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Britain in Europe

By a two to one majority the people of Great Britain have elected to stay in the European Common Market. In this way they have confirmed the earlier decision by Parliament to enter the European Economic Community. Having given their decisive consent to entry into Europe and to the signing of the Treaty of Rome it will not be any longer possible for the people of the nation to lay the blame upon the leaders of the nation for any of the consequences of this solemn step. For any subsequent ill-effects of this alliance with the Common Market countries, the British people as a whole must bear full responsibility, just as the Jews had to bear the consequences of their action when, in confirmation of the deeds of the chief priests and scribes, they cried out: "His blood be upon us and on our children."

Of the action of those who put Him to death the Saviour had to say: "They know not what they do." On this account He prayed: "Father, forgive them." Of the princes of this world who crucified Christ it is also recorded that had they known the wisdom of God they would not have crucified the Lord of glory. Now, with regard to the action of the people of Britain we think it can also be reasonably said: "They know not what they do." They know well enough — and that we do not dispute — the arguments so cogently put forward by the advocates of entry into the Common Market, and on the weight of those arguments felt obliged to support the Common Market cause; but they did not know — perhaps did not care to know — the end to which this was all to lead. This economic union with the other eight countries which form, along with Britain, the nine members of the Common Market is but the first stage of a process which has as its ultimate aim the political, economic and religious union of the countries of Western Europe, with consequent abandonment of national sovereignty and identity. What is to emerge in the end is to all intents and purposes a revived Holy Roman Empire with the Pope of Rome as its religious Head. Other monarchs, if they should

still exist, would be expected to take an inferior place to the Roman Pontiff.

It is this religious aspect of matters which concerns us in connection with the result of the recent referendum. From the very outset the Vatican was a supporter of the Common Market idea and of the proposed European Union. Today the Ecumenical Movement is another protagonist of the European Cause. Ecumenists think that this will pave the way for the World Church which they hope eventually to bring into being. This will require, of course, submission to the See of Rome but this will constitute no problem for the Romeward-looking, ecumenically-minded clerics of today. Their first success towards the World Church of their dreams may well be in Europe. There will be those who will not be willing to enter the World Church but these "impracticable elements" will be dealt with in the same way as the martyrs of today and other days have been dealt with — by the strong arm of the law as disturbers of the peace.

Are these thoughts on the possible consequences of Britain's membership of the European Economic Community too extreme to be entertained by serious thinking people? We think not. They may be less far-fetched than we are ready to imagine. We may well see such a pattern emerge before our very eyes and find ourselves as a nation swept along with it almost before we know what has happened. An idea of how things are to proceed in connection with European unity may be gauged from the hint that has come out that in the European Parliament the Conservative representatives from our country are likely to ally themselves with the Christian Democrat Deputies on the Continent; that is, with the Roman Catholic Party Deputies of the Continental countries. Could anything be more likely to prejudice the Protestant interests of this nation of ours?

Is the future, then, very dark from a religious point of view? Dark clouds, indeed, are hovering over Europe, and particularly over our own backsliding nation. We are exposing ourselves more and more as a nation through our sins to the judgments of the Most High, and we deserve to be left to reap the full consequences of our folly. Yet the Lord is saying to us: "Return, ye backsliding children, and I will heal your backslidings." Let us never forget that the Lord is able to deliver us from this alliance into which we have so wilfully entered and to raise us up as a people for Himself. "The things which are impossible with men are possible with God." Who knows but it may please Him, in answer to the cry of His people, not only to pour out His Holy Spirit upon us as a nation, but also on all the nations on the Continent of Europe?

Sermon

by Rev. Neil Cameron, Glasgow

"And one of the Elders answered, saying unto me, "What are these which are arrayed in white robes? and whence came they?" And I said unto Him, "Sir, thou knowest." And he said unto me, "These are they which came out of great tribulations and have washed their robes and made them white in the Blood of the Lamb. Therefore they are before the Throne of God and serve Him day and night in His temple and He that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the Throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe all tears away from their eyes." Rev. 7:13-17.

This book contains the visions which the Apostle John received in the Isle of Patmos. It begins by giving the Divine authority of the Book and a promise to the reader and hearer of the prophecy. John is commanded to write to the angels or "ministers" of the seven churches in Asia separately and give the character suited to the case of that particular church to which the letter is directed, whether for encouragement or terror just as he received it from Christ. After this John seeth the Throne of God in heaven and round about that Throne were seated four and twenty Elders clothed in white raiment and crowns of gold on their heads but we do not intend to dwell on this meantime. After this, we have the Book sealed with seven seals which no man is worthy to open. John weeps at human inability and is comforted by the Elder who told him that the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book and to loose the seals thereof. We have the opening of the seven seals, one after another, and what they represented. Now in coming to the chapter we have read, it begins by the words "And after these things, I saw four angels standing on the four corners of the earth holding the four winds of the earth that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The four winds spoken of here are probably errors or false doctrines which afterwards plagued the church of Christ, as the Angel ascending from the east, and having Divine authority from the Father over angels and every creature, did not allow those winds to

blow until the true people of God were sealed in their foreheads, the most conspicuous part of the body, so that they should be known by all men. These are not blown away like chaff when the wind of false doctrine and error blows upon the church in the world. John heard the number that were sealed in the different tribes of the children of Israel amounting to one hundred and forty and four thousand but we do not take this as a definite figure of all that were saved in Israel. We take this as an arithmetical representation of the literal Israel converted to Christ because Israel, as descended in the line of promise, was a numbered people. After this he beheld a great multitude which no one could number of all nations and kindreds and people and tongues, which stood before the Throne and before the Lamb, clothed with white robes and palms in their hands. It is in connection with this our text comes in, from the 13th verse to the end of the chapter.

One of the Elders put the question to John "What are these which are arrayed in white robes? and whence came they? The Elder here was one of the saints, now made perfect in holiness. He did not ask this question because he did not know who they were and whence they came, neither did he think that the Apostle John was ignorant as to who they were and where they came from. We find John hesitating in giving an answer and no wonder as the change was so great from the poor, despised and afflicted people whom he knew in the world. It is always profitable that people should be asking questions about spiritual things and it shall be profitable to the Church of God down to the end of time that the Elder asked such a question here. Although John knew very well who they were he preferred that the Elder himself should answer the question and therefore he said, "Sir, thou knowest." The Elder now answers the question, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

We shall first consider some of the tribulations of the people of God as they pass through the wilderness of this world.

Secondly, the work in which they were constantly employed while passing through that wilderness — washing their robes.

Thirdly, where they are now come to. They are standing before the Throne and before the Lamb, clothed in white robes and palms in their hands.

No doubt, some of these mentioned here had a good share of the troubles and trials of this world while yet in a state of nature, for the wicked are not without troubles and trials. This is the fruit of sin, for by the fall man lost communion with God and is under His wrath and curse, and made liable to all the miseries of this life, to death itself and to the

pains of Hell for ever. But the tribulations of the people of God are of a different nature from the troubles and trials of the wicked. We may say that the tribulations mentioned here begin in the day when God by His Spirit convinces them of sin. The sinner is now convinced of his lost and ruined condition and sees no way of escape. God is angry with him, God's Law demands perfect obedience — which he cannot give and Justice demands satisfaction. He would give anything now that he could go out of existence but out of existence he cannot go. He sees Eternity before him and no place for him but the Lake of Fire prepared for the devil and his angels. He might have laughed at this before but it is not a matter of laughing now. He can now say with the Psalmist, "The pains of hell took hold on me. I grief and trouble found." He now justifies God in sending him there; his mouth is stopped and he is brought in guilty before the bar of God. The Psalmist says in another place, "When as I did refrain my speech and silent was my tongue, my bones then waxed old because I roared all day long. For upon me both day and night Thine hand did heavy lie, so that my moisture turned is in summer's drought thereby." Although God does not allow His own people, while under conviction of sin, to come to absolute despair yet they are brought so low as to throw away every false hope. It is when they come to this stage that God, the Holy Spirit, sets before them a way of escape, enlightens their minds in the knowledge of Christ, persuades and enables them to embrace Christ as He is freely offered in the Gospel. They are now amazed at the love of God to perishing sinners — that God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have Eternal Life. They could say now, like the Psalmist, "For but a moment lasts His wrath, life in His favour lies, weeping may for a night endure, at morn doth joy arise." They could not express in words the joy they felt. It was unspeakable and full of Glory. They might have thought that all their tribulations had come to an end now and that this joy would continue. We do not say that all got the same measure of this but we do say that all experienced it in some measure. Their tribulations, however, did not end there. The Devil, whom they so faithfully served before, has now become their bitter enemy. Their former companions now began to cast scorn at them and called them by all sorts of names: even their own flesh and blood turned against them: graceless professors of religion called them narrow-minded bigots and so on. This is not all an easy matter for flesh and blood but this warfare continues as long as they are in this world. It is through faith alone that they gain the victory of which we have to speak later on.

We have an account in the 11th chapter of Hebrews of the marvellous work faith can do and what some had to suffer for the faith. They were tortured, not accepting deliverance, that they might obtain a better resurrection and others had trials and cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned — they were sawn asunder — were tempted — were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains and in dens and caves of the earth. This actually took place in our own land — in Scotland.

Another tribulation they had was when they saw men, to whom they gave a place in the world as being truly gracious men, fall into sin. What grief of heart this caused them. They were also harassed with an evil heart of unbelief and a perverse will so that they could say with the Apostle Paul, "For that which I do, I allow not; for what I would that I do not, but what I hate that I do. For I know that in me that is, in my flesh, dwelleth no good thing; for to will is present with me but how to perform that which is good I know not; for the good that I would I do not but the evil which I would not that I do"; and this caused them to cry out "Oh, wretched man that I am, who shall deliver me from the body of this death?"

In the second place we shall consider the work in which they were employed while passing through the wilderness of this world — washing their robes. In the day of their justification they were clothed in the unspotted robe of Christ's Righteousness and this robe can never be defiled so that it would be nothing less than blasphemy to think that any human being could ever make it whiter than it is, therefore it cannot be the robe of Christ's Righteousness which they are washing. We take these robes which they are continually washing to mean the robes of their profession. This is a robe which every Christian should do his utmost to keep clean. If it is once defiled it is not an easy matter to get it back to its original colour. This robe is continually getting spots on it, no matter how careful the Christian may be in trying to keep it clean. The Devil is trying to throw all the filth he can on it. The world that lieth in sin are doing their utmost to throw mud on it so that the true child of God is continually at the washing tub with this robe. His whole ambition is to keep it white before the world for nothing would please the world more than to see them going about with defiled garments. The cleaning of our temporal clothes does not trouble us much for the women do it for us. They have what they call the washing day. So it is with graceless

professors — the washing of their garments does not trouble them. They do not know how to wash them or where to wash them. They leave them till the washing day — a false delusion that all will be well at the end. But this is not the way with the believer for he is continually in the wash tub — at a throne of Grace confessing his sins and seeking forgiveness for Christ's sake. They know from experience that nothing will take away the guilt of sin but the Blood of Christ. Child of God, of whom it is true that this is your daily practice and who may be on the verge of giving up, take courage, the time will not be long till you rest from your labours. "The troubles that afflict the just in number many be but yet at length out of them all the Lord doth set him free."

We shall now consider briefly the third and last head — where they are now. They are now in Eternal Glory along with the Glorious Trinity, the Holy Angels and the saints of God arrayed in white robes and carrying palms of victory in their hands singing "Unto Him that loved us and washed us from our sins in His own blood." Neither themselves nor the World nor the Devil can put a spot on the garment in which they are now arrayed — for nothing shall enter in there that defileth. "He that is righteous, let him be righteous still and he that is holy let him be holy still." All their tribulations in this world are now behind them for ever. They shall hunger no more neither thirst any more, neither shall the sun light on them nor any heat. Many a hungry and thirsty day they had going through the wilderness. As we have in the Psalm in which we were singing, "For thirst and hunger in them fainted their soul," and this kept them continually crying to the Lord as David did in the 42nd Psalm:

"Like as the hart for water brooks
in thirst doth pant and bray
So pants my longing soul, O God,
that come to Thee I may.
My soul for God, the living God
doth thirst, When shall I near
unto Thy countenance approach
and in God's sight appear."

But He led them in a right way that they might go into a city of habitation. Their hunger and thirst were of such a nature that the world or the things of the world could never satisfy them. They desired holiness, full communion with God and to be with Christ for ever. The heat of the sun causes great thirst to travellers passing through the wilderness where water cannot be found so the corruption of their nature

and the tribulations through which they were passing in the world caused them to thirst more and more for the time when they would appear before the Lord in Sion. The sun shall not light on them now nor any heat — all these things are behind them for ever more — for the Lamb which is in the midst of the Throne shall feed them and shall lead them into living fountains of water and God shall wipe away all tears from their eyes.

There have been different opinions about these fountains and some even went the length of making pictures of fountains as we have them among the hills in the Highlands. We have always been of the opinion and are more confirmed in it now that these fountains mean the attributes of God. The Fountain of His Love, the Fountain of His mercy, etc. Although they are perfect in holiness and their hunger and thirst fully satisfied, yet they will be going into the mysteries of the Glorious attributes of God and God shall wipe away all tears from their eyes. Many a tear they shed in the valley of Baca. "Thou tears of sorrow giv'st to them instead of bread to eat. Yea tears instead of drink Thou giv'st to them in measure great." They had many reasons for shedding tears in the world — their own condition, the condition of their nation, the condition of their congregations — no fruit seen, the condition of their near and dear ones. All this caused them to be shedding tears and sighing when others would be sound asleep — but God Himself will wipe these away and they shall ne'er shed a tear again. Woe unto you, careless sinner, when God takes away to Glory those who were shedding tears over you in this world. Oh, what bliss, what joy, they have now following the Lamb into fountains of living waters throughout the endless ages of Eternity.

Comfort in Affliction

by James Buchanan, D.D., LL.D.

"This is my comfort in mine affliction" Ps. 119:50

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness in them which are exercised thereby" Heb. 12:6-11

The Bible affords a solid ground of comfort under trial, in the views which it presents of the *uses* and *ends* of affliction, under the economy of redemption. While it declares, that all our afflictions proceed from the hand of God, and that he employs them as a means of manifesting the rectitude, and vindicating the honour of his government, it affirms,

nevertheless, that he takes no pleasure in the infliction of suffering for its own sake, and that "he doth not afflict willingly, nor grieve the children of men." Had the Bible presented no other than this negative view of affliction, it would still have cleared the character of God from the unworthy suspicion, that he takes a cruel or capricious delight in the infliction of suffering, and would have served so far to compose our minds under trial, by giving us the assurance, that no suffering would be inflicted without some reason which was satisfactory to infinite benevolence and wisdom. But the Bible is far from confining its consoling discoveries to this *negative* view of the subject: it not only denies that affliction is the result of caprice or cruelty, but affirms that, under the scheme of grace, it is the result of pure and comprehensive benevolence, and the means of *positive* good.

It is one of the grandest peculiarities of the scheme which is unfolded in Scripture, that it subordinates every thing to one great and beneficent end — that it educes from acknowledged evil the most substantial good — that it makes *sin* the occasion of a bright display of divine holiness, and *suffering* the occasion of a marvellous manifestation of divine love — and that, in its application to the hearts of men, it converts the very afflictions, which are the fruits of sin, into the means of progressive sanctification and eternal blessedness. The legal desert of "the old man" is thus made the moral discipline of "the new creature" — the penalty under the Law becomes a privilege under the Gospel — and those afflictions, which were awarded as the "wages of transgression," are converted, by the scheme of redemption, into "means of grace."

This is beautifully intimated in the 89th Psalm, where, in stating the terms of the covenant of grace, God makes affliction the subject of a *promise* to the Redeemer, as the head of that covenant, and through him to his believing people: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." Being provided for in the covenant of grace, and made the matter of a promise to the Redeemer, these chastisements are to be regarded as among the *privileges* of God's people. It is true, that had they not sinned, they would have been exempted from suffering; and their trials are, therefore, in one sense, the consequences of guilt. But it is equally true, that they are not now awarded as the wages or penal effects of transgression, but subordinated to a plan of mercy, and sent for purposes of good. They come from God,

not as messengers of his avenging wrath, but as tokens of his paternal love; and in sending them, he acts, not as an offended judge, awarding punishment, but as a kind and forgiving father, meting out such discipline and correction to his children as they severally require.

It does not follow from these remarks, that every one who is visited with affliction *is* a child of God, or that, in every instance, affliction has the effect of instating the sufferer in that blessed condition. Like every other means, its effect will depend on the mode in which it is improved by the individual; and hence it is said to produce "the peaceable fruits of righteousness" only in those who are suitably "exercised thereby." In many cases, as in that of Pharaoh, it may be the means of hardening the heart, and may leave it more insensible to every right feeling, and more callous to every sacred impression than before; but this is no reason why we should not admire the benevolence, as well as the wisdom of God, in sending affliction, any more than the neglect of the ordinary and prescribed means, on the part of men, should lead us to question the goodness of God in giving them his Word and ordinances. By these, God furnishes them with an opportunity of improvement and a means of salvation; and in like manner, by affliction, he summons their attention to divine things, and calls upon them to repent and be saved.

But while these words do not affirm that every one who is severely afflicted is a child of God, they do, on the other hand, assure us, that no amount, and no continuance of sorrow, can be a proof that we are *not* members of his family; and this discovery may well be regarded as a very valuable and a very consoling one. For, when a believer is visited with severe affliction, and especially if his trials be numerous as well as severe, and if they be continued in his person, or in his family, for a great length of time, while many around him are enjoying uninterrupted prosperity, or speedily relieved from slighter trials, he will be too apt to entertain the awful thought, that God would not thus deal with him if he were really one of his children, and either despondingly to question his own interest in the divine favour, or, through the malignant suggestions of Satan, to cherish hard thoughts of God. Many have experienced this sore trial of their patience and faith; but let it be impressed on our hearts, that it is *not* from the outward dispensations of providence, but from the inward qualities of our own character, that we are to draw the evidence of our state in the sight of God — that no pressure of affliction, however severe, and no continuance of it, however protracted, can prove that we are not the objects of God's fatherly love, or that we are cast out of his favour; and that, although the aspect of a frowning providence

may well be improved as a call to vigilant self-inspection, that we may discover whether God has any controversy with us, and for what cause, we should not, on any occasion, venture to regard affliction as a proof of reprobacy. On the contrary, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" and if our chastisements seem to be more grievous, and more protracted than those of others, we may rest assured, either that our corruptions are so strong as to require a severe remedy, or that God is thereby preparing us for some great end, for some fiery temptation, or some eminent service in his Church on earth, or, perhaps, for a speedy translation to his own presence in heaven. But whatever may be the immediate reasons of his dealings with us, let us rest assured, that every affliction which he sends on any of his children is the fruit of paternal love — that he has a most holy, wise, and benevolent purpose in view — and that, either here or hereafter, we shall have reason to acknowledge with many who have gone before us, that "God hath done all things well," and that "in very faithfulness he hath afflicted us."

We are taught in these words, not only that divine love is the source from which the afflictions of God's people proceed, but that the end for which they are designed is the gradual improvement and ultimate perfection of their moral character.

According to the Scriptures, all suffering, under God's administration, has a *moral end*. Were we to view affliction by itself, and without reference to its results, it would necessarily appear a very dark and mysterious part of divine providence. Physical evil, apart from its moral uses, cannot be an object of pleasing contemplation to any rational being in the universe; but, in connection with these uses, it may be one of the brightest manifestations of divine wisdom, and one of the clearest proofs of his comprehensive benevolence.

We are not, indeed, at liberty to suppose, that suffering under the divine government is merely corrective. On the contrary, it is, in the case of the impenitent, judicial, penal, and exemplary, in the strictest sense of the terms. But even in that case, although the party immediately subject to it be not benefited, yet the infliction of punishment on account of sin, may, nevertheless, conduce to the moral instruction of unnumbered myriads of intelligent creatures, and to their confirmation in those habits of holy obedience, which, without such moral lessons, might be in danger of being broken by the power of temptation — since, to the power of temptation, we have reason to believe, they are exposed in common with those who have already fallen. God's government is conducted by means

— to his rational creatures he presents rational inducements; and, in this view, the final punishment of some may be the result of the most comprehensive benevolence to his subjects at large, just as the incarceration, or capital punishment, of a few in this kingdom, is the means, if not of reclaiming them, yet of impressing on the minds of others the great distinctions of morals, and the obligations of social duty.

But here we speak of affliction in reference to its bearings on God's people; and, in their case, not only is there a moral influence exerted on others by means of their afflictions, but a direct moral end contemplated in their own blessed experience. God visits them with affliction, that, "by the sadness of the countenance the heart may be made better;" and just in proportion as moral improvement and perfection are superior to mere physical enjoyment or worldly prosperity, in the same proportion ought our gratitude for the benefit conferred, to exceed our sorrow for the suffering inflicted. To a mind which is sensible wherein the true nobility and happiness of its nature consist, there can be no difficulty in perceiving, that whatsoever tends to subdue unruly passion, or to implant, invigorate, and cherish the higher principles and affections of the soul, should be valued in proportion to the greatness of its design, however painful it may be in itself. And if the nauseous draught be received with eagerness, when the restoration of bodily health is expected from it, how much more should we be willing to taste of that cup of sorrow, however bitter, by which our immortal spirits are to be restored to a state of moral healthfulness and vigour.

Christ is All

By Dean Henry Law

11. THE PLAGUE OF LEPROSY

"The leper, in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, Unclean." Lev. 13:45.

The mercy of mercies is a Saviour given. But a Saviour given is a Saviour scorned, until deep need is felt. Hence mercy superadds a gracious work. It paints a man's malady in hideous tints. It drags the lurking monster to clear light. The conscious sufferer thus sees his plague, and hastens to the healing fount. The Leprosy subserved this end.

They err, then, who see nought, but judgment in this foul disease. Keen was its woe. No cup of misery held more bitter drops. But still its voice allured to peace. It showed, in a long train of emblem, the complex

loathsomeness of sin, that hence the evil might be more abhorred. Thus when the time was come for Israel's sons to gain new insight of redemption's scheme, this malady appeared, as admonition of soul-sense. Thus, too, when the great Healer trod our earth, the frequent Leper received aid. The outward misery taught a deeper plague, while ready cure cast light on saving grace.

This malady crept on with stealthy step. It was not easily discerned. Here human skill was blind. The art most conversant in signs of sickness, traced not these symptoms. Wisdom from on high was needed. The sanctuary must be sought. The anointed Priest must search. His mind alone could ascertain. His lips alone could manifest the case.

Reader, turn now to that deep evil — sin. Its poison lurks within the veins. Its deadly venom spreads throughout the frame. Its deathful work is running on. But nature feels it not. The world has no detecting eye. Poor reason views it with no shuddering glance. The self-pleased fancy boasts of fancied health. Death is begun, when all seems life. The plague devours, but ignorance sees not.

The dream must last, until a power beyond man's shall rouse the sleeper. This is the Spirit's sole prerogative. He only can convince of sin. He only can reveal the inborn and defiling sore. He works this knowledge mainly by the Word. In sanctuary hours, or in the stillness of retired thought, He sets the soul before the mirror of God's law. He tears away the blinding scales. He opens sightless eyes. What follows? The sinner starts. A frightful spectacle appears. It is the hideousness of polluted self. Soundness is fled. Health and fresh beauty lie, as a withered leaf. He stands revealed one noisome mass of wide-spread misery. The light from heaven shows Leprosy throughout. The unsuspected filth is no more hid. Thus when God's voice is heard within, the conscience answers, I am vile. Was it not so with Job? He plumed himself on moral rectitude, and upright walk. By outward hearing he had some surface-notions of his God, and therefore only surface notions of himself. But when his opened eye beheld heaven's truth, he quickly saw the loathsomeness of self. His Leprosy was clear. His piteous cry confessed, "I abhor myself, and repent in dust and ashes." Job 42:6. Isaiah's case bears further witness. In soul he was a Leper: but he knew it not, till revelations met him from above. The brightness of the Lord shone forth. The blackness of poor man was the dark contrast. Hear the contrition of his humbled spirit, "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, for mine eyes have seen the King, the Lord of Hosts." Isaiah 6:5.

Through many years Paul boasted of his blameless life. He felt no conscience pains. He seemed some lovely tree, whose branches bowed with golden fruit. He thus portrays himself, "I was alive without the law once." I knew not my Leprous state. But the Priest searched me with a penetrating eye. "The commandment came." It probed me to the soul. Then "sin revived." The malady, which slept, started to giant life, "and I died." He felt the Leprosy's entwining grasp. In agony he sighs, "O wretched man that I am, who shall deliver me from the body of this death." Rom. 7:24.

Reader, it may be, that self-ignorance locks you in its dark cell. Listen, I pray you, to this warning voice. Oh! perish not self-murdered. Reject the opiate of fancied soundness. Sleep not to death on popped pillows of false health. Think of the multitudes, who knew not, that the plague had seized them, till they awoke in dungeons, where cure never comes. Bring heart, and thoughts, and ways, and life, to the true standard of the Word. Sit down beneath its all-revealing beams. Consult not the world's counsel. Take not its faulty measure. Call in the faithful witness, which neither errs nor leads astray. View self in Scripture-mirror. What, though the sight shall humble you to dust? Go on. Shrink not. Self-knowledge is a step towards Christ. The malady perceived leads to the malady relieved. Sin, when thus felt, exhorts the cry, "Heal me, and I shall be healed."

The sufferer hears the Priest's condemning voice. He is pronounced Unclean. He goes forth. He tastes no more the joy of social scenes. Shunning and shunned, he hides himself in gloom. His aspect, his whole mien, proclaim the misery of his downcast heart. Earth cannot find a picture of more woeful woe. His clothes are rent. His head is bare. A covering hides his upper lip. And when the hollow voice must speak, it sounds the plaintive knell, "Unclean, unclean."

These marks write fearfully the wretchedness of sin. The clothes are rent. — This meaning is distinct. It is the signal of the bitterest grief. The Scripture-page gives many proofs. Jacob beholds the blood-stained coat of Joseph. His son, his much-beloved son, is surely slain. Did ever heart so bleed? All comfort fails. In token of his live-long woe, he rends his clothes.

It was a mournful day, when David and his subjects followed Abner's bier. The public sorrow must be publicly displayed. The king's command was, "Rend your clothes." 2 Sam. 3:31.

Message on message followed fast to Job, and each was burdened with a heavier note. His goods are a wild wreck — his sons all slain. Deep

waters overflow his soul, and a rent mantle proves a heart forlorn. Job 1:20. Thus where sorrow's wounds were deep, the tattered robe proclaimed the inward state.

Reader, should not he grieve, who feels the burden of his guilt? What sorrow is like his? The loss of righteousness is more than loss of property and friends. There is no ruin like the frown of God. Shall not his eyes then weep, who hates himself — who dares not look to God — who has no resting-place on earth — no resting-place beyond? There is no Leprosy like sin. There is no Leper like the sinner. Shall the Leprosy be clad in tattered garments — and shall not sin sit mourning in the dust?

The head must bend uncovered. This was the attitude of lowly shame. Job felt abasement and bewailed, "He hath stripped me of my glory, and taken the crown from my head." Job 19:9. The bereaved Aaron may show no sign of degradation. Therefore the command is, "Uncover not your heads." Lev. 10:6.

In the poor Leper thus despoiled, we see how sin inflicts an ignominious brand. Should not shame's home be on the sinner's brow? Hear Ezra's piteous wail, "O my God, I am ashamed, and blush to lift up myself to Thee, my God." But why this shame? "Our iniquities are increased over our head, and our trespass is grown up unto the heavens." Ezra 9:6.

Is there disgrace in folly — in rebellion — in ingratitude — in disobedience to a tender Father's rule? These lines all centre in the sinner's heart. His life is one mistake. Is not that folly? His rebel hands are raised against the King of kings. His hardness hates a blessing God. His impious feet tread down a loving Father's will. Thus sin and shame are linked. Our guilty parents haste to hide themselves; and Paul's bold challenge is, "What fruit had ye then in those things whereof ye are now ashamed? Rom. 6:21.

A covering hides his upper lip. The muffled mouth is sign, that silence is enjoined. The sorrowing and the shame-stricken find their utterance choked. This marked the prophets, from whom God withdrew. "Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips, for there is no answer of God." Mic. 3:7. Sin should be mute. While faithful lips abound in prayer, and send forth songs of praise, and tell in gladsome strains the wonders of redeeming grace: what are the sinner's sounds? His throat is an open sepulchre. Let, then, that sepulchre be closed. His words sow seeds of evil. Let, then, those words be checked.

But if some passing steps draw near, a piteous warning must be heard. A doleful mutter sounds the repelling note, "Unclean, unclean." Approach not. There is pollution here, "Unclean, unclean."

Reader, close not your eyes to sin's intense malignity. It is unutterable filth. See the priest Joshua before iniquity passed from him. He stood filth-soiled before the Angel. Zech. 3:3. A true word paints our nature state, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Is. 64:6. The heart is every foul bird's cage — the spring of every impure desire. The waters, which flow forth, are rank pollution. The hands touch but to soil. The feet leave impress of defilement. The sinner speaks, and noxious blight flies round. His words, his looks, his ways, his life, bear one black stamp, "Unclean, unclean."

The Leper is cast out from social life. No home may welcome him. No friendly hearth may cheer. His dwelling is far off from men. In solitary loneliness he pines. No station gains exemption. A Miriam must be shut out. Num. 12:14. Kingly Uzziah must dwell apart. 2 Kings 15:5. Ah! sin, what hast thou done? Let sinning angels, driven from heaven's light, reply. Let multitudes, who know not the ecstasy of close communion with their God — who walk not in sweet company with Zion's sons — whose hearts ascend not on the wing of social praise — who share not the holy fellowship of common prayer — who kneel not delighted at the consecrated board: let these sad exiles from the heaven-bound flock, tell the lone miseries of their desert-life.

But is this all? Death is at hand. Eternity is near; a gulf will then for ever part the filthy sinner from salvation's blessed throng. God is afar off: He cannot be reached. Jesus is high above. There is no longer access to His arms. Heaven's gates are barred. The saved are all within — within for ever. The lost are all without — without for ever. — Thus the Leper stands an emblem of sin's deathful plague.

Reader, why are these frightful colours laid? Why is the sight thus brought before your eyes? Is it, that hopeless horror may affright? Is it, to sink you in despair's abyss? Far otherwise. Mercy here scares you; but it is to mercy's arms. The great High Priest is near. He comes to earth with "healing on His wings." He cries to every weary, heavy-laden soul, "Come unto Me, and I will give you rest." You need not be an outcast from His flock. He bids you nestle in His wounded side. He gives His blood to purify each taint. His remedy is ready and is sure. Take it. Oh! take it, and be whole. Turn not from His outstretched hand. Hark to His cry, I will make you clean. Rest not, till adoring lips reply, Great Lord, Thy touch has touched me, and my plague is stayed.

We should do more good if we were but solicitous to do good.

Matthew Henry.

Letter

By the late Rev. James MacLeod

Dear friend,

Watch against pride. Satan is sure to attack you with his lies, — that you are deceived and a hypocrite. He will stir up all the vile corruption of your nature, and pour contempt on religion, Christ, His blood and sacrifice. As Boston says, "Make much of His priesthood." I would add to that, "Make much use of His blood, to repel the devil."

In company, be as silent as possible, — just listen. Pass your remarks when necessary. Keep your mind sacred and secret. Few, very few, will understand you in this vile age. Rebuke sin when necessary. Bear witness on the side of your Lord and Saviour as opportunity offers.

Do not discuss or divulge experience to anyone, unless you are reasonably sure that person is genuine and real.

By faith in the most precious Lord Jesus, you will go to Heaven on your knees, — I mean secret prayer. Pray when you do not feel sure, or that you are feeling the need of it. Keep it up. When you cannot pray for yourself, pray for other poor sinners.

Keep a strict control on your lips among friend and foe. Keep your ear open to the Word, listen to it, and seek to be led by it at all times.

In spiritual and temporal matters, this is to honour the Word of God.

Yours etc.

Tampering with the Westminster Confession

The National Presbyterian Church which recently separated from the modernistic Presbyterian Church in the U.S.A., adopted at its first General Assembly in December, 1973, the Westminster Confession of Faith, and the Larger and Shorter Catechisms. The Confession of Faith adopted is the one adopted in America in 1789, in which the chapter and sections dealing with the Civil Magistrate are changed. The National Presbyterian Church has made a further departure from the Confession by deleting the reference to the Pope as the Anti-Christ.

The Orthodox Presbyterian Church of America has also adopted these revisions on the Chapter and Sections dealing with the Civil Magistrate, and has left Section VI, chapter XXV an open question as far as the church's terms of subscription are concerned. "Despite the professed loyalty of the Westminster Theological Seminary, the Orthodox Presbyterian Church, and Presbyterian Guardian to the Westminster Confession of Faith," writes the late Rev. Donald Beaton, "we are sure it will amaze

our readers, to learn that in the doctrinal Constitution of the Orthodox Presbyterian Church, clause or paragraph VI of chapter XXV of the Westminster Confession of Faith is left an open question, as far as that Church's terms of subscription are concerned. We refer to that part of the Confession which declares concerning the Pope that he is "that anti-Christ, that man of sin, and Son of perdition, that exalteth himself in the Church against Christ, and all that is called God." A Church making such a grave omission scarcely merits the name of Protestant, according to the original connotation of that term. Personally, the present writer believes sincerely that the attitudes of the Orthodox Presbyterian Church to this part of the Westminster Confession of Faith is the fruit of lack of spiritual discernment, due to spiritual or intellectual pride, in imagining themselves superior in their power of Biblical interpretation relative to this particular point, to the pious, profoundly spiritual and scholarly theologians who framed the Westminster Confession of Faith, and that the Most High has consequently punished the Orthodox Presbyterian Church and its evangelical periodical by giving them over, in this respect to spiritual blindness. If this view is correct, as we firmly believe it is, then that Church and that periodical will not be honoured, failing correction of their error and repentance in witnessing against the most formidable obstacle to the spread of the Gospel in the world — Romanism, "the masterpiece of Satan." As it is generally acknowledged that, with the possible exception of the Reformers at the Reformation period, and the body of godly and scholarly men who produced that unrivalled translation, the 1611 Authorised Version of the Scripture, there has not been known since the time of Pentecost a body of theologians more endowed with spiritual power, depth and discernment, from on high, than the pious, spiritual, and scholarly framers of the Westminster Confession of Faith; does it not appear like gross presumption on the part of the Orthodox Presbyterian Church thus, by implication, to correct the, to them debatable, convictions of these divinely highly-favoured theologians? The most deeply spiritual Christians of the present day might, with propriety, be called light-hearted compared to these theologians.

To excuse oneself by saying that the confessed view on this particular point is merely on interpretation, is inconsistent, as it is an integral part of the Westminster Confession of Faith, binding upon all who subscribe to it as the confession of the individual subscriber. To subscribe only those parts of the Westminster Confession of Faith which suit our own notions of propriety, while still claiming unqualified, unequivocal heir-

ship of, and admiration for, confessional doctrines, savours far too much of the unscrupulously-unseemly tactics of the Modernists relative to the Bible — they must needs pose as Christians, while discarding those parts of the inspired, infallible Word of God, which they in their lamentable spiritual blindness, think should not be there. The seeming subterfuge that the Westminster Confession of Faith, being after all, a humanly framed document, though based on the Bible, one could not be expected to endorse every detail of it, as one knows of no book composed by man to which one could not yield such endorsement, may seem not only plausible but an incontrovertible argument to some, but in this particular case it does not carry conviction. If the Papal System, culminating in the blasphemous doctrine of the infallibility of the Pope, when he speaks ex-cathedra on matters of faith and morals — an attribute and prerogative peculiar to the Godhead — is not, after all, the Scriptural Anti-Christ, we fail absolutely to conceive, how any other system that can ever arise and develop, will coincide so exactly in minute detail, with the inspired Biblical description. We can only conclude that “blindness in part is happened” to those who believe otherwise.” (The Free Presbyterian Magazine, March, 1941).

The Rev. F. S. Leahy in his book, “The Roman Anti-Christ,” says: “The word **antichristos**’ is composed of **kristos** meaning anointed (Christ), and the prefix **anti**. “Anti” means **against**, also **instead of** or **in place of**. When prefixed to the name of an individual it indicates an agent who assumes that individual’s place, and at the same time acts in opposition to him. Thus Rome herself speaks of Antipopes. Antichrist, therefore means one who pretends to be the vicar of Christ, and assumes to act in His name, but who at the same time is His rival and greatest enemy.

“Alarmed by the fact that the Reformers were pointing to the Pope as the Man of Sin, the Jesuit Ribera at the end of the sixteenth century invented, or at least propogated futuristic views of the Anti-Christ and pointed to a solitary infidel Antichrist who would appear in the dim future. This is largely the Romanist view today. — Ribera’s view soon infected the High Church party. J. M. Darby caught the contagion and finally Dr. C. J. Scofield swallowed the Jesuit’s pill. Thus Ribera proceeded beyond the wildest dreams, for the attention of thousands of Protestants became deflected from the Papacy, a future Anti-Christ was looked for, and the historic Protestant view handed down by the Reformers was despised by many. These are the hard facts of history. A Protestantism saturated with Ribera’s Futurism is not the Protestantism of the Reformers nor is it feared by the Papacy.”

With reference to Paul's description of Antichrist in II Thess. 2: 3-8, Dr Charles Hodge says, "This portrait suits the Papacy so exactly that Protestants have rarely doubted that it is the Antichrist which the Apostle intended to describe."

W.M.

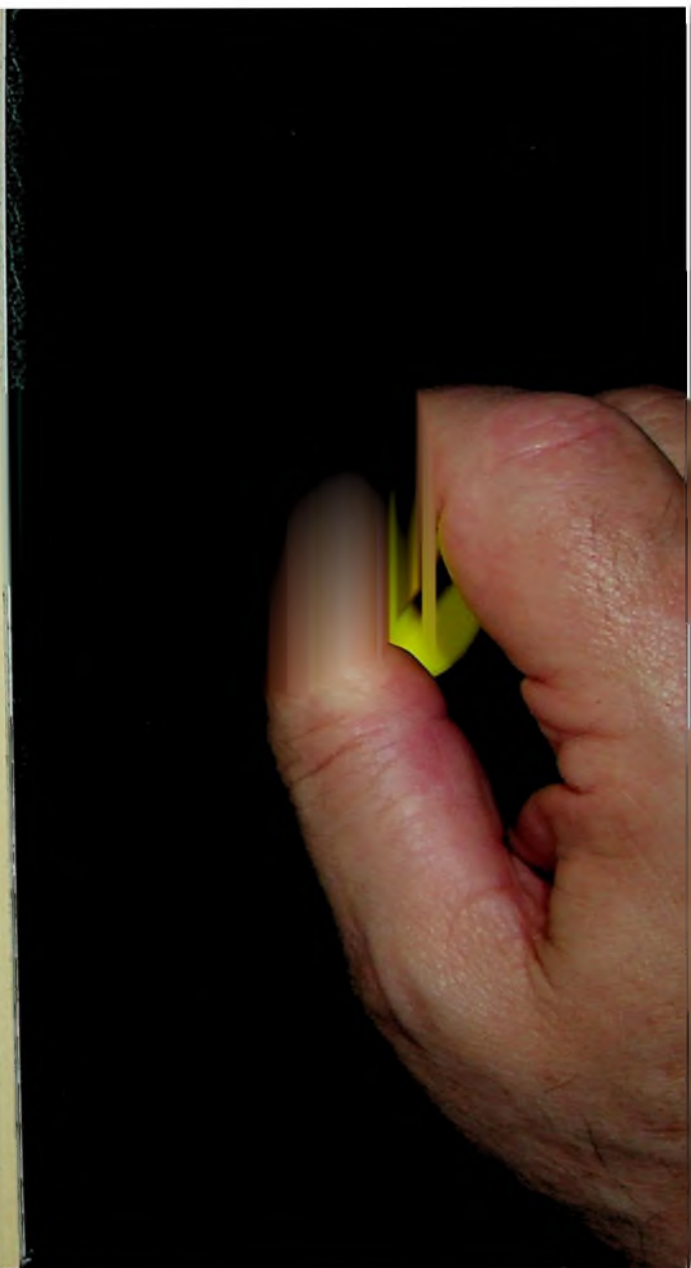
Gathan Glòir na Diadhachd

Leis an Urr, Eideard Pearce

(Air a leanntuinn bho t.d. 187)

2. Am bheil Dia neo-chaochladheach? An sin cja mar a bu chòr dhuinne bhi air ar 'n ioraslachadh air son gu'm bheil sinn cho bitheanta a deanamh eucoir air Dia, a cur as a leith neo-sheasmhachd agus atharrachadh mar a tha sinn a deanamh? Mar sin, a luchd mo ghràidh, tha naimhdeas agus mi-chreidimh ag aobhrachadh, gu'm bheil sinn buailteach, aig gach am, gu bhi 'g altrom smuaintean cruaidh mu Dhia, agus a bhi toirt a stigh casaidean dubh na aghaidh; nis tha sinn a cur as a leth laigse, agus mar an ceudna aimeadas; nis le neo-dhìlseachd, agus a ris le mi-cheartas; a nis le cruas, agus a ris le atharrachadh; ni tha na olc mòr, agus a gairm air son ùmhlachadh mòr: tha Dia neo-chaochladheach, agus tha E seasamh gu mòr air glòir a neo-chaochladheachd, agus gidheadh tha sinn a cur as a leith, agus ciod e'n tamailte a tha'n so dha? An so tha'n Salmadair (ge b'e co e) a tighinn dluth air, "An tilg an Tighearn' uaith gu bràth? agus nach nochd e a dheadh-ghean na's mo? An do sguir a choimhneas am feasd? an d'fhàilnich fhocal o linn gu linn? An do dhearmaid Dia a bhi gràsmhor? An do dhruid e na chorruch a chaomh-thròcairean? Salm lxxvii. 7, 8, 9. Ciod a tha'n so uile ach a bhi, ann an seadh, a cur as leith Dhé, nach e'n Dia a bh'ann a tha ann, nach eil E cho tròcaireach, na cho dìleas, na cho gràsmhor, agus a bha E roimhe so. Tha e coltach ris mar gu'n abradh neach, Be Dia tròcaireach a bh'ann an Dia, bha E gabhail tlachd ann an tròcair, ach a nis tha thròcair air tighinn gu crìoch, agus tha e tighinn gu bhi uile gu leir searbh. Bha E dìleas na gheallaidhean, ach a nis tha gheallaidhean a fàilneachadh, agus a fàilneachadh gu tur; bha E na Dhia gràsmhor, b'e gràs a bhuadh thlachdmhor, ach a nis tha gràs air a dhi-chuimhneachadh Leis. Mar so air son ùine àraidh chuir e ath-arrachadh as leith Dhe, ged an deigh ùine, mar a tha'n co-theagasg ag innse dhuinn, thàinig a chreidimh air ais, agus thainig smuaintean ceart mu Dhia. Bha Iob, mar an ceudna gu domhain air a ghabhail a stigh anns a chionta so, "Tha thù air fàs an-ìochdmhor rium; le neart do laimhe tha thù 'g ad chur fein a'm

aghaidh." Iob xxx. 21. (tha e'g ràdh ri Dia) Bha thù roimh a'd' Dhia coibhneil dhomh, ach thà thù nis an-ìochdmhor dhomh. Tha'n Eaglais, mar an ceudna, làn dhe so, agus thà t dha labhairt a mach. "Ach thubhairt Sion, Threig an Tighearna mi, agus rinn mo Thighearna mo dhi-chuimhneachadh." Isaiah xlix, 14. Dh'atharraich Dia, cha'n e'n Dia E a bha E. Mar sin tha mi'g ràdh, ged a thà Dia neo-chaochlaidheach, gidheadh thà sinn buailteach a bhi cur atharrachadh as a leith. Tha sinn buailtech dha bhi smuaiteachadh nach eil E a ni bha E, na anns an àite san robh E; nach eil E eadhon cho maith 's a bha E, na cho mòr, cho cumhachdach, cho glic, cho naomh, cho dìleas, cho gràsmhor 's a bha E, agus mar sin air adhart. Feuch (a deir am fàidh) "cha'n eil làmh an Tighearna air dol an giorrad, air chor agus nach faod i tearnadh; nì motha tha a chluas air fàs mall, air chor agus faod i cluintinn." Isaiah lix. 1. Smuaitich iad agus cho-dhuinn iad gu'n robh làmh an Tighearna air a giorrachadh, 's e sin, gu'n robh a chumhachd air a lughdachadh, agus nach robh E cho comasach gu tearnadh 's a bha E roimh so; smuainteach iad agus cho-dhuin iad gu'n robh chluas air fàs mall, 's e sin, nach robh E cho maith, cho coibhneil, agus cho ullaibh air eisdeachd ri an ùrnighean 's a bha E, bha E na Dhia a bha comasach gu tearnadh, ach a nis, tha iad ag ràdh, cha'n eil E comasach, bha E na Dhia a tha 'g eisdeachd ùrnuigh, ach a nis, tha iad ag ràdh, cha'n eil E mar sin. Mar sin tha iad ullabh air a bhi cur atharrachadh as a leith; ach a deir am fàidh, cha'n eil a leithid de nì ann, tha Dia a nì a bha E, tha chumhachd a nì a bha E, agus ullamhachd gu eisdeachd agus gu cuideachadh, agus gu tearnadh a nì a bhà e. Thà, a measg feadhon eile, dà nì gu sònraichte anns am bheil sinn buailteach a bhi cur as leth an Dia neo-chaochlaidheach atharrachadh; 's e aon diubh, 'n uair a dh' atharraicheas ar giullain agus ar gluasad a thaobh Dhé. 'S e nì eile, 'n uair a dh' atharraicheas Dia a ghiullean agus fhiosrachaidhean 'n ar 'n aghaidh-ne, oir gu dearbh thà sinn buailteach a bhi tomhas Dhé, agus breith a thoirt Air le a ghiullain agus fhiosrachaidhean bho'n leith a muigh dha'r taobh-ne, agus 'n uair a thà iad air an atharrachadh, co-dhùnaidh sinn gu'm bheil E'g atharrachadh. Ann an Gen. xxxi, 2, "Agus chunnaic Iacob gnùis Làbain, agus, feuch, cha robh i leis mar a bha i roimhe sin." Mar sin thà sinn iomadh uair a toirt fodh'n ear gnùis Dhé, a giullain agus a fiosrachaidhean dha ar taobh, agus cha'n eil e dha'r taobh mar a bha e roimhe, thà ghnùis air atharrachadh, agus do bhrìgh nach eil a ghnùis mar a bha i, bi sinn a smuainteachadh, nach eil a chridhe maille ruinn mar a bha E. Oh! luchd mo ghràidh, biodh-mid air ar faiceil bho'n olc mhòr so, a bhi cur atharrachadh as leith Dhé; 's e olc mòr a th' ann da-rìreadh, 's e nì



th' ann a gle chràiteach agus a brosnuchadh Dhé, agus 's e nì th' ann a leagas an t-anam fodh chionta sgàrlaid agus chorcuir, 's e th' ann, da-rìreadh, ach a bhi spuinneadh Dhé de aon dhe na neamhnaidean is dealraicheadh na chrùn, seadh, 's e th' ann ach a bhi dha chur a bith; oir ma tha E caochlaidheach, cha'n e Dia e. Bi air chrith, Oh! leughadair, uime sin, agus bi air chrith Oh m' anam, ri bhi smuainteachd air a leithid de nì ri so, seadh bhi cur as leith an Tì a tha neo-chaochlaidheach gu'm bheil atharrachadh maille Ris.

(R'a leanntuinn)

Book Reviews

"Making and Marring the Scottish Psalter," by John L. Clugston, LL.B.

"The purpose of this booklet," writes the author, "is simply to make available a few facts regarding the compiling of the Scottish Metrical Psalter of 1650. - - - It is hoped that some knowledge of the painstaking care which produced this version for us may incline its possessors to value it the more highly and resist the specious pleas occasionally heard for new and "better" versions.

Section I of the booklet presents a detailed account of the making of the Scottish Psalter. It also outlines the history of the Genevan Psalter, the Dutch Psalter, the Gaelic Psalter with Gaelic Psalm Tunes, and the Welsh Psalter.

Section II deals with the marring of the Scottish Psalter, firstly by the publishing of 67 Scottish Paraphrases in 1781, a Gaelic translation, which by Dr John Smith, Campbelltown, was published in 1783, and secondly, by revisions of the Psalter.

A proposal for the revision of the Psalter was mooted early in the 19th century. Prominent literary figures were invited to take part. It is interesting to see how strongly opposed Sir Walter Scott was to such a proposal. - - - "But there is still another argument in favour of the old psalmody" he wrote, "and it is with me a decisive one. - - - The Psalms of the old version are those used by the Fathers of our Church to express their sorrows and their triumphs, their hopes and fears, their prayers in danger, and their gratitude for deliverances. This ought to make them invaluable, and with my consent not a line of them should be altered."

The revisions of the Psalter and the sad consequences of such revisions in the Church of England, in the Baptist, Congregationalist, American Presbyterian, Irish Presbyterian, the Christian Reformed, and the Free Reformed Churches, etc., are outlined. The "Psalter Hymnal" and the "Book of Praise" of the last two named Churches, are also used in the "Reformed Churches of Australia" and the "Reformed Churches of New Zealand." In the "Book of Praise" the melody only is given in staff-notation. The text abounds in long-winded circumlocution and doggerel verse, and a Latinate vocabulary, in disagreeable contrast with the plain Saxon directness of the Scottish Psalter" (pp. 41.42). Examples are given, which sufficiently indicate, as the author states, the character of the book, that it cannot be regarded as a translation of the Psalter, but stands on a similar plane to Isaac Watt's "Psalms" and other paraphrases in the strict sense.

"The Book of Psalms with Music," published in 1958 by the Reformed Presbyterian (Covenanter), was referred to by the Rev. John Colquhoun, Glendale, Isle of Skye, as follows: " - - - let this book - - - 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. - - - Why then put a burden on the Lord's true people to which they and their ancestors for many generations were strangers." (p.43).

The last section of the booklet is entitled — "The Scottish Version is Archaic." "This is said," writes Mr Clugston, "on the basis of the Scots words 'kyth'st' and 'wight' in Ps. xviii, 26. Two unusual words in 8620 lines is hardly a weighty matter. It kythes that some forward wights are making altogether too much of this, sith 'kythe' appears frequently in the current reprints, Ferguson's and Hutcheson's Commentaries, and 'wight' is used by so recent a writer as J.R.R. Tolkien in "Lord of the Rings."

The Conclusion is an extract from "Strictures on Psalmody" published in 1835 in U.S.A., the second paragraph of which reads: - - - "We attach no sacredness to the work of any mere man; but we DO attach a sacredness to the Word of God, faithfully and literally translated - - - 'Rouse's Version' has long been the subject of most unjust and bitter recrimination by those who fritter away the truths of the God of heaven to please the carnal, and delight the fanciful and polite - - -. Rouse - - - by whom the groundwork of this Translation was laid - - - presented it to

the Assembly of Divines at Westminster, and being improved by them, was transmitted to the Church of Scotland. - - - They had it under their consideration for three years - - - amending and critically comparing it with the original Hebrew, that it might possess as much as possible the spirit of the original composition. Thus prepared, it was finally adopted by the General Assembly A.D. 1649, as the most correct, smooth and literal translation of that part of the Word of God ever before made. We defy any Hebraist to point us out any translation which is nearer to the original text, and which has an equal claim to be a version. This translation, though it be despised and vilified by many - - - is as emphatically the Word of God, and therefore sacred, as any other part of the Bible."

We heartily recommend this booklet of 60 pages, as a veritable mine of information, and an arsenal of arguments against those who would tamper with our Psalter, which has stood the test of time. There are 157 References given at the end, proof of the painstaking efforts of the author in the production of this much needed publication. The price, 65 cents (Australian), post free. Obtainable from Mr John Locker Clugston, LL.B., Box C100, Clarence Street Post Office, Sydney, N.S.W. Australia 2000.

W.M.

Bible Prophecies by S.F. Paul. Publishers, Gospel Standard Trust Ltd. Price, £1. 147 pp.

This book is part of an attractive series by the author e.g. Bible animals, Bible places, etc. It is a readable contribution to the subject of apologetics for the laymen. Young people at colleges and universities, confronted with atheism, evolution and ridicule of the Bible would do well to read this work. It shows in a clear and simple way how the words of Scripture have been fulfilled time and time again. The range of prophecy covered is indeed very large considering the size of the book. There is suitable material drawn from archaeologists e.g. Sir Leonard Woolley, or travellers e.g. Dr J.A. Wylie and Sir Robert Porter who give authentic accounts testifying to the literal fulfilment of Scripture.

The chapter headed, The Messiah and His kingdom, gives some account of the figures in the book of Daniel relating to the time of the Messiah's coming. Fuller details of this same subject are available in "Wonders of Prophecy," by Urquhart and may prove more satisfying than the more brief treatment here. It was not the intention of the author to deal with unfulfilled prophecy, and with one or two brief exceptions he

has wisely adhered to this course. It was pleasing to note in the chapter dealing with the church that the author correctly views the church as comprising, "all the election of grace, whether Jews or Gentiles from the beginning to the end of time," p.100. Too often today the Church is seen only as a New Testament institution. Dispensationalism has encouraged this.

Bible prophecy deserves a wide circulation, for it presents an unanswerable challenge to an unbelieving world. E.R.

Romans Exposition of Chapter 8 (5-17); The Sons of God by Dr D. Martyn Lloyd-Jones. Banner of Truth Publication, £2.75.

In this volume, the status and privileges of the children of God are suitably stated and contrasted with their counterfeits. Some very interesting facts of history, theology, and experience are dealt with in a devotional manner.

At the outset the author gives a clearly cut difference between the Christian and the non-Christian. The unpalatable but wholesome doctrine of man's depravity and enmity to God is in no way minimised. In his own words "it is radical and complete." The author hammers home the startling truth that one may be religious and 'take up' many Christian duties without being born again. Thus far, so good, but in our view there are serious defects which greatly detract from the merit of this book. The Dr's description of the struggle in the believer's heart and life reveals a lack of knowledge as to the strength, subtlety and virulence of indwelling sin. While we agree that the final issue of the conflict is known, this holy struggle, this warfare without discharge, is a stern and awful reality. The author speaks of the man in Romans 7:24, as a man under conviction of sin, but we disagree, and would like to pose the question as to when the Holy Spirit ceases to convince His people of sin? A quote from the saintly and scholarly Dr John Duncan may constrain the author to think again on this subject. In a letter to his daughter he writes: "Convictions are not lost by our coming to Christ. The deepest convictions (I do not say terrors of wrath, oh no, but convictions of sin and sinfulness are obtained after coming. The more progress in the divine life, the deeper conviction of abounding sin, as well as the sweeter experience of grace that much more abounds). Cf p 138 "Pulpit and Communion Table." As in the previous volume, the author's error in this connection, leads to confusion and contradiction in his argumentation.

Again, there is a reference to the meaning of Revelation 3:20 to which we cannot subscribe. We feel that the arguments used by the Beloved in

the Song of Solomon are those which apply to believers, as distinct from those used in Revelation 3:20 to a church which has no sense of her need of Christ.

Yet another criticism — “The Christian in spirit is saved absolutely but not in body.” Metaphysics apart, what of the activity of the carnal mind, and what of the filthiness of flesh and SPIRIT from which believers are enjoined to cleanse themselves?

These, and similar statements prevent us from giving our cordial commendation to this volume which so many have praised so highly.

F.M.

Notes and Comments

Coach Trip Disaster

Thirty-one elderly women passengers and also the driver of a coach which was on a day trip through the Yorkshire Dales were suddenly killed when the coach in which they were travelling crashed through the parapet of a bridge and was smashed in the field below. This tragedy brought shock and sadness to Thornaby, Teesside, the place to which the people belonged.

How often, by accidents such as this one, are we reminded of the uncertainty of time and the nearness of eternity. What need there is, then, to make our calling and election sure while the day of mercy lasts and not to put off seeking salvation to a more convenient season. It is so easy for us to grow callous in the face of such solemn reminders of death. Tragic happenings have almost become commonplace today with news travelling so quickly from all parts of the world. Instead of hardening our hearts let us take warning from these sad events and seek a saving interest in the Lord Jesus Christ for our never-dying souls.

What is Communism?

There are two ways in which this question can be answered: (1) We can learn from history by discovering what the communists have done and are doing; and, (2) We can investigate what the communists believe so that we can understand their past and present actions and predict what they are likely to do as unprecedented situations occur in the future.

History

The communists have been in power in various countries for more than 50 years. They have written an extensive record. Their rule is by dictatorship, and it has caused massive suffering and death. Alexander

Solzhenitsyn estimates the number who have been killed as a result of the communist conquest of Russia at 66 million.

Communism imposes the Dictatorship of the Proletariat. This is the brutal lawless dictatorship of the Communist Party over the entire populace. This dictatorship is sustained by the most complete monopoly conceived by man. The Communist Party controls every facet of life. It is the only political party; it conceives and passes all legislation; it directs the judicial process, and it administers all the functions of the state. It controls the army and the police, decides what type of education the children shall receive, and selects all the information disseminated by newspapers, radio and television. It controls all the economy so it is simultaneously the employer and labour union, manufacturer, banker, merchandiser and foreign trader. It has literal life and death power over every citizen as it can make anyone unemployable by the simple process of expulsion from the appropriate organization. As Boris Pasternak, Nobel prize-winning author of *Dr Zhivago* said, "They have expelled me from the Union of Soviet Writers so that I shall starve."

A simple definition of the rule communism has historically imposed is: "That organization of society which enables the Communist Party, through its monopoly power, to starve any citizen of whom it disapproves."

Doctrine

The study of communist past history and current activity is necessary but inadequate. Such study must be coupled with a knowledge of communist thoughts. It remains true that, "As a man thinketh in his heart, so is he."

The communists justify their past record on the grounds of the glorious future they propose to create. They promise to make a new man, regenerate and perfect, and through him a perfect society. In this future perfect society, all the causes of human anguish such as war, famine, disease, cruelty, hatred and fear will have been abolished and happiness will be universal. To the communists, the dictatorship is the fire which consumes the capitalist dross that remains in society. It is a temporary stage on the road to universal happiness.

They affirm that they will regenerate human nature by the use of science. The scientific laws they obey are: (1) There is no God; (2) Man is a material machine — matter in motion; (3) All human intellectual and emotional qualities are created during infancy and childhood by the experiences provided by the economic environment.

If environment generates intellect and character, a selected environment

can generate a selected intellect and character; and a perfect environment can generate a perfect environment and character. This provides the rationale for the communist programme. Since humans are merely material beings, imperfect ones can be destroyed without guilt. Communist doctrine teaches that millions are diseased because of their childhood environment. These are the members of the capitalist class, the bourgeoisie. Their elimination is necessary to create the environment which will generate perfection. This elimination is termed "The liquidation of the bourgeoisie." Thus communist theory demands the planned murder of a large segment of the population. Classicide is inherent in communism.

The evidence of fifty years indicates that the perfection of human nature is a mirage. Human nature in the Soviet Union continues to demonstrate the same qualities of selfishness and greed that prevail under capitalism. History has destroyed any vestige of justification for the communist programme of dictatorship, slavery and murder. Surely the only possible attitude for those who reverence life is truceless opposition. Such opposition must be informed, intelligent, consistent and energetic. Opposition based on ignorance is usually effective service to communism.

Dr Fred. Schwarz, Christian Anti-Communism Crusade, U.S.A.

Scofield Bible

The following interesting letter appeared in the "Life of Faith" of 11/1/75. I have taken the liberty of reprinting it here for the benefit of our readers.

"In response to the plea of Lois Ballard in your issue of December 21, for an explanation as to why so many ministers object to the Scofield Bible, may I say that I was one of the great many who were, so to speak, brought up on this book, and I can testify to the helpfulness of its chain reference system, its paragraph headings, and above all, its clear teaching on the great fundamental issues of the Christian Faith, such as the inspiration of the Bible, the deity of Christ, the atonement, justification by faith, regeneration, sanctification through the Holy Spirit, the resurrection of Christ, etc. Here its teaching rings clear as a bell.

But it is all too easy for a beginner to be taken in by the oracular and authoritative tone of the explanatory notes; Dr Scofield never intimates that he may be mistaken, or that any other view is possible but the one he lays down. Indeed, no infallible Pope could speak with greater certainty and authority than he, and the effect of such a tone upon the untrained and unwary reader is necessarily very great. Dr Scofield never argues, never explains, never apologises, and never assigns any reason for

his views. In a large part of his teachings he represents a small minority in advocating a millennialism which no Christian church has ever admitted to its creed, yet he always maintains the same oracular 'I know it all' attitude. As a method of inspiring confidence among ignorant people, the method has merits: its effectiveness cannot be denied, but from a moral standpoint it deserves severe condemnation.

There are four distinctive features of the Scofield Bible which, to say the least, are questionable, and are certainly at variance with the traditional Protestant interpretation of the Bible.

There is the extravagant typology for which the New Testament offers no authority; Dr Scofield goes through book after book of the OT, finding types everywhere.

Then there is his theory of seven dispensations, for which there is no Scriptural authority whatever, any more than there is for his doctrine of the eight covenants. There is nothing in theology to correspond to the Adamic covenant and to the Palestinian covenant; it is this latter that is so vital to Dr Scofield's scheme.

The most distinctive teaching of the Scofield Bible is its extreme 'futuristic' theory of prophecy. The secret rapture, the two comings of Christ, and His establishing of a political kingdom on earth (principally a Jewish one) were never heard of in a Protestant church before the 19th century, when they were foisted on it mainly by J.N. Darby and others who got them from the Jesuit Ribera (16th century). This teaching has maintained that much of the New Testament, especially the whole of Revelation after Chapter 3, has nothing to do with the Christian Church at all, but is for a so-called Jewish remnant after the rapture of the Church.

Worse still, is Scofield's doctrine of the Church, which the historic Christian interpretation has always asserted, from Justin Martyr onwards, is the true Israel, heir to all the Old Testament promises and finding in her all their fulfilment. There was never any dissent to this traditional doctrine until the time of J.N. Darby. Christians might differ on almost anything else, but up to this time never on this. If Darby and his school and the Scofield Bible are right the entire Christian Church for 1800 years was wrong on a vital part of the Christian faith, and the Bible has been transformed into a Jewish book.

In closing, I would dare to say that there are as many expository novelties in the Scofield Bible as there are bones in a fish, and that in consequence it is a very dangerous book."

(Rev.) John S. Benson, Bucknall, Salop.

Church Notes

Jewish and Foreign Mission Collection

This important Collection has been appointed by the Synod to be taken in August, by book. **In future this collection will be taken in March.** The following is an extract from my Report at the Synod, May 1975, "The Jewish and Foreign Mission Fund, supported by Congregational Collections throughout the Church in 1974, was under £7,000. This was, and is, the basic income, yet Mission salaries and National Insurance alone required the payment of £9,522. Of course there were special donations etc. which left the Fund with a surplus for 1974, under £2,000.

We appeal to Congregations to increase substantially their giving where this is possible in the providence of God. "The Lord loveth a cheerful giver."

Every contribution to this Fund is devoted to the support of our Church's active witness to the truth of the Word of God and the claims of the Lord Jesus Christ as the Saviour of lost men, among the native Africans.

Robert R. Sinclair,

Convener,

Jewish and Foreign Mission Committee.

August 1975

Bound Volumes of the Magazines

The following bound volumes of the Magazine are for sale and may be obtained from the Free Presbyterian Church Bookroom, 137 Woodlands Road, Glasgow C3:

F.P. Magazines — Volume 33 (1928) to Volume 71 (1967), price £1 per copy, post free.

Y.P. Magazines — Volume 14 (1949) to Volume 30 (1966), price 50p per copy, post free.

Synod Proceedings — 1946-1965, five copies bound together, price £1, post free.

Binding of Magazines

Persons wishing to have complete volumes of the Church Magazines bound are requested to send them to the Free Presbyterian Church Bookroom, 137 Woodlands Road, Glasgow C3, marking their name and address clearly in pencil on the first page of each volume sent in. The cost of binding will not be known until the total number of Magazines to be bound is ascertained and a price negotiated accordingly.

Request for old Magazines

Persons having old Church Magazines which they no longer require and which they are willing to dispose of are requested to send them to the Free Presbyterian Church Bookroom, 137 Woodlands Road, Glasgow C3.

Presbytery Meetings (D.V.)

Western: At Ullapool on 11th July, at 6.30 p.m.

Northern: At Dingwall on 26th August, at 6 p.m.

Magazine Acknowledgments

Would Congregational Treasurers please send all acknowledgments of donations for insertion in the Magazine direct to the Editor at F.P. Manse, Lairg, Sutherland IV27 4EH, and **not** to John G. Eccles, Printers, Inverness.

Communions in Ontario, Canada

The Sacrament of the Lord's Supper will (D.V.) be dispensed in Ontario, Canada in the Orange Hall, Chesley, on 13th July 1975 and at 2712 Victoria Park Avenue, Willowdale, Toronto on 27th July 1975. Friends seeking further information on particular arrangements re these Communions, may contact Mr G. Schuit, R.R.3, Chesley, Ontario (Tel.: 519-363-2502) and Mr J. C. Fraser, 4 Gemine Road, Willowdale, Toronto (Tel.: 416-221-5204). The prayers of the Church are craved that these communion seasons may be a time of refreshing for the Lord's people in these parts of the Vineyard and that sinners may be converted.

Deputies to Canada

Rev. H. R. Moshe Radcliff, who had been supplying Canada for a period, returned home to this country on 23rd May. Rev. Douglas Beattie, Plockton, then went to Ontario to supply the congregations there. He is due to return early in July (D.V.). The Convener of the Dominions and Overseas Committee, Rev. D. Campbell, Edinburgh, expected to leave on 27th June, along with his wife and son, Donald, to supply the Ontario congregations and also to officiate at the Communion Seasons in Toronto and Chesley.

We pray that the Deputies labours in Canada may be blessed of the Lord and that journeying mercies may be granted to all those who travel. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalm 72 : 8.

Acknowledgment of Donations

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

Jewish and Foreign Mission Fund: Mrs MacLean, Applecross £5; Anon, Lewis postmark £10; G. Matheson, Inverness £12; M.G. £2; Anon £100; last four for Bulawayo Church.

China Mission Fund: Anon, Inverness postmark £50.

Home Mission Fund: Anon, Inverness postmark £50; M.G. £2.

Ingwenya Mission: Vancouver Ladies per Mrs F. MacDonald \$200 (Aug. 1974); \$30 (Nov. 1974); \$100 (April 1975); Toronto Ladies per Mrs Vanderval \$30 (Nov.); \$36 (Nov.) \$43 (Dec.); \$43 (Feb.); \$50 (April); Nederlands Reformed Church per Mrs Hamstra, Dundas, Canada \$200 (Nov.); \$43.34 (Nov.), from Mrs Geldenstorm; \$41.71 (Feb.); \$185 (April), from Mrs Geldenstorm. For the General Mission Fund and other Church Funds: Dutch Friends 100,000 guilders (Dec.); Toronto Congregation per Rev. A. Ndebele \$789.33 (Jan.); A. De Redelykheid (Holland) 2,500 guilders; Mr and Mrs Angus Campbell, U.S.A. \$440 for purchase of deep freeze (Sept. 1974).

Aged and Infirm Ministers' etc. Fund: A. Forgie £25; M.G. £2.

The Publications Treasurer acknowledges with sincere thanks:

Publications Fund: Anon per W.D. Fraser £4.

Free Distribution Fund: Anon per RWMM £1.51.

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

Aberdeen: I. McA. £5 per Rev. E.A. Rayner; A.F., Falkirk £25, both for Manse Fund; J.M., Aviemore £1 for Communion Expenses; D.S., Halkirk £5 for Congregational Fund per Rev. E.A. Rayner.

Dumbarton: Anon in St Jude's plate £10; Mrs A.H. £1; Miss M.C.F. £1; Friend, Stornoway £5; Mr and Mrs A. and M.A. MacL., Meavaig £5; Anon, Skye postmark £5; Interested, Kames £5; Interested, Glasgow £10; D.M.N. Carnoustie £5; In loving memory of a dear sister £5; Small mite by a cheerful Giver £5; all per A.E. Alexander; Interested £5; D.R., Bulawayo £5; Friend £50; all per T. MacRae. Above donations all for Dumbarton Manse Purchase Fund.

Edinburgh: Visitor at Communion £10 for Communion Expenses; Anon, Dingwall £1 for Congregational Funds; Anon £20 (envelope in plate) for China Mission Fund.

Greenock: Friend, Bangor Down, two donations of £5 for Congregational Purposes; Friend, Dunoon £10 for Congregational Purposes; Anon, North Tolsta £5 for Sustentation Fund; Friend, M.V., Hebrides £3 for Congregational Funds; last three per Rev. L. MacLeod.

Laide: Three Friends, Gairloch £30; Friend, Tolsta £5; Friend, Harris £5; Hearnach in exile in memory of Ruaridh Mor an Aultbheatha £2; Friend, Raasay £5; Friend, Invergordon £1; Mr and Mrs D.M., Laide £100; For Church Manse £1; Friends, Port Henderson £5 per D.M.; Friend, Ullapool £2; Friend, New Zealand £10; all for Laide Manse Building Fund.

London: Anon £5 for London Congregational Funds; Anon, Inverness postmark £55 for London Church and Manse Building Fund.

North Tolsta: Skye Friend £25 for Trinitarian Bible Society; Friend, Portree £5 for Car Expenses; Friend, North Tolsta £1 for Car Expenses, all per Rev. D. Maclean.

Raasay: Friend, Inverarish £1; A Friend £2; both for Manse Extension and per J.M. MacLeod; A righteous man's memorial £6; Two Friends, Inverarish £5 for Manse Extension; Envelope in plate £5.

Scourie: Envelope in Church plate £10 for Communion Expenses per D.N.M.