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A NEW ENGLISH BIBLE

We have been made aware recently of the work undertaken to produce what is called *The New English Bible*. We have received copies of a prospectus in which there is given a history of the project by Dr C. R. Dodd, and there have been articles in the press publicising the work already accomplished. Before the Second World War there was discussion in the Universities about the need for further revision of the English Bible. Dr Dodd admits that the Revised Version of 1881 (New Testament), 1885 (Old Testament), "never fully established itself in use." And so this new approach envisaged only further revision and certain Oxford and Cambridge scholars were invited to prepare renderings of specimen passages from the Old and New Testaments, the idea being that changes in the Authorised Version should be made only where they were really necessary. When the war broke out the whole matter was laid aside.

In May, 1946, the General Assembly of the Church of Scotland sent out a memorandum to other Churches throughout Great Britain, asserting that the work of the Church in its approach to the wider public was hindered by the archaic language of the Bible in both of the current versions—the Revised no less than the Authorised—and it urged that the time had come for the Church to undertake the preparation of a completely new version, in contemporary English. We do not accept for a moment the Church of Scotland assertion that the real spiritual, gospel and Christ-honouring work of the Church of God in Scotland or England has ever been hindered by the few instances of archaic language in the Authorised Version of the Bible and in the Revised Version. But Dr Dodd and others accepted this empty charge against the Authorised Version by the Church of Scotland. Modernists in the College and pulpits of the Church of Scotland never understood spiritually "regeneration," "justification" and "sanctification," etc., etc. Therefore they never cared for such terms in the Bible, and the people in the pews have for many

years been left without the exposition and meaning of the Word and Words of God by their professed pastors and spiritual teachers.

The Church of Scotland urge for an entirely new translation—not revision—of the Bible was received with enthusiasm by scholars and most of the Churches in Great Britain. And then one conference led to another from October, 1946, onwards, until the work was actually undertaken. The British and Foreign Bible Society, and the National Bible Society of Scotland have officially supported the project, but not the Trinitarian Bible Society. These first two societies are represented on a Joint Committee for the direction of the work. And our readers ought to know that this Joint Committee appointed a panel of translators for the Apocrypha, as well as for the Old and New Testaments. And so the Church of Scotland and the National Bible Society of Scotland with its office-bearers from different Presbyterian Churches are involved in giving a place to the Apocrypha like the Church of England and the Roman Church. But many today professing to be orthodox, evangelical witnesses for truth, are members of religious societies and associations, and yet never seem to keep a proper watch on all the activities of such societies.

The translation of the New Testament only has been completed and it will be issued for sale before this Magazine is in our readers' hands, that is, on the 14th March, 1961. In our humble view, it will never be anything but a complete failure as far as being a challenge to the Authorised Version of 1611 is concerned, and the contemporary English employed in this translation will be read with shock and shame by those who love the Word of God and are attached to the English of the 1611 Version. We are informed that the translation of the Old Testament and Apocrypha continues. It seems that the Apocrypha is deemed by the translators as part of this New English Bible.

Finally, the real purpose of these observations is to serve as an introduction to the article which follows by Rev Terence H. Brown, of the Trinitarian Bible Society, on "The New Translation of the New Testament." Recently, we discussed with Rev Mr Brown, in correspondence, the desirability of his examining this New Translation and the publication of the results of that examination in the pages of the Free Presbyterian Magazine as soon as possible after the sale of this New Testament to the public. And so Rev Mr Brown has faithfully complied. Let our readers study his article most carefully and keep it by them for future and ready reference.

THE NEW TRANSLATION OF THE NEW TESTAMENT A PERIL TO THE EVANGELICAL CAUSE

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

The New Translation is the child of the General Assembly of the Church of Scotland, whose memorandum to the other Christian Churches of the British Isles in 1946 urged that the work of the Church was hindered by the archaic language of the Authorised Version of 1611 and the Revised Version of the 19th century. Representatives of all major Protestant denominations, and of the British and Foreign Bible Society and National Bible Society of Scotland, formed a joint committee which appointed panels of translators and literary advisers, who were said to be chosen "for their scholarly qualities alone." The New Testament panel met for 57 three-day sessions between 1948 and 1958 and every verse was given due consideration by the translators and by those advising them concerning the English literary form.

The sponsoring bodies, having had access to many ancient manuscripts not available to earlier translators, and the fruits of recent scholarly research into the ancient versions and early commentators, now claim that from these sources, combined with their own scholarly judgment, the translators were able to decide, with a high degree of probability, what in any doubtful case was the authentic text.

To quote their own words, they have employed "the idiom of contemporary English to convey as faithfully as possible the meaning of the Greek, and have correctly rendered words and passages wrong or unclear in the Authorised Version." A few representative passages are briefly examined in the following paragraphs, which may be sufficient to demonstrate how disastrously the translators have failed to substantiate the claims advanced for their translation.

More Difficult Than The Authorised Version

In many places the homely Anglo-Saxon words have been displaced by stilted latinisms, and simple expressions exchanged for more difficult ones. Typical examples are: — Invoke (call upon), Machinations (lying in wait), Anxious to ingratiate (willing to do the Jews pleasure), Divine retribution (wrath of God), Subordinate (put under), Beneficent work (grace), Divinely potent to demolish (mighty before God to the pulling down), Indefatigable in confuting (mightily convinced), Constant fortitude (all patience), Primacy (first-born), Refractory (oppose themselves),

Effulgence of his splendour (brightness of his glory), Arrogates (takes), Malign (speak evil), Mercenary (covetous), Contaminated with sensuality (spotted by the flesh), Inscribed (written).

Other examples:—Astrologers (wise men), Massacre (slew), Presume (think), Calumny (speak evil falsely), Celestial powers (powers of the heavens), Imperial powers (mighty), Infamous (evil), Repudiate (reject), Reprimand (rebuke), Extirpate (destroy), Exasperate (grieved). The list of more difficult words includes:—obdurate, impeached, monstrous, ambiguous, magnanimity, sophistries, superlative, unscrupulous, delusive speculations, cosmic, dogmatic, atrophied, mythology.

Perhaps the most astonishing specimen is in Acts xvii, 18, "A propagandist for foreign deities" (a setter forth of strange gods).

Pedantic

Many of the alterations in the new translation may titillate the palate of the pedant, while doing nothing to make the English rendering more clear than the A.V.

The nice distinction between burglars, thieves and robbers, (Matt. xxiv, 43, etc.) while of interest to lexicographers, is rather remote from current English usage. 'Transjordan' for 'the other side of Jordan' seems quite unnecessary. Pasturage (pasture), Thereupon (then), Populace (people), represent no improvement upon the old version.

Outstanding examples of pompous pedantry are to be found in I Timothy i, 9, Parricides and matricides; I Tim. iv, 3, Inculcating abstinence; I Tim. vi, 4, Pompous ignoramus; James iii, 8, Intractable evil; Rev. xviii, 9, Smoke of her conflagration.

In Hebrews xii, 18, the Greek is now translated by an uncommon word of Latin derivation, 'palpable' from 'palpabilis,' meaning 'that may be felt.' The A.V. preserves the meaning in the simple monosyllables—'that may be touched.'

Other examples:—John vii, 28, The One who truly is; Acts iv, 13, Untrained laymen; Acts ix, 22, Cogent proofs; Acts xiii, 10, Impostor and charlatan; I Co. xii, 10, Exstatic utterance; Rev. vi, 15, Magnates and marshalls; Rev. xxi, 21, Translucent (transparent); xxii, 16, Scion (offspring).

Not Contemporary English

In many passages the 'Literary Advisers' have sanctioned words and phrases which have no place in current English usage. Their use of "Ministrant" in Heb. i, 14, where A.V. has "ministering" is a representative case. Other strange expressions are in Luke iii,

15, On the tip-toe of expectation; xix, 46, Robbers' cave, (savouring of the Arabian Nights); John viii, 41, Base-born; I Co. v, 9, Loose livers; I Tim. i, 1, True-born; i, 11, Eternal felicity; Heb. iii, 5, Servitor (servant); Rev. xviii, 16, Bedizened (decked). This last quotation should be read side by side with the pathetic lament that 'the work of the Church is hindered by the Archaic language of the A.V.' 'Decked' or 'Bedizened'—which is archaic?

Crude Colloquialisms

Strangely intermingled with the abstruse and archaic language of the new version there are countless expressions so crudely colloquial, awkward, indiscreet and inappropriate, that the reverent reader of the Scriptures will be shocked and appalled that they should be approved by a joint committee representing the major denominations and some of the Bible Societies.

"Let us toss for it," said the soldiers (John xix, 24). "I sponged on no-one" said the Apostle (2 Cor. xi, 9). "They left me in the lurch" (2 Tim. iv, 16). "This is more than we can stomach," said the disciples (John vi, 60). "You are crazy," they said to Rhoda. "They got wind of it" (Acts xiv, 6). "Tell her to come and lend a hand," said Martha (Lu. x, 40). "It touched them on the raw" (Acts vii, 54).

The Son of God, in Rev. ii, 27, is said to use the words, "Smashing them to bits," and in Matt. xx, 12, "We have sweated all day in the blazing sun," and in Luke xv, 14, "To feel the pinch" (to be in want). Deacons are to abstain from "money-grubbing." (I Tim. iii, 8).

Other instances: Lazy rascal, inkling, rounded on him, truckle, catch me out, bed and all, its drift, fretting and fussing, bickering, hubbub, perfect pest, in the dock, dumping, grabbers and swindlers, gibberish, shook hands on it, did not square.

Inappropriate

It seems unnecessarily disrespectful to refer to Mary as "a girl . . . and the girl's name was Mary," in Luke i, 26, 27. It is unlikely that Paul would write, "I stake my life . . ." (II Cor. i, 23), or "Giving you a chance" (II Cor. v, 12). "Hawking the Word of God about" does not represent the Greek so faithfully as the A.V. in II Cor. ii, 17. "Be consolidated in the faith" (Col. ii, 7) is not so appropriate as the A.V. "established." "A man dressed in silks and satins" (Matt. xi, 8) is a free paraphrase and no improvement on A.V. 'soft raiment.'

Unseemly

The translators of the Authorised Version were wise and discreet in their choice of English words to convey the meaning of the original in passages relating to subjects not normally publicly discussed in mixed company. This becoming restraint was discarded by the translators of the new version. Expressions now introduced into the translation will make it unsuitable for use in Sunday Schools, Bible Classes and young people's associations. The work of the Church is more likely to be hindered by the use of the new translation than the old.

Instances will be found in Matt. i, 25, xxi, 16, 31, 32; Lu. ii, 6; Ro. i, 26, 27; I Co. vi, 10; Gal. v, 12; Jas. ii, 25, and Rev. xii, 2.

Literary Losses

The translators appear to have overlooked the fact that the A.V. has been in use long enough to fix many expressions permanently in the language of the people without regard to their scriptural context. "Pearls before swine" has become proverbial and is not improved by alteration to "Pearls to pigs." "Tombs covered with whitewash" will not displace "whited sepulchres." Paul's "thorn in the flesh" now becomes "a sharp pain in my body." These changes are absurd, annoying and pointless.

Other beautiful expressions which have enriched our language and are now to be discarded are "His unspeakable gift" (II Co. ix, 15); "the Royal Law" (Jas. ii, 8); and "Inasmuch" (Matt. xxv, 40).

Many of the words used in the A.V. with reference to vital doctrines of the faith are also lost. The reader will no longer find the words elect, justify, impute, redemption, regeneration or book of life in the New Testament. These are replaced by other terms which weaken the force of the truth revealed.

Poor Substitutes

We lose also "in whom I am well pleased" and receive in exchange "on whom my favour rests." We find 'safe' for 'saved;' 'bad characters' for 'sinners;' 'true self' for 'soul.' It is probable that few readers will see the point of 'incorporate in' for the simple 'in' of the A.V. in Eph. i, 1; or 'triumphal procession' for 'triumph' in II Co. ii, 14 (borrowed from Weymouth). In these and many other respects the candid reader will be constrained to admit that the old is better. The men of 1611 would have been incapable of passing the strange rendering of Titus, i, 5, "set in order what was left over," and they might also wonder at Rev. xix, 16, "on his robe and on his leg."

Inconsistencies And Anachronisms

The translators have carefully avoided Easter in Acts xii, 4, where they have correctly used the word 'Passover,' but surprisingly they have introduced 'Whitsuntide' for 'Pentecost' in I Cor. xvi, 8, while preserving 'Pentecost' in Acts ii, 1. The use of 'Friday' in Lu. xxiii, 54 and 'Sunday' in Lu. xxiv, 1, is also a quaint anachronism which does nothing to illuminate the reader. The introduction of 'hymns' into I Co. xiv, 15, 26, where the Greek is more closely akin to our 'Psalms,' is unwarranted and misleading.

*Important Doctrinal Changes**(1) Relating to the Son of God*

The Greek MONOGENES (only-begotten) is now reduced to 'only' (John i, 14; iii, 16, etc.). Some scholars have endeavoured to prove that the Greek word was being used during and before the first century to signify 'only,' although its precise etymological signification is "only-begotten." A few evangelical scholars have also swallowed the bait, notwithstanding its strong flavour of heresy. The case for this important alteration is unscriptural, illogical, fallacious and untenable, and the diluted rendering calls into question the fundamental doctrine of the eternal generation and sonship of our Lord.

(2) His Miraculous Birth

A footnote to Matt. i, 16 (Library Edition) states, "one early witness has—Joseph, to whom Mary, a virgin, was betrothed, was the father of" This note casts serious doubt upon the Virgin Birth of our Lord. It is culled from ONE early witness. No doubt many strange and erroneous readings could claim ONE early witness, but this appears to be the only instance where the translators have considered the error of one early witness to be worthy of a place in their margin. The element of doubt is increased by the omission of the word 'first-born' from Matt. i, 25.

(3) His Unique Divine Sonship

Articles. In the new version the treatment of the articles and personal pronouns weakens the force of many vital passages revealing or referring to the deity of the Lord Jesus Christ. Matt. xxvii, 54, A son of God. The Greek has no indefinite article. It is not necessary to supply one in the English. If the translators objected to the definite article, they could preserve the force of the passage without any article, as in their own John x, 36,

"God's son," and xix, 7, "Son of God." Their treatment of the article is by no means consistent. Luke iv, 16, to synagogue (Greek 'to the synagogue'); John iii, 5, 6, Water and spirit (A.V. the Spirit); but Heb. i, 2, 'In the Son' (where the article is not found in the Greek).

Pronouns. The reverent 'Thou' and 'Thee' and related verb endings are retained in the new version only when addressed to God the Father. These forms are thus preserved throughout John xvii and wherever the Son addresses the Father, but the Father always addresses the Son as 'You.' If the respectful 'Thou' is retained as a mark of honour to the Father, dare we forget Our Lord's words in John v, "That all men should honour the Son, even as they honour the Father?"

In the new version Jesus teaches his disciples to say to the Father, 'Thy name be hallowed,' but the Father speaks to the Son saying of John, 'He will prepare your way before you,' (Matt. xi, 10). A distinction is thus introduced between the correct manner of address to the Father and the correct address to the Son. Saul of Tarsus, hearing a voice from heaven, and not knowing whose voice, nevertheless carefully distinguishes between the honour due to the Father and the Son and says in Acts xxvi, 15, "Tell me, Lord, who you are."

The translators are not consistent in their handling of this matter, as will be seen in Acts xiii, 33 and Heb. i, 5. They would not profess to know whether these two statements were made by Paul, but all must agree that both passages quote the second Psalm. In the former we read, "you are my son;" in the latter, "Thou art my Son." There is even inconsistency in the use of the capital letters.

The sponsors of this version claim that the work of the Church is hindered by the archaic language of the Authorised Version, but the new translation introduces elements of dangerous confusion which were not to be found in the old. The reader is still required to master "Thou" and "Thee" and the old verb endings throughout John xvii and elsewhere. It is thus admitted that they remain a part of the language of religion wherever English is spoken. The alleged difficulty is certainly not removed in the new translation.

Punctuation

In the A.V. Ro. ix, 5 declares that Christ is God. The new version changes the punctuation, so that we read two sentences, one saying that the Messiah was of human descent from David,

and the other an ascription of praise to God, "May God . . . be blessed for ever." This adaptation of the text, together with the adoption of the earlier Revisers' I Tim. iii, 16, "He who was manifested" for the A.V. "God was manifest in the flesh," will make the version more readily acceptable to Jehovah's witnesses and other unitarians.

Readers will be glad, however, to note that John iii, 16, excluded from Our Lord's discourse by the quotation marks in the R.S.V., has now come back to us as spoken by the Son. Lamentably, the word 'only-begotten' shrinks to 'only,' as mentioned above.

Retreat From Reformed Faith

Quite indefensibly the new version has in Matt. xvi, 18, "You are Peter, the Rock; and on this rock I will build my church." The parallel passage in John i, 42 becomes "You shall be called Cephas (that is, Peter, the Rock)," but A.V. "Cephas, by interpretation a stone" has support from Alford and R.S.V. "Cephas, which means Peter." The new version affirms that Peter was the rock upon which the Church was built. The Scriptures affirm that Christ Himself is the rock foundation of the Church. The prevailing anxiety to be conciliatory to Rome is carried too far when it is allowed to corrupt the plain teaching of God's Word.

Another concession to Rome will be found in Acts xiii, 2, where the significance of the change will be more evident to those who have knowledge of earlier controversies around this text. The new version sees the disciples keeping a fast and "OFFERING worship to the Lord." (A.V. "ministered," R.S.V. "were worshipping"). Pereira's R.C. Portuguese has "sacrificed" and the Bordeaux N.T. had "offered the Sacrifice." R.C. propagandists have used this text to prove that the Apostles celebrated Mass, and their contention hinges upon the word "OFFERED."

"General baptism," Lu. iii, 21; Solomon's Cloister, Acts iii, 11; and "Priestly service," Ro. xv, 16, will all doubtless be of interest to R.C.'s and Anglo-Catholics.

Dogmatic Bias

It must not be assumed that all of the changes made have been dictated by manuscript evidence newly to hand, or by scholarly research into the precise meaning of Greek words, or by the requirements of good literary form. Countless alterations betray the dogmatic bias of the translators against the reformed faith of our fathers.

The Atonement. I John ii, 2. 'Propitiation' is weakened to 'remedy for the defilement of our sins.' The Greek word used by John was earlier used by the LXX with reference to the atonement, propitiation and reconciliation symbolised by the O.T. sacrifices. The sense of reconciliation and satisfaction is lost in the new version. "Redemption through his blood, even the forgiveness of sins," in Col. i, 14 becomes the weaker 'release' and 'the blood' disappears.

Imputed Righteousness. Matt. v, 20, 'Except your righteousness exceed . . .' becomes 'unless you show yourselves far better men.' This no longer leads the reader to Christ 'who is made unto us wisdom and righteousness;' or reminds one of the blessedness of the man unto whom "the Lord imputeth righteousness without works;" or of Paul's contempt for the righteousness of the law. The sinner merely has to show himself to be a better man than the Pharisee. The vital doctrine is also obscured by the consistent suppression of the word "imputed."

Effectual Calling. The Scriptures reveal the Son of God calling sinners to repentance. Repentance is revealed as the gift of God. The calling and the gift are associated with justification. In the new version He merely 'invites' sinners to repent, (Matt. ix, 13).

Faith is declared to be "the gift of God." The new version speaks of faith being "awakened," suggesting that all men have some kind of dormant faith which merely needs to be roused to active life. (Acts iii, 16 and Ro. x, 17). The truth that all men are by nature 'dead in trespasses and sins' is thus obscured. To believe now becomes 'to yield allegiance,' John i, 12, suggesting that the sinner makes a concession, while the Scriptures really affirm that he receives a gift.

For obvious dogmatic reasons, the word "receive" is carefully suppressed in favour of "accept" (Lu. xviii, 17; John x, 38, xii, 48, xiv, 11; Acts ii, 36, 41, viii, 14, xi, 1; II Co. xi, 4; Jas. i, 21). The new terminology portrays the sinner having his inherent faith awakened, accepting the evidence, quietly accepting the message, yielding allegiance to Christ, exerting himself to clinch God's choice and calling (II Peter i, 10), letting himself be built into God's house (I Peter ii, 5), and exhorted not to miss his chance of entering into rest (Heb. iv, 1). The sinner is now assumed to be able to undertake a large share in the work of his salvation, and is apparently less in need of election, justification, redemption, imputed righteousness, regeneration and the mercy seat. All of these are therefore quietly eliminated.

The Book has not merely been re-translated. It has been largely re-written. The reader may feel entitled to enquire whether "scholarly qualities alone" are sufficient equipment for the solemn and responsible task of translating the Divine Revelation.

No Acknowledgment of Divine Inspiration

The Translators' Preface to the Authorised Version of 1611 reverently acknowledges the Divine Inspiration and authority of the Holy Scriptures as the Word of God, a gift from heaven. One seeks in vain for any such testimony in the new version. The preface and the long statement issued by the sponsors at the time of publication are silent on this subject. It does not therefore occasion any surprise that II Tim. iii, 16 has again been reduced to an assertion of partial rather than plenary inspiration. That "scholarly judgment" upon which the "untrained layman" is invited to rely sometimes betrays the characteristics of the chameleon. A.V. "All scripture is given by inspiration;" R.V. "Every scripture inspired of God;" Moffat "All Scripture is given by inspiration;" Twentieth Century N.T. "Everything that is written under divine inspiration;" R.S.V. 1952 "All Scripture is inspired by God;" and now the new version comes back to the weaker statement. In 1952 the concensus of scholarly opinion in 40 Protestant denominations in America confirmed the Authorised Version of this text. In 1961 the concensus of scholarly opinion in the major denominations of Great Britain supports the contrary view, notwithstanding the fact that the earlier rendering is undoubtedly correct.

Voices From The Past

Although the new version claims originality there are some notable passages where it may be said of earlier revisers that "They being dead yet speak."

e.g. Lu. iv, 22, Words of such grace (Westcott).

Ro. viii, 28, He co-operates for good with those who love God (Moffat).

Eph. i, 5, note: In his love he destined us (Wyclif 1382).

Heb. i, 1, In fragmentary and varied fashion (R.V. and Alford).

Acts xv, 41 (and in many other places), "Congregation" for "Church." This was Tyndale's word and was favoured by the Geneva translators of 1557/60. The A.V. Translators were advised not to use it, but in many cases it is the better choice.

This list could be considerably extended, but these examples are fairly representative.

The Manuscripts

Some changes have been made in the text on the ground that some of the more recently recovered Manuscripts, being of earlier date than those available in 1604, probably represent the original documents more reliably. Some scholars tend to oversimplify this problem and give the impression that this part of the subject is closed. This is far from true. In the new version the translators have adopted most of the new readings favoured by 19th century revisers and they have added a few of their own. They claim to have brought their "scholarly judgment" to bear upon the available evidence, so as to produce in doubtful cases, with a high degree of probability the most likely text. Such judgment is fallible and the degree of probability variable, and partly conditioned by the translator's Christian experience, faith and dogmatic environment.

Every alteration on Manuscript grounds is a debatable subject, and no-one is obliged to assume that the new version is better than the old because it adds 'Isaiah' in Mark i, 2; omits 'My words' in Mark viii, 38; changes 70 to 72 in Lu. x, 1; puts 'Chosen one' for 'Son of God' in John i, 34; 'Son of Man' for 'Son of God' in John ix, 35; moves John vii, 53-viii, 11 to the end of the Gospel in a place of distinguished doubt; and embellishes the conclusion of Mark's Gospel with a confusing array of misgivings and hesitations.

We have read this translation through completely, comparing several hundred passages with the latest critical edition of the Greek and with the Authorised Version and eight modern versions. Our conviction is that if any have been hindered in their approach to the truth by the alleged "barriers of language," more are likely to be hindered in their apprehension of the truth by the numerous and serious deficiencies of the new version.

This translation will be a great embarrassment to those professedly evangelical societies and literature distribution organisations which have committed themselves in advance to accept and circulate a version so utterly alien to the faith of our fathers and unacceptable to those who still cherish some respect for the old paths.

FALLOW GROUND

By Rev Gavin Parker, Aberdeen

Jeremiah iv, 3.—“Thus saith the Lord to the men of Judah and Jerusalem, break up your fallow ground, and sow not among thorns.”

There is here a call to Israel to repent and live to God. The call is applicable to us, for there is among us much profession, but little faith; much ground lying waste.

I. Consider the view here given of the state of the heart: it is like fallow ground, not in a state of preparation, but neglected, and barren, and useless. A thicket of thorns and wild bushes.

i. The powers of the understanding neglected. There is little thinking or study about God and His Word; and few efforts are made to understand, or remember, or apply Divine truth.

ii. The will and affections lying waste. There is no love to God, nor hatred of sin: no hope of heaven, or fear of hell: no joy in holiness, nor grief for depravity: no will to depart from evil, nor desire to seek after good.

iii. Conscience asleep. There is no reproof for sin, no regular way of thinking, acting, or judging. All is confusion within. There is no judgment-seat; no cognizance of thoughts, words, or actions; no remorse.

iv. Abundance of evil productions resembling thorns. Evil thoughts, desires, propensities, actions and words. All things are wild, unholy, vain; wicked thoughts, prejudices, errors, delusions, hypocrisies.

It is difficult to cultivate ground so neglected. It is hard and full of roots; the clearing away of bushes, etc., is difficult. Similar is the state of sinners, who seldom will ever hear the truth. They hate the light. They will not remember, nor reason, nor seek God, no voice but that of God can reach the heart; no power but Jehovah's is sufficient to arouse the dead conscience, or to alarm sinners dead in sin. No persuasion of man can make the sinner repent, or pray, or be humble or spiritually minded.

II. The call of God to break up the fallow ground.

i. There will be much reluctance in the mind to this work. Sinners wish to sleep on, and not to be troubled about God, and sin, and holiness.

ii. It will be a work of great difficulty, especially if it has been long uncultivated. Even in youth it is difficult to turn the thoughts to God, and it is more so afterwards.

- iii. It requires vigour, firm resolution, and persevering exertion.
- iv. It must be done sufficiently, not slightly, but by tearing up the ground, and bushes, and not sparing.

What is to be done in order to do this work?

1. Begin to think seriously on sin and danger, on the laws, justice, and tribunal of God; on the uncertainty of time, and an awful eternity.

2. Let conscience awake; you are in the hands of an angry God; condemned, and already under the curse. Sleep no more, lest you awake in hell.

3. Seek not false peace. Be not deceived by the indifference of others, nor by inward treachery. "There is no peace to the wicked."

4. Spare no sin. Pluck out every idol and temptation. Love not the world. Be not proud. Depart from all evil. Cut off the right hand, pluck out the right eye, if necessary.

How can all this be done?

1. Read much the Word of God; search the Scriptures. Meditate on the character of God, on His laws and threatenings, and on the nature and results of sin.

2. Attend a soul-searching ministry. This, though despised, is one of the most valuable blessings on earth. To discover sin, and to root out sin, the Word of God must be pointed to the heart and conscience.

3. Be earnest in prayer. Wrestle with God. Seek the new heart. Plead with God to give you power to cast away your transgressions, and make you a new heart, and a new spirit.

4. See that all your exercises be heart work. Truth must go to the heart. Convictions are felt in the heart. Prayer must be from the heart. Dig deep. Tear up every thorn.

III. The subsequent duty. "Sow," after the thorns are away, get into the heart and soul what will be productive of good fruit. Turn the ground to use.

i. The prepared and cleared ground is the new heart. Good ground, illuminated by the sun of righteousness, and watered by the rain and dew from the Holy Spirit.

ii. Seek spiritual knowledge, wisdom, knowledge of God, of Jesus Christ, and salvation. Without this knowledge the heart cannot be good.

iii. Seek faith, love to God and man, hope, peace with God, Christian comfort, and holiness.

iv. Attend with honest and enlightened minds on the ordinances of religion. There will be showers of blessing on Zion and dew from heaven; times of refreshing will come.

v. Seek to be fruitful. Be devout; spiritually minded; do good to all; glorify God; work righteousness.

vi. Be earnest. Sow beside all waters. Be not weary in well-doing. Think often of the coming harvest in eternity. Gather much fruit unto eternal life to cause joy in heaven.

MISSION NEWS LETTER

Shangani Address: Mbuma Mission, P.B.T.198, Bulawayo.

Ingwenya Address: Ingwenya Mission, P.O. Bembesi.

January, 1961.

Dear Friends,

The Lord in his providential care has permitted us to see the close of another year. Many souls have passed on to Eternity during the year now past. Sad beyond words is this thought when we think of souls in the lost eternity—Joy beyond description if we think of souls resting in the Bosom of the Lord Jesus.

Many events have happened in Rhodesia during the closing year. The riots in Bulawayo—a town 30 miles from Ingwenya, 90 miles from Zenka and 120 miles from Mbuma. In spite of the nearness of the place of disturbance to our missions, the Christian bonds were untouched by this. Nothing of our own should we boast of, except in the Cross of Christ.

Many of you are quite familiar with the names of these three main centres of our mission in Rhodesia. Ingwenya is our oldest mission, founded in 1904. It is here that most of our European staff reside. Ingwenya has Secondary Education. Zenka was founded in 1947 by the late Rev J. S. Fraser. This centre has a very bright future as a church and as a school, if it can get a godly, active, enthusiastic young minister to labour in this well populated area. We look forward to seeing Mr Campbell working in this place in July, 1961 (D.V.).

Mbuma was once a flourishing Teacher Training Centre at the time of the late Rev J. S. Fraser, the founder of the teacher

training in 1954. The place still has fresh memories of Rev J. S. Fraser and family, and also of Miss MacAulay. Since the close-down of the teacher training centre, the Hospital has shown its first blade of growth under the management of Mr J. van Woerden—a man who performs his day and night duties cheerfully and competently. Mbuma Hospital is well in the centre of a large community.

From Saturday, 10th December, 1960, to Wednesday, 14th, Ingwenya was a centre of great interest to all our mission stations in Rhodesia. The Mission Committee, under the chairmanship of Rev A. Macdonald, agreed to hold a Conference at Ingwenya during that time. This Conference was for all our preachers and teachers. It was the first of its kind that we held.

Preachers and teachers arrived at Ingwenya on Saturday morning. On Sabbath morning Rev A. Macdonald preached on Jeremiah xxxi, verse 3. The truth was preached to them all.

On Monday the course began. The aim of the Conference was to acquaint our preachers and teachers with our Presbyterian Church government; that our mission doctrine is based on the five points of Calvinism; the history of the mission, and how the mission receives and spends the money; also to touch on educational matters.

The Lectures were given by various members of staff. Rev A. Macdonald spoke on Church History and Finance. Miss J. Nicolson spoke on the history of the mission from the time of its inception when the late Rev John Radasi came out in 1904 after his divinity studies, up to the present year. In the course of her lecture she recounted the tragedy that happened in 1924 on the arrival of the late Rev J. Tallach when Rev John Radasi, who was on his way to meet the Rev J. Tallach, was instantly killed by a train at Bembesi Station. Thus the first sermon that Rev J. Tallach preached on the mission grounds, was a funeral sermon. Indeed, this new missionary at that time in a foreign land had a very trying time. No doubt the Lord kept him and used him from 1924 until July, 1946, when he returned home, a well-worn man, who spared not his time and life. Miss I. MacCuish gave an interesting lecture on education, while Mr J. van Woerden spoke on child care and the importance of our mission. Many sensible questions were asked by the men and women present.

On Wednesday morning, 14th December, 1960, we had an Ordination Service when Mr J. van Woerden was ordained to the Holy Office of an Elder. The Ordination Service was conducted by

Rev A. Macdonald. I put the questions and addressed the new Elder (after ordaining him in prayer to the office), and I also addressed the congregation. We hope that the Church will find this godly young man useful as an Elder, whether in Rhodesia, Scotland or Holland. After the Ordination Service, preachers and teachers went back to their homes, leaving Ingwenya quiet and lonely, as the schools were on their summer holidays. Ingwenya European staff did all that they could to make this Conference a success, and also to make every preacher and teacher feel an important member of the Conference.

On the 20th December, 1960, Rev A. Macdonald, Miss J. Nicolson, Miss I. MacCuish, Mr J. Tallach, Mr A. Ndebele and myself were at Bulawayo Airport to see off Mr J. van Woerden on his first flight home on a well-deserved furlough for six months. We hope that the Lord in his wonderful providence will give Mr van Woerden strength of body, soul and mind. We hope that he will come back with one or two qualified nurses to help him in his day and night duties. We pray that they, too, will have a measure of missionary spirit and love for souls. Mr van Woerden is a model of what kind of staff should be found on the Mission Hospital.

Mr J. Tallach is making wide preparations to erect a new modern hospital. There is already a pile of red bricks ready to be put on one another to form walls. The Lord in His wonderful providence has, through reading Mr van Woerden's medical report in the Church Synod proceedings, interested the Dutch friends in Grand Rapids in the work done here by himself. These friends have expressed their desire to help in advancing the work. By collecting, a fund was established towards this costly undertaking of running a modern hospital. This indeed is to the glory of the Lord.

I wish you all a prosperous New Year.

With Christian love,

Yours very sincerely,

Mzame (Rev.).

Note: This News Letter was received by Miss Flora MacDonald, a retired teacher, Portree, Skye, and two other lady teachers in Skye, who take an interest in our Mission in Southern Rhodesia. It has been sent for publication in the Magazine, and we are sure it will be of interest to our readers.—Editor.

A DAY AT INGWENYA MISSION

During school holidays the Rev Alfred Macdonald and Miss Jean Nicolson visited some of the poorest folks of the congregation living in different villages. They first of all paid a visit to an old lady who is unfit to attend services and then went to see a deaf and dumb man who is so poor that he only has some sacks of grass for a mattress, and a cardboard box holds all his other possessions, including food. He attends church quite regularly.

At one place preparations were being made for a neighbour's marriage, and a 44-gallon tank of beer was boiling on the fires. Two very big women were stirring the beer with poles! This family consisted of a mother and eight children and the father works away from home. The mother looked very embarrassed! On Saturday night and on to Sabbath morning, the noise of revelry could be heard!

The next call was to a very afflicted woman who has a facial disease and the last call to a widow with a sub-normal daughter.

At each house the Bible was read and prayer offered up by Mr Macdonald. Each family received a basin of mealie meal, which is their staple food.

One reading included "Except ye become as little children ye shall in no wise enter the kingdom of heaven." May these poor folks become truly God's little children by divine grace.

There is a vagrant's camp six miles from Ingwenya mission. Men were picked up in the African quarters in Bulawayo who were unemployed and sent there temporarily. They rioted on several occasions and stoned their guards. However, Mr van Woerden and Mr James Tallach went one Sabbath and took a service with them. Mr van Woerden's text was "If the Son therefore shall make you free, ye shall be free indeed." They received a warm welcome and the poor detainees begged them to come back. Zulu Gospels were handed out. Another Sabbath Rev Alfred Macdonald and Mr J. Tallach went to the camp. Mr Macdonald's text was "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." This time Shona and Nyanja (Nyasaland) Gospels were given to them.

THE LATE DONALD MACKENZIE, ELDER, SHIELDAIG

During 1960 our Shieltaig Congregation suffered a great loss through the removal by death of two of our Elders. The Senior Office-bearer, Mr John MacLennan, was born in 1866 and was a

professing Christian prior to 1893. Owing to circumstances beyond our control his obituary must be postponed, but we hope to be able to collect some material about this worthy man.

The other Elder, Mr Donald MacKenzie, Minchview, was born in May, 1896. Shortly before the First World War he went south to Glasgow to earn his living and assist the home. In the good Providence of the Lord it was his privilege to have a lodging place where worship was conducted morning and evening every day. The good man of the house remembered him at a Throne of Grace every day, while he was serving and suffering in the war.

Although at that time and for many years after as "a stranger to grace and to God," he was not without the restraints of the Holy Spirit as the certificate given him by his employer shows. There it is stated; "Donald MacKenzie has been in my employment for the last two years, during which time I have always found him strictly honest, sober and very active in his services. He leaves me of his own accord to join His Majesty's Army where, I have every confidence, he will give entire satisfaction to anyone requiring his services."

After enlisting he served three years in France with the Scottish Rifles. He was always very reticent about his varied experiences as a soldier, and as a wounded prisoner of war, operated upon by German surgeons. Gangrene also affected his leg and it had to be amputated.

Perhaps because of his condition he was sooner repatriated and finally discharged in 1918, "as no longer physically fit for war service." According to the testimony of those in a position to know he lived about 10 years afterwards in unconcern about his soul. There was a schoolmaster in the past and he would say of some of his scholars: "The Forty-Second couldn't move that man." We all are so ruined that neither Law nor Gospel will move us. "It is the Spirit that quickeneth."

We have not been able to find out anything definite as to how he came under concern spiritually. That he was a changed man became very evident; for although very crippled and often suffering great pain, he was most ready to give any help he could to the Lord's Cause in the World. He noted several times the Lord's gracious dealings in enabling him to give on certain occasions the needed help. He was ordained an Elder in 1951. He often seemed to regret how little he had done for the Cause of Christ in the World.

Although very unwell for a considerable time the end was rather sudden and unexpected. He passed a restful night, had

breakfast, began the morning worship, but was unable to conduct it, and in a few minutes left this vale of tears, we believe, for the "better Country."

We extend our sympathy to his sister, Nurse Marjory MacKenzie, who showed him such praiseworthy care and devotion, and the other members of the family and friends. May they seek above all things that the Lord's presence be with them to their journey's end.

D. R. M.

SEARMONAN

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

(Air a leantuinn bho t.d. 345)

III. Beachdaicheadh-mid, anns an treas àite, air son beagan ùine air a bhaile tàimh a dh'ionnsuidh am bheil an t-slighe a treorachadh. Is e talamh naomh a th'ann; ach mar cheann-uidhe dòchas a Chrìosduidh agus an fhois a tha air a gealtuinn dhà, cha bu chòr dhuinn seasamh air ais bho bhi cur ar 'n aghaidh air. Is e Dia a dh'ullaich e; is Esan Fhear-dealbhaidh agus Fhear-togail; tha e air ullachadh air son dol a stigh a shluaigh uile, le a dhol a stigh-san is e am Fear-treorachaidh agus an Ro-ruithear.

'S e'n nì is soilleire a tha air a thoirt fa'r comhair leis na briathran "baile tàimh" fois bho bhi air chuairt agus bho na fulungasan a tha leantuinn sin. Bithidh am fàsach air a dhol thairis air, agus cha'n urrain fannachadh agus sgios an leantuinn a stigh do thìr a gheallaidh. Bithidh tìr an nàmhaid air fhàgail as an deigh. Cha'n urrain nì's fhaide a bhi ga'n ruigheachd trioblaidean an t-saoghail, le mhìltinn crois 'us cùram. Faodaidh Sàtan a bhi beachdachadh fad as air an sonas, agus campar a bhi air dha thaobh; ach cha'n urrain e mhilleadh. Bithidh iad air an saoradh bho chorp a pheacaidh agus a bhàis, agus air an taisbeanadh an làthair Dhé gun chron, gun smal, gun phreas, na nì air bith dhiubh sin; oir bithidh an trusgain air a' nidhe agus air an deanamh geal ann am fuil an Uain. Cha ghearain iad tuilleadh air cridhe cruaidh na air ìntinn air a dalladh na aignuidhean a tha teannadh ris an talamh, na neo-thorachas spioradail na seirbhisean neo-airidh. Bithidh eagal ifrinn agus peacaidh gu bràth air an cur air falbh. Bithidh an cridheachan air am fuasgladh bho gach ealach, agus bithidh gach deur air an siabadh bho'n sùilean.

Ach 's e th'ann fois ann an Dia, 'n a cho-chomunn làn agus dlùth. Bithidh iad air an deanamh airidh gu bhi sealbhachadh a

cho-chomuinn-san; bithidh iomhaigh-san orra iomlan agus gu'n smal. Bithidh iad naomh, mar a tha Esan naomh. Bithidh iad air an deanamh cosmhuil Ris; freagarach gu bhi ga ghlòrachadh, ga mholadh, agus a deanamh seirbhis Dhà. Cha bhi òrduighean ann ni's motha; chì iad E mar a tha E. Bithidh creidimh agus dòchas air an càll ann an sealladh agus ann an coimhlionadh. Ann an so tha'n co-chomunn ri Dia air a bhriseadh; ann an siud tha e gu'n bhriseadh. Ann an so cha'n fhaigh iad ach priobadh an dràs agus a ris de sholus a ghnùis; ann an siud bith e gu siorruidh air a thogail orra 'n a shoilleireachd làn agus dhealrach. Ach "cha'n fhaca sùil, cha chuala cluas, ni motha chaidh e stigh do chridhe duine a bhreithneachadh, na nithean a dh' ullaich Dia dhoibh."

'S an àite mu dheireadh. Bithidh an fhois agus a bheannachd so maireannach agus gu siorruidh. Gabhaidh iad còmhnuidh ann an sealladh Dhé gu bràth. Bithidh iad beo agus air am beannachadh am feadh 's a tha Dia beo. Tha gach ni a tha air a ghabhail a stigh 'n a bheannachadh neo-chriochnach agus neo-chaochluidheach air a cho-phàrtachadh, agus air fhaireachadh leo cho fad agus is urrain an nàdur criochnach a ghabhail a stigh. Ni iad gàirdeachas maille Ris, 'n a bhith, 'n a mhòrachd, 'n a ghlòir, ann a bhi beachdachadh air iomlanachd agus air oibribh glòrmhor. Bithidh co-phàrtachadh a ghràidh a sruthadh a mach dha'n ionnsuidh. Bithidh an inntinnean air an lionadh le iomhaigh-san. Bithidh an cridheachan air an lionadh le a ghràdh, cuiridh an teangaidhean an ceill a mholadh tre'n uile shiorruidheachd. Siubhlaidh na h-àlaibh seachad agus gheibh iad iadsan fathas a seinn an òrain nuaidh, "Beannachadh agus urram, agus glòir, agus cumhachd, gu'n robh dhà-san a tha 'n shuidh air an rìgh-chathair, agus do'n Uan, gu saoghal nan saoghal." Amen agus Amen.

An ann, uime sin, do leithid sin do dh'fhois agus do leithid sin do dh'ionad-tàimh a tha'n Criosduidh air a threorachadh? Am bheil ach aon gheata a tha fosgladh a stigh dha ionnsuidh? An geata cumhann nach leig a stigh an saoghaltach, an cealgaire, am foirmealach, na luchd a chridhe shlàn, ach a dh'fhosglas gu clis do luchd a chridhe bhriste agus an spiorad bhrùite, a mhùinntir a tha air am falamhachadh dhiubh fein, agus air am fein-dhìteadh. An deachaidh sinn a stigh troimhe? Am bu toil leinn a bhi air an t-slighe cheart le fein-fhiosrachaidhean a tha'g ioraslachadh? Am bu roghnaiche leinn a bhi 'n ar neach a bu tàireil agus a bu neo-airidh do luchd-leanmhuinn an Uain na'n neach a b'àirde do luchd-leanmhuinn an t-saoghail so? Am bitheadh dòchas a bhi air ar saoradh bho pheacadh, agus làn-cho-chomunn ri Dia naomh, le uile ghlòir bharaichte Cuspair an dòchais sin, milis agus aoibh-

neach os ceann na ghabhadh a bhi air innse? Na'm bheil sinn fathasd air an t-slighe leathuinn, le ar cùl ri neamh agus ar 'n aghaidhean air ifrinn? An sin gu cìnnteach tha ar cùis 'n a aon a tha'g agradh truais agus iochd neo-chealgach, ge b'e air bith ar suidheachadh bho'n leth a muigh: cha'n eil lide ann am Focal Dhé a toirt barantas dhuinn a chreidsinn gu'm bi sinn air ar caomhnadh aon latha eile, na uair eile, gu'n a bhinn a bhi air a cur an gnìomh a chaidh a thoirt a mach oirne. Ach tha na lannan air sùilean dhaoine, a tha toirt orra ruith dall dha'n t-slochd a tha miananaich gus an gabhail. Tha iad neo-mhothachail air ciont agus air peacadh, agus, uime sin, tha Iosa Crìosd dhoibh mar fhreumh a talamh tioram.

Gidheadh tha E feitheamh gu bhi gràsmhor. Cha'n eil dorus tròcair dùinte. Cha'n eil sibh fathasd ann an suidheachadh truagh na mùinntir a tha glaothaich, "Thighearn, Thighearn, fosgail dhuinne," agus ris am freagair E, "Imichibh bh'uam, a shluagh mallaichte, dh' ionnsuidh an teine shiorruidh, a dh'ullaicheadh do'n diabhul agus da ainglean." Tha E toileach agus umhail gu gabhail ribh. Is E Fein an t-slighe chùim an Athar. Tha maitheanas aige chùim a thoirt seachad gu saor. Tha eufachd aige gu bhi saoradh bho'n ifrinn is iochdraiche. Tha ionmhasan gràis aige, gu bhi briseadh as a cheile mar lion na ceanglaichean a tha ga'r ceangal ris a pheacadh agus ris an t-Sàtan agus an droch shaoghal a tha làthair. Mar a dean sibh dìmeas Air agus an diùlt sibh E—ma chuireas sibh mar pheacaich chailte agus sgriosta agus ifrinn-thoilteanach bhur cùisean air son na siorruidheachd 'n a làmhansan, agus an aidich sibh E mar an aon bhonn gabhail ribh, bhur comhfhurtachd, bhur dòchas, agus bhur beannachd, treoraichidh E bhur casan a stigh do shlighe na sìth, agus, mu dheireadh, ruigidh sibhse cuideachd a bhaile tàimh-san.

LITERARY NOTICES

Authorised Version of the Bible

We have received the following from Rev T. H. Brown, Secretary, Trinitarian Bible Society:—

Dear Friend,

The Authorised Version—Commemoration Edition

In tribute to the enduring and incomparable excellence of the Authorised Version of the English Bible the Trinitarian Bible Society has prepared a Commemoration Edition, blocked in gold on the front and presented in a specially designed Commemoration cover.

The Scottish edition contains the Psalms of David in Metre, but does not include hymns, paraphrases or doxologies. We now have pleasure in enclosing a specimen copy and we shall be glad to supply additional copies at 7/- each.

These Bibles are issued with the prayer that they may be the means of spiritual blessing to many readers, and we shall value your co-operation in making the Commemoration Edition as widely known as possible.—Yours sincerely, *Terence H. Brown*,
Secretary.

NOTES AND COMMENTS

The Jesuits and the World of Literature

Ever since Cardinal Newman, after he became a pervert to Popery, from the Church of England, suggested to, and urged upon, the Jesuits, that they never could conquer Protestant Britain (or, as he preferred to call it, the Englishman) by direct means, but by training, in their Jesuit colleges, brilliant young men to become journalists, diplomats, politicians, and literary writers, they, the Jesuits, have acted on that advice with increasing intensity, till to-day, the diplomatic services, journalism, and fiction writers, have almost monopolized these influential spheres of activity. These activities, of course, are not now confined to Britain, or to even the whole English-speaking world, but they have pervaded all the nations of the world. The result is, as should be obvious to the most obtuse observer, in our own land, and elsewhere, that no justly adverse criticism of anti-Christian Popery is permitted in the newspaper Press, with a few rare honourable exceptions, or on the wireless, television, or any other source of popular public information, while propaganda in favour of Popery, and against the Reformation, the Puritans, and the Covenanters, is rife and rampant throughout the world. Thus, the popularising of Jesuitized Popery proceeds apace, while the activities of traitors to the Protestant Cause, like the Archbishop of Canterbury (Dr Fisher), and his successor, with the subtle aid of the Communist-Modernist-Jesuit World Council of Churches, are giving increasing momentum to the satanic movement to establish the devil's perverted version and caricature of "one world, one church." On the other hand, the Word of God clearly and definitely reveals that it is the Lord's purpose, not to reform, but to destroy Babylon the Great, the whole anti-Christian system of Popery, and to build again the Scriptural Apostolic Church of the glorious Millennium, for "the Lord God omnipotent reigneth."

The F.P. Church and the Jesuits

Regarding their virtual monopoly of the Newspaper Press, it is the ceaseless aim of the Jesuits to employ every means to ridicule the Free Presbyterian Church of Scotland out of existence. Some might here object that the F. P. Church of Scotland is too insignificant, numerically, for Satan and the Jesuits to pay any attention to so small a denomination. Satan, and the scheming Jesuits, should never be separated, in our thoughts, for they are working hand in hand. When it suits the purposes of Satan and the Jesuits they affect to ignore the existence of the F. P. Church of Scotland altogether, but, at other times, and on other occasions, for other purposes, they give our little church extraordinary prominence. For instance, on more than one occasion, my attention has been drawn, sometimes to paragraphs, at other times, to pages, in books and magazines, by Jesuit writers, in which they expressed, or professed to express, amazement at the supposed fact that no two ecclesiastical bodies so faithfully exposed the prevalence of present-day immorality, in human society, as did the falsely called "Catholic Church," and the F. P. Church of Scotland, while, at the same time, "this little church on the Western sea-board of Scotland is, strangely enough, the 'Catholic Church's' most unrelenting antagonist." At this stage, therefore, let us kindly utter a note of warning to all loyal Free Presbyterians. While there should be no internecine strife among Christians, yet when they do regrettably occur, let Free Presbyterian members, at any rate, be on their guard not to assist, unintentionally, journalistic hawks and Jesuit newspaper reporters, whose restless aim in life, regarding our church, is its ultimate ruin and destruction, and with such a satanic purpose in view, to employ ridicule and sophistry to divide and break up individual congregations, and thus, by degrees, attain their wicked object. All personal disputes between Christians should be settled in the light of Matt. xviii; 15-17, and the whole of the 4th Chapter of Ephesians. Let personal carnal obstinacy and wounded pride be subdued, by the grace of God, in the light of these Scriptures, if our profession of loving Christ and His Cause, more than our own comparatively petty reputation, is worthy of the name of Christian profession. While one of the excellencies of Presbyterian Church government is that the humblest member can bring his, or her case, to church courts for the just administration of Scriptural discipline, how much better to take wrong than disturb the peace, harmony, and unity of the church.

J. P. MACQUEEN.

The Queen to Visit the Pope

Some sections of the nation professing to be Protestant may be getting accustomed to one high personage after another going from this country officially to visit the Pope. But there is a considerable number still in Britain who bitterly resent these visits, on religious grounds and constitutional grounds. The intimation that Her Majesty the Queen is to visit the Pope in May has caused serious disquiet in the minds of many loyal citizens who have the spiritual welfare of the Queen and the nation at heart. There is absolutely no necessity for this visit on the part of our Sovereign. Protests by the Church to the Queen are needful to keep the Church right as to its duty, although these protests are being ignored completely as to the different subjects they have dealt with from time to time. We are accustomed to hear that Her Majesty does not initiate the planning of such visits but complies with the directions of Her Majesty's advisers. If so, these advisers behind the scenes are acting willingly in the face of the Protestant Constitution upon which the British Throne is based. Maybe the time has come when something should be done to discover exactly who these advisers are and how their influence may be checked. This may be a problem for a church, but surely there are some Members of Parliament who might well assist in such a matter. It is truly a sad and a dark day which has come upon Britain when the Queen and members of the Royal Family do homage to the Man of Sin. It does not require the special spirit of prophecy to record that such a visit, if it takes place, shall not be for Her Majesty's good.

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay, Lochinver; fourth, Kinlochbervie, North Tolsta. *April*—First Sabbath, London, Breasclete, Portnalong and Fort William; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, 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, Lochcarron,

Fort-William; 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.

An October Communion at Fort William

We are informed that the Fort William Congregation, which has held but one Communion annually, on the first Sabbath of April, is now to have another Communion on the first Sabbath of October (D.V.).

The Late Mrs Nicolson, S. Rhodesia

It is with very deep regret that we record here the sad news of the death of Mrs Nicolson, at the Ingwenya Mission, Southern Rhodesia, which took place on Sabbath, the 5th of March. Mrs Nicolson's daughter, Miss Jean Nicolson, had indicated in recent correspondence that her mother had been quite unwell recently, and her passing away was probably not wholly unexpected. This is a sore bereavement to Miss Nicolson personally, her mother having been her constant companion on the Mission for so many years. The Mission itself has lost another outstanding personality as Mrs Nicolson manifested much love to the Lord and His Cause in the Mission in her great and constant devotion to every duty laid to her hand. The grace of the Lord and her varied and conspicuous gifts made her a Mother in Israel to Europeans and Africans alike. We extend our deepest sympathy to Miss Nicolson and to all sorrowing friends in Southern Rhodesia. In concluding this note, we would remind readers that an old, godly African elder, John Mpofu, recently died on the Mission. The late Mrs Nicolson and John were great friends, and so white and black who fear the Lord, go "to be with Christ which is far better," when death removes them from the world.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 34 Duncarn Street, (Ground Flat), Glasgow, C.4., acknowledges with grateful thanks:—

Sustentation Fund.—Mr Coll Nicolson, California, £2; K. Lamont, Desford, £2; "Anon.," Ayrshire, in memory of the stalwarts of 1893, £10; J. Fraser, Strontian, £4.10/-; Mrs Smith, Golspie, £10; H. Kitchen, Winnipeg, £80.

Home Mission Fund.—Mrs Smith, Golspie, £3; "Rhumore," £2.10/-; Mr J. Gillanders, Hayes, £2; Mr H. Kitchen, Winnipeg, £80.

Foreign Mission Fund.—Miss C. MacDonald, Logan Ave., Toronto, £8.5/-; Mr J. Karels, Rotterdam, £1.5/-; Mrs J. M., Lewis, £2; Mr M. MacGregor, Hurstville, N.S.W., £1; Mr A. Shaw, Queanbeyan, N.S.W., £1; Mrs Christensen, Papatoetoe, Auckland, 14/8; Mr J. Gillanders, Hayes, £2.5/-; "Rhumore," £2.10/-; Mr H. Kitchen, Winnipeg, £120; "Anon.," Inverness postmark for Transport Fund, £5; Miss MacKay, Dondonell, £2 for Bibles for Mpilo Hospital, Bulawayo.

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