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A WITNESS IN THE MIDST OF BACKSLIDING

Our Nation as such is clearly in a serious and obvious state of backsliding; and Jeremiah's confession is entirely suitable to our sad case: "O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee." (Jeremiah, 14, v 7). But large and prominent sections of the professed Christian Church in Scotland and England are particularly guilty in regard to grievous departures from the Reformed faith as to doctrine and practice in the clear light of the Inspired Word of God.

Now, to be a true believer in the Lord Jesus Christ and a member in full-communion within a professed Christian Church, involves such in an obligation and responsibility to witness for the truth, not only before the world, but within the Church. And not everyone within a Communion clearly bearing the marks of definite backsliding in doctrine and practice, and who love the truth of God, recognises the desirability of separation from such a Communion. They may, as some of them do, present arguments which *they* consider valid in their present circumstances for not taking the step of separation.

On this very vital and serious question, we may point out that the Free Presbyterian Church of Scotland was founded and established at, and following upon, the separation by the late Rev. Donald MacFarlane from the Free Church of Scotland, at its Assembly in 1893. Many godfearing and discerning Christians were deeply dissatisfied with certain matters in the Free Church prior to 1893. The Declaratory Act of 1892, clearly indicated departures from the doctrine of *The Confession of Faith*; and when that Act was finally passed in the Free Church Assembly of May, 1893, the late Rev. Donald MacFarlane, by a solemn protest, separated from the Declaratory Act Free Church of Scotland. Many, although a minority, adhered to that Protest which conserved entirely the supreme and subordinate standards and Constitution of the Free Church of 1843. One other ordained

minister stood by Rev. D. MacFarlane, the Rev. Donald MacDonald, and a number of divinity students and many godly men and women. They had no Church buildings, no manses and no money to begin with. It was thought by many in Scotland in those days that this movement would not last but soon come to nothing.

But a Presbytery was formed; and in the divine grace and providence the Church was increasingly established in Scotland. Briefly, today there are still a goodly number of ordained ministers, Churches, Manses, and funds adequate to all the requirements of a fully organised Presbyterian Church.

But most important of all, there is preserved a clear testimony by the Free Presbyterian Church of Scotland, to the doctrine, worship and practice, consistent with the Word of God and in line with the Reformed faith. In stating this, we are not forgetful of the fact that imperfection adheres to the Church on earth; but nevertheless the people of God are obliged to abide in Christ and His doctrine by the strength of grace, and with devotion and a regard to the honour of the divine Head of the Church, the Lord Jesus Christ.

The aforesaid observations have been penned, first of all, as we were influenced by reading a forthright article in the Church of Scotland Magazine, *Life and Work*, from the able pen of the Editor of the *Scottish Daily Express*, Mr Ian McColl. Mr McColl is an elder in a Church of Scotland Congregation in Glasgow and a member of his Glasgow Presbytery. His article is nothing, if it is not a witness on the side of Truth within a Church which bears marks of backsliding. Mr McColl describes a service he attended in a South of Scotland congregation when the minister delivered a 7-minute homily on education, which he couldn't make any sense out of. He states, "Too much time is spent . . . on badminton clubs, football teams, drama groups, Burn's suppers, all manner of concerts and divine sales of work. . . . Too little time is given to Bible study and prayer." How true this witness is! And how deplorable these activities are where the salvation of precious souls should be the chief concern.

Mr McColl further asks of his own Churchmen: "Does *Your* Church have a prayer meeting?" When last was anyone converted in *Your Church*? " These are pertinent questions which the writer deemed necessary to put to his readers. He avers regarding his Church "The Kirk has virtually abandoned the teachings of the infallible Bible as the Word of God. An unbelieving people will not subscribe financially or otherwise to an unbelieving Church. But the converse is remarkably true. Where God's Word is fully and faithfully preached and prayed for, the

spiritual and financial results are astounding. Truly God honours those who honour His Word . . .” These are unambiguous words by Mr McColl and they are intended for the Church in which he is an office-bearer.

He also claims that there are congregations where the Word is supreme and everything else is subordinated to it. He further declares in his article, “ This is a time for us all—nation, Church and people—to repent and be baptised in the name of Jesus Christ for the remission of sins.” We heartily agree.

But he makes one statement which probably he would now qualify, that is, “ Theologians in all denominations are full of doubts and pass on their doubts to students in divinity and Training Colleges.” This we humbly state is not applicable to *all* denominations.

Although the Free Presbyterian Church of Scotland, believes not in “ schism,” but “ separation ” from error and for the Word of God’s sake and the honour of Christ; yet we are relieved and glad to read in these dark days spiritually, words from the pen of Mr Ian McColl which do bear witness to the Word of God in the midst of much backsliding.

We have also been influenced to write on this subject by the terms of a letter we have received from a minister of The Church of England. He apparently reads the Free Presbyterian Magazine and has recently felt some of the criticisms made of the Church of England, in the Magazine, as one of those who have remained faithful within that Church. He states, “ Not all of us would agree with the ecumenical principles advocated by the leading members of our Church, and in fact would have far more in common with our Presbyterian brethren, than with some members of our own Church. We, are, I trust, no less loyal to the Reformed faith than you yourselves and there are still some pulpits in the Church of England which are used to expound the doctrines of grace.” We quote our English correspondent as above, as we appreciate and recognise the validity of his statements, knowing as we do somewhat of the position of Evangelicals within the Church of England.

Of course we cannot but view the Church of England, as a Church, as being guilty of serious backsliding from the Word of God and the doctrine and practice of the Reformation. The Archbishop of Canterbury has been permitted within the realm of his Church and by the dignitaries thereof, to so act as to honour Anti-Christ and dishonour the Lord Jesus Christ. Many erroneous practices contrary to the Thirtynine Articles are ignored or condoned. The Bishop of Woolwich is still a bishop etc.

We know that there are quite a number of evangelicals in the Church of England who are truly distressed and disturbed. In this context, our Church of England correspondent remarks: "We constantly hear the call that secession is our only hope. Maybe that it ultimately true." He further gives his opinion thus: "... a handful of likeminded ministers, with only a small handful of people and no finance, would hardly hope to survive at the moment." In view of this expression of opinion by a minister of the Gospel in a backsliding Church, we briefly recorded at the beginning of this article, the facts associated with the origin of the Free Presbyterian Church of Scotland. As we pointed out, many in 1893, expressed their firm opinion that the Free Presbyterian Church would soon disappear. They were wrong. The Lord reigneth. The Free Presbyterian Church is in Canada, Africa, Australia and New Zealand; these being "outposts" of the Church in Scotland.

With the greatest sympathy and feeling, we must express the opinion that the witness for the Word of God by evangelicals within the Church of England at the present time, is having little or no impact upon the downward trend toward Rome. But of course we leave our Christian friends in these discouraging times to resolve their spiritual problems as between themselves and their Lord and Master, the Lord Jesus Christ, who is able to make all grace abound toward them.

SERMON

By Rev. Alexander MacAskill, Lochinver

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. iv: 6.

The apostle here witnesses to what God has done for himself and for others and the way by which He enlightens those whom He has purposed to bring to a saving knowledge of Himself. In Isaiah 1: 11, the Scriptures make mention of some who walk in the sparks of their own kindling, and we are told that the end of such is that they will lie down in sorrow. But that is not the way it will be with those whom God enlightens with His own marvellous light.

In meditating on these things, however, we will notice—

- I. The work of God.
- II. The things which God gave His people.
- III. The way by which God giveth these things, that is, in the face of Jesus Christ.

I. God is great and glorious and as He is so, all His works are great and glorious also, and the soul who receives this light grows more and more in the knowledge of God and of His works, as we have written in Proverbs iv: 18, "But the path of the just is as the shining light that shineth more and more unto the perfect day."

The apostle, here, brings us back to the first revelation that God gave of Himself. In the first chapter of Genesis and the third verse we have written "And God said, Let there be light: and there was light." This is the first record we have regarding light as the work of God. What He has commanded is performed. Here also we have a witness to the power of God. It were futile for any creature to say, Let there be light, but He spoke and it was done. Indeed, it is very little we can understand of the nature of natural light—even the light of day; we are so accustomed to it that we see nothing wonderful about it. Oh! What a wonderful revelation of the power and wisdom of God we have here in the works of creation. He commanded the light and it was. The work of God is not a work of darkness, as the work of the devil is who performs his works in darkness. God will never be ashamed of His own works. The wisdom of God is to be seen in all things that He has made, as His servant David says in Psalm civ, verse 24:

"How manifold, Lord, are thy works!
in wisdom wonderful
Thou every one of them hast made;
earth's of thy riches full."

II. This light which God communicates to His own people is the light of the knowledge of the glory of God. We will not believe that God is, until God Himself will cause us to believe this great truth. By nature, secretly in our hearts we do not believe that God is. Denial of the Eternal God is not upon our lips but it is in the unregenerate heart, as we read in Psalm iv, verse 1, "The fool hath said in his heart, There is no God." We have lost our knowledge of God by the Fall. We clearly see that solemn fact in the history of Adam and Eve. Immediately they had sinned, they were in darkness and they thought that they could hide themselves from God. That itself indicates the terrible darkness that entered the soul of man. It cannot be denied, when the light comes into the soul, that it makes itself manifest. The witness is in the light itself. God makes known that He is and He reveals this to the enlightened soul, as the truth says in Hebrews xi: 6, "For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

We are very ready to imagine that we never doubted the Being of God. But this light is the light of the knowledge of the glory of God when God makes Himself known through the Law. When man was in a state of innocency he was endowed with the knowledge of the glory of the law of God, and that glory did not change and the glory of God Himself did not change although man sinned. When God begins to deal with the soul, that soul understands that it is with God he has to do. We are responsible to Him. The power and wisdom of the Most High are revealed, and according to the truth man is brought face to face with God and with the judgment of God. Men are brought to judgment by the Word of God; they are brought to understand that they must come face to face with the judgment of God. This people heard the sentence of death pronounced upon themselves, through the inerrant Word of God. There was no evasion from this, as David says in Psalm cxxxix: 7, 8:

“ From thy Spirit whither shall I go?
or from thy presence fly?

Ascend I heaven, lo, thou art there;
there, if in hell I lie.

Take I the morning wings and dwell
in utmost parts of sea;

Ev'n there, Lord, shall thy hand me lead,
thy right hand hold shall me.”

Those who were enlightened in this way believed and they saw how just the sentence of their condemnation was; they had to believe it. God convinced them of this by His Word and they saw the glory of God bound up with the condemnation of the guilty. God will have glory in condemning and damning impenitent sinners. The believer saw that the sentence was right, just and holy and he will not argue against that.

III. We see that this glory is revealed to them in the face of Jesus Christ. This revelation was altogether new. This that God has done was not revealed until man fell. This was a new revelation—new and wonderful indeed as beheld in the Person of Jesus Christ the Lord. It was a revelation which exhibited more of the glory of God, in that God was willing to reconcile sinners unto Himself not imputing their trespasses to them. He devised a way—a way of light—reconciling them unto Himself in the Person of the Mediator. The Eternal Son of God took their nature and was made under the law, as the Scriptures say in Romans x: 4, “ Christ is the end of the law for righteousness to every one that believeth.” He is their righteousness, Jehovah Tsidkenu. This is their God as He is revealed in Jesus Christ.

God is immutable as Christ Himself says, "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 i: 18). Here is revealed the power of God in Jesus Christ. God, in infinite wisdom, devised a way by which He could be just in justifying the ungodly. This blessed One was sent in order to bring sinners unto God; He is the Way, the Truth and the Life. No man can come unto the Father but by Him. No one can say that He was sent to condemn and destroy sinners but to save them. Christ Jesus came into the world to save sinners. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii: 19). But He had to give complete obedience and full satisfaction. It behoved Him to give perfect obedience to the law which required "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke x: 27). This holy One is a Person in whom there is salvation for the soul of man. If Christ was condemned in your place, you shall never see condemnation, as it is written in John viii: 36, "If the Son therefore shall make you free, ye shall be free indeed." The soul that God has brought alive by His Spirit can rest assured of this. The believer in Christ is now brought under the shelter of the law; the law, which was before now condemning him, is now shielding him, as the sweet Psalmist says,

"Truth met with mercy, righteousness

and peace kissed mutually:

Truth springs from earth, and righteousness

looks down from heaven high."—Ps. lxxxv: 10.

The law of God now stands by the penitent believer and Justice exclaims, "It is impossible that this person be condemned; Christ suffered his condemnation for him and therefore he cannot be condemned." Christ as Mediator was anointed as Prophet, Priest and King, and such as are taught by the Holy Spirit understand this. They know that they are saved from that ignorance and darkness which possessed their hearts.

The prophets preached Christ to men but they were not able to implant these things in their hearts. Jeremiah wept over this; he could not bring one soul from darkness to light. But God is able to do this by His Word and Spirit. He is able to bring them out of darkness more and more. Conviction of sin is continued in the believer and he is more and more enlightened regarding the way of salvation and holiness. In Christ they have also the atonement, as we read in Hebrews x: 4, "For by

one offering he hath perfected for ever them that are sanctified."

On the resurrection morning He rose from the dead manifesting unquestionably that He had finished the great work of salvation. He rose triumphantly over the power of the grave, expunged the guilt of His people and forever dispelled the darkness completely, as it is written, "I have blotted out, as a thick cloud thy transgressions, and, as a cloud thy sins" (Isaiah xlv: 22). Who then can condemn this people who are in such a safe and blessed state? He is also as their wise and powerful King leading them and guiding them as the Psalmist says:

"I will both lay me down in peace,

and quiet sleep will take;

Because thou only me to dwell

in safety, Lord, dost make."—Ps. iv: 8.

As King He will restrain, bridle and vanquish all their inveterate enemies. Although graceless men and women are sadly ignorant of the enemies and darkness which are arrayed against the people of God, yet these foes are very real to themselves—to true believers—to such as are regenerate by the Holy Spirit, but Christ will dispel their darkness and triumphantly disperse their mighty enemies. The Psalmist is a swift witness to this when he says "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre" (Ps. xlv: 5, 6).

Mercy in God is revealed to this people as David says in Psalm lxxxix: 1, "God's mercies I will ever sing." God teaches the believer the way by which He reveals Himself. Some will say, unhesitatingly, that they see God in the works of creation, but we will never attain to the knowledge of God apart from beholding Christ as Mediator. We will see and adore the love of Jehovah by spiritual, saving meditation of Christ as the Scriptures say in Jeremiah xxxi: 3, "Yea, I have loved thee with everlasting love: therefore with loving kindness have I drawn thee." We discern the love of God in the wounds of our Lord and Saviour Jesus Christ. When He shed His Blood, you saw there the love of God—the love wherewith He loved you from all eternity.

He came in the fulness of time and in God's good time the light shone in the soul and the glory and love of God was revealed in the face or Person of Jesus Christ. The glory of this work exceeded the glory of the law. This for a poor, unworthy sinner is also free, without money and without price. God made the work of creation free and without price and also for poor, guilty sinners He made the work of salvation free. Therefore we ought to say with David,

“ Not unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev’n for thy truth,
and for thy mercy’s sake.”

This was and could be the only way of salvation, although unregenerate sinners fondly imagine that they themselves must do something meritorious. We need not go to the Church of Rome to discover justification by works; we will find that in our own breasts. Gloriously and free God has opened up a way in Christ by which guilty, defiled sinners could escape. Oh! Poor sinner, Come as you are—just as you are—stay not for one moment—Come as you are to Christ. His people will go to Glory with Him. They will be welcome for His sake, as He Himself says, “ In my Father’s house are many mansions ” (John xiv: 2). At death He will come for them to receive them into Glory. Then he will forever take away their darkness and they will be made perfect in the light. They will have eternity to enter into and wonder at the love of God, and the Way of Salvation which He devised from all eternity, before the foundations of the world were laid and how He betrothed them to Himself and to all the attributes of God for eternity.

May the Lord bless anything that was said in accordance with His own mind.

THE SCOTTISH METRICAL VERSION OF THE PSALMS

By Rev. John Colquhoun, Glendale, Skye

In the discussion which followed the Report of the Psalmody Committee at the Free Church Assembly last May, as reported in the June issue of *The Monthly Record*, the Metrical Psalms which were in common use in Scotland since 1650, came in for rather rough handling. One member, speaking to the Report, suggested that they co-operate with the Reformed Presbyterians in America and in this country in considering alternative versions. Another speaker went further and urged that the Committee should consider not only the question of metre and rhythm, but also of language. Major W. M. Mackay, Dundee, spoke of “ the great number of archæisms and grammatical variations that are to be found in the Psalter, and also words that were once three-syllable becoming two syllable in the course of the years. In addition, there were many bad rhymes in the Psalter, which were not bad rhymes at the time of their composition.” Fault was found with the Rouse translation that it had tried to keep close to the

prose version of the Psalms and in that way had to resort to circumlocution, and that three hundred and fifty years was a long time to let one version hold the field; that it was urgent that we should get a "good new version of the Psalms."

In reading the above one is struck with the similarity of the arguments used with those employed by the enemies of the Authorised Version of the Scriptures; the language of that Version was supposed to be archaic, and different from present-day English so that the majority could not understand it, and so, from 1881 to the present day, modern versions have been supplied to the public which in many places do not give the mind of the Holy Spirit, but lend countenance to dogmas which are contrary to the originals, and, in spite of the manner in which they have been advertised, are not patronised in accordance with the expectations of those responsible for their publication. Such, we make bold to say, will be the fate of the proposed new version of the Psalms if ever it will see the light of day. One reason for this will be that the revision will have to be committed to men whose gifts and attainments are of a very mediocre order when compared to the gifts and attainments of the men who approved of the present-day Psalter. If the project is carried into effect we have no doubt it will be an illustration of the old adage that "fools rush in where angels fear to tread."

Those who are conversant with the history of the Psalter, know that the present version used in Scotland is the successor of many previous Psalters used since the Reformation. The work of preparing the first metrical psalter, containing nineteen Psalms, extended from 1548 to 1562. This was followed by various editions with more Psalms added. In 1564 an important version was printed in Edinburgh and sanctioned by the General Assembly, but in 1650 it was superseded by the version now in use, that of Francis Rouse. Rouse is spoken of as well qualified to put the Psalms in metre. His last edition, corrected and compared with other versions, was approved by the House of Commons and by the Westminster Assembly of Divines, and afterwards by the General Assembly of the Church of Scotland. The Assembly which met in July, 1649, instructed its Commission to sanction its use after various corrections were made, which they did in November of that year, authorising that the version be used throughout the Church from 1st May, 1650. This is the version which is still used in Scotland wherever the Psalms are a part of the public worship of God.

The decision of the Commission of Assembly is very clear and ought to claim our interest. It is as follows:—"The Commission of the General Assembly, having with great diligence considered

the paraphrase of the Psalms in metre, sent from the Assembly of Divines in England by our Commissioners while they were there, as it is corrected by former General Assemblies Committees from them, and now at last by the brethren deputed by the late Assembly for that purpose; and, having exactly examined the same, do approve the said paraphrase as it is now compiled; and, therefore, according to the power given them by the said Assembly, do appoint it to be printed and published for public use; hereby authorising the same to be the only paraphrase of the Psalm of David to be sung in the Kirk of Scotland, and discharging the old Paraphrase, and any other than this new Paraphrase, to be made use of in any congregation or family after the first day of May in the year 1650; and for uniformity in this part of the worship of God, do seriously recommend to Presbyteries to cause make public intimation of this Act, and take special care that the same be timeously put to execution and duly observed." *Assembly Commission Records, Vol. II, p.328.*

It may be said that the present version of the metrical Psalms has penetrated into the warp and woof of the religion of Scotland, and the common people have not found any difficulty in understanding the English of the Psalms, and have never found fault with what some, who pretend to an æsthetic taste, call the "uncouthness of the rhyme." Those who approved this version, both in the Assembly of Divines and in the Assembly of the Church of Scotland were gracious men of outstanding gifts and attainments, and knew very well what they were doing, and succeeded well in producing a version not only for their own day but for many generations to come. It is of this version that Dr. C. G. McCrie, minister of Ayr, writing in 1892, says, "Leaving out of view variations in orthography, that version, 'approved' by the Westminster Synod, 'allowed' by the General Assembly, and 'appointed' to be sung in churches, has remained unaltered for well-nigh two centuries and a half. Whatever has been done during that time by the Presbyterians of Scotland in the way of adding to the Psalmody Spiritual Songs, Paraphrases, and Hymns, 'The Psalms of David in Metre' have retained their place as furnishing the staple of praise in that particular rendering furnished by the Scottish revisionists of the Englishman's labour. The forecast of Baillie has thus been strikingly verified so far as the northern kingdom is concerned—'These lines are likely to go up to God from many millions of tongues for many generations.'" *Public Worship of Presbyterian Scotland, p.222.*

To the same purpose is the testimony of the Rev. John Cunningham, minister of Crieff, writing in 1859: "The Assembly

appointed a Committee to revise the poetical translation of Rouse, with instructions to make what use they could of the version of the Laird of Rowallan, and of Zachary Boyd, at that time well known to the lovers of sacred poesy. The result of their labours was that version of the Psalms now sung every Sabbath in our churches, and which, though neither so classical in its language, nor so melodious in its measures as we would expect from the age which produced a *Paradise Lost*, and *L'Allegro*, is yet so terse, so true to the original, and so natural, as to be upon the whole the best poetical translation of the Psalms of which the English literature can boast." Church History of Scotland, Vol. II, pp.155-156. Do the modern revisers aspire to supply the lack of classical language and melodious measures of Milton's *Paradise Lost* in their new metrical version?

In the light of the fact that these men were well qualified to judge English literature and style and that there is nothing to hinder the present generation to read their writings without any difficulty, one may reasonably ask why there is an agitation against the language and the style of the Scottish metrical version of the Psalms. One is very much afraid that there is another reason for it and one that may produce serious repercussions. It may be the thin end of the wedge for bringing in uninspired hymns into the worship of the Free Church, for once the style of the metrical version of the Psalms is changed, it will be nearer the style used in uninspired hymns, and it will be but a short step from the one to the other. I have no doubt but that those who advocate this change will disclaim any such intentions, but history has a rather unfortunate tendency to repeat itself. When the controversy on the use of uninspired hymns in the worship of God began in the old Free Church, Dr. Kennedy of Dingwall said, "To my mind, this hymn movement seems a side current of a stream which, if it continues to increase in volume and in force, shall ere long carry down before it all that is definite in our system of doctrine, and all that is simple in our mode of worship. I know that for declaring this conviction I shall be regarded by some as a benighted reactionist, yielding, in my darkness, to needless alarms. But I cannot refrain from expressing this persuasion at which I have very carefully arrived. It requires no prophet's eye that this will soon be followed by an organ movement. Strange though it may seem, the very men who cast contempt on the Old Testament *materials* of praise will be the first to borrow the Old Testament *mode* of praise. As they hold themselves free to cast aside what is spiritual, they will claim the right to adopt what is sensuous." Auld's *Life of Dr. Kennedy*, p.139. As the man of God said so it took place.

One advocate of change at the last Free Church Assembly referred to the Reformed Presbyterian Psalter, and said that he had used it quite extensively in the United States, and that there was much in it to commend it, while it may have many defects. That may be so, but let this book, *The Book of Psalms with Music*, be distributed in the average psalm-singing congregations in Scotland, and they would soon throw it away as something that made very little sense for them. It would be a very poor and emasculated substitute for those who were accustomed from their childhood to the grand old version which stood the test since 1650, and which voiced their deepest feelings in all the circumstances in which they happened to be placed. They found there their martial song when going forth to defend their homes and dependents from the sword of persecution when it was unsheathed. When visited by sorrow, they found their desire for consolation expressed in the metrical Psalms which kept so close to the original prose. Were they perplexed as to the path of duty the Psalms taught them to pray that they would be led to the Rock that is higher than themselves. In short, whatever their case might be there was everything to cast light on their needs in this well-known metrical version, and the suitableness of its words and expressions caused them to thank God and take courage, whereas the words of a new version would certainly harass and perplex them. Why then put a burden on the Lord's true people to which they and their ancestors for many generations were strangers. Considerations of the space forbid us to give examples of the difference between our well-known metrical version and this much lauded American version.

LITERARY NOTICES

"The King James Version Defended" by Edward F. Hills, TH.D.,

This book was published in 1956. Its sub-title is "A Christian View of the New Testament Manuscripts." There is added, further, on the cover that it contains six lucid chapters, in everyday language, easy to understand.

The preface is by President R. B. Kuiper, of Calvin Seminary, Grand Rapids, Michigan. He tells that Dr Hills holds degrees of Yale University, Westminster Theological Seminary, Columbia Seminary, and is a Theological Doctor of Harvard University. He is entitled to a hearing because of his scholarship. His approach to the subject of N.T. Textual Criticism is "decidedly unique." He founds his criticism of the N.T. Text "squarely and solidly on the historic doctrines of the divine inspiration and providential preservation of Holy Scripture," and Dr Hills is

convinced that this is "the only proper approach." He differs radically, writes Pres. Kuiper, with those critics who have a lower evaluation of the Bible, and is sharply critical of those scholars who are conservative in their views, but do not apply in practice the orthodox view of Scripture in their study of the text. The preface is valuable in that it helps to break up the way for what follows. Dr Hills is commended for his courage and consistency. "He has striven nobly to work out a consistently christian criticism of the N.T. Text."

It is with much diffidence that I venture to write on this book from the pen of Dr Hills. As regards this subject of Textual Criticism, I followed, as best I could, the lines laid down by the late Rev. D. Beaton. I endeavour, in the circumstances, to refer to some of the main points in the book. In chap. I, Dr Hills explains by an illustration what is to be understood by "texts." The text of the autographs was repeatedly copied. In copying, however carefully, mistakes crept in. This puts the matter too briefly, but any one interested in the subject-matter of the book can get a list of the names of mistakes in various reliable books, as in the volumes of Burgon or Miller or in a reliable Encyclopaedia, under such a heading as "Text of the N. Testament."

Now, it is not becoming, nor indeed possible, to write at any great length on what we have in these six chapters. The main foundation for the study of the subject is, above all, the doctrine of the divine inspiration of holy scripture. This book has specially in view, of course, the New Testament.

There is also to be held the doctrine of the providential preservation of the scriptures. Therefore, as one may see on p. 9, "the textual criticism of the New Testament is different from that of the uninspired writings of antiquity."

Dr Hills shows that there are "two methods of N.T. Textual Criticism." There is, first, the "consistently Christian method," based on the above two doctrines. On the other hand, the "naturalistic" method deals with the N. Testament as being nothing more than a human book. This latter method leads generally to scepticism. Dr Hills brings forward Westcott and Hort's "Introduction," and gives a mass of information bearing on the views of many authors. It may be worthy of note that it is stated that the old dividing line between Higher and Lower Criticism has worn thin, almost to the stage of being discarded. It is interesting to note, in passing, that (p. 12) chap. 16 of the Epistle to the Romans is usually, by the "naturalistic" school, held to be part of the Ep. to the Ephesians. Yet, Prof. Wm. Barclay, in his recent review of Kummel's "Introduction," states that chap. 16, of the Epistle, does, after all, belong to the Epistle

to the Romans. Both Barclay and Kümmel are of the "naturalistic" school. Dr Hills further explains that by men like Streeter, Kirsopp Lake, and others, the subject is not at all a "science," but "an art," that is,—that one is to act according to one's own insight and judgment.

The Moffat Version, (1913), shows what the outcome of such a course is.

In Chap II, he lays down the principles of consistently christian Textual Criticism. He deals with these at length, and, so far as we may offer a view, does so in a most edifying way. Of Dr B. B. Warfield, he writes that he "put on the shelf" the two leading doctrines of divine inspiration and providential preservation on which proper Textual criticism is built. He uses the word "alas," in connection with Dr Warfield, who was carried away with the theories of Westcott and Hort. On p. 27, it is stated that Warfield was "misled," and was "inconsistent with himself." Although it may not be exactly relevant for me to refer here to the Revision Committee set up in connection with the 1881 Revised Version, yet quite an amount of light can be got, in a simple way, if any who are interested care to peruse the chapter on the matter in the "Life of Principal David Brown," Dr Brown himself, with the Bishop of St. Andrews, and Prof. Roberts were not in harmony with Hort's views. Dr Scrivener, one of the leading authorities in the world on the subject, regarded Hort's theory as "a splendid error," not "a possession for the ages."

As there is such a mass of information in this edifying and refreshing book, and that it is not needful to enter here into details, I may, in conclusion, take note of some of the main points.

(1) One of these is that Von Soden's Text is substantially the same as the Byzantine—and what Kirsopp Lake calls the "ecclesiastical" text is also so. And there is added (p. 44) "Whether this vast family of MSS. can be divided into sub-families is a debatable question."

(2) We leave the part (pp. 55-60) to be read by the interested reader:—

(3) There appears to be an excellent handling of the Peshitta on p. 78. The Nestorians and Monophysites were opposed to each other, yet both agreed,—to put it in such a way—that the Peshitta was the Peshitta. The conclusion is that it belongs to the 2nd century and not to the time of Rabbula. Of course, many pages are devoted to this.

(4) Chap. V brings before us "Five disputed passages." Dr Hills is, in general, at one with the conservative school. There is an interesting reference on p. 85, to the "Washington" uncial,

"which is probably the third oldest uncial MS. of the N. Testament in existence." On p. 113, three reasons are given for the failure of the modern critical attack on the closing part of the Gospel of Mark.

Burton, in his day, dealt largely with this.

(5) In Chap. VI, Dr Hills has a very interesting and careful handling of the "Comma" in John, which has caused such discord. It must be read to appreciate it in some measure. He notes specially the difference in gender between a noun used in I Jo: 5: v.6. and then in v.8. He believes that nothing can account for this but having the "Comma" in v.7, and he quotes Scrivener's statement regarding Cyprian.

(6) On p.140, we read;—"The christian who rejects the King James Version places himself on the high road to Modernism." And on p. 142, "Consistently christian principles, therefore, do lead to the adoption of the King James Version as the Standard English Bible." "This does not mean," he adds, "that minor improvements may not be made on this venerable translation. Certain obsolete expressions may no doubt be modernised. . . . Thus, slightly revised, the King James Version will doubtless continue to preserve for faithful readers the true N.T. Text."

So much for Dr Hills book. Owing to the vastness of the subject and the mass of material crowded into this book," and our little grasp of the subject in comparison with what one would desire it to be, I feel that I have done but slight justice to Dr Hills' handling of the subject. But from the tone and spirit of the book, I desire to remark that this is a book which was, in a manner, composed on his knees in prayer, and that this man sought to use his vast scholarship for the glory of the Tri-une God. Copies can be obtained from Miss I. Fuller, 9 Sibella Rd., London. S.W. 4. The price is 10/- per copy, and postage should be added.—D. A. Macf.

James Fraser "The man who loved the people,"—by Rev. A. McPherson. Price 18/6.

This biography of a Free Presbyterian Missionary in Rhodesia is written by Rev. A. McPherson, previously minister at Dornoch and now minister of the joint congregation of Tomatin-Daviot-Stratherrick. Since Mr McPherson himself spent seven years on the Mission Field, he had ample opportunity of surveying the work and forming a close friendship with the late Rev. James Fraser.

The book is divided into four different sections. Part I is entitled, "Ingwenya: Introduction to Mission Work." It gives a brief account of Mr Fraser's early days and call by grace out of

the kingdom of darkness into the Kingdom of God's dear Son, his going over to Rhodesia in a temporary capacity as a teacher, and his first impressions of the land and the Mission in which he was to spend and be spent in the service of the One Who had so called him. Mr Fraser was headmaster at the School at Ingwenya, about 30 miles from Bulawayo, and we are given an account of his first visit to the Shangani Reserve, part of which was to become the particular sphere of his missionary endeavour, and this makes most interesting reading. With the return of Miss Jean Nicolson to teach at Ingwenya in 1940 the temporary need for Mr Fraser came to an end. In the providence of God, however, a post opened up for him at a Teacher-Training Centre at Hope Fountain about 40 miles from Ingwenya. The concluding part of this section of the biography sees Mr Fraser bidding a regretful farewell to the Mission teachers and staff at Ingwenya, and making for Hope Fountain Mission.

Part 2 tells of how the new Master of Methods at Hope Fountain engaged in his various tasks, the conflict in his mind over the question of joining the forces of freedom then engaged in fighting the Nazi tyranny in Europe, and the stream of events which secured that he remained at Hope Fountain until the end of the War. During this period he had many remarkable experiences, and his value to Rhodesian education is seen in the fact that he was personally approached by the then Prime Minister of that land, Sir Godfrey Huggins, to continue in his post as one who was absolutely essential, when he was disposed to resign. While the religious atmosphere at Hope Fountain Mission was not so congenial to Mr Fraser as that at Ingwenya, yet his period here was of undoubted value to him later on. The result of these various experiences was that he offered his services to the Foreign Mission Committee of the Free Presbyterian Church as a missionary in the Foreign Field. "I have for a long time felt that my future work, if the Lord spares me, lies with the Africans in this Country," he wrote at this time.

Part 3 commences with Mr Fraser's return to Rhodesia from Scotland after having been ordained to the work of missionary in the Free Presbyterian Church. He was now married when, in 1947, he began his work of preaching the glorious gospel of the blessed God as an ordained missionary at Zenka in the Shangani Reserve. One of the African missionaries, who is still alive, Paul Ncube, spoke the following memorable words, "It is not so long ago since the Shangani Reserve was in total darkness, and even now there is only a little light, but the Word of God is in this Reserve and the Holy Spirit is at work too, and there is no hope for the powers of darkness. Christ must prevail. The whole

Reserve will yet be lit up with the glory of the gospel of our Lord Jesus Christ."

Part 4 gives an account of the efforts of Mr Fraser to develop a new mission at Mbumba, about 30 miles from Zenka and still in the same Reserve. The various factors which led to this event and the successes which attended it are set before us. At the beginning Mr Fraser felt "wee bits of encouragement mingled with lots of discouragement" but he laboured on until the Mission and its activities had been well established. In 1948 Mr Fraser took ill with a rare virus infection and after a lingering illness of four months, passed away to be with Christ which is far better.

The name by which Mr Fraser was known among the Africans was "Thandabantu"—"The man who loved the people." This name is in itself an eloquent testimony to a life of abounding labour in the service of Christ and in desire for the salvation of souls among the Africans. He was only 45 years of age when he died and, as Mr McPherson says, "Only the One Who sent James Fraser to labour in His harvest knows the full extent of his success. There is abundant evidence that he did not labour in vain, and by the Lord's blessing upon his sowing the good seed, there will be many sheaves to give him rejoicing in the day of harvest."

Mr McPherson has accomplished his labour of love in a most pleasing and effective way, and we congratulate him on this, his first endeavour in the literary field. We hope his obvious success will encourage him to make use of his pen increasingly. The atmosphere of the book reflects the extraordinary ardour and devotion with which Rev. James Fraser discharged his ordination vows to the great Head of the Church, as well as giving a comprehensive and accurate impression of the Mission work in general. We also meet in the pages of this book many familiar names, both African and European, such as Rev. J. Tallach and Dr. MacDonald, as well as Revs. Petros Mzamo and Aaron Ndebele, who are now labouring in the gospel among their own people. The complete picture of the missionary endeavour is further enhanced by a selection of over 30 photographs covering the various stages of the biography.

The Banner of Truth have carried out the printing and publishing with their usual efficiency and the book is a fitting memorial to this faithful minister of Jesus Christ. May it have a wide sale in many lands!

The book can be obtained from the Publications Treasurer, 4 Millburn Road, Inverness, or from the new Free Presbyterian Bookroom, 160 Pitt Street, Glasgow, which it is hoped will be opened in September. (DV).—Donald MacLean.

Rome Opponent or Partner?

The author of this book is the Reverend Dr. Rudolph J. Ehrlich who was born in 1913 in Hamburg. He received his theological education in France and Scotland and, in 1942, was ordained to the ministry of the Church of Scotland.

Dr. Ehrlich is Convener of the Overseas Ecumenical Committee of the Presbytery of Edinburgh and has taken part in the talks between ministers of the Church of Scotland and the priests of the Church of Rome. His acquaintance with the relations between Protestants and Romanists in the present period of dialogue has led him to give as faithful and accurate an account as possible of this debate, and his hope is that the book will be of service to those who desire to know the present position. Whatever view may be taken of his own personal opinions, he believes his account of the discussions to be factual.

One of the real points of value in this book is the realisation that the position of Churches will be ultimately determined by their theological structures. While co-operation may take place in various fields, there can be no question of reunion until the theological questions are a settled issue. The religious cant so often heard on the lips of prominent Church of Scotland ministers that the things on which that Church and the Church of Rome agree are much more numerous than their disagreements gets no one anywhere. It is unrealistic and of no value from any point of view. Dr. Ehrlich himself appreciates this point. "There are times when those who take part in the Protestant-Roman Catholic dialogue are also liable to yield to the temptation of introducing the arithmetical categories of quantity and number into their theological discussion on the unity of the Church. If it were a question of counting and adding up the number of points on which the Church of the Reformation and the Church of Rome agree or disagree the result might well be encouraging. Arithmetically, it could be that the points of agreement outnumber the points of disagreement, but this kind of ecumenical arithmetic does not do away with the one all-important and undeniable fact; the schism of the Christian Church continues. . . . Whether these obstacles are counted as so many points of disagreement compared with a great number of points on which the two Churches agree is irrelevant; what matters is that the issues on which the two Churches disagree are so important, vital and fundamental, they prevent the unity of the Church of Jesus Christ from becoming a visible reality." Dr. Ehrlich sees quite clearly that the theological issue is the main one.

A review of this kind is not the proper place to analyse in detail the various theological questions raised. It will interest

our readers, however, if a few of these are made the subject of comment. The author chooses two Roman Catholic theologians to illustrate the beginnings and progress of the contemporary dialogue. For the beginnings of the movement he has chosen Louis Bouyer, a pervert to Roman Catholicism, and for an examination of the progress made, Hans Kung, the well-known Roman Catholic theologian and writer.

Louis Bouyer acknowledges that there is much good in the Protestant point of view. He appears to acknowledge the validity of the main positive Protestant positions, i.e. *sola gratia*—by grace alone; *sola fide*—by faith alone, and *sola scriptura*—by scripture alone, although he calls this “The Supreme Authority of Scripture.” Even more surprising is his agreement with Calvin’s line of thought, *solī Deo gloria*—to God alone be the glory. Despite the anathemas of the Council of Trent, Bouyer makes the extraordinary claim that these doctrines are held by the Roman Catholic Church and that the Reformation was caused by their being misinterpreted by the Reformers. Dr. Ehrlich, however, has little difficulty in showing that Bouyer both misunderstands and misrepresents the teaching of Luther and Calvin on the respective positions of justification and sanctification as well as on faith and love. The basic differences really arise from the different conceptions of the grace of God so that, although the same terms may be used, their intrinsic meanings turns out, on examination, to be different.

The development of the dialogue is carried on in the writings of Hans Kung, some of whose views have been severely attacked by well-known Roman Catholic theologians. One of these referred to Kung as a “theological teenager,” but he still remains a priest in good standing in the Church and his views of his Church’s teachings attract wide attention. Kung’s approach is largely dictated by his attempt to show that Protestants have misinterpreted some of the dogmas of the Council of Trent. In his view, had these been properly understood, or if they were properly understood now, there would be no need of a separation between Protestantism and Rome. “It would be futile to suggest that King has removed the obstacles which stand in the way of Christian Unity,” says Dr. Ehrlich. “He has, however, shown the way in which it can and must be done, i.e. by the reinterpretation of dogmatic definitions in the light of and subject to a norm outside themselves.”

Despite the considerable ability shown in this book, the impression left in the mind of the intelligent and well-informed reader is that there is no fundamental reality in this theological dialogue between Protestantism and Romanism.

The first reason for this conclusion is that the Roman Catholic theologians view the Protestant line of development as proceeding from Luther through Calvin down to Barth. Barth is, therefore, the theologian whose positions are regarded as exegetical of the Reformers, and it is with him that the Roman Catholics seek to enter into dialogue. This view is expressed in the words of Von Balthasar, a Roman Catholic theologian as follows: "We must chose Karl Barth as our partner because in him genuine Protestantism has found *for the first time* . . . its completely consistent expression. This expression was attained not only by the radical return to the sources, to Calvin and Luther, cutting across all the developments, deformations and dilutions of Neo-Protestantism, but what is more important, by the purification and radicalisation of the sources themselves." By this means the Puritan theology is bypassed and Luther and Calvin are purified and improved on by Barth! As Barth is certainly not the heir of Luther and Calvin, despite his frequent use of their names and his attack on the Roman Catholic Church, any agreement which the Roman Catholic theologians may make with him will not bring them nearer to the true Protestant and Biblical position.

The second reason, and indeed the main one for concluding that this dialogue is unrealistic, arises from the dogmatic structure of Roman Catholic Church. We have often pointed this out before but it is interesting to note Dr. Ehrlich's view, "This is *the* crucial question which continually threatens the progress and even the very existence of the Protestant-Roman Catholic dialogue. . . . This question concerns what may be called the "Ecclesiastical" attitude of the Roman Communion towards the Churches of the Reformation." This "Ecclesiastical" attitude un-churches every church but the Church of Rome, while the infallibility of Pope and Church render its doctrinal position unalterable. Thus, Dr. Ehrlich comes to the conclusion himself. "The Protestant-Roman Catholic dialogue has certainly helped to remove misunderstandings, to break down imaginary barriers, but it has not yet been able to overcome the real obstacles which still keep the two Churches apart; a different understanding of grace, of justification, of faith, of authority, etc."

The Church of Rome is not a partner but an opponent, and will remain so in every vital sphere of the activity of the Church as long as men keep true to the glorious Gospel of the blessed God. Dr. Ehrlich agrees as far as theology is concerned, "But there cannot be any doubt either that with regard to important areas of theology the two churches remain opponents and adversaries."

Donald MacLean.

POSADH AN ANAMA RI CRIOSD

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 124)

Caib. IV. *Anns am bheil air a chur an ceill na gnìomharan is fhaide as de ghràs Dhé, air an cleachdadh gu sònraichte leis an Athair agus Iosa Crìosd, air ar son-ne, agus dha'r taobh, a chùim a bhi toirt mu'n cuairt a cheangal pòsaidh eadar Crìosd agus sinne.*

Tha cuid de ghnìomharan gràis nì's fhaide as, gnìomharan gràis air an cleachdadh gu sònraichte leis an Athair agus le Iosa Crìosd, air ar son, agus dha'r taobh, a chùim a bhi deanamh suas a cheangal-pòsaidh so eadar Crìosd agus sinne; agus dhiubh so ainmichidh mi còig, agus tha iad uile a co-aontachadh, agus tha'm buaidh anns a ghnothuch so, agus da-rìreadh tha mòran do dhìomhaireachd Dhé anna. Is iad so iad.

I. Tha Dia an t-Athair a pòsadh ar nàdur-ne ri Pearsa a Mhic, agus le sin tha E'g a ullachadh agus dha dheanamh freagarach gu bhi'n a Fhear-pòsda dhuinne; rinn Dia so aon uair agus gu bràth, agus tha buaidh sin a co-aontachadh ann a bhi toirt mu'n cuairt a phòsaidh eadar Crìosd agus a h-uile creidmheach. Soilleirichidh mi so dhuibh leis a chosamhlachd Mata xxii a toiseachadh, far am bheil sinn a leughadh mu rìgh a rinn suipeir phòsaidh air son a mhic. Leis an rìgh so that sinn ri bhi tuigsinn Dia an t-Athair; agus leis a mhac, Iosa Crìosd, Mac sìorruidh an Athar sìorruidh sin. Esan a thàinig bh'uaithle le ginealach sìorruidh. Tha e air a ràdh, uime sin, mu Dhia an t-Athair gu'm bheil E deanamh pòsadh air son a Mhic. Ach, guidheam, co i a cheile? Tha e air beachdach air le diadhairean, nach eil a cheile air a h-ainmeachadh. Uime sin, Co na cìod i? Tha e air a fhreagairt gu'm bheil aig Crìosd ceile ann an seadh dà-fhìlte; ar nàdur, agus pearsachan chreidmheach. Faodaidh na dhà bhi air an ciallachadh an so, ach a cheud aon gu sònraicht; agus uime sin leis a phòsadh an so, tha sinn ri bhi tuigsinn am pòsadh pearsanta, am pòsadh eadar Pearsa Mhic Dhé agus ar nàdur-ne; agus mar sin the *Calvin* agus cuid eile dha mhineachadh. Tha so gu sònraichte; ach anns an dara h-àite, agus mar thoradh a thà dhà leantuinn, am pòsadh spioradail, am pòsadh eadar Crìosd agus creidmhich; agus tha sinn ri bhi'g amharc air an aon mar nì a tha leagadh bunait air son an aon eile, agus a deanamh slighe air a shon. Mar sin tha'n t-ìomlan air a dheanamh suas an so . . . Gu'n do phòs Dia an t-Athair ar nàdur ri Pearsa a Mhic anns an aonadh phearsanta, agus, mar sin, dh'ullaich Se E gu bhi'n a Fhear-pòsda dhuinne, agus le sin dh'fhosgail E'n t-slighe air son pòsadh ar pearsachan ri a Phearsa ann an aonadh spioradail. Agus, gu dearbh, mar a biodh ar nàdur-ne air a

phòsadh Ris anns an aon, cha b'urrain gu bràth ar pearsachan-ne bhi air am pòsadh Ris anns an aon eile; oir, thugaibh fa'n ear, tha glòir Chrìosd mar a Mac sìorruidh, agus mar sin mar Dhia, tuilleadh 'us dealrach, agus an t-astar eadar E agus sinne tuilleadh 'us mòr air son sinne a thighinn dha Ionnsuidh, agus a bhi air ar deanamh 'n a'r 'n aon Ris ann an daimh pòsaidh. Tha Crìosd, ann a bhi dha thoirt fa'n ear 'n a ghlòir a mhàin, mar Dhia, 'n a chuspair tuilleadh 'us dealrach air son sinne a dh'amharc Air, agus nì's lugha na sin gu mòr air son aonadh a bhi againn Ris, agus o-chomunn a bhi againn Ris. Tha aon sealladh Dheth anns an t-seadh so, gu leoir gu bhi dha'r slugadh suas, agus gu bhi bàthadh ar spioradan; cha'n urrain sinn fhaicinn mar so agus a bhi beo. Ach a nis air bhi do'r nàdur air a phòsadh r'a Phearsa Dhiadhaidh; 's e sin r'a ràdh, air Dhà-san ar nàdur a ghabhail ann an aonadh Ris Fein, mar a Mac sìorruidh, nì ris am bheil an soisgeulach ag ràdh "a bhi air a dheanamh 'n a fheoil," Eoin i: 14, agus ris am bheil an t-Abstol ag ràdh co-roinn a bhi aige do fheoil agus do fhuil, Eabh ii: 14, leis am bheil sgàile air a dhealradh ro-shoilleir agus uamhas eagalach a mhòrachd, maille ris am bheil eagal an astair a tha eadar E agus sinne air a thoirt air falbh. Seadh, le so tha a ghlòir air a toirt a nuas, mar a tha neach àraidh dha chur, a dh'ionnsuidh ar suilibh-ne, a chùm agus gu'm faiceadh-mid i. Le so tha E gu h-iongantach dha dheanamh Fein milis agus gràdhach dhuinne, agus rinn E slighe dhuinn, a chùm agus gu'm biodh dol a stigh gu saor againn dha ionnsuidh a chùm agus gu'm biodh an t-aonadh agus an co-chomunn is dlùithe againn Ris: bh'uithe so tha diadhairean a toirt dhuinn an t-aon aobhar so air son Chrìosd a bhi gabhail nàdur na daonnachd, a chùm agus le so gu'm biodh E 'n a Fhear-pòsda freagarach air son a shluaigh, a chùm agus gu'm biodh iad comasach air aonadh agus co-chomunn Ris: uime sin, mar a thubhairt duine foghlumaicht, bha Mac Dhé air a dheanamh 'n a dhuine, a chùm agus gu'm biodh E 'n a fhior Fhear-pòsda freagarach air son eaglais; agus tha e gu ceart air a thoirt fa'n ear le diadhairean, ann an cainnt chothromach, nach E'n t-Athair na'n Spiorad Naomh, ach a' Mac, dara Pearsa na Trianaid, Fear-pòsda na h-eaglais; agus tha iad a toirt an aobhair so air a shon, gur Esan a mhàin a thainig gu bhi'n a dhuine, is Esan a mhàin a rinneadh 'n a fheoil. O! mur a biodh Mac Dhé air a dheanamh 'n a fheoil, mar a biodh E (mar a tha *Austin* dha chur) air ar nàdur-ne a phòsadh Ris Fein, cha bhiodh aon againn gu bràth comasach air a leithid a shochair agus a shonas a shealbhadh ri aonadh pòsaidh agus co-chomunn Ris. 'S e sin, uime sin, a cheud ghnìomh gràis anns a ghnothuch so.

II. Tha Dia an t-Athair a toirt Chrìosd do'n anam, agus an t-anam do Chrìosd; tha E toirt Chrìosd mar Cheann agus mar Fhear-pòsda do'n anam, agus a toirt an anama mar cheile do Chrìosd. 1. Tha e toirt Chrìosd mar Cheann agus mar Fhear-posda do'n anam; ann an Eoin iv: 10, tha "tiodhlac Dhé" air a ràdh ri Crìosd; agus cia mar a tha E'n a thiodhlac Dhé? Ann an dà dhòigh, anns gu'm bheil E air a thoirt air ar son-ne; thug Se E gu bhì'n a fheoil, gu bhì fulung, gu bhì dòrtadh fhola, gu bàsachadh, gu bhì air a dheanamh 'n a pheacadh agus 'n a mhallachd air ar son; thug Se E gu bhì'n a thabhartas agus 'n a iobairt air ar son: agus ann an sin tha E dha thoirt dhuinne; tha E dha thoirt gu bhì'n a Cheann agus 'n a Fhear-posda dhuinne; uime sin tha e air a ràdh gu'n d'thug Se E gu bhì'n a cheann do'n eaglais, agus a leithid de Cheann agus gu'm bheil Aige uachdaranachd agus riaghladh 'n an uile nithe. "Agus chuir e na h-uile nithean fo a chasan, agus thug se e gu bhì'n a cheann os ceann nan uile nithean do'n eaglais" (Ephes. i: 22) araon ann an comhairle a thoile bho shiorruidheachd agus mar an ceudna ann an gnìomh na obair a ghràis ann an so ann an ùine, tha E mar so a toirt Chrìosd dhuinne. Agus O! cia cho saoi bhir agus glòrmhor agus a tha ghràs a dealrachadh a mach an so! Ann a bhì toirt Chrìosd dhuinne, tha E toirt dhuinn an Cuspair is fearr agus is gràdhaiche; oir cha'n eil nì is fearr agus is gràdhaiche Leis na Crìosd, mar a dh'fhaodas a bhì air a nochdadh an deigh so. 2. Tha E toirt an anama mar cheile do Chrìosd: tha fios agaibh gu'm bheil e air a ràdh gu tric mu chreidmhich gu'm bheil iad air an toirt leis an Athair do Iosa Crìosd. Tha Crìosd ag ràdh mu chreidmhich "M'Athair a thug dhòmha-sa iad, is mo e na na h-uile; agus cha'n urrain neach air bith an spionadh a laimh m'Athar." Eoin x: 29. "Bu leat-sa iad, agus thug the dhòmha-sa iad; agus choimhead iad t'fhocal." Eoin xvii: 6, maille ri iomadh àite eile a dh'fhaodadh a bhì air ainmeachadh. Thug Dia an taghadh do Chrìosd gu bhì Aige mar cheile; thug E Dhà iad, an toiseach, ann an rùn siorruidh agus comhairle a ghràis; ann an latha a ghràidh shiorruidh, 'n uair a shuidhich Dia a chridhe air a mhuinntir thaghta, ann a' sin thug E iad Dhà Mhac, agus rùnaich E an aonadh Ris ann an cùmhnanta pòsaidh: agus tha E dha'n toirt Dhà, anns an dara h-àite, ann an obair na gairm eifeachdaich, nì a tha deanamh slighe do dh' oibreachadh creidimh ann an Crìosd anns an anam. Tha e'g ràdh, Thug an t-Athair a cheile so da Mhac, a labhairt mu'n eaglais, agus tha E dha h-aonadh Ris le a Spiorad. Agus, a mhuinntir mo ghràidh, as eugmhais an gnìomh gràis so air a chur a mach le Dia dha'r n'ionnsuidh-ne, cha bhiodh am pòsadh gu bràth air a dheanamh eadar Crìosd agus anam bochd air bith: oir is e so,

da-rìreadh, a tha toirt an anam gu Crìosd. an uibhir so tha Crìosd Fein ag innse dhuinn, “ Gach nì a bheir an t-Athair dhòmhsa, thig e a m’ionnsuidh; agus an tì a thig a m’ionnsuidh, cha tilg mì air chor sam bith a mach.” Eoin vi: 37. Gabh beachd air, ’s e’n t-Athair a bhi dha’r toirt-ne do Chrìosd a tha dha’r toirt-ne dha ionnsuidh, agus a robh sinn air ar toirt leis an Athair Dhà, cha tighead-mid gu bràth dha ionnsuidh le creidimh, cha b’urrain aonadh na daimh pòsaidh gu bràth a bhi eadar Esan agus sinne.

III. Tha Crìosd gu toileach a gabhail ri tiodhlac an Athar, air Dhà bhi toileach, seadh, a miannachadh le fadachd a bhi dha’r pòsadh Ris Fein, nì a tha’n t-Athair a toirt Dhà chùim na criche sin. Ann a bhi deanamh suas pòsadh, cha’n eil gu leoir ann gu’m biodh an t-Athair a toirt a leithid so da Mhac, agus a Mhac dh’ise, ach feumaidh mar an ceudna aonta a Mhic a bhi ann; feumaidh E bhi riarachadh agus a gabhail tiodhlac an Athar. Agus mar sin tha Crìosd a deanamh an so, tha E riarachadh agus a gabhail tiodhlac an Athar: tha’n t-Athair a rùnachadh a bhi gabhail a leithid so do pheacach bochd gu bhi’n a ceile dha Mhac, agus a reir sin tha E dha thoirt Fein dhoibh, agus iadsan Dhà-san, agus tha toil Chrìosd a co-aontachadh ri, agus a co-fhreagradh ri toil an Athar ann an sin, agus mar sin tha’m pòsadh a dol air adhart. Tha so gu soilleir air a chur fa’r comhair; “ Gach nì a bheir an t-Athair dhòmhsa, thig e a’m ionnsuidh.” Eoin vi: 37. Gabh beachd, ann an so, a’ measg nithean eile, tha dà nì.

1. An so tha’n t-Athair a toirt peacaich bhochd do Chrìosd, agus ann an so, a thoil agus aontachadh gu’m biodh iad air am pòsadh Ris, anns na briathran so, “ Gach nì a bheir an t-Athair dhòmhsa, thig e am ionnsuidh.”
2. Ann an so tha aontachadh agus gabhail Chrìosd ri tiodhlac an Athar, le a thoile agus aonta gu bhi dha’m pòsadh Ris Fein, anns na briathran sin, “ An tì thig dha’m ionnsuidh cha tilg mì air chor sam bith a mach e.”

’S e sin, gu cinnteach gabhaidh mì e agus bheir mì e ann an aonadh agus ann an daimh pòsaidh rium Fein. Tha Crìosd ann an so gu soilleir a cur an ceill gu’m bheil E gabhail ri tiodhlac an Athar, ann a bhi toirt Dhà peacaich bhochd mar a cheile. Is e briathran mòr, agus freagarach do’n nì mu’m bheil mi a labhairt, a leugh mì ann an sgriobhadh diadhair mòr, “ Tha toil shiorruidh agus deagh-ghean Dhé a dol air thoiseach, ach cha’n urrain Crìosd, am Fear-pòsda, ach a bhi rùnachadh an dearbh nì a tha’n t-Athair a rùnachadh; tha thoil co-chùimta ri toil an Athar, agus, uime sin, tha E gabhail ruinn mar a cheile.” Ann am focal, anns a ghnìomh gràis so, tha cannte Chrìosd mar so, Athair, am bheil thu toirt a leithid so de pheacaich bhochd dhomh? agus an e do thoil gu’m biodh iad pòsda rium? Tha mì toileach; tha mì gu saor dha’n gabhail, agus tha mì toileach am pòsadh

rium Fein gu bràth. Tha e fìor gu'r e creutairean bochd gun luach a th'annta, uile gu leir neo-fhreagarach do'm inbhe agus do'm mhòrachd; ach, Athair, is iad do thiodhlac, agus tha mi ga'n gabhail mar sin. Tha e fìor nach eil maise air bith annta gu'n iarrainn iad, ach is iad do thiodhlac, ach pòsaidh mi iad agus nì mi maiseach iad. Agus O! ciod e'n gràs a tha'n so.

(R'a leantuinn)

NOTES AND COMMENTS

Opposition to Exposure of Evil

Recently the Edinburgh magistrates decided to ban a film "Ulysses," because it included what they in their wisdom thought to be obscene. Other cities have also taken this decision. Correspondence appeared against the above ban in "The Scotsman." We were gratified to read in one letter supporting the magistrates the following apt criticism of the "liberals:" "The so-called 'liberals' tell us we must allow people to choose for themselves; but how can they decide good from evil when anyone who speaks out against evil is immediately shouted down as being narrow-minded?" This pertinent statement well exposes the attitude of mind of present-day advocates of moral laxity. Satan hates those who stand for purity. He is the enemy of righteousness.

Young Vandals in America

At the beginning of July it was reported from Lake Geneva, Winconsin, that three hundred teenage vandals who had rampaged through resort cities along the banks of Lake Michigan were behind barbed wire in a compound, after being captured by police and 600 National Guardsmen. The youths, and girls among them, rode in a convoy of 40 cars and without any apparent cause, started smashing windows, wrecking houses, tearing down statues. One of the 'Key' points in this report is found in the words: "Without any apparent cause." Comparable conduct on a smaller scale happens in Britain. And what is the cause? Many answers and explanations are offered from time to time. In thinking of such conduct on the South coast of England a few years ago, we thought of the evil spirits who entered into the herd of swine at Gadara, and then the swine ran violently down a steep place into the sea (Mark, V, 13). It seems as if evil spirits enter into these young vandals and then they become as if possessed and violent. Let there be no mistake about it, the Kindom of darkness is manifesting itself today; and let us open our eyes widely and perceive this, refusing to accept superficial

and sometimes academic explanations of these manifestations of positive evil.

Bible Sales in Japan

It is considered that the Christian community in Japan numbers only 800,000 in a population of 100 million. But in 1966, more than 600,000 Bibles were sold there, and the New Testament had the highest sales among religious books, the sales being 1,800,000. An edition of the Book of Genesis was put on sale when a film "The Bible," was shown, and 30,000 copies were sold. It has been remarked that the Bible in Japan is regarded as an important cultural book and a great book in the realm of literature. But whatever encourages the sales of the Bible in pagan Japan, it is the Inspired Word of God, and God's Word will not return unto Him void. The good seed is there being sown among the people of Japan and the blessed Holy Spirit can apply it to precious souls among sinners in Japan to their salvation. These Bible sales may be a preparation for better days still to come among the Nations.

Decreasing Adherence to Churches

It is reported that in America, Canada and Great Britain, the members adhering to Protestant and Roman Catholic Churches is either clearly declining or at a standstill, in different places. There is a manifest abandonment of the organised Churches by a great multitude of people, who are living like heathen. The United Presbyterian Church of America lost 10,000 members in 1966. In Scotland where once the Gospel of Christ flourished and the House of God was filled everywhere with men and women, young and old, at the stated times of worship; today the Churches, with some exceptions, are attended by the few. The lives of the most do not include the Bible, the Sabbath or the House of God. The ox knoweth its power, but multitudes today of human beings know nothing of the one living and true God and Jesus Christ whom He hath sent. Even professing Christians, in cases, are not careful to be constant and regular in devotion to the Lord and His kingdom and Church. Others can put their hand to the plough and their shoulder to the burden of Jesus Christ; but there are those who feel not the claims of the Lord they profess and permit the World to dictate to them and occupy them inordinately.

Monks Can Speak

The sign language used by the Cistercia monks in Ireland has been abolished. The rule of Silence will still be observed but when priests or 'brothers' wish to communicate with each other they

will speak using the minimum amount of words. This is a fleshly discipline and foreign to the fellowship into which Christ has called His believing people. The Bible states that they that feared the Lord spake often one to another, and the Lord hearkened and heard it. Holiness of life is not man imposed, but the work of the Holy Spirit in the hearts of converted men and women.

Trinitarian Bible Society

In June, we are informed, The Trinitarian Bible Society, London, in the good providence of God, were enabled to complete the purchase of new premises, and that for the first time since the beginning of the Society in 1831 it now has its own free hold premises for the great work of publishing and distributing the Word of God. A recent letter sent out appealing for funds to help purchase the new premises brought in gifts amounting to more than £4000. The full cost is to be in the region of £41,000, and the Fund is now only about £7000 short of the amount required. In the Annual Report of the Society of May, 1967, it is recorded that the circulation of the Word of God has been maintained at a very high level. Workers in nearly eighty countries in all five continents have received Scriptures published and supplied by the Society, and these consignments have amounted to 80,103 Bibles, 64,300 New Testaments, 875,879, Portions, 942,609 Leaflets and 658,058 Text Cards. The Report further states that day by day throughout the year consignments of Scriptures have been despatched for distribution in Roman Catholic lands like Spain, France, Belgium, Peru, Argentina, and other South American Countries. And many Countries in the Far East have not been forgotten as well as in other parts of the World. The Report expresses the desire and prayer of lovers of the Word of God in the following words: "We trust that in the gracious providence of God our resources will always be sufficient to enable us to grasp the opportunities set before us." The willing help rendered to the Society by auxiliaries all over Britain and abroad is said to be greatly valued. The Congregations of the Free Presbyterian Church of Scotland have given generously to the funds of the Society, as one can see from an account of donations from Scottish Auxiliaries. We wish the Society well under the blessing of Him who has been given all power in heaven and on earth, even the Lord Jesus Christ, the Head of the Church.

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness, Auckland. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay, Loch-

inver; fourth, Kinlochbervie, London and North Tolsta. *April*—First Sabbath, Breascleite, Portnalong and Fort-William; second, Fearn, Gisborne, N.Z.; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross and Auckland; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Thurso and Vatten. *September*—First Sabbath, Ullapool, Breascleite; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Dumbarton, Gairloch and Ness; fourth, Gisborne, N.Z., Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Mission Communion.

Zenka: last Sabbath of February and August. Ingwenya: last Sabbath of March and September. Mbuma: last Sabbath of April and October. Donsa Dam: last Sabbath of May. Somakantana: last Sabbath of July.

Greetings From Rev. Charles Chao

Rev. Charles Chao of the Reformation Translation Fellowship, addressed the Synod at its meeting last May, in Inverness. He has sent the following message to the Clerk of Synod from Beaver Fall, U.S.A. "I wish to express once again my sincere thanks and deep appreciation of your keen interest in our work."—To friends in America he says he gave an oral report about his World trip and particularly laid emphasis on how the Free Presbyterian Church at Inverness treated him. We are glad to have this message from our Chinese friend.

Theological Conference

The Theological Conference for ministers and office-bearers of the Church will be held in the Church, Inverness, on Tuesday the 5th and Wednesday, the 6th September. Rev. A. F. MacKay, M.A., Inverness, will act as Chairman. We deem this annual Conference a most edifying and reviving occasion, during which papers and discussion lead the minds of those attending into the various aspects of the "faith once delivered to the saints," and also to take cognisance of errors which are calculated to undermine that faith.

Theological Classes 1967-68

The classes in Systematic Theology and Apologetics open in Glasgow in the Church Library, there, on Tuesday, the 12th day of September. (DV).

The following students are expected to take these classes:—Messrs M. Macinnes, M.A., John MacLeod, M.A., John MacDonald, John Tallach, M.A., John Ross and D. J. MacDonald, M.A.

The prayers of the Lord's people are sought for Tutor and students that out studies may be to the glory of God and for the good of the Church and its ministry.

Students etc. Coming to Glasgow for Study etc.

At this time of year many young people attached to congregations in different places in the Church come to this city to prosecute their studies and other interests. As indicated last year, these young people are exposed to many temptations and it is vital that they be regular attendants at Church to hear the gospel.

I shall be glad if parents and/or ministers will send me the names and addresses of such young people known to them, and I shall attempt as far as possible to keep in touch with them.

(Rev.) Donald MacLean, Minister at Glasgow.

Dominions and Overseas Fund

Last May the Synod appointed that the collection for this Fund be taken in September.

Its purpose is to enable the Church to send the Gospel to our kith and kin overseas and help retain our position there. At present the Church has congregations in four of the five Continents. It should therefore be appreciated that this necessitates considerable financial outlay, and we earnestly appeal for a generous response.—D. Campbell, *Convener*.

Ordination and Induction of the Rev. Donald Nicolson

The Outer Isles Presbytery met in North Tolsta on the 2nd August for the ordination of the Rev. Donald Nicolson to the office of the ministry and induction to the pastoral charge of the North Tolsta congregation.

After the usual proclamation at the church door the Rev. J. Nicolson, Ness, preached from II Timothy, chapter iv: verses 1 and 2. Public worship being ended, the Rev. D. J. Macaskill, Uig, Moderator, read a brief narrative of the proceedings in the call to the Rev. D. Nicolson, and addressed to him the questions appointed to be put to Probationers at their ordination and induction to a pastoral charge. Mr Nicolson, having returned satisfactory answers to the same, and having signed the formula in the presence of the congregation, knelt down, and the Moderator, with solemn prayer to God and with imposition of hands, in which all the ministers present joined, ordained the Rev. Donald Nicolson to the office of the holy ministry. Thereafter, the Moderator, in the name of the Presbytery, and by authority of the Divine Head of the Church, admitted the Rev. Donald Nicolson to the pastoral charge of the North Tolsta congregation and,

along with the other members of Presbytery, gave to him the right hand of fellowship.

The Moderator then suitably addressed the newly inducted pastor, and the Rev. A. Morrison, North Uist, in appropriate terms, addressed the congregation.

Our prayer is that the ministry now begun would be greatly owned by the Lord.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—D. M. M.

Binding of Church Magazines

It is proposed to bind, during October and November, the volumes of the F.P. and Y.P. magazines, which have been made up complete from the parcels of old magazines, sent to Glasgow from many quarters, following a recent request. There are some 800 volumes of each, and when bound, will be offered for sale to those who may wish to complete their sets. The proceeds arising from them will, of course, pass to the benefit of the Magazine Funds. There are still a number of incomplete Volumes, and odd and unwanted copies of any year are still welcome. Postage will be re-funded on any parcel.

Many requests, however, have been received from those who have volumes of their own which they wish to have bound. If such wish to avail themselves of this opportunity, they can do so by sending their Volumes to Mr A. E. Alexander, c/o St. Jude's F.P. 278 West George St., Glasgow, C.2, not later than the end of September. The price, depending on quantities bound, will not exceed 6/- per Volume, but charges can be met when the bound Volumes are returned to their owners.

New Teacher for Ingwenya.

Miss Margaret MacKenzie, Laide, Ross-shire left to take up a post as teacher in the Secondary School at Ingwenya on 24th August. Miss MacKenzie, who travelled by air, will be assured of a warm welcome from the staff, and we are sure the prayers of the Lord's people will follow her as she commences her work in her new surroundings.

(Rev.) D. MacLean, Clerk, Jewish and Foreign Missions Committee.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges the following donations with sincere thanks:—

Sustentation Fund.—Miss M. MacDonald, Lochcarron, £1 10/-, per Mr J. G.

Foreign Mission Fund.—A Lewis Friend, £10; S. Norton, Bournemouth, £5; Anon, Inverness, £50 for Mbumba Hospital and £50 for Mr Tallach, per Mr J. G.

Home Mission Fund.—Mrs Matheson, per H. G., £1; Mrs MacIntosh, Elgol, 7/-; Miss M. MacDonald, Lochcarron, £1 10/-, both per Mr J. G.

Aged and Infirm Ministers', etc., Fund.—"James," £40.

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

Publications Fund.—Anon, per Mr J. A. MacLeod, Glasgow, 6/-; the following for books to hostels, etc.: Mr H. K., Grand Rapids, 13/9; Mr M. M., Stornoway, £8 18/-.

On behalf of the Trinitarian Bible Society.—Anon, Argyll, £5; Dornoch Congregation, £7; Portree Congregation, £45 15s 8d.

Welfare of Youth Fund.—R. M., Skye, £5; Lover of Children, Raasay, £5.

Free Distribution Magazine Fund.—P. Bank, 15/9; Mr N. B., Glasgow, £7 16/-; Mr D. B. Matiere, New Zealand, 8/-; from the executors of the late Mr John Finlayson, Inverness, a legacy of £50.

The following lists sent in for publication:—

Applecross Congregation.—Mr C. Gillies acknowledges with grateful thanks: Murdo D. Gillanders, £5, per Rev. A. M.; A Friend, £5, both for new motor cycle.

Fort William Congregation.—Mr I. Matheson acknowledges with thanks, for Church Extension Fund: Skye Friend, £1; Greenock Friend, £1, per Rev. J. A. MacD.

Glendale Congregation.—The Treasurer acknowledges with sincere thanks, A Friend, £5, for Car Park.

Shieldaig Congregation.—Mr N. MacPherson acknowledges with grateful thanks: £2 from D. Campbell, Glasgow, and £2 from two Inverness friends, both for congregational purposes.

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