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The Reformed Presbyterian Witness:



A MONTHLY MAGAZINE

IN BEHALF OF

PERSONAL AND FAMILY RELIGION, MISSIONARY ENTERPRISE,
AND THE PRINCIPLES OF THE SCOTTISH REFORMATION

Vol. L

NOVEMBER, 1931

No. 11

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EDINBURGH: W. F. HENDERSON (SUCCESSOR TO R. W. HUNTER),
GEORGE IV. BRIDGE


GLASGOW: W. & R. HOLMES, 11 DUNLOP STREET

Reformed Presbyterian Witness

"Witness" Committee—Revs. A. C. Gregg (*Editor*, 25 Esplanade, Greenock), John M'Kee, John M'Donald, J. T. Potts, W. J. Moffett; Messrs. A. Paterson, W. J. Curran, and John Taylor.

The *Witness* contains COMMENTS on the MONTH'S PUBLIC MOVEMENTS; EXPOSITORY and DEVOTIONAL MATTER; TEMPERANCE and MISSION NEWS; PRIZE BIBLE QUESTIONS FOR THE YOUNG; and EXPLANATORY and DEFENSIVE STATEMENTS on the DISTINCTIVE PRINCIPLES of the REFORMED PRESBYTERIAN CHURCH.

The price of the *Witness* is **4d.** a copy monthly. To Great Britain and Colonies, one copy for a year, 4/6 post free; two or more copies, 4/- each, post free. To United States of America, one or more copies, \$1.25 each, post free.

 N.B.—Money Orders should be made payable at *Greenock*.

NOTICE

The Joint Reformed Presbyteries will (*D.V.*) meet at the Church, Nicholson Street, Glasgow, on Monday, November 2, 1931, at **3-30 p.m.**

Printed for the Reformed Presbyterian Church by James Hedderwick & Sons Ltd., St. Vincent Place, Glasgow, and Published by the Reformed Presbyterian Church of Scotland.

... THE ...

Reformed Presbyterian Witness

"Ye are My witnesses, saith the Lord."—*Isaiah*

"The truth I speak, impugn it whoso list."—*John Knox*

Vol. L

NOVEMBER, 1931

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THE FORWARD MOVEMENT

By Rev. W. J. MOFFETT, B.A.

A GREAT Forward Movement is being inaugurated at the present time in the Church of Scotland. And in order that this movement may receive a fitting impulse, a Congress of Christian workers from every part of Scotland and beyond is to be held in Glasgow ere these words are published. In view of what is being said and asked about this movement, it is necessary to state exactly what it is and what it is hoped thereby to accomplish. The Forward Movement is meant, at home, to secure by prayer, if God will, such a revival of Christian faith and life within the Church as will inspire and impel the people of the Church to undertake and carry through the evangelization of Scotland's Christless thousands. Besides, the Forward Movement has a wider scope than the saving of Scotland; it is believed that a revival of spiritual life within the Church at home will mean such a deepening of love to God and man as will issue in a greatly increased effort to bring the knowledge of life to those who sit in darkness and in the shadow of death in the regions beyond. Such aims are worthy of acceptance and adoption by every Church, great and small, in Scotland. It is therefore desirable and essential to consider not only the necessity and the value of such a movement, but also what is required in order that it may be a real advance in moral and spiritual life and power. Now, the story of Jacob on his way back from his exile in Padan-aram to his own country and kindred is a record fitted to help us to see what is vital if the Forward Movement is to be indeed forward in the life of the people and of the Churches in Scotland.

BACKWARD

If the Forward Movement is to secure a real progress in the deepest and highest sense, then it must first be backward. God said to Jacob, "Return to thy country and thy kindred and I will deal well with thee." On the part of some, there is an actual departure in Scotland from the only foundation and inspiration of spiritual life and spiritual power. In recent years there has been such an emphasis on the humanity of Christ that His Deity has not received the place it must have in the thinking, faith, and worship of the Church in order to regain vitality and vigour. Indeed, there is more than an under emphasis of—there is, on the part of some ministers, a disbelief in, the Deity of our Lord. So the first essential to any movement forward is a movement backward to full and simple faith in the Divine person of our Lord and Saviour Jesus Christ. The source of the much-needed revival of faith, penitence, hope, love, and zeal is alone to be found in living touch with the Lord of Life. Had not Jesus Himself tremendous confidence in His own touch? He touched the blind, the lame, the deaf, the dumb, the palsied, the leprous, even the dead, and new life drove out weakness, disease, decay, and death. "If I can but touch the hem of His garment," one poor sufferer said, and we know that life flowed in as the result. The poet Whittier sings—

"The healing of His seamless dress

Is by our beds of pain:

We touch Him in life's throng and press,

And we are whole again."

So in order to go forward in any sense or in any measure we must go backward and touch with a renewed faith the Person whose touch alone can bring healing, life, and power. And not only must the movement be backward to the Divine Person of the Christ; it must be backward also to the Word and the way of Christ. It must be acknowledged that there is not in any part of the Church the trust in and the love and loyalty to the Word of God which the Word claims, and that the history of the Church and Christian experience justify. Wherever the Church or the individual worker within her bounds has in any sense wandered from or weakened in loyalty to the central themes of the Gospel, there must be return if

there is to be a quickened life and a restored power. For it is true in the 20th century as it was in the first of our era, "The Gospel is the power of God unto salvation to everyone that believeth." The promise of God still stands in all its meaning and validity—"My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And there must also be a return to the way of Christ as exemplified in His own methods of worship and work and in those of His apostles. The two great marks of the worship and the service of the Master and the early Church are reality and simplicity. The Spirit of Christ and the simplicity that is in Christ are still the model by Whom and by which the Church or any part or member can be sure of a real movement forward. A study of the New Testament and a brief consideration of some of the methods and not a little of the worship of the Church to-day reveal at once the difference and the consequent need to go back to the reality and simplicity of the New Testament of our Lord and Saviour. "Return to thy country and thy kindred and I will deal well with thee" is a command as urgent for the Church in Scotland to-day as it was for Jacob in Padan-aram.

INWARD

If the Forward Movement is to be really forward it must first be inward. The Church and the individual are always in danger of thinking of the life of the Church and its progress in terms of the outward. Of course, there must be organization, and there must be finance and equipment. These, however, are but the scaffolding; they are not the building. They are but the machinery; they are not the power. The great concern in any Forward Movement, whether on the part of a congregation or a Church, is not the organization or the finance, but the spirit of the congregation and the soul of the Church. Out of the heart are the issues of life both for the individual and the Church. Jacob went on his way, and the angels of God met him with guidance and clothed him with power. Why? Because Jacob had been looking within his own heart and reviewing his own life. And the result was contrition of heart and confession of soul—"I am not worthy of the least of all the mercies and of all the truth which Thou hast shewed to Thy servant." And Jacob's experience is

valid to-day. Any real Forward Movement must begin in the minds and hearts of the members, office-bearers, and ministers of the Church in a self-examination, a searching of the heart, a sense of sin and failure, and in a consequent contrition, confession and repentance that cast the soul and the Church wholly on the mercy of God. Such is the beginning or the beginning again of life, power, and progress in personal experience and in service. A real repentance is always unto life. Such is the meaning and the message of the Fifty-first Psalm. It begins by asking for mercy according to God's loving kindness. It goes on to ask for the clean heart and the right spirit by the power of the Holy Spirit. And then, what?

"Then will I teach Thy ways unto

Those that transgressors be,

And those that sinners are shall then

Be turned unto Thee."

UPWARD

There can be no Forward Movement that will in any sense mean progress unless the soul of the individual and the spirit of the Church go upward in the faith that lays hold of God. The whole chapter in which Jacob's experience is recorded is remarkable chiefly for one thing—Jacob's recognition of and trust in God. When the Angels met him at Mahanaim, immediately he recognizes them as God's host. When the messengers came back from Esau with a rather alarming report, Jacob immediately puts his case in God's hands for deliverance and guidance. And when the night of wrestling came at Peniel Jacob said, "I will not let Thee go, except Thou bless me." Then came the Divine answer and the Divine response—"Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men and hast prevailed."

The whole story is a record of spiritual power and spiritual progress because of the trust that surrendered wholly to God's way and to God's power. And not otherwise to-day can the individual or the Church go forward in a real progress. Only as the Church realizes that her life is hid with Christ in God, and only as she trusts in God for guidance and power will her march be forward. The measure of the Church's power with men will be just the measure of her faith in God. It is according as we look upward and move upward in faith, aspiration, and expectancy that the power will come. Then the Church will go on from strength to strength. And she will fulfil her glorious mission of bringing in the Kingdom.

and its annual upkeep for men and war games is about \$2,000,000. Recently Congress voted \$30,000,000 merely to "modernize" three battleships. It will surprise many to learn that, according to President Hoover, the United States is spending more to-day on armaments than any other nation, about \$741,000,000 a year. The total yearly expenditures of all nations on armies and navies are estimated at over \$5,000,000,000. No wonder the world is suffering a financial debacle.

There are stronger reasons for ending war than to secure relief from the intolerable financial burdens it brings. Another great war would probably destroy civilization. New and far more terrible agencies and instruments for warfare are being devised which, within a short time, could destroy not only combatants engaged in warfare, but cities, whole peoples, women and children included, and also the resources and wealth of entire nations. The moral effects of war are even worse than its physical and financial results. Worst of all are its blighting effects upon spiritual life and the hindrances it places in the way of the progress of the Church and Kingdom of God.

The most unchristian thing that has happened in the world since the crucifixion of Jesus was the World War. War is not in the programme of God for the world. War is the supreme denial of everything for which Jesus Christ stands.

Every lover of humanity and especially every Christian should enlist in the war to end war. Bringing war to an end, establishing justice, brotherhood, and peace among the nations, has a major place in God's programme for the world. It should have a major place in our programme as Christians, in the Church's programme, and in the programme of our nation.

The purpose of this report is to point out some practical ways in which we as a Church can aid our own people and our nation in advancing the cause of peace.

There can be little progress toward peace until there is a very material reduction in national armaments. The League of Nations has issued a call for a World Disarmament Conference to meet February 2, 1932. Its objectives are stated to be:—

1. Reduction of armies.
2. Reduction of navies.
3. Reduction of military budgets.
4. Abolition of poison gas and disease germ warfare.
5. Establishment of a permanent disarmament commission.

The friends of peace await with keen hopes and fears this long-expected conference. The last two naval conferences

were failures, in whole or in part. Will this conference fail or succeed? Will it actually reduce armaments? Or will it practically increase them? The success or failure of the conference will permanently affect the peace movement.

The United States will have a seat at the Conference. Ours is the most powerful nation in the world. Much will depend on what the United States says or fails to say at the conference. If she goes to it, offering to reduce heavily her army, navy, and military budget, and uses her influence to have other nations do the same, her voice may well be the deciding factor. Of great importance is the selection of a delegation of able men to represent us at the conference, who believe in peace and who will honour the Peace Pact. President Hoover will do all he can for the success of the conference, but what he will be able to do will depend largely upon public sentiment. There will be powerful forces at work in this country to keep the conference from reducing armaments. Our ministers and members should be active in creating sentiment for heavy reduction in armaments, and bringing that sentiment to bear on the administration and our delegation at the conference.

If armaments are to be reduced, other ways must be provided for settling controversies and establishing security and justice among nations. International treaties, the League of Nations, and the World Court are such ways. Recently, the nations—fifty-eight of them—have entered into a solemn compact not to resort to war but always to use only methods of peace in settling their controversy. The time has come when all the power of the friends of peace should be brought to bear upon the nations to honour their pledges so solemnly made in the Briand-Kellogg Peace Pact. We should insist upon those who administer our Government adopting the policy toward other nations based upon this Pact.

We should insist that our Government at once bring our nation into the World Court. The Peace Pact implies and requires such a court for its fulfilment. In 1927, the Senate accepted the principle that this country should join in the work of the Court when, by a vote of 76 to 17, it ratified the World Court treaty, subject to five reservations. These reservations have been met by the protocols submitted to the Senate by the President on December 10, 1930. The delay of the Senate in ratifying the protocol is a serious set-back to the movement for world justice and peace. As soon as Congress convenes, we should urge upon the Senate their immediate ratification.

In keeping with the requirements of the Peace Pact is the change of policy of our Government toward Nicaragua and Central America in abandoning the policy of armed

intervention in the internal affairs of these republics. On April 17, Secretary of State Stimson declared that the United States "cannot undertake general protection of Americans" throughout Nicaragua. Therefore "the Department recommends to all Americans who do not feel secure under the protection afforded them by the Nicaraguan Government . . . to withdraw from the country, or at least to the coast towns where they can be protected or evacuated in case of necessity." The administration should be commended for this change of policy.

Believing, as we as a Church do, in the supremacy of Jesus in the realm of international life, it is the duty especially of our ministers to study and proclaim His principles and ideals in their application to nations and governments, and to apply them to the great problems which our nation now faces in its relation with the other nations of the world.

We recommend the adoption of the following :—

I. We urge a reduction of armaments to a police basis, on the basis of the treaty to renounce war and the sworn agreement of the nations to settle all disputes by pacific means.

II. We request President Hoover to appoint to the disarmament conference a strong delegation who believe in the moral obligations of the Peace Pact.

III. We declare for a national policy based on the Pact renouncing war and the rejection of a militant nationalism which depends upon preparations for war as a basis of peace.

IV. We urge the Senate to ratify at an early date the World Court protocols and the Pan-American Arbitration Treaty as an essential part of an American peace policy.

V. We endorse the change of policy in Central America on the part of our Government and the abandonment of armed intervention in the internal affairs of our sister republics.

VI. We declare for "an aggressive, intelligent world-mindedness as against a provincial exaggerated nationalism."

VII. We declare for reduction of tariff duties as economic causes of war.

VIII. We declare for a drastic reduction of war debts on the basis of a corresponding reduction in expenditures for armament.

Respectfully submitted,

R. H. MARTIN,

JOHN COLEMAN,

WALTER MCCABROLL.

WHY ENOCH WAS TRANSLATED

SERMON BY THE LATE REV. J. P. STRUTHERS, M.A.

"Enoch walked with God"—GENESIS v. 24.

You must have noticed what a long time these men lived. One man lived 969 years. People sometimes wonder if that can be really true. Are these the same years that we have? Did he really live almost 1000 years? No doubt they were the same years that we have, and one reason why men lived so long was that they had everything to learn themselves. You and I have got books, and we have got the history of the world. We can go to a library and take down the history of Rome, or Greece, or England, or Scotland. And we have the biographies of men. We have got other people's experience to fall back on, but the people at the beginning of the world had no books and no histories. They would learn less in 900 years that you and I would learn in 10 years. We see a little child of five years—and sometimes sooner—learning to read, and by the time he is 10 he knows a lot of history and geography, and at 15 what a lot more he knows! But in those days a man that lived 900 years never learned to read. There were no letters and no books in those days, and all that he could know was just what other people told him. In those days they had to learn everything by hearsay. Look, for example, how much we can learn for $\frac{1}{2}$ d. We buy an *Evening Citizen*, or *Times*, or *News*, and we get it for $\frac{1}{2}$ d., and we read about a debate in Parliament last night, and about a football match, and about books that have come out, and about shipwrecks and fires. We have the whole of the news of the ends of the earth brought to us every night for $\frac{1}{2}$ d. You buy a paper at 5 o'clock and you hear about a cricket match in Australia, and you buy another edition at 6 o'clock and you get an account of another hour's play away at the ends of the earth. A man dies in America in the morning and you have the news the same day. A man dies in India and we get the news in the newspaper. Now, even in our own country 100 years ago, a good many days passed before people heard of Lord Nelson's victories. Away at the beginning of time people had just to tell one another things, and if you forgot them, you forgot them. If we forget a thing now, we say, "I will read that book again." But, however long they lived, they all died. And in the very middle of that story about men dying, we are told about a man that did not die.

Enoch lived 365 years. He had sons and daughters. He was a good man—such a good man that he was just described as "walking with God"—always thinking about God, and

serving God, and having fellowship with God. When he was 365 years old—and that was a young age in these days—suddenly one day he disappeared. He did not die, but body and soul went away to live with God, or as it is described here, “Enoch was not, for God took him.” One moment he was there, going about like other men, and the moment afterwards he had completely disappeared. We read about it in the New Testament, and there it is called “translated”: “By faith Enoch was translated that he should not see death.” God took him from this world to heaven straight away.

You know that when ordinary people die their souls go away from this world. The souls of godly people immediately pass into glory. When a good man dies, the one moment he is on his bed suffering pain perhaps, the next moment—in less than a moment—his soul is in the presence of God, but his body is left here. And the body sees corruption. We have got to put it in the ground. And the body lies in the grave till the resurrection morning. But there are two or three people about whom God tells us, and their bodies are in heaven already. It can be said of almost everybody that ever died that his body was left in this world and passed into dust, and at the last day God will gather the dust together, and the dead will rise. But Enoch never died. His body went straight to heaven. And another man, Elijah, did not die either. And then you have all heard of Moses. Well, Moses died, but God raised his body, and the body of Moses is in heaven also. And our Lord and Saviour Jesus Christ died, but He rose on the third day, and He is in heaven sitting at the right hand of God.

Now, it is very wonderful and very beautiful, that a man should go to heaven without seeing death, without dying, without tasting of death. And one reason why God did that was this: When man sinned, from that hour man began to die. The moment we are born we begin to die. A baby that is an hour old, with all its life before it, has an hour less to live, and every moment that it lives it is a moment nearer death. And though we do not see it or feel it when we are young, everybody in the world is dying, getting older. And after a time you are not only getting older, but you begin to feel that you are dying. Your strength goes, and your mind goes. God says the wages of sin is death. But God prepared a Saviour for us. He sent His own Son. Jesus Christ has conquered death—has conquered it so completely that the Apostle Paul says that Jesus Christ has actually “abolished” death. When a good man or a good woman dies trusting in Christ, the sting of death is away. There is no sting in death. If you and I were to leave this country and go to America, we would say, “It is very nice to go to a new situation, but

we have to leave all our friends and never see the old country." But if a person says, "All your friends are going with you," you say that takes away some of the sting of it. It is not so bad if all your friends are going. Well, when a man dies, if his sins are forgiven, the sting of death is gone, and he knows that when he dies he is going away to be with God. If the house you leave is an old house, or a house not in very good order, or with no water supply, with very small windows, with no outlook unless into a back court, and with disagreeable neighbours, yet after all it is your house. There is a lot that you like about it. And you say, "I cannot leave the old place." But if you are going to a bonnie house, with a nice front door of your own and a garden at the back, and if you have a pear tree in the garden and a gooseberry bush, you are quite pleased to leave the old house, and you say, "It's fine to flit!" Well, when you die, if you believe in Christ and love Christ, there is no sting in it. You are going to be with Christ, and you can leave everything in His hand.

Now God wanted the world to know that though death was an awful thing, yet the sting of it was to be taken away. The first time we see a person die, or see a dead body, it is an awful sight to us. We never forget it. I suppose most of you have seen a person dying, or a person that was very near death. The first instance of that that you see, you never forget it. I remember when I was a boy I knew a man called James Dobbie, and he was dying of consumption. He had been ill for months. He died in the month of June, but he could not get breath. The door and every window were open, and he said, "Oh, open the window, I can't get breath." I have never forgotten that. I was taken into the room to see him. That sticks in my memory. There came a day when I was told of Mr. Dobbie's death. You don't forget the first death. Well, at the beginning of the world death was a very rare thing. We see lots of coffins, but death then was a new thing. Death was an awful thing the first time people saw it. It terrified them when they saw a man getting weaker and weaker, and the breath left his body and his brow became cold as marble. And God said, "Yes, men have got to die." "But," He said, "I have provided redemption. My Own Son is going to come and die and take away the sting of death. After all, death will be abolished." But men did not understand that and could not see that. And so, in order to convince them that after all men were to get to heaven and outwit death, God took away Enoch. He disappeared. People said, "Where is Enoch?" and God told them that Enoch had gone straight to heaven. His very body had gone to heaven. That proved to all the people that were living in this world that there was another world beyond this.

Then, when Enoch went away from this world, he went to the other world where the souls of dead men already were. For there were men who had died—and good men. Now, we don't know much about heaven in the meantime, but we know that the souls of all good people are with God. When a man dies, his soul does not sleep. His soul is wide awake. Sometimes we think if we were dead it would be nice to get a long sleep, and have nothing to vex us—to go away into forgetfulness, but if we die in the Lord, the moment we die our soul is perfectly fresh and strong—the soul does not need to sleep. Well, the souls of good people are with God, and when a good man dies his soul joins company with those that are with God and they talk to one another. They have communion. Every newcomer, as it were, is a new friend, a new acquaintance. Now, all the people that had died before Enoch's translation were with God, but their bodies were in this world. It was only their souls that were in heaven. But when Enoch went to heaven, that was a new thing. They saw a human body in heaven as well as a soul, and that showed them that their bodies, after a time, would be raised from the dead. In heaven, hereafter, our bodies and souls will be united.

Then, another reason why God translated Enoch was that He wanted to show His perfect trust in His Own Son Jesus Christ. You know that at this time Jesus Christ had not come into the world, and, of course, He had not died. Thousands of years were to pass before Christ would come into the world to die for us, but God wanted to show that even before Christ died, God believed that Christ would die, and accepted His work before it was done. You know we don't like to pay people beforehand, and we never do it. It is a bad policy to pay a man beforehand. If you buy a suit of clothes and say to the tailor, "I will give you the money now," the man does not make them so well, his heart is out of his job. Forehand payment does not do. It is not a good plan. But God gave Christ some payment beforehand, if I might so speak, just because God likes to give us a little bit of our reward beforehand. God had perfect confidence in Christ. Though everything had yet to be done, God said it was just as certain as if it were already done. You cannot do that with man. A hundred things may happen. The man may die. Something may happen to keep him from doing the job. But God could trust Christ.

I think another reason why God took away Enoch was, to let the devil see that he was defeated already. I suppose most of us at times think that the devil has had pretty hard lines. We think that he has been driven into a corner, that his back is against the wall, and that God forces him to be bad. Now, that is not so. God does not make the devil bad. The

devil could stop his sin to-day if he wished to. And from the very beginning God wanted the devil to see that it was no use trying to fight against Him. People were dying, and the devil said, "Well, I cannot get hold of their souls, but I can get hold of their bodies," and God said, "No; there is the resurrection, at the last day." And in order to convince the devil that he need not try to fight against Him, God has taken away two or three men to the other world to warn the devil not to fight: just as if a boy is going to hit you with a stone, and you take hold of him by the hands and say, "You need not try, I can hold both your hands with mine; why will you throw stones at me?" and the boy whimpers and whines and you let him go, but after he is at a safe distance he begins to throw stones at you. Now, God shows the devil every day yet that it is an awful mistake to fight against God. God says to him, "Why will you do it?" and the devil says, "I don't care, I am determined not to yield;" though he knows he will have to yield in the end and it will be the worse for him.

There are other reasons why God took Enoch—a great many reasons—but the New Testament tells us that Enoch was translated "by faith." And what does that mean? We think Enoch was a happy man—he went straight to heaven like a bird! We say that was fine. But when another man goes to heaven he has to suffer pain, sometimes long and sometimes short, and at the end of it he has to die, and we say, "What a difference!" To be long gasping for breath, getting your lips moistened with water, bolstered up in bed, no sleep, no rest! You say, "What a happy man Enoch was! What an easy time he had!" Well, I don't know that it would be any easier for Enoch to be translated, than for you and me to die. His body had to be purified, and glorified. His soul had to be sanctified in a moment and made perfectly holy. He had to give up all sin. And maybe Enoch suffered as much in being translated as you and I do in dying. It took faith in Enoch to be translated, because no other body had been translated, and apparently God told him that he was not to die but go soaring away into the other world, as the hymn says, "When I soar through tracts unknown." No human being had ever gone that road. I suppose we have all wondered what happens to the soul when we die. There is a story told of an old Scotch woman, a very good old woman, with a curious way of saying things. It was a day in winter and she knew she was dying. The snow was falling thick. She knew she would die that day and she said, "What a wild day for my soul to be flying through the lift!" She thought of her soul passing away into the other world. It was a curious way to speak, and yet in some sense a natural way. I knew a little child whose auntie died on a dark, wintry day, about 2 in the afternoon,

or may be nearer 3. The days were at the darkest in December, and this little child said, "Do you think there will be time for Auntie to get to heaven before it is quite dark?" She thought of the journey the soul had to make. But Enoch had to go away from the world as our Lord and Elijah went, his body passing through the air, just as a bird rises off the ground. You have sometimes watched a sparrow on the roof. It jumps off the roof and you say, "What a wonderful thing that is!" You wonder that a wee sparrow has such faith that it can jump off the roof and put out its wings and fly into the air. Think what a difference between it and us. Well, Enoch had to go away through the air and soar through realms of space to the better land, and God asked him if he was willing to do that—willing to go wherever God took him. And mind you that took faith, it took courage for Enoch to say "Yes;" for nobody had ever passed that way before. If anybody were to say to you, "I could give you wings and make you fly up through the air," you would say, "Yes, but you might let me fall!" Well, Enoch was to leave the world, but he trusted God, and body and soul soared away to the other world. He went by faith, trusting God. He was only 365 years old at the time, and we would say that is a long age, but it was a short age then. Everybody likes to live. Nobody likes to be taken away young. I knew a man who once thought he was drowning. He was perfectly sure of it. And I asked him what was the thought in his mind—he was just a boy of 15 years at the time—"Well," he said, "the one thought in my mind was that I was awfully young to die." Just 15, dying with all life before you! A great Frenchman, who had already made his mark at the time of the French Revolution, was brought to the place of execution, and under the shadow of the guillotine he said, "To die so young! and I had so many thoughts here" (pointing to his head). He had so many things in his head that he would have liked to make poems about. Another great Frenchman was put to death at that time who was a great chemist and was working at some experiments which it would take him a few days to finish, and he said, "You might spare me to finish my experiments;" and they would not do it. In those dark, dark days, at the beginning of the Boer War, when the British were getting beaten time after time, a man told me that he was in one of the tramcars in Glasgow where there were two men talking about another man that was dying—an old farmer—and this old farmer had said, "I would have liked if God had spared me to see the end of the war." He was so vexed about it, so anxious, so frightened for Britain, he would just have liked God to spare him to see the outcome of the war. Now, at the time Enoch lived, the world was getting worse and worse

every day, and Enoch had so much to do. He went about warning the people, and telling them about the Day of Judgment, and asking them to be good. And he did not want to go away unless it was God's wish. But when God said, "Enoch, I want you to come to heaven," Enoch said, "I am willing to go whenever God wants me." And poor Enoch would say to himself, "No doubt, when I go away I will be forgotten. Nobody will know anything about me." We would all like to be remembered. Anybody that has a heart would like to be remembered. We want people to talk about us and think about us when we are gone. And Enoch no doubt would often say, "If God takes me away that way I will be forgotten. Nobody will ever hear anything about me. They will just wonder where I went, and I will pass into forgetfulness." But he trusted God, and we know more about Enoch than all the other men that lived at that time. God took him, and God took care of his character and his name. It is a fine thing just to say, "I trust God. Here I am. I put myself in God's hands, and whatever God does to me, all's well."

Our Syrian Mission

Dr. Kennedy back at Work

REV. DR. KENNEDY, who arrived at Alexandretta on 23rd August, writes as follows:—

Alexandretta, 28/8/31.

I am getting ready to begin work on Sabbath and I plan to go to Idlib on Monday for four or five days. So I am back to routine work, and glad of it.

Mr. Lytle reports very favourably on the prospects at Idlib. He agrees in considering it one of our best opportunities.

September 26th, 1931.

We are here in Alexandretta ready for the work of a new year. There has been a number of changes in the Syrian staff, the most important of which is the transfer of Rev. M. Lattuf to Suadea for a year, and the bringing of Mr. Mishael Madney from Suadea to Alexandretta. Mr. Madney has had the equivalent of two years in Theology under the direction of the late Mr. Willson, of Mersine, and Dr. M'Farland, of Latakia, and we hope, *D.V.*, to prepare him for licence during this coming winter. That is one reason for the change. . . . There have also been changes in the staff of teachers in the school.

Reports received from the Idlib school are good, and I

am very hopeful. We have three teachers there now in the school, in order to release the licentiate for his own proper work. We have some very promising openings along the line I advocated while at home and I want him to be free for that line of service.

Serious Loss in Exchange

Dr. Kennedy says: "The fall in the exchange value of sterling following the embargo on the export of gold is likely to affect us very seriously. The Bank of Syria is not operating on sterling since Tuesday morning. The exchange quotation has fallen from 124 to 104 francs, about 3/3 in the £. If the £ stabilizes about that, some arrangement will have to be made for the payment of salaries. Shall we accept a cut of 16% and require our Syrian staff to do the same, or will the Board make some provision to meet the loss in value? I am going to pay summer allowances at the old rate, but I am going to notify the teachers and workers that there may be a cut on October 31st.

Visit of American Deputation

Miss M. Russell writes:—Alexandretta, October 3rd.

We have had the deputation (Rev. Dr. Findley Wilson, and Rev. Dr. Walter McCarroll, U.S.A. Board) with us this week, and a very nice time we had. They seemed anxious to understand and help in problems, and to get Dr. and Mrs. Kennedy's and Miss Metheny's advice on Latakia, Mersine and Cyprus work. They realize that their opinion is worth something.

The Book for India

Dr. Duff was shipwrecked on his outward voyage to India. As he intended setting up a college, he had taken with him 800 volumes. All these he lost in the shipwreck with his Bible and Psalm Book presented to him by friends at St. Andrews when he was ordained. The Bible and the Psalter were found on the shore by a sailor, and Dr. Duff recognized in this the voice of God saying to him that human learning was to be recognized by him as a means only, not in itself an end. When the sailor handed them to Dr. Duff he read aloud to his shipwrecked companions Psalm cvii., and then knelt down and gave thanks to God "for His goodness and His wonderful works to the children of men." Writing to Dr. Inglis, he thus refers to the loss of his books and journals: "They are gone, and, blessed be God, I can say, gone without a murmur. So perish all earthly things: the treasure that is laid up in heaven alone is unassailable."

NAAMAN THE LEPER

(2 KINGS v. 1-19)

THE slave girl points the great captain to the cure of the body and the eternal life of the soul. This maid was by birth an Israelite, and was carried captive into Syria in some border foray. While she served in Naaman's household, she thought on Israel's God, and recalled the fame of Elisha His prophet. A child is fortunate who is brought up in a home where God's saints are honoured, their memory revered. It associates the child with the spiritual giants of the past, and prepares it to welcome their successors.

And since the Syrian captain's day many a little maid has been a hope-bringer and healer to distressed minds. I think of John Bunyan's blind daughter visiting her father in his prison. I recall how Sir Walter Scott was entertained and uplifted by "Pet Marjorie." I read how Grissel Hume, undeterred by the presence of soldiers and the darkness of the churchyard, cheered her hunted father who lay hidden in a vault beneath Polwarth Church. Yes, many a little maid has been God's messenger of hope, his "angel" in dark days.

Naaman's servants brought him to a better mind, to reasonableness instead of reasoning. They showed him that the very simplicity of the prophet's remedy was its recommendation. And happily he had the good sense to listen to their expostulations, expostulations buttressed and fortified by the admonitions of his own disease. He did as Elisha enjoined. Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again, like the flesh of a little child, and he was clean. It is a beautiful history.

The history is a parable, too, with this for its meaning. The blood of Jesus Christ, His Son, cleanseth us from all sin. God's plan is simple. I would gain life through a complicated system of appliances—by the efficacy of the sacraments, by attention to forms of worship and orthodoxy of creed, by my own amendment of my character. What a relief to be told of the plainer way!—Behold the Lamb of God; wash and be clean. And God's plan is free. Here in His hand, won by Christ for such as me, are hope and health to be had for the taking. And God's plan is sure. It is more effectual than Abana and Pharpar, than the panaceas the world offers me in my need. If I am helpless, Christ is strong. If I am leprous, He can and will make me clean.

—The late Rev. ALEXANDER SMELLIE, D.D.

Young People's Pages

By Rev. Professor M'FARLANE, B.A.

THE STRONGHOLD (NAHUM i. 7)

1. *A Grace Stronghold.* Because of His own undeserved goodness the Lord has provided a refuge for sinners. The Refuge Cities were arranged, not at the suggestion of Moses, but by the mercy of God. God's goodness is seen in every temporal blessing. Bountiful harvests are reaped by the ungodly as by the righteous, but His goodness in spiritual matters excels all other acts of kindness. He has provided for rebel sinners that they may be saved from judgement, and that by the sacrifice of His dear Son. The stronghold was erected by God in the death and resurrection of the Son of His love. With pierced hands Christ digged the foundations and raised the massive battlements, cementing them with His own Blood.

2. *A Safe Stronghold.* In early days, when robbers ranged abroad, people fled to some stronghold for protection; such stronghold might be laid waste, but Salvation's refuge can never be captured. "The wreckful siege of battering days" leaves no mark upon its walls. The forces of darkness hurl themselves in vain against it. Like a mighty rock amidst the surging billows of evil, it stands unshakeable, unshakeable as the Throne of God. From the shelter of the Cross none can be dragged and there none can be condemned. Ringed with the armies of God, kept by the power of God, covered with the wings of God, surely they are safe.

3. *A Believer's Stronghold.* The Refuge City protected only those who entered its gates. The blood as sprinkled saved the Israelites. The Lord is a stronghold only to those who trust Him. Have you trusted? Have you fled to the Saviour to be hidden by Him? If not, haste while it is called to-day, while the Gospel trumpet sounds upon the walls, and the Saviour stands at the gates watching and waiting to be gracious. One might fail to reach an earthly shelter, but those with weakest faith will easily reach Christ, or rather Christ has already reached them, for He knoweth them that trust Him.

It is also a child's stronghold. Children also need a Saviour, and they too can trust in Jesus. Sometimes notices are put up, "Children not admitted," but it is not so here. The gate of Salvation's stronghold is never shut against a child. None, we may say, are so welcome as the little ones. The Saviour is still angry with those who would keep them

away and pleased with those who encourage them to come to Him. He stretches out His arms and says, "Suffer the little children to come unto Me." "O, children, to-day to a Saviour fly," and Jesus will take you in His strong arms and carry you into the Tower of Salvation.

QUESTIONS FOR NOVEMBER, 1931

N.B.—Book, chapter, and verse should always be given, if possible

Nahum

JUNIOR DIVISION

[For those under thirteen on 1st January, 1931]

- XXIX. Unto what are the Kings and great men of Nineveh compared?
- XXX. Give the reference to a wild beast providing for its young.
- XXXI. Give references to the following:—Nineveh forsaken; a spectacle; without comfort; her destruction a joy to others.

MIDDLE DIVISION

[For those above the Junior limit and under seventeen on 1st January, 1931]

- XXVIII. Unto what are the fortresses of Nineveh compared?
- XXIX. Give the references to the following:—The colour of the uniform and armour of the armies of vengeance; their great speed; their cry to the fugitives.
- XXX. Write out a verse which describes the terror which fell on the people of Nineveh on the day of judgement.

SENIOR DIVISION

[No age limit]

- XXIX. Write out a statement found also in Isaiah and in Romans.
- XXX. Write out from Chapter 1 a statement which illustrates the mercy and justice of God, and a parallel statement from Exodus.
- XXXI. Who was the Queen of Nineveh? What happened to her and her retinue?

N.B.—Answers to these Questions must be posted not later than 16th Nov., 1931, to Rev. Professor T. B. M'Farlane, B.A., Rockview Manse, Newry, Co. Down, Ireland.

WITNESS BIBLE READING UNION

"The words of the LORD are pure words ; as silver tried in a furnace of earth, purified seven times."—PSALM xii. 6.

READINGS FOR NOVEMBER 17 TO DECEMBER 16, 1931.

Nov.				Dec.			
17 Tues.	I Tim.	iv.	1- 9	1 Tues.	Titus	i.	1- 9
18 Wed.	"	iv.	10-16	2 Wed.	"	i.	10-15
19 Thur.	"	v.	1-15	3 Thur.	"	ii.	1- 8
20 Fri.	"	v.	16-25	4 Fri.	"	ii.	9-15
21 Sat.	"	vi.	1-10	5 Sat.	"	iii.	1- 8
22 Sab.	"	vi.	11-21	6 Sab.	"	iii.	9-15
23 Mon.	II Tim.	i.	1-11	7 Mon.	Philemon		1-14
24 Tues.	"	i.	12-18	8 Tues.			15-25
25 Wed.	"	ii.	1-14	9 Wed.	Heb.	i.	1-14
26 Thur.	"	ii.	15-26	10 Thur.	"	ii.	1- 9
27 Fri.	"	iii.	1- 7	11 Fri.	"	ii.	10-18
28 Sat.	"	iii.	8-17	12 Sat.	"	iii.	1-11
29 Sab.	"	iv.	1- 8	13 Sab.	"	iii.	12-19
30 Mon.	"	iv.	9-22	14 Mon.	"	iv.	1- 7
				15 Tues.	"	iv.	8-16
				16 Wed.	"	v.	1-14

Church News

COMING CONFERENCE OF C.Y.P.U.—The President, Mr. P. H. Sinclair, intimates that the Annual Conference of the Scottish Covenanter Young People's Union will (D.V.) be held at the Church, Nicholson Street, Glasgow, on Saturday, November 28, at 3-30 p.m. There will be two sittings, with an interval for tea. At the first, three papers will be read on the "Call of the Church to Youth": (1) The Call to the Ministry, by Mr. W. J. Curran, M.A., Glasgow; (2) The Call to Home Mission Work, by Mr. James Moore, Glasgow; and (3) The Call to Foreign Mission Work. The second session will be devoted to business and conference. A warm invitation is extended to all, and it is hoped that there will be a representative gathering of young people from all our congregations.

The Incarnation

Jesus cannot be brought within the categories of ordinary humanity. In the history of our race He stands absolutely solitary and unique. There may be depths about the Incarnation which we cannot plumb, but the only explanation which really accounts for Jesus is the one which the Gospels give, viz., that He was God manifest in the flesh. To me He is all that—not the best of men, but the Everlasting Son of the Father, and I worship Him as such. So the words of Jesus to me are not simply great words of human wisdom. They are the declaration of the mind and will of Almighty God.—J. D. JONES, D.D.

Notes and Comments

By Rev. A. C. GREGG, B.D.

Australian State Lottery

New South Wales descends to State gambling and cloaks the evil means with a good end—the help of hospitals. The *Sydney Morning Herald* (August 11) pictures the extraordinary scenes at the official opening of the State lottery. “The proceedings,” says this journal, “reflected strikingly the community’s inherent love of a gamble at the Temple of Chance,” and this pagan figure is the apt and truthful way to describe the business. For it certainly would be out of place in a Temple of God. The Sydney newspaper remarks that the scene showed the ability of many obviously impecunious people in the crowd to find money for the lottery even in days of depression. The queues lined up in thousands. Money flowed like water. ‘In the rush,’ says the *Morning Herald*, ‘the first to emerge through the doors when they were opened at 10 a.m. was a young unemployed tradesman from Punchbowl, who admitted that he had a wife and six children, and had been out of regular work for about 18 months. He was asked how he had obtained the means to buy a lottery ticket. “Oh,” he said, “I’ve been doing a bit of gardening—growing vegetables, and so on.” Of the first batch allowed in, the fourth in the line was an elderly woman, with hope in her eyes, and an application form for a ticket gripped tightly in her hand. A big crowd watched the scene from adjacent footpaths. “And they say there’s no money in the country,” dryly observed a spectator as he viewed the proceedings. By way of concession, apparently, a constable was allowed in, among a few others, before the rush, and tendered a 10/- note for a ticket. A man in the crowd found a horseshoe, and clung to it tenaciously amid the banter of those around him. In the queue were a number of well-dressed women, although men predominated. It was an extraordinary human motley, each hoping that his or her ticket would see the birth of a modern Croesus. Before the crowd as it proceeded to the counter was the tempting spectacle of the barrel, from which the lucky numbers are to be drawn. The big staff, consisting mainly of young women, under the supervision of the director of the lottery, did its work expeditiously and well. The crowd was handled in batches to prevent congestion. The date of the drawing of the first lottery has not yet been fixed. Three days’ notice has to be given. Four prominent citizens will be asked to draw the first four prizes. As soon as one

lottery is drawn another will be conducted." There is not much hope of a people who love a State lottery. It is one of those State institutions which demonstrate governmental disregard of God and His holy laws. It is a direct lead from Government to the people to trust more in the goddess of Chance and less in the God of heaven and earth. It drugs the consciences of all concerned, and not least the consciences of those to whom fall the prizes.

* * * *

The Bishop of London's Advice to Electors

The Bishop of London, Dr. Winnington Ingram, intervened in the General Election crisis last month to plead with the electors that they should consult God before they gave their vote. Surely the Bishop's advice was good. It was given in an article written by him for the *Daily Express* (October 19), the opening words of which were:—"It must strike everyone who hears of the many consultations which have taken place in the present crisis that One Person has never been publicly mentioned." Dr. Ingram did not mean that the leaders of the nation are not men of prayer. He meant that "the One Supreme Governor and Ruler of the universe should have been publicly and corporately consulted if in this grave national dilemma we are to arrive at a right decision." He desired that "each man or woman, before he or she gives a vote, should consult God." That there is a God the Bishop took to be a proven fact. He put it in a vivid way: "If a box of letters cannot throw itself into a play of Shakespeare, no more can the atoms of the world have thrown themselves into the world as we see it to-day. You can only explain the seen order of the world by the unseen mind of God, the conscience by the unseen character of God, and the seen beauty of nature by the unseen imagination of God." The Bishop argued that a God of love who is so deeply interested in this world that not a sparrow can fall to the ground without Him, and that the very hairs of our head are all numbered, would surely hear and answer prayer for guidance in a great national crisis. The Bishop of London had not in view the possibility that a Christian who consulted God about the vote might be led to withhold his vote altogether. Yet there are Christians in the land who are convinced that for the glory of God and His Son Jesus Christ they must refuse their vote under the present political constitution and principles of government in Great Britain. They consider that there are matters of far higher importance than the £ sterling. They believe that the real stability and prosperity of a nation can only be secured by

national and governmental obedience to Jesus Christ the King of Kings and Lord of Lords, and they do not vote for any of the political Parties, because all these Parties are agreed together to ignore the right of Jesus Christ to have His laws carried out by the nation, and to have the national legislature closed to those who are the enemies of His Gospel and His Kingdom. Gold and silver are not the salvation of a country. It is in Him who has said, "The silver is Mine, and the gold is Mine," that the safety of the nation must be found.

* * * *

Spain Casting Out Rome

An event of tremendous significance has happened in Spain. Hard upon the deposition of Alfonso XIII. comes the decree of the Parliamentary representatives of Spain that the Church of Rome in Spain is to be disestablished, disendowed, and separated from the State. Of course, this drastic judgment was looked for. Even the Pope had no illusions. The Vatican expected the blow, and all the powers at the command of the Papal Curia were helpless to avert it. The Cortes, on October 13, passed the Separation Article by 287 votes to 45, and the decision stands written in the new Constitution of the Republic. Then, on the very next day, the Cortes planted another stunning blow upon the wounded Church. After debating a whole night, the Chamber voted the expulsion of the Jesuits from Spain and the confiscation of the property which that grasping and dangerous brotherhood has acquired in the country. Besides this thrust of a two-edged sword at the Roman Church's vital organ with its so ironical name, "the Society of Jesus," a smarting cut has been given by the Cortes to the other Religious Orders in Spain. They are to be subject to strict supervision by the State, and their property may, at the will of the State, be taken over for the uses of charity and education. And in future the members of all the Orders will be prohibited from trading as associations and from teaching the young. These anti-clerical decisions of the Cortes have led to the resignation of Zamora, the Prime Minister, a strong Roman Catholic. But his place has been filled by Azana, a thorough-paced anti-clerical, and a man of iron will. The Pope has, of course, entered his protest against what he calls this "persecution" of the Church of God. But such a protest comes ill from the mouth of the Pontiff who holds it as a principle taught by Christ that he (the Pope) has a right to dethrone monarchs who disobey him, and to send to death heretics who defy his authority or his dogmas. No country should know this truth better than Spain, for Spain

lent herself as a sword arm to murderous Popes and diabolical Inquisitors in days gone by. We trust Spain will not only maintain her separation as a State from the Papal Church, but also open her heart to the pure and regenerating Gospel of Jesus Christ.

* * * *

Terrorism in Europe

A book has just been published, entitled "The Terror in Europe," by H. Hessel Tiltman. It is a large volume and costs a guinea, but it is an eye-opener. The author has marshalled his dreadful facts in a masterly fashion and the cumulative effect of their "march-past" is tremendous. At our very doors, as one may say nowadays, in Russia, Italy, Poland, the Ukraine, Hungary, Jugoslavia, Rumania, and Lithuania, brutalities of an incredible character have been, and are, of frequent occurrence. To come to detail: men are flogged on the soles; water is forced by the gallon through the mouth and nostrils; men are beaten on the stomach and mutilated; and in the case of women, some of the above-mentioned forms of torture are employed with the addition of stripping and violation. And for what purpose? To extract confessions of political plottings or of opposition to the religious or State policy of dictators. The aim is to create in the popular mind the fear-complex. Which, of course, means that the dictators and their instruments are themselves in fear. The Soviet in Russia, Mussolini in Italy, Marshal Pilsudski in Poland, and every brother dictator in Europe—all are possessed with fear. To quote from a notice of Mr. Tiltman's book in the *Baptist Times* (October 22): "The fiendish malignity which is exercised on every hand to produce the fear-complex among the people is almost startling. Repression of the Press, stage-managed trials, forced confessions under indescribable tortures, brutal murders, forced mass removals of obstinate parts of the nation (as in the case of the kulaki—the independent peasants in Russia), the seizure of hostages, the terrorism of women and children to extort the secrets of their fathers and brothers; all these things are in full operation not many days' journey from our own country, and the result is that, with the exception of France and Germany, Continental Europe is in chains. Freedom has been abolished, and in its place exists 'the terror.' 'Fascism or Communism,' say Mussolini's agents, 'will rule the world. Take your choice!'" But, thanks be to God, the choice is not restricted to these two extremes of polity.

“THE BULWARK”

Edited by Rev. A. C. GREGG, B.D.

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