

The Wicket Gate Magazine

A Continuing Witness



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The Blessings Through Reading

(Pastor's Letter September 1976)

Dear Friends,

There always seems to be a tendency within us to “seek the living among the dead,” and to “garnish the sepulchres of the prophets”. It's not necessarily a bad exercise, of course, and the condemnation of our Lord against those in his day who practised it was that they stopped short with embracing the “bones” of those who had gone before, and failed to lay hold of the *spirit* that lived and moved within those men of the past. The famous lines on George Whitefield's chair at Rodborough make the point well:-

“If love of souls should e'er be wanting here,
Remember me, for I am Whitefield's chair;
I bore his weight, am witness to his fears,
His earnest prayers, his interceding tears.
This holy man was filled with love divine,
Art thou the same? Sit down and call me thine.”

It is one thing to be acquainted with the “life” of George Whitefield, to know his sermons and embrace his theology: but it takes something more basic than that to make us “Whitefield-ian” and to enable us to “sit down” on his chair with a clear conscience. And in all our excursions into, and around, the sepulchres of the men and women of the past, let us never be content with simply reading, and even memorising, the words on the tombstones, but let us pray that we are able to come away with some stirrings of the same spirit that stirred them to such lives in their own Christian day.

Now, it was, surely, something of an awareness of this tendency that prompted dear old Thomas Brooks to write the kind of words that he wrote in the preface of his great little book, *The Mute Christian under the Smarting Rod*. Brooks obviously foresaw the danger of people reading his work, and his works, and failing to use what they read aright. We can either “use” or “abuse” those whom the Lord has

given to the church in past generations, and the charge of “bookish” Christianity is one that is all too applicable in some quarters. Let us, then, take the exhortations of one of those good men of a bye-gone day, and read him (and others like him) in the way that he would urge us to do so. For all our considerations, then, a few lines from the preface to the Mute Christian.

“1. Read, and look up for a blessing.

Paul may plant and Apollos may water; but all will be to no purpose except the Lord give the increase. God must do the deed when all is done, or else what is done will do you no good. If you would have this work successful and effectual, you must look off from man, and look up to God, who alone can make it a blessing to you ... Without a blessing from heaven, without the precious breathings and influences of the Spirit, what here is done will do you no good; it will not turn to your account in the day of Christ. Therefore cast an eye heavenwards. It is Seneca's observation that the husbandmen of Egypt never look up to heaven for rain in the day of drought, but look to the overflowing of the banks of the Nile as the only cause of their plenty. Ah! How many are there in these days who, when they go to read a book, never look up, never look after the rain of God's blessing, but only look to the river Nile! They only look to the wit, the learning, the arts, the parts, the eloquence, etc. of the author. They never look so high as heaven, and hence, it comes to pass that though they read much, yet they profit little.

“2. He that would read to profit, must read and meditate.

Meditation is the food of your souls; it is the very stomach whereby spiritual truths are digested. A man shall as soon live without his heart as he shall be able to get good by what he reads without meditation. Prayer (saith Augustine) without meditation is dry and formal; and reading without meditation is useless and unprofitable....

“3. Read, and try what thou readest.

Take nothing upon trust but all upon trial as those noble Bereans did. You will try, and tell, and weigh gold, even though it be handed you

by your fathers. So should you do with all those heavenly truths that are handed to you by your spiritual fathers

“4. Read and do.

Read and practice what you read, or else all your reading will do you no good. He that hath a good book in his hand, but not a lesson of it in his heart or life, is like the ass that carries rich burdens, and feeds upon the thistles To speak well is to sound like a cymbal; but to do well is to act like an angel There is no fear in knowing too much, though there is much to be feared in practising too little Theory is the guide of practice and practice is the life of theory Ah! How many of us take up sad complaints against many readers these days! They read our works, and yet in their lives they deny our works; they praise our works and yet in their conversations, they reproach our works; preachers cry up our labours in their discourses, and yet they cry them down in their practices. Yet I hope better things of you, into whose hands the treatise shall fall. The Samaritan woman did not fill her pitcher with water that she might talk of it, but that she might use it

“5. Read and apply.

Reading is but the drawing of the bow; application is the hitting of the mark. The choicest truths will only profit you in so far as they are applied to you. You had as well *not* read as not apply what you do read. The plaster will not heal if it be not applied ... the true reason why so many read so much and profit so little, is because they do not bring home what they read to their own souls.

“6. Lastly, Read and pray.

No man makes such good earnings out of his reading as he that prays over what he reads. As John by weeping got the sealed book open, so certainly men would gain much more than they do by reading good men's works, if they would but pray more over what they read. Ah, Christians! Pray before your read and pray after your read, that all may be blessed and sanctified to you. When you have done reading, usually close up thus:

'So let me live, so let me die,
That I may live eternally.'

May we take the exhortations to our own hearts and minds.

Yours sincerely
W. J. Seaton.

Gleanings in the Psalms

(Psalm 74)



An instructive psalm by Asaph. The history of the suffering church is always edifying. When we see how the faithful trusted and wrestled with their God in times of dire distress, we are thereby taught how to behave ourselves under similar circumstances. We learn, moreover, that when the fiery trial befalls us, no strange thing has happened unto us; we are following the footsteps of the host of God.

C. H. Spurgeon

Verse 1. “**O God, why hast thou cast us off for ever?**” To cast us off at all were hard, but when thou dost for so long a time desert thy people, it is an evil beyond all endurance. It is our wisdom, when under chastisement, to enquire, “Show me wherefore thou contendest with me?” And if the affliction be a prolonged one, we should the more earnestly enquire the purpose of it. Sin is usually at the bottom of all the hidings of the Lord's face. Let us ask the Lord to reveal the special form of it to us, that we may repent of it, overcome it, and henceforth forsake it. When a church is in a forsaken condition it must not sit still in apathy, but turn to the hand which smiteth it, and humbly enquire the reason why.

C.H. Spurgeon

Verse 2. “Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.” A good plea to be remembered: - (1) Remember *thy* congregation; the psalmist does not say “mine”, but *thine*. (2) Which thou hast purchased of old; not a possession that has only *begun* to be, but one that has eternally been. (3) This mount Zion wherein *thou* hast dwelt. God's eternal honours are at stake, and the psalmist pleads accordingly.

From Musculus

Verse 2. “... the rod of thine inheritance ...” The “inheritance-rod” is the staff with which the inheritance is measured; the land-surveyor's rod. So, when the church is called, “the rod of thine inheritance,” it points to the fact that God measures all things on this earth according to His purposes in His church through Jesus Christ His Son: “For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.”

1st Corinthians 3 verses 21ff

Verse 4. “Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.” So it was when the armies of Nebuchadnezzar cascaded into the Temple at Jerusalem, hoisting their banners in the midst of the sanctuary. And so it is even yet, when many people seem intent on unfurling “things foreign” in the house of the Lord. May every attempt to fly the flags of carnal power and might in our churches be met with a determination to only “lift high *His* royal banner,” and to cast down the ensigns of worldliness in whatever form they appear.

Verse 9. “We see not our signs ...” These signs, which he mourned that he did not see, were certain outward marks of God's special favour, certain testimonies of His presence, certain memorials that he was with them to bless them. And it is said that there were five things in Solomon's Temple destroyed by Nebuchadnezzar, which were not in the second Temple, which was erected after the Babylonish

captivity. Five memorials or tokens of God's special presence were there wanting. One was the Ark of the covenant; another, the fire from heaven upon the brazen altar; the third, the Shechinah, or cloud, that rested upon the Mercy Seat; the fourth, the Urim and Thummin which were in the breastplate of the High Priest; and the fifth, the spirit of Prophecy. For though there existed the prophets, Haggai, Zechariah, and Malachi, at the time of, and shortly after, the restoration to Judah, yet the spirit of prophecy ceased with Malachi, and did not reappear until John the Baptist, the forerunner of the Lord Jesus. The lamentations of the church here, then, was that she saw not her signs. So now, the church of the living God, the regenerate family of Zion, have often reason to pour out the same melancholy complaint. Signs of God's favour, marks and testimonies of His work of grace upon their souls, are often so out of sight, so buried in obscurity, so enveloped in clouds of darkness, that the living family are compelled, from soul-feeling, to take up the language of lamentation here expressed, and say, "We see not our signs."

J. C. Philpot

(to be continued)

Who Were They?

(Some Strange Names in the Bible)

(1) The Rulers of the Synagogue.

We read in several places in the New Testament of those men who are referred to as "the rulers of the synagogue". These were apparently "laymen" and came next in rank to the Scribes – the exponents of the Law. We see at least two of their offices from the pages of the New Testament. **First:** To keep order within the synagogue precincts. This is evidenced by "the ruler of the synagogue" who "rebuked" Jesus for healing a man in the synagogue on the Sabbath Day. (Luke 13:12-14). **Second:** To arrange the order of service and to appoint the speakers and readers for the day's worship. This is seen in Acts 13:15 where the Apostle Paul speaks at the request of "the rulers of the synagogue".

(2) The “Naughty” Figs.

In chapter 24 of his prophecy, the prophet Jeremiah sets a parable before us concerning “two baskets of figs”. One basket contained “very good figs”, but the second was a basket of “very *naughty* figs”. In our own day the adjective “naughty” is usually associated with a misbehaving child, etc., but in the 17th century, when our Authorised Version of the Bible was translated, it had a much different usage. At that time the word was reserved for those people who were considered to be “good nor *naught*”, i.e. Good for nothing. And it's in this way that we are to understand Jeremiah's parable. The Lord was going to lead many of His people into “captivity” in the land of Babylon. But, contrary to a lot of common opinion, these captives would, in fact, be the “good figs” for God would work with this captive band and out of it bring His “remnant according to the election of grace”. It was those who were being left “safely” at home in Israel that were really the “good for naught” figs – the “naughty figs” which God had given over to their own ways.

(3) The Nicolaitans.

The Church at Ephesus, in Revelation 2:6, was said to hate “the deeds of the Nicolaitans”, and for this, that church was commended. The Nicolaitans are thought to have originated through the influence of Nicolas of Antioch (Acts 6:5), from whom they took their name. The Nicolaitans endeavoured to work out a form of compromise between the church and the pagan society in which the church was situated so that the believers wouldn't feel “over-embarrassed”. There may also be a reference to the deeds of Balaam who corrupted Israel in the Old Testament. (Numbers 22).

(4) Arcturus and his Sons.

When the Lord “answered Job out of the whirlwind” in chapter 38 of the Book of Job, he asked him several questions; one of those questions is contained in verse 32 of that chapter; “Canst thou guide *Arcturus with his sons?*”, the Lord asks Job. Arcturus is the Old Testament name that was given to that constellation that we now call “The Great Bear” or the “Plough”. The “sons” are probably the seven main stars in the constellations, or possibly the three stars that form

the “tail of the bear”, or “the handle of the plough”. The American Standard Version of the Bible translates the verse “Canst thou guide the bear with her train?”

(5) [The Orators.](#)

In Acts chapter 24 we read of “Ananias the high priest” coming to “the governor” to accuse the apostle Paul of being a troublemaker. Ananias is accompanied by “the elders” and by “a certain *Orator* named Tertullus”, we are told. The orators were a group of men – mostly Greek or Roman – who excelled in the art of writing and delivering speeches; this was known as “Rhetoric”. In the case of Acts 24, Tertullus has taken on the office of “Barrister” in order to plead the cause of the Jewish elders before the Roman governor. The *orators* need not necessarily have any sympathy with the case they pleaded and were merely interested in performing their skills before an audience. Paul himself was a master of this art which was part and parcel of the education of his day; however, he reminds us in 1 Corinthians 2:4 that when he came to the Corinthians, he came not with “enticing words of man's wisdom, but in demonstration of the Spirit and of power”; and this, in all likelihood, is an allusion to the orators who would be plentiful in Corinth.

(6) [The Fullers.](#)

In Malachi 3-2 we read of the “fullers' soap” to which our Lord is likened at His appearing: “And he shall sit as a refiner ... for he is like a refiner's fire, *and like fullers' soap*”. The fuller was the man who prepared the garments and cloths for the process of dyeing. All the oils and gums needed to be thoroughly removed from the garment before dyeing, and for this purpose a strong soap was required that would completely penetrate the impurities – hence Malachi's reference to our Lord's coming. At the transfiguration in Mark 9:3, our Lord's garments are described as being “as no fuller on earth can white them”, and there are several references to the “fullers' field” where the garments dried in the sun.

BOYS AND GIRLS PAGE

Dear Boys and Girls,

I wonder how many of you at some time have been lost! You know, Jesus was once lost – at least, Mary and Joseph thought that He was lost?

It all happened when Jesus was twelve years old. He went with His parents up to Jerusalem to pay the taxes along with lots of other people from Nazareth. What a wonderful week that must have been for Him. All the services in the Temple, all the crowds in the streets, and the Roman soldiers marching past. All the marvellous sights to be seen but, at last it was time to go home.

When they were all ready to start, Jesus was nowhere to be seen; but, as they were to march in a long procession with their friends and neighbours, Mary and Joseph just thought that He was with some of them, and went on their way. When it came near evening, they began to wonder why He stayed so long and so they went up and down among their friends asking if anyone had seen Jesus. (Just the same as your mummies and daddies sometimes look for you when it is tea-time).

But, no! No one had seen Jesus all day, and so, they realised that He must have been left behind in Jerusalem. What a shock for Mary and Joseph.

Immediately they started off back to Jerusalem – and there they found Him. Not at the fairground or at the “sweetie” stalls, or watching the soldiers! But, in the Temple – in church – listening to the ministers and asking them questions. His parents were amazed and asked Him why He had not gone with the others; this is what

Jesus said: “Wist ye not that I must be about my Father's business?”
Now, of course, He didn't mean Joseph, who was His earthly father;
He meant God, for Jesus was God's Son.

The Bible tells us that “Jesus increased in wisdom and stature,
and in favour with God and man”. That means that as He was
growing up from a boy into a man He sought always the ways of God,
and was also good and kind to those around Him.

What a lot Jesus can teach us, even yet, if each one of us, boy or
girl – and grown-up too, just trusts in Him to be our Saviour and
Guide and Friend.

“Oh dearly, dearly has He loved,
And we must love Him too;
And trust in His redeeming blood,
And try His works to do.”

Mrs Seaton.



Snippets

Undermining the Scriptures.

“Johannes Hame, in his *A Christian in East Germany*, Tells a rather
remarkable thing about Wellhausen – whose destructive criticism of
the Bible did so much to undermine faith in the inerrancy of Holy
Scripture – that he (Wellhausen) began his last public lecture by
holding up the empty covers of a Bible and saying, 'This, gentleman,
is what I bequeath to my successor.'

Unfortunately, his words were only too true. The authority of
Holy Scripture cannot be undermined in one part without affecting
the whole.”

(From the Free Church Record, March 1965.)

The Devil Described.

Devil is the author of evil, the fountain of wickedness, the adversary of the truth, the corrupter of the world, man's perpetual enemy; he plants snares, digs ditches, spurs on bodies, goads on souls; he suggests thought, belches anger, exposes virtue to hatred, makes vice beloved; he sows error, nourishes contention, disturbs peace, and scatters affliction.”

Francis Quarles

Redeeming the Time.

John Berridge has always been looked upon as a pretty eccentric old saint of the church, but I'm sure we could do worse than emulate the spirit that prompted him to paste the following lines on his clock, so that the instrument became a constant voice to him from day to day: -

“Here my master bids me stand,
And mark the time with faithful hand;
What is his will is my delight,
To tell the hours by day and night.
Master, be wise, and learn of me
to serve thy God as I serve thee!”

Quote.

“Many have puzzled themselves about the *origin* of evil. I am concerned to observe, (1) That evil exists. (2) That there is a way of escape from it. With this I begin and end.”

John Newton

Conscience Work.

“Conscience may convict men of ordinary sins, but never of the sin of unbelief. Of the enormity of this sin no man was ever convinced but by the Holy Ghost Himself.”

George Smeaton



The Baptists in Scotland (Part 3)

1850, and After.

To speak of the “decline” of the Baptist witness in Scotland from 1850 onwards, may create a measure of confusion in some people's minds, for it is within that period that the numerical strength of the Scottish baptist churches begins to increase and move forward. As we should readily know, however, declension, in the scriptural meaning of that concept, is not determined by such processes, and a glance at the first chapter of the prophecy of Isaiah alone will show this to be the case. When we speak of decline, therefore, we are speaking with regards to a declining testimony within the terms of a distinctive baptist witness in Scotland, both biblically and historically. And whereas it is most difficult to determine the real first causes that sometimes end in a mass departure of a church, or grouping of churches from these things first believed among them, there are usually “steps” that are quite traceable and which it becomes us to be aware of.

First of all, and this might appear fairly hum-drum, but we cannot in any way overlook the necessity of emigration to other countries on the part of many of the earlier baptists. When we consider a church like the one at Grantown-on-Spey erecting a building to accommodate some five-hundred people (and all that space needed), and yet reduced to an almost unworkable number, the one great factor on that drastic change of circumstances is the factor of emigration.

Many places suffered during those “hard times”, and none more so of course than the Highlands of Scotland and Scotland in general. The baptists, and here the blow fell heaviest and the churches felt it. Numbers began to rise again in some areas, but it was at this point that a changing face began to appear in baptist testimony and a new breed of Scottish baptists emerge – for example, such people as had come to see the scriptural nature of baptism, or who were anti child-baptism etc. But a baptist, in the fullest understanding of that term, is made up of many other constituent parts as well as his understanding of baptism. And such people who were only baptist as far as baptism

was concerned were to prove to be the foundation stones of a new-type of baptist witness that was to fall far short of the full understanding of that term.

Around this time also, there began to be a great troubling in the ranks of many of these churches over the appearance of Plymouth Brethren-ism. As Brethren Assemblies began to rise up in many areas so many “baptists” moved their allegiance and united with them. The “new teaching” of Dispensationalism was an attraction to some, and, of course, the brethren view of the ministry was very much akin to that already held, especially in some of the Scotch Baptist order of churches. Andrew Fuller had already noted the dangers of this view, whose “object”, he said, was to “annihilate the minister of the gospel; to be all teachers; to have no one paid for it” Therefore, the Brethren cry against a “one man ministry” proved to be a clarion call to such spirits.

However, the threat to the distinctiveness of the baptist witness didn't, of course, come from those who moved into brethren-ism, but from those who remained in the baptist churches and endeavoured to “marry” the two understandings of things into one. The lure of Dispensationalism was to prove the very thing needed to fill the gap in theology that was being left by the churches departure from “the old truths that Calvin preached ...” And whereas the older Calvinistic baptists would have seen the total impossibility of such an endeavour, the “new-style” of baptist were attracted and succumbed, - and even some of the older (though not distinctly Calvinist) baptist ministers, also ended their days in dispensationalism.

One of the most outstanding cases of this occurred in Lochgilphead in Argyll-shire, where Dugald Sinclair had ministered for many years. “Unfortunately in his later years,” we are told, “he imbibed peculiar views on prophecy ... He believed that Europe was to be involved in a universal war, with Britain at its centre. America was to be excepted, and it was there that the church of Christ was to be preserved till His return. Having such firm convictions, he prepared to emigrate, and such was his influence throughout the district that about seventy

members with their families accompanied him to what they regarded as the promised land.”

There were certainly tendencies abroad that were proving to have an adverse effect on the peculiar standing of a “whole” baptist faith and order.

One thing, of course, that cannot in any way be discounted in the eventual reversals of the baptist witness in Scotland is the type of men behind the formation and growth of the Baptist Union in the year 1869. There had been earlier attempts to unite the churches at “association level;” e.g. Archibald Mclean's “Sisterhood of churches,” but it was by 1869 that all things were ready for the coming together in “union” of the majority of the churches. At the earlier attempts, the Haldanes had stood apart and questioned the correctness of such a Union, but by 1869 certain other leading lights had come on the scene – men such as Francis Johnstone, William Landells, and Oliver Flett. The one thing that knitted these men together was not only their desire for Union, but the fact that they had all come to embrace what was then called “the Morisonian doctrine of the atonement.” Morison was a Presbyterian minister in Kilmarnock, and when he began to preach a “potential universalism” in opposition to the old sovereign grace truth of Particular Redemption, he drew many after him. Among that number were the first advocates and leaders of the Baptist Union of Scotland. How some other men, of widely different views from these, managed to accommodate their beliefs and practices to the new broad spectrum of baptist life that was developing, is almost impossible to say. Perhaps it was the desire for consolidation; the view that there is strength in numbers; the desire to exercise “charity”, and to “live peaceably with all men” - all these things, no doubt, played a part in the thinking of those who formed the Baptist Union of Scotland. However, with the ground underfoot so slippery, at least in places, it is small wonder that the whole body fell into the mire in the coming days.

As the eighteen-hundreds progressed and began to run out, the strains of Liberal theology began to sound quite clearly from the pulpits of

the Scottish Baptist churches. The 1894 Presidential address before the Annual Assembly of the Union was an open invitation to throw over any of the vestiges of the old things that remained, and as the 20th century dawned and developed, the modernism and rationalism of the age became a tolerable thing within the baptist churches of Scotland. In that same year – 1894 – George Coats, one of the new-style baptists, prepared a booklet entitled, “An Ideal Baptist Church.” From this, it is easy to see the desired road that some envisaged. He advocates kneeling in worship and responses; the chanting of hymns and psalms; and “a uniform dress” - i.e. “robes” - for all the choir members, men, women, and boys. Some of these suggestions were introduced in his own church and, of course, the desire for “novelty” in worship goes on unabated in the Scottish baptist churches till this day.

It is a far cry from the old baptist view of the worship of God, for example, with regards to the singing of “psalms and hymns and spiritual songs.” In the older days, when the people were obliged to learn a new “tune” by the mere repetition of the singing of it, it was considered irreverent to sing the actual words of the psalm or hymn in question. On such occasions, therefore, an opportunity was taken to instruct in some points of nature, and so, they used to sing in learning manys a common-metre tune:

“The moon has but a borrowed light,
A faint and feeble ray;
She owes her beauty to the night,
And hides herself by day.”

By the 1930s, then, the horse and carriage of modernism was in full gallop. One or two cases of blatant Unitarianism were uncovered, and the Baptist Theological College in Glasgow was held up to great suspicion in the eyes of some evangelical souls within the Union. It was the College that was the bone of contention in a major debate and upheaval within the Union in the 1940s. A minister by the name of John Shearer sounded a warning bell, likening the whole drift of things to the Downgrade Controversy in which Spurgeon had been

involved in some sixty years before. Mr Shearer published one or two booklets on the subject, called for the amalgamation of “evangelical” baptist churches, and endeavoured to sustain an evangelical college for the right instruction of young men for the ministry. However, the hold of the Union on the churches was fairly total, and the majority of the people, more or less, accepted the status quo as set forth by the “denominational leaders,” and, as always, the cracks were papered over to the satisfaction of most. This policy has prevailed in the Union until the present day, and most of the divisive issues – such as ecumenism in the more recent days – have found their acceptable niche within the denominational structure.

At the present time, then, the general position of the Baptist Union of Scotland is:

1. Doctrinally Arminian: the general emphasis in preaching is on the “free will” and ability of man to contribute to his own salvation by an act of faith produced by his own will. Even this, however, maybe an overstatement of the case, and in many areas of Scottish baptist life the position is more or less doctrinal-less.
2. Theologically indifferent: a wide spectrum of theological opinion prevails, neo-evangelicalism is uppermost, Modernism is tolerated and is clearly pronounced in some ministries and churches.
3. Entertainment orientated: the “robed choirs” etc. which George coats envisaged in 1894, didn't take a great hold on the Scottish spirit, but the same latent desire of the human heart to “ornament” the worship of God finds more than ample fulfilment in the average baptist church's complement of choirs (without robes,) trios, duets, solos, cantatas, banjoes and bugles – etc. etc.
4. Ecumenically committed: The Baptist Union of Scotland is a full member of the Scottish Churches Council, and the British Council of churches. Both of these bodies have within their leaderships men who are completely “radical” in modernist theology; they both advocate a total “world religion” composed of all views, and the Baptist Union of Scotland makes its contribution to the upholding and progress of both Councils.

These elements of Baptist Union life in Scotland are general and are meant to be read in that way. There are sincere and devoted believers within the churches, and some aspects of general baptist life as opposed to some characteristics in other denominations is by far the most desirable. However, from what those “founding fathers” of the faith held and preached and practiced as the gospel of God's redeeming grace to sinners, there is a great gulf fixed, and we would earnestly look for such a movement from God in our day as would draw many back to the best of what baptist life and witness means.

(Next edition – a Heritage to Follow.)