

T H E
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXVI.

August, 1961

No. 4

SYNOD SERMON

*Preached by the Rev. Alexander Murray, M.A., at Synod, in
Inverness, on 23rd May, 1961*

Hebrews 11, 4.—“ By faith Abel offered unto God a more excellent sacrifice than Cain, ”

It is generally agreed, as that may be fairly deduced from its contents, that Paul wrote this Epistle to the Hebrew Christians (i.e. the whole number of the seed of Abraham who were baptised into the Christian Church) so as to resist any tendency that they should apostatise from the Faith and, in particular, return to what was now nothing better than the cult of Judaism. In a positive way, therefore, there is present in this book encouragement to the Church of God in every age, that, through grace, the believer will persevere unto the end: an encouragement of which the people of God may very constantly feel their need; and, also, encouragement that might well be felt to be peculiarly applicable to the case of the Church in this present generation.

In Chapter XI this encouragement is derived from the power and preciousness of *faith*, as such is an exercise of the Christian's soul which is basic and necessary. With the end of the Apostolic Era other gifts and activities would disappear but, “ now abideth faith, hope, charity, these three: ” (I Cor. 13, 13) Faith must remain, and Faith was present from the beginning as verse 2 of the present chapter reminds us,—“ For by it the elders obtained a good report.” As to this success in obtaining a favourable memorial to posterity our attention, at present, may be confined to the case of Abel, and, as I may be enabled, I would seek to notice three things.

1. The offering of Cain.
2. The greater or more excellent offering of Abel.
3. That in *faith* we have the secret of Abel's preferment.

I. The truth brought to our notice in verse 4 is exhibited in the way of a comparison between the action of two parties in

respect of the offering made by each unto God; and, thus, while it is true that the main interest centres upon Abel, we must of necessity, in order to the establishing of this comparison, begin with the elder brother. Here was the first-born son of the original parents of the human race whose birth was hailed with such rejoicing by Eve. In identifying Cain after this fashion there is forced upon our attention the fact that, at the hour of this child's birth, Adam and Eve had already fallen from righteousness. Cain was born into the world outwith the boundaries of the garden of Eden, a circumstance that was illustrative of his condition as a creature, who was already alienated from the Creator and under the devastating effects of the curse of a broken covenant.

In terms of the incident at present referred to, we come, however, to a day somewhat advanced in the manhood of Cain where this person approached God to render Him an offering. In passing, it may be observed, that here was such a service as the first-born son of Adam was obliged to perform, as it is, indeed, a duty that is ever present for all the creatures that they should worship the great Creator. In the case then of Cain here, it might be said, that not a great deal of information is afforded us in the sacred record, so as to analyse his thought as to what prompted this present approach to God. Yet enough is told us so that we may conclude that, in general terms, he was moved by such an example and custom as he saw with his fellow-men, so that it seemed right that he too should do likewise in this matter of worship. Also, it would appear to be a safe deduction from the information available to us, that Cain's special reason for undertaking this act of worship was the favour in Providence that God had bestowed upon him in connection with his livelihood as a tiller of the ground.

And thus it came about, as that is stated in Genesis,—“Cain brought of the fruit of the ground an offering unto the LORD.” It is right to mention that in the Ceremonial Law, as that was made known at a later date, there was present the provision for meat-offerings after the pattern of Cain's service but, even so, this particular offering was commonly to be joined with a burnt or peace offering. As for Cain himself it must be evident, that he was not anxious nor concerned as to the manner after which he should render worship to God. Rather, he brought of an offering what was conveniently at hand; and in Cain's decision to bring of the fruit of the ground, this much must further be plain, that such a choice was made in consultation with nothing higher than his own wisdom. In the matter of an offering, one thing appeared to be as good as another, so that it was just a

question of what Cain might elect to give. To reason, and then act, after this fashion provides us with an eloquent example of what is termed by the Apostle, in writing to the Colossians, "will worship."

In turn, then, these things all speak of what was the present exercise of the soul of Cain. The manner of his offering reveals that he had no proper knowledge of himself, as a creature who was guilty in the Divine eye. As he did not know himself, it is just as evident that he possessed no proper appreciation of the glory of the holy God. In fact, we have here an unabashed example of proud unregenerate man who is not in any sense conscious of his need of Divine help. God was, in effect, in the eyes of Cain, more or less his own equal. God had been good to him in the matter of the fruits of the ground and now, in turn, he would recompense God with this offering. And thus, as we live in a day when there is seen in the midst of the professing Church great laxity as to the standards of Divine Worship, it cannot well be denied that the spirit of Cain is largely abroad in the generation.

II. In coming, secondly, to the case of Abel, it is significant that this younger son was the full brother of Cain which means that they had a common starting point and were alike fallen and ruined creatures. Like his brother we are told that Abel also came with an offering to God but, as it behoves us to take careful note, one was of quite a different kind from the other,—“And Abel, he also brought of the firstlings of his flock and of the fat thereof.” There was in this, firstly, material of quite another nature from the fruits of the ground. It was the best of his flock that Abel brought and, in the lamb or goat, there was to be found a creature possessing an order of life comparable, as far as our bodies are concerned, to man himself. In fact, here was a creature and the life was in its blood. The Lamb was offered in the way of a sacrifice by Abel as, by the pouring forth of its blood, its life was taken away. It was after this particular mode that the younger son chose to approach unto God.

To proceed a little further, it is right to enquire why Abel should have worshipped God after this different sort; and the answer might appear to be ready at hand in the simple fact, that he was found in that circumstance where he kept a flock. He was of a different occupation from Cain and, it might be said, each brother did what was natural for himself in respect of his own special circumstances. It may be noticed here that it is just on these grounds that many are prepared to explain (or explain away)

different forms of worship. It is said, " Men worship in different ways, each according to his own particular temperament, etc., etc. Let Cain worship as he chooses and, by all means, let Abel worship after the form that he likes best too! "

Such an easy solution of this problem will not, however, meet the facts of our situation as it confronts us in the Book of Genesis. That must be clear when it is observed, that this precise mode of worship in which a slain " living creature " was offered unto God, was no innovation on Abel's part. Rather, this act of worship had been engaged in in accordance with example, and such an example as may be seen to have its basis in God's own institution. Adam was instructed by God to offer worship after this manner. The evidence for such a statement is before us in the coats of skin wherewith the Lord clothed Adam and Eve (during a period when animal food would appear to have been proscribed); and such worship was also manifestly in accord with that all-important revelation concerning the bruised seed of the woman by whom a full victory over Satan would be obtained. Thus, there are good grounds for maintaining the belief, that Abel worshipped as he did out of a strict regard for the Divine appointment, as that was present for him in the example of his father Adam.

Again, the words of the Apostle assure us that, when Abel approached to this service, he did not merely do so in the way of a cold adherence to example, but, rather, it is evident, that the younger son understood, even, after a suitable fashion in his own soul, that the sacrifice of a lamb met his own actual need in appearing before God. He knew himself as one under law to God. Also, the law of the holy Creator required death in the case of transgression. Moreover, it was a transgressor that Abel found himself to be, by virtue of his sonship respecting Adam and, also, on account of his own sins. It followed, thus, that God's law made upon Abel the demand of death, and, now in terms of the instituted worship of the Lord, Abel was paying this very debt, as he offered of the firstlings of his flock and of the fat thereof. The bloody sacrifice was appropriate for Abel in order to the purging of his guilty soul; and, in offering the lamb before the Cherubim (i.e. on the east side of the Garden of Eden), he was looking, however dimly, to the Seed of the woman whose heel was to be bruised in that great sacrifice, offered once in the end of the world on Calvary.

III. Such, briefly, were the offerings of these two men who were alike the sons of Adam, and as we may come, in the last place to determine more accurately wherein lay their diversity, full

account must be taken of the declaration in the present Scripture, to this effect,—that Abel possessed faith whereas Cain was destitute of that exercise.

The great Scriptural definition of faith is given us in the first verse of our present chapter. That is to say, that things which are invisible and not yet in our actual possession are known now in the present way by faith. Also in determining the precise sphere of faith, the following comparison would seem to be helpful,—“by *faith* we are sure of eternal things that they ARE, by *hope* we are confident that we shall have them.” That is to say again, that it is faith that goes first in the breaching the barriers of the unseen and eternal world. And further, in coming to that faith which is the peculiar exercise of every believer in Christ, it may be observed in the words of Calvin that it is, “an assent unto truths credible upon the testimony of God.” We are faced with that body of teaching regarding God’s Son which is present in the Scriptures; the truth of that record is assured by God’s own witness in the Scriptures, as also by the agency of the Holy Spirit witnessing in the heart; and, therefore, the creature does in faith apprehend this truth.

It was just after this fashion, that we may believe, that Abel laid hold of eternal verities. Also, in the world of the unseen, by far the greatest factor there is the Divine One Himself, and we can believe that it was just in his awareness regarding this fact that Abel possessed such a great and primary advantage over his brother. While the latter was saying in his heart (either consciously or otherwise) that there is no God, Abel possessed a solid conviction as to the tremendous fact of an Eternal “I AM.” As well, by virtue of this same faith, the younger son possessed a knowledge of this God which was adequate to his need as a creature. Cain and those of like sort, are, at best, practical atheists for they deny to their god these perfections which must necessarily belong to the Divine One. It is much otherwise, however, with Abel and the Lord’s true people where there is present that knowledge which may be summarised under these two heads, viz., they know Him as a just God, infinitely so; and, as well, He is a Saviour, abounding in mercy.

Justice and judgment of thy throne
are made the dwelling-place;
Mercy, accompany’d with truth,
shall go before thy face.

—Met. Ps. 89; 14.

The Scripture here then attributes the worship of Abel to his faith, and we may believe that the fruits of this precious exercise

are constantly seen in works of obedience. When God is that holy and merciful One that the Scriptures declare Him to be, then we ought to be active in a manner appropriate to such a fact; and, therefore, when, in the case of Abel and the Lord's believing people, there is present conviction as to these very things, then there is invariably seen in that people the fruits of true obedience. It was this very obedience that was reflected in the manner of Abel's worship and, on the other hand, where there is evident another kind of worship and such as is without the authority of Divine Revelation, then that reveals the absence of the spirit of obedience which, in turn, manifests that such are, like Cain, devoid of faith which renders their whole religion vain.

It seems to me, therefore, that *worship* is that issue regarding which the professing Church is on trial in our own day; and, thus, in the midst of this generation we are, Abel-like, called upon to offer to the Most High a service which is basically at variance with that which, about us, commonly goes under the name of Divine Worship. The distinction is to be observed in terms of faith. We believe in that God who is before us in the vision of a crucified Jesus. This same Redeemer has set His seal to the inerrancy of the Scriptures. And thus, in these Scriptures, as interpreted in terms of the necessary principle, "that what is not commanded is forbidden," we have the pattern of acceptable worship.

In conclusion, it may be observed, that Abel's pure worship was the direct occasion of his death but, whatever that might cost ourselves, may we determine to follow his steps. His blood cried out for vengeance but, as that is declared here, his sacrifice continues to speak to this very day which provides us with an appropriate ground of encouragement. If we will worship God aright, then we will in that have a favourable witness in the eyes of the generations to come; and, as individuals, we may obtain the Divine commendation which will be fully bestowed upon us in the resurrection of the just.

A RESTATEMENT OF THE SYNOD'S POSITION RE SABBATH OBSERVANCE

(The Synod instructed that this Statement be published in the F.P. Magazine for August.—Editor)

During the past number of years the Synod of the Free Presbyterian Church of Scotland has passed several motions—particularly that of the 1921 Synod—bearing upon the observance of the Lord's

Day, and this Synod, met in Inverness on the 24th day of May, 1961, in a time of grievous, flagrant, and constantly-increasing Sabbath desecration, submit this Restatement of the Synod's position on this subject for the consideration of all who may read it, and especially for our own people.

In this endeavour, the Synod has been moved by a high regard for the sanctity of the Sabbath as declared in the Scriptures; by a sense of the duty and responsibility incumbent upon it as the Supreme Court of this Church; by an increasing feeling of the great danger to the moral, spiritual, and social prosperity of the people by reason of the constantly spreading plague of unlawful Sabbath labour, travelling and recreation. The Synod solemnly warns our people that Tourism, Radio, Television and Sport are terrible menaces and enemies to the sanctity of God's Holy Day, and that all these enemies are linked together. Sins of Sabbath desecration constitute heinous breaches of the Moral Law of God, and of the Fourth Comandment in particular.

The Synod would point out that—allowing for extreme exigencies of necessity and mercy—it is unlawful to use trains, tramway cars, motor cars, and other vehicles, such as aircraft, which are run in systematic disregard of the Sabbath, and for ordinary hire. The Synod is not to be understood as in any way condemning or forbidding the use of vehicles on the Sabbath, when such are used in keeping with the sanctity of that Holy Day.

Attention is drawn to the fact that the Synod has passed a Motion which excludes from Church privileges—such as Baptism and the Lord's Supper—all who unlawfully use conveyances run in systematic disregard of the Lord's Day, whether to attend Church or for any other purpose. All who engage in Sabbath labour (except works of necessity and mercy) are likewise debarred from Church privileges. The fact (which is indeed sad) that many prominent persons in Church and State travel by public trains, 'buses, and aircraft on the Lord's Day cannot, and does not, abrogate in the least the binding obligation of the Moral Law of God on all men in all ages.

Thus we find the Westminster Divines in the "Confession of Faith" clearly stating the Scriptural doctrines of the Sabbath and its observance in chapter 21, Sections 7 and 8, of that precious work. The passages are as follows:—

"As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment, binding all men

in all ages, He hath particularly appointed one day in seven for a Sabbath, to be kept holy unto Him; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.

This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy."

This then is the Sabbath and the Sabbath observance for which the Synod contends, and seeks to preserve in a cloudy and dark day. The Synod believes in the divine authority and binding obligation of the Moral Law of God, of which the Fourth Commandment is the keystone, against all who maintain the contrary in various ways.

The Synod hopes that their people will avoid all abuse of public conveyances and of services run for monetary gain on the Sabbath, and that they will shun all buying and selling and unnecessary labour on God's Holy Day. Obedience to the truth of God, and the preservation of a conscience void of offence toward God and man are of paramount importance.

"Then said Jesus unto His disciples, 'If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?'"

—Matthew 16: 24-26.

THE NEW ENGLISH BIBLE: NEW TESTAMENT

(Second Article)

By Rev. Donald MacLean, Glasgow

In our first article we gave a brief review of the unsatisfactory nature of this translation from various points of view. It is very evidently the work of men who do not hold the Bible to be a divine revelation, making known to men the only way of salvation out of the estate of sin and misery into which they have fallen.

An expert knowledge of the Greek language is not in itself the only requisite in translators of Holy Writ. They must also be men in whom there is the spiritual mind. This means that they must be born again by the power of God the Holy Ghost. It is only then that the Word of God becomes spirit and life to the soul, and it is only then that the sinner discerns the beauty and glory of these doctrines which are so sweet to the taste of the believer. When men undertake the solemn and weighty work of translating the Scripture without this qualification, they are under the reign of the carnal mind which is death and enmity to every revelation God has given of Himself in His Word. It can only be anticipated that the fruits of the work of such translators will be in accordance with the reigning principle in their souls, and this has been abundantly shown in recent translations and, in particular, in this one.

In his interesting work on Textual criticism,¹ Dr. Hills mentions five portions of Scripture which are disputed by modernistic critics, and the way in which these are dealt with gives a pretty clear indication of which school is favoured by the translators. These five passages are set before our readers with some comments, and show that the translators of the N.E.B.² most definitely favour these critics, whose distinguishing feature is that they do not accept the inspiration of the Word of God.

(a) Matt. 19: 16, 17.—the rich young ruler.

A.V.³

N.E.B.

"Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God."

"Master, what good must I do to gain eternal life?" "Good?" said Jesus. "Why do you ask me about that? One alone is good."

The change in this passage gives the impression that the young man is merely interested in a discussion about what is good. This, together with the change of the title from "Good Master" to "Master," robs the question of its real significance, and makes the whole incident somewhat pointless. This departure from the text is in line with modernistic ideas. Yet the N.E.B. retains the words "Good Master" in the corresponding passages in Mark 10 and Luke 18, thus bringing a confusion that does not really exist into the accounts given by the three evangelists of this incident in the life of the Lord Jesus.

¹ The King James version defended. ² The New English Bible.

³ Authorised Version.

(b) John 5: 3, 4.—The angel at the Pool of Bethesda.

A.V.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

N.E.B.

In these colonades there lay a crowd of sick people, blind, lame, and paralysed.

In this case also the modernistic view has been adopted and the whole incident regarding the angel, the troubling of the water, etc., has been omitted.

(c) John 7: 53; 1-11.—The woman taken in adultery.

Almost all modern scholars reject this portion of the Word of God. In the N.E.B., the translators have removed it from its proper place and placed it at the end of the Gospel of John on a separate page, with the explanation that it has no fixed place in the ancient witnesses. This is done to give the impression that this incident is not part of the Gospel despite the indisputable fact that the context requires it, and that there is considerable external evidence in support of it. Once again the N.E.B. shows bias towards unbelieving Biblical Scholarship.

(d) Matt. 6: 13—the conclusion to the Lord's Prayer.

No part of Holy Scripture, however hallowed in the memories of multitudes of young and old, can escape the unsanctified interference of the critics, and the Lord's Prayer must suffer as well as other well-known parts of the Word of God. What we have to note at present is that the following words are omitted in this text. "For thine is the kingdom, and the power and the glory for ever. Amen." Here again the N.E.B. follows the modernists in their rejection of these precious words.

(e) Mark 16: 9-20.—the last twelve verses of Mark.

According to the theory of the critics, the Gospel of Mark ends at verse 8 of the 16th Chapter. The N.E.B. does include the verses disputed at the end of the chapter, but adds a footnote to the effect that at verse 8 "some of the most ancient versions bring the book to a close." Here again the opinion of unbelieving men has been accepted and this portion of the Word of God beclouded with doubt. On this point Dr. Hills' opinion is worthy of mention. Says he, "The modern critical attack upon the last twelve verses of Mark must be judged a failure for three reasons: (a) No satisfactory theory has been advanced to explain how

Mark's Gospel could have ended at 16: 8. (b) No objection has been raised against Mark 16: 9-20 which cannot be readily answered. (c) Thus there is no counter-consideration which can avail to set aside the tremendously weighty evidence in favour of this concluding section of Mark, the evidence of almost all the Greek manuscripts and of four Church fathers of the second century."¹

We have now briefly examined these five test cases and found that in each one the translators of the N.E.B. have favoured the results of modern unbelieving criticism. Few things could more clearly confirm our contention that the work is not that of men who have been brought to the light of the glorious gospel, but that of men who are still in darkness and groping after spiritual realities with intellectual abilities unaided by spiritual illumination.

It will be obvious to all that it would take some time to examine this translation and to expose its many dangers. In coming to discuss some of the theological implications arising from the work we shall therefore confine ourselves to some outstanding ones.

1. *Divine Inspiration.*

As we have already indicated, this translation shows a bias favouring the results of modern criticism, which in turn involves a departure from the Greek Text behind the A.V. These departures are made in the name of scholarship, but the real secret lies in the fact that these men do not believe the Bible to have been inspired by God, the Holy Ghost. The result is that they approach the Word of God much in the same way as they would approach any other book as the quotation from Dr. MacKay given in our last article proves.

The doctrine of divine inspiration is, however, too clearly taught in the Word of God itself for any amount of evasive argument to prove it to the contrary. In no place is this doctrine more clearly taught than in the well-known passage 2. Tim. 3: 16, and it was but to be expected that it would not be left undisturbed in a translation showing such bias as the N.E.B. does. Thus we read:—

A.V.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness . . .

N.E.B.

Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living . . .

The apostle had been writing Timothy concerning the privileges he had enjoyed from childhood. Not only had he had the advantage of the teaching of a godly grandmother and a godly mother, but he had also the holy scriptures. It is abundantly evident that the apostle is referring to a body of writings bearing this name and well-known to Timothy. It is equally clear that in the first instance he is referring to the Old Testament Scriptures. Concerning these he says that "all scripture is given by inspiration of God." It can be easily shown from other parts of scripture that this inspiration extends to the New as well as the Old Testament. It is sufficient for the present purpose for us to show that the apostle taught that the scripture was *all given by inspiration of God*.

The key word in this verse is the Greek word *theopneustos*, the correct translation of which is "God-breathed." When, therefore, we read that all scripture is given by inspiration of God we are to understand that all scripture is "God-breathed," which means that God is the author of all scripture. The phrase does not mean that God breathes into the Scripture or even that God breathed into the men who wrote the Scripture. What the phrase means is simply that God is the Author of the Bible, although He used men as instruments in the writing of it. Once we grasp this point we must then move on to note that since God is the author of Scripture and since He is the God for Whom it is impossible to lie, the Scripture itself is infallible and inerrant. This is the position held by every sinner who has been born again, and those who do not hold to the Divine Authorship of the Word of God and its consequent infallibility and inerrancy are not Christians whatever profession they may make.

The new translation does not even say that the Scripture is inspired by God. It merely says "Every inspired Scripture." Again by the use of the word "every" instead of "all," the question arises as to whether there are some scriptures which are inspired while others are uninspired. The latter view is exactly that of the modernists, who so emphatically reject the infallibility and inerrancy of the Word of God.

The theological implications of this low view of inspiration are tremendous, and lie at the root of modern errors and heresies, which are becoming legion. It is obvious that the theologian who believes the Bible to be the Word of God from Genesis to Revelation must draw his doctrines from the Bible taken as a whole. The other man who takes the low view of inspiration set forth in the new translation will give weight to such portions as *he thinks* inspired while feeling free to ignore other portions which *he thinks*

are uninspired. This leads immediately to the fundamental error of modernism, which makes poor, ignorant, blind man the judge of what is the Word of God, instead of allowing the Word of God to judge *him*. It is surely abundantly plain that any system of theology can be built upon such a view of the scriptures, and this is exactly what has been happening. The result is that much of what passes for Christian theology at the present time deserves neither the name "Christian" nor the title "Theology." On this fundamental point the N.E.B. gives a faulty and erroneous translation.

II. *The Atonement.*

The older divines favoured the word "satisfaction" in describing the work of the Lord Jesus Christ as the great sacrifice for sin. Their preference for this word arose from the fact that it set forth more accurately the work of the Saviour in satisfying the claims of God's Law and Justice in respect of the sins of His people. These claims had to be satisfied because His people were sinners, and were therefore worthy of death. Before their sins could be pardoned, therefore, satisfaction had to be rendered to these divine claims. This the Lord Jesus did by His obedience and sufferings unto death. The scriptural word which stresses this aspect of the Redeemer's work is "propitiation," and it is used on various occasions to indicate how the divine claims were met by the Lord of Glory. The N.E.B. obscures this translation, and we have good reason to suspect that it does so because the idea of the divine sacrifice of the Saviour satisfying the claims of God is not acceptable to the modern theologian, whose low views of inspiration are followed by correspondingly low views of the justice of God.

A.V.

I. John 2: 2.—And he is the propitiation for our sins.

I. John 4: 10.—Herein is love not that we loved God but that he loved us and gave his Son to be the propitiation for our sins.

N.E.B.

He is himself the remedy for the defilement of our sins.

The love I speak of is not our love for God but the love he showed to us in sending his Son as the remedy for the defilement of our sins.

The word "propitiation" has an Old Testament background of sacrificial satisfaction for sin. The substitute "remedy for the defilement" completely loses this background as well as ceasing to convey the idea of satisfaction. The translation is even more unsatisfactory when we consider that it points to the effect of the atonement on *man* in cleansing him from his sins, rather than its effect in satisfying the claims of God. The new translation is

therefore misleading and inaccurate and should be condemned. Even some evangelical scholars who gave a rather warm welcome to the N.E.B. are uneasy about this blunder. In our opinion they have every cause to be uneasy. It is quite obvious, of course, that modernistic views have prevailed here once more.

III. *The Person of Christ.*

Down through the ages, Satan has been launching attacks at the Person of the Divine Saviour. Attacks have been made on His Godhead, His subsistence within the Trinity as the second Person, and on His theanthropic Person as the God-man. All these attacks have been resisted by the Church's appeal to the Word of God where these doctrines are unfolded and taught. If, however, these scriptures are interfered with then the position becomes a very serious one, especially should these new translations acquire wide-spread popularity. In the N.E.B. several scriptures which were appealed to as authority for these precious doctrines have been altered.

(i) The Godhead of the Saviour.

A.V.

Acts 20: 26; . . . the church of God which he purchased with his own blood.

N.E.B.

. . . the church of the Lord which he won for himself by his own blood.

The translation in the A.V. has always been appealed to as a text which makes clear the Godhead of the Saviour Who is referred to as God. By the use of the word "Lord," however, a doubt is cast on this, as one's view of the matter would depend on how one viewed the Lord. If one viewed Christ as Lord and yet as mere man then the whole force of the efficacy of the blood of atonement is lost, and the text no longer proves the Godhead of the Saviour.

A.V.

Rom. 9: 5.—Whose are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed for ever.

N.E.B.

Theirs are the patriarchs and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever.

Here again the A.V. states clearly that Christ is God. By breaking the sentence, however, the N.E.B. avoids this and empties the text of its proof of the Godhead of the Messiah!

A.V.

I. Tim. 3: 16.—And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit. . . .

N.E.B.

And great beyond all question is the mystery of our religion. "He who was manifested in the body, vindicated in the spirit . . ."

Once more the A.V. sets forth clearly that He who was manifested in the flesh was God. But when we come to the N.E.B. we are met with the simple statement "He was manifested in the body." Here again the verse has been emptied of its witness to the deity of the Saviour. These three scriptures indicate the seriousness of the changes made and the tremendous implications when coming to construct doctrines based on the new version.

(ii) His Person as the Son within the Trinity.

The doctrine of the Trinity as set forth in the Word of God brings before us three Persons within the Godhead. These three Persons are "the same in substance: equal in power and glory." Since they are the same in substance, each of the Persons contains the fulness of the divine nature with all its attributes. They are thus equal in power and glory. The three Persons are distinguished by properties which are true of each Person. These may be summed up as follows: "The Father is of none, neither begotten or proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." This very brief statement of the position is necessary in view of what follows.

The doctrine of the eternal generation of the Son is a great mystery. Nevertheless, it is a doctrine of revelation and must be firmly believed and firmly held. It is bound up with the divine glory of His Person as the Son of the Father. The scriptural phrase which sets forth this doctrine is the well-known one of "only-begotten Son." Several texts which teach this doctrine have been altered in the N.E.B.

A.V.

John 1: 14.—And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

John 1: 18.—No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

John 3: 16.—For God so loved the world that he gave his only begotten Son . . .

N.E.B.

So the Word became flesh: he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

No one has ever seen God: but God's only Son, he who is nearest to the Father's heart, he has made him known.

God loved the world so much that he gave his only Son . . .

In these three scriptures the word "begotten" has been omitted on each occasion and thus they strike a blow at the eternal generation of the Person of the Son of God. While it is perhaps true to say that the seriousness of such a change can be mainly appreciated only by such as have to study intricate points of

theology, yet we are sure that every Christian recoils with horror at the attempted dishonour cast upon the eternal Son of the everlasting Father by this trifling with sacred texts.

(iii) Virgin Birth of Christ.

The doctrine of the Virgin Birth is one to which modernists have a very strong dislike and this feeling is shown in the N.E.B.¹

A.V.

Matt. 1: 16.—Joseph the husband of Mary of whom was born Jesus who is called Christ.

N.E.B.

Footnote: One early witness has . . . Joseph to whom Mary a virgin was betrothed was the father of Jesus called Messiah.

By the introduction of this footnote from ONE early witness a hint is given that Joseph was regarded by some as the father of Jesus and that, therefore, He was born by natural generation and not by the supernatural work of the Holy Ghost.

A.V.

Matt. 1: 23.—Behold, a virgin shall be with child and shall bring forth a son.

N.E.B.

The virgin will conceive and bear a son.

Luke 1: 27.—. . . to a virgin espoused to a man whose name was Joseph.

. . . with a message for a girl betrothed to a man named Joseph.

In these two passages in Matthew and Luke we have the same word "virgin" used in the A.V. When, however, we turn to the N.E.B., we find the word "virgin" used in Matthew and the word "girl" used in Luke! It makes one feel that here again ambiguities are introduced of a far more serious nature than the alleged ambiguities which are supposed to be in the A.V.

Anything which interferes with the Person of Christ is not only dishonouring to Him but also renders His work of salvation invalid for the deliverance of sinners who are by nature the children of wrath. In the instances mentioned under this section of our subject most serious changes have been made, of which full advantage will be taken by heretics of every kind. Far from this new translation strengthening the cause of Christ, it will only confuse people and lead them astray.

But we must now draw to a close. This has been a painful and distasteful task but one which is very necessary. Our church has been honoured to stand for the Word of God in days gone by, and we must not relax our vigilance with the advancing years. On the contrary never was our witness more needed than now when Satan is making every attempt to take the Word of God away from the people of Britain. The changes introduced into

¹ Confession of faith, Chap. III, Sec. iii.

the N.E.B. have as their object the bringing of the Bible into line with modern theological thought. By this method the great evangelical doctrines of revelation can be hid from sinners, with the inevitable consequence that they will live and die in darkness, and perish in the blackness of darkness for ever. It should be the earnest prayer of every child of God that the N.E.B. would disappear from sight along with its modern predecessors, and that the Lord would raise up men to love the Truth and to defend it. "Through thy precepts I get understanding: therefore I hate every false way." (Ps. 119: 104).

THY SALVATION

"I have waited for thy salvation, O Lord" (Genesis xlix: 18)

Many have received comfort from these words in death, and waited in faith for their salvation. The thoughtless and impenitent wait only for temporal prosperity in their lives, and therefore cannot expect eternal bliss: but, on the contrary, a dreadful judgement after death. O, that they would enter into themselves this very day, that at the eve of life they might, like Jacob and Simeon, depart in peace! We will not, therefore, look for any earthly things, but for the Saviour Who is already come, who will grant us His salvation, His aid and deliverance in life and death, and will conduct us safely at last, though we should wait sometime for His help. Yes, my Redeemer, they who wait, depend upon, and hope in Thee, shall not be ashamed! Grant us only faith and patience, that we may wait on Thee from one morning-watch to another; and, enduring all things, make the whole course of our lives one perpetual expectation of Thy aid; and may we ever abundantly experience Thy help and salvation, especially at the latter end!

"Christ's own soft hand shall wipe the tears

From every weeping eye;

And pains and groans, and griefs and fears,

And death itself shall die !

How long, dear Saviour, O how long

Shall this bright hour delay !

Fly swiftly round ye wheels of Time,

And bring the welcome day ! "

—From "*Bogatzky's Golden Treasury.*"

THE SON OF MAN IN HEAVEN

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven" (John iii: 13)

No mere man whatsoever has entered, or can enter, into the secrets of God's heart in heaven, relating to the great mysteries of salvation, so as immediately and perfectly to understand them, and make them known to others; but this privilege is peculiar to the Messiah, who is spoken of under the character of "The Son of man," *Psa. Lxxx.17*, and *Dan. vii. 13*, and always had an existence in heaven as the Son of God, and who came thence into an incarnate state, that he might reveal God's counsels to men. As many are perplexed about the divinity of Christ, the following may help them to conceive of that matter more properly: As the divine and human natures were united in the person of Christ, some things are attributed to one nature which properly belonged to the other. Thus when it is said, *I Cor. ii. 8*, "The Lord of glory was crucified;" and *Acts xx. 28*, "He is called God who purchased the church with his own blood;" the meaning is not, that he, as the Lord of glory, was crucified; or, as God shed his blood; as if the divine nature could be crucified and bleed; but that the person who was the Lord of glory in one nature, was crucified in the other. So when it is said; "The Son of man is in heaven;" the meaning is not that He, as the Son of man, was there whilst He was on earth; but that He, who was here in His human nature, was there in His divine.

*"My Saviour whilst He dwelt on Earth,
As God in Heaven had His abode:
So let me by an heavenly Birth,
Live in this world, yet dwell with God."*

—From "Bogatzky's Golden Treasury."

THE LATE REV. ARCHIBALD BEATON, GAIRLOCH

The removal from the Church in this world of a faithful and useful minister is an event which must always occasion much pain both to his congregation and the Church at large, and this is especially the case, when, in a day of small things, and of, therefore, accentuated need, such an one is taken from us in the mid-time of his days. Among the patriarchs of the Old World it is to be observed that Enoch, the man who walked with God, did not attain to half the years of his contemporaries, and we may believe the Lord saw, that an age which was in fast moral and

spiritual decline was no longer worthy that this eminent prophet remain in their midst.

Archibald Beaton was born in Kyleakin, Isle of Skye, in February, 1900, but, when only two or three years old, the family removed to Camustianavaig, near Portree. It was in this district that he grew to man-hood and, as the eldest surviving son in a family whose head was commonly absent to follow his lawful calling at sea, the boy Archibald Beaton began to manifest qualities which were to mature in later years. At fourteen years of age, school was exchanged for hard and conscientious labour on the family croft. When a little older in years, Mr Beaton, following in his father's footsteps, took up a sea-faring life, and by much determination and constant diligence, attained to his Master's Certificate and the post of Chief Officer on the R.M.S. "Dalriada", plying between Glasgow and Campbeltown. About the year 1927, however, when a Captain's post was now in sight, all was left behind as it became clear that our late friend had a call to higher service.

On the spiritual side, it is evident from the few facts that have come to hand, that the Lord began a work in the soul of Mr Beaton in the days of his youth. Although his family were not originally connected with the Free Presbyterian Church, at the age of sixteen, he began attending our services and prayer meetings in Braes. The missionary there at that time was the late Alasdair MacAskill and, in view of the evident attachment that Mr Beaton had to this respected missionary, we may conclude that he was the instrument by which early and enduring impressions were made upon his soul. At this time when his attendance upon the prayer meeting was a marked rebuke to others in the district he was, on one occasion, reproached as regarding himself as holy. To this we have Archibald Beaton's simple, humble and practical reply,— "I am not better than anybody else, but all ought to attend the weekly prayer meeting." Our departed friend revealed that, in his own case, the great change in the state of his soul from death to life was of a gradual nature. Our knowledge of this fact suggests the opinion that, in view of Mr Beaton's great regard for the late Rev. Neil Cameron, it was at this later period, when in Glasgow in connection with his sea-faring employment, that the subject of this sketch was brought to the full light of the Gospel and a measure of assurance, in his own soul, regarding this momentous change. There is present information as to the following incident which occurred about this time. After his common practice he was, on one occasion, reading his Bible in secret when he fell asleep. He then dreamt that he was in heaven

where the wonderful singing much impressed him, the words, in which Mr Beaton himself joined, being,—“ For my distressed soul from death deliver’d was by thee, etc.” During this period also, we have the testimony of a shipmate,—“ Well, if ever anyone will get to heaven, that fellow will,” and, again, of his Captain,—“ I have no fears when I know that Mr Beaton is on the bridge with his Bible.”

In April, 1927, the Kirk Session of St. Jude’s Glasgow, received Mr Beaton as a member in full communion, and in August of that same year, he was accepted as a Student to prepare for the ministry of the Church. The proximity in time of these events might have occasioned complaint in other cases but it is evident that, here was a man who, as to his experience, was already mature. His authority for taking this step were the words of Luke 9.60,—“ Let the dead bury their dead: but go thou and preach the kingdom of God.” This had been received in answer to prayer in connection with his line of duty, and when this ever dutiful son hesitated as he had thought of his parents, the matter was confirmed by a cognate truth,—“ No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke 9.62).

Mr Beaton then entered upon his studies in preparation for Glasgow University where he in turn completed the prescribed course of instruction; thereafter, he completed the usual course of Divinity under the Church Tutors. All who are acquainted with our late brother in the ministry are aware that he profited from all these studies and it was evident that he possessed a firm grasp of the fundamental teachings of the different branches alike of philosophy and theology. It can be said that he had that true mark of a Christian minister in that he was a student all his days, and to hear Mr Beaton preach, invariably meant that something new would be learned from him.

In July, 1933, he was licensed to preach the Gospel and in the following November he was ordained and inducted at Gairloch where he was to labour during the whole of his ministry. It was during his early years in this charge that he made provision for a burying-place for himself in the local church-yard. While this fact points to that practical, business-like outlook which was characteristic of the man, it may also be taken as the conviction, in terms of the secret of the Lord, by which he recognised his appointed sphere of labour, so that he did at no time show any inclination to remove elsewhere. During more than twenty seven years in the parish, many changes took place, including the sorrowful events connected with the Second World War. This last-mentioned even confronted Mr Beaton with a special situation

when, at the early stages of the War, about a dozen young men from his congregation became prisoners in enemies' hands. The minister's answer was a special prayer meeting on the Monday evening, and in the Lord's longsuffering mercy all these young men did eventually return safely to their homes. A question then arose as to what should happen to this Monday meeting and on account of pressure of work, Mr Beaton at first thought it wise that the meeting be discontinued. At this juncture, however, there came to him with considerable power the words of Luke 24.49 so that, on this new basis, the meeting is continued at present. Although ours is a day of little spiritual fruit, there is evidence that Mr Beaton's ministry was owned by the Lord in the conversion of precious souls. He related how on one occasion he was greatly cast down as to the future prosperity of the congregation in which he ministered, but he went on to indicate that he was at this time comforted by a promise of the Truth from which he looked for the dawning of better days upon these parts of the vineyard.

As is known to many, the last two years of his ministry was a time when the once-strong frame of this beloved pastor was being weakened at the hands of a grievous malady. In the midst of considerable physical distress, however, he carried on his ministerial duties almost to the end: and it may be said, that it was this closing chapter of his life which manifested beyond the shadow of a doubt, how deep was Mr Beaton's love for the prosperity of Sion, as that was bound up with the honour of his Master, the Lord Jesus. During the closing months he revealed to his like-minded wife that he was exercised in his soul as to the solemn fact of having to give an account of his stewardship; but he also confessed to a good hope in view of eternity, something that was surely his, as one who remarked,—“It is not anything I did that will do me anything for eternity, only the righteousness of Christ.” At this time the Lord comforted his afflicted servant with the words of Psalm 71,—

“Thou, Lord, who great adversities,
and sore, to me didst show,
Shalt quicken, and bring me again
from depths of earth below.”

He became gradually weaker and, on the sixth of January, 1960 in a Glasgow hospital, he ended his earthly course.

All who were in any real measure acquainted with our late friend will readily agree, that the Rev. A. Beaton was a man of the highest principle, as his convictions were squarely founded upon the whole doctrine of the inerrant Scriptures of Truth. Throughout the whole of his ministry he contended ceaselessly, by mouth and

example, for the cause of righteousness and truth in connection with the witness of the Free Presbyterian Church. Perhaps his outstanding characteristics were diligence and humility. As a son of Adam, he was not, of course, free from sin and failure while in this life, but his memory confronts us with a refreshing witness to the reality and practical nature of true godliness. The reference to Hananiah in respect of Mr Beaton by a fellow-student and minister, sums up his case most aptly,—“he was a faithful man, and feared God above many.” (Neh. 7.2).

May the Lord raise up in our poor generation many faithful watchmen upon the walls of His Zion, and may the covenant God follow Mrs Beaton and the four children with spiritual blessings in the Redeemer. (I wish here to thank those Ministers, etc., who supplied me with the greater part of the above information).

—A. M.

MARBHRANN DO MHR. RUAIRIDH MACLEOID

Ministeir an t-soisgeil a bh'ann a' Sniosart, 's an
Eilean Sgitheanach.

Le Gilleasbuig Mac 'ill Iosa.

This is an elegy on Rev. Roderick MacLeod, Suizort. It was originally published over eighty years ago in a pamphlet of Gaelic poems which is now very difficult, if not impossible, to procure. The only specimen I ever saw of it was a few tattered leaves from which I copied the enclosed, which I believe will be acceptable to our older readers who heard much about Rev. Roderick MacLeod from an older generation.—J. C.

Tha Sglre Shniosart fuidh bhròn,
Cha'n iognadh, 's mòr a chaill i;
Chaill i'n ceannard 's an robh 'n dòigh
'S a lòchran anns an oidhche;
Chaill i'm buachaill 's an robh'n t'iùil,
'S an t-ùghdarras mar cheannard;
'S na h-uile ceum a rinn e fhalbh
Tha dearbhadh air mo chainnt ann.

'S fhada dh'fhan sinn 'n a ar tàmh
Ag eisdeachd gair nan alltan:
An dùthaich Bhàbail ann an sàs;
's ar clàrsaichean gun srànn ac'
Air geugan seillich crochta suas,
'S cha chluinnear fuaime 'n ar càmpa
Ach caoidh 'us bròn na luidh fodh 'n fhòd
'S nach pill ni's mò d'ar n' ionnsuidh.

Sinn ri caoidh na luidh 's an uaigh;
'S ann uainn tha'r n' aobhar ionndrainn:—
Maighsteir Ruairidh, ceann nam buadh,
'N uair 'réidh tu suas do'n chùbaid,
Bhiodh osna thròm bho ghrùnnd do chleibh;
Is staid do threud g'ad chiùradh,
A bha thu faicinn ann an sàs
Fuidh chumhachd bàis gun dùsgadh.

Ged tha iarrtus ann am rù
Gu luaidh air cliù an fhìrean,
Tha mo chomasan cho gann
'S nach fhaigh mi cainnt ga'n lnnseadh.
Do bhuadhan farsuinn thar nan ceud;
Chuir gràs an rian gach aon diubh;
'S chog thu ri d' naimhdean gus 'n a gheill
Le d' chlaidheamh geur da-fhaobhair.

An uair a dhùisgeadh thu le Dia,
'S an latha neulach dhorchais,
Chuir an namhaid tuil a d' dheigh
A chùm do ghné a dhearbhadh;
Le daoine cumhachdach gun tùr
A dhùsgadh gu geur-leanmhuinn;
Ag iarraidh sochair cloinne Dhé,
Le reachd na cléir gun eanchainn.

Ach 'n Tì a shònruich thu 'o thùs,
A chùm a chliù mar shaighdear;
Chuir E spionnadh ann a d' dhùirn
A chuir air cùl do naimhdean;
An uair a sheas thus suas leat fein,
An aghaidh cléirean aingidh;
A thug a bhreith do chur 'n a d' thàmh
Le lagh na stàid mar cheann orr'.

Is iad an dùil gu'm pilleadh tù
Gu ùmhlachd thoirt do'n òrdugh;
Is iad ga d' choimeas riu féin;
'S na b'ionnan gné 'us beoil doibh.
Cha b' ann troimh'n dorus chaidh iad suas;—
Na buachaillean gu'n eolas,
Is dh'fhag sin suarach iad mu'n treud,
'S gun aithn 'air feum air tròcair.

Ach bha thu dileas dha do Cheann
 ('S tu fulung ainneart 's fòirneart.)
 Do 'n Tì a chuimhnich ort 's a ghleann,
 'S a sheall ort ann an tròcair;
 'S a thug na lannan bho do shùil,
 Gu'n d'thuig thu rùn Iehobhah;
 Is dh'fhag thu'n còmhnaid na do dheann,
 Is ghabh thu greim air Sòar.

Is mar rinn Miriam 'n a là
 'N uair chàidh iad sàbhailt' còmhla,
 Air talamh tioram troimh'n Mhuir Ruaidh,
 'S an cuan gun chomas dòrtadh:
 Sheinn thu'n t-òran binn le buaidh
 Feadh eilean chuan is mòr-thir;
 Is sheid thu'n trùmpaid le sgàl cruaidh,
 Gu'n cuala sean 'us òg i.

Is ghabh thu'n t-uallach uile ort fein
 Bho Rhu' Shleit gu Tròdaidh;
 Is uaithe sin gu Ath-nan-allt,
 Far'm bitheadh na mìltean còmhla;
 'S do ghuth mar thrùmpaid air dheadh ghleus;
 Is Spiorad Dhé ga dhòrtadh,
 Is mairbh a dusgadh as an suain,
 'S a gairm gu luath air tròcair.

'S bu mhòr ar sochair anns an am,
 'N uair a bhiodh an càmpa còmhla;
 'S an driùchd a silleadh le do chainnt;
 'S na h-uile ceann ga chòmhdach!
 'S do theagasg fallain air dheadh stéidh;
 'S air bhonn na réite 'n còmhnuidh;
 'S an dorus fosgailt', farsuinn fial;
 'S tu gairm nan ceudan còmhla.

'S cha b'ann ri eaglais bhiodh do shùil,
 Na cùbaid air a còmhdach.
 'S a dh'aindeoin faruingeachd a stéidh
 Cha d'réidh do thréud innt' còmhla.
 'S ann bhiodh do shùil ri leas an t-sluaigh
 Bhiodh deas 'us tuath a dòrtadh.
 'S ge tric a shuidh sinn leat san fhuachd,
 Cha chualas neach thug leon as.

'S na lionas t'àite dhuinn cha d'fhuair,
'S cha duall dhuinn fhad 's is beo sinn.
Bha thù bàigheil ris a chloinn,
'S ad shaighdear far 'm bu chòir dhuit.
'S an dream a cheangail riut le gràdh,
A' d' dhéigh tha cràiteach, brònach,
'S a caoidh an diugh nach robh thù ann,
Bho theann iad ris a chòmh-stri.*

O. b'e do chleachdadh fad do là
Bhi gairm nam bràithrean còmhla;
'S mar leanabh beag bhiodh tu na'n ceann,
Ach na do shoillse ghlòrmhor;
'S na h-uile ceisd a bhiodh orr' cruaidh,
Ga fuasgladh dhoibh le eolas;
A chùm nach d'thugadh tu ceann-fath
Na àite do eas-còrdadh.

Is bho'n a rinn sinn luaidh air t'ainm,
A thaobh do dhealbh 's do mhòrachd:
Cha do dh'eirich ann ar là
Na thogadh t'àite còmhla.
A thaobh do ghliocais 'us do rian,
Do dhiadhachd agus t'eolais.
Bha thu a'd ciseimpleir do'n treud,
'S na h-uile ceum cho còmhnhard.

A thaobh do cheud-bhreith bha thu àrd,
'S tu càirdeach thaobh na feoladh
Do dhaoine cumhachdach na tìr,
Dha'm buinneadh inbhe 's mòrachd.
Ach 'n uair a thainig am a ghràidh
Is lagh na h-àithne còmhla;
Dh'fhàs t'uile urram dhuit gun fheum,
'S gach ni fuidh'n ghrein ach tròcair.

Is mar rinn Daibhidh anns a bhlàr
Ri lùirich Shàil. Le mòrachd
Chuir iad air i chùm a dhion;
Ach 's ann a phian i'n t-òig-fhear.
Bha i 'n a h-eallach dha cho tròm,
'S e foidh-pe call a threorachd.
Thilg e dheth l, 's fhuair e saorsa,
Gu ruith air raoin a chòmhraig.

* The Union Controversy.

Bha thù a' d' nàmhaid mòr do'n fhéin,
 Rì fad do ré 's an fhàsach;
 'S tu cho eolach air a beus;
 'S i ionnan gné 's a'nàmhaid.
 Is b'fhearr leath' deathad aig do bhòrd
 Na beo--shlàinte bho àireamh;
 'S chuir lagh a chreidimh orr' an ruaig;
 'S cha d'fhuair i agad tàmhachd.

Is iomadh fianuis dh'fhàg thu d' dhéigh
 Air treubhantas do nàduir;
 'S do shaothair ghràidh bho dheas gu tuath,
 An am cur suas nam pàilleann.
 Is bhiodh do bhriathran socair ciuinn,
 Le ùghdaras 'us dànachd;
 'S a chuid de'n t-sluagh bu lugha tùr
 Cha dùineadh iad an làmh ort.

(R'a leantuinn.)

NOTES AND COMMENTS

The Moderator of Church of Scotland and Rome

At the time of writing, the proposal sent to Church of Scotland Committee to advise as to whether their Moderator of Assembly should visit the Pope or not has met with some opposition and criticism within that Church. According to reports a few Presbyteries have formally voiced their disapproval, but as far as we have seen, by a majority vote in every case. What a deplorable state of matters this is—when there are ministers and elders throughout the National Presbyterian Church of Scotland who favour such a visit or even the least tendency to pander to the Man of sin. The most heartening criticism of this wicked proposal which we have read as coming from within the Church of Scotland was a letter in *The Glasgow Herald* of 6th June, 1961, and signed by six divinity students and future ministers of the Church of Scotland. We quote from their letter as follows: "This and similar efforts not only fail to produce unity among the denominations . . . but also cause strife and disunity within the Church of Scotland itself. This latest move cannot but cause wonder and distrust towards our beloved National Church by these Protestant Churches who are so terribly persecuted by the Church of Rome. Churches burnt, congregations stoned, freedom to worship and read the Bible denied, deprivation of civil liberties are

among the means used by the Pope's emissaries to crush Protestant Christianity, in South America, Spain and Mexico. If such a courtesy visit is paid we not only fail in our duty to our persecuted brethren, but we betray them. . . . Uniformity with the Church of Rome by the Presbyterian Church is an impossibility, for this would require that we should relinquish everything that the Reformation suffered to win for us. . . .” The pity is that on the side of these students and those ministers in Presbyteries who are of the same mind, there is no outstanding leader to conduct a serious, powerful crusade against Romanisers in their Church. May the Spirit of the Lord lift up a standard against the flood of wickedness.

Lust in Britain

When Members of Parliament speak in the House of Commons about widespread moral depravity in the nation, then we can take it that the situation is indeed serious, although of course we know it to be so. Mr Eric Fletcher, M.P. (Labour), Islington, said that it was notorious in recent years that in London and certain other cities there was an increase in certain kinds of clubs which provide “entertainments which are degrading in the extreme.” Mr J. H. Cordle, M.P. (Conservative), Bournemouth, said: “The wind of change of our affluent society has brought in its wake a gust of lust which this country has never seen before. Our bookstalls and cinema screens shame us and are a proof of the sickness which has gripped us today.” They were speaking in connection with a Licensing Bill at the end of June. And yet, the vast majority even of present-day churchgoers are averse to listening to a gospel and Biblical doctrine which expose the ruin of man by the Fall and the desperate wickedness of the heart of the natural man. But the disease must be recognised if the proper cure is to be called for and applied even on a national scale.

Portuguese Conduct in Angola

For 500 years the Portuguese have ruled in Angola, Africa. Today terrible trouble, strife and bloodshed has come to Angola. In the Spring native rebels began active opposition to the government. The Portuguese Government retorted with merciless suppressive measures. And on both sides terrible atrocities have been committed. But from a report published in the *Daily Mail* on 25th April last and sent from Angola we quote the following: “African Protestant Mission pastors and teachers are being rounded up and arrested. The Portuguese allege the Protestant Missions are assisting the terrorists. . . . This is part of a violent

anti-Protestant flare-up in Angola by the Portuguese." Reports being given now at the present time by Baptist and Methodist Missionaries tell of the expulsion of Protest Missionaries who have worked in Angola for many years. This is significant when we know that Portugal is an out and out Roman Catholic country under a dictatorship. No wonder M.P.s in our Parliament at Westminster have been calling upon our Government to expel Portugal from N.A.T.O.

Rome Visit Condoned by Inverness Minister

Recently there came to us through the post a copy of the Congregational Supplement (or Magazine) of St. Columba High Church, Inverness; that is of the Church of Scotland. The person who sent the Supplement marked for our information and comment an item headed "After-Church Meeting." This report stated that the Minister, Rev. Stephen Frew, held the third After-Church Meeting on the evening of Sabbath, 30th April, with members and newly-joined members of the congregation. This took the form of tea served, and "Later the gathering enjoyed a feast of song." Four songs, a hymn or two and "The Lord's my Shepherd" were sung. It was said in the report that much benefit was derived. If people will have "After-Church Meetings" on the Lord's Day instead of retiring to their own homes, surely a prayer-meeting or a Bible-Class would be more consistent with a Christian profession than tea and songs at such meetings. We wonder how many of these people know what family religion and family worship means.—But the person who sent this Supplement did not mark at all statements by the Rev. Stephen Frew in his "Minister's Message," with reference to the proposed visit to the Pope of Rev. Dr. Craig. Rev. S. Frew writes to his congregation in the Capital of the Highlands thus: "One topic that has stolen the headlines was the suggestion that the Moderator of the General Assembly might, while in Rome next Spring, pay a visit to the Pope; a suggestion which aroused much misgiving and stirred up again in many quarters a bigotry and sectarian prejudice never far below the surface." It seems that Rev. S. Frew would, as a *professed* Presbyterian and Protestant minister, wish to influence the minds of his congregation into thinking that any who protested against trends towards Roman Catholicism, were religious bigots, actuated by an ill-informed judgment. Does he consider an active Protestant witness bigotry? It seems he does. We know what we think of Mr Frew in the light of the office he holds. He further writes: "We too easily assume that such a visit symbolises homage and submission to Rome." If Mr Frew knew the doctrine and practice

of the Vatican (which he ought to know) he would know without any shadow of a doubt that this is the Pope's view, that such a visit is homage and submission to him however formal and limited by a professed Protestant dignitary. The real out and out homage and submission he will look for in the future. And this is what Rev. Stephen Frew is helping to come to pass in his own way. Truly we have fallen upon evil days in this land of Reformation.

The Late Rev. J. P. MacQueen

We feel that we cannot conclude our "Notes and Comments" for this month without a reference to our late brother minister, the late Rev. John P. MacQueen. As Editor of this Magazine, we feel, in his removal by death, a keen sense of personal loss. Mr MacQueen was deeply and constantly interested in the publication of both our Church Magazines and never failed to assist in providing material for our readers. He regularly wrote articles and often sent us "Notes and Comments" on topics of an up-to-date kind. And hardly a week passed throughout the years when he did not forward us magazines, papers and press cuttings which he made clear we could use at our discretion for the pages of the Magazine. We also know that he took a personal pleasure in distributing copies of the Magazines at his own expense, and other Christian literature also. Indeed it was sometimes thought that he was over-generous in this regard; but it was a ministry and service which undoubtedly he was devoted to, doing it as unto his Lord and Master, Jesus Christ. We already miss his regular communications. May others take as hearty and active an interest in the Free Presbyterian Church of Scotland as he did, and in love to the Lord.

CHURCH NOTES

Communion

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay, Lochinver; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, London, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall

and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Thurso and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer; fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Jewish and Foreign Mission Collection

The Synod appointed this Collection to be taken up in August, and we again turn to the friends of the Foreign Mission of our Church for help which, in the past, had every appearance of being ungrudgingly given. As all who take an interest in our Mission in Southern Rhodesia know very well, we are not without tokens that the work is of God. He is providing the staff and, here and there, we hear of some brought out of the darkness and madness of heathendom to sit at the feet of Jesus, clothed and in their right mind. Education is used as a handmaid to religion in order to gain access to places which would otherwise be closed against us. Medical work is also used for the same purpose, and the Synod has given permission to build a hospital at Mbuma costing about £3,000, work on which will proceed as funds become available. This year the Committee has been greatly encouraged by the addition to the staff of two fully qualified nurses and three fully qualified teachers. Mr Donald M. Campbell is to be licensed and ordained in time to leave this country (D.V.) at the end of August. This increase of staff is an added strain on our finances but, being fully persuaded that the Cause is the Lord's, we turn to our loyal people, believing that they will look upon it as a privilege to contribute as liberally as the Lord will lay to their hand. "Honour the Lord with thy substance, and with the first fruits of all thine increase."—Proverbs iii: 9.

John Colquhoun, *Convener*.

August, 1961.

The Canadian Deputy

Rev. D. Campbell wrote us from Canada in June and stated: "We are very occupied between travelling and meeting people as well as holding services. The trip so far has been wonderful and apart from the sad news of death . . . we have enjoyed every moment of it. We have met many who are genuinely interested in our Church. The congregation of Winnipeg is small, but with regular supply, I believe it would grow. There are a few of the Lord's people in it and that is its hope; a praying people are an

asset to a congregation. We expect to be here for another Sabbath and then go to Calgary and Vancouver. We intend being back in Winnipeg for the second Sabbath of August (D.V.) and to stay on until we return to Scotland in October."

Communion Services at Winnipeg

The Sacrament of the Lord's Supper will be dispensed (D.V.) on the first Sabbath of September, 1961, in the Free Presbyterian Church, McGee Street, Winnipeg, Canada. The Rev. Donald Campbell, M.A., of Edinburgh, Scotland, hopes to conduct the services.

Articles Held Over

A number of articles and obituaries have been held over for future issues of the Magazine. And it is satisfying to us that we have more than sufficient material on hand for our present needs, as this lessens our editorial burdens.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 34 Dunearn Street (ground flat), Glasgow, C.4, acknowledges with sincere thanks:—

Sustentation Fund.—Mr E. M. Robertson, £2; North Argyllshire, £1; Miss S. A. Macleod, Inverness, £2.

Foreign Mission Fund.—Friend, N.C., Applecross, per Rev. F. MacDonald, £1; Wellwisher, Ullapool, £1; K. MacLeod, 6 Cruimer, £2; London Friend, in memory of late Rev. J. P. MacQueen, £110; Mr E. M. Robertson, £2; Anon, £5; Friend, N.C., Applecross, per Rev. J. Martin, £1.

For Mbumba Hospital the following: London Adherent, £5; Anon, Helensburgh, 10/-; Anon, Argyll, £10; Mr F. Livingstone, Luss, £1; Mr and Mrs MacKellar, Tarbert, £1; Mr Weir, Tarbert, £1; Friend, Helensburgh, £1; Mr Neil MacLean, 10/-; Peter Tromp, Lisse, Holland, £2 10/-, for sick children; Edinburgh Congregation, £34 6s 6d; Mrs Smith, Golspie, per Mr J. G., £4.

Aged and Infirm Ministers', etc., Fund.—Mr A. Forgie, Redding, £5.

Home of Rest Fund.—Friend, Newtonmore, per Rev. Wm. Grant, £3.

Mission to the Jews Fund.—K. MacLeod, 6, Cruimer, £2.

Mr J. Grant, Publications Treasurer, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Welfare of Youth Fund.—Wellwisher, Ullapool, £1.

On behalf of the Trinitarian Bible Society.—Wellwisher, Ullapool, £1.

Free Distribution Magazine Fund.—Mr T. MacDonald, Eston, Canada, £1 15s 5d; Friend, Stornoway, £4; Mrs F. C., Hawick, 5/-; Mr R. J. McA., Tain, £1; Mr I. McL., Strathcroy, 5/-; Mr F. McR., Vancouver, £1 0s 9d; Mr J. R. P., Ullapool, 15/-; Mrs J. McA., Inverkirkaig, 5/-.

The following lists sent in for publication :—

Dingwall New Church Building Fund.—Mr D. S. Kelly, 4 Davidson Drive, gratefully acknowledges, Muir of Ord postmark, £10; Mrs Newington, further 10/-; In memory of beloved mother, £10; Friend, Evanton, further £1 10/-.

Edinburgh Church Repair Fund.—The Treasurer gratefully acknowledges £1 from Friend, London, per A. H. P.

Fort William Church Building Fund.—Mr I. Matheson, Treasurer, sincerely acknowledges, D. MacDonald, £1; Mr MacDonald, Kinlochiel, £2; R. MacGregor, Glenfinnan, £1, per D. MacD.; Friend, Broadford, £5; Friend, Aird, Uig, £1 10/-, per Rev. J. A. MacD.

Glendale Congregation.—Mr A. MacLean, Treasurer, acknowledges with sincere thanks, Anon, Portree, for New Vestry, £2, per Rev. J. C.; L. MacKinnon, £1; Friend, £1, for Church Notice Board, per Miss C. Macaskill; Friends, Edinburgh, £100, for Manse repairs, per Rev. J. C.

Kinlochbervie & Scourie Manse Purchase Fund.—Mr D. A. MacLeod, Treasurer, acknowledges with sincere thanks, Anonymous Friend, Dornoch, £5; A. MacLeod, Brora, £1; M. Livingston, Strathcarron, £5; A. MacLeod, Clapton, London, £1; Mrs MacLennan, Brackloch, Lochinver, £1; K. MacLeod, Cruimer, Lochinver, £1. The following per Rev. D. B. MacLeod: Friends, Tain, £5; K. Macaskill, Lairg, £7; Mrs Simpson, Newtonmore, £3; Rod. MacKenzie, Inverness (second donation), £5; John Clarke, Inchnadamph, 10/-; Friend, £1; J. D. Portgower, £2; Mrs A. Macaskill, Strathy Point, £2; Friends, Evelix, Dornoch, £5; Duncan MacLeod, Lochcarron, £2 2/-; Mrs MacLauchlan, Inverness, £5; Miss Macaulay, Inverness, £3; Friends, Inverness, £10; Miss J. Macaskill, Edinburgh, £2.

London Church Building Fund.—Mr J. Campbell, Treasurer, acknowledges with grateful thanks, "Anon," £3.

Oban Congregational Funds.—Mr John Martin acknowledges with sincere thanks, £5 from Mr John Fraser, per Rev. M. MacSween.

St. Jude's South African Clothing Fund.—The Treasurer sincerely thanks Friend, Oban, for donation of £2.

South African Mission.—Rev. A. Macdonald acknowledges with sincere thanks, Mr MacKay and family, Vancouver, 330 dollars, for benevolent purposes; Mrs MacIver, Canada; Mr Neil Murray, Stornoway, 10/-, for Mission Hospital. Mr J. Van Woerden wishes to acknowledge, £41 from Dutch friends per G. H. Mijnders, Schoolstraat 17, Lisse, Holland, for intercommunication telephone system in Mbumba Hospital.

St. Jude's Congregation.—The Treasurer intimates receipt of a legacy amounting to £3,145 0s 2d, from the estate of the late Miss M. Murchison, Glasgow, per Messrs Lowndes, Renwick & Stuart, Solicitors, Glasgow.

St. Jude's Manse Fund.—The Treasurer has been instructed to intimate that the debt on the new Manse has now been cleared and that the Manse Fund is therefore closed. The Deacons Court takes this opportunity of expressing its thanks for the generous help received from friends, far and near.

Bayhead, North Uist, Church and Manse Fund.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks, £5 from Mrs Robertson, Columbia Street, Vancouver (6th donation).

Greenock Congregation.—The Treasurer acknowledges with grateful thanks, £4 from A Friend, Kirn, per Rev. Jas. MacLeod, for Sustentation Fund.

Elgol Congregation.—Mr L. MacKinnon acknowledges with sincere thanks, £5 from Inverness Friend for Home Mission Fund.