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## Let God arise, let His enemies be scattered

To modern Christianity the imprecatory Psalms must ever be a mystery if not explained away in terms of the more sanguinary nature of the Old Testament dispensation. To call for God's wrath upon His enemies would be regarded in our day as most unchristian conduct. So it must be to those to whom the love of God is everything and the righteousness and holiness of God practically unknown.

David was of a different mind. He opens the 68th Psalm saying: "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him." It was not carnal vengeance that filled David's soul in this and many similar utterances but zeal for God's glory. How often in the Psalms does David speak in this way and all these utterances were Spirit-indited. These were the words of "the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel." He could say, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23: 1, 2.

David in his day was a mighty instrument in God's hand for the overthrow of the Lord's enemies. This was true in his early life when, as a youth, he went out against Goliath, the giant of Gath. What actuated David at that time? Was it mere bravado or pride? His brother, Eliab, thought so. But a higher motive compelled David. He answered his brother: "What have I now done? Is there not a cause?" He had earlier spoken in this way: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" And later, as he went forth to meet Goliath, we hear him say: "I come to thee in the name of the Lord of



hosts, the God of the armies of Israel, whom thou has defied." Was not zeal for God's glory the motive that actuated David's heart as he went forth to challenge the champion of the Philistines? Is not this the very highest motive to which the heart of man can aspire? Yet only the renewed heart can know anything of it. David was a man after God's own heart.

David had no doubt of the eventual outcome of the conflict, that is, that Goliath would be slain. "This day," he said, "will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air; and to the wild beasts of the earth; that all the earth may know that there is a God in Israel." And as David predicted, so it came to pass. David overcame him with a sling and a stone. With the Philistine's own sword, David cut off the giant's head. How unequally matched were the contestants, yet victory did not rest with the well-armed Philistine but with the one whose strength was not in himself but in the Lord his God. What was Goliath after all but part of Satan's kingdom? As such he was an instrument in Satan's hand for the overthrow of Israel. For the destruction of this kingdom of Satan we are warranted to pray.

What lesson are we to learn from this conflict? It teaches us that it is to the Lord we are to look for the overthrow of the enemies of His Church in the world. Having identified them, we may righteously plead: "Let God arise, let His enemies be scattered." We need have no hesitation in pleading thus. It is the Lord's purpose that His enemies, that is, all who magnify themselves against Him and who persist in their rebellion, shall be destroyed. To the Son He has said: "Sit on my right hand until I make Thine enemies Thy footstool." In the destruction and overthrow of any of Christ's enemies in our own day, we have warrant to sing in an ecstasy of triumph with Deborah of old: "So let all thine enemies perish, O Lord."

In David's cry, "Let God arise, let His enemies be scattered," there is a warning to us — a warning lest we should be found enemies to God. If we are left to ourselves, what else shall we be but opposers of Christ and His kingdom? There should come from our hearts a cry to God that he would be pleased to deliver us from our natural enmity to Him and to His Cause in the world and subdue us to Himself. We need to be delivered by divine almighty power from our opposition to God, so that we might serve Him in newness of life. Then we will become enemies of those who are enemies to Him. David could say: "Do not I hate them, O Lord, that hate Thee? and am not I grieved with those that rise up against Thee? I hate them with perfect hatred: I count them mine enemies." Ps. 139:21, 22. But



those that express such sentiments must go on with David to say: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

Zeal for God's glory attained its highest perfection in the Divine Redeemer. When He went up to Jerusalem at the feast of the Passover and found the temple desecrated by those that bought and sold there, He drove them all out of the temple, saying, Make not my Father's house an house of merchandise. "And his disciples remembered that it was written, The zeal of Thine house hath eaten me up." And was not this zeal for God's glory to be demonstrated more largely still in the work He was to finish on Calvary's Cross. In the light of this, what reason we have to mourn, if we are His people and servants, how little of this spirit we possess. How zealous we ought to be for the honour and glory of God. Yet how zealous we are for our own glory, and how little zeal for the honour and glory of God. As James says in another connection, "My brethren, these things ought not so to be." May the Lord be pleased to deliver us from our little zeal and possess our hearts with much zeal and true zeal for His glory. We will then say with the Psalmist: "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him."

## Sermon

by Rev. Neil Cameron

(Preached on the Saturday of the Communion in Glasgow, 26th April, 1930)

*"Thou, O God didst send a plenteous rain whereby thou didst confirm thine heritage when it was weary" (Psalm, 68:9)*

This is part of the prayer of Moses when they were going forward into the wilderness. These were the words that he was always repeating — "Let God arise and let His enemies be scattered and let those that hate Him flee from His presence," and we have here brought before us several things concerning those of the Church of God going through the wilderness of Sinai. Their experiences are typical of the spiritual experience of the Church in all ages. They have a wilderness to go through in this world and we shall notice in connection with this, two or three things — *first*



concerning the heritage of God for he says here: "Thou, O God, didst send a plentiful rain whereby thou didst confirm thine heritage" and we shall notice in the *second* place a few things concerning the condition in which they were as brought before us in the preceding verse — they were in the wilderness. We shall notice in the *third* place some of the ways in which He dealt with them in the wilderness and in the *fourth* and last place, we shall notice the effect or effects that this has had upon the Church of God in all ages — God is still with them.

I. Now, the first thing I desire to notice is the heritage of God; and when we look to this, we find in the Scriptures that all creatures in heaven and in earth are all under the control of God. They are His creatures and you find that as regards this world, that God created Adam and put all creatures in the world under him. All was His inheritance — north, south, east and west was the inheritance of Adam and all that the world contained but immediately he sinned, he lost it — all his posterity lost it. He lost everything he had. He was the richest creature that God created until the moment he sinned and when he sinned, he lost everything he had and lost himself and his whole posterity for time and for eternity. There never was such a calamity and there never shall be the like again.

I read about a young man who was brought just to the gates of death through some affliction and at last he began to recover. He was a healthy, strong young man before this trouble came but there was nothing left of him now but a skeleton of skin and bones. The first time he put his feet on the floor in his own bedroom a looking glass was opposite him and he looked and lifted his two hands and said: "Oh! Adam, what hast thou done?" What has Adam done and what have I done! Lost in yourself for an endless eternity.

Then there is the Second Man, the Lord from Heaven, and He had got an inheritance. All things were made by Him and for Him and without Him was nothing made that was made. You see, that is not the inheritance that we have here at all. This was the inheritance that He got as a gift from God, the Father. In other words, the inheritance He got is the whole election of grace. Many a time a foolish father squandered an inheritance and left his son penniless but the Second Adam bought an inheritance for His people. "Ye are bought with a price. Ye are not your own." He bought Heaven for them and He bought all the mercies that they will have in time; faith, repentance, eternal life. All these great blessings. He bought these and He bought themselves as well — bought them out of the hands of divine Justice by the price of His own precious blood. No other price, dear friend, will save you from being eternally in the hands of God's



Justice but the blood of the Lord Jesus Christ. He shed it for the remission of the sins of many, but as I am not going to dwell upon this, let us notice further under this head regarding the inheritance that they are scattered. Scattered, as we were singing — throughout the lands, north, south, east and west and no one knows who they are, or where they are but God alone. He knows them. God the Father knew them when He gave them to His Son. God the Son knew them and laid down His life as the price of their redemption and God knows them everyone of them without a mistake.

This is the inheritance and some of them are already in glory. Gathered by the Holy Ghost out of the lands from north, south, east and west. He gathered them and they are now in eternal glory and a few of them are in the world in our day. This inheritance which belongs to the Son of God, which He purchased with the blood of His heart and many, many of them, are not born into the world yet but they are His. They are His heritage and no man or devil can take them from Him. "Thine they were and thou gavest them to me." I have kept them — none of them is lost.

Now, we shall have to notice this — when you look back upon the history of the world and especially as that history is infallibly given in God's Book — the first thing I desire to notice is this: you find that God down from the very beginning — it was He who was taking the first step as to the gathering of every individual of them, not themselves or any creature, though creatures, we believe, were doing their duty — some of them. But alas! how few parents in our day are doing their duty towards their offspring. More cruel to them than the ostrich in the wilderness. When you look back you see right down from Abel one taken and another left; and who was doing it? God, the Holy Ghost gathering them into the kingdom of Christ in the world and to the kingdom of glory at death. You see, since the days of Abraham, and it is there that you can see how the election of grace was God's purpose. How it was working in the world. There was one nation taken and the rest of mankind left in darkness. Why? Because God loved with an everlasting love but you will find although one after another was coming in of these Gentiles, that the time came after the Death and Resurrection of the Lord of Glory, when all the types right down the ages were removed and were never to be raised up again. Now, the Gentiles were put on the same platform as the Jews and there they will abide and we find now that the gospel went out north, south, east and west. Why? Ah! there was a new generation. They were men and women whom God loved with an everlasting love and now they were in the world and God sent His Word and Spirit and gathered them



in. See, that is revealed very distinctly in the Word of God. There are many, many that never heard the Word of God yet. Why? Ah! they were not elected of God. The love of God cannot be frustrated and whenever the time comes that some of this inheritance given to the Son by the Father — whenever the time comes in which they will be saved — say in South America (many of these wild heathen of Roman Catholics), China and all these places, you will find that the Word and Spirit is sent forth to gather them in and this is very distinctly seen in all the history of the past and we are seeing it before our eyes today. People are acting today as if God were, as He says Himself “winking at their sins” but when the time will come that God purposes that sinners should be called and saved, they will come. There is nothing that can prevent Him. All the wickedness of this generation, blasphemy and immorality, will not stand between Him and any of those whom He loved with an everlasting love because it was not on account of any goodness in them or done by them. And those who were saved were seeing that it was of His own mercy He saved them by the washing of regeneration, and the renewing of the Holy Ghost. I am not going to enter further into that today. I am just pointing out that as a few remarks concerning the inheritance that the Son of God purchased in this world by His own blood and that is a description of how they have been saved in the past and will be saved in the future. None of them, my friend, will be allowed to go to Hell to be lost there.

II. Let us notice in the second place their condition in this world. You find that all the other nations of the world were at ease in their own cities and country while the seed of Abraham was living in tents in a howling wilderness without food or drink and it is the same thing still. Spiritually, men are quite at home in this world. If they will get the world — its pleasures, its riches and its honours, they are quite satisfied but there are others like the children of Israel who were going through a sandy desert while others were in their own houses in the comforts of the world. That is true spiritually concerning all who are saved. The rest of the world are quite at ease satisfying their desires with their riches — all these things that the world gives. If men will get that, there is no word about anything else. But all those who were called effectually, they were just among them like the rest — no difference between those who were called effectually and their neighbours until God the Holy Ghost began to deal with them and this is where the difference comes in. A form of godliness or none at all will all land in the same place at last but all those who are effectually dealt with by the Spirit of God, there is an extraordinary change takes place — a most extraordinary change which no other power can ever



accomplish. As you see in the "Pilgrim's Progress" — they saw that where they lived is "the City of Destruction." They are just going to eternal ruin. All the world living in sin and themselves along with them going down to eternal woe.

Now, this work is the work of God, the Holy Ghost. The Lord Himself says: "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whether it goeth; so is everyone that is born of the Spirit;" and when the Holy Ghost begins to deal with a sinner, he does not know whence it cometh or whither it goeth. He concludes that he is to be surely lost. You see, Christ came to seek and to save lost men but men do not realise that they are lost. They have to be awakened like a man in a house on fire — sure to be burned to death if he is not awakened so that he may flee. Well, God the Holy Ghost awakens the sinner. He brings him to see where he is and what he is — a lost sinner and that by practice. Ah! how many sins, dear friend, you committed in the world from infancy to this day. How many sins are you guilty of before God? How many sins am I guilty of? "If thou, O God, shouldst mark iniquity who could stand?" Even the youngest of us may say that. And the poor sinner that God, the Holy Ghost awakens, he realises this. Ah! what a sinner I was — like the prodigal son. He was deranged up to that moment — but he came to himself and began to consider his former ways and to try his life — his past life and to turn his feet to the way of God's commandments and that is true of everyone. They may not all have to go through the same terrible experiences. That is absolutely in the hands of God and we see in the Scriptures — we have it in history — some that had to pass through terrible experiences and it is our belief that those whom God intends to make use of for the salvation of sinners, He will make them go down to the depth of misery — the misery to which man brought himself by sin.

They are all convinced and now they begin to forsake their ways. You never find this man any more since God the Holy Ghost converted him, at dances. Never! You will never find him any more transgressing God's Holy Day. No! Nor at vain songs. For, we are told that when God took him out of the horrible pit and out of the miry clay and set his feet upon a rock; Christ established his goings and put a new song in his mouth, even praise to our God. As Dr Kennedy put it in a leaflet that he wrote about this man. He said that he would sing from the day in which God put a new song in his mouth; and he would continue to sing the song until the day of his death except when he had a cold. You will be singing praises to your God except when you are afflicted with a cold heart; that causes you



cannot sing. You see, my friends, those in the world who are called of God, they now forsake their companions. We were very pleased to hear from one of the brethren at the Fellowship Meeting last night that those who were called of God forsook immediately their former companions and did not wish to walk one step more with them and if we know anything that is a fact. You will say to your companions:— "Depart from me for I purpose to keep the commandments of my God." See, my friends, the world now becomes a wilderness to them. They have a life in them now that cannot be satisfied with bread and drink.

The children of Israel were 40 years in the wilderness learning and they were learning these three lessons. They were learning first: That man lives not by bread only but that man lives by every word that proceeds out of the mouth of the Lord. They learned that for 40 years and then they were learning another lesson in the wilderness and that lesson was:— What was in their own hearts — whether they would obey God or not. For 40 years learning that lesson and oh! what fearful trials they had in learning it — leaving thousands there dead corpses in the wilderness. Why? Just on account of how disobedient they were; how they would not obey God. They were 40 years learning this — whether they would obey God or not and very few of them were able at the end to say they had learned this lesson. Joshua and Caleb certainly were there. They went through the whole of it and they had another lesson to learn in the wilderness — that it was a land which was full of snares and pits and scorpions and serpents. They were learning this in the wilderness for 40 years; my friends, if God the Holy Ghost has called you, you are learning just these very lessons that they were kept literally in the wilderness to learn. You are learning them. You are learning that man will not live by bread only. Should they give you all that the world can provide — that will not satisfy you. Why? Because you are two now. You were only one before. See, my friends, those who are called effectually, they are two. They have the flesh, the old man and the spirit of the new man and there never were yet in the history of time any two that cannot be at peace with one another more than these two. No!

There is an extraordinary peace in this generation and man is getting his own way in everything but you see, wherever the new man is and whenever he begins to curb the way of the old man, then a fight will get up. They cannot separate. If you have a bad neighbour, you can go to another place out of this man's way but you cannot leave this bad neighbour. However, wretched and miserable he may be and however great the victory may be which the flesh would gain over the spirit, he



cannot get rid of him. Well, they learn *that* in the wilderness and they are learning in the wilderness that which will feed the one will bring death to the other. It is a bad way, my friends, to crucify the flesh by giving it a meal on lusts. It must be starved to death as I heard a godly man say to another once who was contending about something. The one said:— “Man, it’s a very bad way for the flesh to give it a meal.” “Ah!” he said, “you are right, it is a very bad way to crucify the flesh to give it any flesh.” You will find, if you have grace, how strong the flesh will get and you are here it may be and you are finding in the wilderness, if you should be one of the inheritance of Christ, that what flesh desires to feed upon will bring death upon grace and what grace will feed upon, the Word of the Living God, flesh has no appetite for it at all. “Away with it!” it says. It is on the Word of God and Christ in the Word that this life is feeding in the wilderness and there is nothing the world over like the wilderness. You will see nothing in this world that will do the least good to your immortal soul. You must look to heaven. It must come from above what will feed the soul. There is another thing true about this wilderness. It is a land of great drought. You have to be learning in the wilderness whether you really can keep the commandments of God or not. But you are too strict, they are saying about us just now; we are far too strict. We are making laws that God never made because we make very feeble efforts to keep the Sabbath Day holy. My friend, it is a way of trial going through this wilderness. They find that they cannot keep the commandments of God as they would like. No! We never yet met one man or woman, young or old, in whom we thought there was the least spark of grace but was very, very sorry and grieved over this fact — how they could not keep the commandments of God. They loved the law of God but they were not able to obey it as they would like and you may be here who have been 40 years in the wilderness and the Spiritual wilderness in this world, learning that you cannot live without some portion of God’s Word to uphold your faith or hope or love; and you may be 40 years learning that, instead of being too strict about God’s law, you never can keep God’s law as you would like and that your desire is, as it is in the prayer, “Thy kingdom come, Thy will be done on earth as it is done in heaven” and you would give the whole world if you are in this heritage that you could keep God’s law as it is kept in heaven without one transgression. Those, my friends, that we are speaking of here are not of the mind of the people of our day at all. God writes His law in their hearts, puts it in their minds and they can say at times like David: “Oh! how love I thy law, it is my study all the day.” But then you have another lesson to learn in the wilderness and



that is that it is a wilderness since the day you were separated by the grace of God from the world, its fellowship and ways, it is a wilderness to you that is full of snares on the right hand and on the left — serpents ready to sting you; full of scorpions, a land of great drought, and instead of getting easier and getting better — don't look for it, my friends — it is only getting worse every day and, especially, in days of backsliding in the world and we have a good illustration of that in Scotland. Ah! what men and women had to endure in the wilderness of the world in Scotland even to death. Why? Just on account of this, that they were God's heritage. They were learning these lessons in the wilderness. There were many other things that were meeting them there — troubles they were having from causes within themselves. Idolatry — leaving thousands on Mount Sinai on account of idolatry. Grumbling, also against God and His truth and Moses and you find right up till they reach the land of Canaan there were men that died in the wilderness. Why? Because of unbelief. You see, he says, that they could not enter in because of unbelief. They were an extraordinary trial to Moses and to Joshua and Caleb and the unbelievers did not understand in the world why it was that they left over 2000 here and 2000 in the next encampment until at last they had only a few of those that were there at Mount Sinai. They could not see it at all but we are told in the New Testament that they fell in the wilderness. Why? Because of their unbelief. They would not believe God and the same thing, my friend, is taking place in our day. There is nothing new under the sun — whatever harasses you and it may be nothing is taking place but just what God, my friends, in His purpose is carrying out and which will be seen when we are in the grave.

But let us notice this also and then we must leave this head. In this wilderness in which they were and, in which you are, if you be one of them and if I be one of them — we are spiritually in a wilderness in this world. This is true that you may not trace the footsteps of those who went through the wilderness before you. The sand of the desert although an army would go through it, if the slightest breeze of wind got it, in less than an hour, the whole of the tracks would be filled up with sand and you would be ready to say: "No man ever walked this way before — I am surely on the wrong way." You cannot trace the footsteps of the flock. You find in this Psalm that the Holy Ghost takes notice of that. He says: He gathered them out of the lands, from north, south, east and west; they strayed in the desert's pathless way and found no city to dwell in. Did you find any? Do you feel at home in Glasgow? Do you? Would you like to be in it for ever? Are you looking for a city



which hath foundations whose Builder and Maker is God? Well, that was the way with them but time will not allow me to enlarge.

III. Let us notice in the third place, how they were upheld in this condition. Manna rained from Heaven every morning. A miracle straight from Heaven. There was a man up in Caithness belonging to Ross-shire called Alexander Gair and the minister of the parish was passing him one day when he was digging potatoes. "What are you seeing today, Sandy?" asked the minister. "Miracles, no less than miracles. It's split potatoes I put here in the Spring and here I am lifting whole potatoes." The world is full of miracles but men are so blind they do not see them but I will say this that God provided natural food for these people from heaven miraculously every day and never failed them and water out of the rock which followed them in the wilderness like a river. Now, my friend, if you be in this wilderness this is true of you too. It is from heaven you get all that you have spiritually. All the philosophy or the learning of men is just like the east wind so far as satisfying your soul is concerned. It must come from heaven and it comes through the Word; the Word of God, read or preached. You get something to satisfy all your soul, your reason, your intellect, conscience and your affections from the Word of God — Christ, the true bread which came down from heaven which, if any man eat, he shall never die.

And you are also supported by the water which flows from the Rock. The blessings of Christ flow from the throne of God and of the Lamb of that is what sustains you — the Word. The Holy Ghost in the gospel. Some people can swallow things that others cannot but this is not true of everyone — you cannot swallow that which is dry without getting a mouthful of water or something to wash it down and you cannot, my friends, swallow God's precious Word unless the Holy Ghost will come and enable you to wash it down, like a mouthful of water and then you can swallow it. You can say that you feel stronger, more comfortable. Like a man that got a good diet, you would see how strong he would get; that is the way with this person making a child of God strong in the grace that is in Christ; but it is not the fruit of the wilderness — or the world. It comes from above and he knows it. I am going to mention this in passing. We were very much struck sometime ago on thinking on that precious portion of God's Word — "And thus He shall come down like rain on mown grass and like the rain that waters the earth." Mown grass is cut; nothing left but stumps, dry stumps and without rain they would just wither and decay but when rain comes on it, it begins to show a tendency to grow again and what comes upon the soul of man through



the Word, it refreshes him. He was weary — fainting in the wilderness. He felt refreshed from the Word of God and he felt that the things which were just withering — his faith, his hope, his love, were beginning to revive on account of this — Christ coming down like rain on mown grass and like rain that waters the earth. He comes down like rain on mown grass and like the rain that waters the earth, that is the Holy Ghost, the Spirit of power and of love and of a sound mind. Ah! how sound the Holy Ghost will make a poor sinner in his mind when He comes; how strong he causes the love of God to be revived so that he wishes in his heart he could say: "I love the Lord." He will come down like rain on mown grass. I am going to give just two or three instances of this from the Word of God and the first thing I desire to bring before you and I am just choosing these from many hundreds of others — the Feast of Unleavened Bread they had in the days of Hezekiah. They had eight days and when the eight days came to an end, they sent a petition to the King for other eight days. Why? Ah! Christ came down upon their souls like rain on mown grass and they could not leave the place. If it would come down upon us, poor, withered, dry sinners, all other things are of no effect, but if the Holy Ghost were to come down upon us, we would be like the people in Hezekiah's day. We would feel it difficult to leave God's service, to leave His house and His worship.

You find the same thing in Scotland as in Judah's land. We are told — "In Judah's land God is well known." Well, He was well known in Scotland as surely as He was in Judah's land and they had a shower of rain — Christ in the gospel and you would know it by the fruit. Those my friends, who purposed that they would not wait at the Kirk of Shotts an hour waited for three and a half hours, and returning they never had a word to say but, "Did you ever hear a sermon like that?" It was the rain — the Holy Ghost watering the earth. My friends, there is something in godliness something in the gospel that the professors of our day are absolutely ignorant of.

I read, and you probably read it too, a story the late Dr. Kennedy relates concerning his own father, John Kennedy of Redcastle; how at Kinlochbervie on the Monday of a Communion, when he went away, the whole congregation went after him and he could not get rid of them and he was after all but a vessel out of which God, the Holy Ghost poured a shower of the blessed gospel of God's grace into the hearts of these poor sinners. What effect has this upon them or what effect would it have upon yourself to have such an experience as we have been endeavouring to mention in a very feeble way but as well as we could. It



would have this effect upon you. It would confirm you that this is our God. We will call upon Him and joy and rejoice in His salvation. It would confirm you though you would be saying this morning — “I am afraid I never had anything at all that will stand me for an endless eternity and I am afraid that whatever it was, it is withered away and nothing is left for eternity.” My friend, if this blessed Holy Spirit, the Spirit of grace, were to come on your soul, you would then be able to feel confirmed that it was God’s work — no delusion in it. You could go away rejoicing that it was His work. You see they know Him; His people know Christ. Their hearts know Him although their eyes would not know Him at all nor even their ears. Their hearts were in Him and He was in their hearts and we are not saying this at all in order to make an impression. We are speaking what we believe as to God’s sovereign way of dealing with His own people — not with hypocrites. Hypocrites may have plenty of words but they know nothing about the real experience of God’s child when the Holy Ghost is poured upon him — “I will pour water upon him that is thirsty and floods upon the dry ground” and may He do it in our midst at this time. May He bless His Word.

## Separation

by Rev. James S. Sinclair

### **Separation from an Unsound Church viewed in the Light of Scripture**

In the present article we shall endeavour to answer one or two objections which have been made from the New Testament against separation from unsound Churches.

One of these objections has been based upon the example of Christ. Objectors point out that Christ continued in the Jewish Church until His death, notwithstanding its corruptions, and that consequently the faithful ought to remain in corrupt Churches. Now, this argument, to say the least, proves too much. It proves that it is not our duty at any time to leave any Church no matter how corrupt. This would lead us to act contrary to express injunctions of the Word of God already stated, and would involve an extreme that no one but a rank Papist would adopt. According to this argument, it was a mistake to have left the Church of Rome at the Reformation. It was also a mistake to have made a Disruption in 1843. Many who profess to be great admirers of that event use the example of Christ against the Disruption of 1893, forgetting



that, according to their own argument, there should never have been any disruption. Some may argue, however, that Christ continued in the Jewish Church until He was cast out and put to death, and so that people should not leave corrupt Churches until physical force is employed against them. But this method of reasoning proceeds upon a misapprehension. It never requires physical force to put men out of an unsound Church when they are convinced that by remaining in it they should be unfaithful to Christ and His cause. The constraining power of conscience, and of the love of Christ is all that is necessary. The persons that require physical force to compel them to do their duty cannot claim much love to Christ. But it may be objected did not the martyrs suffer? Yes; but that took place after they renounced the authority of those who became their persecutors. As long as they acknowledged the sovereignty of Popes and prelates they were at peace, but no sooner did they take up a separate position than they were persecuted to the death. The argument employed from the example of Christ is a wholly fallacious one which will appear more clearly to be so in our further remarks.

The objection to separation based upon Christ's example is founded upon a misapprehension of His relation to the Jewish Church, and of the time when the old dispensation terminated. The old dispensation did not terminate until the death of Christ. The temple with all its rites and ceremonies continued to be the divinely appointed centre of worship until the law of commandments contained in ordinances was done away with by the blood of Christ. It was when Christ offered the one sacrifice of Himself for the remission of sins, that the many sacrifices of bulls and of goats which could never take away sin, ceased for ever. It is manifest therefore that the Lord Jesus was under obligation to recognise the temple and all its services, no matter what was the personal character of the priests, until He offered Himself a sacrifice upon the cross. He was "made under the law to redeem them that were under the law." He was made under the ceremonial as well as the moral law. He was circumcised after His birth, and Joseph and Mary offered a sacrifice for Him, according to the law of Moses. He commanded the lepers after their cleansing to show themselves to the priests and offer a sacrifice according to the law of Moses. He proved all through His earthly life that He was made under the ceremonial law. It was, in fact, impossible that He should do anything else than acknowledge the Jewish Church and its institutions, however wicked many of its leading men may have been. It is evident, therefore, that His example in this respect is no copy to His people now. By His obedience to the ceremonial law they are freed



from all ceremonial institutions. The privileges of the Church were then confined to one nation, and one locality, but now these privileges are extended in the Gospel to all nations under heaven. To apply Christ's relation to the Jewish Church to the circumstances of believers in relation to Churches now is simply making null and void the whole work of redemption, and is bringing back believers to the bondage from which they were redeemed. Under the Christian dispensation, wherever the whole counsel of God, as it is in Christ Jesus, is held in faithfulness and purity there is the Church of Christ. But if bodies which profess the faith of the Gospel depart from that faith, we are at perfect liberty to separate from them. Yea, it is our duty to do so that we may maintain the truth. Not that people under this dispensation should separate from Churches lightly and without sufficient cause. There is such a thing as the sin of schism, and men are likely to fall into it as well as into other sins. But the body from which we, as a Church, were compelled to separate departed so grievously from the faith that we wonder any person who has the least respect for the Word of God can remain in it.

Another objection has been drawn from the messages which were given to the angels of the seven Churches in Asia, recorded in the third chapter of Revelation. It is affirmed that nothing is said in these messages about separations or disruptions. To this we answer, first, that these messages were sent to those which the Holy Ghost denominates Churches, and which bore the marks of the true Church of Christ, notwithstanding some declensions. All religious bodies are not real Churches of Christ, and therefore all have not a real title to be considered on the same platform with the seven Churches in Asia. Again, we find that these Churches are not charged with renouncing fundamental doctrines of the faith. The Church of Ephesus is commended for patience and labour, but exhorted to greater love and zeal. The Church in Smyrna is commended without rebuke. The Church in Pergamos is also spoken highly of. "Thou holdest fast my name, and hast not denied my faith." "But I have a few things against thee," no doubt grievous things, but yet things of which they may now repent at the Lord's command. The Church in Thyatira is also addressed, "I have a few things against thee." The Church in Sardis is reproved for its deadness. The Church in Philadelphia is commended. The Church in Laodicea is rebuked for its lukewarmness and self-righteousness. Now, whatever declensions had befallen these Churches none of them had fallen so low as some so-called Churches in our day, which give liberty to their members to believe views that undermine the very foundations of the faith, and of which, as public



bodies, it is impossible to give any condemnation whatsoever. The Churches in Asia were chiefly chargeable with lack of love, zeal, and spiritual life, not so much with unsound doctrine. There is some hope of Churches, however dead, that adhere to the Word of God in its purity, because the Holy Spirit who works by and with the Word may bless it to their quickening and revival. But these bodies which have treated the Word of God as a common thing have thrown away the seed of life and are in danger of perishing for ever. We think that no argument against separation from unsound Churches can be based upon the messages to the seven Churches in Asia.

In concluding this article, we feel constrained to refer to the fact that the representative courts of our own Church are charged at present in a certain quarter, with departing from our principles. We would desire to assure our readers that the charge is wholly groundless, and that there is not a principle in our constitution but we, as a Church, hold as firmly and consistently as ever.

## Revivalism

by Rev. Donald MacLean, Glasgow

The first great awakening in America, which took place in the 18th Century, was characterised by the preaching of the doctrines of Calvinism. Both Jonathan Edwards and George Whitefield, who were the outstanding instruments in this time of revival, were calvinists who believed in the sovereignty of God and that He, alone, in His good pleasure awakens Christians from their spiritual slumber. He, alone, awakens the dead and leads the soul to Christ. While His servants may be used as instruments, the Scripture must be fulfilled, "I have planted, Apollos watered; but God gave the increase" (1 Cor. 3:6).

In the following century, the revivals which took place were dominated by another form of doctrine. Charles Finney (1792-1875) did not agree with Edwards that Christians needed to wait upon the Lord to choose the time and the means to save sinners and revive His people. He held that, as God has established laws in the natural world, he has done so in the spiritual world also. He firmly believed, therefore, that if we obey God's rules for revival, revival is bound to follow. He developed new methods which, if followed, he thought were bound to bring revival. Some of these new ideas were such as long meetings, the "anxious seat" (where souls seeking salvation could be counselled) and an extensive use of itinerant



preaching. Finney held that, as a man can choose to sin, so he can choose to commit his soul to Christ. This form of Arminianism became very popular and professional revivalists could bring revival to any town if they followed the prescribed methods.

Dwight Lyman Moody (1837-1899) adopted and modified Finney's methods. He pushed the system of mass evangelism to an extent beyond anything accomplished by Finney. He attempted to standardise all the procedures which were to be adopted such as counsellors, choirs and the handling of finances. He was the one who principally hammered out the techniques now followed by 20th Century evangelists. When Moody came to Scotland, his gospel and his method of presenting it came under the severe scrutiny of Dr. Kennedy of Dingwall who called his review, "Hyper-evangelism — another gospel, though a mighty power".

This penetrating criticism brought a reply from Dr. Horatius Bonar, the brother of Dr. Andrew Bonar, biographer of McCheyne. The Bonars and others had, at one time, come under the spell of Edward Irving and as he laid stress on pre-millenianism, they imbibed his ideas and, in this respect, differed from the other Scottish evangelicals of that age. Horatius was the editor of the *Quarterly Journal of Prophecy* which first appeared in 1849 and was regarded as the best of the millennial journals. In 1878, he shared with others the responsibility of convening the first Mildmay Second Advent Conference in London and supported Conferences held to advance this form of Millenianism, not only in this country but in the U.S.A. In Principal MacLeod's opinion, their view of pre-millenianism was what caused the older evangelicals to call this set, the "Evangelical Light Infantry". No doubt there is an element of truth in this observation and it is likely that this cast of thought affected their judgment in dealing with the so-called revival meetings of Moody.

Dr. Kennedy replied to Dr. Bonar and this pamphlet contains a record of a very solemn incident in the ministry of Dr. W. C. Burns which is not widely known. Dr. Burns was one who was greatly used in the conversion of sinners. Like Edwards and Whitefield, he was a thorough Calvinist and could not be accused of being unsound either in doctrine or worship. This makes the following incident all the more solemn.

Bonar had accused Kennedy of anti-revival prejudice but Kennedy pleaded that care was needed in coming to conclusions with respect to religious meetings, as high expectations were often doomed to disappointment even when the preaching was sound. Here is what Dr. Kennedy wrote:

"To a fear of a religious movement being misjudged I confess. I also



confess to a tendency not to be very sanguine as to results. But I cannot help this. My experience has been such as necessarily to induce that state of feeling.

I early found myself in the midst of a revival movement. It was in the Highlands, too. The preaching which was mainly instrumental in producing it was preaching which I greatly admired. 'The Apostle of the North' was the leader then. Hundreds have I seen deeply affected in one congregation. This was the season, too, when the crisis of my own life had come. I went then to hear the gospel as one to whom the issue was to be life or death for ever. I craved with all my heart to share in the impression made on other hearts, if it verily resulted from the operation of the Spirit's power. But the greater the excitement, the less, to my consciousness, the power. I well remember when, in the midst of hundreds of mourners, an old man, who had spent the two nights preceding on the hill-side in an agony of distress, arose, and, in a loud wail, exclaimed, '*tha mi caillte*' (I am lost). But not four days had passed before he was as callous and as worldly as before. Nor was his case, in its last phase, an exceptional one; for those who knew the district well could tell of scarce any abiding fruit as the result of that remarkable movement.

From this experience in the Highlands I passed to Aberdeen, and found myself there in the midst of the movement, in which William Burns was the leader. For that man of God, with his rare talents, his rich attainments, his devotional spirit, and his burning zeal, those who knew him had such respect, as if in him an apostle of Jesus Christ had risen again from the dead. I was a witness to the marvellous effects of his addresses. I went to hear him with a fervent desire to be impressed; but, with all my reverence for the preacher, and my heart's hunger for benefit from his services, I was constrained even then, young and inexperienced as I was, to conclude that his method was not judicious. Five or six addresses he would sometimes deliver during the time of service, assured that what he said was given to him, and that when he ceased to speak, it was because the Lord had ceased to supply. This impressed me, even then, as indicating far more zeal than discretion, and as what would, in the case of a less gifted and spiritual man, be very dangerous. A year thereafter, I was present when Mr Burns asked those who were impressed, during his former visit, to meet in a certain place at an appointed hour. I resolved to be, and I was, present there and then. Eleven young women appeared, and no more; and their cases, if one might judge by their demeanour, were not very hopeful. I am far from saying that this was all the fruit of the wonderful movement in Aberdeen; and, even after this experience, my



soul was fired with indignation at the conduct of the men who scoffingly decried it, and would brand the servant of the Lord, because of his earnestness in seeking to bring souls to Christ. Precious would the fruit have been, if but these eleven had been truly turned to God, for unspeakably great is the salvation of one soul. But how different this result from the sanguine estimate of the year before, when Mr Burns, as he pointed to hundreds before him, declared his persuasion that they were all true converts! Mr Burns entered the place of meeting, looked down on the little group before him, crossed his arms on the book-board, bent his head on them, and wept. That most impressive scene I cannot forget. I learned a life-lesson then." This warning was very much needed when the preaching was sound and scriptural. How much more is it necessary when the doctrine is unsound and the methods unscriptural!

The leading exponent of the approach of modern evangelism in recent times has been Dr Billy Graham. In March, 1955, his campaign was examined and criticised in the *Free Presbyterian Magazine*. The Synod, too, passed a resolution warning the people of the dangers of this method of evangelism. Since that date, Graham has lost the support of many of his admirers who imagined that his movement would bring about religious revival. His willingness to accept the support of Modernists and Roman Catholics, together with his method of sending his converts back to the churches from whence they came regardless of their doctrinal errors, made it abundantly plain that he was a man devoid of spiritual discernment and without genuine love to the Truth of God. Graham's arminian doctrine and use of modern techniques such as music, hymns and large gatherings of people served to create an atmosphere of religious excitement which led many to make "decisions" for Christ. But this in no way resembles the work of the Holy Spirit in bringing souls out of darkness into the marvellous light of the gospel. There is also a wide use of the "Electronic Church" of T.V. and Radio in which it is held that a large number of souls "have been reached" and "won to Christ". Serious doubts have been cast on the whole concept of the Electronic Church even by some who are engaged in it themselves. The claim to be reaching the unchurched has been attacked while the question of spending two billion dollars on this activity has been considered wasteful.

Another figure has now appeared on the scene of modern evangelism. Luis Palau is an Argentinian who is referred to as the "Billy Graham of Latin America". Although previously acting under the auspices of the Overseas Crusade, he, in 1978, set up the Luis Palau Evangelistic Team. He pursues the same type of evangelism as Graham with all its attendant



dangers. One or two quotations from him indicate his outlook. "It's hard to understand why more people don't come to Christ because of heaven. It's the best bargain there is. You give yourself up, let Jesus take over, receive forgiveness of sin, and are assured of eternal life with Him. Frankly, I cannot fathom the logic of people who know all that God is offering and still say they don't want to be saved." (The Luis Palau Story p.44). There is not much sign here of the knowledge of the carnal mind. "The Holy Spirit takes Scripture and speaks directly to the heart. He says to you specifically, 'I want to do this and this and this with your life. I *will* do it. I have promised it. If you will only *let* me, there is no limit to what I am ready to do through your life.'" (The Schemer and the Dreamer p.38). What ignorance of the power of the Holy Spirit whose grace is invincible!

The account given of his conversion in his 13th year indicates the source of the kind of religion he proclaims. He was present at a CSSM Christian Camp for boys. One night, his counsellor, a young man about 20 years of age, tried to arouse him from his sleep. Palau tried to feign that he was asleep as he knew that he was the only boy who had not been "confronted". Eventually he was awakened and questioned. When asked if he knew where he would go if he died, he knew from his home training that he would go to Hell. He also knew how to "change direction". "Believe on the Lord Jesus Christ and thou shalt be saved." When asked if he would like to be saved and have his sins forgiven and know that he was going to heaven he replied, "Yeah" with relief and knew that he "had stepped over the line." "Frank pulled out his New Testament and had me read Romans 10:9,10. ". . . if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved: for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." (NAS). Frank then asked him if he believed God raised Jesus from the dead and if he was willing to confess Him with his lips. When he replied in the affirmative, "Frank led me in a simple prayer, in which I admitted that I was a sinner and asking God to forgive me. Then I asked Him to be my Saviour . . ." Frank flipped quickly to John 1:12 (NAS) and said, "this is all the assurance you'll ever need: But as many as received Him to them He gave the right to become children of God, even to those who believe in His name". (The Luis Palau Story pp.55,56). It is to be feared that such faith stands not in the power of God, but in the wisdom of men. How helpful it would be if men who seek to instruct others in the nature of the new birth would keep before them that excellent definition in the Shorter Catechism, "Effectual Calling is the work of God's Spirit whereby



convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel."

Luis Palau and his team are to come to Glasgow in May of this year. £300,000 was the figure needed to meet the expenses of the crusade in the Kelvin Hall. The choirs are being trained; the counsellors are being instructed for the Inquiry Room technique; and all the paraphernalia which is supposed to bring about spiritual revival is being launched. The Glasgow Presbytery of the Church of Scotland and other Churches support the campaign. Since the Free Church supported the one in Aberdeen, it is not likely they will be keen on being missed out.

The question arises, what kind of teaching will be given in this crusade? From the books which Palau has written himself he seems even more vague doctrinally than Billy Graham although the same arminianism runs through his writings. His books are more in the nature of character studies such as Jacob, Joseph and Joshua rather than giving clear teaching of how he understands the gospel of the grace of God. These studies themselves are highly unsatisfactory.

In 1979, Palau conducted a crusade in Aberdeen. A booklet was issued called "Good News for Scotland" which contains the "Good News" translation of the Gospel of Mark, together with a "guide" to the Christian Faith called, "Journey into Life". The author of this is a Rev. Norman Warren and the booklet was reprinted for the Crusade. It reproduces accurately the doctrines taught by Palau and modern evangelism in general. We shall not trouble our readers with some of its teachings as they are summed up in the following prayer which those who are journeying into life are advised to use. It is as follows: "Lord Jesus Christ, I know I have sinned in my thoughts, words and actions. There are so many good things I have not done. There are so many sinful things I have done. I am sorry for my sins and turn from everything I know to be wrong. You gave Your life on the cross for me. Gratefully I give my life back to you. Now I ask You to come into my life. Come in as my Saviour to cleanse me. Come in as my Lord to control me. Come in as my friend to be with me and I will serve you all the remaining years of my life in complete obedience. Amen" Such as make this prayer are now advised, "You have said this prayer and meant it. What you have said is a fact. You have asked Jesus Christ to come into your life and he has come. He now lives in your heart by his Holy Spirit . . . You are now a member of God's Kingdom, a child of God's family, part of his body the Church — all who trust in Jesus, whatever their colour, background, or intellect."



We ask, in all soberness, is this the new birth? Is this the glorious work of the Holy Spirit convincing of sin, of righteousness and judgment and taking of the things of Christ and revealing them to the soul? Or is it a believing that is entirely within the power of the natural man whose feelings are moved with religious excitement and who is taught that this is the faith which is the gift of God? The great danger is that young people who have very little knowledge of the gospel may be deceived into thinking that they have passed from death to life and be put on a false foundation for eternity. It is said that Palau is more popular with young people than Graham. This is bad news indeed and must alarm all those who have any concern for the eternal welfare of souls. Palau's crusade will not advance the cause of true religion any more than the efforts of Graham. Unscriptural doctrine, worship and methods will only bring about further spiritual darkness. He claims that God has used him for His glory to bring thousands to the Cross but we believe the light of eternity will manifest a very different state of affairs.

We conclude this article in terms of our conclusion in 1955 "by addressing a serious and affectionate warning to our people against Modern Evangelism of this type and exhort them to wait upon the Lord in the means of His appointment, for has He not said, They shall not be ashamed that wait for me"? (Isa. xlix. 23). Let them ever remember that in His great intercessory prayer to His Everlasting Father, the Lord Jesus described His people, who were given to Him and to whom He had manifested the Father's name, in the following words: 'And they have kept Thy Word' (John xvii. 6). Let them, each one, seek grace to be of such and let them flee from all errors, being persuaded that they are not from the Spirit of Truth. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptations, which shall come upon all the world, to try them that dwell on the earth' (Rev. 3:10)."

## Romanism Self-condemned (4)

by Rev. John MacLeod, M.A., Stornoway

*(Continued from page 119)*

In recent times much Press publicity has been given to the evils, especially the brain-washing techniques, of the so-called Unification Church or "Moonites" — a sect which has attracted well-deserved and almost universal condemnation. But are such techniques much different



from those laid down in Ignatius Loyola's "Spiritual Exercises" which has been described as probably the most famous and effective of all training manuals "cleverly designed to hallucinate the personality into submission"? The effects of devil-inspired religious fanaticism have been clearly evident in recent times in Iran. The ruthless blood-letting was horrific and anything resembling the Christian rule of law was conspicuous by its absence, as the revolutionary forces went about their grisly work. It may surprise us, but the view has been expressed, and not without reason, that "the real inspiration of the Society of Jesus was Muslim". One writer of last century compared the technique and imagery of the "*Spiritual Exercises*" with those of the *Koran*. "Loyola," the writer observed, "endeavours to work upon the five senses, or upon the mind's power of repeating their impressions but Mahomet has done this in a far more effective style". At the time of the foundation of the Order there appears to have been extant a fanatical Islamic sect called the *Assassins* and which was well known for its cult of absolute obedience. Loyola, it is thought, would have been familiar with it and the Society founded by him was in essence a Popish counterpart. It is not without reason, we believe, that a more recent investigator of the Jesuit order concludes that "with the entry of the Jesuits upon the stage of history a new science was born: the science of counter-revolution . . . It was not until our own century that Lenin adopted the essential Jesuit principles of super-centralization and the corps of professional revolutionaries. And no revolutionary movement has ever remotely approached, let alone equalled, the marvellous Jesuit organisation".

As already noted with the founding of the Jesuit order the work of the Counter-reformation really began. Its success was noted thus by Lord MacAulay: "Fifty years after the Lutheran separation Catholicism could scarcely maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic". The fearful *Thirty Years War* (1618-1648) was, at the time, and since, known as "*The Jesuits War*" and one has only to read Wylie's account of the Sack of Magdeburg by the Imperial forces to get an impression of the bloodshed and carnage involved. Maximilian of Bavaria and Ferdinand of Austria had been educated by the Jesuits and were, for the purposes of this war, but mere puppets in their hands. Were it not, humanly speaking, for the timely intervention of the godly King Gustavus Adolphus and his gallant, magnificent leadership the Jesuit objective of the eradication of Protestantism in Germany would have been realised. In more modern times the two



great wars of this century claimed millions of lives and to such people as Edmond Paris there was absolutely no doubt as to Jesuit involvement in the causes leading to both wars and some of the appalling events which occurred during their course. The silence of Pius XII in the face of the "exterminations *en masse* of ethnic minorities, prisoners and deported civilians" indicated complicity and connivance on his part. In a celebrated book "*The Silence of Pius XII*" published in 1965, the author Carlo Falconi wrote: "Pius XII never expressed a direct and explicit condemnation of the war of aggression, even less about the unspeakable crimes committed by the Germans or their accomplices during that war". Far from being ignorant of what was happening the Pope gave a helping hand by lending some of his prelates to be pro-Nazi agents and to help in the extermination of multitudes as the following extract from a book published in 1980 ("*The Jesuits*", by David Mitchell — in the foreward of which the author acknowledges help received from almost twenty members of the Order, some of them very high-ranking) shows:

"How many divisions has the Pope?" asked Stalin sarcastically. None of his own to be sure, but that did not prevent him or Ledochowski (the "Black Pope" of the time) from using any force that seemed likely to open the way to catholicization, above all at the expense of the Orthodox Church. A Jesuit had been linked with the assassination of King Alexander of Yugoslavia in 1934, and the Jesuits were involved in the frightful pogroms of Orthodox Serbs in Croatia. After the invasion of 1941 Yugoslavia had been partitioned: Serbia under German occupation, Croatia an Italian puppet state ruled by Ante Pavelic, whose nationalist organization, the Ustase, had since 1919 been agitating for independence from Orthodox Serbia. A fanatical Catholic-Fascist, Pavelic offered the two and a quarter million Serbs in Croatia the choice of expulsion, conversion, or death. In the next four years the papacy stayed silent while three hundred thousand Serbs, including Jews, were deported, more than half a million massacred and a quarter of a million forcibly converted. Pius XII received Pavelic and members of the Croatian SS, and in Civiltà Cattolica a Croatian Jesuit glorified 'Catholic crusaders' whose victims were fortunate if they had their throats slit rather than being axe-hacked into mass graves or bound with barbed wire and buried alive.

Archbishop Stepinac of Zagreb failed to indict the crusaders. A papal observer, Abbot Marcone, failed to restrain their zeal. Though the Franciscans were particularly prominent as terrorist leaders, marching crucifix in hand at the head of the columns, Jesuit chaplains too slaught-



ered and sacked their way through Bosnia with Ustase bands. During one of the most appalling civilian massacres on record Ustase representatives from 'Holy Croatia' were careful to keep in touch with the Jesuit curia, which, as one of them reported in June 1942, "faithfully reflects the Vatican!" While the activities described in the foregoing quotation were at their height Pope Pius XII on the 18th May, 1941, gladly welcomed Pavelic to Rome where he was given a private audience. Only the 'Man of Sin' would then go on to include in what has been described as one of his "nauseating" Christmas radio broadcasts the following: "We love all peoples without exception and with equal affection . . . We have imposed the maximum reserve on Ourselves so as to avoid even the appearance of being contaminated with the party spirit".

We should not forget that Hitler was a Roman Catholic and one who was ready to confess that he had "learned much from the Jesuits". Of one of his henchmen, the notorious Himmler (who saw in the SS the Nazi equivalent of the Society of Jesus and organised it accordingly), he was heard to remark, "I can see him as our Ignatius Loyola". Goebbels was educated at a Jesuist college and every line of his writings, it is said, recalls the teaching of his masters including that of blind obedience and contempt for truth. Edmond Paris in "*The Secret History of the Jesuits*" maintains that *Mein Kampf* was "written by the Jesuit Father Staempfle and signed by Hitler. It was the Society of Jesus which perfected the Pan German programme and the Fuhrer endorsed it". The same author proves with the aid of documentary evidence, that the help of the Vatican and its Jesuits was the main force behind the lightning rise of Hitler and that he, together with Mussolini and Franco, were, in spite of appearances, but war pawns manipulated by them.

Papal involvement in wars and atrocities may now be denied and it is to be feared that attempts to cover up past misdeeds and to falsify history are proving to be all too successful. Scripture, however, depicts Papal Rome as "*the woman drunken with the blood of the saints*" and that cannot be erased or falsified. In connection with the *Masssacre of St Bartholomew* she has, under her own hand and seal, furnished indisputable evidence of her guilt. Estimates vary as to the number that were murdered in cold blood in Paris and throughout France but the likelihood is, according to Wylie, that about 70,000 died. "The Seine," Wylie records, "as it rolled through Paris seemed but a river of blood; and the corpses which it was bearing to the ocean were so numerous that the bridges had difficulty in giving them passage, and were in some danger



of becoming choked and turning back the stream, and drowning Paris in the blood of its own shedding. How did Rome and Pope John-Paul II's predecessor in the Papal chair react to the news? 'The joy was boundless', Wylie relates. 'The news was thundered forth to the inhabitants of the Seven-Hilled City by the Cannon of St Angelo, and at night bonfires blazed on the street . . . Through the streets of the Eternal City swept, in the full blaze of Pontifical pomp, Gregory and his attendant train of cardinals, bishops and monks, to the Church of St Mark, there to offer prayers and thanksgivings to the God of Heaven for this great blessing to the See of Rome and the Roman Catholic Church. Over the portico of the Church was hung a cloth of purple, on which was a Latin inscription most elegantly embroidered in letters of gold, in which it was distinctly stated that the massacre had occurred after "counsels had been given". On the following day the Pontiff went in procession to the Church of Minerva, where, after mass, a jubilee was published to all Christendom, "that they might thank God for the slaughter of the enemies of the Church, lately executed in France". A third time did the Pope go in procession, with his cardinals and all the foreign ambassadors then resident at his court, and after mass in the Church of St Louis, he accepted homage from the Cardinal of Lorraine, and thanks in the name of the King of France "for the counsel and help he had given him by his prayers, of which he had found the most wonderful effects".

The better to perpetuate the memory of the massacre, Gregory caused a medal to be struck . . . On the one side is a profile of the Pope, surrounded by the words "GREGORIUS. XIII. PONT. MAX. AN. I". On the obverse is seen an "angel" bearing in the one hand a cross, in the other a drawn sword, with which he is smiting a prostrate host of Protestants; and to make all clear, above is the motto — VGONOTTORVM STRAGES (i.e. *The Slaughter of the Huguenots*) and the date.





'The group before the exterminating "angel" consists of six figures: of which two are dead warriors, the third is dying, the fourth is trying to make his escape, a woman in the background is holding up her hands in the attitude of horror, and a figure draped as a priest is looking on' (Wylie).

Thus has Rome passed judgment on herself and the medal is there as someone has said, "to remind us that, as Rome has never repented of this wickedness, but attempts still to deny or palliate it, we may lay our account, as soon as power and opportunity is granted, with another St Bartholomew".

## Book Reviews

**Christian Worthies.** Vol. I by Francis Coxon. Zoar Publications. Price £7.50 plus postage.

When the Pope and the Church of Rome are blinding the people of our land — Protestants along with Roman Catholics — this book reveals facts that need to be known by the rising generation. "Christian Worthies", Foxe's "Book of Martyrs" and "The Scots Worthies" should be in every Christian home in our land, and read by all — old and young. We are living in perilous times.

Along with the witness and history of the martyrs we read, in this informative book, of eminent ministers such as Alexander Peden, John Owen, Alexander Henderson, Henry Cooke, John Gill, Thomas Boston, William Grimshaw and John Berridge. There is an edifying chapter giving an account of the history and sufferings of the Waldenses of Piedmont, Northern Italy, and Oliver Cromwell's support and defence of them against the Church of Rome. Cromwell warned the Pope that if he would not stop his persecution of those Christians he would send his fleet into the Mediterranean to visit Civita Vecchia and other parts of the ecclesiastical territories, and that "the sound of his cannon would be heard in Rome itself."

The biographies which are fairly brief but comprehensive are most instructive and stimulating.

*A. McK.*

**A Basket of Fragments** by R. M. McCheyne. Christian Focus Publications. Paperback £2.45.

This particular Basket in the form of a book, contains fragments of



some of McCheyne's sermons taken down by a hearer. They could be grouped more or less as follows: There are 5 on the work of the ministry, and 1 on "the office of ruling elder". These were preached by one who was he says, "deeply persuaded that that church will flourish best that is ruled best". (p. 119). There are 8 sermons on the Person and work of Christ, and 5 on experimental Christianity. Jesus is the Saviour of those who are His people but He is also offered to the lost, outside the fold. To the latter there are at least 6 awesome sermons addressed, ranging from Noah's Ark to the "Mental Agonies of Hell". These are 10 others on various doctrines and subjects making 37 in all, well worth reading. Rev. Alexander Moody-Stuart said of them that they are "powerful when read", and with this we agree fully. It is this power we need in our day.

D.M.C.

**Another Lily Gathered** by Rev. Robt. Murray McCheyne. Mourne Missionary Trust. Price 55p; by post 70p.

This booklet is a reprint of McCheyne's interesting account of the conversion of James Laing. It tells also of his death-bed sayings — for he died at the age of 14 — and of his efforts to win souls for Christ. We trust that many young people will read this account of one who in his trouble sought the Lord and found Him as his own personal Saviour, and who was taken early home to glory.

There are a number of printing errors but this should not detract from its usefulness. It may be obtained from the Trust at 4 Church Road, Carginagh, Kilkeel, Co. Down, N. Ireland.

D.B.M.

## Notes and Comments

### **Billy Graham and the Roman Catholic Church**

Rev. Charles Dullea S.J., Superior of Rome's Pontifical Biblical Institute, recommended Catholics to attend Graham's crusades in these words, "A Catholic will hear no slighting of his church's teaching authority, nor of papal or episcopal prerogatives, no word against Mass or Sacraments or Catholic practice" (Newsweek, June 23 1969).

Explo 72 was co-sponsored by Billy Graham. Roman Catholic Churches and members were invited to participate and did so. Catholic literature was distributed at Explo. It read in part "True Catholics believe that under the appearance of bread and wine, achieved at the consecration of the mass, the very real body of Christ is present in the tabernacle of their Churches" (Lagos, May-June 1972).



The North American Billy Graham Crusade known as Key 73 held a meeting in 1971 and invited Roman Catholic participation . . . Billy Graham recommended Catholic books and literature. One, a biography of Pope John XXIII contained hundreds of pages of that Pope's devotion to Mary and the Saints, worship of the host and trust in the sacraments for salvation. Graham advertised it as "a classic in devotion".

The St Louis crusade was held by Graham at the end of October 1973. Msgr John T. Byre said in the St Louis Review, Catholic Archdiocesan weekly, "St Louis is fortunate to have the presence of the Rev. Billy Graham". Some 50 nuns served as counsellors and others sang regularly in the choir.

The Graham crusade in Poland was given full co-operation by the Roman hierarchy including Cardinal Harol Wojlyla, now the present pope. Four of the Rallies were held in Catholic Churches and priests participated on the platform with Graham. Masses were said before and after the Rallies. A picture taken at the famous Polish Shrine of the Black Madonna shows Graham welcoming pilgrims to the worship of their Virgin (Decision, February 1979).

Modern Popes Pius XI, Pius XII, John XXIII and John Paul I all subscribed to the Council of Trent (1535-1563). Its pages defines the beliefs of Romanism. The present Pope John Paul II repeatedly expressed personal acceptance and loyalty to the Council of Trent in his encyclical "Redemptor Hominis" given at Rome on March 4, 1979. When Pope Paul II offered his masses on American soil, he claimed to offer Jesus Christ, body, blood, soul and divinity, exactly as Christ did at Calvary. Rome teaches that when Catholics eat the host at communion they are actually eating the literal flesh and blood of Jesus Christ. The Roman Church through the Council of Trent places a curse upon those who believe that sinners are redeemed by the blood of Christ alone, and that salvation is by faith alone in the Person of the Saviour. Rome teaches that man must atone for his personal sins through penance, indulgences, prayers, good works, and finally in the flames of a supposed purgatory.

Extracts from the Revivalist, February 1981.

W.M.

### **Creation and Evolution**

A *Daily Express* report tells of a legal battle in America over the question as to whether Biblical Creation be included in the science



lessons of children in the State of California. The State itself is seeking to continue teaching the Darwin Theory of Evolution exclusively in its schools. Already some states in America have conceded the right for Biblical Creation to be taught as part of biology lessons. It is to be hoped that those pursuing the case for Biblical Creation will be successful so that children will not have foisted on them as truth what is an unproven theory. It would be good if the same could be done in the schools of our own land.

### **Invasion of Parental Responsibility**

It is reported that the British Medical Association is to confirm a doctor's right to prescribe contraceptives to minors without advising the parents. This means that girls under 16 can be given the Pill without their parents knowing. All this is indicative of the low state to which morals have fallen in the land. Promiscuity has increased to such a degree that this appears even to a hitherto responsible body like the B.M.A., to be the only solution to the problem. What need there is throughout the land of Scriptural teaching so that the land may be cleansed from its filthiness and parental authority be restored.

### **Sabbath Football**

Some Members of Parliament objected to a proposal by the Football League in England to allow more football matches on the Lord's Day. The Sports Minister Mr Hector Munro was urged to make representations to the Football League in this matter because of the disturbance to people in the vicinity of football grounds. One M.P., John Stokes, said the best thing people could do on Sabbath was to go to church and then go to lawful activities. Yet how little understanding there is, on the whole, among our Members of Parliament of the inestimable blessing of the Sabbath and of the evil nature of the sin of Sabbath breaking.

### **Schools and Communist Infiltration**

Parents demanded the sacking of a school teacher at Possilpark Secondary School, Glasgow, after essays of pupils in his class appeared in the "*Socialist Worker*". It was claimed that the teacher had been indoctrinating the pupils. Whatever may be true in this case, there is little question but that Communists have infiltrated our schools and are very active propagating Communistic ideology. It is very easy for this to be done under the guise of the teaching of history and in other ways. Closer scrutiny of prospective teachers when applying for posts might prevent some of this infiltration. The other way is through parental vigilance.



**Syncretism**

The Queen attended the Commonwealth Day service in Westminster Abbey. At this service there were prayers given from leaders of the many religions of the Commonwealth. It is sad to think that Her Majesty the Queen would favour with her presence such a God-dishonouring service. The Christian Faith is altogether unique and any attempt to mix with it other religions is highly offensive to Him whose Name alone is to be honoured.

**Drug-taking**

The West of Scotland has seen an alarming increase in the use of heroin in recent times, according to a Scotsman report. A Glasgow clinic had 28 new cases in the last six months. The drug users were aged between 14 and 25. The danger to the young from the use of this and other drugs cannot be over-emphasised. The authorities are doing what they can to prevent the importation of drugs but some get through the net. School authorities and parents should do all in their power to warn of the danger. What a floodgate to all manner of evils is departure from the Word of God. We are reaping the fruit of our departure from God. May the Lord yet be pleased to return in mercy to this our beloved land with an outpouring of His Spirit.

## Church Notes

**Meeting of Synod**

The Synod of the Free Presbyterian Church of Scotland will meet (D.V.) at Inverness Church on Tuesday, 19th May 1981 at 6.30 p.m. when the retiring Moderator, Rev. Angus MacKay, Tarbert will conduct public worship.

**Church Deputy to Canada**

Rev. Donald M. Campbell, Shildaig, left this country on Monday, 23th March to supply Chesley as Church Deputy for seven Sabbaths. Mr Campbell arrived safely in Canada the same day. We would acknowledge the Lord's goodness in his safe-keeping and pray that his labours in that part of the Lord's vineyard may be abundantly blessed.

**Staff for Mission Work in Zimbabwe**

Since my last notice the Committee have secured the services of three nurses for the Mbumba Hospital in the persons of Miss J. A. Coote, Poolewe, Miss Peta van de Ridder, The Netherlands and Mr Neil Murray, Stornoway and these appointments meet the present requirement for nursing staff.



So far, however, no enquiries have been forthcoming from teachers in the Church and with the need for next session urgent the Committee extends an invitation to retired members of the profession who might feel able to go to Zimbabwe for a two year period.

Alex Murray, Clerk to the Missions' Committee, FP Manse, Applecross. (Tel: 052-04-207).

### **Protest against Pope's visit**

Protest forms are still available for anyone wishing to collect signatures. These are available from Rev. J. MacLeod, FP Manse, Stornoway. All protest forms should be returned to Rev. J. MacLeod by 31st August.

## **Acknowledgment of Donations**

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

**Sustentation Fund:** Campbell Brothers, Carbost, £15.80 per D. MacLeod.

**Trinitarian Bible Society:** Bracadale Congregation, £40.

**Underground Evangelism:** Anon., £20.

The Treasurers of the following Congregations acknowledge with sincere thanks the following donations:—

**Aberdeen:** Anon., North Tolsta £10; Anon., Edinburgh, £15; Legacy from the Estate of the late Mrs Annie Park, Maidstone, £328.40 per W.D. Fraser, all for Property Fund; Anon., in plate £10 for Cameron Tallach Furlough Fund.

**Bracadale:** In loving memory of the late Alexander Beaton, £100 for Maintenance of Struan Church per John Campbell, 3 Balgown.

**Dornoch and Rogart:** Anon., Inverness Postmark, £6 for Dornoch Congregational Fund, and £6 for Rogart Congregational Fund, per D.M.

**Fort William:** A.N. £10 per Rev. J. MacDonald.

**Greenock:** Friend, Inverness, £10 for Sust. Fund; Friend, Dingwall, £5; Friend, Inverness, £5; Friend, Inverness, £10; D.R. MacS., Glasgow, £15, all per Rev. L. MacLeod; R.H.C., N.I., £15, all for Congre. Purposes.

**Kaimes:** Friend, Inverness, £10 for Congregational Purposes.

**North Harris:** A Friend, Kyles Scalpay, £5 (£3 for Manse & Church Property, £2 for Car Fund); Friend, Stockinish, £5; Friend, Stockinish, £5; Friend, Stockinish, £5, last three for Manse and Church Property; Two Friend, Tarbert, £10 (£3 for Com. Ex., £3 for Ch. & Manse Prop. and £2 for Car Fund), all per Rev. A. MacKay; A Friend, Harris House, £5 for door coll.; A Friend, Harris House, £5 for door coll.; A Friend, Bayhead, Meavag South, £10 (£5 for door coll. and £5 for Comm. Ex.), last three per R. MacCuish; A Friend, Ard Meavag South, £5 (£3 for door coll. and £2 for Church & Manse Property).

**Oban:** For Property Fund, £20, from Inverness Friend, per Rev. A.M. and £5 (envelope in plate).

**South Harris:** Anon., £20 for Manse repairs, per Rev. D. MacLean.

**Stornoway:** Friend of the Cause, Tolsta, £5 for Communion Expenses.

**Strath:** M.G., £30, per Mrs J.M.K.

**Watnish:** A Friend, £10, per Mr W.D. Fraser; M.N., £3 for Church Funds.