any of the false sects mentioned into your houses. “If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds.” (2 John 10, 11).
3. Seek ye the Lord while He may be found, call ye upon Him while He is near. 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 55:6, 7).

**ARTICLES WRITTEN BY REV. WILLIAM MACLEAN AND
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Tracts

A Message from God to You!

Whiter Than Snow

LETTERS

A LETTER TO THE YOUNG

1950

My Dear Young Friends,

Sabbath-breaking is one of the crying sins of our day. The ways in which the sanctity of the Sabbath is invaded and the Lord dishonoured are many. Sabbath-travelling is one of them. The late Principal Fairbairn has observed it is only once Christ made reference in His discourses to His disciples to Sabbath desecration. That reference was an express warning against Sabbath travelling. "But pray ye that your flight be not in the winter, neither on the Sabbath day." And why? Because our Lord foresaw the particular danger, to which His holy day would be exposed from that quarter, and therefore wished to impress it on His followers that so far from gadding about on that day for any light or frivolous pretext, they should pray to be kept in the greatest emergencies, even when life itself was in jeopardy, from being forced to make it a day of travel.

Within the last fifty years Sabbath travelling by train, tram, bus and car has overflowed our land like a flood. These are run for the most part for profit and pleasure. The blessing of God does not rest on Sabbath profit and Sabbath pleasure. "Cursed is that gain," declared the eminent Dr. Love, "cursed is that recreation, cursed is that health, which is gained by criminal encroachments on this sacred day." Sabbath profiteering is hateful to the Lord. In Christ's message to the church of Pergamos (Rev. 2:12-17) He

directs her attention to doctrines or practices which were hateful to Him. Against those who upheld them He threatens to come forth to fight with the sword of His mouth. The merchandise of the Temple was hateful to Him. "Make not My Father's house an house of merchandise" (John 2:16). That merchandise was carried on under the cloak of doing God service. The oxen, the sheep and the doves were sold for sacrifice. It was not the glory of God and the good of His Cause those who sold had in view, but their own profit. "My house shall be called of all nations the house of prayer, but ye have made it a den of thieves." They no doubt regarded their work in supplying the people with sacrifices pleasing to God. The people who bought from them and supported their trade thought so too, as did also the priests. Instead of being pleasing to God, it was hateful to Him. The plea is often advanced in defence of taking trams and buses, etc., to church, that as the end in view is to worship God the travelling by such conveyances is justifiable. The end justifies the means. But not in the view of the Lord of the Sabbath. It did not justify the means in the case of the Temple merchandise. Instead of procuring the Lord's blessing, it procured His severe rebuke. And His disciples remembered that it was written, "The zeal of thine house hath eaten me up." Christ's zeal for His day is no less than His zeal for His house. What he condemned as Lord of His house, He will not condone as Lord of His day.

The godly fathers of our Church faithfully testified against Sabbath travelling. The following extract is from the *Free Presbyterian Magazine* for March, 1897: "Travelling in [street] cars is another rampant form of Sabbath desecration. Apart from those who travel for amusement or pleasure, we think it no less a breach of the Sabbath law for church-goers to make use of them. Hearers at a distance may worship at home, and there is no necessity why one command should be broken in order to keep another." Another extract from Vol. xxxvii, page 494, of the same: "Do you

go to church by street car? A strange spectacle indeed—a breaker of God's Law on the way to worship Him . . . Is not obedience better than sacrifice? . . . The end never justifies the means. What about the driver and the conductor? What right have they to give up their God-given heritage to you? What right have you to take it from them? They are to get another day instead! How can the other day be an equivalent for the Sabbath? How can he tell his children to obey the commands of God? Have you forgotten that love is the fulfilling of the Law; that the driver and conductor, their wives and their children, have immortal souls to be tended, nourished, saved—or lost? Keep My Sabbath and reverence My sanctuary. That was the lofty ideal of our Scottish forefathers.”

A year last November, at the time of the Edinburgh communion, a Dutch ship put in at Leith. Six members of the crew, whose ages ranged from 19 to 24, attended the services of our church in Edinburgh. On the Sabbath they walked a distance of ten miles to the church and ten miles back. Trams and buses passed them in an almost continual stream, but they faithfully maintained the principles in which they were brought up, not to countenance the modern curse of Sabbath travelling for profit. It is to be hoped that you will also show a like regard for the Sabbath. While the Church condemns and debar, on the authority of God's Word, from the privileges of Baptism and the Lord's Supper, those who work or travel on vehicles run for profit in systematic disregard of the Lord's Day, she does not condemn nor disallow conveyances when the purpose and manner of their employment are in keeping with the spirit of the Sabbath and in accord with the precepts and precedents of Scripture, even when the cost of petrol and of the wear and tear of such conveyances has to be met. It is the commercialisation of the Lord's Day by such conveyances that we must take our stand against and maintain it as unflinchingly as did our young Dutch friends. Not only with regard to the Sabbath, but also in doctrine

and practice, our Church maintains and perpetuates inviolate the testimony of the Church of Scotland as by law established. By error, heresy and schism, the great majority to-day in Scotland have lost that testimony. Let us not be ashamed of the testimony of our Lord. "Be thou," it is written, "a partaker of the afflictions of the gospel according to the power of God."

I am,
Your affectionate well-wisher,
William MacLean.

THE NATIONAL COVENANT AND POPERY

1957

Dear Friends,

It was the tyrannical endeavour of Charles I and Archbishop Laud to force the Prayer Book as well as a complete government of bishops upon Scotland which led to the adoption of the National Covenant in defence of Presbyterianism. This covenant was sworn and subscribed, with much solemnity, in the Greyfriars' Church at Edinburgh on 1st of March, 1638. Dr. Thomas McCrie in "The Story of the Scottish Church" gives the following account of it:—"A fast was appointed. After sermon the covenant was read; upon which the Earl of Loudoun, whose manner was peculiarly impressive, made an address to the assembled multitude, dwelling on the importance of this bond of union in present circumstances, and exhorting all to zeal and perseverance in the cause of the Lord. Thereafter Mr. Alexander Henderson, then minister of Leuchars, offered up an impassioned prayer for the divine blessing; when the noblemen present stepped forward to the table, subscribed the deed, and, with uplifted hands, swore to the observance of its duties. After them the gentry, the ministers and thousands of every rank subscribed and swore."

"We all, everyone of us underwritten, protest," runs the Covenant, "that, after long and due examination of our own consciences in

matters of true and false religion, we are now thoroughly resolved in the truth by the Word and Spirit of God: and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm, before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to men, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel; and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the Kirk of Scotland. . . . as God's eternal truth, and only ground for our salvation; as more particularly is expressed in the Confession of our Faith, established and publicly confirmed by sundry Acts of Parliament. . . . to which Confession and Form of Religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon His written Word.

"And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland. But in special, we detest and refuse the usurped authority of the Roman Anti-Christ upon the Scriptures of God, upon the Kirk, the civil magistrate, and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written Word, the perfection of the law, the office of Christ, and His blessed evangel; his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number and use of the holy sacrament.

"(We detest and refuse) his five bastard sacraments with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments without the Word of God; his cruel judgment against infants departing without the sacrament; his absolute necessity of

baptism; his blasphemous opinion of trans-substantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations with solemn oaths, perjuries, and decrees of marriage forbidden in the Word; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for sins of the dead and the quick; his canonisation of men; calling upon angels or saints departed, worshipping of imagery, relics and crosses; dedicating of kirks, altars, days; vows to creatures.

“(We detest) his purgatory, prayers for the dead, praying or speaking in a strange language, with his processions, and blasphemous litany and multitude of advocates or mediators; his manifold orders, auricular confession; his desperate and uncertain repentance; his general and doubtful faith; his satisfactions of men for their sins; his justification by works, opus operatum, works of supererogation, merits, pardons, peregrinations, and stations; his holy water, baptizing of bells, conjuring of spirits, crossing, saying, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith; his worldly monarchy, and wicked hierarchy; his three solemn vows, with all his shavelings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that cruel and bloody band, conjured against the kirk of God.

“And, finally, we detest all his vain allegories, rites, signs and traditions brought into the kirk, without or against the Word of God and doctrine of the true reformed kirk; to the which we join ourselves willingly, in doctrine, faith, religion, discipline and use of the holy sacraments, as lively members of the same in Christ our Head; promising and swearing, by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same according to our vocation and power, all the days of our lives; under the pains

contained in the law, and danger both of body and soul in the day of God's fearful judgment."

In the light of this indictment of Popery, is it any wonder that the marriage of those who profess the true reformed religion with Roman Catholics is condemned and forbidden by the Confession of Faith as being contrary to the Word of God? (see Confession of Faith ch. xxiv, sec. III.). The Pope of Rome is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the church against Christ and all that is called God (ch. xxv, sec. vi.).

Yours sincerely,
Wm. MacLean.

LETTERS TO THE EDITOR (1)

Grafton Daily Examiner December 1967

PAGAN ORIGIN OF THE CHRISTMAS FESTIVAL

Sir,—It may seem unchristian, even anti-Christian, to say that the festival of Christmas is not of divine, but of pagan origin. It is no part of the Christian Faith, all the doctrines of which have for their authority and validity the Holy Scriptures—the complete and final canon of divine revelation.

Christmas had no place in the Apostolic Church. Not until the 4th century do we hear of Christmas as a festival to commemorate the birth of Christ. It is an uncontroverted fact of history that the festival known as Christmas used to be a heathen festival celebrated on December 25 in honour of the birth of Baal, the sun-god, the son of Semiramis, the goddess whom the Babylonians worshipped as the Queen of Heaven. This heathen goddess called the Queen of Heaven and her son, Baal, the sun-god, were represented in pictures and images as an infant or child in his mother's arms. From Babylon this worship of the mother and child spread to the ends of the earth. The celebrations in connection with the celebration of the birth of Baal included hymn singing in the streets, riotous merry-making, feasting and the decorating of an evergreen tree.

Among the ancient Romans, Baal the sun-god was known as Sol Invictus (the unconquerable sun). The celebrations in his honour were called the Saturnalia.

“Yule-day” is another name for Christmas. “Yule” is the Babylon name for “infant” or “little child.” Yule-day on December 25 was observed by the Angles and Saxons long before they came into contact with Christianity. Instead of Saturnalia we have Christmas and instead of Baal the infant son of Semiramis, the Babylonian Queen of Heaven, or Sol Invictus, we have the popular Christmas crib with a doll as the Child Jesus.

How dishonouring to the Divine Redeemer to have the purpose of His virgin birth into this world darkened by rites, ceremonies and representations belonging to the idolatrous worship of Baal, and how awful and shocking the blasphemy to represent the Eternal God in human nature as a doll.

“We ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man’s device.” (Acts 17.29).

It was for countenancing the worship of Baal that the judgments of the Lord repeatedly fell upon the people of Israel of old.

“Wherefore my dearly beloved, flee from idolatry.” (1 Cor. 10:14).

Rev. William MacLean, Grafton.

LETTERS TO THE EDITOR (2)

Grafton Daily Examiner December 1967

THE USE OF ART AND SCULPTURE QUESTIONED

Sir.—The Rev. David Kidd holds that Christmas is part of the Christian Faith, because Christmas spells incarnation, and that means “God Incarnati,” and “as to rites, ceremonies and representations, cribs, etc., we have the right to remember Christmas by the use of art and sculpture, just as much as by song.”

We have absolutely no such right. He quotes as one of his examples the Sacrament of the Lord’s Supper. It was the Lord Himself who instituted the Sacrament of the Supper. We have, therefore, a divine warrant for its observance. We have none for the doll and the crib. The “right” which Mr. Kidd claims has human tradition for its support, and for its foundation the idolatrous worship of Baal which was and still is an abomination to the Lord. Thus said the Lord, “Learn not the way of the heathen . . . for the customs of the people are vain.” (Jer. 10:2, 3). “We ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man’s device.” (Act. 17:29).

Where in the light of these Scriptures can there be place for Mr. Kidd’s “right?” And surely the Second Commandment which forbids

the worshipping of God by images, or any other way not appointed in His word, determines whether God or man has the “right” as to how He is to be worshipped and adored.

“We should welcome, therefore,” writes Mr. Kidd, “man’s attempt to proclaim the faith in this way.” Any such attempt on the part of man to proclaim the faith is vain and futile. “In vain they do worship Me, teaching for doctrines the commandments of men.” (Matt. 15:9). What the Church Universal in all ages and lands welcomed was the preaching of the everlasting gospel, embracing the whole counsel of God accompanied by the power of the Holy Spirit. This alone will benefit sinners for eternity. This alone can give them peace with God and peace of conscience, and not the soulless, pithless inanities of the modern pulpit as destitute of spiritual life as the plastic doll and the wooden crib of man’s invention.

Rev. William MacLean, Grafton.

TO THE EDITOR

Gisborne Herald 1969

BILLY GRAHAM

Sir,—The Free Presbyterian Church of Scotland can neither support nor approve of the Billy Graham campaign. The making of decisions for Christ, so prominent a feature of such campaigns, leads the “converts” to believe that their decision for Christ is the fruit of that faith which is the gift of God and, therefore, saving in its nature. The faith of decisionism is of no such nature. It is the natural faith of the unregenerate heart. The faith which is saving is the fruit of the regenerating power of God the Holy Ghost, vitally uniting the soul to Christ, and to an experimental knowledge of Him as the only Saviour of perishing sinners. All teaching which fails to discriminate between natural faith common to all, and saving faith in its nature and fruits, is false and delusive. Such teaching is not of God. The Westminster Confession of Faith clearly states man’s ruined and fallen condition. “Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength, to convert himself or to prepare himself thereunto.” (Ch. 9. Sec. 3). “No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day - - - Therefore said I unto you, that no man can come unto Me except it were given unto him of My Father.” (John 6. 44, 65).

Rev. William MacLean.

FALLACIES OF EVANGELICALS SO-CALLED

1974

My dear young friends,

In this day and age of apostasy when iniquity abounds and the love of many wax cold, it would become us to give heed to the adage that all that glitters is not gold.

The eminent Rev. Gavin Parker of Aberdeen who lived in the first part of the last century, wrote in his diary: "The contest about salvation is not now between justification by faith and by works; it is now admitted to be by faith only. But in the popular manner of teaching this doctrine, there are two fallacies. First—As to the kind or nature of faith. Everything is not faith which gets the name. It is not by faith of the sinner's own producing, but by faith from God Himself, that justification arises. Second—The proper office of faith may be misunderstood. Faith is not the agent, but merely the instrument. Faith cannot save, nor justify, nor sanctify. Justification, sanctification and salvation are from God. Jehovah is the agent. If this distinction is not made prominent, justification by faith may deceive and ruin many souls.

Many are taught to make confession, and to admit the great guilt of man, and yet to rest hope for all on Jesus Christ, the one foundation. No acknowledgment is made of the necessity of Divine

agency in bringing a sinner to Christ; but salvation is as much the work of God in its application to the sinner, as the Mission of Jesus Christ to our world. The Holy Spirit must come to give life, faith, ability and desire to come; for the sinner can never find Christ till the Holy Spirit reveal Christ within as the hope of glory. By embracing this doctrine, sinners may sleep on for life, thinking they have come to Christ and even that they follow Him, without any inward change.”

Are preachers who have a place of stars of the first magnitude in the evangelical firmament, who are pronounced sound because they preach justification by faith alone, guilty of the above soul-destroying fallacies, although presented under the cloak of Calvinism?

And what about the divine ordinance of Discipline that the Lord has established in His Church? Is it not to be feared that the converts, communicants and office-bearers of such so-called evangelicals do not honour the Lords Day according to the commandment? They can travel by train or bus run in systematic disregard of the Lord's Day, and engage in works which are neither works of necessity or mercy. The question of Sabbath observance is left to the liberty of one's own conscience. This also is a fallacy as Chapter 20 sec. 4 of the Confession makes clear.

Most of these evangelicals uphold Voluntaryism which maintains that the Church and the State are distinct, and that the State has nothing to do with religion at all. All the Confessions of the Churches of the Reformation rejected Voluntaryism and maintained and upheld the Establishment Principle, or the National Recognition of Religion. The Reformers without exception maintained the Establishment Principle. “Voluntary churchmen out of the Establishment,” wrote Dr C.J. Brown, “talk of the independence of the Church: our forefathers within one bled and died for it.”

The Free Presbyterian Church of Scotland has unequivocally stated its position in regard to the principle of the National

Recognition of Religion in the Deed of Separation of 1893. The very first reason stated in the Deed of Separation is the abandonment of this distinctive testimony by those responsible for the passing of the infamous Declaratory Act. "Going back to the Reformation period," wrote the Rev. Donald Beaton, "we find the Scottish Confession of 1560 declaring: 'To kings, princes, rulers, and magistrates, we affirm that chiefly and most principally, the reformation and purgation of religion appertains, so that not only are they appointed for civil policy, but also for the maintenance of the true religion, and suppression of idolatry and superstition whatsoever, as in David, Jehosophat, Hezekiah, Josiah, and others highly commended for their zeal in that cause, may be espied'! The Church of Scotland was not established until 1560, but when some called this in question, John Knox delivered himself thus: 'I hear some say that we have nothing of our religion established, neither by law nor by Parliament. The speaker, for treason committed against God and this poor Commonwealth, deserves the gallows'." (F.P. Mag. Vol. 28 p. 55.)

But it may be asked, are there not godly ministers and persons in Churches where the above mentioned fallacies are condoned? Without question there are. But as an old author wrote, "I would have this rule to be well observed by all who are professing the name of Jesus in sincerity and in truth, to love all who in the judgment of charity, seem to have anything of the likeness and image of God restored unto them. For to whom God shows mercy, His people should show love and charity; not by joining with such as are going on in courses of defection, in church communion, either in public congregations or private fellowship meetings, for that I hold to be sinful; but by praying for, sympathising with, and administering comfort to them, either in their inward or outward distresses, and bearing love and affection to them."

In connection with the so-called evangelicals and their religious meetings to which all and sundry flock, the Rev. Gavin Parker says,

“Such religious meetings are not useful for the purity of the Church, or for promoting living piety.”

Let us hold fast to our Establishment—“the fairest flower” of the Reformation Churches, deny ourselves in this day of clamant permissiveness our own pleasure and liberty in the light of I Cor. 10, 23, and take pleasure rather in the stones and dust of Zion, as the Church of old in a dark day did, assured that the Lord in His own set time will arise to plead the Cause that is His own, and that the promise of the Father to the Son shall assuredly be fulfilled.

“Ask of Me and for heritage
The heathen I’ll make Thine
And for possession I to Thee
Will give earth’s utmost line.”

Yours sincerely,
William MacLean.

A LETTER TO A WIDOW

FP Manse
Ness, Isle of Lewis
3rd July 1982

Mrs Molly Van Dorp
7 Herbert Road
Gisborne New Zealand

My dear Molly,

I received Pim's letter with the very sad news of Cor's sudden passing. It is hard for me to take in that beloved Cor is no longer with us in this world. For him sudden death was sudden glory. What fragrant memories he has left behind! The love of Christ was what was all in all to him. One would not be long in Cor's company without knowing that his affections were set on the things above where Christ is. He is now with his Saviour whom he loved and served so faithfully in time.

What a loss Cor's passing is to yourself, the family and the cause. How precious the words "leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" Jeremiah 49:11. He is the widows stay and the orphans shield.

What a blessing that George was able to fly out along with David. It is a sad home coming for them but what a cause for thankfulness that you sorrow not as those who have no hope, for them who sleep in Jesus God will bring with Him.

It is good that dear Cor was able to meet the Grafton friends. It is certainly fragrant memories they will have of his visit.

Samuel Rutherford makes the following comment on the words, “He shall wiper away all tears”. Christ our Lord in this world wipes the tears from his bairns faces—yet after that they weep new tears. He never wipes away all tears till now. Here shall be our last good night to death. Good night to crying, mourning and sorrow. We shall be on the other side of the water and over beyond the black river of death . . . The mother who lost her bairns shall get them. All the Lord’s widows shall get their husbands. The old world which was the mourning world shall be away. And therefore never till now shall all tears be wiped away”. In speaking of the happiness of the saints in glory the late Rev. D MacFarlane (the old MacFarlane) says in one of his sermons, “they shall also have the communion of saints. They loved and desired their communion on earth and if it was so precious and desirable in a state of imperfection, how much more in a state of perfection!”

Please thank Pim for his precious letter, and convey my sympathy to the Rev. Joh [Van Dorp] and to all Cor’s brothers and sisters and to his Uncle Peter in Wellington. A bright and shining light has been removed from Gisborne. I sincerely trust Jim is improving. He will not be the better of Cor’s sudden passing. Our times are in the Lord’s hands. And He does all things well. Kindly convey my best wishes to all the dear friends in Gisborne. . . .

Trust you are being upheld.

Yours affectionately
William MacLean.

1 Mr Cornelius (Cor) Van Dorp (Elder) (1922-1982) recorded Rev. William MacLean’s sermons using Akai M8 and Revox 4 track 8” reel professional recording machines, later copying these onto cassette tapes for wider distribution.

A LETTER TO FRIENDS

FP Manse
Ness
Isle of Lewis
11th Nov. 1983

To Mr & Mrs Ed. Christensen
1 Vista Place
Manurewa
Auckland New Zealand

My beloved friends,

I was pleased indeed to receive your welcome letter. I am pleased to know you had such a refreshing communion season in Gisborne and that Mr MacD [Rev. Alfred MacDonald] was so wonderfully favoured in preaching the unsearchable riches of Christ. What a blessing it would be if the Lord gave him a mind to settle in Auckland. He has appointed the bounds of our habitation. It was encouraging indeed that 17 men spoke to the "Question" in Gisborne. . . .

The Lord has his own time for seeking out and gathering in the lost sheep of the house of Israel. We are called upon to have patience, "be patient therefore, brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" James 5:7, 8.

Mr Maclean [Rev Donald Maclean] Glasgow and his wife Grace are expecting to leave for Australia and New Zealand on the 21st Instant (DV). The last time Mr Maclean was out was in 1965, you'll remember that it was he who opened your church. The congregation has indeed been favoured that the Lord raised up yourself Ted, and that He is so gracious and favourable to you in keeping the services . . . Kindly convey my best wishes to Ken, Lydia and family. To Don, Edna and family and all the friends as if mentioned by name. . . .

Your account Ted of Mrs (I) MacKenzie's death bed was very touching. Her passing is a loss to the congregation . . .

I should be thankful for the good recovery I have made and if it is the Lord's will I am entertaining hopes of seeing you all again in New Zealand and Australia. It is indeed happy memories I have of the years I spent in both countries. What happy gatherings we had in your home when I could come up from Gisborne to supply Auckland. The Matiere folk would be there . . .

With my love to you all.

Yours affectionately
William MacLean.

Ted (Edward Christensen) was the first person in Auckland converted under Rev. William Maclean's ministry. Ted underwent nine months of deep conviction of sin prior to his conversion after which he conducted the regular Free Presbyterian Church of Scotland services in a rented hall in Otahuhu. The congregation at that time was mainly made up of members of the Beaton family who had previously moved from Matiere to Auckland. The Free Presbyterian Church was later built in Church Street Otahutu. For further information see "100 Years of Witness" being the history of the Free Presbyterian Church of Scotland, pages 151 to 158.

POETRY

THE GOSPEL CALL

“The Master is come and calleth for thee”

(John 11, v. 28)

O sinner turn to God this day
For He is calling thee
To turn from sin to Christ His Son
Who alone can make you free.

To Christ His own eternal Son
Co-equal and divine
Who in the Virgin’s womb did take
The seed of David’s line.

And in the human nature He
Atonement made for sin,
His precious blood alone can cleanse
The foulest sinner clean.

O cry to Him for He is nigh
In His own Holy Word
The only Saviour of the lost
The mighty God The Lord.

In Him alone is cleansing found
And peace and pardon free,
It is for guilty sinners He
Did die upon the tree.

And now He sits for evermore
At God's right hand on high
The Lamb of God, the Prince of Peace
To bring poor sinners nigh.

O sinner look to Him for light
For dead and dark thou art,
But Christ the sun of righteousness
Will shine into thine heart.

That you should look to Him alone
For salvation full and free,
For in the Saviour's boundless grace
There is grace enough for thee.

He came, as He Himself declares
To seek and save the lost,
Confess to Him your sin and guilt
He pardons without cost.

He paid the cost in His own blood
The ransom price for all
That shall be saved of Adam's race
From the ruins of the Fall.

Your place, if you reject the call
From Christ that comes to thee;
He, you, your Judge shall justly judge
To a lost eternity.

The wrath of God, damnation sure
Shall be your portion there
The endless ages of that wrath
The seal of your despair.

O may the Holy Spirit come
To give us faith and love
That Christ our life in time may be
And eternally above.

To Father, Son and Holy Ghost
The One Eternal Three
Be praise and glory evermore
For sovereign grace and free.

THEY COMFORT ME

Psalm 23:4

I have been through the valley of weeping,
The valley of sorrow and pain:
But the God of all comfort was with me –
At hand to uphold and sustain.

As the earth needs the clouds and sunshine,
Our souls need both sorrow and joy;
So He places us oft in the furnace –
The dross from the gold to destroy.

Then He leads through some valley of trouble,
His omnipotent hand we trace;
For the trials and sorrows He sends us
Are part of His lessons of grace.

Oft we shrink from the purging and pruning,
Forgetting the Husbandman knows –
That the deeper the cutting and paring,
The richer the cluster that grows.

Well He knows that afflictions are needed,
He has a wise purpose in view;
And in the dark valley He whispers –
“Hereafter you’ll know what I do.”

As we travel through life's shaded valley,
Fresh springs of His love ever rise
And we learn that sorrows and losses –
Are blessings just sent in disguise.

So we'll follow wherever He leadeth,
Let the path be dreary or bright;
For we've proved that our God can give comfort
Our God can give "songs in the night".

MODERN TRENDS

Ancient landmarks tried and tested
By the stalwarts of the past,
Sealed and stamped in their confessions
Truth unchanging that must last.

That was Scotland's Church's glory,
For which her sons and daughters died.
But alas! it has departed
Now rejected and decried.

Modern clerics with college learning
Spoon fed on Codex A and B
Vaunt and use the modern Versions
And the people are at sea!

Ichabod! how we are fallen!
The views on the sacraments—what a Babel!
Baptism the outward seal
Is now the token to the Table.

The inward seal, O grant to us
Of all taught from above,
That in the sacred symbols we
Discern redeeming love.

Fainting souls assailed by Satan,
By unbelief, by doubts and fears,
He makes welcome to his Table
Where His presence wipes their tears.

O Lord of hosts, from modern trends
Do Thou shield and save our youth,
That by Thy grace they may uphold
The Banner of Thy Truth.

LOVE'S DESIRE

May the electing love of the Father
Unite us in love to the Son.
And to the flock of slaughter in Baca
Till the race set before us is run.

May we daily put on the armour,
The helmet, the breastplate, the shield,
To ward off the darts which are fiery—
The sword of the Spirit to wield.

May we feed on the manna from heaven,
The bread of the Israel of God.
May we drink of the Rock that was smitten
And lean on the Staff and the Rod.

May our words and our walk and our actions
In this world of contention and strife,
Be sweet with the fragrance of Jesus,
The Way and the Truth and the Life.

May we trace in our trials and crosses,
In our wounds from friends and from foes,
The love that is jealous to wean us
And conform us to Sharon's Rose.

May His Cause that is low and neglected
Be more precious to us than is life;
That Christ in His Cause would be to us
Before parents, or husband or wife.

May His love constrain us to follow
In the path which the martyrs have trod,
Defending the Gospel as given
Inspired and inerrant from God.

May the youth of our land be delivered
From the gospel that Satan declares,
Enshrined in the Voluntary creed
And the Arminian delusion and snares.

Revive thy Church as in Scotland Established,
Apostolic, Presbyterian and Free,
The Church of John Knox and the Covenants,
And the Protest of 'Ninety Three.

May we pray for the latter day glory
When youth as the dew of the morn,
In number and holiness beauty
The crown of the Church will adorn.

LOVE'S WALK

Oh grant that I may live to Thee
From sin and self my soul set free,
Cause me in Thy Cross rejoice
To hear in every rod, Thy loving voice
And in Thy love, Oh bathe my soul
That Thy law's end may be my goal.

Thy Word my light, my staff and stay
In every step of Baca's Way
That to the rest prepared for those,
Who do by faith in Christ repose
I too might come; when I have ran
The race decreed by grace began.

Oh grant me grace to love my foes
And pray for those who me oppose
For want of this, now dare I say
That I would walk in Christ the Way
If in my heart I malice cherish
What more have I than those who perish?

A name to live—a stumbling block
To the lambs and sheep of Jesus' flock
From love of self and cursed pride
Oh lead me to the crucified
That I the spirit of Sharon's Rose
Would show to all who are my foes.

A JUBILEE DESIRE

“The Establishment”—how sweet the sound!
A crown divine and true
Decreed to Christ as Zion’s King,
And as King of nations too.

The call to kings and princes all
To kiss the Eternal Son,
Shall yet infallibly reveal
The victory He has won.

Voluntaryism and the gates of hell
Shall completely vanquished be.
In kings and queens, and princes great
Christ shall of his travail see.

May it be true of our Royal House
That to Christ they would submit,
And own Him as the King of kings,
And at His footstool sit.

ALL OF GRACE

His ransomed Church in spotless robes
From every tongue and race
He shall present before His Throne
Before His Father's face;
And they through ages all shall sing:
Salvation is all of grace.

OBITUARIES

THE LATE DONALD MACKAY, ELDER, NESS

This worthy man passed to his eternal rest on the Friday of the Ness Communion, the 6th March 1959, at the age of 78 years. He was well on in life before he was called by grace. In his early manhood he was laid low with sickness which brought him to the gates of death, so that his life was despaired of. Although the Lord has oftentimes blessed His voice in the afflictive dispensations of His providence to sinners, it was not so in the case of Donald MacKay, familiarly known as DANY. His recovery to health was not accompanied with signs of spiritual life. He lived an honest, respectful life, observed family worship in his home, and attended the means of grace, but was still a stranger to grace and to God. "To everything there is a season, and a time to every purpose under the heaven" (Eccles. 3:1). That is true of the eternal purpose of His grace respecting the elect. "Who hath saved us" said the Apostle, "and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9); for "whom He did predestinate, them He also called: and whom He called, them He

also justified, and whom He justified them He also glorified” (Rom. 8:30).

Dany could give a reason for the hope that was in him. In speaking to the “Question” he invariably told that when convinced of his sinnership before God and his accountability to Him, he endeavoured to lay a foundation for his hope of mercy in time, and glory in eternity in the works of the Law. He appeared for a time, in his own estimation, to be getting on well with building the house of his legal hope, having its foundation in the sand of human endeavour. The Truth says, “Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him” (Prov. 27:22), for “the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned” (I Cor. 2:14). God the Holy Spirit alone can remove the folly of seeking salvation by the works of the Law. The Lord, however, he would say in referring to his experience, put the crowbar of the spirituality of the law under the foundation, and brought down his house in ruins. Dany knew experimentally what the Apostle says concerning himself—“when the commandment came, sin revived and I died” (Rom. 7:9). He died to the Law as a covenant, that he might be married to Him who is the end of the law for righteousness to everyone that believeth. In the day of his distress, the Lord revealed Himself to his soul, as the God of salvation unto whom alone belongs the issues from death, in the promise, “Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” (Isa. 41:10). By the blood of the everlasting covenant he was taken out of the pit wherein there is no water, and numbered among the Lord’s prisoners of hope. He now rejoiced in the God of his salvation. The word of God dwelt richly in his soul. It was quite a common experience for him at this time to awaken with

a portion of the Truth. One Sabbath morning he awoke quoting the words:

“Bless, O my soul, the Lord thy God,
And not forgetful be
Of all His gracious benefits
He hath bestowed on thee.”

On arriving at the church for the morning service that was the Psalm given out to be sung, and to his joy the text for the day was the verse in which he had been enabled to cast the anchor of his hope—“ Fear thou not; for I am with thee: be not dismayed for I am thy God, etc.” William Huntington used to say that he liked to see the sunshine in the faces of his hearers. There were times when under the preaching of the Word, a smile radiated Dany’s face. In some small measure like Moses, his face shone and he wist it not.

It was at the March Communion in the year 1944 that he was received into full membership in the congregation, and in October, 1946 he was elected and ordained to the eldership. He was a man endowed with superior mental gifts. What he read he retained, and he could draw with ease on the stores of his knowledge, not ostentatiously, but in a way natural to him which enlightened and enlivened the matters discussed.

He whole-heartedly believed in the Scripturalness of the free offer of Christ to sinners, and of their responsibility as creatures accountable to their Creator, to believe and repent, for man’s total inability through the Fall has not diminished by one iota his accountability, which still and shall remain whole and entire in time and throughout eternity. And while man’s total inability does not absolve him from his responsibility, neither is it an extenuation of his guilt, but proof of it and the just cause of his condemnation, his will and all the faculties of his soul being under the satanic bondage

of original sin and actual transgression. For the religious jargon of Arminian free-willers he had no place—he had not so learned Christ—nor for the Antinomian heresy which impiously denies the Moral Law as a rule of life for believers, and thereby opens a door to laxity of conduct especially with respect to the reverence and honour due to the Fourth Commandment, the binding obligation of which Antinomians deny, turning the grace of God into lasciviousness by their erroneous interpretation of the Scripture which says, “Ye are not under the law, but under grace.” The believer is not under the law as a covenant of works. To the law as a covenant, he is dead, having learned in the school of the Holy Ghost that by the works of the law no flesh can be justified in God’s sight. “Do we then make void the law through faith?” asks the Apostle. “God forbid: yea, we establish the law” (Rom. 3:31). Saving faith worketh by love—“and this is the love of God that we keep His commandments.” The believer as the Word of God declares is under law to Christ, his keeping of it an expression and proof of His love to Christ “If ye love Me, keep My commandments” (John 14:15). All who deny the Moral Law as a rule of life are astray from the Truth. When Antinomianism is countenanced, license is not only given in connection with the Sabbath, but also with that purity of worship which God requires in His House. “O my soul, come thou not into their secret: unto their assembly, mine honour, be not thou united” (Gen. 49:6).

For years he acted as Treasurer and Session Clerk in the congregation, and discharged his duty in these offices with efficiency. He had his own share of the troubles of this life. His youngest son, Norman, was lost at sea in the Second World War; his wife also predeceased him a few years ago. These dispensations were means to wean him from this world, and to set his heart on pressing toward the Celestial City. When literally tottering with frailty of body, he would endeavour to be in the public means of grace. The language of grace is: “A day in Thy courts is better than a thousand: I had rather

be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:10). He is now enjoying the "ocean fulness" of spiritual pleasures which are at God's right hand, the streams of which he sought and tasted in the means of God's appointment on earth.

To the sorrowing family, one of whom is the Rev. Angus MacKay, Tarbert, we extend our heartfelt sympathy, and may it be their portion to say with Moses of old: "The Lord is my strength and song, and He is become my salvation. He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him" (Ex. 15:2).

THE TWO MARGARETS, NESS, LEWIS

MRS. MARGARET THOMSON, Skigersta, affectionately known as “Mair ’ead Donn,” passed to her everlasting rest on Tuesday, 1st March, at the advanced age of 93. The cause of Christ in the world has lost “a mother in Israel,” and the Free Presbyterian Church in Ness its oldest member. In her early teens, she began to seek “the one thing needful” in view of eternity, and at the age of 17 made a public profession of her faith in Christ. For the long period of 76 years she witnessed to a lost and perishing world the power of Christ to save. Until her ninetieth year she was able to attend the public means of grace—the wells of comfort she had in a long wilderness journey of sorrow and affliction. Her husband and all her family predeceased her, except one son (Donald), an esteemed elder in the Church, in whose home she was lovingly cared for during the latter years of her life.

In her younger days she was a familiar figure at Communion throughout the Island of Lewis, walking at times as far as Uig. On one occasion she walked to and from Barvas the five days of the Communion, leaving in the early morning and returning at night to see her infant, then on the breast, whom she was leaving in the tender care of a friend who is still spared. Her life-long companion

in following the means was her like-minded friend, Mrs. Margaret Morrison, who died a year ago at the age of 95. They were known to all as "The Two Margarets." In all kinds of weather these devout women could be seen wending their way on week-day and Sabbath to the house of God. In the days of the worthy Mr. MacBeath, whose memory is still cherished in the parish, the "Two Margarets" used to walk from Skigersta to the old church at Dell, a distance of five miles, and between the services pass the time in a quiet nook on the moor partaking of a dry piece of bread. The preaching of the Word was precious in those days, and hungry souls were fed under Mr. MacBeath's ministry with the finest of the wheat. Realising how alarming and widespread the declension from the faith was becoming, Mr. MacBeath, as a true watchman on the Walls of Zion, faithfully warned his people as to their duty when the testing time would come. Years before, in the fifties of last century, the saintly Jonathan R. Anderson, whose works are still treasured by a remnant in Scotland, England and Holland, who value experimental preaching, sounded the trumpet of alarm with no uncertain sound. Drs. Kennedy and Begg, Rev. Alex. MacColl, of Lochalsh, and other princes in Israel also trembled for the safety of the Ark. The crisis came in 1892. Mr MacBeath was then at his rest. The enemy had come in like a flood, but the Spirit of the Lord, according to the promise, raised a standard. In Ness, faithful witnesses, unflinching in their purpose to keep the faith, men of fragrant piety like James Finlayson and Malcolm MacLeod, raised a banner in defence of the Truth. Among those who rallied round it were the "Two Margarets." They rejoiced in the stand made. They loved Zion, and their heart's desire and prayer was that the Lord would return to the spiritual desolutions of Scotland and raise up the tabernacle of David that is fallen. Until death called them they witnessed a good confession. To the youth of Ness they left a noble testimony—their saintly lives evidencing the truth of vital godliness, and their separate walk—

their desire, in an age of blasphemy and rebuke, to contend for the faith which was once delivered unto the saints.”

“Chum fios bhi aig an àl ri teachd,
A’ Chlann a ta gun bhreith;
'S gu’n innseadh iad do’n linn ’nan déigh
Na nithe sin fa leth.”—Salm 78:6

THE LATE DONALD MACDONALD, NESS

Donald MacDonald was born in the township of Skigersta in the parish of Ness in the month of March, 1895, and passed away at the age of 66 years on the 22nd May, 1961. His late father was a communicant-member in the Ness Congregation, and his mother, who is still spared, professed publicly over 70 year ago, in the days of the eminent Rev. Duncan MacBeath, whose memory is still revered in the parish. Donald MacDonald was accordingly nurtured in a home where he had set before him in precept and in example the life of vital godliness. Inestimable as such a privilege is to mould the character and to verify the truth of the exhortation—“Train up a child in the way he should go; and when he is old he will not depart from it”; regeneration is not of blood, nor of the will of the flesh, nor of the will of man but of God.

“To every thing there is a season, and a time to every purpose under the heaven.” This holds true in connection with the elect being effectually called by the Holy Spirit in time. The subject of our obituary came to years of manhood before he underwent a saving change. He was outwardly moral and circumspect in his walk and conversation, but in his soul a stranger to grace and to God. He often experienced, as he used to tell when speaking to the “Question” the

common strivings of the Spirit, the Word of God would convict him of sin, and at times give him joy. But these experiences, hopeful as they appeared to be, passed away as the morning cloud and as the early dew. How solemnly he would warn against resting one's hope for eternity on the delusive experiences of the stony-ground hearers. A day, however, came in his experience when he was stripped of all his fancied righteousness. On a Sabbath evening he heard the late worthy missionary Andrew Finlayson, who seldom spoke of the love of Christ without tears streaming down his cheeks, preach from the words, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12:13, 14). That night after retiring to bed, the above text was applied so powerfully by the Holy Spirit to Donald's conscience that he leapt out of bed and fell on his knees. He now found himself on the brink of a lost eternity without God and without hope in the world. The arrows of the Almighty forthcoming, the very sun in the heavens above him appeared dark with the wrath of God. The words, "Cursed is every one that continueth not in all things which are written in the book of Law to do them" (Gal. 3:10) became a reality in his experience. In the food he ate and in the water he drank he was seeing the curse of an offended God. The terrors of the Almighty revealed in the Law brought him low in mind and in grace to know experimentally that by the works of the Law no flesh can be justified in God's sight, that the finished work of the Lord Jesus Christ, infinite in merit and in efficacy, is the sole ground of justification, but all are not called upon to pass through such depths of law work. "Some are brought to Christ," as William Guthrie in *The Christian's Great Interest* says, "in a sovereign gospel-way, when the Lord, by some few words of love swallowing up any work of the Law, quickly taketh a person prisoner at the first, as He did Zaccheus and others who upon a word

spoken by Christ, did leave all to follow Him: and we hear nothing of a law-work dealing with them before they close with Christ Jesus.” From these depths of law work through which in the sovereign dealings of God with his soul, Donald cried to the Lord, depths out of which the vain Arminian hallucinations of deciding for Christ in the exercise of a natural faith could never deliver. “The Lord,” it is written, “killeth and maketh alive: He bringeth down to the grave, and bringeth up” (I Sam. 2:6), for unto God the Lord from death the issues do belong. When His appointed time came to set the lawful captive free, Donald then could say with the Psalmist,

“And from above, the Lord sent down,
And took me from below;
From many waters He me drew,
Which would me overflow.”

Psalm 18:16

The change was so clear that the heavens above and the earth below appeared to be new. In the food he ate and in the water he drank he was now finding a sweetness that he never tasted before. His soul that had for so long drank deeply of the terrors of the Law was now full of the consolations of the Gospel. The terrible winter of a protracted law-work was past; the rain was over and gone; the Sun of Righteousness with healing under his wings had risen upon his soul, ushering in as he thought an unbroken-summer of fellowship and communion.

But another dread winter was to follow. Jonah-like he disobeyed the voice of the Lord to go forth to preach the Gospel, that was so dear to him, as the Gospel of his salvation. The Lord withdrew His gracious presence. Darkness enveloped his soul, and he experienced, as he often related both in preaching and when speaking to the “Question” what Dr. Colquhoun of Leith says in his treatise on

“Grievous Consequences of the Loss of Spiritual Comfort” that the trouble of mind, especially when it is great, or of long continuance, cause the natural spirits to be disordered and dejected. “Such is the nature of the union between the soul and the body,” writes Dr. Colquhoun, “that there is almost never any vigorous exercise of any of the affections or passions of the soul without some corresponding effort thereby produced on the motion of the fluids and especially of the natural fluids of the body. The motion of the animal spirits is thereby altered, whence often arises some bodily sensation, especially about the heart and other parts essential to life which are the fountains of those fluids.” Donald in relating his experience in connection with the Lord withdrawing from his soul the light of His countenance was not quoting from Dr. Colquhoun, but from the book of his own experiences, experiences to which evidently the saintly Doctor was not a stranger. Again he was brought low in mind and in body, but the words, “I’ll praise Thee ’mong the people, Lord” (Psalm 57:9) used to keep his head above the waters until deliverance came which on this occasion was gradual.

It was at the October communion in 1949 that Mr MacDonald was received by the Kirk Session into full membership in the Congregation, and in 1951 he was appointed by the Synod a fulltime missionary in the Outer Isles Presbytery. Of him it could truly be said, that he studied to show himself approved unto God, a workman that needed not to be ashamed rightly dividing the word of truth. “He was a man,” to quote from the ‘Tribute paid to him by the Synod,’ “of singular godliness in his day and generation, one that adorned the doctrine of God, his whole walk and conversation smelling of the aloes, the myrrh and the casia, of an unction given in rich measure. From the stores of his spiritual trials and experiences, for he was deeply taught by the Holy Spirit, he was well-fitted to feed the flock of slaughter, in whose affections he held a place that was unique. He was a wrestler at the throne of grace. The savour of his public

prayers, in which he was often manifestly favoured with nearness to God, now makes it clear that he was ripening fast for the garner of glory.”

As a man a gracious humility and magnanimity of spirit that soared above all that was petty, and mean and unkind, and a sweet amiableness of disposition towards his fellow-creatures were the outstanding traits of his character. It may not be out of place to quote from a letter of sympathy sent by a friend to his aged mother. “I never in my experience,” wrote this friend, “met a brighter Christian, or one with whom I found it easier to speak on any subject. Whenever anyone used to say to me how there were no men in our day like those we read about in Covenanting times, and in the *Days of the Fathers in Ross-shire*, my mind would go straight to Donald, and I would say, “Well, I know of at least one such man.”

Donald MacDonald was a loyal Free Presbyterian, one who had a true appreciation of the stand made for the Truth in May, 1893. He was persuaded it was of the Lord, and that therefore all efforts to weaken the Testimony raised would procure His indignation. The highway of time since 1893 is strewn with solemn warnings of the folly of trying to subvert what is of the Lord. How earnest were his prayers in public that the young would be kept faithful to the Testimony. What a friend the youth of Ness and of this generation lost when the Lord took Donald MacDonald to be with Himself. During the silent watches of the night, when others were sound in sleep, Donald could be heard earnestly wrestling on their behalf.

It was his intention to attend the meeting of Synod last May, but the Lord ordered it otherwise. The Sabbath before he took ill, he preached with unusual power and unction in Achmore. On Tuesday, 16th May, he took a slight shock. Pneumonia set in, and although removed to the Stornoway Hospital where all that medical skill could do, was done for him, he passed away on Monday, the 2nd, as stated about 4 p.m. He was very low during Saturday and

Sabbath and his end was thought to be near. On Sabbath night he appeared to revive and spoke at some length of the goodness of the Lord to him. "I am now," he remarked on being given a drink, "finding the sweetness in the cold water which I found in it when I first got the liberty of the Gospel. It is the fruit of the sufferings of Christ that there is such sweetness in it to His own. It was part of His sufferings that He was denied it, when as His thirst was great." "Pray," he said to those standing at his bedside, "if it be the Lord's will that He would restore me to preach Christ again." The Lord, however, would have him exalt Him on Mount Zion above, so after lapsing into unconsciousness he passed away as stated on Monday evening.

His funeral, on Wednesday, the 24th May, was attended not only by people from all over the parish, but from every congregation in the Island. The universal feeling was that a prince and a great man had fallen in Israel, and that a burning and shining light had gone out in Ness.

Sincere sympathy is extended to his brother, sisters and to his aged mother who, although in her 95th year, with age and intellect undimmed by age, is able to entertain to edification all who call to see her with notes from Mr MacBeath and the worthies of former days. "Help, Lord, because the godly man doth daily fade away."

TWO NESS ELDERS

Mr Donald Finlayson passed away on Wednesday 5th December 1979 at the age of eighty seven. A few months later Mr Norman MacKay passed away on Wednesday 30th May 1980 at the age of eighty five. For sixty years Donald Finlayson proved by his indifference and infrequent attendance on the means of grace that his main concern was not in the things which matter for eternity, but in caring for his sheep and croft. It was on the Monday evening service of the Ness Communion in March 1952 that an arrow of conviction pierced his heart from the bow of Him who sits on the white horse of the everlasting gospel, in the course of a sermon preached by the late Rev. A. Beaton, Gairloch on the text "Let us therefore come boldly unto the throne of grace" etc (Heb. 4:16). On the following Thursday to the great surprise of all Donald appeared in the prayer meeting, which at that time was held at noon. In the Lionel area of the parish 12 noon to 2 p.m. was the recognised hour for prayer in the three churches. All outside work in Spring and in Autumn came to a standstill. Although the greater part did not attend the prayer meeting, there was that outward respect shown.

It was during a prayer meeting address on Colossians 1:13, 14 that Donald had his bonds loosed, and his soul entered into the glorious liberty of the sons of God. At the following communion in

October, he was admitted by the Kirk Session to full membership in the congregation, along with Mr Donald M. Campbell who is at present the minister of Shieldaig. It was a cause for rejoicing to see one whose sun was beginning to set, and the other in the flower of youth publicly professing Christ.

In April 1958 Donald Finlayson was ordained a deacon in the congregation and in September 1961 to the office of an elder. When conducting a service he showed that he had a good grasp of the Scriptures and was an excellent Gaelic reader.

For the last few years Donald was confined to his home and latterly to his bed. It was always a pleasure to visit him and to have worship with him. What a sweet savour of grace were of his exercises.

To his sister Annie who so devotedly attended on him and nursed him, and to his sister Mrs Murray and family who also showed great kindness to him we extend our sincere sympathy.

It was at the March communion in 1938 that Norman MacKay made a public profession. He went through a short, sharp law work. His deliverance through the words, "Upon this rock I will build my church and the gates of hell shall not prevail against it", was equally clear. All things became new to him. Even the heavens above and the earth below appeared to be new. That he was deeply taught by the Holy Spirit one could discern from the discriminating way he spoke to the Question, and also in conducting services not only in the Ness congregation but also for a number of years in vacant mission stations in the Island of Lewis. A gracious humility, a deep sense of his own unworthiness and of the sinfulness of his nature were outstanding traits of his character. It could truly be said of him that he had a love for the Cause of Christ and prayer for its prosperity as that of his fellow elder Donald Finlayson. To his niece Mrs Kelman, her husband and family who for years devotedly cared for him and to all his sorrowing relations we extend our sincere sympathy.

It was Donald Finlayson's grandfather, James Finlayson who along with Malcolm Macleod rallied to the testimony raised by the late Rev. Donald MacFarlane in 1893. Both were elders in the days of the Rev Duncan MacBeath whose labours were so greatly blessed in the parish of Ness. As a faithful ambassador he often warned the congregation that the clouds which were darkening the horizon would soon break. The late worthy Mrs Macdonald, Stoneyfield, Stornoway whose father was also a noted elder in the Ness congregation told me that when she was a maid in Mr MacBeath's manse he solemnly counselled her to identify herself with the remnant which would make a stand in the day of trial. "You'll meet your own co-ages" he said "who will try to persuade you to go with them, but see to it that you will not give in to them". Without enlarging she told me that what Mr MacBeath had said to her was fulfilled to the letter.

The late Rev. Donald MacFarlane in his sermon "Forsaking All" on Mark 10:28-30 says "In the history of the Church there were times when the Lord's people did this—they forsook all while others did not. At the time of the Disruption in 1843, the evangelical ministers to the number of over 400, left their manses and churches for Christ and the Gospel . . . In 1893 the same test was put on the Free Church that came out at the Disruption, and of all the ministers in the Free Church, it was only two who stood the test. There was a godly man in Strathspey named William Grant, who predicted that there would be another Disruption in the Free Church. After speaking to the Question at Moy on the Friday of a communion, he asked leave to speak again, which was readily agreed to. He said that since he sat down it was revealed to him that this would be the last communion he would be at in the world, and that there was something on his mind that he wished to tell them before he died, and that was that there would be another Disruption in the Free Church and that of all the ministers in the Church only two would follow Christ and the

Gospel, and that if he were alive he would be with them. When we made a stand in defence of the truth, it was told to a man who had heard William Grant's prediction that the disruption he predicted took place. The man said that if there were more than two ministers it could not be the disruption predicted by William Grant. He was told that there were only two ministers, and then he said he believed it was what William Grant spoke of."

The late Murdo Cameron, Kishorn, an eminently godly schoolmaster as the exercises in his diary prove, and an intimate friend of Dr Kennedy, Dingwall said that the Lord would maintain the witness raised in 1893 until the latter day glory, in spite of all the troubles and trials through which it would have to pass. The truth, which he said he had for the Church was "Destroy it not; for a blessing is in it" (Isaiah 65:8). The negative command "Destroy it not" etc clearly implies the positive duty to uphold and defend the witness, "for a blessing is in it".

With the passing of these two gracious elders, Donald Finlayson and Norman MacKay, the Cause of Christ is weaker. May the Lord repair the breaches on the walls of His Zion.

THE LATE JAMES D. KIDD, ELDER, GRAFTON, NEW SOUTH WALES

James Duncan Kidd was born at Woodford Leigh on the Clarence River on the 21st day of January, 1873, and passed, we believe, to his eternal rest on the 16th day of October, 1959, at the advanced age of 86 years. He was the seventh member of a family of 14. Both his parents were God-fearing, who brought up their children in the nurture and admonition of the Lord. The father was one who never forgot the vows he had taken when he received baptism for his children, and when visitors were at the home who had no relish for family worship, he would remind them that the “vows of God” were upon him, and at no time did he neglect his duty. “Families are societies that must be sanctified to God as well as Churches,” says Thomas Manton, the Puritan divine, in his Introductory Epistle to the *Westminster Confession of Faith*,” and the governors of them have as truly a charge of the souls that are therein, as pastors have of the churches. But, alas, how little is this considered or regarded! . . . They offer their children to God in baptism, and then they promise to teach them the doctrine of the Gospel, and bring them up in the nurture of the Lord; but they easily promise, and easily break it; and educate their children for the world and the flesh, although they

have renounced these, and dedicated them to God. This covenant-breaking with God, and betraying the souls of their children to the devil, must lie heavy on them here or hereafter. They beget children, and rear families, merely for the world and the flesh; but little consider what a charge is committed to them, and what it is to bring up a child for God, and govern a family as a sanctified society.”

When he was 14 years of age the family removed to Boat Harbour on the Richmond river. Two or three years later while still in his ‘teens, James Kidd was called by grace. Grace does not run in the blood, although it often runs in the line. All who in a day of the Holy Spirit’s power are enabled to embrace the Lord Jesus Christ as freely offered in the Gospel, are said to be born not of blood, nor of the will of the flesh, nor of the will of man but of God (John 1:13). The means used to bring home to him his accountability to God and his need of mercy was an accident which he had. He was thrown to the ground when the horse he was riding bolted, and as a result sustained a broken leg. It was while reading one of the sermons of the Rev Robert Murray McCheyne of Dundee that he entered in his soul’s experience into the glorious liberty of the sons of God.

While still in his early 20’s, he and his brother Alexander who was two years his senior, came to reside on the outskirts of Grafton. In Grafton they had the privilege of being under the faithful ministry of the Rev Walter Scott, who had been inducted to the Brushgrove-Grafton congregation in the year 1895. Mr Scott succeeded the godly Rev John Finlayson, a native of Portree, who was Free Church minister at Coigach, Ross-shire before proceeding to Australia. Mr Finlayson died at Brushgrove in the year 1890, in the forty-fourth year of his age and the tenth of his ministry.

It was at the first communion season after his coming to Grafton that James Kidd made a public profession of his faith in Christ. It was at that communion too, that a lasting impression was made on the mind and heart of his brother Alexander. The word which most

affected him was 1 Peter 2:9: "But ye are a chosen generation, etc." He felt that he was outside the circle of that happy company who were that day showing forth the praises of Him Who had called them from darkness into His marvellous light. He returned home resolved to seek the Lord more earnestly than ever. He did not seek in vain, for from the day of his espousals, Alexander Kidd was a living epistle of Christ, known and read of all men.

It was about this time that Mr James Kidd took classes at a college in Casino, and from there went to the Sydney University to study with a view to entering the ministry. In his third year at the University he had a serious breakdown in his health, which resulted in his having to relinquish his studies. From this breakdown he never fully recovered.

No one would be long in Mr Kidd's company without realising that he was a man of keen intellect and of liberal education. His knowledge of Church history in Australia was encyclopaedic. He was well versed in the contentings of the Reconstituted Synod, formed by the three ministers of the Synod of Eastern Australia who, in the year 1884, were excluded from the Synod by an act, which the revered Rev Arthur Paul, minister of St. Kilda in the State of Victoria, and editor of "*The Presbyterian*" described as "ecclesiastical lynch law." In 1891 the Brushgrove-Grafton congregation united with the Reconstituted Synod. What is said of the worthy Mr Hugh Grant, his fellow elder in the Brushgrove-Grafton congregation, is equally applicable to Mr Kidd; "His sense of the wrong perpetrated by this notorious Expulsion Act (as it has been called) which raised a widespread and spirited protest at the time, and which has not since been repented of, remained unaffected by the circumstances which led many of his fellow protesters to return to the Church which they had formerly condemned." (*F.P. Mag.*, March 1942).

Mr Kidd's regard for Mr Scott, who with his congregation continued steadfast to the stand taken in 1884, is evident from the

following incident which took place shortly after he had made a public profession. He had been paying a visit to Mr Scott. Before leaving, the weather became showery, and Mr Scott kindly loaned him his raincoat. On reaching home, Mr Kidd removed the coat, and kneeling down requested that Mr Scott's spiritual mantle would fall on him. His after life to the day of his death gave proof that his request was granted. To the end he showed unswerving loyalty to the Cause of Truth in Australia for which Mr Scott stood and suffered.

Mr Kidd was a man of prayer. His prayers would leave no one in doubt, but here was one who was grieved in soul for the affliction of Joseph and mourned over the desolations of Zion in Australia. It may not therefore, be out of place to give an abbreviated account of the Fast Day which the Brushgrove-Grafton congregation held on Wednesday, the 13th day of November 1907, in connection with the great drought experienced in Eastern Australia that year. The account appeared the following Saturday, the 16th November in the local paper, "*The Examiner*," and was reprinted in full in the F.P. Mag. for April 1908. The report runs: "Wednesday last was observed as a solemn fast day, with humiliation and prayer for rain. Public worship was conducted in Brushgrove Church, where a large and representative congregation assembled. After preliminary devotional exercises, the Rev W. Scott announced as the subject of meditation, 2 Chron. 6:26, 27; 7:13, 14: the subject being the part of Solomon's prayer, at the dedication of the Temple, bearing on their own circumstances of drought. . . . Solomon believed in a people praying for rain. They had a memorable instance afterwards in Israel, when Elijah, the prophet, prayed earnestly that it might not rain, so that it rained not on the earth by the space of three years and six months, and prayed again and the heaven gave rain and the earth brought forth her fruit. (James 5:17, 18). Prayer to God, then, in such a strait was their duty and privilege.

"But whilst they had these Scripture principles to guide and

encourage them under the Divine correction, it was necessary to recognise that God would not regard the prayer of those who went on in their trespass. The direction in the text had reference to those who prayed ‘towards this place,’ namely, the Temple. That was where the sacrifices for sin were to be offered. Solomon, during his prayer, we are told, ‘stood before the altar of the Lord.’ They were to do the same. Christ was their Altar, their Sacrifice. He was the Way—the one Mediator for them with God, with whom they were to deal. They needed mercy. For this they were to confess their sin and forsake it, that the Tokens of Divine displeasure might be removed. This was made clear to Israel, later on, under Elijah. They had been mixing the worship of Baal with the worship of Jehovah. ‘How long halt ye between two opinions?’ the prophet asked. Before he would pray for rain, the supremacy of the True God and the purity of His worship were recognised and established before the nation in connection with sacrifice. Thus they exclaimed, ‘Jehovah, He is the God.’ This meant the overthrow of human inventions in worship. When a people repent, they turn from such idols to the True God. In the passage before them, when God shut up heaven and there was no rain, the people were to ‘humble themselves, and turn from their wicked ways.’ Hence their own solemn fast. It represented scripturally a day of restraint from worldly business or pleasure, along with an abstinence from the ordinary comforts of life for the time. Such prayer, with fasting in emergent circumstances, had been attended with the Divine blessing: ‘Humble yourselves under the mighty hand of God, that He may exalt you in due time.’ (1 Peter 5:6).

“In closing, Mr Scott appealed to the assembled congregation to maintain their loyalty to the Word of God, in its integrity, as their infallible guide, in the face of the infidelity and worldliness all around. He reminded them of the two great pillars of their religion, which it entrusted to them on the highest sanction: ‘Ye shall keep my

Sabbaths, and reverence my Sanctuary: I am the Lord.’ (Lev. 26:2). In connection with these, he felt that their community had sinned a great sin. The Sabbath was openly and increasingly desecrated in various forms; the Sanctuary also was profaned by unscriptural practices, whilst many had forsaken the assembling of themselves together. God had permitted the drought and other evils to come upon them, yet there was His promise, ‘If ye keep my Sabbaths and reverence my Sanctuary; then I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit.’ (Lev. 26:2-4). They were but a handful after all, as compared with the population around them, yet it was nothing with God to help whether with many or with them that had no power.

“Solemn intercessory prayer followed, and the service was closed with praise and the benediction—the Psalm being, O’ God, Thou to Thine heritage didst send a plenteous rain. It is further to be recorded that rain began to fall in the evening after the service.”

It was Mr Kidd who forwarded to the late Rev Neil Cameron, Glasgow, as Convener of the Foreign Mission Committee, a petition from the Brushgrove-Grafton congregation seeking admission into the Free Presbyterian Church of Scotland. In the letter accompanying the petition, Mr Kidd says, *inter alia*, “The majority are putting forth their utmost endeavours to crush our position. The Free Church minister, Rev Mr Henry and Mr Herbert Ramsay, student, are both on the River, and are doing all they can to turn away the people. The majority have elected trustees for our Brushgrove Church and manse and we may lose these.” The Rev Neil Cameron read the petition at the half-yearly meeting of Synod which was held in the Hall of St. Jude’s Church, Glasgow, in November 1911, and moved that the petition be granted. The Rev D. Beaton seconded the motion which was agreed to.

In 1923 sympathisers of the Church in Ballina on the Richmond River applied to the Synod, and were received. Both Mr Kidd and his

brother Alexander went then to stay in Ballina, where they conducted the services. In 1951 Mr Kidd returned to Grafton and resided with his widowed sister Mrs Purdie. Mr Alexander was appointed missionary by the Synod for Ballina where he laboured with much acceptance until his death on the 18th day of January, 1955. He had come to the communion services in Grafton which were being conducted by the late Rev Finlay MacLeod, Dornoch. "He attended the services on the Thursday and Friday," Mr MacLeod tells in his obituary, "but owing to the weakness of the heart he had to keep his bed on the Saturday and on the Sabbath . . . Death did not find him unprepared for he was resting upon the finished work of the Lord and Saviour Jesus Christ. He passed away as stated on the following Wednesday. "He was greatly attached," Mr MacLeod adds, "to the Free Presbyterian Church of Scotland, because he found in her the Gospel by which sinners are saved." The same could be said of his worthy brother Mr James. Both James and Alexander Kidd were outstanding witnesses for Christ in this day and generation. Their labours were not in vain in the Lord. They are still alive who heard the Gospel of their salvation from their lips. They rightly divided the Word of Truth. The poor in Zion got their portion, and sinners were warned to flee from the wrath which is to come, to Christ, the only Refuge. In the midst of abounding apostasy they upheld the testimony on the side of purity of doctrine and purity of worship in Australia, cleaving in the strength of grace to the faithful exhortation which the Rev Walter Scott sent in one of his Pastoral Letters to the Brushgrove-Grafton congregation. "Let me refer you again," he writes, "to the touchstone of Truth and duty—the more sure word of prophecy—'Let them return unto thee, but return not thou unto them.' (Jer. 15:19). 'Whereunto ye do well that ye take heed.' The Lord enable the remnant in Grafton to uphold the banner, and to follow on in the footsteps of those who through faith and patience are now inheriting the promises." Both Mr Kidd and Mrs Scott, the Rev

Walter Scott's widow, were able to attend the services in connection with the dispensation of the Sacrament of the Lord's Supper on the 3rd Sabbath of May, 1959. That was their last communion on earth. They are now at the Table above, with their Saviour whom they loved and followed in the midst of a generation abandoned to the sports and pleasures of the godless world. They were in the world, but not of it, but of those to whom Christ says, "Ye are they which have continued with Me in My temptations, and I appoint unto you a kingdom, as My Father hath appointed unto Me." (Luke 22:28, 29).

Some months before his death Mr Kidd had the satisfaction of seeing his youngest brother Richmond who, until recently, had his home at Clunes on the Richmond, elected and ordained to the eldership in the Brushgrove-Grafton congregation.

We extend our sincere sympathy to Mr Kidd's brother, his surviving sisters, to his relatives, and to Mr Donald Shaw—his fellow elder and nephew, who for years prior to Mr Kidd's return to Grafton in 1951 conducted the services and bore the burden of the congregation, and who during the last year of Mr Kidd's life, when at times unable to attend, saw to it though often ill himself, that the door was never shut in Grafton; also to the congregation in the loss of one who sought their highest welfare and who broke the bread of life in their midst."The first shall say to Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings." (Isa. 41:27).

THE LATE MR AIRD GRANT, GRAFTON

The Kirk Session of the Brushgrove-Grafton Congregation of the Free Presbyterian Church of Scotland record with regret the loss sustained by the congregation through the passing of Mr Aird Grant on the 23rd day of January, 1969. in his 81st year. Although leading a sober and unblemished life, Mr. Grant was about middle age when he underwent a saving change. In due course he was admitted to the Lord's Table, and in the year 1955 was ordained to the office of eldership in the congregation. As an elder he faithfully discharged the duties of his office, and adorned his profession by a life in keeping with the Saviour's character of those who are His disciples indeed . In the world but not of it, pilgrims and strangers seeking a better country that is an heavenly.

Like his late worthy father, Mr Hugh Grant, who also had been an elder in the congregation, Aird Grant was steadfast and unmoveable in upholding the Testimony of the Reconstituted Synod of the Presbyterian Church of Eastern Australia now continued in the Free Presbyterian Church of Scotland, in defence of the divine inspiration, infallibility and inerrancy of the Holy Scriptures against all the Satanic attacks on the same, of the unchanging doctrines of the Gospel of our Lord and Saviour Jesus Christ, of purity of worship,

the sanctity of the Lord's Day against the wanton profanation of it in a godless age, of Church discipline, and the administration of the two divinely instituted sacraments of the New Testament, Baptism and the Lord's Supper, holding the two sacraments in general as seals of the covenant of grace, but not specifically sealing the same measure of privilege, that the qualifications for Baptism and the Lord's Supper are not identical, and that many may be admitted to the former who are not prepared for the latter.

To Mrs Grant and the family and to Miss Margaret Grant the late Mr Grant's Sister, the Kirk Session extend their sympathy in the loss of a devoted husband, father and brother, sincerely praying that they be made partakers of the blessing which David the sweet psalmist of Israel desired for his Solomon, "And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all imaginations of the thoughts; if thou seek Him He will be found of thee: but if thou forsake Him, he will cast thee off for ever". (1 Chronicles 28:9).

THE LATE MISS MARGARET S. GRANT, GRAFTON

Miss Margaret Sutherland Grant, a lady of unfeigned piety and culture passed away to her eternal rest on Sabbath, 22nd July 1973, in the Grafton Base Hospital where she had been confined for several months. Latterly she was not able to converse much. A short time before she suffered the stroke which left her unconscious till the end, she exclaimed while the last part of the 8th chapter of Romans was being read to her. “More than conquerors though Him that loved us,’ how wonderful!” These were about the last coherent words she spoke in time.

Miss Grant became a communicant-member at the early age of 16 during the ministry of the late Rev. Walter Scott to whom she was devotedly attached. The account of the Communion season at Woodford Dale conducted by Mr Scott in October 1907, and also the sermon on the text—“And when neither sun nor stars in many days appeared and no small tempest lay upon us, all hope that we should be saved was then taken away”, (Acts 27:20) preached by Mr Scott on Sabbath 12th November 1905 in the Brushgrove Church after the absence of three months from his pulpit by a very severe

illness were written by Miss Grant. They appear in *“The Footsteps of the Flock. A Memorial to the late Rev. Walter Scott”*.*

Miss Grant’s parents were eminently godly people. Her father, Mr Hugh Grant, an elder in the Brushgrove-Grafton congregation, passed away at a patriarchal age in January 1942. His obituary, written by the late Rev. Donald Beaton, appeared in Vol. XLVI of the Magazine. Mr Grant was born in Swordale in the parish of Creich, Sutherlandshire. A friend of long standing wrote a beautiful tribute to him which Mr Beaton incorporated in his obituary. The concluding part of it is as follows:—“In Australia he cast in his lot with those ministers of the Synod of the Presbyterian Church of Eastern Australia, who in 1884 were excluded from the Synod by an act of gross ecclesiastical tyranny. His sense of the wrong perpetuated by this notorious Expulsion Act (as it has been called) which raised a widespread and spiritual protest at the time, and which has not since been repented of, remained unaffected by the circumstances which led many of his fellow-protestors to return to the Church which they had formerly condemned. To the end he continued faithful in his convictions in the matter evidencing through-going sincerity and consistency in face of many difficulties. The same discriminating and loyal attachment to principle characterised his relationship to the Free Presbyterian Church of Scotland ever since he became associated with it. From the beginning of the Church’s separate existence his interest and sympathies had been warmly engaged, nor did the many trials which both he and the Church had to undergo in connection with maintaining their testimony inviolate serve to alienate or even abate these.”

Miss Grant’s mother was born on the Hunter River, N.S. Wales

* This book was published by Westminster Standard 1969, and reprinted in 2021.

in 1848 and passed away at Brushgrove on the Clarence River in July 1935, having thus attained the ripe age of 87 years. In her young days she learned the whole of the Shorter Catechism in Gaelic. Her obituary, written by the late Rev. J.P. MacQueen, London appeared in Vol. XL of the Magazine. "It was under the ministry of the late Rev. Walter Scott," Mr MacQueen writes, "that Mrs Grant came to know herself as a lost and ruined sinner before God, and Jesus Christ as an Almighty and All-sufficient Saviour. After her first Communion Mrs Grant had such a manifestation of Christ as her own personal Saviour vouchsafed to her soul that she thought at the time and for days afterwards that it would never again be possible for her to question her saving interest in Christ. Though of a quiet and meek temperament she showed uncompromising firmness in refusing to cross the threshold of any other denomination than that of the Free Presbyterian Church of Scotland, despite the years of intervals between the visits of our deputies. She adhered to the end unswervingly loyal to the distinctive Scriptural testimony of the noble church of her love. She was not of the softly effeminate and sentimental type who would confuse and blur Scriptural denominational distinctions, reducing separate denominational positions to a ridiculous farce. In this connection she would heartily approve of the logical and Scriptural attitude of the late godly and faithful Rev. Thomas Matthew, O.S. Church, Kilwinning whose statement regarding this important point was:—"If it is no sin to worship occasionally with a Church from which we are denominationally separate, it is no sin to worship with that Church always, and if it is no sin to worship with that Church always then the sin lies in being denominationally separate at all, thus causing a needless and un-Scriptural rent in the visible Church of Christ" (abbreviated). Miss Grant unflinchingly and as a matter of conscience maintained to the end the convictions held by her worthy parents.

Two of Miss Grant's four brothers were office-bearers in the Brushgrove-Grafton congregation. John, a young man of great promise, who was Clerk of the Deacons' Court and precentor, fell in action in France in August 1916. When news of his death reached Woodford-Leigh his father was in hospital suffering from pneumonia. When he was informed of the sad news, he said calmly and solemnly: "No son or brother ever gave greater comfort, but the Lord gave, and the Lord hath taken away." His obituary, written by the late Rev. Duncan MacKenzie, is in Vol. XXI of the Magazine. Her brother, Aird Grant, a worthy elder in the congregation here passed away in January 1969 in his 81st year. As an elder he faithfully discharged the duties of his office, and adorned his profession by a life in keeping with the Saviour's character of those who are his disciples indeed, in the world but not of it, pilgrims and strangers seeking a better country, that is an heavenly.

To Miss Grant's sisters-in-law, nephews and nieces we extend our sympathy in the loss of one whose prayer and desire for them was that of David for his son Solomon. "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever." (1 Chron. 28:9)

MISS FLORA M. SHAW, GRAFTON

With the rather sudden passing of Miss Shaw on 14th August 1976 to her eternal rest in her 87th year, not only did the Brushgrove-Grafton congregation lose one of its most devoted and zealous members, but the whole of the Clarence one of its outstanding personalities.

Miss Shaw's father, whose forbears came from the Island of Skye, died in early life, leaving a widow whose maiden name was Janet Kidd, and a young family of two daughters and five sons. Mrs Janet Shaw superintended the running of their farm in Lower Clarence until her death at the age of 53 in August 1916. In her obituary, the Rev. Duncan Mackenzie of Gairloch and latterly of Kames wrote: "Her illness which developed into pneumonia lasted eight days. She at times suffered excruciating pain, yet her soul with holy solemnity was rejoicing with joy unspeakable and full of glory in God her Saviour. The Most High made Himself very precious to her, and in a remarkable degree the Truth fed and sustained her. She declared that the Lord's left hand was under her head and that His right hand embraced her. She was calmly assured that, in the storm through which she was passing, her gracious and adorable Lord was calling upon her to enter into His eternal joy.

Her conversations with members of her family and other relatives were very solemn, soul-stirring, edifying and heavenly. On the threshold of eternity she was perfectly calm and composed. Her last farewell to her relatives was heart-breaking, yet she herself was the most composed in the company . . . Mrs Shaw possessed a lively knowledge of the preciousness of the blood of Jesus Christ that cleanseth from all sin, and she knew her need of her application of that blood. She had humble views of herself and highly appreciated the pure, unadulterated gospel. The desire of her heart was that such gospel in the power of the Holy Spirit should dominate not only the Clarence but the whole world. She held the Rev. Walter Scott in the highest esteem and spoke of him as her spiritual father". The Rev. Duncan Mackenzie was the first deputy sent by the church to the Brushgrove-Grafton congregation in the year 1914. It was under a sermon preached by Mr Mackenzie on the words "And I will betroth thee unto me for ever", etc. (Hosea 2:19, 20), that Miss Flora Shaw's soul was betrothed to the Redeemer. In her life, walk and conversation, her love for the Cause of Christ and the sanctity of the Sabbath, she showed forth the praises of Him who called her from darkness into His marvellous light.

Miss Shaw who was the essence of kindness and affection was fearless in rebuking sin. Possessed with a very retentive memory and with mental gifts far above the ordinary, she was accordingly a most interesting and able conversationalist. She loved to speak of the worthies of the past on the Clarence who by their non-conformity to the world, its fashions and pleasures, endeavoured to show that in all things Christ must have the pre-eminence. The indecent mini-skirt and the wearing of trousers by women and girls—a flagrant flouting of the Word of God—were an abhorrence to her.

The Clarence in the past was favoured with eminently godly ministers. The Rev. Alexander MacIntyre was a frequent visitor to the Clarence and used to stay with Miss Shaw's maternal grandparents,

Mr and Mrs Thomas Kidd, both noted for their godliness. Mr Thomas Kidd passed away in 1912. It was with Mrs Thomas Kidd and her daughter Lily that the Rev. Duncan Mackenzie stayed during his visit to the Clarence. Mrs Thomas Kidd's obituary written by Mr Mackenzie appears in the March 1919 magazine. Mr and Mrs Thomas Kidd had a family of 14. Three of their sons, Alexander, James and Richmond the 14th member of the family who passed away in June 1974 in his 86th year, were elders in the Brushgrove-Grafton congregation. Their obituaries are in Volumes 60, 65 and 79 of the Magazine. "Mrs Thomas Kidd" Mr Mackenzie states, "was eminently given to secret prayer, meditation on the Word and the sacrifice of praise. "She was lovingly attached to her youngest daughter Miss Lily Kidd who lived with her and affectionately attended to her to the last moment. They had much daily secret spiritual fellowship together in prayer and meditation. The writer of these notes who had the privilege of residing for six months with the family, observed that one hour at least every afternoon was devoted to these soul-profitable exercises, and was often refreshed by hearing the sound of sacred music coming from their secret chamber". "To the core", Mr Mackenzie also states, "Mrs Kidd was a most loyal Free Presbyterian". Several other of Mr and Mrs Thomas Kidd's daughters besides Mrs Janet Shaw and Miss Lily Kidd, striking in appearance and demeanour, left fragrant memories of lives lived in the secret place of Him that is the Most High, living epistles of Christ, holding fast to the law and testimony of Zion's King, whose truth and cause they loved and honoured.

The first minister the Grafton congregation approached in 1861 with a view to a call was the Rev. Alexander MacIntyre. He declined the call as he felt at the time that his life's work was evangelistic. "Mr MacIntyre was a polished shaft in the hand of the Holy Spirit", wrote the late Rev. Neil Cameron, Glasgow, "and many, not only in Scotland but also in Australia will bless the adorable Head of

the Church throughout eternity for making the feet of this witness beautiful upon the mountains of these widely separated lands”.

The first minister to be settled in Grafton was the Rev. Allan MacIntyre. He was called from the Manning River. His settlement in Grafton took place in 1863 but he only remained there two years, being called again to the Manning congregation where he was re-inducted in November 1865, and continued there until his death in May 1870. When he first came to the Manning in 1854 there were evidences of the blessing of the Lord attending his labours. The Monday of the communion in 1860 was a memorable day when he preached for two hours on Zechariah 12:10, “And I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication”, etc. It was said by some of the elders that there were not three pairs of dry eyes in the congregation. Mr MacIntyre was pre-eminently a man of prayer. He was known to have spent whole nights in prayer.

The Rev. Allan MacIntyre was a brother of the Rev. William MacIntyre of St. George’s Sydney, a Mr Valiant-for-the-Truth in his day. In his tract on the Christian Sabbath, he testifies against Sabbath travelling by “railways, omnibuses and hackney carriages to a place of worship” and clearly shows that all who do were guilty of “unmitigated Sabbath desecration”.

The Rev. Walter Scott faithfully upheld the position of the Reconstituted Synod formed as a consequence of the passing of the notorious Expulsion Act in 1884 (see “In Footsteps of the Flock—A Memorial to the Rev. Walter Scott” ch. X etc.).

On the 27th October 1891 the Rev. John S. MacPherson, East Maitland, deputy from the Reconstituted Synod, addressed a meeting in the Oddfellows’ Hall, Grafton, and a resolution was passed that the friends forming the Grafton and Brushgrove congregation should unite with the Reconstituted Synod and with such other congregations holding their principles as may unite with them.

On 31st October 1891 at an adjourned meeting of the Brushgrove congregation presided over by the Rev. John S. MacPherson, a resolution similar to that passed by the friends at Grafton was unanimously passed.

The foundation stone of the Brushgrove Church was laid by the Rev. John S. MacPherson on 11th October 1898. Mr MacPherson's name and the date engraved on the stone can be seen to the present day. The church was opened free of debt by the Rev. Walter Scott, his text being: Acts 24:14 in the morning, and Isaiah 27:13 in the evening.

In July 1911 the Brushgrove church was appropriated by the present Free Presbyterian Church of Australia. The congregation locked out of their church had to worship in a hall until they erected a church of their own which is a beautiful building in Fitzroy Street, Grafton. It was opened by the late Rev. Donald Beaton, Oban, in the year 1941, when he visited Australia and New Zealand as the church's deputy. The Brushgrove church is now no longer a place of worship. It is a derelict spectacle—a pathetic symbol of the deadly ravages of expulsionism.

The rescinding of the Expulsion Act of 1884 eventually led to union in April 1913 of the Synod of Eastern Australia with the Free Presbyterian Church of Victoria and the Free Presbyterian Church of Southern Australia, forming the present Free Presbyterian Church of Australia. "I recognise that the Expulsion Act has been cancelled by the prevailing party" wrote the Rev. Walter Scott in a Pastoral Letter to his congregation, "but what we have to do in connection with it, is the fact that the moral wrong committed remains. The public scandal occasioned is unpurged, and the violence done to Scripture precept, as well as to recognised constitutional order (Acts 25:16) unredressed, the door is left open for its repetition. The world may say, 'let bygones be bygones' but "God requireth that which is past" (Eccl. 3:15). 'Only acknowledge thine iniquity, that thou hast

transgressed against the Lord thy God' (Jer. 3:13) . . . The Expulsion Synod have cancelled the Expulsion Act, but they have done so as a matter of policy—not of principle. They never expressed any regret or sorrow for what they did so unconstitutionally in ruin of the Cause”.

Like her godly mother, Miss Shaw was an ardent supporter of the Trinitarian Bible Society in its world-wide efforts to circulate the unadulterated Word of God. For long years she was dedicated to collecting for the Society in the Clarence. Remarkably agile for her age, she was until a week or so of her death collecting four mornings a week. The Annual Financial Report of the Trinitarian Bible Society for 1976 acknowledges £1,149.85 from the Clarence Auxiliary, a large proportion of which was collected by Miss Shaw. The Secretary and Treasurer of the Clarence Auxiliary of the Trinitarian Bible Society is Miss Shaw's brother, Mr Donald J. Shaw, a worthy elder who for long years had been holding the services during the vacancy in the Brushgrove-Grafton congregation.

Miss Shaw was not spared to see the settlement of the Rev. E. A. Rayner, B.A., over the congregation but often expressed her delight and thankfulness at the prospect of his coming.

Miss Shaw's likeminded and almost life-long friend, Miss Irene Bailey, although crippled for years with arthritis, and suffering from a heart condition which brought her at times to the gates of death, radiates such good will and good humour that it is hard for one to realise what a sufferer she is, or how very painstaking her efforts to be in all the means of grace. Their gift of their lovely mansion, 90 Victoria Street, as a manse to the congregation is a monument of their devotion and generosity to the Cause of Christ in Grafton. May their prayers and services of love for their nephews, nieces and their families be blessed by the Lord, that their loved ones whose spiritual welfare was a burden to them, would be led to see that out of Christ all is vanity and vexation of spirit. “Seek Christ, seek Christ. seek

Christ” the great Samuel Rutherford used to say, “I tell you, He shall be found”. How awful the thought to die Christless and to realise the awfulness of what is implied in the words: “It is a fearful thing to fall into the hands of the living God”!

On March 7th, 1977, Mrs Janet Coop, Miss Shaw’s sister, passed away in her 89th year in the Grafton Base Hospital where she had been a patient for over a year. A lady of natural charm and dignity, she latterly became very infirm, and although almost bent double and crippled, she struggled to be out at the means of grace. I have never seen a person at her advanced age so disabled, make such an effort to be in the house of God. It could be said of her, “The habitation of thine house, Lord I have loved well”. She was a communicant member in the congregation for many years. The death of her godly mother in 1916 was the means used by the Lord to lead her to seek Him as her portion.

The words, “Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine” were made particularly precious to her. During her time in hospital she was wonderfully submissive to the will of God and never complained. Mr Coop her husband, who was a regular attender at the means of grace, passed away in August 1975.

To the sorrowing family, her devoted grandchildren, her brothers Mr Donald J. Shaw and Mr Norman C. Shaw and their families we extend our sincere sympathy in the loss of loved ones who are now we believe on Mount Zion above in the company of the spirits of just men made perfect.

I cannot conclude this obituary without bringing before the young people of the congregation in Grafton and Sydney who still have a place in my heart, what the late Rev. Neil Cameron, Glasgow, says in one of his Lectures.

“We are as a church founded solidly on the foundation laid in Scotland at the Reformation. That foundation was solidly laid upon God’s infallible and eternal truth, and while our church will continue

to hold it without surrendering or compromising in the least degree any part thereof, no power in hell or upon earth shall prevail against her, but as soon as she will depart from that firm attitude, she is gone”.

The Rev. Alexander MacIntyre said the Cause of Christ would become very low in Australia, but that it would rise again. It is certainly low in our day. The vast majority, it is to be feared, live in the darkness of practical atheism, deceived and led captive by the god of this world, but however dark the day the promise of the Father to the Son shall infallibly be fulfilled, “The isles shall wait for His law” and,

“His large and great dominion shall
from sea to sea extend:
it from the river shall reach forth
unto earth’s utmost end”. (Ps. 72:8)

THE LATE MRS MARY MACPHERSON, GISBORNE, NEW ZEALAND

By the passing of Mrs Mary MacPherson at the age of 81, a great blank has been made both in the Gisborne congregation and in the Cause in New Zealand. Mrs MacPherson was the third daughter of the late Mr James Campbell, builder, Inverness, who for many years was an elder in the Inverness congregation, and whose home in Ardross Place was a haven of rest and hospitality to the Lord's people not only at communion seasons but throughout the year. Her worthy mother was one of the MacIvers of Strathconon, of whom not a few were eminent in godliness in their day and generation. Mrs MacPherson often spoke of the worthies—fathers and mothers in Israel whom she met in her old home. It was her father who published, about the year 1930, two volumes of the Sermons and Lectures of the renowned Rev. Lachlan MacKenzie, Lochcarron, who died in 1819. Educated at the Inverness Royal Academy, where she was both the English and Maths Medallist, she trained for the teaching profession in Aberdeen and taught first in Glasgow, and then in Melvaig in the parish of Gairloch. In the year 1919 she was married in the Free Presbyterian Church, Inverness, to Mr Murdo MacPherson a native of Diabeg, Torridon, who had

been serving in the New Zealand Forces during the war. In 1920 Mrs MacPherson followed her husband to New Zealand, who had emigrated earlier and had set up a home in Tokomaru Bay, north of Gisborne, where he prospered as a sheepfarmer. They were blessed with a family of six sons and four daughters. At her death Mrs MacPherson was survived by three sons, four daughters, fifty-four grandchildren and six great-grandchildren.

While in Tokomaru Bay Mr and Mrs MacPherson had two bereavements in their family circle, John an infant son, the youngest of the family, and Duncan their fifth son, who died of cancer at the age of 22 in 1949. In connection with these sad breaches Mrs MacPherson used to tell how she found the Lord a ready help in the time of trouble, and was enabled to rejoice at His word, as one that findeth great spoil.

A few years after they had retired to Gisborne, Mrs MacPherson lost her beloved husband in June 1960. Mr MacPherson had been for a time in indifferent health. On the evening of his death he attended the prayer-meeting in the church as usual, where his melodious voice loud and clear could be heard in the singing. On the way home from the meeting he said to his wife that he was dying. Shortly after arriving home he passed away. One could not fail to be impressed by Mr MacPherson's natural nobility of demeanour, his warm-heartedness and transparent integrity which earned for him the highest esteem of Maori and Pakeha alike. In January 1970 Mrs MacPherson's fourth son, Campbell MacPherson, passed away suddenly at the age of 44, leaving a widow and six children. Campbell was a communicant member in the congregation. Shortly before he breathed his last, he said to his wife, "If this is death, I am happy to go." Under these sad dispensations Mrs MacPherson again showed a gracious resignation to the Divine will.

It was under the preaching of the late Rev. Ewen MacQueen, Inverness, that Mrs MacPherson a year or so before her marriage

came under the power of the Truth, and from then on until she finished her course in this world, her life, walk and conversation evidenced that her trust was under the wings of the Lord God of Israel. In New Zealand Mrs MacPherson found herself a pelican in the wilderness. In this land of beauty and plenty there was, and still is, a famine, not a famine of bread, nor a thirst for water, but a famine of hearing the Word of the Lord preached in its purity. On one occasion when cast down in that connection, the words "Thine eyes shall see thy teachers" (Isaiah 30:20) came with power to her. At the time their fulfillment seemed most unlikely, but she lived to see them fulfilled, when the church deputies to Australia began to visit New Zealand, the first, in 1935, being the late Rev. J. P. MacQueen, then later on the late Rev. Donald Beaton, the late Rev. Finlay MacLeod, the late Rev. D. J. Matheson and the Rev. Donald MacLean, Glasgow. She also saw a minister settled in Gisborne in 1962 and one in Auckland in 1968.

In 1934 Mrs MacPherson went for a trip to Canada and Scotland. It was at the January communion in Inverness in 1935 that she came forward for the first time, strengthened and encouraged by the words "They that fear Thee will be glad when they see me; because I have hoped in thy word." (Ps. 119:74). She was reticent about her spiritual experiences, but her letters and the diary which she kept reveal that she dwelt in the secret place of the Most High. Shortly before her death the rough copy of a letter written after the Halkirk communion in November 1934 was found among her papers, evidently written from her mother's home in Inverness. In this letter she refers to sore trials she was passing through, but does not specify what these trials were. "I seemed for a time" she wrote "to be crushed under them. God was pleased to open the way for me to attend the communion services at Halkirk, where I found Christ very precious to my soul. He was pleased there to fulfil His promise to me that He would satisfy the longing soul,

for I found my whole soul drawn out to Christ my Redeemer, when He was held up in the preaching as the suffering Saviour. The Question at the Fellowship Meeting on the Friday was, "My sheep hear my voice and I know them and they follow me". (John 10:27). The men were giving marks of those whom they considered Christ's true sheep and there I got the assurance that God had graciously chosen me as one of His sheep. It was indeed a time to be remembered by me. I felt my heart drawn out and filled with praise and thanksgiving to Him who loved me and washed me in His own blood. Since coming home I find the carnal mind such a trial to me."

The following entry dated January 1935 appears in her diary. "Lord, to whom can we go but unto Thee. Thou hast the words of eternal life. Lord call me as Thou didst call the fishermen by the sea of Galilee—they left all and followed Thee. My sheep hear my voice, and I know them, and they follow me. Oh draw me and I shall run after Thee. Choose me as one of Thy sheep. Bring me into Thy fold that I may go in and out and find pasture. Keep me near to Thyself, O Shepherd of the sheep, Thou who didst lay down Thy life for Thy sheep. 'I am the door by Me if any man enter in he shall be saved and shall go in and out and find pasture.' Oh Lord deliver me from trying to climb in some other way, but grant me true and saving faith in Christ who is the way, the truth and the life. 'I am come that they might have life'. Quicken me to newness of life. Oh merciful Shepherd, put thy Holy Spirit into my heart so that I may be enabled to cry Abba Father. Oh, I am a wandering, wilful, wayward sheep. I have turned my back and forsaken Thee. I have wandered further and further away from Thee. It is of Thy mercies that I am not consumed—that Thou didst not leave me to myself to wander and to be dashed to pieces on the rocks of unbelief and error and sin. Unless Thou Thyself hadst sought me out and not forsaken me as Thou didst promise graciously many years ago, I should indeed have

perished eternally. Oh what a merciful and longsuffering Jehovah Thou art in that Thou hast brought me back to my right mind to a certain extent at any rate, to see the error of my ways and doings that are not good. I have sinned very grievously. Oh Lord, forgive my sin for the sake of Thy dear Son who gave Himself a ransom for His own sheep that He might bring them to God. 'I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hands'. Oh, enable me to believe that precious promise. Thou art the eternal and almighty God and Saviour. 'I and my Father are one'. O Lord enable me to trust in Thee, for Thou art mighty to save. No man or devil can prevail against Thee and why should I doubt Thy power to save. 'I came to seek and to save that which was lost'. Oh Lord I am lost in myself, but Thou canst seek and save. I have wandered far astray and unless Thou by Thy mighty power will prevent it, I will wander again, for I am such a rebel by nature. Oh, most Holy One, although at present Thou art making me to lie down in green pastures and leading me beside the still waters yet Thou knowest that I have to go far away from all public means of grace and from all fellowship with Thy people. Thou knowest how my flesh and heart doth faint and fail at such a prospect—that I am afraid that I will wander out of the way and be lost. The way seems so dark before me, Oh lead me in the paths of righteousness for Thy name's sake. Thy rod and Thy staff they comfort me. Even though it means using the rod to me Oh Lord, Oh keep me in the right path and give me to believe that Thou wilt not leave me to perish of starvation but that Thou wilt prepare a table before me in the presence of my enemies. Give me to keep my eyes on Thee and to listen to Thy voice and to follow Thee, however hard and rough the path may be, though it may mean walking through the valley of the shadow of death. All this I ask in the name and for the sake of Thy dear Son Jesus Christ. Amen."

It would appear that from the time of the Halkirk communion

which she attended in November 1934 she kept up a regular correspondence with Miss Charlotte MacKay, Thurso. She valued Charlotte's letters all of which were carefully kept by her. In a letter dated 11.12.34 from 38 Rose Street, Thurso, Charlotte wrote, "My dear Mrs MacPherson, I am thinking of you so often since I have had the pleasure of meeting you that I will be the better of writing you a few lines. How much we have to see of the goodness of the Most High in our communion seasons, should it be but the privilege of meeting with Christian friends. I have often mentioned a remark of Mr MacDonald, Shieldaig, the first time I saw him. A goodly number of friends gathered in the house where my brother lodged on the Wednesday night before the Gairloch communion, who had not met before. When Mr MacDonald prayed, one remark he made was, 'what would make our meeting wonderful, reviving and refreshing, is that we would meet with Jesus'. And then he said, 'There is such a thing as meeting with Jesus'. When leaving on Tuesday morning he again prayed. A remark he made was, 'We are now parting but if we are united in Him there is no separation. When we part with Him it is there the separation is and we have nothing but the floods'. If we know in truth what it is to be united in Jesus there can be no separation".

In another letter dated 16.2.35, Charlotte writes, "It is a cause for thankfulness that you were privileged to come and not only to be with your mother, but to meet so many brothers and sisters, many of whom you had not met before. There are some you do not part with once you meet them. I will be thinking on the words, 'There shall be no more sea'. The promise to all His people is, 'I will put my spirit within you'. That spirit unites as nothing else does. Seas do not separate. I had a programme made up for my return journey from Dingwall, so many I wished to see. It was otherwise ordered. I came straight home. So different are the Most High's ways from ours. The wonder is that He doesn't leave us to wander

altogether in counsels of our own.” And the following from a letter dated 19.2.35—“I will tell you a truth I have been thinking of today. ‘I will pray the Father and He shall give you another Comforter that He may abide with you forever.’ Professing to be believers we ought to plead the promise. We are here pilgrims passing through a wilderness meeting and parting with those we love. Some have gone before, some still in the wilderness. But this is not our rest. We are fast going to eternity. If we had the Comforter with us, surely we ought to rejoice. It will be an eternal wonder that He should abide with such creatures as we are.” Charlotte’s last letter written in December 1945 some months before her death in August 1946 at the age of 84, contains the following—“I do not wonder although you miss your godly parents and other dear friends who are at their eternal rest. So many of my own friends have been taken home. The belief that they are in heaven seems to bring heaven nearer, although I little know what heaven is and thinking of it I was led to think of John 17:24 ‘That they may behold my glory’. What low thoughts we are ready to have of heaven! It is a long while since I have been to church, but He is not a wilderness to me. A godly man who lived in Strathy long ago in writing said, ‘I have the Bible always, the Holy Spirit sometimes and a few communicative spirits’. I have the Bible and it is becoming more precious to me the more I read it. What a wonderful prayer John 17:21 is! I am sending you a calendar. I get a number to send to friends. It is a kind of unity. There never was more need. The Accuser is busy. I hope it is with a purpose of love that we are so often under the rod. I heard the late Rev. Neil Cameron speak from Psalm 80 on the vine. One remark he made was, ‘If you are not grieved over the division of Reuben this day in Scotland, you are not worthy of the name of a Christian’.”

In 1966 Mrs Macpherson wrote an excellent missionary book—“The Life and Labours of an African Missionary”—the missionary being the late Rev. John B. Radasi, the first Free Presbyterian

Missionary to Rhodesia. The book is largely compiled from Mr Radasi's letters to the late Rev. Neil Cameron and the late Rev. J. R. MacKay, which appeared in the Free Presbyterian Magazine, and from Synod Reports. It runs into 128 pages and was printed by the Gisborne Herald Co. Ltd. This labour of love is an evidence of her interest in the Cause of Christ whose welfare and prosperity she prayed and laboured for. To the end of her life she longed and desired to see the ingathering of the Jews. In the words of the Westminster divines she prayed that the Jews be called, the fullness of the Gentiles brought in, and the church furnished with all Gospel-offices and ordinances, purged from corruption, and countenanced and maintained by the civil magistrate. (Larger Catechism Q. 191).

Mrs MacPherson was a lady of a strong personality of vigour and firmness and yet of a winsome spirit. The Lord in the good ruling of His providence appointed the bounds of her habitation in New Zealand, where she was largely responsible for the establishing of the church in Gisborne, in which she was a tower of strength. She was a faithful witness on the side of the Truth, and when occasion required, she would write to the press in its defence. The strength of character gave weight to her rebukes which were free from rancour and given in love. It could be truly said of her that she loved the gates of Zion. Even when weak and infirm and hardly able to walk, she would be in her place in the public means on the Sabbath and at the prayer-meeting. She was latterly confined to bed, and lovingly nursed to the end by her daughter Molly. She had her own share of tribulation in this world, but on Sabbath morning the 9th July 1972, this worthy mother in Israel passed into the rest which remaineth to the people of God. The large number which attended her funeral of the church people from Auckland to Wellington, and people from the town and country, was proof of the esteem in which she was held. May the Lord repair the breaches in the walls of His Zion, comfort and bless her devoted family, her brothers in Scotland, Mr

James Campbell, Inverness and Mr Donald Campbell, East Kilbride, and her sisters Mrs John Grant, Inverness, and Mrs Fraser, Toronto, Canada. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." (Rev. 14:13)

THE LATE MRS VERMEULEN, GISBORNE

Mrs Maria Vermeulen passed away on the 31st January 1968 at the age of 66. She was admitted membership at the April communion in 1963. Her life, walk and conversation revealed that her dwelling was in the secret place of the Most High. For long years she suffered from asthma and a heart condition. Before the October communion in 1967 she had to be removed to hospital, after being for some months confined to her home. A day or two before the communion the words "I will pay my vows unto the Lord now in the presence of all His people", came to her. It seemed impossible that she would be at the communion, but on Friday she was informed by the Sister of the ward that she was to get home that day. To the surprise of all she was in the church on the Sabbath morning and sat at the Lord's table for the last time in this world. It was her desire to attend the Auckland communion as she did on previous occasions. In her frail and feeble condition she travelled as far as Paeroa where she stayed with her daughter. Instead, however, of being at the Lord's table in Auckland, the Lord, we believe, took her to the table above. She was conscious almost to the end. Having solemnly counseled her family, all of whom were

present at her death bed, four sons and one daughter, she bade them and her like-minded husband farewell, and then peacefully passed away into the rest that remaineth to the people of God, mourned by all who had the privilege of knowing her.

THE LATE MR CAMPBELL MACPHERSON, GISBORNE

Mr Campbell MacPherson the fourth son of the late Mr and Mrs Murdo MacPherson, Gisborne, passed away suddenly on 3rd January 1970 at the age of 44, leaving a widow and six children—five boys and a girl. Campbell always appeared to be the picture of health and on the day of his death was engaged in his usual activities on the farm. Shortly after arriving home he had a heart attack about 4 p.m. His wife immediately phoned for the doctor and while waiting for his arrival read to Campbell the 8th chapter of Romans. When she had finished reading he said to her “If this is death, I am happy to go”. He had a second attack in the ambulance on his way to the Cook Hospital and passed away to the grief and loss of the whole congregation, and of all who knew him.

Recently his widow, having chanced to pick up his “Farmer’s Diary” for 1964, came across the following entries: Sabbath 29th March (the communion Sabbath) “Was awake very early and was able to meditate and pray in peace. Morning prayer meeting very solemn and nice preparation for the day’s solemn duties. Was able to listen very well to the action sermon, and received great encouragement during the fencing of the Table, when marks were given to believers. Service ended about 2 p.m. Taught the children all

the afternoon. Night service most beautiful. Very much solemnised after service and nearly indisposed, but was happy and had great peace before going to bed as I never had before. "O that men to the Lord would give, praise for His goodness then, and for His works of wonder done unto the sons of men."

Monday 30th. Attended prayer-meeting and morning service to end another communion season. Very sad it has ended, but thus it must be in this life. Was awake very early and was very happy in mind and was able to rejoice with trembling and could not but own that it was of Christ and none other, but O Most High preserve me from false peace and hope, and Thou shouldest have all the glory and honour both now and for ever.

The next entry is in connection with the October communion in 1964. October 23rd Friday. Was exercised in mind all day. Got great encouragement from both services and especially from a text quoted from Daniel 12:13 "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days".

Saturday 24th. Was awake early and felt it greatly to be my duty to go forward, but could not see my way of myself. But during the service the text in Daniel gave me such strength that all my mountains of difficulties were removed and the crooked places made straight and plain, that it was all of Christ alone. Was accepted as a member after examination, but found it very difficult to believe it was true, and that it was from nothing that was found in me, but in the crucified Saviour who had paid all the price.

Sabbath 25th. The morning text was Galatians 6:14. Was greatly tempted all the morning, but was afterwards encouraged and strengthened in a way that words cannot express, that it was Christ alone that did all for me. I was able to go forward to His Table. Had much joy and peace of mind all day, praying much to be kept from cruel pride and from the temptations of the subtle enemy of Truth.

Monday 26th. The text of the sermon was Zechariah 4:7.

Zerubbabel means a stranger in Babylon. Very suitable for me. Found much encouragement and felt in truth that a great mountain had been removed for me in the past days. Need of much thankfulness.

At the communion in April 1967 Campbell gave out the Question—"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9). Campbell was a man of peace and of prayer and most conscientious in teaching the children the Scriptures and the Catechism. For an hour every Sabbath morning before church he made a point of instructing them. May the Lord be the widow's stay and a Father to the fatherless.

THE LATE MR JOHN HEIKOOP, GISBORNE

Mr John Heikoop passed away in July 1967 at the age of 73. As long as he was able, his place was never empty in the House of God, often attending in weakness and frailty. Spiritually Mr Heikoop was a Mr Fearing concerning whom John Bunyan writes that he appeared to have “a slough of despond in his mind, a slough that he carried everywhere with him”. It was accordingly a pleasant surprise when on the Saturday of the October communion in 1963, he appeared before the Kirk Session with tears streaming down his cheeks. He said that he had heard and understood the sermon that day as if it had been preached in Dutch. His knowledge of English was limited and as a rule he understood little of what he heard. He was in a happy frame of mind, but before the end of the day he was so tempted that he wanted to return his token. He was advised by one of the elders to keep it. Before the end of the action sermon on the Sabbath he got deliverance and came forward to the table. For the next few days his cup appeared to be overflowing. But soon a period of darkness followed. He was greatly tried as to his hope and would often confess that he had nothing. Dr Owen says that “a sense of the want of all is a great sign of something genuine in the soul”. One night while in hospital,

verse 3 of Psalm 138—“In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul” was the means of giving him the garment of praise for the spirit of heaviness. It was at his home he died after a prolonged illness, where he was devotedly nursed by his wife and members of his family. Shortly before he passed away he opened his eyes and quoted the words “The Lord taketh pleasure in them that fear Him, in those that hope in His mercy”—(Ps. 147:11). A faint smile appeared to light up his countenance, which lingered after his soul had joined, as we believe, “the spirits of just men made perfect”.

GAELIC

MARSANTACHD NA SABOID

Tha mallachd Dhé air marsantachd na Sàbaid. Is è a tha ann ni a tha fuathach leis an Tighearna. Anns an teachdaireachd a chuir Criosd gu Eaglais Phergamois, chomharraich e mach gu robh nithean innte a bha fuathach leis, is an aghaidh na muinntir sin a tha 'gan cumail suas, tha e a' beugar gu bhith a' tighinn am mach gu bhith ag cogadh 'nan aghaidh le claidheamh a bheòil. Bha marsantachd an Teampuill fuathach leis: "Na deanaibh tigh m'Atharsa 'na thigh marsantachd (Eoin ii. 16), Bha a' mharsantachd ud a' dol air adhairt fo chleòc a bhith a' toirt ùmhlachd do àithne Dhé. Dh' àithn Dia gu'm biodh iobairtean air an toirt suas. Bha an luchd-reic ann an sud a' reic cruiddh, chaorach agus chalaman air-son iobairtean. Bha iad ag cumail ris an t-sluagh an ni a bha an Tighearn ag àithneadh. Cha ne gràdh do àithne an Tighearn, ach gràdh an airgid, a bha air cùl am marsantachd. Bha na h-uile a bha ag ceannach uapa ag cumail suas na marsantachd gràineil so. Mholadh iad a' mharsantachd. Is è a bha ann ullachadh iongantach air an son. Cha robh aca, mar bha aig na athraichean, dragh agus saothair gu bhith a' faotinn iobairt. Bha sin, a nis, aca ri an laimh aig an Teampull. 'Nam beachd féin, bha iad a' deanamh ni a bha taitneach don Tighearn, is bha na sagartan a' toirt gnùis dha. Dhearbhan an Tighearn an àite do'n mharsantachd so a bhith taitneach dhà gu robh e fuathach leis: "Na deanaibh tigh m'Atharsa 'na thigh marsantachd." Their na

daoine a tha ag cur am mach innealam-giùlain, mar na “buses,” air an t-Sàbaid, gur ann air-son math an t-sluaigh a tha iad ’gan cumail air an rathad. Ma’s ann, carson a tha iad a’ deanamh buannachd shalaich asda air Là Naomh an Tighearn? Tha na h-uile a tha ’gan gabhail ag cumail suas na marsantachd Sàbaid so. Aidichidh iad gu’m feum iad an ùmhlachd a thoirt do àithne Dhé a bhith ’na thigh; ach is è a tha an Tighearn ag ràdh, “Is feàrr ùmhlachd na iobairt.” Is e iobairt gun ghaoid a tha an Tighearn ag iarraidh. Mo thruaigh! air iobairtean ar là tha E a’ faicinn gaoid na buannachd shalaich a’ cheart cho cinnteach ’s a bha E ’ga faicinn air iobairtean an Teampuill an uair a ghlaodh e am mach, “Na deanaibh tigh m’Atharsa ’na thigh marsantachd!” Tha Crìosd eudmhor m’a thigh, is the e eudmhor m’a là. Is fuathach leis marsantachd a thighe, agus is fuathach leis marsantachd a là. Dhearbh e, is tha e sgrìobhte chùim ar fòghluim, gu robh marsantachd an Teampuill, a bha a’ dol air aghaidh fo ainm a bhith a’ deanamh seirbhis Dhé, fuathach leis, is nochd e a dhiomb ’na aghaidh. Biodh Dia fìor is gach duine ’na bhreugaire. Eisdeamaid ri teachdaireachd Chrìosd féin a thaobh nan nithean sin is fuathach leis: “Dean aithreachas, no thig mi ad ionnsuidh gu grad, agus cogaidh mi na-daghaidh le claidheamh mo bheòil!” (Tais, ii. 16). Is tha sin a’ toirt leis teagasgan mearachdach, mar a thà E ag comharrachadh am mach anns an rann air thoiseach, is cleachdaidhean neo-sgrìobtuireil air cho ionmholta is a dh’fhaodas iad a bhith ann an sùilean dhaoine, mar a tha marsantachd na Sàbaid. “Uime sin, thigibh am mach as am meadhoin, agus dealaichibh riu!” tha an Tighearn ag ràdh, agus na beanaibh ris an ni neo-ghlan; agus gabhaidh mise am ionnsuidh sibh.

U. M.

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