

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

(Issued by a Committee of the Free Presbyterian Synod.)

*“Thou hast given a banner to them that fear Thee, that it may be  
 displayed because of the truth.”—Ps. lx, 4.*

**C O N T E N T S**

	page
I Appeal Unto Caesar . . . . .	25
Observations on Conviction of Sin . . . . .	28
A Recent Visit to Rome . . . . .	31
Witness-Bearing . . . . .	37
Nehushtan . . . . .	41
The late Mrs. Catherine Morrison, Sandwick, Stornoway . . . . .	43
Searmon . . . . .	45
Notes and Comments . . . . .	46
Church Notes . . . . .	47
Acknowledgment of Donations . . . . .	47

Printed by  
**N. Adshead & Son, 34-36 Cadogan Street, Glasgow.**

THE  
**Free Presbyterian Magazine**  
AND MONTHLY RECORD.

---

VOL. LVI.

June, 1951.

No. 2

---

**I Appeal Unto Caesar.**

THE Christian Church has the favour and authority from God, not only to believe in and adhere to the precious truths of the Gospel of the Lord Jesus Christ, but to testify to and also propagate these truths publicly, without let or hindrance. Now Paul on his final visit to Jerusalem was found in the temple by Jews from Asia, who "stirred up all the people and laid hands on him, crying out, Men of Israel, help, This is the man, that teacheth all men everywhere against the people, and the law, and this place . . ." (Acts xxi, 27, 28). But he was preserved, in the providence of God, by the chief captain and soldiers, from being murdered by these Jews; and while being taken into the castle for his personal safety and inquiry by the captain, replied to a question as follows: "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people" (Acts xxi, 39). Having thus assured the captain that he was no foreign revolutionary, permission was granted him to address the multitude, which he did in defence of his person, character and conduct. Paul principally related in his speech, the facts regarding his being a Jew, his pre-conversion persecution of the followers of Christ, the wonderful steps in his conversion, and the terms of his commission from the Lord to go unto the Gentiles (Acts xxii). And when he had uttered the words of his divine Master, "Depart: for I will send thee far hence unto the Gentiles" (Acts xxii, 21), the multitude gave him audience to this word, "And then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live" (verse 22). At this stage Paul was again brought into the castle by the captain's command, and was "to be examined by scourging," that is, information was to be extracted from him by the application of this rigorous and cruel treatment. Without delay Paul asserts his relationship to the Roman civil government and his claim to enjoy the privileges and protection of that same civil authority, as a Roman citizen. He said to the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" And thereupon the centurion warned the chief captain, saying, "Take heed what thou

doest, for this man is a Roman." Then the captain asked Paul, "Art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born" (See Acts xxii, 25-28).

And here we must pause to indicate with emphasis, that from this point Paul was being deprived of that which belonged to him legally, as a man and a Christian, namely, his civil and religious liberty in the society of men, under the prevailing civil government of the Roman Empire. Neither man nor devil could deprive him of that spiritual and soul liberty which he possessed and enjoyed in Christ Jesus, His Lord and Saviour. With this the Apostle was not now particularly concerned, nor when later he appealed unto Caesar.

Leaving aside much of the graphic narrative of this period in Paul's experience, we pass to another outstanding phase in the withholding from him of that which belonged to him. Forty men formed a conspiracy to kill Paul, which was exposed and frustrated by the providential intervention of "Paul's sister's son," who privately related the details of the wicked plot to the chief captain (see Acts xxiii, 12-21). Thereafter Paul was sent to Felix, the Roman governor, at Caesarea, who announced to the Apostle, "I will hear thee . . . when thine accusers are also come" (Acts xxiii, 35). And still deprived of his liberty, Paul was kept in Herod's judgment hall.

Five days later, "Ananias the high priest, descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul" (Acts xxiv, 1); and charged Paul falsely and maliciously with being a pestilent fellow, a mover of sedition among the Jews, a ringleader of the sect of the Nazarines and one who had profaned the temple. Then Felix, the governor, permitted Paul to speak in answer to the charges preferred against him. He denies the charges, declares they cannot prove them, but confesses, ". . . that after the way which they call heresy, so worship I the God of my fathers . . . and herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts xxiv, 12-16). After this hearing of the case, Felix defers proceedings, and Paul was kept by a centurion in custody, although allowed limited liberty as a privileged prisoner; and yet what was legally his, was still being withheld from him, by the procedure and determination of his and Christ's enemies, and the compromising caution of the civil magistrate, Felix. Following upon this, the inspired record reveals that Paul was further deprived of his personal liberty and legal rights for the lengthy period of two years; for, "After two years Porcius Festus came into Felix room; and Felix, willing to shew the Jews a pleasure, left Paul bound" (Acts xxiv, 27). Here we see the bias of Felix toward the enemies of Paul and the cause of Christ for his own carnal popularity and selfish ends, as a provincial and inferior administrator and legal officer in the Roman order and organisation.

Festus soon visits Jerusalem, and the Jews immediately inform him against Paul and desire that Paul would be taken up to Jerusalem from Caesarea that they might lie in wait by the way to kill him (Acts xxv, 1-3). Truth, justice and a regard for the rights of others, are conspicuous by their absence, when the devil stirs up and agitates the wicked hearts of men against the Lord Jesus, His Truth, and His people and Church in the world. But Festus orders the case to be reviewed by him at Caesarea; and on this occasion Paul again answers for himself, thus, "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all" (Acts xxv, 8). In nothing had he forfeited his claim to personal liberty as his civil right, as a Roman citizen, and under the supreme civil jurisdiction of Caesar, the Roman Emperor.

Compromise, that evil mode of handling matters where principles of a righteous nature are being opposed by unscrupulous men, was recommended by Festus to Paul, the injured party, with a view, not to administer justice, but to pander to and please Paul's enemies. "Festus, willing to do the Jews a pleasure, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?" We understand this to mean that the Apostle would be thrown back upon trial by the Jewish Sanhedrin, under the supervision of Festus, an ecclesiastical body of religious men, whose religion and authority had no place in the true Church of the Lord Jesus Christ. They had been unchurched by their rejection of Christ and His truth, and Paul knew well that they would determine that he should lose civil liberty and life itself.

Although Paul was an eminent soldier of Jesus Christ and prepared to hazard his life for the sake of Christ and His Gospel in particular; he reveals that it was not his duty to permit wicked men to fleeh from him without just cause shewn, his civil claims and rights to possess freedom of speech and action, within the requirements of the prevailing civil law. He was not prepared, even as a Christian, to forfeit his just claim to what was his within the realm of matters civil, when the forfeiture of such a claim would but cater to the diabolical designs of his and Christ's enemies. Therefore Paul rejects the recommendation of Festus in these words, "I stand at Caesar's judgment seat, where I ought to be judged . . . but if there be none of these things whereof these accuse me, no man may deliver me unto them" (Acts xxv, 10-11).

Finally, Paul utters these memorable words, "I appeal unto Caesar" (Acts xxv, 11). He thus carried his case to the highest civil authority and court in the Roman Empire to present his righteous and legal claim for the *restoration* of that which belonged to him as a Christian and a Roman citizen, even the *right, the freedom*, to labour, to teach and preach as a servant of Jesus Christ.

There are not a few important principles which emerge from a due consideration of the Apostle's conduct and example in appealing to Caesar, with which we cannot now deal. But we would quote the following: "God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers" (*Confession of Faith*, Chapter XXIII, Section i). And "... Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to him, from which ecclesiastical persons are not exempted . . ." (*Confession of Faith*, Chapter XXIII, Section iv). These statements from *The Confession of Faith* are, as we hold, based solidly upon the Word of God. Dr. A. A. Hodge, commenting on the aforesaid part of *The Confession of Faith*, Section i, states, "The specific way in which the civil magistrate is to endeavour to advance the glory of God is through the promotion of the good of the community (Rom. xiii, 4) in temporal concerns, including education, morals, physical prosperity, the protection of life and property, and the preservation of order." And Paul had indeed the mind of the Spirit when he appealed to, and made use of, the authority and power of Caesar, when his circumstances as a Christian, justified this procedure.

### Observations on Conviction of Sin.

By REV. THOMAS HOG, of Kiltarn (1628-1692): from his Memoirs.

FIRST, he laid down some preliminary observations; as,

1. That declining or shifting a fair and Scriptural inquiry in any concern of religion is a shrewd sign that matters are utterly wrong (John iii, 19, 20).

2. That something like a convincing work may have place in some cases, and yet prove delusive, especially, (a) in the case of melancholy: where this dreadful disease is, it putteth a dismal garb on everything, and consequently sin must appear terrible also. Evil spirits do ordinarily make a special handle of this disease, to lead to desperate courses. Thus, sin proves in so far a considerable part of the disease. In this case the mind is dark and confused, and according as the malady prevails or abates, the mind is sad or cheerful; and yet the poor creature can give no reason for either. Besides, melancholy doth ordinarily utterly indispose the patient for action, and rendereth him both unfit and entirely averse from it; whereas convictions set home upon the conscience by the Spirit of God from the Word, are made effectual for exciting to a diligent use of means, as one could do when his house is all in flames about his ears. Melancholy may be taken off by medicines; but saving conviction admits of no cure, till the same Spirit which awakened, drop in the healing salve as deep as the wound. Yet in the case of several awakened persons, there is a mixture of this malady; but the Lord over-rules it so as, contrary

to its nature, it issues into a distinct concern about their eternal state. When this is the posture of matters, it is happy if the malady be carried off by medicines, and the soul's concern continue and grow; yet ordinarily in this complex case, the soul's cure bringeth health to the body also, according to (Job xxxiii, 23-25), (Ps. ciii, 1-3). (b) Somewhat like to convictions on the mind may be the effect of discontent upon the account of some worldly loss or trouble. This is that sorrow which worketh death (II Cor. vii, 10). Such a pretended malady would be cured by bettering the worldly circumstances; yet sometimes this malady hath been blessed of the Lord for ushering in convictions (II Chron. xxxiii, 11-13), (Job xxxvi, 8, 9), (Ps. cvii, 10-13). And (c) specious resemblances of soul exercise, are sometimes derived from a secret consciousness of some atrocious and scandalous crime, punishable by the civil powers, or censurable by the Church; but here the shame, and not the sin, is that which troubles the soul (Gen. iv, 13 14), (Matt. xxvii, 3-5). Yet even such dismal occasions may be made effectual for bringing the soul under a genuine concern about its eternal state; and when that is the case, the patient will be found very willing to glorify God by an open and free acknowledgment (Ps. li).

3. A third preliminary he laid down was, the detection of the sinner's true estate as a child of the first Adam who had sinned in him, and was now fallen with him, who therefore is in the same state whereinto Satan brought us all by that conquest, and further hardened therein by a course of transgressions.

4. That there is no attaining of anything that is good and acceptable to the Lord, antecedent to saving faith; or in other words, till we be in Christ (Heb. xi, 6), (Rom. xiv, 23), (Matt. vii, 17-19).

5. That there is an enlightening work about sin as well as about righteousness carried in upon the conscience by the Spirit of God, in a suitableness to the sinner's circumstantiated case (John xvi, 8-10).

Secondly, for discovering whether the Holy Spirit was preparing His way towards a saving change on the soul, Mr. Hog used to inquire:

1. Where? On what occasion and from what places of Scripture it had pleased the Lord to carry home a conviction of sin upon the conscience? Whether it was particular? Whether the conviction carried from the streams to the fountain of our guilt? And, upon the whole, whether such a discovery of sin had been diffused through the soul with a strong hand, so as the patient was made to acknowledge his former ignorance of the exceeding sinfulness of his sins, and that he never saw them in the light he now does? (John iv, 29), (Rom. iii, 9).

2. He further inquired, how the patient found himself affected with this sentence? This inquiry consisted more especially of two parts, (a) Whether the weight of this sentence had fallen more heavily upon the conscience, than any worldly loss, pain or trouble could affect the mind? (Prov. xviii, 14), (John vi, 2-4), (Acts ii, 37, and xvi, 30, 31). And (b) in the event of much felt hardness and confusion, which is usually the case of the patient thus circumstanced, he inquired, whether this confusion and hardness was looked upon as an evil greater, and to be more lamented, than any worldly loss or trouble? (Isa. i, 6).

3. For discovering the more rude and unformed beginnings of a gracious and distinguished change, the heads of inquiry were:

(a) Whether in the above case the patient hath had his mouth stopped in the persuasion of the entire and spotless equity of the Lord's disposure, being fully convinced that no person did ever so thoroughly deserve to be cast into utter darkness? Hence the exercised soul admireth and adoreth the justice of the Judge, and is filled with wonder at His long-suffering patience; and when His proud and daring spirit putteth forth itself in murmurings, he condemns and abhors himself for them. These are the gall and wormwood in his cup (Judges x, 15).

(b) Whether, while the patient is pointing towards the rich and free mercy of his sovereign Lord, he is troubled with a two-fold impediment? (i) A thick and dark veil of ignorance upon his mind: he knoweth not how to manage, and is utterly unacquainted with the method of grace, and he finds that no human instruction can remove this veil (Isa. xxv, 7); and (ii) a haughtiness of spirit which hindereth him from submitting to the Lord Jesus Christ, as his righteousness; and he is made to acknowledge himself as truly destitute of righteousness, as Christ was entirely free of sin in His own person, and that of all mankind he stands most in need of a perfect righteousness.

4. For discovering the further dawning and nearer approach of the day of grace, Mr. Hog inquired, whether, while this matter continued in suspense, the patient found a firm resolution in the Lord's strength, never to return to former lovers; and, on the other hand, a firm resolution, in the same strength, to wait prostrate at the footstool of sovereign grace, until the day of grace and mercy break forth, however heavy the delay be? And when this was the case, it was his opinion, that a gracious issue was ordinarily near at hand (Ps. xl, 1, 2), (Nic. vii, 7-9), (Ps. xxvii, 14, and lxii, 1, 2).

5. For discovering the issue of convictions of the right kind, Mr. Hog inquired:

(a) Whether (which is chiefly decisive in this matter) the mind was enlightened to know Christ as He is offered in the gospel, as our prophet, priest and king, as made of God unto us wisdom, righteousness, sanctification and redemption (I Cor i, 30). But more especially His character, as "The Lord our Righteousness" (Jer. xxiii, 6), hath its peculiar relation unto the lost, miserable, and undone situation, wherein the sinner findeth himself at the time? (II Cor. iv, 6), (Acts xxvi, 18).

(b) Whether the soul hath been drawn forth by invincible power to close with the person of Christ, as standing in a marriage relation to him, and to receive and rest upon Him, not only as the Saviour in general, but as his Saviour in particular? according to (John i, 12), (Heb. x, 39), (Isa. xxvi, 3).

(c) Whether the poor tossed sinner hath found somewhat of quiet rest in pointing this way under Christ's drawing, after all legal resolutions, prayers, fasting, vows, etc., had utterly failed? (Matt. xi, 28-30), (Luke xv, 16-18), (Ps. lxxxix, 19), (Jer. xvii, 5, 6), (Acts iv, 12), (Heb. iv, 3).

(d) Whether in according to the measure of the knowledge that the person hath got of the glory of God in the face of Jesus Christ, a pleasant sense of gratitude and impression of the love of Christ, have strongly and sweetly engaged the soul to the whole of new obedience, without exception or reserve? (Ps. xviii, 1, and exvi, 1), (II Cor. v, 14).

(e) Whether under all subsequent burden by sin, of whatsoever sort, or by the fruits of the same, the main propensity of the soul be to seek ease and relief in the humble acknowledgment of guilt before the Lord, and by faith imploring pity and pardon for Christ's sake alone? (Ps. xxxii, 2-5), (Prov. xxviii, 13), (I John i, 9), (Hosea v, 15), (Lev. xxvi, 40-42).

But upon the whole, it was Mr. Hog's opinion, that in judging of soul exercise, we should have a special respect to the issues, for that it is very difficult, if at all possible, before the respective issues, to fix the difference betwixt what is right and kindly, and that which may issue in a further strengthening of Satan's kingdom (Luke xi, 24-26). Much depends upon the cool, or cure, of these soul fevers, which will prove either health or ruin to the patient, if sovereign and free mercy set not matters right again (John xvi, 8, 9). Conviction of sin is best verified by the subsequent conviction of righteousness, and that again by conviction of judgment.

### A Recent Visit to Rome.\*

By the REV. FRANCIS A. SCHAEFFER, Switzerland.

*I was in Rome from 30th October to 1st November of this year, 1950. Come with me and observe the most important event in the history of the Roman Catholic Church.*

#### ROME AND AUTHORITY.

Why was 1st November, 1950, so important a day in the eyes of the Roman Church? The answer is simple but most far-reaching in its effects. The day was important because in defining the Dogma of the Assumption of Mary the Roman Catholic Church has *knowingly* and *openly* declared something to be a dogma which they acknowledge has no Biblical nor defensible historic foundation. They have embarked on the "Living Church" concept in a way from which there can be no turning back. We say they have done this previously, for example, in 1854 in the declared Dogma of Mary's Immaculate Conception or in 1870 in the proclamation of the Vatican Council concerning the infallibility of the Pope. But previously they themselves have claimed to argue from some Biblical or historical point, as weak or as far-fetched as that point might actually be. In the present dogma they admit that this is not the case. Thus, when the Protestant Alliance of England wrote to the Pope on 27th October and challenged him to show any Biblical or historical basis for the new Dogma, they did a commendable thing in pointing out this lack to Protestants, but the Roman Church would not be embarrassed. The importance of 1st November, 1950, is that on that day the Roman Catholic Church passed a milestone; from now on, it can declare anything to be dogma without appeal to objective sources.

A booklet handed out at Saint Peter's Square on 1st November, reads: the truth of the Assumption "became little by little ever clearer and more explicit, until reaching that full splendour made manifest in recent

\* Rev. F. A. Schaeffer, an American, resident in Switzerland, is connected with the Council of Christian Churches and is a Fundamentalist and strong Protestant. He offered this article for publication and our thanks are due to him.—Editor.

times when the bishops of the Catholic world—on being officially interrogated by the Supreme Pontiff—declared with almost unanimous accord that Mary's Assumption into Heaven is a truth revealed by God, that it can be defined, and that now is the right moment to define it.

"By proclaiming the dogma of the Assumption, the Pope makes us certain with a divinely guaranteed certainty that the most Holy Virgin Mary lives body and soul in the glory of Heaven." Above I quote at some length from the Pope's statement to the cardinals and bishops as they met in their solemn meeting on the Monday before the first of November. Also I quoted from the Papal Bull. In effect in all three of these, and in other official pronouncements, they said that the certainty of the truth of the Dogma rests on a poll of what the faithful believed through several hundred years past and what they believe to-day. The emphasis rests upon the "almost unanimous chorus." When there was almost unanimous agreement, nothing more was needed for a man to speak in God's name and to declare that because he so spoke Mary would be wreathed with a new splendour.

*All that is needed as the basis of authority is that "the Living Church" should be in reasonable agreement over a long enough period of time.*

This is the reason that well-known Roman Catholic theologians such as J. Coppens, C. van Crombrughe, Marckelbach, and so on, can say without apology that the doctrine of the Assumption of Mary cannot be proved by the Bible, historical fact, or even tradition, and yet say that they believe in it. A Roman Catholic can agree that the story of Thomas's return and Mary's tomb being opened has no proof, but that does not matter; that the *De Transitu Virginis Mariæ* of the fourth century was condemned as heretical by Pope Gelasius in the fifth century, but that does not matter; that the story of the fifth century Emperor Marcian and the Empress Pulcheria in relation to this has no historical basis, but that does not matter; that the belief in this teaching cannot be proved to go back any further than the end of the fourth century, but that does not matter. A Roman Catholic can even agree that Epiphanius, Tertullian, Origen, and Augustine withstood the trend toward the worship of Mary, and it still does not matter, because the Church is "a Living Church" and it is possible for it to increase in light. This phrase, "a Living Church," is not of my invention, but the Roman Catholics themselves are using it to designate that the Roman Catholic Church can have truth revealed to it without scriptural basis.

The Roman Catholic simply says: "The Church has said that Mary was immaculate; *therefore* her body was immaculate, *therefore* it could not see corruption, *therefore* her body must have gone to heaven just as Christ's body did." It is clear that the "therefores" of this series, or any parallel series, can go on indefinitely.

#### ROME AND MARY.

According to the Bible, Mary indeed had a high and unique privilege. She was the only virgin mother; she was the Jewish maiden who had come to her what all devout Jewish maidens hoped would come to them; she was the mother of the Messiah. It is wrong to minimise her blessedness. But the Bible also carefully sets a bound on her honour. Her name is not even mentioned in the Gospel written by John, even though he had

been given the special care of Mary. After the history of Jesus's birth her name is not mentioned again in the Gospel of Luke. Matthew and Mark only mention her later in quoting the Jews who use the fact that she is the mother of Jesus in a way minimising to Jesus. When Jesus speaks to her, He calls her "woman," the same term he used in speaking to other women; and when men would have interrupted his ministry in order that He might talk to her, He said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The last the Bible speaks of Mary she is in the upper room praying with the disciples before Pentecost. Then the curtain of oblivion falls upon her. We cannot be sure where she lived or when and where she died.

In sharp contrast, in the Roman Church, Mary has been given a higher and higher place. With the definition of the Dogma of the Assumption she has been elevated close to the level of the Trinity. The virgin birth of Christ has been given to her under the title, "the Immaculate Conception," and so has Christ's unique freedom from original sin been bestowed upon her by the Roman Church. Now the unique mark of Christ's body raised without corruption has also been given to her. The Pope during these recent ceremonies has designated her as: "the Queen of Heaven and Earth," and spoke of her radiant brow in heaven; he said that she is resplendent in heaven, that she is seated next to the sun, that she is the celestial Mother, that in heaven she is acclaimed Queen by all the choirs of Angels and by all the hosts of Saints, that she contemplates the Trinity face to face, that we are all the sons of Mary, that she is the new Eve and Mother of the living, that she is the Mother of mankind, that she is our guide, strength and consolation, that her mercy gives us solace. When he wrote of her he spelled "Her" with a capital. Previously this Pope has said that she reigns with Christ.

At Saint Mary Major all the Holy Year pilgrims call Mary: "Saint Mother of God; Mother of the divine grace; Mother of the Creator; Virgin powerful; Cause of our joy; Door of Heaven; Star of the morning; Refuge of sinners; Queen of the angels; Queen of the prophets; Queen of the apostles; Queen of the martyrs; Queen of all the saints." At Saint Mary Major they also pray essentially the same prayer to Mary that is prayed at the other three basilicas.

A booklet sold in Rome for the celebration of the definition of the Dogma of the Assumption, bearing *Ecclesiastical approval*, shows a series of pictures with accompanying text in Italian, French, English, Spanish, and German. The first page pictures Satan falling down before Mary as she stands resplendent before him. The second page says that after Jesus ascended into heaven that she "remained among the Apostles as a guide, teacher and mother," and shows her teaching as they sit at her feet. The third page states, "The Motherly Heart of Mary was a source of strength for the bereft and persecuted Apostles." A picture on this page is of the Apostles as they come as broken men. Another picture shows her flying through the air to heaven as the heavenly host watches and says, "She flew to Her God with Her glorious body like a shot arrow." The next picture is of her standing on the moon, surrounded by a circle of stars, with a host of angels beyond, and says, "Singing trains of Angels followed Her up to the highest of Heavens." On the following page she

is shown above Moses, John the Baptist, and all the saints, and the text says, "The Patriarchs, the Prophets, the Saints saw Her and exulted." The picture on the next page pictures her in the midst of the Trinity, the Father with a triangular halo, the Holy Spirit as a dove, Christ a little lower with a round halo, with a crown in His hands, and Mary with a round halo; and the text says, "In the august presence of the Holy Trinity, the Son said to His Mother: Come, We crown Thee! Thine is the universe!" The next page shows her sitting on the throne with Christ standing behind her, the Dove above her head, and the Father with a triangular halo above them all. All about are hosts of angels. The words below the picture are, "She resides with the Holy Trinity, amid the ceaseless jubilation of the heavenly Spirits."

I do not write these things to shock you. I want to ask you a question. What heathen goddess has been given a more exalted place by her devotees? She is not a goddess in Roman Catholic dogma, but she surely is in practice.

#### ROME AND HEATHENISM.

Maryology, like other corruptions in Roman Catholicism, can be traced back to the ancient heathenisms. The use of the more and more favoured title, "The Queen of Heaven," and the older title, "Our Lady," and the emphasis in Mary worship on the moon and the stars are indications of this. The Maryology of Rome is not related to the Mary of the Bible but to the Latin and Greek goddesses of Europa, Selene, Diana Luna, Diana the Huntress (not to be confused with the Ephesian Diana); the Phoenician Astarte, which was a snare to the Jews from the time of the Judges on and which is spoken against in Jeremiah under the title, "The Queen of Heaven," and to whom the Jewish women made moon-shaped cakes (Jeremiah vii, 18; xlv, 17-25); the Babylonian goddess Istar; and the Egyptian goddess Isis, who was so often shown with her son on her lap.

Roman Catholicism is not Christianity; it is an illegitimate child born of the unlawful mixture of Paganism and Christianity. This mixture started in the time of Constantine and has continued until now, for practical purposes, the Roman Catholic Church has a goddess. When Constantine began to make Christianity respectable, the statues of heathen gods were given new heads and hands (and sometimes not even that) and were said to represent Christian saints. Constantine himself began Christian buildings (for example, his basilica, which was replaced by the present Saint Peter's one thousand two hundred years later), and at the same time continued as High Priest, Pontifex Maximus, of the pagan state religion. The trappings of heathen worship were added to the Christian services. The mediation of saints followed the pagan system of a series of mediators. Pagan holidays were brought over, such as the heathen May festivals which became the Maggio Festival in Florence.

There is no way to feel the full impact of the growth of the Roman Church out of heathen Rome like having adequate time in Rome itself. As the Roman Catholic Church took over the buildings of heathen Rome, she took over its ideas. As the present Saint Peter's grew out of a heathen cemetery, as the Pope's stronghold, Sant'Angelo, was originally Hadrian's tomb, as the Roman Catholic Church of the Pantheon was the heathen Pantheon of Rome, as Saint Mary's in Aracoeli rests upon the hill which

was the religious centre of ancient Rome, as the Temple of Vestal Virgins is now dedicated to Mary, so Roman Catholicism grew out of the heathenism which Paul denounced.

#### ROME AND CAESAR.

Roman Catholicism is a *Romanised* Christianity. It is a sect with a Roman colouring. It should have been localised in Rome, but by the flow of history it has spread into all the world. At the Basilica of Saint Peter one of the songs which the pilgrims sing begins, "Noble city of Rome, O Mistress of the World," and indeed that expresses their view. The Popes have grasped the Caesar's reins and have grown until their claims and pomp in Caesar's city out-Caesar Caesar. Romanism is a Sovereign State, and its grasp reaches into almost every country. The official language is the same which the Caesars spoke, and all its leaders must speak two tongues, that of their mother country, and as well, Latin, the official language of this other state. The Caesars were chiefly political but were also the High Priests of the State's religion. The Popes are chiefly religious, but are also the Head of their State. The Pope, as the Head of a Sovereign State, receives ambassadors from other Sovereign States in order that the Pope can care for the interest of his *religious* subjects who are at the same time citizens of the State in which they live. Rome is a religio-political State, totalitarian in its form of government. Thus the Pope in his pomp and power reaches into lands beyond the ancient Caesars' reign. Roman Catholicism is, then, a Romanised sect of Christianity, born in Rome, coloured by Rome, which has overrun much of the world.

#### ROME AND THE PROTESTANT "LIBERALS".

When the Pope announced that he would pronounce the Assumption of Mary to be a Dogma, many of the "Liberal Protestants," who have been calling Rome a "sister Church" and urging Rome to join the World Council of Churches, said that the declaration of this Dogma by the Pope would make it more difficult for Rome and them to come together. To the contrary, this act of Rome actually brings Rome and the "Liberals" (that is, Modernists or Rationalists, either the older type or the so-called neo-Orthodox) closer together. It adds one more difference in Dogma, but brings them closer together in that both the Protestant Liberals and the Roman Catholic Church are now committed completely to the "Living Church" concept. To the Protestant Liberals, when the millions of the World Council of Churches come together and reach agreement, the "Living Church" has spoken, and it becomes the voice of God. My paper on "The New Modernism," given at the International Council of Christian Churches' Congress in Geneva, considers this in detail. Now the Roman Catholic Church has, in the defining of this Dogma of the Assumption of Mary, openly passed in a more clear way than ever before into this same field of authority. To Rome when the faithful agree completely enough and long enough, then it becomes the voice of God in the "Living Church." The Roman Catholic does have more stability and direction than the modernistic Protestant, for in Catholicism's poll is included not only what the faithful who are now alive believe, but what the faithful of the past believed. Thus, Rome is in a stronger position than the Modernists who (through Barth, the Lund Theologians, and the New Modernists generally)

have retreated into the irrationalism of dividing historic and religious truth in order to salvage some authority. But basically Rome and the Modernists are closer than they seem, because "The Living Church" concept controls them both.

It is not that we, Bible-believing Christians, stand midway in a line between the Modernists and Rome; they together stand on one end of the line, with a subjective authority of a "Living Church," and we stand at the other end of the line, with the objective authority of the Bible as the Word of God, the only rule of faith and practice. The Modernists want unity on the basis of "it does not matter what you believe"; the Roman Catholics want unity on the basis of "return and all will be forgiven." Both want an external unity; both have the same basic type of authority. Either sufficient time or sufficient external pressure could bring them together.

#### ROME AND US.

As I stood in the Piazza of Saint Peter's, I was impressed by the crowds. The crowd in Saint Peter's Square stretched on seemingly without end. In the light of Rome's claims, crowds, and magnificence, each Christian should come to a careful, prayerful, and studied personal conclusion—is Romanism right or wrong? If it is right, we should hurry back. If it is wrong, we should gird ourselves anew for the battle. A lukewarm position is impossible here. It will not do to call Rome a "sister Church," and then stay out of it. Either she is right or she is a revolting perversion.

If, after a careful study of the Bible as God's Word, we Bible-believing Christians are sure we are right, then we are in a battle for the souls of men. It is people who make Rome great. If the crowds had been taken out of Saint Peter's Square on 1st November, the pomp would have been a mockery. Polemics are needed, but soul winning among the Romanists is also needed. The Reformers had both, and we must too if our stand against Rome is to mean what it should. We do not believe in an authority based on a "Living Church"; but the Churches made up of Bible-believing Christians should be living. The cardinals bow to kiss the Pope's slipper; are we in constant obedience at the feet of Christ? The Bible is our authority; do we only march under it as a banner, or do its standards control our lives? Christ wept over Jerusalem, because the people had no shepherd; have we ever shed a tear for those who are under the rule of Rome? These may live beside us as neighbours in a civilised modern country, but religiously they are bound by the yoke Paul gave his all to break, as he preached to the Gentiles the wonder of a free salvation, through faith, based only on the finished work of Christ.

---

The hearts of believers are like the needle touched by the loadstone, which cannot rest until it comes to the point whereunto, by the sweet virtue of it, it is directed; for being once touched by the love of Christ, receiving therein an impression of sweet, ineffable virtue, they will ever be in motion and restless, until they come unto Him and behold His glory. That soul which can be satisfied without it, that cannot be eternally satisfied with it, is not partaker of the efficacy of His intercession.  
—Dr. Owen.

## Witness-Bearing.

By REV. JAMES MACLEOD, Greenock.

MOSES, the man of God, was a faithful witness, meek, and a man of great natural parts as well as a most gracious servant of the Lord. What he learned at the back of the wilderness for forty years stood for him when his great experience was put to the test as the leader of God's people in guiding them out of Egypt. Leaders among God's people must have certain graces, qualifications, and peculiar experiences which are not given to all the servants of God. Everyone is not fitted, either by gifts, graces, or experience, to be "he-goats" to go before the flock of God. Far from it. Many a poor man thought himself not only qualified to be one of the "great men of the earth," who not only floundered himself, but brought those that followed him into "deep waters." It is a great mercy if one knows his limitations, and seeks grace to walk humbly before God! Men of small parts, gifts, and graces are often envious of those who are superior to themselves, and when the supposed opportunity offers itself to them they will not hesitate to shew their vindictiveness.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Prov. xxvii, 4). Envy, therefore, is the very essence of wickedness. "They envied Moses also in the camp, and Aaron the saint of the Lord" (Ps. cvi, 16). It is truly the spirit of the devil which finds expression in the lives of the wicked against the Lord's witnesses! Satan is completely permeated with the spirit of envy against God, and man. When envy is clothed with a garment of light (as an angel of light) who then is able to stand against envy? Moses, Aaron, and the saints of God in all ages had to encounter this vile spirit in those who were supposed to be serving the Lord! It was this evil spirit that envied the saints during the ten persecutions: and again, when the Papists slaughtered millions of the Lord's people for centuries before the Reformation, and after to this time, as in Spain and in South America. "Who can stand before envy?"

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth" (Acts i, 8). In Greek the name witness means martyr, or one that gives testimony to the truth at the expense of his life. Jesus Christ is the faithful witness, as it is said in Rev. i, 5. He was the faithful witness to us of the truth, and revealed what was hid from us, by His glorious testimony, and doctrines, explaining even to babes what was the will and purpose of God towards us. He is also a swift witness against false swearers, who perjure themselves professing to be on His side while they do the work of the devil. He will deal with such wicked men. The atheist and modernist cannot call His witness in question at the bar of eternal judgment! The Apostles, and all who in truth believe in Jesus Christ are witnesses on His side. A witness, therefore, is one who is prepared to seal his testimony with his life if need be. Truth was never popular in this world, from the fall of Adam. Those who witness for the truth were not popular either. Abel was the first martyr to the truth which he professed, and ever since the devil has been busy to blot out truth from the minds of men. His aim is to have the lie fixed in the mind, so that truth cannot enter in!

Britain was highly honoured with men who sealed their testimony with blood, and godly women were not behind in their humble and faithful witness on the side of the Lord, who paid the price of their redemption. Truth is most precious, and must be defended at all costs against all who oppose this precious gift of God to poor sinners. It is not by learning Greek, Latin and Hebrew that men are counted faithful witnesses on the side of the Lord. No! By grace, sinners are saved, and not by reading various languages, and clatter in what Paul calls, "Vain babblings, and oppositions, of science falsely so called." We admire learning when subject to, and used for the advancement of the Kingdom of God in the world. When silly men look upon themselves as superior beings if they are called "masters" and scholars at the expense of others, that is clear evidence of pride and ignorance. "The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts" (Mal. ii, 12). When men try to offer to the Lord their own attainments as an offering, they will be cut off. God is no respecter of the persons, of masters, scholars, scientists, or raw modernists. Many a poor "scholar" will be in a lost eternity out of this miserable generation! It won't save a man if he be adorned by his fellows with "D.D." or "Master of Arts," if he is not "born again"—at death he is lost for ever! Men will glory in their supposed gifts in the face of the clearest denunciation from heaven against such sinful tendency. "That, according as it is written, He that glorieth, let him glory in the Lord" (I Cor. i, 31). That sinful man should glory in his gifts, mental attainments, in the Arts, Sciences, Philosophy, Theology, in his morality, is a clear indication that he knows nothing; as Paul, writing to Timothy, says, "He is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (Tim. vi, 4). Timothy was to withdraw himself and have nothing to do with them but to ignore, and shun the "Master and the Scholar" who should abuse their gifts and talents, "seeing they crucify to themselves the Son of God afresh, and put Him to an open shame," as the "Modernists" do in this land to-day.

Our people (at least some) may be wishing to understand what is meant by the men we call "Modernists." They are professed ministers of religion in the Protestant Churches, Professors in Colleges, teaching young students who cannot accept, or believe, that the Bible is a revelation of the will and purpose of God to lost sinners. The Modernist believes that Christ was but a mere man, like other men, born into this life like other ordinary mortals, and died like other men, and never rose from the dead. The most of them give Him credit that He was a "good man," but some of them go so far as to say that He was not scholarly, educated, or intelligent enough to be a teacher to instruct men of far superior intellect than He ever revealed while teaching crude and ignorant fishermen! Are many of them in the Churches? The late Rev. Dr. Cox, of Aberdeen, declared shortly before he died that he knew that the vast majority of the ministers of the Church of Scotland were of the same mind as himself, and that he never believed in the Virgin birth, or resurrection of Christ (according to press reports). I trust it is sufficiently clear to our readers who are the men we, for brevity's sake, call "Modernists." You will

all understand that they are the outcrop of the Declaratory Act, German Rationalism, and not a whit better than Atheists, Infidels, Communists, Papists, and Pagans. That is very true if they do not believe that Christ was the Son of God, the Saviour of lost, hell-deserving sinners!

There are some who hold to the opinion, and act on it, that we should be silent on such public questions, and never refer to other Churches or men who, in pulpit, by pen, and on public platforms, denounce the Bible, Christ, and all the doctrines of Revelation! They say, "Preach the Gospel and never mind what they say or do." That policy suits the carnal mind, and the ungodly peace of such men, but what does the Word of God say about such trimmers? "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber" (Isa. lvi). That is the character the Holy Spirit gives to the trimmers! The servants of God dare not be silent when they see the enemy coming in like a flood. The testimony of our Church demands that the ministers of the Church be not silent, or ignore the condition of the cause of Christ in this nation to-day. The missionaries of the Church, elders, and members dare not be silent to the young who are rising up about them, and have to face the flood of atheism that ungodly men pour forth from pulpit and press to blot out the glorious witness of the Holy Spirit raised in the hearts and lives of the martyrs, Covenanters, Reformers—men and women of undoubted piety, true godliness, that in many cases sealed their testimony with the blood of their veins. In our beloved Scotland, we have been compassed about with so great a cloud of witnesses that it would be to our everlasting shame to ignore the issues that confront us and our children. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord, keep not silence" (Isa. lxii). O no, this is not time to be silent whatever supine "Scholars" may say in their unhallowed wisdom, who seek to be at peace with the enemies of Christ and in great fear that they might utter a word that should disturb the devil in case he might turn on them—"And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?" (Acts xix).

We have been left a glorious witness to uphold, acknowledge, and defend with all our heart, at all times, in all places where our lot may be cast in divine providence. We have noticed for more than forty years, when men in our own Church were back-sliding from the witness raised in defence of the Word of God in May, 1893, that they did not like to hear one word said about it, or defend it, as they had ceased to bear witness, and in heart were ready to compromise, or separate from that blessed testimony! Let our people take note of that—silence means a departure in heart, and when the heart departs, we may be sure that the feet and head will follow in due course. Oh! how often that has happened for the last fifty-seven years, and all had their various excuses, cause, reason, and many Scriptures to enable them to slide down into the slough of despond! A few did return, and such should be encouraged. And we must not be unmindful of that Scripture which saith: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. x, 12).

The Reformed Church was wonderfully blessed with men of eminent learning, and Scotland had her large share of such men. That was for the benefit of the Church of God in their own time, and to this present

time, and we should be truly thankful to God for what they left behind for our instruction in righteousness: Dr. John Owen on the Persons of the God-head, on justification, and sanctification, etc.; Thomas Boston on the fall of mankind in Adam, and his need of redemption through the blood of the Lamb of God; Witsius on the Covenants, etc. Many others could be mentioned, but space won't allow it. What a galaxy of them that adorned the Church of God in Germany, Netherlands, France, England, Scotland, and New England, from the dawn of the Reformation to recent times. When the "modern Scholars" rose up in the Church, they began to introduce innovations, theories, Darwinianism, infidelity, atheism, blasphemy, so that the "learned and critical minds" wrenched the Word of God from the people, divided Churches, communities, families and nations. If Protestant Britain and Protestant Germany had kept together it is reasonable to think that the peace of Europe had remained unbroken to this day! What blood, what tears, poverty, confusion and debauchery "the learned critical minds" were (in awful judgment) the means of bringing on the poor German nation and the hundreds of thousands of homes in the British Isles! "But who is able to stand before envy?" Now the German nation is handed over to the Roman Catholics—the very thing the Jesuits were after ever since the days of Luther. They got it at last! The Protestants of Germany are crushed between Russian Communism, poverty, disease, and Roman Catholics on the west! Oh! what awful judgments on that once bulwark of Protestantism in Europe! Who brought Germany to ruins? Her own sons. May we take warning, and learn our lesson from what happened in Germany. The Bible, the Son of God, the Gospel, heaven, and hereafter were explained away as Jewish myth. God gave her mythology to drink in His righteous wrath! We have evil men in Britain, who would have us believe that the Word of God is a myth (fable), Christ a mere man, the Lord's Day is for sport and carnal pleasure. But let us take courage that we have a good number in Parliament who are able to defend the absolute necessity of a day of rest—the Lord's Day. One clergyman among them, during the last debate on the question of opening the Amusement Section of the Festival of Britain on the Lord's Day, was very witty and amusing, and voted with those who would have the Amusement Section open on Sabbath as on other days of the week. He will be among the "learned and critical minds"! "Art thou a master of Israel, and knowest not these things?" Nicodemus was a teaching Rabbi, "A scholar, master of his art," and as blind spiritually as a pagan of the way he could be reconciled to God. But the man was a "Scholar" and what about it? The Lord soon shewed him that his "scholarship" was gross ignorance, blindness, pomp, emptiness, that his "learned, critical mind" could not save him from eternal death. Take note of the wisdom of this Master in Israel, "Can he enter the second time into his mother's womb and be born?" Who then is silly enough, stupid, and blind to think that one's knowledge of University text-books is all that is needed to know and understand the Gospel? We do not for a moment disparage learning: we do acknowledge abilities, gifts, and mental attainments, when used to the glory of God and the good of others. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts vii, 22). Few, if any, made more and better use of learning than Moses, as faithful in all his house as a servant, as all servants should be.

## Nehushtan.

By REV. JOHN COLQUHOUN, Glendale.

THE title of this article has behind it a revelation of how corrupt man will abuse God's greatest gifts and prostitute them to the service of the devil. In the day when the children of Israel were bitten by the fiery serpents, God conferred a great blessing on them when He said to Moses, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Numbers xxi, 8). We have here sin and its punishment, and God's remedy. "The people spake against God, and against Moses . . . And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died . . . And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." This incident, which took place, literally, in the journeyings of the children of Israel in the wilderness, is symbolical of a greater deliverance, for the Saviour Himself tells us that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have eternal life" (John iii, 14, 15). In both cases the remedy was a wonderful revelation of God's great mercy to perishing sinners, and in each case man shows what a sinful creature he is. In the case of the deliverance wrought by sending a Saviour into this world, men despise Him and refuse to look to Him, vainly hoping that as God has shown so much mercy in sending Him that He will not let them perish. In the case of this type of the Saviour, while we do not read that any refused to look to the brazen serpent, yet men sinned grievously in connection with it.

In connection with the reformation which Hezekiah wrought, we read that "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan" (II Kings xviii, 4). They had failed to see in it a type of the Saviour of sinners and made a god of it. The generation in which Moses lived had seen the mighty work of the Lord in healing those who were bitten by the fiery serpents and were bound to declare this to the generations that came after them, but these generations, being blinded by sin, did not see that the brazen serpent was only a means ordained by God to meet with special circumstances at a particular time, and began to pay it a superstitious reverence, instead of giving all the glory to God. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i, 21-23).

There are various ways in which men put to a wrong use the blessings which God gives. It was a great blessing for the Jews to be Abraham's seed, for thus they were the children of the covenant which God made with him, but when they said, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" they showed that they were not able to see beyond Abraham and God's covenant

with him, to Him of whom the eternal Father says, "I have made a covenant with my chosen." This is the way with many who had godly parents in the world. They imagine that they are different from others and seem to expect that God will deal with them differently from others because of their godly ancestors. They have no personal religion and their only talk is about the religion of their parents. This degenerates into something worse than the ancestor worship of the heathen Chinese, for the heathen do it in ignorance, while those who do it in our Christian land do it against the plain declarations of Scripture.

Again we find Nehushtan raising its head in connection with the witness of particular branches of the Christian Church. In Scotland it was at one time very necessary to sign the Covenants and possible to carry out these Covenant obligations, and also there were good grounds for political dissent, but neither the fulfilling of Covenant obligations are possible, nor political dissent necessary, in our day, yet these are made terms of communion by branches of the Christian Church in our beloved land, though for practical purposes they have ceased to be anything but "a piece of brass." Further, there was a witness made in Scotland on behalf of the Headship of Christ in His own Church against Erastianism, and round that banner the cream of the godly gathered, so that the Church which raised that witness became "fair as the moon, clear as the sun, and terrible as an army with banners." The fine gold, however, became dim and that body broke up into fragments. One fragment, whose separation from the rest was not in order to conserve the truth, but in order to conserve money and property, seized upon the name by which the whole body was formerly known, and because of a successful appeal in the court of Caesar, maintain that they alone are the representatives of those who raised the witness originally. So much value did they place on this name that it became a stumbling block to union with other Christian Churches, when they themselves held that such a union was absolutely essential in order to preserve the last spark of evangelical religion in Scotland. Such a name, under such circumstances, becomes Nehushtan.

Further, Nehushtan may creep in to mar a real witness for the truth. In our own Church a priceless heritage has been handed down to us. Those who have no love for us agree that we have the distinction of being the only Church in Scotland who separated because we objected to unsound doctrine. Others proclaimed loudly that if the Declaratory Act was passed anyone who liked could pronounce the funeral oration of the once glorious Free Church of Scotland, for the issues involved were, "Bible or no Bible, Confession of Faith or no Confession of Faith." As a Church, we acted on that and raised a witness on behalf of the Bible and against error. That witness has still been preserved among us, for we are on the very foundation on which the Church stood when men, weak in themselves but strong in the grace that is in Christ Jesus, raised aloft the standard which became the rallying point of such as loved the truth more than money or property. Let us, however, beware, if we do not act according to that witness in faithfully cleaving to it, asserting, maintaining and defending the doctrines for which our fathers took up a separate position, and exercising the discipline of the Church on all who would, directly or indirectly, undermine that witness, and content ourselves with priding ourselves on our stand, Nehushtan may be written on our separate position.

When the Lord Jesus ascended up on high, we read that He "received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Of these gifts we read that "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The Apostle Paul sternly rebukes the Corinthians for their abuse of these gifts, for he found that some of them said, "I am of Paul"; others, "I am of Apollos," and others again, "I am of Cephas"; while a fourth division, evidently professing superior sanctity, said, "I am of Christ." These parties each could give their own reasons for taking up a separate position and following those ambassadors who are named, but it is very evident that their positions were not taken up in defence of the truth, for the Holy Spirit, through the Apostle, says to them, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. iii, 3, 4). He shows that Paul and Apollos are "but ministers by whom ye believed, even as the Lord gave to every man," and that Paul is only to be followed even as he is also a follower of Christ. With these factions it was otherwise. If Paul or Apollos said a thing it would be the end of all controversy with their self-styled followers. Peter, at Antioch, may have acted in such a way that it was necessary for Paul to withstand him "to the face," and give him a terrible rebuke when the Church of Christ was in grave danger of suffering loss, but Peter's conduct, in the estimation of those who were saying, "I am of Cephas," would be the very essence of an upright Christian conduct. This shows that it was the man they were following and not Christ, and if there were any of the Lord's people among them, as it was possible that some of them were carried away with such divisions, they would have a day when they would see their idol broken in pieces and called Nehushtan. In view of these matters there is need of the exhortation of the Holy Spirit, "Little children, keep yourselves from idols. Amen" (I John v, 21).

---

### **The late Mrs. Catherine Morrison, Sandwick, Stornoway.**

THE subject of this obituary was born in Sandwick, a village in the parish of Stornoway, where she spent her whole life. She was the daughter of Donald Maclean, a native of Skye and a man who feared the Lord greatly. His wife died a comparatively young woman, and Catherine made it her duty to stay with her father, before and after she married. Her regard for her father made this a pleasant duty to her. She married at the age of twenty-one years a Kenneth Morrison, a young man of twenty-two years of age, and they were happily married for many years.

Mrs. Morrison began to follow the means of grace when she was a young woman, and on one occasion she was as far afield as Portree, Skye, at a Communion. In those days transport facilities were not as advanced as they are to-day, so that one is inclined to think that only a desire for the bread of life would induce her to cross the Minch in order to attend a Communion season. In her own native island, she attended the Communion seasons in the different parishes as domestic and other circumstances

permitted, but she had a special regard for Ness, as it was there she first entertained a hope that she had passed from death to life.

She was not one who talked much of her religion, but she loved to exchange Christian experiences with those in whom she had confidence that they were the Lord's people. The writer recalls when he and the late Mr. Neil Nicolson called on her. She was then near the end of her pilgrimage, but wonderfully active in both body and mind. In listening to those two believers in conversation, one was impressed by their mutual dread of sin. Their hope was in the one sacrifice, even Christ. That was their only hope, and it was immovable although they seemed more sensible of its weakness than of its strength.

Mrs. Morrison was of a very modest disposition, and through grace her knowledge of herself made her little in her own estimation. She was, however, faithful to her principles and a loyal member of the Church for many years.

It is worthy of note that while she could read neither Gaelic nor English, she practically remembered the whole Bible, and would correct any mistake when she heard the word read. It would seem that she had a most retentive memory, and this compensated for the lack of the art of reading. She was a most intelligent woman, but her opportunity to acquire education in her youth was hampered by the fact that she was obliged to keep house for her father. Besides, the means of acquiring education was not what it is to-day. Her name may well be recorded among the honourable, of whom there were not a few in the Free Presbyterian Church.

The whole Bible was precious to her, but there were certain passages which were more so than others. Among the latter were the 118th Psalm, particularly the sixth verse, the 119th Psalm, and the 12th chapter of Hebrews. These portions of God's Word she loved to hear read to her, because her soul was, in a peculiar manner, fed by them.

For some considerable time after she entertained a good hope for eternity, she had not the strength to make a public profession of her faith in Christ, but when the time came she was given the needed strength to own her Lord publicly.

Mrs. Morrison adorned her profession by a life truly worthy of the Gospel. In walk and conversation she was exemplary. Although she lived to the good old age of 86 years, the end came somewhat suddenly. She and her daughter Mrs. Mackenzie, who tenderly nursed her in her old age, were preparing to go to the North Uist Communion, when she had a seizure, and after a few days she passed away to join the redeemed of the Lord in heaven.

To her daughter, who dutifully looked after her, and to the rest of the family, we extend our sympathy. May they, like her, be enabled to make choice of the good part that shall not be taken from them.—*D. C.*

---

Christ and Satan divide the world. Christ will bear no equal, and Satan no superior, and therefore thou canst not hold in with both.—*Gurnall.*

## Searmon.

Leis an Urr. IAIN LOVE, D.D.

(*Air a leantuinn bho. t.d. 18.*)

Tha aon nì fhathasd ri bhi air beachdachadh air chùim agus gu mothaich sinn làn neart an t-samhladh a tha anns a cheann-theagaisg, agus gu'n tuig sinn ciall an Spioraid ann. Tha na nithean a chàidh aimmeachadh a cheana, co-cheangailt' ri gràdh pòsaidh na nàdur fìorghlan. Bheir an gràdh so leis, air dhà bhi air a chumail an taobh a stigh de chrìochaibh sònraicht' le focal agus Spiorad Dhe, mìlseachd do-labhairt, agus còmh-daichidh e le dealradh seachd uairean nis motha, na nithean a tha tarruig gu chèile pearsachan agus cuspairean. Tha e coltach gu robh faireachadh aig Solamh air cùmhadh mòr an aignidh so, gu h-àraidh an toiseach a laithean, ged a thainig e ris gu bhi na eisempleir uamhasach air an laigse agus an truailidheachd sgriosail a tha ann an cridhe an duine. Bha e air a threorachadh, ann an sgrìobhadh an leabhair so, gu bhi taghadh na faireachaidhean a b'fhiorghlaine a bha na chridhe ann an cleachdadh laghail gràdh pòsaidh, mar ghrùnd litireil a chosamhlachd naomh so, a tha'g eirigh gu bhi comharrachadh a mach na gluasadan is maisiche a th'anns na h-aignidhean co-cheangailt' ris a phòsadh dhiomhair eadar Iosa Crìosda agus a chèile spioradail. Tha'n samhladh so mu phòsadh, a tha air fhaotainn, cha'n ann a mhàin an so, ach tre na Sgrìobhturan naomh air fad (agus co leis an dàna coire fhaotainn dhà ach neach a tha'g abachadh air son lasruichean agus prionnsa an loch theinntich?) ri bhi air a chumail an sealladh anns na briathran fa'r comhair. Tha oirdheirceasan do-labhairt Iosa air fhaicinn leis an fhìor eaglais do anamaibh naomha, cha'n ann le sealladh fuar an fheallsanaich, ach le sùilean a ghràidh-phòsaidh sin nach aithnich traoghadh tre àlaibh neo-chrìochnach na sìorruidheachd.

Chi sibh, mo bhràithrean, cho cothromach 's a tha na briathran samhlachail sin ga'n càradh fein ri ar Tighearn Iosa Crìosd beannaicht'. Tha iad a gluasad gu bhi socrachadh ar smuaintinn air a mhaise do-labhairt, agus gu bhi gluasad ar cridheachan le mìlseachd na glòir nach gabh nì bhi air a choimeas rithe.

II. Ann a bhi leantuinn an gluasad naomh, agus gun a bhi ga'r ceangal fein ri litir nan samhlaidhean so, oidhirpich-mid, anns an dara àit, beachd a ghabhail air maise shònraicht' agus bharrachd' Iosa Crìosd —Immanuel—Slànuighear iongantach pheacach.

“Tha e gu leir ionmhuinn.” Annsan tha a coinneachadh ar sùilean a tha làn ioghnaidh, dealradh measgaicht gach uile oirdheirceas, neo-chruthaicht' agus cruthaicht', diadhaidh agus daonnachdail, pearsanta agus dreuchdail. Ach co chuireas an cèill nì nach urrainn cridhe air bith a bhreithneachadh. Tha sinn air ar bacadh anns an oidhirp le mothachadh air doille agus neo-fhoghainteachd, le mì-mhodh nan daoine ladurna a tha ullamh gu fanoid a dheanamh air anmhuinneachd ar beachdan, ach gu h-àraidh, tre eagal a bhi mì-naomhachadh an nì sin a tha neo-chrìochnach naomh, agus a bhi “dorchachadh comhairle le briathran gun

eolas.” Gidheadh bheir sinn an oidhirp, gu bhi comharachadh a mach na puingean is soilleire air son treorachadh beachd-smuainteachadh nan iorasal, far nach gabhadh ceruban an ard-aingeal air fein làn-iomradh a dheanamh.

Faodar beachdachadh air maise agus mìlseachd cliù an Fhìr-shaoraidh fòdh thri seallaidhean. ’S e sin oirdheirceasan a Dhiadhachd, a dhaonachd agus a dhreuchdan.

(*R’a leantuinn.*)

## Notes and Comments.

### **The Church of Scotland and the Church of England.**

The Church of Scotland representatives have ended another period of conferring with the Church of England, in seeking closer relations between the two national Churches; and by the time this note is in print they will have submitted an up-to-date report to the General Assembly in Edinburgh. The negotiations follow previous discussions over a number of years. It appears that the English Church representatives are to recommend to their own Church:—“(1) That ministers of the two Churches should be allowed to preach in each other’s Churches: and (2) That baptised communicants of the Church of Scotland . . . should be admitted to Holy Communion in the Church of England.” The Scottish representatives are reported as welcoming this action by the Church of England. And so the process goes on whereby the professed Presbyterianism of the Church of Scotland becomes less and less a matter of principle by reason of the leaven of Episcopacy under the pretence of a Christian desire for closer relations. Dr. Charles Warr, minister of St. Giles’ Church of Scotland, Edinburgh, has made it abundantly clear that he, at anyrate, is thoroughly tired of the Scriptural simplicity of Presbyterianism. It seems that men in Scotland have lost that manliness even, to be definitely one thing or another. Or it may be that there is a definite plan to overthrow Presbyterianism in Scotland.

### **The Church of Scotland and Roman Catholic Church.**

Our readers have been advised more than once that the trend in ecclesiastical conferences is to link up the Church of Scotland with the Church of England and then with the Roman Catholic Church. The latest evidence to substantiate our fears is a report of a meeting on 30th April, in Central Hall, Westminster, organised by Christian Action, a Roman Catholic sponsored Society. At this meeting, there appeared on the platform, the Archbishop of Canterbury, Bishop Craven (representing the Roman Catholic Cardinal of Westminster), and Dr. R. F. V. Scott (representing the Moderator of the General Assembly of the Church of Scotland). Now, if the Church of Scotland is a Protestant Church in its doctrine, practice and witness, why this uncalled for and unnecessary collaboration with the Roman Catholic Church? Its Protestantism is dead;

and there does not seem to be one leading personality in that Church who will lift his voice to give warning that Roman Catholicism is anti-Christ, and a menace to the religious and civil liberties of the people of this country. The Free Presbyterian Church may be called narrow-minded in its care to keep aloof from the Church of Scotland, but there is greater need than ever for us to watch against the wiles of the devil. The Free Church cannot blame us in these days if we view with a critical eye the frequent reports of public collaboration between their ministers and Church of Scotland ministers. The Word of God speaks with no uncertain sound to-day on this situation, and as follows, "Be ye separate, and touch not the unclean thing."

### **Scottish National Party and the Sabbath.**

We, on a previous occasion, pointed out that leaders of the Scottish National Party had no regard for the Fourth Commandment, and the observance of the Sabbath in Scotland, or elsewhere for that matter of it. This has been confirmed again and again. On Sabbath, the 15th of April, about 800 people heard Dr. Robert McIntyre, chairman of the Scottish Nationalist Party, and other speakers, put forward the case for Home Rule for Scotland in Hyde Park, London. Let our readers take particular note of this and measure these men as men incapable of bringing any advantage to Scotland, morally or spiritually. "Seven day a week" politicians are a curse to the country, whatever party they belong to. May God forbid that Sabbath-breakers be permitted to introduce Home Rule to Scotland.

---

## **Church Notes.**

### **Communions.**

*June*—First Sabbath, Tarbert, Applecross and Coigach; second, Shieldaig; third, Lochearron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar and Finsbay; fourth, Stornoway and Vatten.

*Corrections regarding any Communion dates should be sent at once to the Editor.*

---

### **Acknowledgment of Donations.**

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

*Sustentation Fund.*—Mrs. H. E. Carlos, Alberta, £3; Mrs. A. B., 13 Selkirk Street, Hamilton, £1.

*Home Mission Fund.*—A Friend, Tomatin, per Mr. R. Watt, £2.

*Publication Fund.*—Tomatin Congregation, per Mr. R. Watt, £2 4/-; Mrs. C. M., The Coolins, Tain, o/a Trinitarian Bible Society, £1.

*Magazine Free Distribution Fund.*—Mrs. W., Matron, Swordale Hospital, Bonar Bridge, per Mr. W. Lobban, 12/-; Mrs. J. W., 84 Caledonian Road, Stevenston, 4/-.

*Jewish and Foreign Missions.*—A Friend, Harris, o/a Shangani Mission, £12; Mr. R. E., Carlos, Alberta, Canada, £4; Friend, Edinburgh, £1; Refund of travelling expenses, by Miss J. MacKay, £1 3/8; Mrs. H. E., Carlos, Alberta, Canada, £2; Mr. D. N., Innellan, Dunoon, £1.

*Legacy Fund.*—Received with grateful thanks from the Executors of the late Miss J. E. Morrison, Stornoway, the sum of £610 1/6, the residue of her estate, bequeathed to the Free Presbyterian Church of Scotland, per Messrs. Kidstons & Co., Solicitors, 86 St. Vincent Street, Glasgow.

Received from the Trustees of the late Mrs. M. J. Macdonald, New Zealand, the sum of £157 2/9, being the balance of legacy bequeathed to the Church.

Received from the Executors of the late Miss I. Davidson, Tomatin, the sum of £75, bequeathed to the Funds of the Free Presbyterian Church of Scotland, of which sum £25 is bequeathed to the Home Mission Fund of the Tomatin Congregation.

The following lists sent in for publication:—

*Applecross Church Repairs Fund.*—Mr. Colin Gillies, Treasurer, thankfully acknowledges a donation of £5 from “Comhrach,” London, per Rev. J. A. Macdonald.

*Fort William Mission House Repairs Fund.*—Mr. A. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following donations:—Friend, Inverlochy, £1; Two Skye Friends, £2; Friend, Raasay, £1.

*Gairloch Congregational Funds.*—Mr. D. Fraser, Treasurer, acknowledges with grateful thanks the following donations:—Mr. D. McL., P.O., Brisbane Street, Greenock, per Rev. A. Beaton, £1; Anon, for Car Fund, £1; for Congregational expenses, £1.

*South Harris Manse Building Fund.*—Mr. Alex. MacLennan, F.P. Missionary, Finsbay, acknowledges with grateful thanks Collecting Cards, per Mr. M. M., 19 Cromwell Street, Stornoway, £65 15/-; Mr. D. C., Finsbay, £10.

*South African Mission Clothing Fund—Northern Section.*—Mrs. MacKay, F.P. Manse, Inverness, acknowledges with sincere thanks the following donations:—Mrs. J. G., Stornoway, £2; Mr. R. McK., Torbreck, Rogart, £1; Mrs. A. McL., 4 Martin Crescent, Portree, £2, per Rev. A. F. MacKay.

---

Thy birthday was when thou wert born again; thou didst exist before, but only beganst to live when Christ began to live in thee.—*Gurnall*.