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A WORLD WITHOUT PEACE

Even outward peace between man and man and between one nation and another is indeed of some value to human society in a providential manner, although this is a poor substitute for the peace which the Gospel of the Lord Jesus Christ, in power, can bring to the experience of men and nations. In our world today with all the advancement in education and science and the standard of living in many (not all) countries, there appears to be generally an extraordinary lack of peace of any kind. And although the Gospel of the Lord Jesus Christ, the Prince of peace, has been made known throughout the world, more or less, yet today men and nations are restless, dissatisfied, hateful and hating one another, and involved in controversy and conflict. Of course the true Church of Christ is to be found in the midst of all the confusion and conflict which obtains almost everywhere. And the Lord's people are they who have been brought to know the peace of God which passeth all understanding, through faith in the blood of Jesus Christ, and in fellowship one with another in the gospel and on the basis of the truth of God. Yet even they cannot avoid controversy and conflict when the defence of "the faith once delivered to the saints" is called for.

Now the great fact that "The Lord reigneth" is clearly revealed in the Word of God, whatever the state of the world may be. As we find in Psalm 93, that "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (verse 4), therefore the world of men is under, and not outwith, His divine government and control. Thus "the Lord sitteth King for ever" (Psalm 29, verse 10), and has His own reasons for permitting the present world-wide turmoil to occur and continue. One thing, among other considerations, is sure, that men and nations in the Christian view are being left to discover, if they will in the mercy of God, that their own wisdom and power are useless to bring peace and satisfaction of any kind to this world of ours. How blind men

are in this age to this fact. Our own Prime Minister ignored the appeals of our Church for a National Day of Prayer in view of the serious state of affairs internationally and nationally during these recent years. And things have gone from bad to worse while the Most High is despised.

Then there is the rising desire and demand of peoples in various parts of the world such as Africa, to attain to greater freedom from the white man's rule and to undertake responsibilities of government within their own countries. We do not here aver that there are no difficulties in all this. There are great problems for white and black. Our point is that throughout this dark Continent there are hatreds, conflicts and bloodshed. And in the Congo, for example, it has been demonstrated that without the influence of the Gospel of Christ, African has slaughtered African, in the very process of being relieved of the white man's government. In Ghana, African has been oppressing African although they have their country to themselves. These points are not political, but to show that men and nations lack peace among themselves even in arriving at National liberty and that they lack what God alone can give through Jesus Christ the Saviour of sinners.

As we look to Africa, Algeria in relation to France, to the Arab States, to India and Pakistan, to Vietnam, China and many other spheres, we see much bitterness, intrigue, conflict and a lack of peace. And as we are well reminded almost daily, the Western Powers and Russia are in these days active opposing powers restraining themselves from entering upon war, while building up modern devices for mass destruction. Thus there is today a lack of the sense of peace and an atmosphere of tension among these Nations concerned, and throughout the whole world. The atheism of Russia, the materialism of America and the backslidings of Britain from the faith of the gospel and the Reformers, are seen by Him whose eyes go to and fro throughout all the earth, beholding the evil and the good. So it is no wonder that men are searching for peace and there is no peace.

And even in the realm of economics there is today suspicion, disagreement and lack of unanimity. The European Common Market into which Britain is being urged to enter under certain influences, is causing concern not only to politicians, but many who suspect the subtle workings of the Roman Catholic Church to weaken Britain and to involve her in undertakings which will break up the Commonwealth and undermine our Protestant Constitution. If these suspicions are correct, and they seem to be, we cannot expect anything but danger and disaster in many

ways. Matters relative to the ruling Monarch of Britain have been only hinted at as yet in connection with Britain's possible entry into the European Common Market. What if our enemies have in view undermining the present status of our Protestant Throne? There is cause for the greatest concern here to true Christian Protestants. There can be no peace in face of such possibilities, in the minds of all true Protestants throughout the world.

Further, in Scotland the General Assembly of the Church of Scotland, through three of its Committees has agreed to the proposal that when their Moderator of Assembly, Dr. Craig, visits Rome in the Spring of 1962, that if he be invited to visit the Pope, that he should do so. There never was such an evil decision taken in Presbyterian Scotland contrary to the Reformed faith, since the times of Reformation. This has brought to Scotland, not peace, but serious controversy. And it will bring solemn consequences, if followed out, to the people of Scotland as to their spiritual peace and welfare. There is no peace for needy sinners under the heel of Rome. And every Protestant with his "eyes open" must view the action of the Church of Scotland as the work of men who have sold outright our Protestant birthright in Scotland. We would like to hear what the Reformed Presbyterian Church, the United Free Church, the Free Church of Scotland, the Baptist Church and the Congregational Church have to say as to this appalling action in recognition of anti-Christ. Any Church in Scotland which is genuinely faithful to the Word of God, must of necessity be in conflict with the Church of Scotland on account of this deplorable decision. There cannot be compromise by those who are faithful to the Lord Jesus Christ, the alone Head of His Church, and to His inspired and infallible Word. Those who departed from the Truth of God in Scotland in one way or another, such as in 1843, and again in the Free Church in 1892, and in these more recent times, have to bear the responsibility before God for ecclesiastical controversies and conflicts. The peace of the Church of Christ and those who are devoted to Him in faith and love, is grounded on the Truth, the whole Truth and nothing but the Truth. "Pray for the peace of Jerusalem; they shall prosper that love thee" (Psalm 122: verse 6).

Is there peace in the Church of England, the National Church of England? No! Why is this? Because there is a great body of Romanisers in that Church who have been given a lead towards Rome in recent times by especially the former Archbishop, Dr. Fisher. Some time ago he visited the Pope, and now he is reported

as saying that the Roman Catholic Church is now an ally and no longer an enemy. The substance of this statement has absolutely no foundation in fact. In opposition to all this, there is a minority of Church of England ministers and members who hold to the Thirty-nine Articles and those Scriptural and Protestant doctrines of their Church. They have been for years involved in controversy against enemies of the Word of God in their Church and have been harassed and tried by many unscriptural and God-dishonouring practices, with little or no relief.

And so we might indicate many other features of the world today as a world lacking in gospel peace and peace in human relations, not altogether, but to a very large extent. But let us remember as we take this brief survey that "God is not the author of confusion, but of peace. . . ." (1st Corinthians, Chapter xiv: verse 33). The evil heart of man is a source from whence cometh words and actions calculated to bring the greatest miseries upon himself and others and grief and sorrow to the God-fearing. And that old serpent, the devil and Satan, the murderer and liar, the adversary of God, is actively engaged as a roaring lion or an angel of light to prevent, if he can, the peace of the Gospel of Christ entering the souls of perishing sinners, and to disturb and distract the people of God wherever they are in the world.

Peace for the individual soul, for the Nation and for the Nations, is not to be sought for in men or in humanly contrived organisations. The United Nations Organisation operating in America is a failure as far as the world at large is concerned. And the Word of God warns us "Trust not in princes nor man's sons, in whom there is no stay." "God," as we have already quoted, "is the author of peace," and to Him must our Nation and the Nations of the World be turned in a day of His great power; that Nations, Churches, Governments, and individual Sinners find through Christ Jesus, the Prince of Peace, the peace of God, peace for guilty souls through the blood of Christ, and peace between men and nations as a fruit of spiritual, gospel peace, grounded also solidly on the Word of God.

GEORGE GILLESPIE

A Sketch of his Life and Times

By Rev. John Colquhoun, Glendale

(Continued from page 172)

Commission's Paper on the Engagement. The 1648 Assembly did not come to an end till 12th August, and before it ended it directed a paper to be framed "in answer to a document issued

by the State, respecting the Engagement that had been formed for the support of the King." On 15th August, 1648, this paper was submitted to the Commission of Assembly and "after some alterations and corrections, the Commission unanimously approved the same." The Editors of the published Records of the Commission say in a footnote: "Internal evidence points decidedly to George Gillespie, the Moderator, as the main author of this paper, and it is one of the most terse and pithy he ever wrote." After giving the five arguments of the previous General Assembly to prove the sinfulness and unlawfulness of the Engagement, and showing their Scripturalness by precept and example from the Word of God, it goes on to say, "That we are obliged by solemn Covenant to endeavour the extirpation of heresy and schism is manifest and uncontroverted among us. The point complained of is that under pretence of doing against Sectaries there is an associating and joining with Malignants, a strengthening of the enemies who formerly fought against the Covenant, a casting down of what hath been built, so that the remedy is worse than the disease, and the latter end worse than the beginning. What their Lordships assert of duties to the King have been abundantly answered before. We plead against no duty to the King, but for preferring the glory of God and security of religion to all human interests. We wish their Lordships may here apply to themselves what they have blamed in others, and so we shall conclude with their Lordships' own words in their late Declaration to the Parliament and kingdom of England:—'We are sorry to see other interests still so carefully provided for, and so little security to religion, which indeed was the main and principal cause of our engagements in the late wars.'"

The last Commission of the General Assembly which George Gillespie attended was on 16th August, 1648. After the meeting held on the following day he left Edinburgh for Kirkcaldy hoping that a change to his native air might prove beneficial to his health, but the Lord, in His Sovereignty, ordered it otherwise. The disease from which he was suffering was, evidently, consumption, and he rapidly became weaker. Though weak in his body we find him on 8th September, from his death-bed, penning the following letter to the Commission of Assembly, which shows the activity of his mind and his great concern for the glory of God and the good of His Cause in the land:—

My very reverend and dear Brethren—Although the Lord's hand detaineth me from attending your meetings, yet, as long as I can write or speak, I dare not be silent, nor conceal my thoughts of any sinful and dangerous course in the public pro-

ceedings. Having, therefore, heard of some motions and beginnings of compliance with those who have been so deeply engaged in a war destructive to religion and the liberties of the kingdom, I cannot but discharge my conscience in giving a testimony against all such compliance. I know, and am persuaded, that all the faithful witnesses that give testimony to the thesis, that the late Engagement was contrary and destructive to the Covenant, will also give testimony to the appendix, that compliance with any who have been active in that engagement is most sinful and unlawful. I am not able to express all the evils of that compliance, that are so many. Sure I am it were a hardening of the malignant party, a wounding of the hearts of the godly, an infinite wronging of those who, from their affection to the Covenant and cause of God, have taken their life in their hand—a great scandal to our brethren in England, who, as they have been strengthened and encouraged by the hearing of the zeal and integrity of the well-affected in this kingdom, and how they opposed the late Engagement; so they would be as much scandalised to hear of a compliance with malignants now. Yea, all that hear of it might justly stand amazed at us, and look upon us as a people infatuated, that can take in our bosom the fiery serpents that have stung us so sore.

But, above all, that which would heighten this sin, even to the heavens, is this: That it were not only a horrible backsliding, but a backsliding into that very sin which was specially pointed at and punished by the prevalency of the malignant party, God justly making them thorns and scourges who were taken in as friends, without any real evidence or fruits of repentance. Alas, shall we split twice upon the same rock, yea, run upon it, when God hath set a beacon upon it? Shall we be so demented as to fall back upon the same sin which was engraven, with great letters, in our late judgment? Yea, I may say, shall we thus outface and out-dare the Almighty, by protecting His and our enemies when He is persecuting them, by making peace and friendship with them when the anger of the Lord is burning against them, by setting them on their feet when God hath cast them down? O shall neither judgments nor deliverances make us wise. I must here apply to our present condition the words of Ezra: "And after all this is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hath given us such deliverance as this; should we again break thy commandments and join us in affinity with the people of these abominations? Wouldest thou not be angry with us, till thou hast

consumed us, so that there should be no more remnant nor escaping? ” O happy Scotland, if thou canst now improve aright and not abuse this golden opportunity. But if thou wilt help the ungodly, and love them that hate the Lord, wrath upon wrath, and woe upon woe, shall be upon thee from the Lord.

This testimony of a dying man, who expects to stand shortly before the tribunal of Christ, I leave with you, my reverend brethren, being confident of you, through the Lord, that ye will be no otherwise minded but that, as men of God, moved with the zeal of God, you will freely discharge your consciences against everything which you see lifting up itself against the kingdom of the Lord Jesus. This shall be your peace and comfort in your latter end. Now the God of all grace establish you, and direct you, and preserve you all blameless to the end, and bring others out of the snare that hanker after that compliance. So prayeth your most affectionate brother, to serve you in which I can to my last.—George Gillespie. This letter is published among his collected works in the Presbyterian Armoury.

The End. On 17th December, 1648, at the age of thirty-five years, the subject of this sketch passed from this world of sorrow to the place prepared for him by his adorable Saviour. Two days before his death he partly wrote and partly dictated his “Testimony against Association with Malignant Enemies of the Truth and Godliness.” This Testimony was afterwards published along with the foregoing letter, on the same subject, addressed to the Commissioners of the General Assembly, and extracts from some of his sermons. In connection with his death we may quote the words of Dr. Hetherington:—“So passed away from this world one of those bright and powerful spirits which are sent in troublous times to carry forward God’s work among mankind. Incessant toil is the destiny of such highly-gifted men while here below; and not infrequently is their memory assailed by those mean and little minds who shrunk with instinctive fear and hatred before the energetic movements which they could neither comprehend nor encounter. But their recompense is in Heaven, when their work is done; and future generations delight to rescue their reputation from the feeble obloquy with which malevolence and folly had endeavoured to hide or defame it. Thus had it been with George Gillespie to a considerable extent already; and we entertain not the slightest shadow of doubt that his transcendant merit is but beginning to be known and appreciated as it deserves, and that ere very long his well-earned fame will shine too clearly and too strong to be approached by detractors.”

The industrious Woodrow, the Historian, gives a minute

account of his last illness and death, which he had from Gillespie's cousin, Patrick Simson, minister of Renfrew, part of which we quote:—

“ The next morrow being Friday, he not being able to write, did dictate out the rest of a paper, which he had been before writing himself, and did subscribe it before two witnesses, who also did subscribe; wherein he gave a faithful and clear testimony to the work and Cause of God, and against the enemies thereof, to stop the mouths of calumniators and to confirm his children.

“ In all his discourses this was mixed as one thing, that he longed for the time of his relief, and rejoiced because it was so near. His breath being very short, he said, ‘ Where the hallelujahs are sung to the Lamb, there is no shortness of breath.’ And being in very great pain all the Friday night, his mother said in the morning, ‘ In all appearance you will not have another night.’ To which he said, ‘ Think you that your word will hold good? ’ She said, ‘ I fear it will hold over good.’ He said, ‘ Not over good.’ That day he blessed his children and some others (among them Mr Patrick Simson, the writer of this) and said, ‘ God bless you, and as you carry the name of your grandfather so God grant you his graces.’ That afternoon, being Saturday, came Mr Samuel Rutherford, who, among other things, said, ‘ The day, I hope, is dawning, and breaking in your soul, that shall never have an end.’ He said, ‘ It is not broken yet; but though I walk in darkness and see no light, yet I will trust in the name of the Lord and stay upon my God.’ Mr Samuel said, ‘ Would not Christ be a welcome Guest to you? ’ He answered, ‘ Welcome, the welcomest guest that ever I saw.’ He said further, ‘ Doth not your soul love Christ above all things? ’ He answered, ‘ I love Him heartily; who ever knew anything of Him but would love Him.’

“ Mr Wilson going to pray asked what petitions he would have him to put up for him? He said, ‘ For more of Himself, and strength to carry me through the dark valley.’

“ Saturday night he became weaker, and inclined to drowsiness and sleeping, and was discerned in his drowsiness a little to rave; yet being to the last half-hour in his full and perfect senses, and having taken a little jelly and drink, about half an hour before his death he spake as sensibly betwixt as ever, and blessed some persons that morning with very spiritual and heavenly expressions. About seven or eight of the clock his drowsiness increased, and he was overheard in it speaking (after he had spoken more imperfectly some words before) those words, ‘ Glory, glory, a seeing of God; I hope it shall be for His glory.’ After he had

taken a little refreshment of jelly, and a little drink through a reed, he said that the giving him those things made him drowsy; and a little afterwards, 'there is a great drowsiness on me, I know not how it comes.'

"His wife seeing the time draw near, spake to him and said, 'The time of your relief is now near, and hard at hand.' He answered, 'I long for that time. O happy they that are there.' This was the last word that he was heard sensibly to speak. Mr Frederick Carmichael being there, they went to prayer, expecting death so suddenly. In the midst of prayer he left his rattling (the death-rattle in the throat of the dying man), and the pangs and fetches of death began thence; his senses went away. Whereupon they rose from prayer, and beheld till, in a very gentle manner, the pins of his tabernacle were loosed."

He was buried in Kirkcaldy and a Latin inscription put on his tomb-stone, for the following English translation of which we are indebted to Dr. Hetherington:—"Master George Gillespie, minister at Edinburgh, in his youthful years overthrew a host of 'English Popish Ceremonies'; as he approached full manhood, having been sent as commissioner to the Westminster Assembly, his attention was directed to the task of extirpating Prelacy from England, and promoting purity and uniformity in the worship of God. He chastised Erastianism in his 'Aaron's Rod Blossoming.' Having returned to his native country he weakened the violators of the covenant, who were bent on provoking a war with England. Having been chosen Moderator of the General Assembly which met at Edinburgh in the year 1648, he devoted his last exertions to the service of his country so as to draw forth public approbation; and having, as an eye-witness, seen that ruin of the malignants which he had foretold, departing in peace on the same day on which the League of the three kingdoms was solemnly renewed, in the 36th year of his age, he entered into the joy of the Lord. He was a man profound in genius, mild in disposition, acute in argument, flowing in eloquence, unconquered in mind. He drew to himself the love of the good, the envy of the bad, and the admiration of all. He was an ornament of his country—a son worthy of such a father."

Through the influence of Archbishop Sharp, the Committee of Estates in 1661 caused his tomb-stone to be brought to the Cross of Kirkcaldy, on a market-day, and broken by the hangman. The inscription, however, was preserved, and in 1746 his grandson, Rev. George Gillespie, minister of Strathmiglo, caused a tablet to be erected to his memory on which the same inscription was carved, with the addition:—"This tomb being pulled down

by the malignant influence of Archbishop Sharp, after the introduction of Prelacy, Mr George Gillespie, minister of the Gospel at Strathmiglo, caused it to be re-erected, in honour of his said worthy grandfather, and as standing monument of dutiful regard to his blessed memory; Anno Domini, 1746."

His character is well summed up by Dr. Hetherington when he says, "George Gillespie was one of that peculiar class of men who start like meteors into sudden splendour, shine with dazzling brilliancy, then suddenly set behind the tomb, leaving their compeers equally to admire and to deplore. When but in his twenty-fifth year, he published a book against what he termed the 'English Popish Ceremonies,' which Charles and Laud were attempting to force upon the Church of Scotland. This work, though the production of a youth, displayed an amount and accuracy of learning which would have done honour to any man of the most mature years and scholarship. In the Assembly of Divines, though much the youngest member there, he proved himself one of the most able and ready debaters, encountering, not only on equal terms, but often with triumphant success, each with his own weapons, the most learned, subtile, and profound of his antagonists. He must have been no common man who was ready on any emergency to meet, and frequently to foil, by their own acknowledgment, such men as Selden, Lightfoot, and Coleman, in the Erastian controversy; and Goodwin and Nye in their argument for Independency. But the excessive activity of his ardent and energetic mind wore out his frame; and he returned from his labours in the Westminster Assembly to see once more the church and land of his fathers, and to die." *History of the Westminster Assembly, 3rd ed. p. 146.*

The Committee of Estates, by an Act dated 20th December, 1648, which was unanimously ratified by an Act of Parliament, dated 8th June, 1650, voted the sum of £1,000 sterling to his widow and children, "as an acknowledgment for his faithfulness in all the public employments entrusted to him by this church, both at home and abroad, his faithful labours, and indefatigable diligence in all the exercises of his ministerial calling, for his Master's service, and his learned writings, published to the world, in which rare and profitable employments, both for Church and State, he truly spent himself and closed his days." Owing to the trouble and confusion caused by Cromwell's invasion his wife or family did not get a penny of it.

Though his widow and family were deprived of what their country voted for them yet we are sure that the Lord whom George Gillespie served so faithfully and zealously did not forsake

them, but that he often manifested Himself as the God who "relieveth the fatherless and widow." As a proof of His goodness to them it may be noted that one of his sons, Robert, became a minister of the Church of Scotland, and although he did not attain to his father's stature, yet was an outstanding witness on the side of Christ in his day, and suffered much in the days of persecution. The Editor of Woodrow's Correspondence, in an explanatory note prefixed to a letter of Woodrow to his son, the Rev. George Gillespie, Strathmiglo, quotes from a letter to Woodrow the following statement with reference to Rev. Robert Gillespie, that he "was persecute from the day he was licensed until the day of his death, and that merely for preaching the Gospel, for he was neither at Pentland nor Bothwell Bridge." *Correspondence II, p. 411.*

Woodrow, himself, says of him: "April 2nd, I find Mr Robert Gillespie before the Council, where he confesses he had kept one house-conventicle in the town of Falkland; but refusing to delate whom he knew among his hearers, and to be an evidence against them, the Council order him to be carried prisoner to the isle of the Bass, their lately contrived prison. Upon the 7th of May, they allow him the liberty of the isle of the Bass above the wall, but strictly require he be not permitted to preach, or exercise any part of his ministry there. Here he continues till the beginning of the next year, when he fell sick, and January 8th, the Council permit him, on his petition, to be let out some time for his health." *History of the Sufferings of the Church of Scotland, Vol. II, p. 223.*

(To be continued)

CALVINISM AND MODERN EVANGELISM

By Rev. Donald Maclean, Glasgow

During the past 100 years modern evangelism has acquired a great deal of popularity in evangelical circles. Broadly speaking, this form of evangelism is Arminian in its theological teaching, indulges in the use of widespread publicity, and engages talented musicians, trained choirs, soloists, etc., all of which are intended to give a bright, warm, friendly atmosphere to the service. It is claimed that this kind of special meeting has its particular use in a day and generation such as ours when so many of the people of our land, and other lands, are no longer connected with the church. At such meetings, those addressed are invited to make some form of decision for Christ, and are invited into enquiry

rooms to discuss their spiritual problems with duly appointed Counsellors.

During recent years there has been a revival of interest in Puritan theology in England. There is evidence of the widespread nature of this movement in the various Puritan Conferences held in different parts of England. In London, in December of each year, there is a Conference held, particularly for ministers and divinity students. This Conference, which started with an attendance of about 30, has now risen to a yearly attendance of 300. This interest in the writings of Reformers and Puritans has, of course, resulted in a swing away from Arminianism. This revulsion from both the theology and methods of modern evangelism is apparently causing widespread concern among those professional evangelists who travel about the country holding the kind of services referred to above.

It is alleged by the supporters of modern evangelism that the Puritan movement is an expression of extreme Calvinism because of the fact that it condemns Arminianism and the methods adopted by modern evangelists. It may be remarked that those interested in the Puritan movement are fully aware of the danger of swinging from Arminianism to extreme Calvinism. Great care has been taken to ensure by all possible means that such a thing will not happen, and at a recent Conference in London, a paper was read on the subject of Hyper-Calvinism, issuing suitable warnings in this connection. To accuse those who are opposed to modern evangelism of being extreme Calvinists is not true, and arises from an entirely false conception of the relation of Arminianism to Calvinism. The general idea held by the supporters of modern evangelism is that the difference between the two theological beliefs is merely one of emphasis. In other words, Calvinism emphasises the doctrine of the sovereignty of God in salvation, while Arminianism emphasises the responsibility of man. This is an entirely false conception of the position, although it is the one popularly advanced by writers in support of modern evangelism. Calvinism is evangelical religion brought to its full expression and emphasises *both* God's sovereignty and man's responsibility. Calvinism, therefore, cannot be accused of emphasising one aspect of the truth to the neglect of another. This is simply not the case, although it is often alleged. In the view of the Calvinist, therefore, the Arminian is not merely one who is giving an undue emphasis to one aspect of truth, but one who is perverting the truth. The Arminian view that man is completely able to make choice or not to make choice of Christ in the everlasting gospel is not merely a denial of God's

sovereignty, but an entirely false representation of man's responsibility. The scriptural doctrine is that man is dead in trespasses and in sins, that he is wholly unable of himself to perform any spiritual act, but also that this inability of his is his sin, and due to his sin.

There has just been issued from the printers a new book entitled *Evangelism and the Sovereignty of God*, by J. I. Packer. Dr. Packer is one of the leaders of the Puritan movement in England and he is concerned in this book to show and prove from the Scriptures, and experience, that a scriptural or Calvinistic belief in the divine sovereignty does not affect evangelism in the proper sense of the term. In his book, Dr. Packer has some things to say about modern evangelism. The views of the present writer on this particular subject are well known to the readers of the *Magazine*, and it will be of interest to them to note the views of one of an entirely different tradition and background.

One of the important points made by Dr. Packer is that the notion of the special meeting and the special preacher as alone belonging to the true nature of evangelism is entirely false. Wherever the Gospel is preached, there is evangelistic effort put forth. The minister who preaches from the Word of God on Sabbath and weekday, preaches having in view the conversion of sinners through the power and unction of God, the Holy Ghost. This is proper to New Testament evangelism. This point needs to be emphasised again and again, because the distinct tendency of modern evangelism, despite its affirmations to the contrary, is to cultivate the idea that these rallies, missions, etc., are something which God specially blesses. Young people, especially, are thus in danger of despising the church services, even when the Gospel is purely preached, and imagining that there is something extra or special in these outside gatherings, such as the Strathpeffer and Keswick Conventions, etc. In other words, evangelism is just the preaching of the Evangel, the glorious Gospel of the blessed God. This naturally has as its aim the gathering in of souls to the Lord Jesus Christ as well as the building up and edifying of the people of God in their most holy faith. As Dr. Packer says: "It needs to be said that a meeting or service is not necessarily evangelistic just because it includes testimonies and choruses and an appeal, any more than a man is necessarily English because he wears striped trousers and a bowler hat. The way to find out whether a particular service was evangelistic is to ask, not whether an appeal for decision was made, but what truth was taught at it (Page 56).

One of the main features lacking in modern evangelical

preaching is the setting forth of clear doctrine on the nature of sin, and further, on the nature of spiritual conviction of sin. The Divine Redeemer tells us in the plainest language that conviction of sin is part of the work of the Holy Ghost: "And when He is come, He will reprove the world of sin, and of righteousness and of judgment; of sin because they believe not Me" (John xvi: verses 8, 9). One of the most discouraging features of modern religious life is an absence of the sense of sin. In a day such as ours, surrounded as we are with solemn and dangerous events in international circles, frustration and difficulties in national and personal life and the widespread fear of a third world war, the greatest care must be taken that the doctrine of sin be not debased into an exposition of man's fears and doubts about himself and his ultimate destiny. Says Dr. Packer: "What we have to grasp, then, is that the bad conscience of the natural man is not at all the same thing as conviction of sin. It does not therefore follow that a man is convicted of sin when he is distressed about his weaknesses and the wrong things he has done. It is not conviction of sin just to feel miserable about yourself and your failures and your inadequacy to meet life's demands. Nor would it be saving faith if a man in that condition called on the Lord Jesus Christ just to soothe him and cheer him up and make him feel confident again. . . . To preach sin means not to make capital out of people's felt frailties (the brain-washers' trick), but to measure their lives by the holy law of God. To be convicted of sin means, not just to feel that one is an all-round flop, but to realise that one has offended God and flouted His authority and defied Him and gone against Him and put oneself in the wrong with Him." Conviction of sin embraces the realisation that iniquities have separated between us and God, the deep sense of certain actual transgressions which are contrary to the law of God, the persuasion of the utter depravity and sinfulness of our hearts, and our helplessness to deliver ourselves from the condition into which we have brought ourselves by sin. A sinner, thus spiritually taught and awakened, feels his need of a Saviour able to save both from the claims of the law and justice of God and from the reign and power of sin. Such a Saviour he finds unfolded in the Gospel of Christ, in the person and work of the One who said to Zacchaeus: "The Son of Man is come to seek and to save that which was lost" (Luke xix: verse 10).

Dr. Packer lists the various criticisms which are made against the meetings usually convened by modern evangelism. "Their breezy sleekness (it is said) makes for irreverence. The attempt to give them entertainment value tends to lessen the sense of

God's majesty, to banish the spirit of worship and to cheapen men's thoughts of their Creator. . . . The seemingly inevitable glamourising of Christian experience in the testimonies is pastorally irresponsible and gives a falsely romanticised impression of what being a Christian is like. This, together with the tendency to indulge in long drawn-out wheedling for decisions and the deliberate use of luscious music to stir sentiment, tends to produce conversions which are simply psychological and emotional upheavals, and not the fruit of spiritual conviction and renewal at all. The occasional character of the meetings makes it inevitable that appeals for decision will often be made on the basis of inadequate instruction as to what the decision involves and will cost, and such appeals are no better than a confidence trick. The desire to justify meetings by reaping a crop of converts may prompt the preacher and the counsellors to try and force people through the motions of decision prematurely, before they have grasped what it is really all about, and converts produced in this way tend to prove at best stunted, and at worst spurious, and in the event gospel hardened." With these criticisms we personally would be in full agreement, and such forms of meeting, combined with defective theological presentation of the Gospel, constitute a very real danger to souls on their way to the great white throne.

Dr. Packer has little difficulty in showing that a correct belief in the sovereignty of God does not affect true evangelism, or in other words, a proper preaching of the Gospel. On the contrary, it is manifestly plain that belief in the sovereignty of God in His grace constitutes the only hope of success in evangelism. The fact that man is spiritually dead, that he is under the power and reign of the carnal mind which is enmity against God, makes it abundantly plain that it is beyond the power of man to save his fellow, and that nothing short of the power of God can accomplish this great work. Consequently, the true preacher of the Gospel is entirely dependant upon God for what is now-a-days called "results." He therefore knows that he is called upon to be faithful to his commission to declare the Word of God as revealed in the Scriptures, looking to God to convert sinners in His own time and according to His own purpose. This means that the opposition of hearers, their indifference to the gospel call, should not discourage us because we know that God can convert them and deliver them by His glorious power. It should also make us patient and willing to wait upon Him.

In conclusion, this confidence that God is sovereign in His grace and able to save and deliver, should make us very prayerful,

since we must be deeply conscious of all inability on the part of man to save his brother, and our consequent dependence upon the power of Jehovah to bring souls out of darkness into His marvellous light. "And he spake a parable unto them to this end that men ought always to pray and not to faint" (Luke xviii: 1). "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke xi: 13).

NEWS ABOUT MBUMA MISSION HOSPITAL

Past and Future

The future of Mbuma Mission was looked upon with grave concern when Rev. J. S. Fraser died.

Mbuma had to be closed down as a Teacher Training Centre. No one had come forward to continue this otherwise vital part of our Missionary work; training our own teachers for our own Mission Schools.

The Most High, however, made it clear that Mbuma Mission still has an important part to play in the Shangani Area. It was most encouraging that the Lord can open up other avenues to bring sinners in contact with His Gospel.

There are thousands of needy Africans living around Mbuma, who have no medical aid whatsoever. Through disease, ignorance and malnutrition hundreds of children with immortal souls die every year.

The buildings, originally erected by Mr MacPherson, have now for several years been used to accommodate Africans who had come from far and wide, seeking medical aid at Mbuma. We usually had about forty or fifty people staying on the Mission, but we have had as many as eighty, so that they even had to sleep in the church.

Purpose of Mbuma Mission

Our small Medical Centre would be considered a very strange hospital, if any one from Scotland were to visit us. It is run on quite different lines from the highly organised white man's hospital. Lack of a suitably qualified team makes that impossible anyhow.

The purpose of Mbuma Medical Centre is not only to treat "cases" of infected wounds, tuberculosis and pellagra, but to let "people" understand why we are subject to pain and suffering, fear and sorrow.

It is because we should like as many of our fellow-men as possible to understand that God has a creative right to our souls,

our bodies and our service. It is therefore that you could see a good few people at Mbumba who are obviously not desperately ill. It is thus that you might see a husband and two of his wives living on the Mission for a week or more, while their children are happily playing in the shade of the Thshabella trees or splashing about in the communal bathroom. Yet only one of them is ill. But it is thus, that they all come under the preaching of God's Word, which they would not otherwise hear.

Many a person who is on safari, travelling on foot through the vast stretches of African bush country, will find at Mbumba Mission rest and shelter for the night. The following day they may proceed on their journey, but they have something to think about; God's Word, read and expounded.

The Medical Centre

The importance of further developing Mbumba Mission as a Medical Centre has been considered several times by the Foreign Missions Committee and reported on by the Convener in his report to the Synod.

It is therefore with great pleasure that we are looking forward to the coming of Miss Margaret Finlayson and Miss Cath. Tallach. Miss Finlayson went to Bulawayo in April, where she is at present nursing in the modern African Hospital at Mpilo. Miss Tallach, who is still in Canada, will join the staff at Mbumba towards the end of this year (D.V.).

Reflection on Last Year's Work

We should reflect on the past year with humility and gratitude to the Most High. It was with the loyal help of two African trainees that hundreds of sick people were helped. One hundred and twenty-five mothers were delivered in our small and simple hospital.

Baby Day

In November, we organized 'a baby day' for the mothers whose infants were born at Mbumba and who had attended our infant welfare clinic. Sixty-five happy mothers had come considerable distances with their babies on their backs, to enjoy a pleasant day at our Mission Station.

A solid meal and bread and tea were given to all, and useful presents to the best-cared-for little ones.

In the afternoon, Masuku, one of our preachers, held a service. He gave them a solemn address about their responsibilities as parents in the sight of God. I was thinking of the future of these black babies. Will there be room for the Gospel in their land as they grow up? Will there be Covenant-children among them?

These things, however, are hidden from us. I am often reminded by Rev. MacDonald of the work of the Holy Spirit, how easily we forget His work.

Cottage Hospital

Most of the Mission friends know already that Mr James Tallach is going to erect a thirty-bed cottage hospital at Mbumba (D.V.). Not only the building, but also the running of it will be very expensive. We are grateful to the many congregations and individuals who have already contributed so generously towards this project. We trust that the Lord will lay upon your souls a real burden for this difficult but vital part of our mission work.

Tandigile Mzamo

Rev. P. Mzamo wrote me that a few weeks ago his eldest daughter, Tandigile, had been bitten by a poisonous snake. It is a blessing that he had learned how to give injections of anti-snake-bite serum. Otherwise the child might well have died. Even now she was ill for some time afterwards.

Finally, Brethren, Pray for Us

Please remember the Mission in public and private.

1. Our 3,500 African school children, most from indifferent and heathen homes.
2. Our 100 school teachers, many of them unsaved, and serving in distant isolated schools, where there is no warm Gospel atmosphere.
3. Our Sabbath schools. Zenka has 400 Sabbath school pupils and only four teachers to instruct them.
4. The translation of the Psalms into Sindebele, which is meeting with many difficulties.
5. The translation and publication of "Pilgrim's Progress" in Sindebele. Our church people have not one reliable book in their own language, apart from the Bible.
6. A Bible school, where preachers and Sabbath school teachers could be more fully instructed in the Word of God.
7. A better understanding between White and Black. It is not pleasant to visit a store with Rev. Mr Mzamo, as I did, and then to be told by a white shop-assistant: "Please tell your boy to go to the African counter."
8. Our boarding school at Ingwenya, where 110 young Africans are being trained.

May the Lord, who is the Prince of Peace, bring Peace where injustice, bitterness and hatred are brooding.

Jan van Woerden, April, 1961.

LEABHAR CHEISD MU SHUPEIR AN TIGHEARN

Leis an Urr. Iain Mac a Chòmbaich, D.D., Lite

(Air a leantuinn bho t.d. 217)

Earrann I.

Mu Chùmhnant Gniomh.

C. Co a' neach ris an d'rinn Dia Cùmhnant Gniomh? F. Ri Adhamh mar cheud phàrant a chinne-daoine; agus mar cheann-cùmhnant d'a shliochd nàdurra uile.

C. Ciod na daimhean àraidh anns am bheil Adhamh da shliochd nàdurra uile? F. Tha e dhoibh 'n a *fhreumh nàdurra*, agus 'n a cheann-cùmhnant.

C. C'ar son a theireir gu bheil Adhamh 'n a *fhreumh nàdurra* d'a shliochd uile? F. Do bhrìgh, air dhoibh uile tighinn a nuas uaith tre ghinealach gnàthaichte, gu bheil iad ag eirigh a mach as mar am *freumh*.

C. C'ar son a theireir gu'm bheil Adhamh 'n a cheann-cùmhnant d'a shliochd nàdurra? F. A chionn gur ann ris a rinn Dia an ceud chùmhnant, cha'n ann air a shon fein a mhàin, ach air son a shliochd, mar neach a sheas a suas ann an ainm, agus air son, a shliochd.

C. Cia mar a dhearbhas tu gu'n do sheas Adhamh a suas ann an ainm, agus air son, a shliochd nàdurra ann an cùmhnant nan gnìomh? F. Bha Adhamh 'n a shamhladh air Crìosd a bha ri teachd, theireir ris an ceul Adhamh, mar a theireir ri Crìosd an dara Adhamh, tha iomradh air a dheanamh orra mar nach biodh neach eile 's an t-saoghal ach iad fein a mhàin; do bhrìgh nach robh ceann-cùmhnant eile ann ach iad fein; tha ceud pheacadh Adhamh air a mheas da shliochd nàdurra uile, agus tha binn a bhàis air a toirt a mach, agus air a cur an gnìomh air na h-uile air son na cionta sin.

C. An robh e dligheach gu'm biodh Adhamh 'n a cheann-cùmhnant da shliochd uile? F. Bha gle dhligheach; oir b'e *freumh* agus ceud phàranta a chinne-daoine uile e, agus a chionn, air dha bhi air a chruthachadh a reir iomhaigh Dhé, gu'n robh e làn chomasach air co-lionadh a thoirt do chumha a chùmhnant, agus mar sin, còir a chosnadh dha fein agus da shliochd air a bheatha mhaireannaich.

C. Cia mar a tha fios agad gu'n d'rinn Dia cùmhnant ri Adhamh? F. Ann an Genesis ii: 16, 17, tha gach nì a bhuineas do fhìor chùmhnant air a chur an ceill, *Air tùs*; tha iomradh air Dia agus air Adhamh mar luchd-deanamh a chùmhnant. 'S an *dara àite*; an cumha, " Dh'àithne an Tighearn Dia do'n duine ag ràdh, do gach craobh 's a ghàradh feudaidh tu itheadh gu

saor, ach do chraoibh eolais a mhaith agus an uile, cha'n ith thu dhi sin." 'S an *treas àite*, tha iomradh air a bhagradh pheanasach; "Anns an là a dh'itheas tu dhith, gu cinnteach bàsaichidh tu." Agus 's a *cheathramh àite*, than iomradh air gealladh a chùmhnannt, mar ni a tha air fhilleadh anns a bhagradh. 'N uair a thuirt Dia, ma dh'itheas tu, bàsaichidh tu; thuirt E mar an ceudna, mur ith thu bidh tu beo. Anns na briathraibh so tha fìor chùmhnannt air a chur fa chomhair Adhamh, agus air dha bhi iomlan ann a' naomhachd, cha b'ail leis, agus cha b'urrainn dà a dhiùltadh. A bharrachd air so, tha e air a ràdh gu soilleir anns an Sgrìobtuir gu'n do bhris Adhamh an cùmhnannt, "Ach bhris iadsan an co-cheangal mar Adhamh."

C. Ciod is ainm do'n chùmhnannt so? F. Air uairibh, theireir cùmhnannt nan *gnìomh*, ris; air uairibh theireir cùmhnannt na *beatha* ris, agus gu minic theireir an *lagh* ris.

C. Cia ar son a theireir cùmhnannt nan *gnìomh*, na nan *oibre*, ris? F. Do bhrìgh gur e deagh oibre, no ùmhlachd iomlan a bu *chumhadh* dha.

C. Ciod e ghné ùmhlachd a bh' air iarraidh anns a'chùmhnannt so? F. Ùmhlachd fhìor, ùmhlachd iomlan, agus ùmhlachd bhithbhuan, araon anns a chridhe agus anns a bheatha, do uile lagh Dhé.

C. Ciod a bu *shuim* do'n lagh so? F. Gu'n creideadh an duine gach ni a dh'fhoillsicheadh Dia dhà, agus gu'n *deanadh* e gach ni a *dh'ùithneadh* Dia; agus mar fhianuis air sin, nach itheadh e do chraoibh eolais a mhaith agus an uile.

C. Am buineadh an aithne a thug Dia do'n duine mu thimchioll na craoibh thoirmisgte, do lagh na modhanna? F. Cha bhuinneadh; bha i air a bonntachadh air *saor thoil* Dé a mhàin.

C. Car son a thoirmisg Dia do Adhamh itheadh do mheas na craoibhe sin? F. A chùm gu'n nochdadh E uachdaranachd Fein, agus gu'm biodh ùmhlachd Adhamh a' sealltuinn a mhàin ri *toil* Dé mar a tha ùmhlachd Chrìosd.

C. Cia fhad a bha ùmhlachd Adhamh, mar *chumhadh* a chùmhnannt gu fantuinn? F. Bha i gu fantuinn fhad 's a bhiodh Adhamh ann an staid *dearbhaidh*, ach 'n uair a thigeadh crìoch air an staid sin, ged a bhiodh an ùmhlachd fòirfe gu sìorruidh, cha b'ann mar *chumhadh* a' chùmhnannt, ach mar ùmhlachd do lagh Dhé mar *Chruithear*, a bhiodh i air a toirt.

C. Carson a theireir cùmhnannt na *beatha* ri cùmhnannt nan *gnìomh*? F. A chionn gur e beatha an *duais* a gheall Dia air son an cùmhnannt a choimhead.

C. Car son a tha Pòl gu minic ag ràdh an *lagh* ris a chùmhnannt so? F. A chionn gu'n robh an cùmhnannt fein air a dheanamh ri

creutair a bha'n a iochdaran fiodh Dhia, agus fo fhiochaibh ùmhlachd a thoirt do lagh air bith a bheireadh Dia dha.

C. Ciod a tha Pòl a ciallachadh le oibribh an lagha 'n uair a their e nach eil e comasach gu'm fireanaichear neach air bith leo? F. Tha e ciallachadh oibre a tha air an deanamh le neach a tha fo'n lagh mar chùmhnanant nan oibre; agus aig am bheil sùil gu'n coisinn e còir air a bheatha mhaireannaich air sgàth nan oibre sin. Tre shamhail sin de oibre cha'n fhìreanaichear neach am fianuis Dé.

C. Ciod a gheall Dia ann an cùmhnanant nan oibre mar dhuais air son ùmhlachd iomlan? F. Gheall E beatha aimsireil, spioradail, agus shiorruidh.

C. Ciod i a bheatha aimsireil a gheall Dia do'n duine 's a chùmhnanant so? F. Gu'm biodh a bheatha nàdurra a bh'aige cheana air a gleidheadh dhà, agus a bhà co-sheasamh ann an aonadh agus ann an comunn eadar anam agus a chorp air thalamh.

C. Ciod i a bheath spioradail a gheall Dia do'n duine 's a chùmhnanant so? F. Gu'm biodh an t-aonadh agus an comunn naomh a bha cheana eadar anam agus Dia air thalamh, air a ghleidheadh dha.

C. Ciod i a bheatha bhith-bhuan a gheall Dia do'n duine ann an cùmhnanant nan oibre? F. Gu'n sealbhaicheadh e ann an àm iomchuidh a bheatha shiorruidh air neamh, a bhiodh a co-sheasamh ann a bhi dearcadh air glòir Dhé, agus a sealbhachadh a lànachd, no gu'm biodh aonadh agus co-chomunn aig anam agus a chorp maille ri Dia gu shiorruidh.

C. Cia mar a tha fios agad gu'n robh beatha shiorruidh air neamh air a filleadh ann an gealladh cùmhnanant nan oibre? F. Is i a bheatha mhairreanach a tha Criosd a ciallachadh le gealladh a chùmhnanant so, Mata xix: 16, 17, 'n uair a bha E ga mhìneachadh air talamh; tha e soilleir mar an ceudna uaithe so; eadhon gu'm bheil bàs siorruidh ann an Ifrinn air fhilleadh ann am bagradh a' chùmhnanant. Tha gealladh cùmhnanant nan oibre cho farsuing ris a bhagradh.

C. Ciod e am peanas a bhagair Dia do Adhamh air son briseadh cùmhnanant nan oibre? F. Bàs aimsireil, spioradail, agus shiorruidh, maille ris gach truaighe uamhasach a tha ceangailte ris.

C. Ciod a tha thu tuigsinn leis a bhàs aimsireil a bhagair Dia? F. Sgaradh an anama o'n chorp tre corruich Dhé.

C. An d'thàinig bàs aimsireil air Adhamh anns a cheart là 's an d'ithe do'n mheas toirmeasgta? F. Cha d'thàinig; ach bha e 'n a dhuine marbh ann am beachd lagh Dhé, agus dh'fhàs a chorp bàsmhor.

C. Carson nach d'thainig bàs aimsireil air Adhamh 's a cheart là 's an d'ithe do'n mheas toirmisgte? *F.* A chionn gu'n robh e gu sliochd fhàgail 'n a dheigh, agus gu'n robh cùmhnant eile gu bhi air fhoillseachadh gu h-aithghearr dhà fein.

C. Ciod a tha sinn a tuigsinn leis a bhàs spioradail a bhagair Dia air Adhamh? *F.* Gu'n rachadh anam a sgaradh o Dhia; gu'n cailleadh e fabhar Dhé; agus a cheud fhìreantachd a thug Dia dhà.

C. Ciod a tha thu tuigsinn leis a bhàs shiorruidh a bhagair Dia air Adhamh? *F.* Gu'm fuluingeadh e fearg Dhé, araon 'n a anam agus 'n a chorp, agus sin an deigh dhà bhi air a sgaradh gu siorruidh bho Dhia.

C. An robh seula air bith air a chur air cùmhnanta nan oibre? *F.* Bhà; bha craobh na beatha ann am meadhon a ghàraidh 'n a seula gu bhi daingneachadh creidimh Adhamh, nan co-lionadh e cumha a chùmhnaint, gu'n sealbhaicheadh e gu cinnteach a bheatha a gheal Dia ann.

C. Cia mar a bhris Adhamh cùmhnant na oibre? *F.* Le gabhail, agus le *itheadh* do'n mheas toirmisgte.

C. Nach robh sin 'n a pheacadh ro mhòr agus an-tromaichte? *F.* Bhà; oir bha'n aon pheacadh sin a filleadh ann fein iomadh peacadh eile; mar a tha àrdan, mi-chreidimh, glòirmhiann, mi-thoileachadh, mi-thaingeachachd, dearmad, neonachas diomhain, ceannairc, mortadh, etc.

C. An d'fhuair Adhamh agus Eubha bàs 's a cheart là 's an d'ith iad do'n mheas toirmisgte? *F.* Fhuair iad bàs gu spioradail anns a cheart *uair* 's an d'ith iad dheth; agus rinneadh iad *buailteach* do bhàs aimsireil agus siorruidh.

C. An do pheacaich sliochd nàdurra Adhamh uile agus an d'fhuair iad bàs ann an Adhamh fein? *F.* Pheacaich iad uile, agus fhuair iad bàs ann; "Ann an Adhamh tha na h-uile a faghail a bhàis, do bhrìgh gu'n do pheacaich na h-uile ann mar an ceud phàranta, agus an ceann cùmhnant.

(R'a leantuinn)

LITERARY NOTICES

Question Meetings of 1880 in Lewis

"Laithean Ceisde an an Leodhas mu'n Bh'liadhna 1880," is the title of a Gaelic book which has just been published by Mr Donald M. Campbell, Lionel, Ness, and printed by the "Stornoway Gazette." It was first issued by the author, the late worthy Mr George Beaton, Gaelic schoolmaster in South Dell, Ness, who was present at the "Question" meetings given in the book, and who took down what the ministers and men said, in the hope, as

he states in the preface, that their publication would, by the blessing of the Lord, be a means of edification to friends throughout the Highlands. The Preface (Roimh-Radh) by Mr Beaton, contains interesting and edifying information, notes from worthies of the past, and a short account of the revival in the parish of Uig in the year 1824. There are seven chapters in the book: I. Là na Ceiste 'an Sgìre Steornabhagh; II. Là na Ceiste 'an Sgìre Charlobhagh; III. Là na Ceiste an Sgìre Chrois; IV. Là na Ceiste an Sgìre Bharbhais; V. Là na Ceiste an Sgìre Bhac; VI. Là na Ceiste an Sgìre Uig; VII. Là na Ceiste an Sgìre Luirg. At the beginning of the book there is an excellent photo of the Rev. Duncan MacBeath, Ness, and the inscription on his tomb-stone. Gaelic readers at home and abroad who love "the old paths" will relish this book. In these pages vital godliness is scripturally delineated by men who in their walk and conversation were living epistles of Christ, known and read of all men. Marks and evidences of a good hope through grace wrought in the soul through the effectual and saving work of the Holy Spirit, as distinct from His common operations, are ably handled. The false hope of the hypocrite is exposed, and sinners faithfully warned to flee from the wrath which is to come to Christ the only refuge.

The book, artistically produced in large clear type, costs 4/3d plus 5d for postage; 3d postage for overseas, and is obtainable from Mr Anderson Tallach, 12 Woodlands Drive, Glasgow—W.M.

"The Mothers' Catechism."

A further reprint of the "Mothers' Catechism" by the eminent Willison of Dundee is now obtainable from the Publications Treasurer (Mr J. Grant), and should have a wide circulation among all readers, especially children and young people, including all those away from home.

It was originally published as a help for the young in order to their easier understanding of the Shorter Catechism. It contains also useful Historical Questions out of the Bible.

An eminent writer has said, "Children are capable of being taught the fear of the Lord, and are even capable of understanding some things in early life, which we hardly understand afterwards." "Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Psalm 34, v. 11). "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22, v. 6).

This catechism is priced at 6d per copy, and orders can be sent by the congregations and individuals; 12 copies at 5/-, and 50 copies 20/-.

Diary of Jessie Thain

This diary is the intimate record of the personal spiritual experiences of a Miss Jessie Thain, who was the friend of the pious minister of the gospel, Robert Murray McCheyne, Dundee. In an obvious reference to McCheyne she writes in her diary: "Tuesday, 25th March, 1845—It is now two years since our invaluable friend entered into rest. It was an event which must ever be a solemn and affecting one to me. The Lord took to heaven one who had been blessed more to me than all else in the world besides . . . To-day finished reading his memoir for the third time . . ." There is now printed a 3rd edition, obtainable from Rev. Murdo Campbell, M.A., Resolis, Conon, Ross-shire, at the price of 2/6d (post free). We reviewed this booklet in these pages when first published. This diary was never published before until printed in 1955. There are 63 pages of profitable reading for the serious minded and exercised Christian.

Water Baptism—What Saith the Scriptures? by Thomas Swan

This booklet of 24 pages lucidly and scripturally confirms the Scripturalness of Infant Baptism and the Scripturalness of Sprinkling in Baptism. The arguments adduced, based on Scripture, are unanswerable. This is an excellent booklet to have for reference, to meet and refute the plausible arguments with which Infant Baptism and Sprinkling are assailed and denied. Obtainable from Evangelical Bookshop, 15 College Square East, Belfast. Price 4d; per dozen 3/6d.—W.M.

"Free Presbyterian Pulpit."

This book containing a selection of sermons by seven late ministers of the church, with biographical sketch of each, is now available from the Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness, at 6/6d per copy (Postage 8d).

NOTES AND COMMENTS
Action over Baptism Divides a Congregation

We publish below a report which appeared recently in the press about the action of a Church of Scotland minister and his Kirk Session, in Ayrshire, about the privilege of Baptism; and whatever we may deplore as unscriptural practices in the Church of Scotland, the action of the said Kirk Session is to be commended. The report is as follows:—

The Rev. Stuart M. Goudie, of West Parish Church, Maybole, has four times refused to baptise children because their parents did not attend church every Sabbath. The refusals came after

a warning in the March issue of the church's quarterly magazine over the signature of the session clerk, Mr Robert Martin, of Thornbroké Farm, Maybole. He stated that the ministers and elders were concerned over the number of parents who, after taking vows at their children's baptismal services, failed "for one reason or another" to implement them. The article, after quoting one of the baptismal vows, undertaking "by prayer and example" to bring the child up in the Christian faith, goes on to explain:—"The example refers to regular Sabbath worship, and not, as some seem to think, to attendance at Communion." The ban has split the congregation of 600.

Immigrants from Irish Republic to be Restricted

Immigration from the Irish Republic to Britain runs at the rate of between 45,000 and 65,000 a year. All these men and women come from a country which was never satisfied until they separated from Protestant Britain, and which would swallow up Protestant Ulster if they could. They do not find work in Spain or Portugal where Roman Catholicism prevails. The Irish Republic has been until now the only foreign country whose citizens could come to Britain without restriction. The granting of this unique privilege we could never understand apart from Romish background influence. But the state of immigration today has forced the Government to act to prevent our country from being flooded with "foreigners" from all parts of the Commonwealth and other countries such as the Irish Republic. In the future the Government are to issue work permits without which the Irish will be refused permission to land; and not before time.* Officials will need to keep a close watch on attempts to enter this "hated" country of ours, which at the same time seems to be a pleasant land when it comes to finding a livelihood.

Vatican Visit by Scottish Moderator Favoured

At the beginning of October, three important Committees of the Church of Scotland issued their unanimous finding—that any invitation to the Moderator of the General Assembly to visit the Pope when he is in Rome next March should be warmly accepted. These Committees were asked by the Assembly to consider the advisability of such a visit. We have made a brief comment on this matter already elsewhere in this issue. Prolonged comment on this matter is really not necessary to bring home upon any god-fearing, intelligent Protestant in Scotland that this official action on the part of the Church of Scotland is one of the most dangerous steps taken in Scotland to ultimately eliminate from the minds and hearts of the majority (not all) of the people of

* Since writing this note it has been announced that Mr Butler has withdrawn restriction from the Irish. The hand of R.C. Church may be behind this.—*Editor*.

Scotland any attachment to the name of the Reformers and their great work of Reformation. If we are not mistaken, should the visit take place, the supposed courtesy character of it will commence some kind of official links with the Vatican. Is there not one man, in the whole Church of Scotland, capable of raising his voice as a trumpet against all their evil work?

President Kennedy's Mother Received by Pope

Mrs Kennedy, mother of the American President, is, of course, a Roman Catholic. Recently she was received in private audience by the Pope, who commended her son's "efforts for world peace." She received several rosaries for her family. Her family would be unspeakably more favoured if they got gifts of the Bible and not such trashy trinkets. President Kennedy's record so far for world peace is not very commendable as was the case in regard to the invasion of Cuba. Why these visits? Because many prominent people are deceived into believing that the Pope is not only the spiritual but also the temporal ruler of the world. He celebrated at the beginning of November the anniversary of his "coronation." Coronation! The apostle Peter whose successor the Pope claims to be, had no coronation, no triple crown with jewels, no gorgeous robes, no throne in this world, no palace like the Vatican. And Peter was married, although the Pope and his clergy are forbidden to marry. If Mrs Kennedy and her family would read the Bible with open minds they would make some discoveries.

So-called Christmas

This month the so-called religious festival, Christmas, will be observed as usual by multitudes of men, women and children. The majority will give themselves over to a variety of frivolous amusements and worldly forms of entertainment. Some will attend religious services in the Roman Catholic Church, Church of England, and in many other denominations. We have written, and others also, in these pages exposing this festival for what it is from year to year. Its origins are pagan, it is not enjoined by Scripture upon living believers in Christ that they should celebrate it, the exact date of Christ's birth is not known, the date observed—25th December—is an arbitrary choice by men, it lends itself to superstitions and idolatrous ceremonies in Churches and elsewhere, such as the veneration of images of the Child Jesus, etc. The children of God who live a life of faith upon Christ, have reason to rejoice not only in the birth but the life, death and resurrection of their Redeemer, and this as grace may be granted them at all seasons of the year. The crowds who affect to remember the birth of the Saviour, have little or no

regard for Christ's pure gospel and the Lord's Day in the most of cases. We need to get back to attendance, upon divine worship and the preaching of the whole counsel of God from week to week throughout the whole year, seeking the power of the Holy Spirit to make Christ Jesus precious to our guilty and needy souls.

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, Portree and Tarbert; 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, Applecross; 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, Staffin and Uig. *December*—First Sabbath, London.

An Appeal:—Welfare of Youth Fund

The Synod of last May authorised us to republish this appeal.

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 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, which we hope and pray they will cleave to unswervingly when we ourselves are silent in the grave.

Contributions will be acknowledged by Mr Grant, 4 Millburn Road, Inverness.—John A. Macdonald.

Appeal — Fort William Congregation

For a number of years this Congregation have been worshipping in a Church which, on many occasions, proved far too small.

During Communion Seasons services had to be held in the Town Hall, but now we are happy to state that a substantial building has been purchased for the sum of £4,000, which we intend converting into a Church as soon as possible. This work will cost approximately a thousand pounds. We anticipate, however, that the sale of the existing Church will be good, thus reducing our debt considerably.

On several occasions the writer has appealed to friends other than his own Congregation for financial help to build or reconstruct Manses and Churches. The response was always good. Once more we respectfully do this, to establish a Free Presbyterian Church in a town in which Roman Catholicism, Arminianism, and Modernism seek to prevail.

Contributions will be gratefully acknowledged in the Free Presbyterian Magazine by Mr Ian Matheson, "Tanera," Union Road, Fort William, or Rev. J. A. MacDonald, Free Presbyterian Manse, Cameron Road, Fort William.

(Sgd.) D. MACLEAN, Moderator, Southern Presbytery.
M. MACSWEEN, Clerk, Southern Presbytery.

Foreign Mission News

The safe arrival of the various members of the staff who recently left this country is a matter for deep thankfulness. They are all settling down in their new surroundings and tackling their work with zeal and devotion.

Miss I. MacCuish, M.A., now due home on furlough, sails from Capetown on the 8th December while the Rev. A. MacDonald, M.A., is due to sail home on the 29th of that month. We hope they both have a safe journey in the kind providence of the Most High.

The Committee were pleased to accept the offer of Miss H. MacLennan, M.A., Tain, to go out as a teacher. Miss MacLennan will sail (D.V.) on the 11th January, 1962, on the "Stirling Castle." Miss MacLennan will be engaged in teaching at Ingwenya.

It is truly most encouraging to be able to send so many out to engage in the Lord's work on the Mission Field and there is room for many more. The fact that the Lord has inclined the hearts of our people to give so liberally to this cause means that the Committee have had no financial difficulties in sending out the staff to their new sphere of labour.

Mr Van Woerden informs us that part of the new Hospital has been built and about 15 beds are now becoming available. The hospital will cost more than originally calculated and at the present moment there has been no help from Government sources. We shall carry on looking to the One on Whose shoulders is the government of His Cause and Who says to His people so often, "Hitherto ye have asked nothing in My name: ask and ye shall receive that your joy may be full." (John 16: 24). In connection with the hospital building Mr Van Woerden says, "A large verandah makes it possible to gather 40 to 50 people (patients and relatives) around the Word of God. We have a short service twice a day taken by Mr Mzamo, Masuku, Teacher Jikija or myself."

May the Lord abundantly bless every effort put forth in much weakness at Home and Abroad for the ingathering of souls to the One Who came to seek and save that which was lost.—Donald MacLean, *Clerk*.

Congregational Financial Statements

Financial Statements for 1961 are to be forwarded by Congregational Treasurers to Clerks of respective Presbyteries for examination as soon as convenient at the beginning of 1962.—*Clerk of Synod*.

Deacons' Court and Kirk-Session Records

Deacons' Court and Kirk-Session Records from all Congregations are due to be forwarded to Clerks of Presbyteries for examination at the beginning of 1962.—*Clerk of Synod*.

Tarbet Communion Date Altered

The North Harris Congregation have altered their half-yearly Communion date in June to the *second Sabbath in March*. This notice is published by authority of the Kirk-Session.

Donations for Mission from Holland

In a recent letter our Missionary in Southern Rhodesia, Mr Jan Van Woerden, states that by an oversight donations to the Mission from Holland have been printed in the Magazine recently as from Mrs Mynders, Holland, and from himself. But he says: "These amounts are brought together in small amounts and sent out by Mrs Mynders. Much of that money comes from School children who give of their own savings. One girl had saved £3 for a bicycle. 'My bicycle is not so important as your Mission hospital,' she said. And she gave the £3. The patients are now in the new hospital. It is wonderful from the medical point of view, but we need the Lord's blessing."

Deeds of Covenant

The Finance Committee would once again draw the attention of our people to the arrangement under Deeds of Covenant. This arrangement only applies to those who are paying Income Tax at the full rate on their income. If such will sign a Deed of Covenant promising to pay their present donations to the Church Funds for 7 years, the Church can recover the Income Tax on these donations. This greatly increases the donations without any extra cost to the person making the donations as the following examples show:—

With Income Tax at 7s 9d in the £, a donation of £1 is worth £1 12s 8d to the Church Funds, while a donation of £5 is worth £8 3s 3d.

As suggested at the Synod, the General Treasurer will send some Deed of Covenant forms to the Congregational Treasurers and those desirous of signing can obtain a form from their own Treasurer. The General Treasurer will be very willing to supply any additional information, if required.—Donald MacLean, *Convener*.

Induction at Stornoway

On Tuesday the 19th day of September, 1961, at 7 p.m., a large and representative congregation—for many of whom there was standing room only—gathered to witness the Induction of the Reverend Donald Malcolm Macleod to the pastoral charge of the Stornoway Congregation.

Rev. L. Macleod, Uig, preached a suitable and evangelical sermon from 1st Chronicles 28 and 20, under the two following heads: I. Solomon's need of encouragement; II. The encouragement itself. After the sermon, the Moderator, Rev. W. Maclean, Ness, gave a brief narrative of the steps taken to fill the vacancy occasioned by the death of the late Rev. J. A. Tallach. The usual questions were satisfactorily answered by the Rev. D. M. Macleod, and the Formula was signed by him in the presence of the congregation. Thereafter the Moderator, by authority of the Outer Isles Presbytery, and in the Name of the Great Head of the Church did solemnly induct the Reverend Donald Malcolm Macleod to the pastoral charge of the Stornoway Congregation.

Suitable advice was given to the new Pastor, by the Rev. A. Mackay, Tarbert. The Clerk then addressed the congregation concerning their dangers and duties relative to the settlement of a minister among them. In conclusion Rev. W. Grant, Halkirk, one of the senior ministers of the Church, and a member of the Presbytery from which Rev. D. M. Macleod was called, gave counsel to the entire gathering, in brief but well chosen terms.

At the close of the service an opportunity was given to the congregation to shake hands with their minister at the door of the Church.

We earnestly pray that Mr Macleod's labours in Stornoway will be abundantly blessed by the Lord, to the ingathering of lost souls, and the edification of believers.—Fraser MacDonald, *Clerk of Outer Isles Presbytery*.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr W. D. Fraser, 34 Dunearn Street (ground flat), Glasgow, C.4, acknowledges with sincere thanks:—

Sustentation Fund.—Mrs A. Bonallo, Seattle, £9 10/-; Miss Shaw, Ardrishaig, 10/-; both per Mr J. Grant.

Home Mission Fund.—Friend, Glasgow, £10; North Tolsta Friend, £1; Well-wisher, Harris, £2.

Foreign Mission Fund.—Anon., Inverness postmark, £500; M. MacGregor, Hurstville, Sydney, £2; A. Shaw, Queanbyean, £2; Friend, Ullapool, £5, for printing Pilgrim's Progress; J. M. L., Northton, £2; Mr K. Huibregste, Netherlands, £3 4s 2d; M. N., Portree, £1; Ullapool Friend, £5; Anon., Stornoway postmark, £4; Miss E. MacKenzie, Kincardine, Canada, £17 18s 5d; last six per Mr John Grant.

The following for Mbuma Mission Hospital.—Mrs Macaskill, Lochinver, in memory of late Mrs Nicolson, £2 2/-; North Tolsta Friend, £2; B. M. G., Inverness postmark, £3; Friend from Auckland, £16; Gisborne Congregation, £40; H. Kitchen, Winnipeg, £344; Stornoway Friend, £30; J. and R. Macdonald, Ardheslaig, £1; J. MacKenzie, Islay, 15/-.

Home of Rest Fund.—B. M. G., Inverness postmark, £2.

Mr J. Grant, Publications Treasurer, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—Tomatin, Stratherrick and Daviot congregation collection on Day of Humiliation and Prayer, £4 13s 3d; Mr A. McC., Glas. Island Light house, £2.

For the Trinitarian Bible Society.—Scourie Congregation, per Mr W. D. F., £4; Ontario Friends, £23 6/-; Friend, Edinburgh, for large print Scripture portions for sick and elderly persons, £10.

Welfare of Youth Fund.—Ontario Friends, £2.

Free Distribution and Magazine Fund.—Mr W. H. R., Croydon, £2 3/-; Miss K. M. M., Inverness, 2/-; Mr M. McD., Culag, per Rev. A. M., 17/-; Friend, Glendale, per Rev. J. C., £2, in appreciation of Gaelic poem; J. M. L., Northton, 6/-; Mrs R. A. McL., Oxenden, Canada, 6/-; Miss C. T., Mbuma, £1 1/-; Mr L. C., Glasgow, 15/9; C. F., 10/8; Miss J. N. Edinburgh, 4/-; Miss A. M. D., Crowborough, 6/-.

Synod Proceedings Fund.—Mr C. McL., Cruimer, per Rev. A. M., 7/-.

The following lists sent in for publication:—

Applecross Congregation.—Mr C. Gillies, Treasurer, acknowledges with sincere thanks, £1 10/- for Congregational purposes from a Friend, Applecross.

Bayhead, North Uist, Church and Manse Repairs Fund.—Mr A. Macdonald, Treasurer, acknowledges with sincere thanks, £5 from Mrs John Robertson, Columbia Street, Vancouver (10th Donation); Glasgow Friend, £10 for Mission House repairs, per Rev. A. Morrison.

Bracadale Manse Extension Fund.—Mr D. Morrison, Treasurer, thankfully acknowledges, Anon., Portnalong, £5; Friend, Inverasdale, £1; Friend, Portnalong, £1, per Rev. D. A. MacLean; Friend, per Mr D. MacCaskill, £2.

Broadford Congregation.—Mr John MacLean, Treasurer, acknowledges with sincere thanks, £10 for Congregational purposes from A Friend, Broadford, per Mr R. MacLeod.

Dingwall New Church Building Fund.—Mr D. S. Kelly, 4 Davidson Drive, Dingwall, gratefully acknowledges, A. Friend, Isaiah, 27 v. 3, £5 14s 4d; Muir-of-Ord postmark, £10; Friend, Beaully, per Mr J. MacL., £50.

Fort-William Church Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks, Friend, Oban, £1; Mrs Morrison, Tarbert, £1; Mr and Mrs Cameron, Glenloy, £1; Andrew Fraser, £5, all per Rev. J. A. MacDonald. Friend, £1; Friend of Cause, £1; Friend, Oban, £2; Friend of Cause, £1, all per M. McRaid. Miss MacLeod, Skelmorlie, per General Treasurer, £1; Lewis Friend, per D. MacD., £1; Miss C. MacIntyre, Dingwall, per D. MacNicol, £1; J. MacLeod, Fassifern, 10/-; Friend, Glasgow, £1; Friend, Stornoway, £1; Psalm 51 v. 18, £1; A. M. G. M. D., Edinburgh, £5.

Glendale Congregation.—Mr A. MacLean, Treasurer, acknowledges with sincere thanks, £5 from Friend, o/a Sustentation Fund.

Greenock Congregation.—Mr A. Y. Cameron, Treasurer, acknowledges with grateful thanks Five dollars from Mr John Hill, Colorada, U.S.A., for Sustentation Fund, per Rev. Jas. MacLeod.

Halkirk Congregation.—Rev. Wm. Grant gratefully acknowledges, £1 for Trinitarian Bible Society, from Mrs Robertson, St. Monance, per Miss C; £5 from Friend, Stornoway, for Special Funds and Home of Rest Fund.

Kinlochbervie and Scourie Manse Fund.—Mr D. A. MacLeod, Treasurer, Tighnamara, Tarbert, Foindle, Lairg, acknowledges with sincere thanks, Mrs H. MacLean, Conon-Bridge, £1; Mrs J. A. MacLeod, New Jersey, U.S.A., 15 dollars; Kinlochbervie Friend of the Cause, £3; Mr J. MacDonald, Isle Ornsay, Skye, per Mr J. Grant, Inverness, £2. The following per Rev. D. B. MacLeod, Mr J. MacLean, Upper Breakish, Skye, £5; Two Inverness Friends, £1; Miss I. Hendry, Birichen, Dornoch, £4; Dornoch Friend, £2.

Lochinver and Stoer Congregation.—Rev. A. Macaskill acknowledges with sincere thanks, £2 from A Friend, per Mrs Morrison, Lochinver, £1 each to Lochinver and Stoer Sustentation Funds.

London Congregation.—Mr John Campbell, Treasurer, acknowledges with grateful thanks, £2 from a Lochgilphead Friend, for London Church Building Fund, and £5 from a Southern Skye Friend for Congregational Funds.

North Tolsta Congregation.—Mr A. Nicolson, Treasurer, acknowledges with sincere thanks, £50 for Foreign Mission Fund from "Egyptian Spoil" and £2 from a Friend for Communion expenses.

Portree Congregation.—The Treasurer acknowledges with grateful thanks, £5 from a Portree Friend, for Mbuma Mission Hospital.

St. Jude's Ladies' South African Clothing Fund.—The Committee acknowledge with thanks contributions amounting to £31 6s 6d, also £2 from two Lewis Friends.

Winnipeg Congregation.—The Treasurer acknowledges with grateful thanks from Mr J. R. M. Munro, Hamilton, Canada, in memory of his mother, the late Mrs Munro, Toronto, 50 dollars for Dominions and Colonial Missions Fund and 50 dollars for the Aged and Infirm Ministers, Widows and Orphans Fund.

Mbuma Mission Hospital.—Mr J. Van Woerden acknowledges with sincere thanks, Wick Sabbath School children, £5 10/-, for Medicines for sick babies, and £200 from Mrs M. A. Mijnders, Lisse, Holland.

Lairg Church Renovation Fund.—Mr Wm. Sim, Treasurer, acknowledges with sincere thanks, C. M., Glasgow, £1; Anon, Stornoway postmark, per Mr J. Grant, £1; Mr Jas. MacLeod, Achness, per Mr J. MacKay, £1.

Oban Congregation.—Mr John Martin, Treasurer, acknowledges with sincere thanks, Mr John Fraser, £5, and Mr John MacKenzie, Islay, £1, both for Congregational Funds; Mr J. MacKenzie, Islay, £4 for Mbuma Hospital, all per Rev. M. MacSween.