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The Rhodesian Mission.

The African Continent has provided a great deal of news to other parts of the world during recent times on account of much activity on the political side of affairs. In July, as readers know, when the Congo received independence from the Belgians there was much disorder and trouble to begin with, as the Congolese Army refused to serve under European officers. Other disconcerting activities followed. Then at the end of July, we at home here were shocked to hear and read of serious rioting in Bulawayo, Southern Rhodesia, requiring the employment of troops to bring the Africans involved to order. As the town of Bulawayo is only about 30 miles from the Church's Mission at Inwenya and is the centre from which our Mission staff at Inwenya, Zenka and Mbuma obtain their supplies of food, medicine and other necessities, the disorders caused us some disquiet. But we should be thankful to the Lord that conditions quietened down by the first of August.

We do not take any public or active part in politics as a Church or on the Mission or through this magazine. But we are permitted to state what is becoming more and more obvious—that the tide of African Nationalism is rising all over Africa and that Southern Rhodesia, where our Mission is, will be no exception to its growing and powerful influence in due course. And we cannot divorce from this striking phase of matters, the hand of God's providence, as we believe from the Word of God that "The Lord reigneth." At the same time, let not our people think or conclude at this juncture that our active Christian and Gospel Mission, which is part and parcel of the Free Presbyterian Church of Scotland, will be in anyway adversely affected. We have no warrant to fear this as things are at present. This is partly our reason for writing as we do now. The people of our Church, who are interested and are given to prayer, must wait on the Lord prayerfully in connection with that part of His cause in

Southern Rhodesia connected with us as a branch of Christ's Church in difficult and momentous times. We trust that the God of Zion will be as a wall of fire round about and the glory in the midst of the Mission; embracing as it does Europeans and Africans endeavouring to serve the one Lord and Master, even Jesus Christ for the furtherance of His Kingdom.

Another matter we would emphasise is that the people of the Church at home and abroad should not in any way lessen their interest in the Mission as to their financial support, but indeed increase their givings. But the Convener of the Foreign Mission Committee deals with this in his customary annual appeal for funds.

Another matter of deep interest relative to all true Scriptural Mission activities such as in Africa, is the establishment and consolidation of an indigenous Free Presbyterian Church in Southern Rhodesia, comprised of African pastors, office-bearers, members and adherents. These having the Word of God, the preaching of the pure gospel of Jesus Christ, the sacraments, and the requisite government and discipline of the New Testament, would thus comprise our Church in Africa. When we make these observations, we do so as stating the ideal purpose of Christian Missions, and the view which has always been commonly held. On the other hand, we know personally godfearing Africans in our Mission who would be sorry indeed to see their European Christian brethren leave them at any time. But here let it be understood that we are not writing officially as from the Synod or Foreign Mission Committee of the Church, but giving our general views on the situation.

As we have stated elsewhere after a visit to our Mission, a great and fundamental service has been and is rendered to the Africans by the teaching staff of Europeans and Africans in the education of the children in our schools and in teacher training. And it cannot be too greatly emphasised that this work, which includes much religious instruction, is absolutely indispensable to fit the rising generation of Africans to shoulder and carry burdens of responsibility in their own land, hitherto almost altogether borne by Europeans. We hope and pray that the Most High will, in His over-ruling providence, preserve and continue the work of the gospel of the Saviour of lost men, and also education and medical aid to our fellow-sinners in Southern Rhodesia.

All the members of our staff out there are engaged in an onerous and worthy task related to the honour of King Jesus and the furtherance of His Kingdom. Albeit this is a Kingdom which

Satan would like to eliminate from the great and attractive African Continent, and elsewhere in the world. But the seed of the Word of the truth of the gospel of Christ has been sown in that land and will grow and prosper in the souls of sinners there, not where and when we think, but according to the Will of God. "They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this." (Ps. xxii; 31).

African Situation.

by Rev. A. F. MacDonald, M.A.

Africa has become a centre of attraction among the nations of the world. You may wonder at the strange happenings out here and ask, "Is the spreading of God's Word having no effect in Africa?"

The Africans are not pleased to see so many white people in their land and they are not now willing to submit to the rule of the white man. Here you may feel like sympathising with them, until you consider how poor Africa would be without the doctors, the nurses, the engineers, the educationalists, and, above all, the true sent messenger of the Word. It is true that in all these departments Africa is progressing, and there are some among her own people who have been truly converted, yet she needs help still and that particularly in the establishing of the Church of God.

At our Mission here there have been no signs of discontent among the pupils and they still give attention to the Word preached and explained. In the towns things are different. Only yesterday I went to Bulawayo to find the streets almost deserted by the Africans; their places of work vacant; and in general a strange sense that plots were being made.

Does all this unrest mean that the Kingdom of God in Africa has lost? No! The trouble is only part of the general "overturning" spoken of in God's Word, "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21/27). These words were first spoken to Ezekiel to tell him of the great tumults which were to precede the birth of Jesus Christ. And although there had been wars and rumours of war ever since sin entered into the world, there never was such widespread trouble as in the few hundred years before Christ was born in Bethlehem. A similar thing is at work now. God is overturning the nations "until he come,"—not as a little Babe in Bethlehem—not as a

King to reign personally on this earth—but, in the power of the Holy Ghost converting sinners in all nations to Himself. The time is drawing near.

Satan, aware that "his time is short," is stirring up all enemies of the gospel, but they must be overturned. Romanism—the pope of Rome, the Anti-Christ and all that evil system—must fall: heathenism must fall. Then the world shall enjoy a state of peace the like of which she has never known when all the promises spoken of in the Word of God pertaining to the universal spread of Christ's power and reign will be fulfilled. This is the time known as the "Millennium"—a thousand years of peace. See Rev. xx; 2. Then the prayer you know so well and have so often repeated, "Thy kingdom come, Thy will be done on earth, as it is in heaven," will be fulfilled.

Your secret hope may be that you will be converted then, and therefore you can go on in sin now. You may not see these days, and, even if you do you will know that ALL will not be converted and you may find yourself one of the unconverted. "Behold, now is the accepted time; behold, now is the day of salvation." "Strive to enter in at the strait gate; for many, I say unto you will seek to enter in, and shall not be able."

Rev. Mr MacDonald sent the following covering note; dated 27th July, 1960.

My dear Mr Sinclair, I thought I would forward this article to you which I am sending for insertion in the Young People's Magazine. You may find from it any details of the situation here for your comments. Although trouble is getting stronger in Bulawayo itself we are all well here and in quiet teaching as if nothing was happening. The people show no ill will to listening to a white man preaching, but eventually the feeling of discontent is bound to spread. I do hope before that time arrives that we will have been able to do as you determined should be done, consolidate our position as a distinctive witness for the defence of Bible truths. Only last week (Sabbath) at one place (Gobola) I met there a pleasant African woman who had been in contact with some branch called the Apostolics. When I arrived at the Kraal quite unexpectedly, I found her there reading and studying the Word all alone. She told me that since she was forgiven she had no sin and was now perfect! She quoted and showed me the text in Ezekiel, "A new heart will I give you . . ." I tried to speak with her and found her tenacious to the views she had learned.

Excuse this note. It is not meant to be a letter but only a bulletin of affairs here. Old Mpofu is wonderful. Mrs Nicolson was taken to hospital late last night and had an immediate operation for appendicitis, and her daughter saw her and spoke to her within an hour of the operation. We hope she will be spared to us for the need is great of a praying person in our midst.

My regards to all our friends. Yours sincerely,

A. F. MacDonald

Jewish and Foreign Mission Collection.

(Free Presbyterian Church of Scotland)

The Synod appointed this Collection to be taken up in August, and, therefore, we turn again to our loyal people for their support. In the past, that support has been liberally given, and thereby the work of our foreign field has been greatly helped, and the Committee very much encouraged.

Owing to the various calls on the Foreign Mission Fund there is need of a continuance of this liberality, and that those who have not been contributing should begin even now. The running of a Mission such as ours entails a great deal of expense of a general nature, together with extra expenses connected with members of the Staff going on a well-earned leave when their time comes round. There is a great need for more teachers, while the Church also contemplates extending the Medical side of the Mission, and engaging staff for that purpose, believing that under the hand of the Lord our Mission will greatly benefit by having educational and medical work as handmaids to the principal work of the Mission, that is, to bring the Gospel to the poor heathen. Their condition is a Macedonian cry to us to help with our means as well as in other ways. We therefore expect that friends will contribute as liberally as the Lord will lay to their hand. Our Staff, whom we ought to support, can say with the Apostle, "For a great door and effectual is opened unto me, and there are many adversaries." I. Cor. xvi; 9.

John Colquhoun, Convener.

Appeal for Teaching and Medical Staff.

Southern Rhodesian Mission

At its meeting in May the Synod agreed to amend the present contract for Europeans serving on the Mission Field as far as the length of the period of service is concerned. This has been

reduced from five years with one year's leave to three years with six months' leave.

The need for teachers on the various Mission Stations is still very great and the Committee renews its appeal, in these new circumstances, for young people to come forward and offer themselves as teachers to instruct the young Africans in a Gospel atmosphere. The work itself is interesting and varied, while the African thirst for education is now well known. In addition to this there are endless opportunities for seeking the spiritual good of the pupils, which should prove a great attraction to all who love the Lord Jesus Christ in truth and in sincerity.

The need for medical staff has become very pressing recently, as Mr van Woerden's Report shows. The question of a Hospital has been postponed meantime in view of our financial commitments in other directions, but it is a matter which must eventually be given prayerful and serious consideration. The Committee is mainly interested at present in discovering if there are any fully-trained nurses who have a desire to go out to minister to the very real needs of the suffering Africans. The Committee will be pleased if any such will get into immediate touch with it. If there are any doctors or prospective doctors who are finding their minds going in this direction, the Committee would also be glad to hear from them.

The Committee trust that this appeal will meet with an immediate response from our young people. All information with regard to these appointments can be obtained from the Clerk of the Committee at 13 Kingsborough Gardens, Glasgow, W.2. He will also be pleased to have an interview with any who may desire to discuss any aspect of these appointments.

"Our soul waiteth for the Lord: He is our help and our shield." (Ps. xxxiii; 20).

John Colquhoun, Convener.

Donald MacLean, Clerk.

God's creatures are altogether and forever dependent upon Him. It is not now and then only that our Creator and Lord interposes upon our behalf, to supply our wants and to relieve our distresses. His bounty and watchfulness are, in fact, unceasing. "In Him we live, and move, and have our being"; "He openeth His hand, and satisfieth the desires of every living thing." Bread for the body, and bread for the soul, alike are from Him.—(*Extracted*).

A Sermon.

Preached before the Missionary Society at Surrey Chapel, on Wednesday morning, 10th May, 1815, by the Rev. Angus MacIntosh, D.D., Minister of the Parish of Tain. *

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii; 3.

That the soul be without knowledge, says Solomon, it is not good. True knowledge excels ignorance, as far as light excels darkness, and opens many sources of enjoyment to the mind. As the honey-comb is sweet to the taste, so is the knowledge of wisdom unto the soul. It is useful to know the things of time, but the knowledge of spiritual and eternal objects is infinitely more useful and interesting to us. A man may possess very extensive and accurate knowledge of the liberal arts, and of the history of the world, and continue miserable in himself, and hurtful to others; but they who are properly acquainted with God, and with the gospel plan of salvation, cannot fail to be happy and useful. "This is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The Father is here called the "true God," in opposition to the heathen deities, but not to the exclusion of the Son, or of the Holy Ghost; for Christ is called the only Lord God, and the true God and eternal life; and so also is the Holy Ghost expressly called God and the Lord. Indeed, if Christ were not possessed of all divine perfections and excellencies, He would not have spoken of Himself here and in other places as the Father's equal, nor declare that eternal life depends as much upon the knowledge of Himself, as upon that of the Father. Our Saviour elsewhere observes, that the life or happiness of man depends not upon earthly possessions; and in the passage before us, He plainly tells us where true happiness consists. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

I propose, by the help of God, first, to offer some observations tending to illustrate the nature, excellence, and importance of that knowledge which is mentioned in the text: secondly, to consider the means by which this knowledge is to be attained: and,

* Rev J. Colquhoun typed this sermon out and forwarded it for publication in one issue, at request of a friend. It is an appropriate sermon when the Annual Church Appeal goes out for Foreign Mission Fund at this time of year—Editor.

thirdly, to make an improvement of the subject suited to the occasion of our present meeting.

I am first to offer some observations, tending to illustrate the nature, excellence, and importance of that knowledge which is mentioned in the text. Man was formed for religion, and religion is absolutely necessary to his happiness: but there can be no true religion without knowledge. The absurd maxim, that ignorance is the mother of devotion, is happily exploded amongst us: ignorance is the parent of superstition, and error, and wickedness; but knowledge is the foundation of real religion. Without just conception of the Divine nature and character, it is impossible for us to give unto the Lord the glory that is due unto His Name, or to worship Him in the beauties of holiness. The necessity of knowing the Creator and Redeemer is expressed in the strongest terms in the passage before us. It is not, however, a speculative knowledge, such as mere nominal Christians may possess in a high degree, to which our Lord refers; but that spiritual and practical knowledge which cannot be attained, in the most favourable circumstances, without the teaching of the omnipotent, life-giving Spirit, who searcheth all things, yea, the deep things of God. It is "God, who commanded the light to shine out of darkness, that shines in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." The knowledge which is thus imparted enables the understanding, alarms, and then pacifies the conscience, influences the will to choose what is truly good, impresses the heart with a deep sense of divine things, and regulates the whole temper and conduct.

It must be admitted, indeed, that the knowledge of God which we can attain in this world is very imperfect. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou know? Deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job xii; 7, 8, 9. But though the divine perfections are incomprehensible in their extent, we may form just ideas of the nature, and have spiritual realising views of their transcendent excellence and glory. It is in Christ Jesus, however, that a sinner can contemplate the perfections of God with comfort and satisfaction, and attain to the saving knowledge of Him. The idea of infinite power, and justice and holiness, must be terrible to creatures who are conscious of guilt; nor is it possible to be assured that there is forgiveness with God, without the knowledge of Jesus Christ, whom He hath sent to be the Saviour of the world. It is only in this adorable

Mediator that the salvation of sinners appears consistent with the honour of all the perfections of the Deity.

In the Person, offices, and work of Christ, we have the clearest and most engaging view of the divine character and glory, for He is "the brightness of the Father's glory, and the express image of his person."—"No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath declared him:" and hath exhibited the glory of Jehovah in His own character and work. It is in the economy of our redemption that we have the clearest view of the distinction of Persons in the Godhead, and of the glory and harmony of all the Divine perfections. God's almighty power was wonderfully displayed when He spake the world into existence; but there is still a more stupendous display of "the exceeding greatness of His power," in the accomplishment of our redemption by Christ Jesus. The works of creation and providence proclaim the unerring wisdom and exuberant goodness of the Deity; but in the new creation we see "the manifold wisdom of God" — "even the hidden wisdom which God ordained before the world unto our glory." In Christ Jesus, God causeth all His goodness to pass before us, and demonstrates that He is love. God is holy in all His works, but in the scheme of our redemption He appears peculiarly glorious in holiness. Is it possible to give the intelligent creation a more convincing evidence of God's abhorrence of sin, and determination to punish it, than He has given us in the tremendous and unparalleled sufferings of His own Son, when standing in the room of guilty men? In these sufferings God appears infinitely awful and infinitely amiable. His goodness and His severity act in the most perfect unison, and reflect the highest glory on each other. Justice shines with a brighter lustre than it would have done, if mercy had not been extended to the guilty; and mercy triumphs more gloriously than it would have done in saving sinners without any satisfaction to justice.

Such views of the divine character, and of the scheme of our redemption, or of the only true God, and of Jesus Christ whom He has sent, are indispensably necessary to the happiness of our degenerate race. It is only when we know God as the Father of mercies, "forgiving iniquity, transgression, and sin," in perfect consistency with the honour of all His perfections, that we can cordially approve of His character, or cherish any affectionate regards to Him. While we consider Him merely as a righteous governor, and the avenger of sin, it is impossible for us, who, as sinners, are the objects of His righteous indignation, to love Him,

or to desire any intercourse with Him. But when we possess the knowledge mentioned in our text, we perceive Him to be a just God and a Saviour—just, when He justifies the ungodly who comply with the design of the gospel. This knowledge includes that living, appropriating faith which interests the soul in all the blessings of Christ's salvation, and produces peace, confidence, and joy. "By his knowledge," says the Father, "shall my righteous servant justify many." Illumined and drawn by the spirit of wisdom and revelation, the penitent believer embraces Christ as his Saviour, and God as his all-sufficient and never-failing portion. Thus interested, according to the constitution of grace, in Him who is the resurrection and the life, and in the Father through Him, he has passed from death to life, enjoys real happiness, and has the beginning of life eternal. The accusations of his guilty conscience are silenced by the atoning blood of Immanuel, and he experiences a peace and serenity of mind to which he was formerly a stranger.

When we know that God first loved us, and believe that great love wherewith He loved us, our hearts are supremely attached to Him, and our language is, "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee." Acquainted with the true God, and with Jesus Christ whom He hath sent, we feel encouraged to confide in the Divine mercy, and power, and faithfulness, and to cast our burdens on the Lord, in the hope that He will sustain us. "They that know thy name," says the Psalmist, "will put their trust in thee." Ps. ix; 10.

Every view we take of the Deity through the medium of the gospel, tends to endear Him to our hearts, to remove our jealousies and slavish fears, to inspire us with confidence, and to produce ardent desires after universal holiness. The man who knows God in Christ, regards His loving-kindness as better than life, and says, in obedience to His gracious call, "the Lord is my God." In the immeasurable fullness of Jehovah, he finds enough to supply all his wants, and to gratify all his wishes; nor is any other portion but God, who is the chief good, capable of satisfying a rational immortal soul. Do not our own experience and observation abundantly confirm the truth of this assertion? Is there one among us that has found rest to his soul, in the pursuit or possession of earthly things? And is it not daily seen in the world, that "He that loveth silver is not satisfied with silver; nor he that loveth abundance with increase." Since we have forsaken the fountain of living waters, it is natural to us to be hewing out to ourselves broken cisterns which can hold no water, though we

feel that all is vanity and vexation of spirit. Until we acquaint ourselves with God, we cannot be at peace. But the man who is blessed with the saving knowledge of the Father and the Son, has reached the source of perfect satisfaction and felicity: realising his privileges, he will readily adopt the language of David, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen to me in pleasant places; yea, I have a goodly heritage." He finds enough in his God and Saviour to make him happy under every suffering and privation he may endure in this vale of tears. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." The true Christian must be a happy man, because he has the one thing needful, that better part which cannot be taken away. Eternal life is not confined to the heavenly state; it is enjoyed, in some measure, by every Christian in the present world. This is expressly asserted by the Author of our salvation. "I *give* unto my sheep eternal life." John x; 28.

As soon as men are savingly acquainted with God and His Christ, the light of endless glory dawns on their souls. The kingdom of heaven, which is righteousness and peace and joy in the Holy Ghost, is within them. They possess, in their humble measure, even in the present world, all those principles and dispositions which adorn, in perfection, the redeemed who stand before the throne of glory. They are created in knowledge, righteousness, and true holiness; and are thus fitted to enjoy intimate and delightful fellowship with the Father and His Son Jesus Christ. And who has ever tasted that the Lord is gracious, and enjoyed the light of His countenance, that would not acknowledge this to be true happiness? The most prosperous sinner on earth can have no enjoyment from all his wealth, and friends, and sensual indulgences that is worthy of being compared with that of the Christian, amidst all his sufferings and sorrows, when his reconciled God manifests Himself unto him in another manner than He does unto the world. "There be many that say, 'Who will show us any good? Lord lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart more than in the time that their corn and their wine increased.'" Ps. iv; 6, 7. When the God of all consolation vouchsafes unto His people sensible tokens of His special love, they have a peace that passeth understanding, and a joy that is unspeakable and full of

glory. The more they behold the glory of God, even as reflected by the glass of the Word, the more are they transformed into a resemblance of His image, and their happiness increases in proportion to their holiness. If the heavenly happiness consists in knowing, and loving, and serving, and enjoying God, this happiness is in some measure experienced by the excellent ones of the earth in the present life. They feel that to be spiritually-minded is life and peace, and that in the keeping of God's commandments there is a great reward. The more they increase in the knowledge of God and of Jesus Christ, the more does their happiness increase; and when this knowledge shall be perfected, their holiness and felicity shall be also perfected. If now they feel ineffably happy, when they see God through a glass darkly, how happy must they feel when they shall see Him as He is, and shall know Him even as they are known: then they shall have fullness of joy, and pleasure for evermore.

Secondly, I shall consider the means by which the knowledge mentioned in our text is to be attained.

As the infinitely wise God generally employs means in accomplishing His purposes in the natural world; so does He use means and instruments in effecting His purposes of grace and love towards the children of men. In the beginning, and during the progress of the good work of salvation in the soul, He deals with His people in a manner that is suited to the constitution of their rational nature: and as human nature is the same in every age, and in every part of the world, (whatever shades of difference external circumstances may occasion) the same means have been divinely appointed for the moral improvement and happiness of sinners of every nation and of every clime. As it is my present duty and aim to plead the cause of the heathen, I shall point out the instituted means of attaining saving knowledge, with a particular reference to their case.

The necessity of using means for the illumination and salvation of the heathen, must be evident to every prejudiced mind that is acquainted with the history of the world and the state of human nature. It is true, indeed, that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead;" so that every rational creature who discerns not His being and His glory is without excuse. But such is the blindness of our minds, and the depravity of our hearts, that we cannot attain to the knowledge of the true God by means of the works of creation and providence. This momentous truth is supported by the

evidence of facts. For many ages the sovereign Ruler was pleased to leave the whole human race, excepting the Jewish nation, to try what their own wisdom could discover of the truths of religion. And what was the result? "Men by wisdom knew not God." — "Darkness covered the earth, and gross darkness the people." — "Men became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts and creeping things." Rom. i; 21, 22, 23. It is humiliating to think of the ideas which all the heathen nations formed of the Divine nature and character, and of the abominable and horrid rites with which they worshipped their deities. Nor was this ignorance of God, and of the way to happiness, confined to rude and barbarous tribes: it prevailed in the most civilised and polished nations. It was universal. Not one of the ancient philosophers ever attained that knowledge which is declared in the text to be so very important to mankind. And have we any reason to believe that the heathen in our day are more acute or intelligent than all the sages of Greece and Rome? Is there any reason to suppose, that they can scatter the clouds of ignorance in which they are enveloped, and assert their own freedom from the tyranny of sin and Satan? No, my friends: their history and their character forbid us to indulge such a hope. Not to speak at present of the wretched, degraded conditions of millions of savages, the superstition and idolatry of the heathen nations who are more civilised and enlightened, preclude the hope of their becoming wise to salvation, without those means which are divinely instituted, and which have been so often blessed for the illumination and happiness of mankind. The sacred Scriptures, and the institution of preaching (as you will most readily anticipate) are the means to which I chiefly refer. We know from experience, as well as from infallible testimony, that those Scriptures which were given by inspiration of God, make men wise unto salvation; and that without them, none can have proper apprehensions of the true God, of the nature of happiness, or of the way of attaining it. Whence it is that countries favoured with the divine word are so far superior in religious knowledge to those who are strangers to revelation? It is the Bible that makes them thus to differ; and that conveys this superior knowledge to the Christian world: and certain it is that those Christians who search and study the Scriptures most diligently, and with a becoming dependance on divine grace,

are the most intelligent and holy and happy in every land of light. This blessed volume contains the words of eternal life, and is the instrument designed and fitted by Heaven for raising men who are dead in trespasses and sins, to a life of faith and holiness. The information it communicates is equally interesting to men of all ages and nations, and calculated to promote their happiness. The facts, doctrines, and precepts contained in the Scriptures, are as much suited to the circumstances of the present generation, as they were to those of the generations that are past.

Let the Bible, then, be sent to the dark places of the earth, and the people who sit in darkness, and in the region of the shadow of death, shall see a great light. In this best of books, they will find treasures of wisdom and knowledge. It will make them acquainted with the Creator and Redeemer of men, and present to them a remedy for all the evils which sin has entailed on our nature. It will not only point out to them the way that leadeth to eternal life, but by the blessing of Heaven, it will prove the means of introducing this "gift of God," into their hearts. The Scriptures are subservient to these gracious purposes wherever they are possessed, understood, and believed; and we have the best grounds to conclude that their happy influence will be felt in some degree wherever they shall be circulated. Though many will disbelieve and despise them, others will believe to the saving of their souls. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be, saith the Lord, that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah lv; 10, 11. The divine word is too precious to be entirely useless in any part of the world to which it may be sent, and where it can and will be read.

But though the reading of the Scriptures is well fitted to produce the happiest effects, and is often blessed for the salvation of sinners, the institution of preaching seems to be the great means employed by the Head of the Church, for bringing sinners to the knowledge of the truth, and for building up His saints in their most holy faith. It is His command to those whom He allowed to be put in trust with the gospel, to preach this gospel to every creature: and the Apostle of the Gentiles tells us, that faith cometh by hearing, and hearing by the word of God—preached by those that are sent. And how shall they hear, saith the same

apostle, without a preacher? And how shall they preach except they be sent? I cannot convey my sentiments on this subject in stronger or more appropriate terms than have been used by one who has lately pleaded the same cause before this Society: "That I may do full justice," says he, "to the cause which I now plead, before God, angels, and men, I must call the public mind seriously to contemplate, that the utmost exertions of all the Bible Societies in the world, detached from the living labours of enlightened and faithful Missionaries, would entirely fail as to the effect of introducing and establishing the kingdom of the Saviour in any one heathen country. The Bible may be translated and zealously conveyed into such countries; it may be received and looked at for a while as a curiosity; it may operate even to create a prejudice in favour of Christianity; it may even be the instrument of conversion in a few singular cases, by the more unusual sovereign agency of the Holy Spirit; but where any extensive and permanent effects are to be accomplished, living interpreters and publishers of the truths of the Bible, and examples of their power, must be prepared and sent forth, that "the eyes of the heathen may see their teachers." This is the way wherein, according to all the past history of the Church — according to every statement which the Bible itself exhibits, we are authorised to expect the kingdom of Him who ascended on high, leading captivity captive, and gave gifts to men: and He gave some apostles, some prophets, and some evangelists, and some pastors and teachers, for the work of the ministry, for the perfecting of the saints, till we all come in the unity of the faith. Let it not then be imagined, that the heathen world is to be subdued and converted by the Bible alone. Though it were at this moment full of Bibles, still from the throne of the adorable "three who bear record in heaven," would sound the voice "Whom shall I send, and who will go for us?" The voice would still proclaim "depart; I will send thee far hence among the Gentiles." "Go ye into all the world, and preach the gospel to every creature." (Rev. John Love's Sermon, 1812).

The importance of preaching in places where Christian churches are formed, and where copies of the sacred Scriptures abound, will be acknowledged by all who attend to the state of religion amongst ourselves. How soon does godliness decline and iniquity abound in congregations that have been distinguished by purity of faith and manners, when deprived, for a considerable time, of the ordinance of preaching. And though the servants of Christ too often have cause to cry in the bitterness of their souls,

"Who hath believed our report? And to whom hath the arm of the Lord been revealed?" Yet it is only where they preach the word in purity, that you can expect to find any considerable number of sinners who have believed with the heart unto righteousness, and are turned to the Lord. Though the precious doctrines of the gospel be to some a stumbling block, and to many foolishness, to others they will prove to be the power of God unto salvation. And if the institution of preaching be so important and necessary in places where Christianity is professed and established, how necessary must it be for the instruction and conversion of the heathen? Was it not by the preaching of the apostles and their fellow labourers in the work of the Lord that Christianity was first propagated in the world? And was it not by the same means that pious and zealous missionaries have succeeded at any subsequent period in evangelising any of the heathen?

Valuable as the Bible is, it can be of no use to untutored nations, unless its truths are published, explained, and inculcated by proper teachers employed in this important work. It is by the labours, or under the superintendence of these teachers, that the inspired volume is to be translated into the languages of the heathen, and that those who are ignorant of letters are to be instructed so as to be able to peruse it. Nor is it sufficient for the *general conversion* of such of the heathen as can read the Bible translated into their vernacular tongue, to have it circulated among them. Their attention must be earnestly and affectionately called to it, their deep rooted prejudices must be removed, their errors must be corrected, and the peculiar and leading truths of the gospel must be illustrated and enforced by men who feel the infinite importance of salvation. On this principle, my friends, you act, and your labour has not been, and shall not be in vain in the Lord.

Did your time admit of it, I might easily show the vast importance of schools, and of domestic instruction in promoting Christian knowledge. The part of the country in which my lot is cast affords most satisfactory evidence of the utility of schools, where the young are taught to read the sacred volume, and to revere it as the truth of God. The benefit of such institutions, I doubt not, will be experienced in those parts of the world where you establish missions. Nor can domestic instruction be neglected wherever vital religion shall prevail. It may be naturally expected that parents who know the truth as it is in Jesus, and feel its power upon their own hearts, will teach it diligently to their

children, and to all who may be within the sphere of their influence. Thus will the blessed leaven of divine truth gradually operate, until it leaven the whole lump.

It is necessary, however, to remember that neither the reading nor the preaching of the divine word, nor any other external means, can be effectual for the salvation of any sinner, in any part of the world, without the almighty agency of the Holy Ghost. It is when the gospel comes to the sinner, not in word only, but in demonstration of the spirit and of power, "that it becomes mighty to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." — "So then, neither is he that planteth any thing, nor he that watereth; but God that giveth the increase." But the same Lord who has commanded us to use the means, has promised His blessing to crown them with success. Has He enjoined His Servants to "teach all nations," and "to preach the gospel to every creature?" And did He not also assure them, that He "would be with them always, even unto the end of the world." When faithful missionaries shall teach as the Lord commands them, the breath of life will come into the heathen, and they shall live and stand upon their feet, an exceeding great army.

I am now, in the third place, to make an improvement of this subject, suited to the occasion of our present meeting.—Let us then contemplate the inducements we have to exert ourselves for the diffusion of Scriptural knowledge through heathen and other unenlightened nations. With these inducements, my brethren, you are not unacquainted, for you have zealously acted under their influence; but it is proper for me to stir up your pure minds by way of remembrance.

What an inducement is it then to Missionary exertions, to be assured that the eternal Jehovah, whose counsel shall stand, and who will do all His pleasure, has determined that the gospel shall be universally spread? We learn from the verse immediately preceeding my text, that "the Father has given power to Christ over all flesh, that he should give eternal life to as many as he had given him." Thus it appears that Christ, as Mediator, is invested with absolute dominion over the whole human kind, for the special purpose of giving "eternal life" to the objects of the Father's everlasting love. These were entrusted to Him, that He might save them from all their sins and miseries, and fit them for the enjoyment of "the kingdom prepared for them before the

foundation of the world." But where are these happy persons, who were thus committed to Christ, to be found? It seems evident, from His own words, that they are to be found among those over whom power is given to Him; that is, among "all flesh," or all mankind. Though His spiritual kingdom has been hitherto very limited, and His willing subjects but few, compared with the rest of mankind, even in those places where the gospel has been preached, it was divinely intended and promised that this should not always be the case. His ability to save to the very uttermost shall be experienced in every spot of the earth that is, or may be inhabited by human beings, and His spiritual progeny shall be numerous as the drops of the dew produced from the womb of the morning. "In Him shall all the families of the earth be blessed." — "He shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him. His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed." It was to Him that the Father said, "It is but a light thing that thou shouldest by my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Now, as Christ was appointed in His Mediatorial character, to save sinners of every description and nation, His honour is pledged for the accomplishment of this great work—nor is it possible that it can miscarry in His hands. Ever mindful of that holy covenant of which He is the Surety, and of those who were given unto Him to be redeemed by His blood, our blessed Lord shall continue to extend the boundaries of His kingdom, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Such is His love to sinners of mankind, that He rejoiced from eternity in the habitable parts of the earth, and delighted to think of the immense benefits which were to accrue to them from His sufferings and death; and as He rests in His love, we may assuredly conclude, that He cannot neglect the interests of those whom the Father had given Him. Affectionately resolved to promote their happiness in every part of the world, He will bestow upon them those means of grace which are appointed for illuminating and regenerating the human character. Faithful missionaries shall circulate, elucidate, and apply the word of life to every benighted tribe and nation under heaven. Indeed, we see difficulties great and numerous in the way of the gospel's universal spread; but

we are certain that these are not insurmountable. He to whom the heathen are promised "for his inheritance, and the uttermost parts of the earth for his possession," has "power over all flesh." Nay, He has power over all devils, and over every creature and every event in the natural world. With this authority and influence, he was invested as Mediator, for the salvation of sinners; and it would be impious to suspect that He would not reveal His arm in accomplishing this glorious end. His fidelity to the trust reposed in Him, and His ability to carry all the gracious purposes of heaven into the fullest effect, are our security against the final disappointment and failure of Missionary exertions. The cause of missions is a cause that was from eternity near His heart—that He is engaged in covenant to support—and that He will render triumphant over every opposition. How encouraging to think, that in our labours to spread the knowledge of the gospel, we are workers together with God, and that our object shall be ultimately accomplished.

And what a powerful inducement to Missionary exertions is the consideration of the miserable state of the heathen world. "This is eternal life," saith Christ, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." How deplorable, then, is the condition of those who are utterly destitute of this knowledge, and of the means by which it may be attained. 'This is the case of millions—of hundreds of millions—of the greatest part of the human race. To a pious, feeling mind, it would be painful to think that the inhabitants of one remote island, or sequestered spot of the earth, should be grossly ignorant of the God that made them, and of the only Mediator between God and man; but how much more distressing must it be to such a mind, to survey the numerous islands, and vast unmeasured continents, inhabited by human beings, destined for everlasting existence, and who "perish for lack of knowledge." Myriads of our fellow-creatures "say to a stock thou art my father, and to a stone, thou hast brought me forth." The fictitious deities of the blinded heathen are innumerable, and to many of them their deluded votaries ascribe passions and practices, the vilest and most shocking that can be conceived. Nor is this the case only of savage tribes, in whom the human nature appears in its rudest and most degraded state; it is also the case where civilisation has made considerable progress.

I presume that very few in this assembly are ignorant of the candid and well authenticated accounts given to the public, of the abominable, the horrible, the monstrous superstition of the

idol-worshippers in India. The most absurd, and cruel, and obscene rites of the most barbarous nations, cannot be more abhorrent to our moral sentiments, or more shocking to our feelings, than the superstitious observances of that very people, who are represented by some who seem to be no friends of Christianity, as needing no better system of religion and morality than they already possess. It is astonishing to think what palpable absurdities men of ordinary understanding will deliberately advance, under the influence of a worldly spirit, and of enmity to the true religion. But to you, my respected audience, it is unnecessary to prove that the natives of India have as much need of the light of the gospel as any other people on the face of the earth. Whatever knowledge some of them may possess of those arts which conduce to their comfort and prosperity in the present world, they are utter strangers to the true God, and to the Saviour of mankind. The same remark is applicable to the three hundred million pagans in China. The thickest darkness prevails almost throughout the whole of Africa. We have learned from good authority, that "some of those" to whom the gospel was preached in that country "had never heard of a God, nor had they a word in their language whereby to denote Him." But time would fail me were I to make particular mention of the state of the American Indians—of multitudes of pagans in our West India colonies—of those who inhabit the north of Asia, and of "the isles afar off, that have not heard the fame of our God, neither have seen his glory." To these millions of rational beings, the Creator and Saviour of the world is utterly unknown: nor is the spiritual condition of the deluded votaries of Mahomet better than that of pagans themselves. And is it not truly painful to think of the wretched condition of the Jewish nation, so long the monuments of the divine displeasure for their rejection of Christ?

Surveying the millions of rational creatures who are destitute of the knowledge that is essential to their happiness, can we fail to mourn and be in bitterness for them? They are all in pursuit of happiness, but they know not where it is to be found. They are guilty and polluted, but have not heard of the fountain opened for sin and uncleanness. They feel a variety of miseries, but have no idea of the way in which present support and eventual deliverance may be attained. In times of trouble they cry unto their gods, but no help comes from that quarter. They experience the vanity of all earthly things, but of spiritual objects, and of happiness beyond the grave, they have no knowledge. They are

without God, and without hope in the world. Spiritual death reigns over them with absolute sway. There is a *common salvation* wrought out by Christ, to which they have as good a right as the inhabitants of Britain; but its glad tidings never reached their ears. That blessed and only Name under heaven, given among men, whereby any of our apostate race can be saved, is to them unknown. Whether there be eternal life, and what is the way to attain it, are infinitely important queries, which they cannot possibly solve; nor have we a shadow of ground to hope that their spiritual condition will ever be improved by themselves.

But, my Christian brethren, we possess the means of meliorating their state and character, and it is our duty and our honour to employ those means to promote their present and eternal welfare. The reading and preaching of the divine word will produce effects on the minds of the heathen, exactly similar to those which they have produced on ourselves. The same Power that has rendered these means effectual for our salvation, and that of others in our land, can make them equally efficacious to men of all other nations and characters; and we are assured, by the highest authority, that this power, in one degree or another, shall accompany the pure dispensation of gospel ordinances to the end of the world. Let Missionaries be sent with the book of God to every part of the globe that is destitute of Christian knowledge, and it will be seen, in due time, that all nations shall call Jesus blessed. We may be as certain of the universal promulgation of Christianity, at some future period, as we are of its present existence in our own land; and we have every reason to believe that this grand event shall be accomplished by the very means that this Society has resolved to employ, and has already employed in several parts of the world.

Further, the success with which God has already blessed the efforts of this Society, is an inducement to persevere in diffusing the knowledge of the true God, and of Jesus Christ. Your past experience affords you abundant matter of grateful praise, and a firm ground of hope that your exertions shall be extremely successful. Your beginning was small, but you have increased in number, and influence, in reputation, and usefulness. Christians in general seemed insensible of their obligations to make any effort to evangelise the heathen, till the report of your first meeting roused them from their slumbers, and excited them to serious reflection. There is reason to believe, that after reading your addresses and resolutions on the subject of Missions, it was the language of many Christians of different denominations

—"I remember my fault this day"—"We are verily guilty concerning our brethren." The accounts of your zeal, and love, and harmony, interested and delighted the Christian world, and inclined thousands to rally round the standard which you have erected. In distant parts of this kingdom, many, who could not gratify themselves by a personal attendance at your meetings, were "with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

You are encouraged by many instances of success, with which the great Head of the Church has honoured the labours of your Missionaries. The effects of the gospel in Southern Africa, where human nature appears in its most degraded and forbidding form, must put those to the blush who were wont to assert, that men must be civilised before they can improve by Christian instruction.

How encouraging to this Society are the labours of its able and faithful Missionaries in China. The translation of the New Testament into the language of an immense pagan empire, is a work which cannot be too highly estimated. If no other good had resulted from your labours, this translation alone, with the prospect of utility which it opens to future Missionaries, would be an abundant recompense. The toleration in India, the cheering prospects in the South Sea Islands, and the accounts brought home by your late faithful and intrepid agent, of the favourable dispositions of numerous districts in Africa toward Missionaries, are strong inducements to proceed in your benevolent work. How must your hearts swell with joy, when you think of the answer of a heathen king to the proposal of sending Missionaries to his country—"Send them, and I will be a father to them."

You are encouraged in your proceedings, by the establishment of other Societies, who assist you with their funds, or send forth labourers from themselves to heathen lands.—Your branches are numerous and widely spread, and under their shelter you can enlarge the sphere of your operations and usefulness. Instead of viewing with a jealous eye the benevolent and successful labours of other Christians, who send Missionaries to the heathen, you account them "fellow-helpers to the truth," and cordially adopt the language of Moses, "Would God that all the Lord's people were prophets; and that the Lord would put his Spirit upon them."—The Bible Society, it is to be hoped, instead of diminishing your resources, will prove a powerful and lasting support to you. On its own principle, it will, at least, assist you in publishing the Scriptures in the languages of the heathen, and follow

your track to distribute the sacred volume, wherever it can be read.

Since the commencement of your institution, you have obtained a seasonable supply of Missionaries, with whose character and qualifications you had reason to be highly satisfied. The names of many of them shall descend with honour to the latest posterity; and it is astonishing, considering the strong temptations to which all of them have been exposed, how few of your Missionaries have disappointed your hope.

My highly respected friends, who conduct the business of this Society, you have no need of a particular address from me on the present occasion. Your hearts have been touched with a live coal from God's holy altar. When you look into the inspired volume, you are stimulated by precepts, supported by promises, and directed by examples which induce you to proceed with ardour in the cause of missions. Nor will you be dismayed by all the difficulties which present themselves to your view, when you think of the omnipotence of Christ. You may expect to meet with difficulties and disappointments; but these, instead of damping your zeal, will kindle it into a brighter flame, and excite you to more fervent prayer, and a more simple dependence upon God.

Let me exhort such of my hearers as are destitute of the saving knowledge of God, and of His Christ, to consider their wretched condition. How long, ye simple ones, will ye love simplicity? And the scorers delight in their scorning, and fools hate knowledge? It is melancholy to think how many continue ignorant of God and of real religion, even in those places where the means of instruction and grace are most abundantly enjoyed. Many, alas, profess that they know God, and in works deny Him. How dreadful their condition. Let such think of that awful day when the Lord Jesus shall be revealed from heaven, with His mighty angels, to take vengeance on them who know not God, and obey not the gospel. Let them diligently attend on the instituted means of attaining spiritual knowledge, and pray for the influences of that blessed Spirit who can illuminate their minds and purify their hearts. Let them not give sleep to their eyes, nor slumber to their eye-lids, until a place be prepared in their hearts for the Lord a habitation for the mighty God of Jacob.

How thankful, my Christian brethren in this vast assembly, should you be to that gracious God who has given you a heart to know Him. "Once ye were darkness, but now ye are light in the Lord." There was a time when Jesus appeared to you without any

form or comeliness; but now you count all things but loss, for the excellency of the knowledge of Christ Jesus your Lord. Let sovereign distinguishing grace have all the praise for the change effected in your condition and character. And when you think of your obligations to Him who has called you from darkness into His marvellous light, must you not be strongly impelled to contribute your aid for diffusing the knowledge of salvation through the whole world? Will you not cheerfully dedicate a part of your gold and silver to the support of Missions, and stimulate others to follow your example? The liberal hearts of the Directors devise liberal things; but without the continued aid of Christians throughout the land, it will be impossible for them to carry their plans into effect. But can real Christians so far neglect their duty to the Lord that bought them, and to their fellow-creatures, whom they are bound to love as themselves, that approved Missionaries cannot be sent to any part of the heathen world, where there is an opening for them? Surely this is hardly a possible case, in a country where there are so many thousands who know the power of godliness. There is reason to hope, that the annual expenditure of the Society will be increasing, at least, for a considerable time; therefore the pecuniary contributions of the religious public should be also increasing.

The success of Missionary exertions depends on the influences of that Spirit who convinces the world of sin, of righteousness, and of judgment; therefore ye ought to pray without ceasing for His promised aids and blessing. "Ye that make mention of the Lord, keep not silence: and give him no rest till he establish and till he make Jerusalem a praise in the earth."—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Literary Notices.

A Book Again Commended.

"The Christian's Great Interest," with the sub-title "The Trial of a Saving Interest in Christ," by Rev William Guthrie, price 5/6, postage 7d (seven pence), to be had from Mr John Grant, 4 Millburn Road, Inverness, has often been reviewed in our magazine, but we do not apologise for drawing attention to it again, with emphasis. We had the pleasure of being present at the Puritan Conference of 1958, when a paper was read on this theological classic by a comparatively young minister, whose admiration for the book, and its author, seemed to know no

bounds. Equally happily surprising were the comments made by the students and ministers (most of them young) of various denominations, who made up the Conference, after the meeting was thrown open for discussion. There was not one instance of adverse criticism, but all were loud in their praise. In view of the fact that there have been true Christian people, in every age and clime, as well as in our own day and country, who have had their perplexing problems, relative to Law-work, or conviction of sin, both regarding duration, degree, and intensity, and depth, and also regarding Gospel liberty, we know of no book that could be more safely placed in the hands of such than this one. All readers of the "F.P. Magazine," who do not possess a copy should order one forthwith, while those who have should order one or more, as a gift, or gifts, to friends at Home and Overseas. For instance, the late worthy Rev Neil Cameron, Glasgow, was about 10 years under conviction of sin before experiencing Gospel liberty, whereas one who was Mr Cameron's elder afterwards, passed through conviction of sin and afterwards Gospel liberty under one sermon preached by Mr Cameron himself.

John P. MacQueen.

Notes and Comments.

Lord Kilmuir and Crime Among Young People.

The United Nations Congress on the Prevention of Crime and Treatment of Offenders, met in London on 8th August. Opening the Congress, Lord Kilmuir, The Lord Chancellor, stated that crime has been and is increasing in many countries. He said, "Perhaps the most disturbing aspect of this situation is the disproportionate increase of crime among young people." His further comment on this is significant, viz., "This is happening, at least so far as concerns this country, at a time of unexampled economic prosperity, when unemployment is negligible, and our educational and social welfare services have reached a high stage of development." From these factual statements it is quite clear to us that a fundamental cause of all this serious trouble is just the lack of the Bible in the homes of Britain and a widespread and complete disregard to its teaching on the part of present-day parents—an evil legacy handed down by grandparents. The authorities of Nations concerned can write 'failure' over all their proposals and schemes unless they definitely consult the Word of God, and seek actively to influence others to do the same.

Mr Selwyn Lloyd Questioned About Spain.

The former Foreign Secretary, Mr Selwyn Lloyd, after his talks with the Spanish Foreign Minister in July, was questioned in Parliament. He stated that he did raise the question of the Protestants in Spain, with particular reference to British-owned chapels, and the British and Foreign Bible Society. One M.P., asked why he had not discussed personal and political freedom. From these but brief references we see clearly that the wicked and deplorable condition of the dark ages prevails in Spain in 1960. Spain today is just the other evil extreme from Communistic rule—the Pope instead of the Kremlin.

Abbey Service for the Late Aneurin Bevan.

We agree that the late Mr Aneurin Bevan, M.P., was a most outstanding personality in the realm of politics. But when we read that there was to be a memorial service in Westminster Abbey for him, we wondered what form it would take. Now we know. The Bishop of Southwark, "made it different by choosing a sermon text not from the Bible, but from Bevan's book 'In Place of Fear.'" The Bishop among other things said, "Aneurin Bevan hated humbug and he would not wish me to pretend that he was other than he was—a humanist and an agnostic." An agnostic! This is what we previously thought he was. And we still wonder, because we have no further information, what kind of prayers were offered by the professed Christian Bishop in the Abbey, which is the world centre of Anglican Christianity. We also wonder if there was any part of Holy Scripture read and what part? Many years ago the same procedure was adopted regarding Keir Hardie; and one writer observed then, that church dignatories forced upon Keir Hardie, in his death, what he repudiated in his life. But of course the Bishop in this case may have emptied the whole Service of Christian doctrine, admitting as he did that Bevan was an agnostic. What a perversion of the supposed Christian ministry. The Bible at any rate was ignored for a text. What deplorable conduct, even in Westminster Abbey! The congregation was at one stage called upon to remember before God Aneurin Bevan. This was too late according to the sound doctrine of the Word of God. What a mixture of a service!

A Roman Catholic Bloc.

An interesting article appeared in "The Daily Mail," by Geoffrey Wakeford, on the question if Mr Kennedy is elected

President of the United States, and being a Roman Catholic—would he head a Roman Catholic bloc, dominating Europe, etc. Of course the article is heavily weighted on the side of Rome. We note the following points—Britain is said to be the "odd man out," and long may she be that and free from the R.C. influence of de Gaulle, Adenauer and the Italian Premier Tambroni. Scandinavia, Iceland, Greece and Turkey are also outside the Roman influence. Referring to Communism, Wakeford re-stated the threadbare but empty argument that the Church of Rome is regarded as its main opponent. We ask: What has the Church of Rome done to keep Communism out of Italy and France and now Cuba? The fact is that where the priests rule Communism seems to thrive. Italy is full of Communism and so the Pope personally and the Vatican must be miserable antidotes to Communism. Take the ecclesiastical and military heel from off the oppressed people of Spain, and the certain reaction would be, not necessarily Communism, but anti-clericalism and activity for social advancement.

Church Notes.

Communions.

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

Theological Classes.

The classes in Systematic Theology and Apologetics will open (DV) on Wednesday, 5th October, in Glasgow. Messrs A. MacPherson and D. M. Campbell are expected to take these classes this winter. Both the Tutor and Students are in need of the prayers of the Lord's people that the blessing of the great Head of the Church would rest upon them during their studies.—D. M.

A Correction.

In a recent issue of this magazine, extracts were published from the booklet "The Roman Antichrist," by Rev Fred S. Leahy, Reformed Presbyterian Manse, Cregagh Road, Belfast. It was stated by the minister who sent in the article that Mr Leahy was a converted R.C. priest. Mr Leahy has written us a note stating that he is not a converted R.C. priest; and also that he was glad to see extracts from his booklet in the Free Presbyterian Magazine.

The Western Presbytery's Tribute to the Rev. Archibald Beaton, Gairloch.

"The Western Presbytery of the Free Presbyterian Church of Scotland, met at Kyle of Lochalsh, note with profound sorrow the passing away on 6th January, of one of their number in the person of Rev Archibald Beaton, Minister of Gairloch, in the 60th year of his age. Mr Beaton, with his parents, came to reside at Camustinivaig, Braes, Portree, while he was still a child, and at an early age indentified himself with the Free Presbyterian Church of Scotland, regularly attending the services held at Braes. When he left home to earn a living he took up a sea-faring life, and by dint of hard work and application to study he gained his Master's Certificate. He was, however, destined for the most noble calling in which one can be employed, that is, to proclaim the unsearchable riches of Christ to perishing sinners, and, having passed through the Glasgow University and attended the Divinity Classes of the Church, he was licensed to preach the Gospel in July 1933, and the following November he was ordained as Minister of the Free Presbyterian Congregation of Gairloch where he remained till his lamented death. Mr Beaton laboured faithfully and diligently not only in his own Congregation but throughout the Church at Communion seasons where his services were very acceptable.

"In his preaching, he manifested that he was a lover of the old ways and the good paths where the most eminent Reformers and Covenanters walked. He never spared himself where the Cause of Christ was concerned, and, as a pastor, he manifested deep sympathy with the sick and afflicted.

"He was most regular in his attendance on Church Courts and the meetings of Synod Committees of which he was a member, and was a useful member of the various committees with which he was connected.

"Two years ago his health broke and a serious operation became necessary. Though afterwards he was able to preach, the

recovery was only partial, and after suffering much discomfort he quietly fell on sleep in a Glasgow Hospital. All who were intimately acquainted with him mourn for him, but 'sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.'

"He left a widow and four children to whom the sympathy of the Presbytery goes out. May they experience the grace and comfort of the Lord who 'relieveth the fatherless and widow'."

John Colquhoun, *Presbytery Clerk*.

The General Treasurer.

On the instructions of the Synod, the Finance Committee, at its last meeting, accepted with regret the resignation of Mr John Grant, who for the past 38 years has been General Treasurer of the Church. The Committee resolved to include in its minutes the Tribute drawn up by the Synod to Mr Grant. Readers of the Magazine will have an opportunity of reading this Tribute when it appears in the Synod Proceedings.

Mr Grant's resignation will take place from *30th September, 1960*.

In view of Mr Grant's resignation, the Committee, on the instructions of the Synod, have divided the work formerly done by the General Treasurer. The new General Treasurer will look after all the Funds of the Church with the exception of the following:—

Publications Fund; F.P. Magazine Benevolent Fund; Free Presbyterian Magazine Fund; Young People's Magazine Fund; Mrs M. M. MacFarlane Bequest Fund.

These Funds will be looked after by the Publications Treasurer, to whom all contributions to these Funds should be sent. The Committee are glad that Mr John Grant has accepted the appointment as Publications Treasurer. As already intimated, Mr W. D. Fraser has been appointed as General Treasurer.

Both these appointments will take effect from *1st October, 1960*.

GENERAL TREASURER—Mr W. D. Fraser, 34 Dunearn Street (bottom flat), Glasgow, C.4.

PUBLICATIONS TREASURER—Mr John Grant, 4 Millburn Road, Inverness.

Donald MacLean, *Convener, Finance Committee*.

An Appeal — Welfare of Youth Fund.

We begin this appeal by quoting verbatim the motion that was unanimously passed at last meeting of Synod, which is as follows:—

"That the Bible Training of Youth Committee be authorised to send a notice to the F.P. Magazine drawing the attention of our people to the opening of the Welfare of Youth Fund, and appealing for contributions to this fund for prizes and awards for young people doing the Scripture and Catechism Exercises."

The Bible Training of Youth Committee, having as their supreme object the temporal and Spiritual good of our dear boys and girls, together with the absolute necessity of keeping them interested in the Bible as the only rule to direct them, and through which alone their souls can be sanctified for eternity; do hereby earnestly appeal to all our congregations to help augment the above said important fund; thus enabling us to procure sound and evangelical literature for those children taking part in the Scripture and Catechism Exercises in our Young People's Magazine both at home and abroad. Books are very expensive.

Our boys and girls are the future upholders of our beloved Church, therefore let us do all we can to establish them in "the Faith once delivered to the Saints," Reformation principles, and our distinct and separate position as a Church, for which we hope, and would seek to pray, they will cleave unswervingly when we ourselves are silent in the grave.

Contributions will be gratefully acknowledged by Mr John Grant, 4 Millburn Road, Inverness.

John A. Macdonald, *Convener*.

Disturbances in Bulawayo.

The recent roiting in Bulawayo caused some concern and the Clerk of the Jewish and Foreign Mission Committee wrote the High Commissioner at Rhodesia House, London, on the matter. The following is the relevant part of the reply:—

"The position is that disturbances took place within the African Township at Bulawayo and not in the surrounding district. All is peace and quiet now, and it is not anticipated that any trouble at all will take place in the rural areas and it is hoped that there will be no further trouble in Bulawayo itself. I think, therefore, you can rest assured that the work of your Mission will not be disturbed."

Yours faithfully,

(Sgd) W. V. Brelsford, Director of Information

Acknowledgment of Donations

Mr J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks, the following:—

Sustentation Fund—Anonymous, Argyllshire, £3; Mr D. Nicolson, Inverarish, Raasay, £2; Mr E. M. Robertson, St. Monance, Fife, £2; A Friend, in memory of two beloved sisters, 18/-; Miss S. A. McLeod, 76 Lochalsh Road, Inverness, £2; Miss K. Gillies, Inverarish, Raasay, £1.

Home Mission Fund—Mr J. Mackintosh, 13 Elgol, 10/-; Miss K. Gillies, Inverarish, Raasay, £1.

Foreign Missions—A Friend, New Zealand, £10; Mr J. Mackenzie, Islay, £1.6.0; Mr Wm. Bain, Stenhousemuir, £1; Friends in Holland, per Mr J. Van Woerden for the Landrover, £140.16.0; Mr Taverne, Holland, per Mr Geoffrey Williams, London, £2; A Friend, N.C. Applecross — Bibles for Foreign Mission, per Rev R. R. Sinclair, £1; from an Oban Friend of Rev Alfred Macdonald, £10; Mr J. Van Dorp, Gisborne, New Zealand, £10. The following on behalf of Mission Transport: Two Friends, Inverness, £1; S.F., Oban postmark, £5; Anon., Inverness postmark, £5; Mrs I. Munro, Dalcheichart, Glenmoriston, £1; Anon., North Tolsta, £3.

Aged and Infirm Ministers and Widows and Orphans' Fund—Mr D. Macdonald, 7 Skigersta, Ness, £2; H. C. G., Inverness, £1.

Organisation Fund—A Friend, Oban, £8.10.0.

Home of Rest—A Friend, Oban, £10; C. Kerr, New Buildings, Lochinver, £1; Mrs MacRae, Tigh na Mara Shielraig, per Rev A.F.M., £1; Miss M.F., per Rev W. Grant, £2.

Publication Fund—"Go Forward," £5; Mr R. H. Conway, Stevenson, for Books for Hospitals, £2; The following o/a Trinitarian Bible Society: Mrs C. Morrison, Edinburgh for Bibles to Jewish Children, £1; "Well Wisher," per J. McL., Broadford, £1; A Friend, N. C., Applecross, per Rev A. MacA., £1; A. Friend, N. Coast, Applecross per Rev A. F. Mack, £1.

Legacy Fund—Received from the Executors of the late Mrs Jessie Fraser Campbell, Gairloch, £150, bequeathed to the Foreign Mission Fund and £200 to the Aged and Infirm Ministers and Widows and Orphans Fund, per Mr M. Fraser, Desdale, Strath, Gairloch, and Messrs Davidson, Scott and Co., Solicitors, Inverness.

Free Distribution and Magazine Fund—Mr J.D. McA., Inverness, 13/-; Mrs A.B., Oban, £1.3.0.

The following list sent in for publication.

Bayhead Manse Repairs Fund—Mr A. Macdonald acknowledges with sincere thanks £5 (6th donation), from Mrs Robertson, Vancouver; £2 from Mary McCuish, Stockinish; A Friend, Stockinish, £2, both per Rev A. Morrison; A Friend, Glasgow £2, per Neil McIsaac; Uig, Lewis, Friend £1, per Rev A. Morrison; Mrs Robertson, Vancouver (7th donation) £5; Miss Lexy McLean, Grenitote £5; from A Friend at Communion £5, per Rev A. Morrison; from A. Miller, Institute, Lochmaddy, £1, for Congregational purposes.

Bracadale Manse Extension Fund—Mr D. Morrison, Treasurer, thankfully acknowledges the following: Miss Finlayson, Trien, £2; Passerby, £2; Mr and Mrs R. Finlayson, Raasay, £1; Mr and Mrs P. M. D. Staffin, £3, per Rev D. A. McLean; Mr J. McLean, Breakish, £3; A Friend, Portnalong, £5; "Forward," Portree, £2; Friend, Glendale, £2; Mrs Rattray, Glasgow, £1; Portnalong Section, 2nd Cor. 9-7, £15—Collected by Book; Portnalong Section, per Miss C. MacAskill, £33 10/-; per Mr D. Y. MacKinnon, Mr A. McLeod, Garrymore, Ose, £3; K. M. Clachamish, £3; N. C. Stuan, £5; D. Y. M. Struan, £5; per Mr P. Beaton, Friend, Glendale, £1.

Broadford, Skye Congregation.—Mr J. McLean, Treasurer acknowledges with grateful thanks, £5 from A Friend, Broadford, for Congregational purposes, per Mr R. McLeod.

Dingwall New Church Building Fund.—Mr D. Mathieson, Treasurer, thankfully acknowledges, £2 from Dolina and Donald McLeod, Culnacraig, Achiltibuie and £3 from M. M., Inverness.

Edinburgh Church Repairs Fund.—The Treasurer acknowledges with sincere thanks the following:—Mr A. McL., 28 Swordale, Stornoway, £5; Swordale Mission, Stornoway, per Rev D. Campbell, £5; Mr D. O. G., Chalmers Crescent, Edinburgh, £50; Miss G. M., per Mrs A. S., £5.

St. Jude's Manse Fund.—The Treasurer acknowledges with thanks the following:—Rachel McLeod, Glasgow, £2; Friend, Inverasdale, per M. L., £1; Miss Morrison, per A. N., £1; Inverness Friend, £2.

Glendale Congregation.—Mr A. McLean, Treasurer, acknowledges with sincere thanks the following for New Vestry:—Friend, Elgol, £1; A. B., £2; Friend, £3; also per Rev J. C.—Mrs Matheson, £1.

Halkirk Congregation.—Rev Wm. Grant, gratefully acknowledges £5 donation from Finlayson Family, Jamestown, o/a Thurso. Friend, Midclyth, £1, o/a Trinitarian Bible Society.

South Harris Car Fund.—The Treasurer acknowledges with sincere thanks Friend Tarbet, £1; Mrs M. M. A., Grosebay, £1, per Mr S. M. Mr R. M. Lingerbay, £1 and £5 from Mrs M. Lochwinnoch, for Congregational purposes.

Lochcarron Congregation.—Mr R. Macrae, Treasurer, thankfully acknowledges £1, from W. C., Lochearnhead for Kishorn Church Funds, per Rev D. J. Macaskill.

London Church Building Fund.—Rev J. P. Macqueen acknowledges with sincere thanks the following: £5 from Two Beaully Friends; £2 Miss K. MacL., Dingwall; £1 Inverness Friend. The following o/a Congregational Funds: Mr John Fraser, £5; A Skye Friend, £3; Mr F. Matheson, Gairloch, £1; Mr C. MacInnes, Gloucester, £2; A London Ross-shire Friend, £5; A Prisoner, Skye, £2.

Tomatin Church Extension Fund.—Mr D. C. Mackintosh, Treasurer, acknowledges with grateful thanks, £1 from Miss Moffat, Glenelg; £5 from Friend, Edinburgh; also £2 for Sustentation Fund from A Friend, Edinburgh, per Rev D.J.M.

Oban Church Funds.—Mr J. Martin, Treasurer, acknowledges with sincere thanks, £9 from Miss C. Milne, Inchkenneth, Mull, per Rev M. MacSween.

Raasay Car Fund.—Mr N. McLeod, Treasurer, gratefully acknowledges £2 from Raasay Friend; Mrs J. MacBeth, 4 Inverarish, 10/- per Rev J. A. Macdonald.

Shieldaig Congregation.—Mr J. Gordon, Treasurer, acknowledges with grateful thanks the following from the Executors of the late Miss Catherine MacLennan, New Street, Torridon, per Mr A. MacLennan, Diabaig, £350 to be equally divided between Sustentation Fund and Congregational purposes.

Staffin Manse Fund.—Mr D. Gordon, Treasurer, thankfully acknowledges the following: From Staffin Congregation, £75.7.6; MacKenzie's, Union Road, Inverness, £6; D. Graham, Portree, £1; Friend, N.C., Applecross, £1.

This Fund is now closed and the Manse Fund free of debt. The Treasurer, on behalf of the Congregation, desires to express their sincere gratitude to all friends who generously contributed.

Ullapool Congregation.—Mr A. Corbett, Treasurer, acknowledges with sincere thanks, £2 from Mrs MacKenzie, 55 Strath, Gairloch, o/a Sustentation Fund, per Rev D. N. McLeod.

St. Jude's S. African Clothing Fund.—The Treasurer acknowledges with thanks contributions amounting to £1.17.6, also £1 from J. J. S. Halkirk, and £3 from Lochgilphead Friends.