

The
Free Presbyterian Magazine
and Monthly Record

Vol. 77

August 1972

No. 8

The Bible and Textual Criticism

by Rev. Terence H. Brown, Secretary, Trinitarian Bible Society

[Remarks on the Rev. Donald MacLeod's article in the June 1972 issue of the "Banner of Truth."]

Several readers of the "Banner of Truth" have drawn our attention to the article on this subject by the Rev. Donald Macleod, Associate Editor of the magazine and minister of Partick Highland Free Church of Scotland, and we have been requested to write in reply. The article will be read by many members of the Free Presbyterian Church of Scotland, and as the A.V. is respected and used by Free Presbyterians, readers need to be assured that Mr. MacLeod's criticisms of the A.V. are unwarranted and that his view of the underlying text is fundamentally unsound.

Mr MacLeod advocates the kind of textual criticism approved by Professor B.B. Warfield, Gresham Machen, and William Cunningham, whom he describes as a "master dogmatician". The reader is entitled to enquire — whose master, and by whose appointment, and in what field? In the field of textual studies too many have been prepared to accept the opinions of eminent men without question and without testing their conclusions by a detailed and searching examination of the evidence. The present century has produced a generation of docile pupils who never alarm their tutors by showing any tendency to exercise independent judgment. It should be recognised, however, that a superficial study of the tabloid text-books of Warfield, Souter and Lake, does not qualify a man to reconstruct the text of the Greek New Testament, or to eliminate important verses from our English translation.

Misguided criticism

Professor Warfield was sadly misguided by Professors Westcott and Hort and other critics of the same school, whose textual theories he delivers at second hand in his own little book on textual criticism. The effect is that the reader is encouraged to adopt a form of the text dominated by the 4th century Vatican manuscript known as codex B, the Sinai copy known by the first letter of the Hebrew alphabet – Aleph, and the group of manuscripts, versions and “fathers” which exhibit the same text. It is now generally regarded as the hall-mark of sane scholarship to accept this view, although it is fundamentally wrong. The result is that many preachers who continue to use the Authorised Version are constantly attacking the text from which it was translated, and denying the authenticity of many words, phrases and sentences – sometimes whole paragraphs – which were omitted by the B-Aleph group of authorities.

That those authorities were far from reliable is clearly shown by Dr. R.L. Dabney (1820-1898). In the opinion of Dr. Archibald Alexander of Princeton, Dabney was “The best teacher of theology in the United States, if not in the world,” and T.C. Johnson regarded him as entitled to “the first place among the theological thinkers and writers of this century.” Lecerf recognised him as one of the leading theologians of America, and Professor Freundt described him as “a man of extraordinary gifts of perception and analysis . . . absolutely certain that the day would come when the divinely revealed truth which he held and taught would be also divinely vindicated.”

Dr. Dabney's solemn warning

Dr. Dabney wrote a useful article on the doctrinal various readings of the New Testament Greek, in which he refers to “the objectionable and mischievous feature of the later criticism” and asserts that, “Its natural result will be that the Church of God will finally have no New Testament at all.” He contended that “the judicial canons by which these critics attempt to discriminate the true readings are not only still unsettled, and in part contradictory, but obnoxious to grave objections.” The gravest objection to the abbreviated form of the text of the B-Aleph group was that it shows a distinctly Arian bias, and omits or weakens many passages which have a bearing upon the Trinitarian doctrine of the Bible.

The influence of anti-Trinitarian heresies

Dr. Dabney comments upon the character of these documents — “The significant fact to which we wish especially to call attention is this: that all the variations proposed on the faith of these manuscripts which have any doctrinal importance, should attack the one doctrine of the Trinity; nay, we may say even more specifically, the one doctrine of Christ’s Deity . . . Their admirers claim for them an origin in the 4th or 5th century. The Sabellian and Arian controversies raged in the 3rd and 4th. Is there no coincidence here? Things do not happen again and again regularly without a cause . . . some deliberate hand has been at work in these instances. When we remember the date of the great Trinitarian controversy, and compare it with the supposed date of these copies of the sacred text, the ground of suspicion becomes violent.”

A large measure of responsibility for the corruption of the text of the B-Aleph group is attributed by Dabney to Origen, who was, during the time of the Sabellian and Arian controversies, the Magnus Apollo of oriental Biblical scholars, and his critical opinions were regarded by them as almost infallible. Dabney continues — “Somebody has played the knave with the text, either the so-called orthodox by corruptly interpolating, or some anti-Trinitarians by dishonestly mutilating. The alternative is between the two hypotheses. Let the candid reader choose between them in the light of these facts. We think that he will conclude with us that the weight of probability is greatly in favour of this theory — that the anti-Trinitarians, finding certain codices in which these doctrinal readings had been already lost through the licentious criticism of Origen and his school, industriously diffused them, while they also did what they dared to add to the omissions of similar readings.” Dabney concluded that these considerations restore the claims of the received text to be a faithful one, and invalidate the claims of exclusive accuracy made by recent critics in favour of the so-called oldest codices.

The critics not infallible or unanswerable

Mr MacLeod draws support for his very weak case from Warfield, Lightfoot, Spurgeon and Bruce, but it must be remembered that these men were not infallible oracles upon every subject, and that there were some matters upon which they may all have been mistaken. Warfield was convinced that Bishop Lightfoot was fundamentally mistaken on the subjects of the Christian ministry

and liturgical worship. Each was convinced that the other had sadly misunderstood and misapplied every verse of Holy Scripture on these two subjects. Both Warfield and Lightfoot were sure that Spurgeon was mistaken in his understanding of the Scriptures relating to Baptism and congregational independence. On the subject of textual criticism Dr Dabney would have assured them that they were all mistaken in commending a form of the text characterised in many places by a strong anti-Trinitarian bias.

Mr MacLeod asserts that "the case which Lightfoot presents is unanswerable", but this only demonstrates that docile acceptance of unsound theories of textual criticism that is so characteristic of the present generation of "evangelical" and "reformed" students. There is nothing in Lightfoot's book that is "unanswerable". The short answer is that he presented his case for a fresh revision of the English New Testament, and that in due course the revision was undertaken in accordance with the principles that he advocated. This Revised Version was published in 1881 and was soon seen to be sadly deficient in style and utterly unacceptable as an alternative to the Authorised Version. After the first wave of interest the sale and use of the R.V. rapidly declined, and by 1923 less than 2% of the English New Testaments circulated by the British and Foreign Bible Society were in this version. The complete and rapid failure of the R.V. shows the fundamental weakness of Lightfoot's "unanswerable case."

Spurgeon's treatment of Romans 8.1

A substantial portion of Mr MacLeod's article is devoted to C.H. Spurgeon's misguided treatment of Romans 8.1. Spurgeon insisted that the revisers were right in omitting the second half of the verse — "who walk not after the flesh, but after the Spirit" — and he said that "the oldest copies are without it." And that the words had been added to guard against "the Antinomian tendency which would separate faith from good works", and that this "tampering with Scripture was unjustifiable". Spurgeon did not realise that in advocating the revisers' text he was returning to ancient copies, which in the opinion of Dr Dabney had been dishonestly mutilated by the anti-Trinitarians.

Scrivener's vindication of John 1.18

With reference to John 1.18 "The only begotten Son", Mr MacLeod recommends the substitution of "the only begotten God",

and suggests that this shows that departures from the received text are not always in the interests of a lower theology or Christology. On this text F.H. Scrivener remarked – “Instead of ‘the only begotten Son’, Tregelles, with Westcott and Hort, ventures to set in the text what Lachmann had long since placed in the margin, the startling novelty ‘God only begotten,’ an expression whose doctrinal importance is obvious, and which it will require much proof before we can persuade ourselves to accept it as genuine . . . The heretic Arius also upholds ‘God only begotten’, which circumstances does not help to reconcile us to a term that reverential minds instinctively shrink from . . . We note the present as a case where A and the mass of copies, well-supported by the versions, afford us a purer text than codices Aleph BCL33”. (“Six Lectures on the Text” pages 154/5).

In his Plain Introduction to the Textual Criticism of the N.T. Dr. Scrivener adds, “It may be that the term suits that heretic’s system better than it does the Catholic doctrine: it certainly does not confute it.” (2nd. Edition page 525). “That heretic’s system” certainly results in a “lower Christology” than that defined by the Westminster Confession of Faith.

The Westminster Confession

Referring to that Confession of Faith, Mr MacLeod quotes the words asserting the authority of the Hebrew and Greek Scriptures – “being immediately inspired of God and by His singular care and providence kept pure in all ages”. He then goes on to allege that in the opinion of the Westminster divines no version was to be regarded as of final authority. He overlooks the fact that the Greek Scriptures to which the Westminster divines referred were the Greek Scriptures underlying the Authorised Version. It was in relation to this form of the text that they made the great declaration that it had been “kept pure”. They would have rejected any suggestion of abbreviating Romans 8.1, not because it was in the Authorised Version, but because it was in the underlying Greek, preserved by the singular care and providence of God.

It will be observed that in the Westminster Confession, Ch. 15, para 3,4, “Of repentance unto life”, the doctrine is stated in these words – “Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God’s free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it. As there

is no sin so small but it deserved damnation; so there is no sin so great, that it can bring damnation upon those who truly repent." In support of this doctrine the Westminster divines quoted Romans 8.1 in full, as it stands in the Authorised Version — as faithfully representing the Greek text "kept pure" by the care and providence of God.

The Majority text underlying the A.V.

In company with other critics of the Authorised Version, Mr MacLeod gives the impression that the Greek text underlying it rests only upon the authority of the comparatively small number of documents available to Erasmus, Stephens, Stunica and the Elzevirs, but this is not the case. The great majority of the documents discovered in more recent times are of a similar character to those used by the earlier editors, and the so-called "received text" should be referred to as the "majority text." Mr MacLeod finds an ally in Professor Bruce in his criticism of Erasmus for translating the last few verses of Revelation from the Latin, these verses having been lost from his Greek copy. This criticism appears inconsistent and unjust when it is remembered that, in the opinion of the textual critics esteemed by Mr MacLeod the Greek text underlying the Latin Vulgate is in many respects better than that underlying the A.V. If they had confidence in their own case they would have regarded the procedures of Erasmus as quite safe.

Departure from the Reformed tradition

In common with many evangelical preachers and writers today, Mr MacLeod acknowledges that "the A.V. is of course an excellent translation — arguably still the most accurate and satisfactory of all the English versions." The significant word in this sentence is "arguably", and the writer shows that in many passages he would argue that the A.V. should be made to conform with the B-Aleph type of text — the text mutilated by the anti-Trinitarians. He dismisses the "suspicion among some evangelicals that to depart from the received text is to make a major concession to modernism and to prove disloyal to the Reformed tradition, and he leans upon B.B. Warfield for support. Unfortunately, in this field Warfield was not a reliable guide, and it is relevant to compare just one sentence of the Westminster Confession with one sentence of Warfield's.

In his little book on textual criticism, he writes (page 107) "All canons of criticism are only general averages and operate like a probability based upon a calculation of chances . . . a chance is always open that a particular instance is one of the exceptions." This gives a very different view from that set forth by the Westminster divines — "The New Testament in Greek . . . being immediately inspired of God, and by His singular care and providence kept pure in all ages." It is beyond question that the views expressed by Warfield on the New Testament text do represent a departure from the "Reformed tradition."

Changes and omissions demanded by the critics

Mr MacLeod asserts that no modern edition of the text is based on B-Aleph alone, but upon a collation of all the manuscripts. Unfortunately, in the estimation of modern scholars the respectability of other manuscripts is to a large extent proportional to their conformity with B, Aleph and their allies.

On page 133 of his book Warfield says that "B and Aleph are nearly always right, alone, or supported by others, and that even when wholly alone B attains the greater excellence and stands forth as the best single codex known." The reader is at liberty to ask the editorial board of the "Banner of Truth" — how many verses, in addition to Romans 8.1, have to be amended or explunged from our English Bible and from the Westminster Confession of Faith if we bow to the judgement of Warfield, and those who share his views? A careful examination of Warfield's book will show that the following passages must be regarded as spurious or suspect:—

Matthew 6.4 — omit "openly" (page 171).

Matthew 6.13 — omit "For thine is the kingdom, and the power and the glory, for ever, Amen (Page 121).

Mark 1.2 — substitute "Isaiah the prophet" for "the prophets" (page 171).

Mark 9.46 — omit whole verse (page 173).

Mark 9.49 — omit "and every sacrifice shall be salted with salt" (page 173).

Mark 11.26 — omit whole verse (page 173).

Mark 16. 9-20 — omit twelve verses (pages 199-204) "There is no room for accepting this conclusion for the one that Mark wrote or intended to write".

Luke 2.43 — substitute "His parents" for "Joseph and Mary" (page 96).

Luke 11.2 — omit “which art in heaven” (page 175).

John 1.18 — substitute “only begotten God” for “only begotten Son” (page 192).

John 7.53 — 8.11 — omit twelve verses (page 197)

Romans 5.1 — substitute “let us have peace” for “we have peace” (page 104).

Romans 8.1 — omit “who walk not after the flesh but after the Spirit” (page 100).

1 Timothy 3.16 — substitute “Who was manifested” for “God was manifested” (pages 193-196).

An equivocal position

Those who subscribe to the Westminster Confession and adopt such a view of the text are in an equivocal position similar to that occupied by the ritualistic “Tractarians” a century or more ago. They subscribed to the Reformed doctrines set forth in the 39 Articles of the Church of England, and then proceeded to undermine them by teaching much that was contrary to them. They explained this conduct by stating that they subscribed to the Articles with some mental reservations. Is it possible to subscribe to the Westminster Confession of Faith with the reservations that —

- (a) The text “Kept pure in all ages” was for many centuries preserved “by the singular care and providence of God.” — embalmed in a highly defective copy in the Vatican library; and
- (b) The Scripture proof texts in the Westminster Confession of Faith should be brought into line with the textual theories of Westcott and Hort, Warfield, and others who insist that the B-Aleph type of text is the purest and best?

No one would question the sincere desire of the editors of the “Banner of Truth”, and others who share their views, to preserve the purity of the Word of God, but the result of their acceptance of unsound textual theories is that they are advocating a form of the text that is far from pure. They rendered a useful service in publishing Dr Dabney’s works, and they would be in a much stronger position if they were to acknowledge that his low evaluation of the B-Aleph text was correct. It is strange that they should discern the theological bias of the R.S.V. and N.E.B., and at the same time fail to perceive the highly dangerous theological bias which gave rise to the most significant omissions and

variations in the B-Aleph text – those which relate to the Deity of the Lord Jesus Christ.

The ecumenical assault on the A.V. text

For too long evangelicals have been expressing their admiration of the general fabric of the Authorised Version, and at the same time sedulously undermining its foundations, while modernists, Romanists, and false sects join in the assault. The form of the text now generally approved by “Biblical scholars”, and now commended by the “Banner of Truth”, has gained ecumenical acceptance, being extolled by Roman Catholics, liberals, evangelicals, and “Jehovah’s Witnesses”. This phenomenon alone leaves the character of this text open to the gravest suspicion, and it is to be regretted that those responsible for the “Banner of Truth” have been more ready to follow than to lead, and are now beginning to lead in the wrong direction.

“If the foundations be destroyed, what shall the righteous do?”

“If the trumpet give an uncertain sound, who shall prepare himself to battle?”

The Diary of Dugald Buchanan

Period VI – From August 1745 to December 1750
(continued from page 181)

After I came home and got time to reflect upon what the Lord had done for my soul, the first thing I sought to know and examine was that which I apprehended to be the grand cause of all those miseries which came upon me these two years past. And I concluded that it was the harbouring revengeful thoughts against – who had injured me. Then I enquired seriously of my own heart as in the sight of God, and said, seeing God is reconciled to thee in Christ, not imputing thy trespasses unto thee, etc. art thou cordially reconciled to thy enemies, especially to _____, not imputing their trespasses unto them? My whole heart replied to this question, yea, yea, I am; for since God is reconciled to me, even to me, I am this day reconciled to all mankind and to those with whom I was at variance, and wish the safety of their bodies and earnestly pray

for the salvation of their souls without the least inward grudge as if they had never offended me, which I took for a good mark that the grace of God was in me of a truth when I could so freely forgive those enemies. For revenge and old quarrels are mountains above the power of nature to subdue, roots no man by his own strength can pluck up, because it is above the power of reason to subdue these thoughts when they rise, nor can any length of time weaken them. These lusts are the strongest limbs of old man.

How the sun shone comfortably upon my soul in every duty, the Spirit of God quickened the habits of grace and brought them forth into a lively exercise. My joy was "unspeakable and full of glory." Sometime after this I fell sick, which sickness was like to be unto death, but I found the prospect of it both terrifying to nature and trying to grace, therefore, I began to set my house in order and lay my account to die and not live. And here I had a very gloomy view of my conduct during the hiding of God's face; but my unspeakable mercy was, that before God laid His hand upon my body, He healed my soul. Then I began to examine whether I had received grace, and if my evidence for salvation would abide the test and satisfy my conscience, since I was about to appear before the impartial judgment-seat of Jesus Christ. Whereupon I found the following marks of being a believer in Christ:—

Firstly — I was convinced of the universal depravity of my nature, of being a child of wrath even as others and no way meriting the favour of God, and persuaded of my inability to help myself out of this dreadful state, etc.

Secondly — I found that I had received the Lord Jesus Christ upon the gospel terms in all His offices, that I rested on Him as an able and sufficient Saviour able to save to the very uttermost, that I had accepted His righteousness as my righteousness, being the only ground of my justification in the sight of God, etc.

Thirdly — I found that I had a high esteem and regard for the holy law of God, and desired nothing more than to follow Christ's example in fulfilling the duties which the law enjoined. I found that ever since God opened my eyes to see the superabundant grace of Christ in the gospel, that I desired to adorn that grace by conforming myself to the example of Christ, and that of all the errors which are in the world, I never abhorred any more than those which turn the grace of God into lasciviousness, making the

Holy Jesus a minister of sin. I further found that although I was now to all appearance on the brink of eternity, my aims were no more sincere to glorify God than when I was in perfect health; and that I had the same opinion and esteem of gold and silver, etc. save what was necessary for discharging my lawful debts and sheltering me from the inclemency of the weather, and for what nature might require of meat and drink.

Neither did I desire any newhold of Christ but what I had before. All my desire was to get strength to hold what I had already, because I enjoyed as much of Christ as my heart could contain or my faith could manage.

Fourthly — I found my obedience flowed from a principle of love to God. And I can declare that although hell in all its terrors was uncovered, it could not influence me to such acts of willing and cheerful obedience as the love of God did.

Again: I was reconciled to all mankind without the least grudge, though far from being reconciled to many of their principles and practices, but had a fervent love to all who loved the Lord Jesus in sincerity, although they might, in other things, differ wide from me.

These are some of the evidences which I had of the grace of God being in me, and that I should not come into condemnation; God's word and Spirit bearing witness with my conscience that I was not imposing a cheat upon myself. Yea, I had many sweet reflections upon eternity which I am not now able to write. O! what is it to have an eternity of holiness! an eternity of the most perfect obedience without weariness! an eternity of uninterrupted love! an eternity without any alternation! O eternity, eternity, how does the thought of it swallow up my soul! And yet I would fain live and fain die. O but the grim visage of death was terrible to my nature, but to all appearance there was no way of avoiding it. Therefore I considered myself as before God's awful tribunal and examined by these or the like queries: "What hast thou done with all the talents with which I entrusted thee? what improvement hast thou made of them? How hast thou spent the time of youth and strength? How hast thou embraced the motions of My Spirit? What improvement hast thou made of My ordinances of preaching the word and receiving the sacraments? How hast thou employed My Sabbaths? How hast thou commanded thy family and servants to fear Me, and how hast thou ordered thy conversation before

them? What example hast thou given them and thy neighbours? How hast thou extended thy charity to the poor in visiting the widow and the fatherless in their affliction and keeping thyself unspotted from the world, etc."

Unto all these and many more questions I was speechless and could not answer Him one of a thousand. O but the realising of eternal things is awful! Yet my thought that I beheld the Lord Jesus Christ, who was my Advocate, performing this last office for me as Mediator, when I was arraigned at the bar of justice, opening His graceful lips in my behalf, pleading his own blood and merits, His doing and dying, His resurrection and glorification by whose righteousness I was openly acquitted in judgment, to the everlasting honour of God's law and justice. O who can express the glory of this view of Christ! And then I beheld the Lord Jesus, not only as my Advocate and Redeemer, but as my Judge. "The Father judgeth no man, but hath committed all judgement to the Son." And O how sweet a consideration is it to behold a Redeemer and a Judge in one person! Was not this the Lord strengthening me upon a bed of languishing? I could rather lie upon an iron harrow with these considerations witnessed by the Holy Ghost to my conscience, than lie upon a bed of downs with the sting and guilt of sin.

The thoughts of leaving a loving wife and a pleasant child were very hard upon me, but as I got over this difficulty, being enabled to act faith upon the following Scripture: "Leave thy fatherless children and I will preserve them alive, and let thy widows trust in me."

After I had got my faith fixed on this promise and command, I was as well and better satisfied than though I had an estate to leave them with coffers of gold, and having got resignation to God's will, I was willing to live or die as He pleased. But it was the good will of God to recover me to my wonted health, and I was enabled to offer to Him the sacrifice of thanksgiving for delivering me from the brink of the grave.

While I was in this distress of body, my soul was daily instructed in the mystery of godliness and the absolute necessity of faith in order to overcome death, the devil, and all the lusts of the world; and I was also made to understand something of the efficacy of faith and the nature and tendency of it in the soul to promote all other graces, so that for some whole nights I have been kept

waking not so much from bodily trouble as from my soul's being wrapped up in the contemplation of God and eternal things.

I profited more in this affliction that I had done all my life before. Being thus withdrawn from the noise and hurry of the world, I was the better prepared to receive divine instruction which the Lord pleased to give me at this time. "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law."

The Sacrament of the Lord's Supper was to be celebrated in a neighbouring congregation, and I had a vehement desire to be there. "As the hart panteth after the water brooks, so panteth my soul after thee, O God; my soul thirsteth for God, the living God," etc. (Psalms xlii., and also Psalms xliii and lxxxiv). I quote these Scriptures because they were my meditation, and express true desires of my soul to see the glory of God and to feel His powerful love in Christ constraining me, for I have experienced the ordinances to be like the "house of God and the gate of heaven."

But the weakness of my body made it a question whether it was my duty or not; however I had such a powerful desire to see a broken, wounded Christ crucified for my sins that I could go on my knees to His ordinance; yet to do violence to my poor weak body, I thought it might be sin in the sight of the Lord, who hates robbery for burnt-offering. So I spent an afternoon in secret pleading that He would shew me what was sin and what was duty. Which proved one of the sweetest days to me that ever I saw or experienced, for the Lord not only removed my doubts as to what was duty, but all and every one of my doubts concerning my interest in God's electing love in Christ Jesus; so that I spent that afternoon in praising Jehovah and the Lamb and in calling upon all His works in every part of His dominions to praise him with me.

I trust that the king of terrors in all his most formidable appearances will not make me forget that afternoon. O Lord, Thou art my God and my all. O Lord, my faith has ventured my soul, past sins and present imperfections upon Thy covenant of grace in Christ to bear me up and to be a God all sufficient to me as firmly as I venture Thy earth which is upheld by Thy mighty promise to bear my body.

In this place I had a view of the Lord Jesus Christ as my Shepherd from these words, "The Lord is my Shepherd, I shall not

want.” I was made to view Christ as He led the children of Israel for forty years in the wilderness, and His patience in bearing with them notwithstanding their repeated provocations, and how they were brought at last into the promised Canaan; yet I saw that He was obliged, sometimes, to chastise them with grievous scourges for their rebellions and to reduce them to obedience. Lo, He dealt with me in like manner; He brought me from a worse than an Egyptian bondage and gave me good laws, right statutes and commandments, which, If I had observed, my peace might have been extended to me as a river and my righteousness as the waves of the sea. “But I vexed His Holy Spirit, therefore He was turned to be my enemy and fought against me” till those goodly armies of grace which were given me at my conversion were almost destroyed in the time of my backsliding.

Mbumba Missionary Society Meeting, Utrecht, 1972

The first of May is the official holiday for the Queen’s birthday in Holland. This was the day chosen by the above-mentioned Society to hold its annual meeting in the now familiar Market Hall in Utrecht. The day was fine as we motored along the motorway from Rijswijk to Utrecht and, when we arrived 20 minutes before the beginning of the meeting, the Car Park was already well filled with buses and cars. The hall had been seated for 4500 people and when we entered it, the steward met us with his hands thrown up in the air, saying that there was only “standing room” left. As a result chairs had to be obtained from two nearby churches. When the hall was eventually filled up, it was estimated that the numbers of those present amounted to 6200 people. These had all gathered in support of the Free Presbyterian Mission in Rhodesia and to hear addresses from ministers of their own country and, in particular, from the representative of this Committee who had visited the Mission in Rhodesia during the month of April.

The meeting opened with praise and prayer and the reading of the Word of God. The first address was by the chairman of the Committee, Rev. G.V.D. Breevaart. His address was based upon the 1st Chapter of the Song of Solomon verse 5, "I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." He spoke for quite a while on this appropriate subject. He was followed by Rev. Donald MacLean, Glasgow, the Clerk to the Jewish and Foreign Missions Committee who was welcomed by Rev. C. Smits. Since a full report was to be given by Mr. Smits to this meeting on the work in Rhodesia, Mr. MacLean contented himself by giving an address on the marvellous love of the everlasting Father in choosing a bride for His beloved Son from among the lost and fallen race of mankind.* Mr. MacLean conveyed the heartfelt thanks of the Free Presbyterian Church of Scotland and the Foreign Missions' Committee to the people of Holland for their wonderful support of the Mission in Rhodesia.

The next address was given by Rev. F. Mallan who took as his text, Ezekiel, Chap 47 vv9 - 12. In speaking of the waters which issued from under the threshold of the House of God with such wonderful effects upon the places to which they came, Mr. Mallan stated that he believed that the Mission work in Rhodesia was of the Lord and it was for that reason that he gave it his full-hearted support.

After a pause for lunch, the assembly was addressed by Rev. S. de Jong who spoke from Rev. 7vv9, 10. Mr. de Jong has likewise expressed the firm conviction that the Rhodesian Mission is from the Lord and that this is the reason why he supports it with all his heart.

The next speaker was the Rev. C. Smits who opened his address by speaking of the valley of dry bones. He then went on to speak of the visit of himself and other two members of the Committee to the Mission in Rhodesia. Quoting from Psalm 48 he said that what he had before only heard of with his ears, he and his companions had now seen with their eyes. They had been very much moved by seeing the work being done by the Mission in Rhodesia. He felt sure that among the Africans were those who belonged to the election of grace and who needed the gospel of the

*. This address can be read elsewhere in the Magazine.

Christ of God, since faith cometh by hearing and hearing by the Word of God. We should all have love to the missionary work in Rhodesia as we all have the same need in Scotland, Holland and Rhodesia. That need was to be able to say, "I am comely in the righteousness of Christ."

Mr. Smits spoke of the very warm welcome they had received from the ministers and mission staff on the mission field. He saw clearly how inadequate human endeavour was to alleviate the spiritual condition of the African but what man was unable to do, the Lord Himself was able to perform. As surely as Ezekiel said to the Lord with respect to the valley of dry bones, "Lord, Thou knowest" so we could say with respect to the conditions of the Africans, "Lord, Thou knowest."

During the 19 days they spent there, they first of all visited Ingwenya. In speaking of this place, Mr. Smits recounted the events connected with the Mission's beginning including the sudden death of Rev. J.B. Radasi on the arrival of the Rev. John Tallach. He then went on to speak about the schools and the Church and their visits to Kraals.

With regard to these Kraals, he spoke of the terrible conditions in which the African people live and the clear conviction to which he and his companions had come that the only cure for the situation was the gospel of the grace of God, in which the Redeemer had declared, "No man can come unto the Father but by Me." He and his companions during their stay on the Mission were like men in a dream.

In describing their visit to Zenka, Mr. Smits said that they were glad to arrive there after a very rough journey through the forest. He commented upon the profitable spiritual conversations which they had enjoyed with Revs. Campbell, Mzamo and Ndebele in which they were all very much impressed as to how the hand of the Lord was evident in all things connected with the Mission. "We should remember these labourers in Rhodesia," Mr. Smits said. He also told of a visit to the Kraal of an elder to whom they spoke and put questions about spiritual experience. Here again, they enjoyed their conversation with this old man who confessed himself to be a poor sinner who saw his sin and who also saw what the Lord had done for his soul. "I am the chief of sinners," he said to the Dutch visitors.

They then journeyed on to Mbumba where they stayed in the

Nurses' house and where they saw the Church and visited the hospital. Mr Smits spoke favourably not only of the European medical staff but also of the African nurses. He also spoke in most appreciative terms of the hospital itself.

Mr Smits mentioned that he had preached five times during his visit and believed that the gospel preached in Rhodesia was the same gospel as he, himself, preached. He was persuaded that the work of the Mission was not the work of man but the work of the Lord. He and his companions had been witnesses not only of the great needs which still exist among the Africans but also of what the Lord had done in the conversion of sinners. In his closing remarks, Mr Smits referred once more to the prophet's saying to the Lord, "Thou knowest", when it seemed impossible that the valley of dry bones could ever become an army to serve the living God. The whole fruit of gospel work is from sovereign grace, "From Me is thy fruit found." Mr Smits hoped that by telling something of this visit to the Mission, the interest in its activities will continue to increase in Holland and that the people will continue to give of their support as they have done in the past.

This address was listened to with the greatest possible attention by the large assembly gathered at this remarkable meeting in Utrecht.

The closing address was given by Rev. J. van Prooijen who took his subject from II Kings 19:34 and the meeting was closed with prayer, the singing of a Psalm and the benediction.

The collection taken at this meeting amounted to the extraordinary sum of over £10,000 another evidence of the liberality of our Dutch friends in support of the Mission work in Rhodesia. Once again, those who were present among this large assembly were conscious of the spiritual warmth and the unity and love felt by these people in Holland for the mission in Rhodesia. It is evident that their interest is not merely in supporting it in a financial way, although they do this with such commendable zeal, but also that their prayers and thoughts are often with the Mission and its activities as these proceed under the hand of the Lord. During the year 1971, the Dutch Society had sent out the very large sum of £31,000 to the Mission in Rhodesia. When this is compared to the £5,000 contributed in the same year by the people of Scotland, there should be a great deal of heart searching. The Lord has wonderfully provided for the Mission in Rhodesia in

its trying circumstances through our friends in Holland and may the Church at home not be found lacking.

"The Lord of us hath mindful been
and He will bless us still."

D.M.

Address

by Rev. Donald MacLean
(Utrecht 1st May, 1972)

Today is, I believe, a day to remember the birthday of the Queen of the Netherlands. It is a day in which you rejoice. She, herself, was born into the Royal Family and in due course came to the throne and now rules over you as your Queen.

This should lead us to wonder at the marvellous love of the Everlasting King in choosing a bride for His beloved Son. He did not choose this bride out of a royal family but from among the lost and ruined children of men. He passed by the angels who had never sinned, and the eye of His everlasting love fell upon a number which no man can number of the children of men. The election of grace are to make up the bride of Christ.

"He that hath the bride is the bridegroom", said John the Baptist. (John 3:29). The bridegroom of the Church is none other than the Son of God, Who loved His people with an everlasting love. In order that He might have the bride as His Own, He had to redeem her from the claims of God's law and justice.

The bride, as she was by nature, was composed of guilty sinners who were under the sentence of eternal death — who were the children of wrath even as others. It was necessary that the Bridegroom would die in her room and stead. To do this, the Son of God took a human nature into union with His divine Person. That human nature was provided for Him by the operation of the Holy Ghost in the womb of Mary and was a human nature, holy and without sin.

In this nature, He drank the cup of death which His bride had filled up by her sins against God. "The cup which my Father hath given Me, shall I not drink it." (John 18:11), was the language of the heavenly bridegroom, whose love never changed even when

He drank the depths of that awful cup. "Having loved His own which were in the world, He loved them unto the end." (John 13:1). The waters of suffering and death which flooded His holy soul could not drown His love to His Bride.

When He rose triumphantly on the third day on the other side of death and the grave, He did so as the bridegroom of the Church. As the Lamb of God, He had borne away the sins of His people and His bride is known as the "Lamb's wife." All power is given to Him in heaven and in earth so that every one who is a member of His bride shall be brought near to Him in this world by faith. The power by which He brings this to pass is the power of the Holy Ghost.

Where did Christ by the Holy Ghost find your soul, whether you are in Scotland, Holland or Rhodesia? The Psalmist gives the answer to which all his people will agree. "Hearken, O daughter and consider and incline thine ear: forget also thine own people and thy father's house." (Ps 45:10). They were in the house of their father, the devil: their companions were of the world which lieth in wickedness: their pleasures were the pleasures of sin. which are but for a season. They were without God and without hope in the world and would have perished there unless the Lord had called them to hearken to Him. "Incline your ear and come unto me: hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." (Isaiah 55:3).

This call is called a "heavenly" call because it comes from heaven. Man cannot give a call from heaven and much of the religion of the present day only comes from man, will go no further than man and eventually bring men to a lost eternity: But the heavenly calling comes through the Holy Ghost and by the Word of God. New and heavenly light enters the soul and the cry is heard, "My sin is ever before me." (Ps 51:3). "I have sinned against heaven and before thee." (Luke 15:18).

This call is an "holy" call and when the holy Word of God enters the soul the sinner feels his own uncleanness and the cry is heard, "Woe is me! for I am undone: because I am a man of unclean lips and I dwell in the midst of a people of unclean lips." (Is. 6:5). "But we are all as unclean thing, and all our righteousness are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away." (Is 64:6).

The soul thus begins to leave the house and family of the devil and turns to the voice of the bridegroom of the Church. To such a soul, Christ makes Himself known. "Ought not Christ to have suffered these things and entered into His glory" (Luke 24:26) He said to the two on the way to Emmaus. They, themselves, said, "Did not our heart burn within us, while He talked with us by the way and while He opened to us the Scriptures." (Luke 24: 32). Did Christ by the Holy Spirit so open the Scriptures to your sin-sick soul that you saw such love in His sufferings as to draw your soul to be united to Him for time and eternity. This was the day of espousals and of the gladness of that soul. "And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness and in judgment and in loving-kindness and in mercies. I will even betroth thee unto me in faithfulness and thou shalt know the Lord." (Hosea 2: 19, 20).

United to Christ in time means being united to Christ for eternity. Being united to Christ means being united to God's people everywhere. There are many of God's people in Scotland, Holland and Rhodesia that we will never see: but we shall all be gathered at last in the palace of the King above. The Lord's people had their new-birth-day in the day in which they were born again and, united to Christ. They became members of a more honourable family than the royal families of Holland or Britain. They became members of the bride of the King's Son, and sons and daughters of the King Eternal. Their eternity shall be one of everlasting peace and joy. "With gladness and rejoicing shall they be brought: they shall enter into the King's palace." (Ps 45:15).

This is the great work which the Lord carries on through the preaching of the gospel. Paul, himself, said to the Church in Corinth. "For I am indeed jealous over you with a godly jealousy: for I have espoused you unto one husband, that I may present you a chaste virgin to Christ" (II Cor. 11:2). This is the work we are engaged in in the Mission in Rhodesia. It is our sincere desire and earnest prayer that the Holy Ghost would so bless His Word in that Land that many souls would be espoused to Christ and able to say from soul experience, "My beloved is white and ruddy, the chiefest among ten thousand His mouth is most sweet: yea, He is altogether lovely." (Song. 5: 10,16).

The Free Presbyterian Church of Scotland and our Committee send you once more our heart-felt thanks for your wonderful support of our Mission in Rhodesia. May the Lord bless you all.

Obituary

Roderick MacDonald, Stockinish, Harris

Roderick Macdonald (Ruairidh Beag) was born in Stockinish, Harris, in 1879. His mother was widowed in early life. She was a godly, industrious and shrewd woman, who reared her family in true Christian ways.

As a young man Roderick married and was blessed with a large family of four sons and three daughters. His wife and two sons predeceased him by a few years.

Late in life he came forward to the Lord's Table. His exemplary life left a good impression on his family and neighbours. He was asked by the kirk-session if he would consider accepting the office of eldership, but he respectfully and humbly declined.

Always willing to help the cause of Christ, he occasionally presided at services in Tarbert and Stockinish. We are told that his discourse were refreshing, edifying and usually brief. In speaking to the 'Question' his manner and matter commanded attention.

After his wife's death his daughter-in-law in Cluer tenderly cared for him. Latterly his daughter in Seilabost lovingly nursed him. In his last illness he showed much patience, and as in previous trials he exhibited gracious submission to the holy will of God. In 1968, at the age of 89 years, Roderick passed away to his everlasting rest.

A.M.K.

Posadh an Anama ri Criosd

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

(Air a leanntuinn)

Bithibh cìnnteach gu'n róchnaich sibh Criosd slàn agus cha'ne cuid Dheth a mhain. Tha mi ciallachadh le sin, faicibh gu'n roghnaich agus gu'n gabh sibh ri Criosd na uile dhreuchdan, mar Rìgh cho math ri E bhith na Shagart, mar Thighearn cho math ri E bhi na Shlànuighear; agus mar na uile dhreuchdan, mar sin anns na h-uile chriocheibh agus feuman air son na shònraich Dia E, agus na dh'fhoillsich an soisgeul dhuinn E; air son naomhachd cho math ri

air son fireantachd, air son naomhachadh cho math ri fireanachadh. Cha leig mi leas innsidh dhuibh, gu'm bheil Crìosd na Thighearn agus na Rìgh, cho math ri bhi 'n a Shlànuighear, agus air an dòigh so tha E air fhoillseachadh agus air a thairgse anns an t-soisguel dha ar creidimh. "Esan dh'ardaich Dia le a dheas laimh 'n a Cheannard agus na Shlànuighear, a thoirt aithreachais agus maitheanas pheacaidhean do Israel." Gnìomh v. 31 Agus iadsan a ghabhas E mar Shlànuighear gu maitheanas a thoirt dhoibh, feumaidh iad E mar Cheannard gu aithreachas a thoirt dhoibh: agus tha fios agaibh gu'm bheil fois Chrìosd agus a chuing a dol cuideachd ann an tairgse an t-soisgeil. Mata xi. 28, 29. Cha'n eil agam ach innsidh dhuibh gu'n do shuidhich Dia E, agus gu'm bheil an soisgeul dha fhoillseachadh a chum a bhi dhuinne na naomhachadh cho maith ri bhi 'n a fhìreanachadh. Mar sin gheibh e gu sonraichte air a chur an ceill ann an I. Cor. i. 30. Mar sin, an sin tha sinn a roghnachadh Chrìosd, agus dha ghabhail thugainn gu ceart 'n uair a tha sinn dha roghnachadh agus dha ghabhail thugainn fodh gach beachd dhuibh sin; 'n uair a roghnaicheas agus a ghabhas sinn thugainn E, cha'n e mhàinn mar Shlànuighear, ach mar Thighearn mar an ceudna; cha'n ann a mhàinn mar Shagart, gu bhi toirt maitheanas agus reite dhuinn, ach mar an ceudna, gu bhi riaghladh, a ceannsachadh, agus a toirt aithne dhuinn; cha'n ann a mhàinn mar ar fireantachd gu ar fireanachadh, ach mar thobar gràis gu bhi dha ar deanamh naomh; agus mar so tha fìor chreidimh a roghnachadh agus a gabhail thuige Chrìosd. Gu cinnteach, deir neach, Anns an Tighearn tha agam fireantachd agus neart, Isaiah xlv. 24. Gabh beachd, tha creidimh a roghnachadh Chrìosd, cha'n e mhàinn air son fhìreanachadh, ach air son a neart mar an ceudna; fireantachd air son fhìreanachadh, neart air son naomhachadh agus naomhachd. 'S e cainnte Chrìosd do'n anam na thairgse air Fein; Anam bhochd, tha thu marbh, cailte, ann an suidheachadh anns am bheil thu dhith; tha Dia ann am feirg riut, tha ifrinn fosgailte air do shon, tha ceartas a glaothaich gu h-àrd air son dioghaltas 'n a t-aghaidh; agus cha'n eil dòchas, na cobhair, na slàinte air do shon, ach annam-sa agus tromham-sa, agus aonadh rium-sa; agus feuch! tha mi toileach mi-fein a thoirt, dhuit, màille ri'm uile lànachd: ach cuimhnich so, gu'n riaghail agus gu'n àrdaich mì thu: ma bhios mì a'm Slànuighear dhuit, bithidh mì mar an ceudna a'm Tighearn agus a'm Rìgh: ma bhios cuid agad ann am shaorsa, feumaidh tu bhi toilichte a bhi giullain mo chuinge, a bhi cromadh dha mo shlat-riaghlaidh, a bhi

geilleadh agus do mo laghanan. Mar sin, 's e cainnt creidimh, ma tha e ceart, so; Tha mi toileach, a Thighearn, tha e freagarach, gu'm bi Esan a tha teanadh a riaghladh agus gu'm bi an riaghladh Aige; gu'm bi Esan a tha saoradh a faotainn ùmhlachd, agus tha mi gu toileach dha mo thoirt fein suas do d'riaghladh naomh agus spioradail; tha do chuing so-iomchair, agus tha do shlat-riaghlaidh ceart, tha do rioghachd làn do shith agus do dh'aoibhneas, agus 's e mo mhlann tighinn a stigh fodhpa. Bu mhaith leam thu mo dheanamh naomh cho maith ri mo dheanamh fireanta; gu bhi ceannsachadh a chridhe cheannairceach so agam, agus a bhi riaghladh annam le do Spiorad fìorghlan, cho maith ri mo shaoradh le d'ùmhlachd iomlan. Oh! faicibh, gu'n ròghnaich agus gu'n gabh sibh ri Criosd slàn, ar neo cha'n eil ur creidimh ceart, nì mo tha sibh coltach ri ruigheachd air aonaidh pòsaidh agus co-chochomunn Ris.

3. Bitheamh cinnteach gu'n ròghnaich sibh Criosd a mhlàinn agus 'n a aonar agus nach ceangail sibh nì eile Ris. Tha cuid air son nì eile a bhi aca comhla ri Criosd, agus tha iad a ceangal nì eile ann an co-bhoinn Ris; ach mar nach fhaod Criosd a bhi air a roinn mar sin cha'n fhaod nì eile bhi air a cheangal Ris, bithidh E na uile ar neo cha bhi E na nì idir do dh'anamaibh; agus mar sin duinidh fìor chreidimh Ris; uime sin dha na chreutair nuadh, tha e air a ràdh gu'm bheil Criosd na h-uile agus anns na h-uile, Col. iii. 11. Bha aig mòran de na prìomh athraichean, tha neach ag radh, bean agus coimhleabach, ach cha'n eil mar so anns a chùis so: cha'n eil, mar a creidimh a ròghnachadh Criosd slàn, mar sin tha e ròghnachadh Criosd a mhlàinn agus na aonar gu'n a bhi ceangal nì eile Ris, agus mar dha ròghnachadh agus dha dhluth-ghabhail thuige. Agus mar sin feumaidh bhur creidimh-se a ròghnachadh agus a dhluth-ghabhail, ar neo tha sibh coltach ri bhi tighinn gearr air aonadh pòsaidh Ris. Feumaidh sibh a ròghnachadh a mhlàinn agus na aonar, gu'n a bhi ceangal nì Ris, agus sin gu h-àraidh ann an gnothuch mòr fireantachd agus gabhail ribh le Dia. Tha cuid ann a cheangail nì eile ri Criosd anns a ghnothuch so; bhiodh Criosd aca, ach bhiodh an dleasdanas fein aca mar an ceudna; bhiodh fireantachd aca, ach bhiodh am fireantachd fein aca mar an ceudna; bhiodh an cuid fein aca gu bhi gabhail cuibhrionn maille Ris-san a thaobh fireanachadh agus fireantachd ann am fianuis Dhe. Is ann mar so a bha e a thaobh na'n Iudhach bho shean, Rom. ix, 31, 32, x 3 Tha e air a ràdh, gu'n do lean iad lagh na fireantachd, ach nach

do r'fhàinig iad air lagh na fhìreantachd: agus ca'r son? Do bhrìgh, a deir, ant-abstol, nach do dh'iarr iad e tre chreidimh, ach mar gu'm b'eadh, le oibribh an lagh. Agus chaidh iad mu'n cuairt, tha e air a radh, gu bhi cur air chois am fhìreantachd féin, cha do strìochd iad do fhìreantachd Dhe, Rom.x.3. Feuch, thugaibh fa'n ear, An toiseach, Gu'n robh iad air an ceangal ri, agus ag amharc ri slàinte tre am fhìreantachd féin. Anns an dara h-àite, Ged a bha iad air an ceangal ri am fhìreantachd féin, agus b'aill leo bhi beo leis a'sin, gidheadh cha robh e coltach ris a bhi leantuinne gu h-uile ri sin, ach bhiodh fhìreantachd Chrìosd agus am fhìreantachd féin aca ceangailte ri cheile. Uime sin tha e air a ràdh, nach do dh'iarr iad e tre chreidimh, ach mar gu'm b'eadh, tre oibribh an lagha; cha robh iad gu h-iomlan air son Chrìosd, na gu h-iomlan air an son féin, ach ann an cuid air son an aon, agus ann an cuid air son an aoin eile, dha'n ceangal féin ri Chrìosd. Agus anns an Treas Àite, dh'fhàg so iad a tighinn gearr air fhìreantachd, beath, slàinte, agus na h-uile nì; oir tha e air a ràdh, do bhrìgh sin nach d'r'fhàinig iad air lagh na fhìreantachd. Gu bhi ceangal féin ri Chrìosd anns a chùis so, tha e cho cunnartach agus cho millteach ri bhi cur suas an Fhéin an aghaidh Chrìosd. Mar so bha e thaobh na'n Iudhach bho shean, agus mar sin tha e thaobh na'm Pàpanach an diugh. Ach a mhuinntir mo ghràidh, na'n cuireadh sibh gu bràth 'ur creidimh gu ceart air Chrìosd, cha'n fheum sibh aon uair smuainteachadh air an gnothuch so a cheangal eadar Esan agus sibh féin; ach feumaidh Chrìosd bhi na uile anns na h-uile. Feumaidh sinn ar suilean a dhùnadh an aghaidh na h-uile nì eile a thaobh fhìreantachd, agus a dhol a mach a mhàinn, agus gu'n chumail air ais, a dh'ionnsuidh Chrìosd, a socrachadh ar n'uile shiorruidheachd a mhàinn air uile thobar fhìreantachd shiorruidh-san. Tha Calvin a gabhail beachd air an àite dh'ainmich sinn mu dheireadh "gu'r e bunait, na ceud cheum, a chum còir fhaotainn ann am fhìreantachd Dhe, an duine a bhi cur cùl agus a dol a mach as fhìreantachd féin." Mar so tha mì cinnteach gu'n d'rinn creidimh Phòil ròghainn, agus gu'n do ghabh e ri Chrìosd," Ach na nithean," tha e 'g ràdh," a bha'n am buannachd dhomh, mheas mì iad sin 'n an call air son Chrìosd. Seadh gu'n amharus, agus tha mì meas 'n an uile nithean 'n an call air son ro oirdheirceas eolais Iosaì Chrìosd mo Thighearna; air son an d'fhuiling mì call na'n uile nithean, agus tha mì a meas gur aolach iad chum gu'n cosnainn Chrìosd, agus gu faighear ann-san mi, gu'n m' fhìreantachd féin agam, a tha o'n lagh, ach an fhìreantachd

sin a tha tre chreidimh Chrìosd, an fhìreantachd sin a tha o Dhia tre chreidimh.” Phil.iii. 7 - 9. Feuch thugaibh fa’n ear, tha a chreidimh ann an so a ròghnachadh agus a gabhail Chrìosd mar fhìreanachadh agus fhìreantachd, agus ann an so cha’n eil e ceangal nì Ris; tha e socrachadh air Crìosd a mhàinn, a cur cùl ris na h-uile nì eile air bith. Bha uibhir aige dhe chuid fein gu bhi taiceachadh air agus ag earbsa ann anns a chùis so sa bha aig neach nach robh ach na dhuine a mhainn, riamh bho’n a thàinig peacadh a stigh do’n t-saoghal; oir ann an sochairean, ann an gràsan, ann an seirbhisean, ann am fulungasan air son Chrìosd, tha mì ullamh gu bhi smuaintachadh, gu’n d’thug e barr air gach aon nach robh ach na dhuine a mhàinn; ach gidheadh cha’n eil e taiceachadh air aon dhuibh sin, nì h-eadh cha’n eil e uibhir agus dha’n ceangal ri Crìosd; ach tha e diultadh agus a’ cur cùl riubh uile, agus sin leis a ghràin agus am fuath is motha ann an cùis fireanachaidh, agus a leantiuin gu h-uile agus gu neo-mhearachdach ri Crìosd a mhàinn; tha e’g ràdh, tha mì cunntas na h-uile nì ach na’n call, seadh, na’n aolach, ’s e sin, mar a’nì is salaiche agus is gràineile; agus cha bhithinn air m’fhaotainn ann air son mìle saoghal.

Book Reviews

The Singing of Psalms in the Worship of God
by G.I. Willianson, B.D.

In this booklet, the Author sets out to prove, “that in the worship of God the inspired book of Psalms should be used to the exclusion of the uninspired compositions of men.” He goes on to show in a most satisfactory manner how scriptural his proposition is, proving all his arguments from the Word of God, the only infallible rule of faith and practice.

In an age when uninspired hymns are almost universally used in the worship of God, and the singing of the inspired Psalms of Scripture looked upon as something that belongs to the past, this pamphlet is timely. We recommend it to our readers and specially to our young people, as a convincing argument in establishing our

own position as a Church regarding this question. Copies obtainable from:— The Scottish Reformed Fellowship, c/o Frankland, 3, Montpelier Terrace, Edinburgh. Price 10p., Postage extra. L.M.

“God’s way of Reconciliation” — Studies in Ephesians ch 2 by D. Martin Lloyd-Jones.

This book consists of 33 sermons preached on successive Sabbath mornings at Westminster Chapel, London during Dr. Lloyd-Jones’ ministry there. As the author remarks in his introduction, ‘This is not a commentary as such but as every sermon should be it is exegesis, homiletics and application.’ Indeed we consider this a fair comment on the book though the continuous thread running through the book makes it more than just a book of sermons. The unmistakable message of the chapter from men’s desperate need as sinners ‘dead in trespasses and sin’ and their being ‘children of wrath’, the intervention of God’s grace and mercy in the sending of His Son, resulting in those who were far off being brought nigh by the blood of Christ is succinctly dealt with. The chapter on the “blood of Christ” is particularly edifying and the author does not mince words concerning the ‘bloodless theology’ so prevalent in the visible church in our day. On the plan of salvation he speaks boldly and Scripturally, ‘It is entirely God’s plan, it is entirely due to God’s grace, love and mercy and it is all through the Lord Jesus Christ.’ Having ably dealt with the plan of salvation he goes on to privileges of the children of God — Chapter 21. Peace with God, Chapter 22 Access to the Father through the One Mediator. This point is thoroughly emphasised but not unduly for he rightly so emphasises the One foundation. He clearly enunciates the Christians responsibility and dependence on grace alone. His chapter on ‘Praying in the Spirit’ is at once searching and instructive. On ‘Christian Unity’ he is again fundamental, and shows the falsehood of the prevalent notion of unity. “People who think you can discard the early chapters of Genesis and still have a Gospel are just displaying their ignorance” the Author says. “Being a Congregationalist his concept of the Church is different from ours and this appears but without radically impairing the worth of the book.

We have no hesitation in heartily recommending the book as a valuable addition to the library of any serious student of the

Scriptures. As the author says 'In an age of confusion, turmoil, violent divisions and wars and at the same time a lingering belief in a false and superficial idealism which maintains that men and nations can be reconciled and peace and concord obtained by the best that is in man, the message of this second chapter of Paul's Epistle to the Ephesians is more needed than ever.'

The Book has 388 pages and is published by the Evangelical Press at £1.80.

D.J. MacD.

Notes and Comments

Trident Air Crash

No one could remain unmoved by the sudden tragic deaths of 118 persons aboard a Trident jet airliner which crashed two minutes after take-off from London Airport. What made the tragedy even more solemn was the fact that it happened on Sabbath 18th June. The ushering into eternity of so many so suddenly and in the very midst of their rejection of the claims of the divine law regarding the Sabbath is solemn beyond words. Though the Lord bears long with sinners yet it pleases the Lord by a signal act of His displeasure to remind us from time to time that there is a God that judgeth in the earth.

Golspie Swimming Pool Open on the Lord's Day

At a meeting held in January of this year Sutherland County Council decided that their new swimming pool at Golspie would be open for a restricted period on Sabbaths—from 2 p.m. to 5 p.m.—as well as on weekdays. This decision, however, was reversed at a meeting on 28th February when the Council voted 10—9 against Sabbath opening. This decision was particularly gratifying to Sabbath lovers in the North. At a later meeting held in Dornoch on May 29th, when a petition with 1211 signatures (965 over 18 years of age and 246 under 18), mainly from Golspie, asking for the opening of the pool on Sabbath was presented to the Council, the former decision was overturned and the Council sanctioned the opening of the swimming pool on Sabbath. The swimming

pool was opened on 26th June and on the following Sabbath, 2nd July, 400 swimmers and 50 spectators visited the pool during the three hour opening period.

We deplore this God-defying action of the Sutherland County Council in giving public support to Sabbath desecration in the County. The Council have embarked on a course which will inevitably bring the judgments of God in its train.

Northern Ireland

An uneasy peace reigned in Northern Ireland for two weeks until the middle of July when renewed violence broke out. The situation appears to be deteriorating rapidly and, unless the Lord in His mercy prevents it, civil war could break out. The failure of the Government to deal firmly with the I.R.A. menace has left the troops in Northern Ireland exposed to their murderous attacks. The policy pursued by the Government in attempting to isolate the I.R.A. gunmen from their Roman Catholic supporters appears to be supremely futile. Until our Government realise that the objectives of the I.R.A. and the objectives of the R.C. Church are one, and act accordingly, we see little prospect of peace in that strife torn province.

Let us continue to pray for the Cause of Christ in Ireland—that it may be preserved in the midst of great dangers and that the forces of darkness which assail it may ultimately be overthrown.

Law as well as Gospel

Britain's deepest need at the present time is a sense and conviction of sin, as it is futile to speak of the need of evangelical repentance and reformation as long as the individual and the nation do not know what they are to repent of, and reform from. The supernatural application of the Moral Law of God, by the sovereign omnipotent of the Holy Ghost, to the individual conscience, is the only way of producing a supernatural sense and conviction of sin. The Scriptural proofs of that statement are "By

the Law is the knowledge of sin", and "When He, the spirit of truth, will come, He will convince the world of sin," Conviction of sin precedes evangelical repentance, as evangelical repentance is the fruit of a supernatural faith's view of the heinousness of sin in the light of the moral Law and Calvary's Cross. The proof of the genuineness of evangelical repentance is its practical fruit of evangelical reformation or new obedience. It is evident, therefore, that the British pulpit must return to the preaching of the Law as the school-master to bring sinners to Christ, if there is to be an individual and national sense of sin, repentance towards God, faith unfeigned in the Lord Jesus Christ, and national practical godliness. It is very evident that the preaching of the Law is a rare thing in British pulpits to-day — hence the utter lack of individual and national sense of sin, the prevailing indifference to the universally and perpetually-binding obligation of the eternal claims of God, as manifested in the Moral Law, to our obedience. love, service, worship, and trust. the Prevailing so-called gospel of love and mercy, without reference to the infinite holiness and justice of God, is merely another carnal gospel, which is of Satan. (F.P. Mag., Nov. 1940)

The Common Market

On Thursday, 13 July, the Third Reading of the European Communities Bill was passed in the House of Commons by a majority of 17 votes. The supporters of the Common Market will no doubt be jubilant that the last main hurdle has been overcome. The House of Lords is expected to pass the Bill by a large majority and then it will receive the Royal Assent.

To all appearances, therefore, Britain's entry into the enlarged Community is only a matter of time. We are now, however to go by appearances. The Lord reigns and is able to overturn the best-laid pland of men. Man proposes but God disposes. Let us continue to pray that the Lord may yet intervene to save our nation out of the hand of her enemies, and prevent a confederacy being formed between our nation and the mainly Romanist- dominated nations of Europe, which would involve national recognition of, and ultimately subjection to the system of Anti-Christ.

Church Notes

London Communion

The London Kirk Session wish to inform interested friends that the date of the Winter Communion has been altered from the 1st Sabbath of December to the 3rd Sabbath of October for this year, and that the weekday services will be held in the Alliance Halls, Palmer Street (Next to St. James' Underground Station) instead of in the Bridewell Hall as formerly. The services will be as follows, (D.V.):—Thursday, 12th October, 7 p.m., Friday, 13th October, 7 p.m., Saturday, 14th October, 3 p.m., Sabbath, 15th October, 11 a.m. and 6.30 p.m., Monday 16th October, 7 p.m.

The Sabbath services will be held in St. Michael's Hall, Eccleston Place, S.W.1. (Opposite Victoria Coach Station).

Rhodesian Mission Staff

Miss Margaret MacKenzie expects to return to Rhodesia to replace Miss I. MacCuish, M.A. at Ingwenya Secondary School. Miss M. Graham, M.A. and Miss Rhoda MacKay are also due to be relieved at the end of this year. Two more teachers are needed, therefore, for Ingwenya School and the Committee earnestly desire that two would come forward as replacements so that the work of the school can continue unhampered.

Sister C.A. Turner expects to return in August also, and Sister J. Coote will be returning home on leave. With the rapid expansion of work in Mbuma Hospital and the necessity of maintaining clinics in various places, at least three nurses are needed, in addition to Sister Turner. The Committee look forward to some of the many nurses in the Church coming forward to offer themselves for this work in which the bodily needs of Africans are attended to while opportunity is afforded to speak to their souls about the concerns of eternity.

Those undertaking to go to Rhodesia under the auspices of the Committee do so for a period of three years with six months' paid leave upon the completion of the contract. Housing is provided both for teaching and nursing staff and a splendid opportunity given to carry on these professions in a truly Christian atmosphere.

Replies to this advertisement should be sent to the Clerk of the Committee,

Rev Donald MacLean, Clerk to the Jewish
and Foreign Missions Committee,
13 Kingsborough Gardens,
Glasgow G12 9NH.

Jewish and Foreign Missions Fund

By appointment of the Synod, this important collection is to be taken up by book from house to house in August (DV).

Reports of the Jewish Mission conducted by Rev. M. Radcliff in Glasgow and the activities of our missionaries, teaching and medical staff in Rhodesia can be read by our people in due course in the Synod Proceedings. All who read these reports must be impressed with the amount of work done and the expense involved in carrying the Word of God to Jew and Gentile.

The Committee would respectfully draw the attention of our people to the fact that there was a deficit on this Fund in 1971 of £10,000. As the contributions for the year only amounted to £5,000, it is possible that our people did not fully realise that the Committee now has authority to send out £10,000 per annum in place of the £3,200 sent in previous years. We would ask, therefore, that every effort should be made to double the givings to this Fund this year so that the work of the Missions can be carried on in the name of the Lord.

'But having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you.' 2.Cor.10; 15.16

(Rev) John Colquhoun, Convener.

Acknowledgment of Donations

RHODESIAN MISSION

Grateful thanks for donations towards purchase of milk biscuits as follows:-
Gisborne Congregation, \$400, Friends in Auckland Congregation, \$514, Hastings
Congregation \$150, Wellington Congregation, \$50, Mr & Mrs Bosch, Featherstone,
\$20, Mrs MacKenzie, Wellington, \$10.

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow, G12 0HE, acknowledges the following donations with sincere thanks:-

Sustentation Fund: Mrs Robertson, Leven, £3; F.M. Campbell, Bearsden, £4; Mrs C. Smith, Uig, £15 per R.W.M.M.

Home Mission Fund: Mrs Robertson, Leven, £1.

Jewish and Foreign Mission Fund: F.M. Campbell, Bearsden, £1.

Dominions and Overseas Fund: Mrs C. Smith, Uig, £5 per R.W.M.M.

General Building Fund: Mrs C. Smith, Uig, £5 per R.W.M.M.

College and Library Fund: Mrs C. Smith, Uig, £5 per R.W.M.M.

Home of Rest: Mr Ewan MacDonald, late of North Uist, £10; Miss MacIntosh, £5; Gairloch visitors, £2. Mrs Ross, £1.

The Publications Treasurer, Mr R.W.M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations:-

Free Distribution Magazine Fund: Mrs I.N., Glendale, 40p; Mr J.H. Bow, Devon, £2; Mr N. MacL., Watford, £3.12; Mr N.M., Dunvegan, 40p; Mr G. MacL., Leverburgh, £1.12.

The Treasurers of the following congregations acknowledge with sincere thanks the following donations:-

Aberdeen: A friend, Lochbroom, £5; Anon., Ullapool, £5; Anon., Glasgow, £5; D. & D. Macleod, Achiltibuie, £5; Anon., (collection plate), £5; Lochcarron Congregation, £25.40; Portree Congregation, £176.79; MacKenzie, Inverasdale, £2 (last three per W. McK.); all for Manse Fund.

Beaulay: Inverness Friends, £50, Postal Order, £2; Mr J. Livingstone, Muir of Ord, £5; Anon., £10; Envelope in plate, £2; all for Church building fund. Anon., £5 per I.G.; Dingwall Friend, £5; Friend, £5; Friend, £10; both per Mr D. Kelly; Envelope in plate £10, Dingwall Friend, £8.

Fort William: Friend, Argyle, £10; Friend, Drimnin, £5; Mrs D. Cameron, Drimnin, £2; all per Rev. J.A. McDonald for Sustentation Fund.

Glendale: In memory of a loving husband, £5 per Rev. J.C., for Sustentation Fund; A friend (church door collection) £5 per Rev. J.C. for Organization Fund; A friend, 50p per Treasurer, Blythswood Tract Society; A friend, £5 per Treasurer.

Greenock: Anon, Greenock £10 per Rev. I. MacLeod for China Mission Fund; Mr and Mrs Balfour, Gourrock, £5 per Cong. Treasurer for congregational purposes; Robert H. Conway, Bangor, N.I., £5 per A.Y. Cameron for congregational purposes.

Glasgow: A friend, £1; I.C., £5; both for Bus Fund; Mrs P. Wood, £5 for congregational fund; M. McC., £5 per Rev. D. McL. for Sustentation Fund; Mrs Walker, 50p and Mrs Piper 50p for bus expenses.

North Harris: Friend, Stockinish, £2 for maintenance of manse, and £1 for maintenance of minister's car; Mrs Rachel Macdonald, 3 Leacklea, Stockinish, £7 for maintenance of manse and £3 for maintenance of minister's car; Friend, Stockinish, £2 for Maintenance of manse and £1 for maintenance of minister's car; all per Rev. A. McK.

Oban: Miss Dewar, West Hospital, Oban, £1, for Home Mission.

Raasay: Friends, Glasgow, £5; Friend, Glasgow, £1; Friend, Ardineaskin, £2; Friend, Broadford, £2 all per J.M. MacLeod; Friend of the Cause, Shieldaig, £5; M.M.L., Raasay, £2; Wellwisher (envelope in plate) £5; Friend, Churchton, £2; C. MacRae, Oseag, £10, all per Treasurer; all for Manse extension; Envelope in plate £2 for Sustentation Fund.

Staffin: Miss Ann MacPherson, Portree, £1 for Church Collection; Mr Ewen MacLennan, Fort William, £1 per R. MacInnes, for car park fund.

Strath: John MacKinnon, 25 Elgol, £100 per L. MacKinnon, for Elgol Church interior renovation; Anon, Lairg, £2, per John MacLean, for Broadford Manse building fund.

Tain and Fearn: Friend, Inverness, £2; Friend, Inverness, £2, both per K.R.; Anon.,

Halkirk, £5 per Rev. J. Nicholson; Friend, Edinburgh, £3; Friend at Communion, £10, per R.J.M.; all for Manse Fund.

Wick: Dr Dick's Legacy, £25 per Rev. R.R. Sinclair; Anon., Ps. 115, V. 12, £5 (in collection plate) both for painting of church and manse.