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A SCEPTICAL ARTICLE ON HELL

Alastair Phillips writes daily in "The Glasgow Herald" in the column "An Editorial Diary." On 21st October, 1964, he writes under the sub-heading "The Bad Fire," and takes occasion to do so by the news that at the Roman Catholic Ecumenical Council in St. Peter's, "the bishops decided to restore hell-fire to the doctrine of their Church." He says that it is reported that several bishops felt that Hell was being neglected in the Church's teaching. To his shame, Alastair Phillips treats this solemn subject in a humorous style and reveals the mind of a sceptic who is prepared to deny the truth of the Biblical revelation of everlasting punishment. He wrote a book some time ago entitled "Uncle George," the uncle being a well-known Free Church minister and his uncle by marriage. He refers again to him in this article and states: "We learned about Hell at our most receptive age while sitting, with apparent attention but little comprehension, at the feet of one of the more impulsive of Free Church ministers." He proceeds to say that this minister never told exactly where Hell was, "but we have always known about its heating system." In this connection he asserts that this minister gave a demonstration to a Sabbath evening congregation "by striking a handful of kitchen matches. . . ." We cannot accept that such an irresponsible demonstration was ever given, and such a statement is only fitted to cause scoffers to laugh at the references in the Word of God to everlasting punishment. Again, he makes the observation that "the fires . . . in recent years seem to have been rather damped in all the stokeholds from Rome even to the Free Presbyterian Synods of the far North." Alastair Phillips is conversant with what the Free Presbyterian Church stands for; and it is unworthy of "The Glasgow Herald" that he should use his pen in this deplorable manner to treat lightheartedly a fundamental truth of the Word of God and the Christian faith with which the teaching of our Lord and Saviour Jesus Christ is so intimately associated. In a similar strain he asks the question " . . . where is the flaming

fiery furnace and what is its fuel? " and affects to answer his own question in terms that are only fitted to entertain the ungodly and rationalists. He further writes ". . . that the devil looks after his own and this seems to apply to his properties as well as his adherents." And finally, after other reprehensible and sceptical statements the article concludes thus: ". . . we would probably have been better content had the ecumenical bishops decided to leave Hell in the state of comfortable neglect which they deplored."

We have given the above quotations from the pen of a well-known Scottish journalist on the subject of Hell to indicate the attitude of heart and mind on the part of many today to the clear teaching of the Word of God. And obviously the carnal mind of man is enmity against God and especially rises in rebellion against the Most High when the Word of Truth condemns man and his sin and conflicts with the views of fleshly wisdom that God cannot, should not and will not punish men beyond the limits of this world. The power of spiritual darkness excludes from the minds of men any proper and right views of the name, holiness, justice and power of God. Whatever superficial thoughts natural men may entertain regarding the character of God, they cannot abide and totally reject in their hearts the supreme authority of God over them and that God is angry with the wicked every day and will punish His enemies everlastingly in Hell. And there are those of course who come out into the open and defiantly reject this truth regarding Hell; and such are to be found not only among out and out worldlings but in the visible Christian Church today.

As to the Roman Church's doctrine regarding Hell and everlasting punishment it does not agree with the Holy Scriptures in fundamental points. Paradise, Purgatory and Hell are included in their doctrine of "the last things." But those whom they charge with what they call venial sins are not in danger of Hell, but go to the imaginary Purgatory. Only those whom they consider guilty of mortal sins are in danger of everlasting punishment "unless these are remitted before death," according to their official teaching. And although the Scriptures recognise that some sins are more heinous in the sight of God than others, it is declared that "The wages of sin is death," and that includes any and every sin not repented of and forgiven by God through the blood of His own Son.

In consideration of the doctrine of Hell and everlasting punishment we must take into account certain vital matters.

This doctrine is recorded in the Holy Scriptures given by inspiration of God and these are therefore incapable of error of

any kind. And therefore to disregard or trifle with any clearly recorded doctrine is tantamount to sitting in judgment upon the truth and authority of God's Word. If therefore men repudiate the revelation of Scripture concerning Hell, they disown the veracity of the Word of God throughout. But the Word of God will stand in all its teaching.

Then, we are faced with the pre-eminent fact of the teaching of the Lord Jesus Christ throughout His public ministry. Although He asserted that He was meek and lowly, yet His teaching includes the most clear and solemn declarations regarding Hell and everlasting punishment. The following statements are found in His teaching: "And whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. v: 22). "But fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. x: 28). "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii: 33). "Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv: 41). Now, the above references to Hell are references to Ghenna, the place of retribution for sin and wickedness. To reject Christ's teaching on this, or any other matter, is daring and dangerous conduct indeed.

Again, Apostolic doctrine includes unmistakable teaching on the reality of everlasting punishment. Paul, in writing to the Thessalonians, writes of the coming of the Lord Jesus Christ to Judgment; and refers to His coming in flaming fire, "... taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thess. 1: 8, 9). And again Peter in his second Epistle refers to hell thus: "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment. . . . The Lord knoweth how to . . . reserve the unjust unto the day of judgment to be punished" (II Peter ii: 4 and 9). And John, the divine, in Revelation writes: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi: 8). These Apostles were inspired and divinely guided to write as they did on these tremendous facts, and those who laugh at the doctrine of everlasting punishment find them-

selves also in conflict with the men God used to establish the Christian faith and Church in the world. Yet, men vainly puffed in their unbelieving hearts dare to controvert with Paul, Peter and John.

Further, we must take account of what is revealed in the Word of God with respect to "the world to come." The Bible reveals that there is eternity before all men beyond death and finally following upon the day of judgment; and that the righteous will inhabit Heaven and that the wicked shall have their habitation in Hell, for ever. Paul said that for him to be absent from the body was to be present with the Lord, that is Christ Jesus who ascended to the right hand of God in heaven. And we are told that Judas who betrayed the Lord, hanged himself and went to his own place. Now multitudes of nominal Christians speak of themselves and others going to heaven, the heaven they contemplate in their spiritually ignorant minds. And many such at the same time refuse to accept the existence of Hell. In their own way they accept one aspect of divine revelation and reject much of the Word of God on the other side. To follow the views of such means sitting in judgment upon the Holy Scriptures, and upon the Lord Jesus and His Apostles. Those who do not believe in eternity at all and have no respect for the Word of God, as such, may afford for the present to be consistent in rejecting the doctrine of everlasting punishment. But such are agnostics or atheists whom God will also deal with in His own time; although they expect to die like the beasts of the field.

In believing the Bible, the Lord Jesus Christ and the Apostles, true Christians must, and do, accept the truth regarding the doctrine and reality of Hell and everlasting punishment for the wicked and the devil and his angels. God and the faithful Church of Christ warn sinners of the danger of Hell and exhort them to repent toward God and to flee from the wrath to come and to turn to Christ and Him crucified for mercy and redemption through His blood, the forgiveness of sins, according to the riches of God's grace. The Free Presbyterian Church has consistently and all along included in the teaching from its pulpits the solemn doctrine of everlasting punishment, in its own necessary place among the doctrines of the gospel. The people of the Free Presbyterian Church can testify to this. But it is as before God, the Church must declare the whole counsel of God as men will answer to God. Partly, on this account, we may be unpopular as a Church in the minds of the people of Scotland and expose ourselves to the ridicule of Alastair Phillips' pen in the Editorial Diary of "The Glasgow Herald." Lovers of the Bible feel deeply

grieved when its doctrines are publicly treated with disdain, but men will be judged at the last day by the very Word which they reject.

And finally, a pertinent question on this subject. What is the extent of the disregard for the doctrine of everlasting punishment and relevant truths, in the pulpits of all Churches in Scotland today? Those who attend Church regularly can supply a correct and authentic answer. And all those who hold the office of the Christian ministry know in their consciences how they stand in this matter. By various means, and from different sources, we are of the opinion that to a large extent the preaching which the people of Scotland hear today does not contain within it the Biblical doctrine with which we are dealing here. And it is a dereliction of duty when such as profess to be evangelical relegate this truth to the background. As a god-fearing man in the North of Scotland remarked long ago in his critical observations upon a certain minister's preaching: "It is not what he said, but what he did not say that I did not care for." The divine command to the Church is: To say to the righteous that it shall be well with him; and to say to the wicked it shall be ill with him.

THE DUTY OF GIVING AWAY A STATED PROPORTION OF OUR INCOME

(Extracts from an address by William Arthur, M.A., delivered about the year 1850 in Belfast, with the Bishop of Down in the chair, and reprinted in full in the Free Presbyterian Magazine, Vol. IX)

The task which devolves on me this evening is to submit a few observations on *the duty of giving away a stated proportion of our income*.

When we speak of the duty of giving away a stated proportion of our income we do not mean that *all persons having equal incomes are bound to give away equal sums, however their other circumstances may vary*. Power to give away may be modified by circumstances. Of two persons, each receiving a hundred a year, one has seven children, the other is a bachelor. It would be strange if the single man might justly spend upon himself as much as the other must spend on his family, and might innocently give away only as much as he contrives to give.

Of two persons having the same family and the same income, one lives in a large city, where rent, taxes and provisions are high; the other in an agricultural village, where these are all cheap. Is the latter to take full advantage of his easier circum-

stances for his private purse, and give none of it to benevolence?

Nor do we mean that all persons are to give away the same proportion of their income, however its gross amount may vary. Two brothers live in the same town, and have the same family. The elder is just able to provide his family with a small house, frugal fire, homely clothing, and a passable education. He is quite unable to lay up anything which would help to open their way in life, when the critical period of settlement shall come. Yet, knowing to whom he and his owe their daily bread, he gratefully devotes a tenth of his income to the services of God.

His younger brother has been otherwise prospered. His children sleep in spacious rooms, and play among their own flower-beds; their clothing is rich, their board generous, and their education costly. For each of them he is able to lay up in store, and knows that, if they do not pass through life with comfort and respect, it will be their own fault. And is this the man, for whom Providence has done so much more than for his brother, to content himself with rendering the same proportionate acknowledgment as he! For the latter to give a tenth of all is an effort; an effort which he feels, and his children feel, in "their coats, their hosen, and their hats." For the other to give a tenth would be no effort whatever; it would never affect his comforts, nor even his luxuries, not even the crumbs that fall from his table. It would affect nothing but his hoarded money. If we hold that his brother should give a tenth, and he should give no more, then we hold that the lesser mercies demand the more touching acknowledgment, and that God's superior bounties may sit more lightly on our hearts.

Take another case: You visit a friend when he is twenty-five years of age, spending little on his establishment, and giving away a tenth to Him who gives all. You return to his house when he is fifty. Now he is spending on his establishment ten times as much as before. Why? Because the Lord "hath blessed the work of his hands, and his substances is increased in the land." The same labour which, twenty-five years ago, yielded him a modest income, now brings a twenty-fold return. When Providence has thus multiplied the proportionate productiveness of his toil, is he to confine his acknowledgments to the same proportion which he rendered when his efforts were far less fruitful? If he does, gratitude diminishes as bounties enlarge. We would, therefore, strongly contend that when Providence greatly increases the return of labour, or throws abundance into our lap without labour, we are bound to acknowledge such mercy—mercy which distinguishes us above the ordinary lot of men—not by thank-offerings adjusted to the scale of those whose

blessings is less than ours, but by aiming to keep pace with the peculiar bounty which, while some pine and others struggle, gives us "all things richly to enjoy." *One man's tenth is more than another man's third.* I know one venerable man—one of the men whom my soul loveth—who, at the outset of life, adopted the vow of Jacob, "Of all that Thou shalt give me, I will surely give the tenth to Thee"; but so far from confining myself to this, I know that some years ago he was for that year giving away not a tenth, but four-tenths. How providence has dealt with him you may judge from the simple fact that one day he might be seen in the morning giving away a thousand pounds to one religious society, and in the evening five hundred to another.

Scriptural Giving

We contend: That not to give away any part of our income is unlawful; that to leave what we shall give to be determined by impulse or chance, without any principle to guide us is unlawful; that to fix a principle for our guidance by our own disposition, or by prevalent usage, without seeking light in the Word of God, is unlawful; that when we search the Scriptures for a principle the very lowest proportion of our income for which we can find any show of justification, is a tenth of the whole; that therefore, it is our duty, to give away statedly, for the service and honour of our God, at the very least, one-tenth of all which He commits to our stewardship.

Suppose that a Christian, without offending against his religion, may spend on self-interests more than nine-tenths of his income, then it follows that it is lawful for a Christian to be more selfish than was lawful for a Jew. This conclusion may not be agreeable, but it is clear. Every Jew was blessed with a religion which checked his downward, earthward tendency, at the very least to this extend—that, of his all, one-tenth went to sacred things, and thus connected with them, his affections and his hopes. Less than that he could not consecrate to the service of his God, without a trespass against his religion. If then, a Christian may give less, his religion elevates him in a lower degree, leaves him to be more earthly without guilt, and less noble without reproach. One other consequence follows. If a Christian may, according to his religion, lawfully devote less than a tenth of his income to holy purposes, then CHRISTIANITY HAS LOWERED THE STANDARD OF A VIRTUE, and that virtue is liberality! The Jew who gave less than one-tenth was branded by his religion as a sinner. That system, which we regard as very much more earthly, so much less spiritual and heavenly than ours, ever held the standard of pecuniary self-denial up to that point at the very

least. And is it come to this, that our Christianity, our religion of love and sacrifice, let down the standard of this special virtue below the point where it stood when she came to warm our world?

The Duty of giving away at least a tenth of our Income defended

Giving is an essential part of the Christian religion. This position needs no special argument. In support of it the whole New Testament cries aloud.

It is ordained by Christianity that our bountiful and cheerful giving shall be in proportion to our means. "Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him.*" Here the scale which regulates giving is decisively taken from the hand of impulse, fashion, or personal disposition. Whether our giving is or is not to be in proportion to the bounties of God to us is no matter of debate. The principle of proportion is enjoined in the New Testament.

This Scripture, "As God hath prospered him" forces us to ask, What is giving in proportion to God's gifts to us? If we seek an answer in the New Testament everything seems to push up the scale to a proportion from which we nearly all shrink away. We find liberality in a rich man sanctioned up to "half his goods," as in the case of Zaccheus; and in a poor widow up to "all her living" as with the two mites. We find a whole Church selling their property and giving away without limit; and though that example is never enforced on others it is not reprov'd. We find the church of Macedonia, in "depths of poverty" and also in "a great trial of afflictions," abounding in "riches of liberality"; and their record is written for the gratitude of all ages, that they gave "beyond their power." These early Christians, who thus rejoiced to bestow, melted to yet greater sacrifices by words so winning and so mighty as, "Ye know the grace of our Lord Jesus Christ, that though He was *rich* yet for your sakes He became *poor*, that ye through His poverty might be rich."

Turn where you will in the New Testament in search of an answer to the question, "What is giving as God has prospered me?" You are surrounded by an atmosphere of fervid joy and love; solicited by a feeling of which the words are "Glory to God in the highest, and on earth peace, good-will to men"; and the deeds are every good work, distributing, communicating, making sacrifices with which God is well-pleased; you are stimulated by examples of apostles, forsaking all, individuals selling all, churches bestowing all, the deeply poor giving to the poorer, and to crown the whole, the Master giving always, and storing never; and in the end giving Himself a ransom for all. You feel that if you

are to take your answer to the question by honest, logical inference from that BOOK, any thought of a tenth is out of sight, and you must contemplate a style of giving which no one I know—perhaps I do know some of the poor would—but which no one of the comfortable classes in our day would think of following.

If fearful to press New Testament precept and example, we go to the Old to learn what the Lord counted acceptable in ancient times, we find that each head of a family among the Jews was bound by direct enactment to give a tenth of all his yearly increase to the support of the ministering tribe of Levi. He had to pay a second tenth for the support of the feasts; a third tenth for the poor once in three years; and, in addition, were the trespass offerings, long and costly journeys to the Temple, and sundry other religious charges, all imposed by divine sanction; besides free-will offerings. Taking all these items it is undoubted that among the Jews *every head of a family was under religious obligation to give away at least a fifth, perhaps a third, of his yearly income.*

Passing on to the patriarchs, you find Jacob, when houseless, awaking from his sleep by the roadside, solemnly vowing to the God of his fathers, that if only "bread to eat and raiment to put on" were granted to him in his exile, a tenth of all should be rendered back in honour of his God. And further up, when you see Abraham, the father and representative of all believers, standing before Melchizedek, the type, not of the Levitical priesthood, but of our Great High Priest, he gives him a tenth of all. The goods were the property of others, of which he would not, for his private benefit, take "from a thread to a shoe latchet"; but yet he asserted the claims of the Lord upon all.

Thus, in the patriarchal dispensation a tenth seems to be the portion which the Lord accepts. In the Mosaic dispensation that proportion is raised to at least a fifth by express ordinances; and when we come into the Gospel dispensation we are sensible at once of a notable rise in the temperature of benevolence. Here the idea of a religion less generous, less self-denying, less superior to sordid hoards or personal comforts is not only inadmissible, but atrocious.

Whether, then, we take the Old Testament or the New, the lowest proportion of giving for which we can find any pretext or foothold whatever, in command or in precedent, is one-tenth. He who fixes on this, deliberately fixes on far less than was required of a Jew. He who fixes on less than this, deliberately excludes all scripture instruction, and chooses a standard for which no part of God's Word offers a justification.

(Continued)

A CONSIDERATION OF PARENTAL DUTIES

Extracts abridged from Edward Payson's Sermons

It may perhaps appear strange to some of you that we have chosen such a subject as this for a day of public fasting and prayer. But we are not without hopes that, before we have done with the subject, you will be convinced that we could not have chosen one more important, nor more suitable to the present occasion. We are assembled this day for the purpose of humbling ourselves before God for our personal and national sins, and praying for public and private prosperity. Now I firmly believe, that no sin is more prevalent among us, more provoking to God, or more destructive of individual, domestic, and national happiness, than that to which we propose to call your attention. Could we trace the public and private evils, which infect our country, to their source, I doubt not we should find that most of them proceed from a general neglect of the moral and religious education of children. I am more and more persuaded that this is one of the most crying sins of which we are guilty as a people. And if our civil and religious institutions should ever be subverted; and this nation should share the fate of many other once flourishing nations of the earth, our destruction, like that of the house of Eli (I Sam. iii: 13, 14), will have been occasioned by this very sin; a sin, which is the parent of innumerable other sins, and which, consequently, directly tends to draw down upon those nations, among whom it prevails, the judgments of offended heaven. My friends, this subject calls loudly for our attention, as citizens, as parents, as Christians; and if we have any love either for our country, our children, our God, or ourselves, we shall learn to give it that attention which it deserves.

Children to be educated for God

In the first place, in order to qualify yourselves for instructing and preparing your children for God's service, you diligently study His Word, to ascertain what He requires of them, and frequently pray for the assistance of His Spirit, both for them and yourselves. In the next place, as soon as they arrive at a suitable age, *which is much earlier than is generally supposed*, you will begin to tell them of your own inability to preserve them from misery, and render them happy either in this world or the next; of their indispensable need of some other friend and protector, of the gracious invitations of God, of the infinite importance of securing His favour, and the inconceivably dreadful consequences of incurring his displeasure. You will also early begin to teach them the language of heaven, the dispositions,

employments and enjoyments of its inhabitants, and the qualifications which are necessary to prepare them for it. You will tell them that God is able and willing to impart these qualifications to all who come to Him in the name of Christ; that He has already conferred on them ten thousand favours; that He is the greatest, wisest, and best of beings, and that His Son Jesus Christ is the friend of children, and the Saviour of sinners. You will diligently caution them against all those sinful tempers and practices which are inconsistent with the favour of God, and prevent them so far as possible from associating with companions who might weaken their sense of the infinite importance of religion. In a word, you will carefully guard against saying or doing anything which may, either directly or indirectly, lead them to consider religion as an object of secondary importance; on the contrary you will constantly labour to impress upon their minds a conviction, that you consider religion as the great business of life; the favour of God, as the only proper object of pursuit, and the enjoyment of Him hereafter, as the only happiness; while everything else is comparatively of no consequence, however important it may otherwise be.

To educate children for God implies, *That we pay more attention to the soul than the body.* We do not mean that the body is to be neglected; but the soul must be considered as the superior part, and the body merely as its servant. In this respect multitudes of parents fail. They are extremely attentive to the bodies of their children, their health, their beauty, and the gracefulness of their deportment; but seem entirely to forget that they have a soul, a mind, a heart, that deserves attention. If the slightest illness affects their children, they are alarmed; but they feel neither concern nor anxiety on account of the diseases of their minds. They would be unspeakably distressed should their children be distorted or deformed, and would use every possible means to correct or remove the deformity; but their minds may be deformed by a thousand evil passions, without giving them any disturbance. They would be extremely mortified to see their children awkward, rude and unpolished in their behaviour to their fellow-creatures; but seem to think it of no consequence with how much indecent rudeness and impiety they treat their Creator. But surely this is not educating children for God.

Educating children for the service of God implies, *that we educate them for eternity, rather than for time; for a future world, rather than this.* You need not be told, my friends, that a different education is necessary to prepare us for different situations. For instance, if a parent designs one of his children for the navy, another for the bar, a third for the desk, he will give them in some respects a different education; an education

suited to their respective destined employments. So he who educates his children for this world will, in many respects, educate them very differently from one who educates them for the next. The first will confine his views to the present life, and be anxious to teach his children only those things which are necessary to qualify them for acquiring riches, or honours, or applauses here. But the other will extend his views to eternity, and be principally, though not entirely concerned, to give his children that knowledge which will be useful to them beyond the grave. Here, again, multitudes fail. How few parents educate their children in such a manner as would lead a stranger to conclude that they believed in God, or a future state; that they viewed their children as immortal beings, in a state of probation for eternity, and candidates for everlasting happiness or misery. He would see many anxious for the success of their children here, rising early, and taking rest late, and eating the bread of carefulness, to promote their temporal welfare; while no anxiety is manifested respecting the destiny of their undying souls.

*The guilt of preventing children from coming to Christ
(Mark x : 14).*

Who are guilty of preventing or discouraging children from coming to Christ? To assist you in answering this question, permit me to remind you that in this, as in other respects, he that is not with Christ is against Him. Your example must be either positively good or positively bad; every one who does not encourage children in coming to Christ is guilty of indirectly preventing it; and his negligence leads them to suppose that to come is of no consequence. . . . Those are indirectly guilty of preventing their children from coming to Christ, who employ no means to bring them to him, who are careful to educate them for this world but not for the next. Children are prone to imbibe the opinions and imitate the conduct of others, especially of their parents. They receive impressions from conversation at a much earlier age than is commonly supposed; and their first impressions are not only most easily made, but are generally most deep and lasting. Almost every seed, which is then sown in the mind, will take root and produce fruit in abundance through life and often through eternity. . . . Especially do children learn from parents how to estimate the value of different objects. If they perceive that their parents and others, who are entrusted with their education, are more solicitous to educate them for this world than for the next; more anxious for their present than their future welfare; more desirous to see them prosperous than pious, and more concerned for the health of their bodies than the salvation of their

souls, they will inevitably be led to conclude that religion is of little consequence; and that to obtain learning, riches, honour and applause, are the great objects for which men were created. All parents therefore who thus educate their children take the most effectual means to prevent them from coming to Christ, and to cultivate that worldly-mindedness which is directly opposed to the love of God.

From this subject parents may learn the awful responsibility which rests upon them. Were the guidance and direction of one, two, or more worlds entrusted to you would you not feel that yours was a most important and awfully responsible situation? My friends, if you are parents, something infinitely more important than worlds is committed to your care. You have the charge of immortal souls; souls, which our Saviour has taught us are each of them worth more than whole worlds. This charge is committed to you, that you may bring them up in the nurture and admonition of the Lord. And God considers you as answerable for the performance of this duty, and in some measure for the salvation of your children. At least He will consider you as answerable for their destruction, should they perish, unless you do all in your power to prevent it. If you doubt this, hear what He says to His ministers. Son of man I have made thee a watchman, hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, he shall die in his iniquity, but his blood will I require at thy hand. But, my friends, parents are at least as much appointed by God to be watchmen over their children, as ministers are to be watchmen over their people. Therefore if parents prove unfaithful, the blood of their children will be required at their hands. How much reason have many parents to cry, Deliver us from blood guiltiness. How dreadfully is our whole land stained and polluted by their blood, and how loudly does it call for vengeance! What multitudes of parents and children go on together, hand in hand, to eternal ruin, without once pausing to inquire or reflect whither they are going. My friends, of all the melancholy, heart-rending spectacles, which this lost world affords, this is perhaps the worst; and of all the sins which exist among us, none is more prevalent or destroys more immortal souls than the neglect of educating children for God. It involves the souls both of parents and children in one common ruin. Nor is any sin more destructive to a nation, or detrimental to the peace of society. How can it be expected that children, who were never governed or restrained while young, should prove friends of good order, or useful members of society when old?

(To be continued)

SAYINGS OF JOHN BUNYAN**Of the Lord's Day, Sermons, and Week Days**

Have special care to sanctify the Lord's day; for as thou keepest it, so it will be with thee all the week long.

Make the Lord's day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs of the other part of the week; let thy sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt thou not afford Him one?

In the church be careful to serve God, for thou art in His eyes, and not in man's.

Thou mayest hear sermons often, and do well in practising what thou hearest; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the scriptures and reading good books. What thou hearest may be forgotten, but what thou readest may better be retained.

Forsake not the public worship of God, lest God forsake thee, not only in public, but in private.

In the week days, when thou risest in the morning, consider—1. Thou must die. 2. Thou mayest die that minute. 3. What will become of thy soul. Pray often. At night consider—1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy conversation. 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus every morning and evening make up thy accounts with Almighty God, and thy reckoning will be the less at last.

Of the Love of the World

Nothing more hinders a soul from coming to Christ, than a vain love of the world; and until a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for it (the love of the world) is a moth in a Christian's life.

To despise the world is the way to enjoy heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life?

God or the world must be neglected at parting time, for then is the time of trial.

To seek yourself in this world is to be lost; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

THE REFORMATION TRANSLATION FELLOWSHIP

(The following letter has been sent to Clerk of Synod. The Synod has given a donation to the Fellowship annually for some years now.)

DEAR FRIEND,

British News

In this the first letter sent out by me since taking over the Secretaryship of the R.T.F. in Great Britain, I would like to express my appreciation of all the good work done by my predecessor, Mr Dennis Lewis. The efficient manner in which Mr Lewis carried out his duties and his helpfulness in initiating me to this work greatly facilitated the change over.

You will have received a copy of the new brochure which is designed to make the work of the Fellowship wider known in Britain. The response to the appeal for help in distributing the leaflet has been frankly disappointing. A supply will be gladly sent to anyone who can use them.

As you may have noticed we have dropped the use of the words "British Branch" from our designation and in future shall be known as "The Reformation Translation Fellowship (Great Britain)." The business of the Fellowship in Britain is now carried on by an Executive Committee which meets three or four times a year. The Board of Members will continue to meet every two years as previously. The next meeting is due to take place in *Edinburgh on Tuesday, 26th April, 1965 (D.V.)*. A public meeting has been provisionally arranged for the evening of that day in the Protestant Institute Hall (17 George IV Bridge). The speaker will be announced later.

Progress of Work

As a supporter of this Fellowship you will be concerned to know what is being done in the field. The work progressing although it is still small in comparison with the great need and opportunity before us. Translation work is being undertaken to the limit of our resources.

It helps us to know that in some respects the state of Chinese Church is little different from that obtaining in the Western Churches. The evils which plague us are widespread among them. The influence of liberal theologians such as Barth, Bultmann and

Tillick is considerable and the heretical sects, particularly Jehovah's Witnesses and Mormons, are ever active. Evangelicalism tends to be non-doctrinal and Arminian. There is great need for apologetical defence of the faith, systematic theology and helpful commentaries.

It is significant that our work is mainly among ministers and students. A recent survey showed that over half our readers are in preaching and teaching positions. This increases our potential influence. Many are looking to the R.T.F. and in particular to its quarterly *The Reformed Faith and Life* which is regarded as the emblem of the Reformed Faith amidst the multiple and diversified Christian publications of the Chinese Church.

Translations off the press since the publication of the Annual Report include *Revival Year Sermons* and *The Reformed Faith in the Modern World*. Work on Dr. Packer's *Evangelism and the Sovereignty of God* is going forward. Plans for three new books are in hand. The first is an apologetical defence of the Bible written by a Christian layman in China. The fact that it was smuggled out of Communist China is an encouraging sign of the survival of the true Church under Communist pressure. The second is a translation of the fine work by David N. Steele and Curtis C. Thomas entitled *Romans : An Interpretive Outline*. The third is a book on John Calvin and his theology to be published in commemoration of the 400th anniversary of his death.

The need for qualified personnel and the location of translators and suitable agents are problems exercising leaders of the R.T.F. at present. A recent survey revealed a concentration of R.T.F. readers (about 70 per cent. in fact) in Taiwan (Formosa). More attention therefore must be given to this island where three million refugees from mainland China have joined the eight million native Formosans (Taiwanese). Rev. Charles H. Chao, the Chinese Executive Secretary and chief translator, plans to visit Taiwan and other countries in the Far East during 1965. He will study the spiritual and theological situation in the Churches there and seek the expansion of the work in Taiwan particularly. He will also be on the look out for qualified translators who are sympathetic to the Reformed position. We trust that great good will result from his visit.

Our Witness

Is there need for a distinct Reformed witness such as the R.T.F. are seeking to make among the Chinese? If we identify Calvinism with the full-orbed Biblical Gospel we believe it is the only adequate answer to atheistic Communism. We agree with A. A.

Hodge that "the last issue must be between Atheism in its countless forms and Calvinism. The other systems will be crushed as the half-rotten ice between two great bergs."

Please continue to pray that the Word of God which "is not bound" may "have free course and be glorified" among the Chinese race.

Thanking you for your interest, prayers and support.

Yours sincerely,

JOHN J. MURRAY. *British Secretary.*

The Reformation Translation Fellowship (Great Britain),
48 Dartmouth Park Road, London, N.W.5.

REFLECTIONS ON A PAST YEAR

It was the practice of the Duchess of Atholl to take an account of the manner in which she had spent the year that was gone, never to be recalled. On the first day of the year 1698 when in the thirty-sixth year of her age she thus writes:—

"I have this day renewed again my covenant with my God, though in great weakness, yet, I hope in sincerity. I have given up myself, soul and body, to be at His disposal as He sees meet. O that He would be pleased to give me new strength to serve Him in newness of life this New Year, and that as days are added to my natural life, so grace may be added to my spiritual. O that with the old year, which will never return again, I may have left off my old, sinful, crooked, and worldly ways, and never return to them again. Lord, Thou Who searchest the heart, and triest the reins, knowest that this is more the desire of my soul than all gold and silver, or honours or pleasures upon this earth. Therefore, O deny me not the earnest request of my soul this day and fulfil that Scripture Thou broughtest to my mind this morning in prayer, 'I will never leave thee nor forsake thee.' Heb. 13-5."

On the first of a subsequent year, 1699, she thus writes:—

"This day I have been reflecting how I have spent the last year, and alas! I find great cause to mourn, for I have been very earthly-minded and carnal, and, with Martha, cumbered about many things, and have much neglected the one thing needful. Lord, pardon me, for Christ's sake; I desire to repent and be humble. O that Thou mayest help me to spend this year better, if Thou sparest me. But I find all my resolutions ineffectual unless Thou assist me; but if Thou wilt put to Thy helping hand, and give me the lively influences of Thy Holy Spirit, duties will not only be easy but pleasant to me. I have been endeavouring,

though, alas! in much deadness and weakness, to renew my covenant with Thee; and this day I desire to confirm all that I have ever done before, to resign myself and all that is mine to Thee. Holy Lord, accept of me, and give me sincerity and truth, and say Thou that Thou acceptest of me."

OBITUARY

The late Mrs Malcolm MacKinnon, Portnalong, Isle of Skye

It is a duty on the part of the Church to place on record a tribute to those who feared and served the Lord. Such people are precious. Of them the Truth says, "Ye are the salt of the earth," "Ye are the light of the world," and, "The memory of the just is blessed."

Christina MacLeod, the subject of this notice, was born in Leachlee, Isle of Harris. In 1918 she was married to Malcolm MacKinnon. They made their home in Portnalong, Isle of Skye, and it was there that she died on the 29th October, 1963, at the age of 74 years.

Mrs MacKinnon was privileged in her home and native Island. Christian example and true piety was set before her. Her mother was a professing woman and we can believe that the family heard the doctrines of the precious Truth while yet young. The wise preacher tells of "a woman that feareth the Lord." Her duties are beautifully portrayed in the last chapter in the Book of Proverbs. As far as can be ascertained this lady had reason to praise the Lord for her mother. Like many others of her generation she was brought up in a Christian atmosphere where the duty of seeking the Lord came first. The Lord said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . ." In our day we say with Lamentations: "How is the gold become dim! how is the most fine gold changed."

From conversations we had with this Christian lady we gathered that the Holy Spirit was striving with her while she was yet young. The Holy Spirit's ways in bringing the elect chosen to see their need are many. In whatsoever way He works, His work is wonderful. One would not require to be long in Mrs MacKinnon's company to find out that she knew from heart-felt experience that she fell in Adam. The Apostle says: "By the Law is the knowledge of sin," and this child of the covenant could say with the inspired writer, "I had not known sin but by the Law." Her knowledge, therefore, was neither bare nor superficial. We, who knew her, can say, giving our humble but

considered opinion that she had a right understanding of Divine Truth and conception of spiritual things. The whole Word of Truth was made precious to her but the ground of her hope and Gospel deliverance she based on the words, "But there shall not an hair of your head perish."

In the early part of Rev. Malcolm MacSween's ministry in Bracadale, Mrs MacKinnon was given strength to come forward and profess her faith in the only Saviour publicly. She would always speak of Mr MacSween with respect and affection. It was evident that her soul was fed and encouraged under his preaching.

Mrs MacKinnon was highly respected. Her natural genial disposition and kindly manner endeared her to old and young. In listening to the Truth and in speaking of the Truth one could observe her to be a meek and humble but intelligent believer. Her very presence in the courts of God's house was undoubtedly a source of comfort and encouragement. Her prudence and holy experience in the ways of God were evident by her consistent walk and conversation as a follower of the Lamb. The Lord in His ruling keeps His people poor and needy and dependent upon Himself. To those like-minded Mrs MacKinnon would speak freely of her soul exercises. Although she delighted in the company of the Godly and thus like the Psalmist could say: "I am a companion to all them that fear Thee, and of them that keep Thy precepts," yet, only one thing could satisfy her longing soul. The question which deeply exercised her was: "Saw ye Him whom my soul loveth." With that end in view she could heartily join with the Psalmist in saying—"Lord I have loved the habitation of Thy house and the place where Thine honour dwelleth." When she was conscious of the presence of the Lord and rejoiced in Him whom she loved and in whom her hope and confidence was placed, the tears would silently leave her eyes. It would be in answer to the prayer:—

"That I Thy power may behold,
and brightness of Thy face,
As I have seen Thee heretofore
within Thy holy place."

We cannot but remark on her attendance on the public Means of Grace. Her example to others was praise-worthy. Indeed our opinion is that her being present on many occasions was often the means of bringing others out. They could not make an excuse of the distance to walk or of the weather being too severe when Mrs MacKinnon was present. Often she would call at Mr Peter K. MacAskill's house, who lives near the church and change her foot-wear after walking in wet weather. Even when her health

began to fail her place was seldom unoccupied. With bodily infirmity her memory failed. Then she would speak mournfully of herself and how she could not retain what she read or heard. The Enemy took the opportunity and attacked with fiery darts. This was permitted and his attacks caused trouble for a time. The wicked Enemy was silenced by Him whose word says, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." The end came, not altogether unexpected, and we believe our friend passed over safely to be forever with the Lord.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness and sorrow and sighing shall flee away." Her death has caused a blank in her home and in our congregation. We miss her—a lady who possessed a Nathanael-like spirit—her class are so few in our day.

We deem it our duty to acknowledge the kindness of the Lord to Mrs MacKinnon in her last illness. She was tenderly cared for by her daughters. But, where we saw the Lord's kind hand most was in this—when she lost her memory and could do nothing for herself the Lord left her no longer in this vale of tears, He took her home. Good and wise is His ruling!

We extend our sympathy to her husband, three daughters and two sons and a large circle of close relatives in Harris and Skye. May they through Grace be enabled to follow the foot-steps of those who are now inheriting the promises.—D. A. Maclean.

LITERARY NOTICES

Gleanings of Highland Harvest by Rev. Murdoch Campbell, M.A., Resolis, Corrour, Ross-shire. To be had from the author, also the Religious Bookroom, 6 Kenneth Street, Stornoway, and Souter & Reid, Dingwall, price 6/- per copy. We already reviewed this deeply interesting and readable book about the godly of past generations in the West and North of Scotland. This is the third edition: and it is well printed and bound. It will be a most suitable gift to young or old.

An Alarm to the Unconverted, Joseph Alleine, 4/6.
Select Sermons, George Whitefield.

Paper-back editions by Banner of Truth Publications. Both have already been published in hard-cover.

The outstanding characteristic of Alleine's "Alarm" is the earnestness of the author. Whether the reader be careless or not he cannot doubt that the author feels the burden which he must

deliver, as he now pleads earnestly with the sinner and then, despairing time and again of his own reasoning, resorts to prayer. There is also a breadth within the limits of the subject, united with this penetration, a breadth which is remarkable considering the short compass of the book. When speaking of the works of the unconverted he leaves no bed of lies on which the unconcerned may rest. When pointing to Christ he leaves the most sin-hardened without excuse. It is especially notable how effectively he deals in chapter 6 with the common excuse that sinners can do nothing towards their own salvation.

The volume of six select sermons of Whitefield contains also an introductory sketch of his life in two chapters, together with an outline of his doctrine. Whitefield was stigmatised during his life-time as an enthusiast laying too much emphasis on emotion, too little on cool reason. One has only to read these sermons to see the reason for these charges and yet how unjustified they were. He does speak with warmth, but it is the warmth of one who cannot but speak the things which he has seen and heard. If he warns others of legalism it is because he himself sought salvation in this way in vain. "I used to fast twice a week. I used to pray nine times a day." If he breaks out in the midst of a sermon. "Nothing but Christ, nothing but Christ. Give me Christ and I am satisfied," it is because he has found in Christ all that he has failed to procure elsewhere. It is no wonder, then, that these sermons, based firmly on the Word of God, are marked with such liveliness of treatment and closeness in application.—S.F.T.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 218)

3. Thoir fa'n ear suidheachadh a' neach a rinn an eucoir ort. 'S e aon chuid duine math na droch dhuine a rinn an eucoir ort, Ma's e duine math e, tha solus agus maothalachd 'n a choguis, a bheir mu dheireadh e gu mothachadh air olc a nì a rinn e; co dhiubh, mhaith Crìosd dhà eucoirean a bu mhotha na iad sin, agus c'ar son nach maitheadh tus? An tilg Crìosd air na eucoirean a rinn e Air-san, ach a mhaitheas E gu saor an t-iomlan; agus an glac thusa e air sgòrnan air son nì beag a rinn e ortsa? Ar neo, an e duine aingidh a th'ann? Ma's e, gu fìrinneach tha barachd feum agad air a bhi cleachdadh truas, na dioghaltas dhà thaobh, agus sin air son aobhar dùbailte: oir 1. Tha e fodh'n a chuthach, nì a thà gach peacach neo-iompaichte, Lucas xv. 17. Na'n rachadh tù do'n tigh-chuthaich agus an sin gu'n cluinneadh tu aon ga d'chànadh, aon eile a magadh ort, agus an treas aon a

bagradh ort; an abradh tù, ni mi dioghaltas orra? Cha'n abradh, dh'fhalbhadh tù agus thù gabhail truas dhiubh: Mo thruaigh! na creutairean bochd, tha iad a mach as an rian, agus cha'n eil fhios aca ciod a tha iad a deanamh. 2. Tha latha a tighinn, mar a dean iad aithreachas, anns am bi aca barachd truaighe na gheibheadh tù ann a d'chridhe iarruidh dhoibh; cha leig thù leas smuainteachadh air dioghaltas, cha choideil dioghaltas Dhé agus gu h-aithghearr beiridh e orra, agus nach bi sin gu leoir? Nach eil siorruidheachd do thruaigh a tighinn dha'n ionnsuidh? Mar a dean iad aithreachas feumaidh so a bhi 'n a chuibhrionn an cupa; agus ma ni iad gu brath aithreachas, bithidh iad ullamh gu bhi deanamh suas duit na h-eucoir.

4. Cùm do chridhe sios le so, ann a bhi deanamh dioghaltas cha'n urrain thù ach a bhi sàsachadh ana-miann, ach le bhi toirt maitheanas thà thù ceannsachadh ana-miann.

Smuaintich, le dioghaltas gu'n sgriosadh tù aon nàmhaid, nochdaidh mi dhuit cia mar, le bhi toirt maitheanas, a cheannsaicheadh tù trùir—t-ana-miann fein, buaireadh an diobhuil, agus cridhe do nàmhaid; agus nach e buaidh ro-ghlòrmhor a th'ann an so? Ma bheir thù, le dioghaltas, buaidh air do nàmhaid, gidheadh, mar a tha *Bernard* ag ràdh, "Buaidh gun sonas, 'n uair, le bhi toirt buaidh air neach eile, tha buaidh air a thoirt ort le do thruaillidheachd fein." Ach anns an rathad so, faodaidh tù buaidh glòrmhor fhaotainn da-rìreadh. Ciod i bhuidh urramach agus gun fhuil a thuair Daibhidh thairis air Saul, "Agus an uair a chuir Daibhidh orioch air na briathran sin a labhairt ri Saul, an sin thubhairt Saul, An e so do ghuth, a mhic, a Dhaibhidh? Agus thog Saul suas a ghuth, agus ghuil e. Agus thubhairt e ri Daibhidh, Is tusa as fìrinne na mise; oir dhiol thusa maith dhòmhsa, ach dhiol mise olc dhuit-sa." I. Sam. xxiv: 16, 17.

Is e nàdur iargalta da-rìreadh air nach oibrich macantas agus maitheanas; cridhe cloiche, nach leagh an teine so. 'S ann mu'n bhuidh so a tha e sgrìobhta, "Ma bhios do nàmhaid acrach, thoir aran dhà r'a itheadh; agus ma bhios e iotmhor, thoir uisge dhà r'a òl: oir cànaidh tu eibhle teine air a cheann, agus bheir an Tighearna luigheachd dhuit." Gnàth. xxv: 21, 22. Tha cuid a tuigsinn le so teine a tha peanasachadh a pheacaidh, ach cuid eile, teine a thà leaghadh a chridhe. Is ni cinnteach e gu'n dean e aon chuid an cridhe a leaghadh na'n truaigh a mheudachadh. Thà *Augustine* dhe'n a bheachd gur e ùrnuigh *Stephen* air son a' naimhdean a' meadhon mòr ann an iompachadh Phòil.

5. Gu stòlda cuir a cheisd so ri do chridhe fein, An d'thuair mi maith air bith bho'n a h-eucoirean agus na calldachdan a rinneadh orm, na nach d'thuair? Mar a d'rinn iad maith dhuibh

tionndaidhibh an dioghaltas oirbh fein: O gu'm bheil a leithid sin de dhroch cridhe agam, nach fhaigh maith air bith a mach as a leithid sin de thrioblaidean. Is truagh gu'm biodh mo spiorad cho euoltach ri spiorad Chrìosd. Thionndaidh foghaidean agus macantas Chrìosduidhean eile gach uile eucoir a thilgeadh orra gu clachaibh luachmhor; bha spioradan feadhan eile air an togail suas ann a bhi beannachadh Dhé, 'n uair a bu mhotha bha iad air an luchdachadh le masladh bho'n t-saoghal, cheangail siad iad mar neamhnaidean mu'm muineil. "Dh' fhaodainn eadhon a bhi deanamh uail as," a deir *Luther*, "gu'm bheil droch ainm agam a' measg dhroch dhaoine." A chùim an aon nì labhair *Jerome* gu milis, "Tha mi toirt buidheachais do'm a Dhia gu'm bheil mi airidh air a bhi air m'fhuathachadh leis an t-saoghal." Mar so bha an cridheachan air am brosnachadh le eucoirean gu bhi'g àrdachadh Dhé agus ga mholadh air an son; ma dh'oibricheas e 'n am aghaidh-sa tha aobhar gu leoir agam gu mi fein a choireachadh agus a dhiteadh.

Ma thuair sibh maith dha'n taobh; ma thug na maslaidhean agus na h-eucoirean a thuair sibh, oirbh bhur cridheachan a rannsachadh ni's motha, faire bhi agaibh air bhur slighe ni's mionaidiche; ma thug an eucoir-san oirbh a bhi faicinn mar a rinn sibh eucoir air Dia, an sin abram air an son, mar a rinn Pòl fein, tha mi guidhe oirbh thugaibh maitheanas air son na h-eucoir so.

Seadh! an e nach faigh thù cridhe gu maitheanas a thoirt do neach a bha'n a mheadhon air uibhir de mhaith a dheanamh dhuit. Tha so neonach! ged a bha iad ga chiallachadh a chùim uile dhuit? gidheadh ma thionndaidh Dia e chùim maith, cha'n eil nì bharachd de aobhar a bhi agad fearg a bhi ort ris a mheadhon na bhiodh aige-san a thuair lot bho nàmhaid nach d'rinn ach a bhi briseadh, agus a leigeil a mach an t-salchair sin a bheireadh am bàs dhà mar a biodh e air a leigeil a mach.

6. Tha e gu feum oirdheirc gu bhi cumail a ohridhe bho dhioghaltas, a bhi'g amharc suas, agus a bhi gabhail beachd air a Cheud Aobhar leis am bheil ar trioblaidean uile air an òrdachadh.

Ni so gu luath a bhi citinneachadh agus a bhi deanamh macanta ar spioradan. Cha do dh'fheuch teanga aingidh foghaidean aon dhe na naoimh mar a bha Daibhidh air fheuchain le càineadh *Shemei*; gidheadh cha robh spiorad an duine mhaith air a phuinnseanachadh le dioghaltas, ged a bha *Shemei* a dol air adhart a mallachadh, agus a tilgeadh chlach air, fad na slighe. Ged a thairig *Abishai* do Dhaibhidh, na'n togradh e, ceann an namhaid sin; gidheadh thubhairt an rìgh. "Ciod e mo ghnòthuch-sa ribhse, a mhaca Sheruaiah? leigibh leis mallachadh, a chionn gu'n d'thubhairt an Tighearna ris, Mallaich Daibhidh, agus cò

their, C'ar son a rinn thu mar so? Faodaidh e bhi, gu'm bheil an Tighearna ga chleachdadh mar shlait a chum mo bhualadh, do bhrìgh gu'n tug mise, le mo pheacadh, air na nàimhdean Esan a thoibheumachadh; agus an bi corruich orm ris an t-slait? Cia cho mì-reusanta 's a bhiodh sin? 'S e so mar an ceudna a chiùinnich Iob; cha'n eil e càineadh, agus a bòideachadh dioghaltas air na *Caldeich* agus na *Sabeich*, ach thà e'g amharc air Dia mar an Ti a tha'g òrduichadh a thrioblaidean, agus mar sin tha e sàmhach; "Thug an Tighearna seachad, agus thug an Tighearna leis: beannaichte gu robh ainm an Tighearna."

Cur an aghaidh. Ach their thu, "Eucoir a dheanamh air duine 'n a chùis, cha taitneach leis an Tighearna." Tuireadh iii: 36.

Freagairt. Tha sin fìor: ach ged nach eil e a tuiteam a stigh fodh a thlachd, gidheadh tha e tuiteam a stigh fodh a thoil a thà ceadachadh, agus thà argumaid mhòr air son ùmhlachd chiùin ann an sin; ni-h-eadh, tha Aige, cha'n e mhàin a bhì ceadachadh, ach a bhì'g òrduichadh nan trioblaidean so uile. Na'm faiceadh-mid tuilleadh do Dhia naomh, nochdadh-mid ni bu lugha de nàdur truailidh anns na trioblaidean so.

7. Thugaibh fa'n ear cia mar a tha sibh gach latha a deanamh eucoir air Dia, agus cha bhiodh sibh cho ullamh air bhur brosnachadh gu dioghaltas an aghaidh muinntir eile a rinn eucoir oirbh-se.

Tha sibh gach latha a cur campar, agus a deanamh eucoir air Dia, agus gidheadh tha E giùlain leibh, a maitheadh, agus gun a bhì deanamh dioghaltas oirbh; agus an bi sibh cho ullamh gu bhì deanamh dioghaltas air bhur son fein air muinntir eile? Ciod e'n cronachadh geur agus uamhasach a tha'n siud! "A dhroch sheirbhisich, mhaith mì dhuit na fiachan ud uile, do bhrìgh gun do chuir thu impidh orm; nach bu chòir dhutsa, mar an ceudna, tròcair a dheanamh air do chomh-sheirbhiseach fein, amhuil a rinn mise tròcair ortsa?" Mata xviii: 32, 33. Cha bu chòir do neach air bith a bhì cho làn de innigh truais, fad-fhulangais, agus trocair, dhoibh-san a rinn eucoir orra, riutha-san a bhì saoihbreas tròcair iad fein: thà mì smuainteachadh gu'm bu chòir tròcair Dhé dhuinne ar cridheachan a leaghadh gu tròcair thairis air muinntir eile. Tha e eucomasach gu'm biodh-mid cruaidh air muinntir eile mar a dì-chuimhnicheadh-mid cho coibhneil 's a bha Criosd ruinne. Bu chòir dhoibh-san a thuair tròcair, tròcair a nochdadh: mar a h-urraìn caoihbneas oibreachadh, thà mì smuainteachadh gu'm bu chòir do dh'eagal sin a dheanamh. "Ach mar mhaith sibh an cionta do dhaoine, cha mhò a mhaithas 'ur n-Athair dhuibh-se 'ur cionta." Mata vi: 15.

(R'a leantuinn)

NOTES AND COMMENTS

The following is an extract from "The Vatican from Within"
—1960, P.97

Roman Catholicism in Rome

"The paradox, and from the Catholic point of view the tragedy, is that Rome, the centre of Catholicism, is a very ungodly city. When you remember that there are in Rome, no less than 1200 churches, or watch in its streets swarms of priests, monks, friars, and nuns, you may think that this is impossible. But if you look at the situation a little more closely, as I have been doing, you get a completely different picture. The swarms of priests, monks, and nuns are there because of the Vatican, and they have very little or nothing to do with the population of Rome. The 1200 churches are almost empty as a rule. Only a very few of them, which for some reason or other have become 'fashionable,' are packed chock-full for the midday Mass on Sundays, but it is more a social than a religious function. The boys go there to meet the girls, the women to show off in their new clothes or to exchange gossip, the men just to accompany their wives or out of habit. The atmosphere is far from religious. Very few people take real notice of what is going on at the altar. The rest talk in whispers, but the number of people doing so is so great that the priest can hardly be heard above the buzz. They barge in after Mass has already well started, they push and shove to get out before it is finished. And when the moment for Communion comes only a handful — usually young girls and old women — step out of the crowd to receive the host. But, apart from this rather peculiar and localized outburst of Sunday-morning religiosity, church attendance in Rome is one of the lowest in Italy and in the world.

The Communist Party is very strong in this city, and it is steadily growing. Also strong are the left-wing Socialists led by Pietro Nenni, and the two parties together command over 40 per cent. of the votes in the municipal elections. The chances of the Eternal City's being ruled by a Red municipal administration are quite real, and the Vatican is very alarmed by the prospect."

Czechoslovakia and Religion

In a special article in "The Scotsman" for the 28th October, 1964, on the educational system in Czechoslovakia, Mr Kenneth Richmond refers to the attitude to religion in this Communistic country. He writes: "Though a handful of denominational schools is still tolerated, religious influence, (they prefer to call it 'Idealism') has been effectively erased from the minds of the

rising generation. Though the authorities were reluctant to admit as much I was assured in private that Church attendance was enough to debar a student from entering the teaching profession." Truly the atheism which goes hand in hand with Communism is a diabolical tool of Satan to keep young and old in his Kingdom of darkness. What a terrible responsibility lies upon those guilty of erasing from the minds of children religious influences! And to think that the public acknowledgment of God in a Church is enough to debar any young person from entering the teaching profession! God is not mocked and those guilty of these crimes against precious souls in turning them into atheists, will reap bitter fruit when God arises to judge them either in time or at the day of judgment. This Satanic work is just as evil as the principles of Nazism. Communism must be Satanic when it finds the necessity for seeking to banish any thought of God from the minds of men. We should value our religious liberty in our own Nation as given to us by God in His great kindness. Although many in our land would be quite at ease as far as religion is concerned, if they were transferred to the other side of the Iron Curtain.

Food For Hungry Souls

The spiritual need of the world's millions.—While false religions and political systems are making increasing use of the printed word to mislead and enslave the multitudes, professing Christians are being encouraged to support literature campaigns "to feed the minds of the millions." It is good that people should be concerned with feeding the spiritually hungry, but discerning Christians must be equally insistent that—The food must be pure.

If we give a tract — does it contain only the truth of God? If we give a book — does it proclaim the fulness of the Gospel of Christ? If we give a Bible — is it a faithful version, setting forth the words which the Holy Ghost teaches, or has it been corrupted and adulterated either by Rome or by the errors of modern Biblical scholarship?

The Food must be Plentiful.—Those who are burdened with a sense of the world's great spiritual need, and have a reverent regard for the divine inspiration, authority and inerrancy of the Holy Scriptures are invited to join with the Trinitarian Bible Society in its endeavour to feed the souls of the hungry with the pure food of God's Holy Word, which He has promised to bless and prosper. "Thy Word is very pure."

Church Evening Service Abolished

In a recent article we criticised the attitude of some Church leaders in the Church of Scotland to evening services on the Lord's

Day, which are not well attended. Now it is reported that the West Parish Church, Rutherglen, Glasgow, has decided to abolish the Sabbath evening service because of lack of support. The first comment which is pertinent in this case is, that the Church of Scotland "Red Book" states that there are 559 Communicant members and 19 ruling elders belonging to this congregation. Surely the religion of many of the members and elders is at a low ebb when such a decision has been taken. Where are the standards of Christian practice when non-attendance at public worship to such an extent exists and is permitted? Then as to the duty of the minister and those who are prepared to attend the evening service—do they not know and understand in a spiritual manner what the Lord Jesus said: viz., "Where two or three are gathered together in my name, then am I in the midst of them"? The Lord Jesus Christ in fulfilling His ministry preached on one occasion to the woman of Samaria alone. Later, through her witness many Samaritans were brought under the teaching of the Lord and became believers upon Him as their Saviour. Surely, the Church of Scotland with its profession of Christian charity and "Tell Scotland Movement," is easily discouraged and influenced to close down church services. If men do have the true gospel to preach, it is for sinners and saints however few will come under the hearing of it.

Disease and Immorality

Although modern Churchmen and others dare to expatiate on what is now called "The New Morality," it is seen by those who are guided by the Word and Law of God, to be just immorality. And immorality will bring its own evil and bitter effects and fruits upon those involved; proving "Be sure your sin will find you out." For example: Sir George Godber, the Chief Medical Officer of the Ministry of Health, in his Report for 1963, expresses concern over the rise in venereal disease. In noting this he writes: "Most infections are the result of promiscuous sexual activity and this fact must be faced." He mentions that a distressing feature was the number of young girls under 16 years affected. And thus the effect of immorality will be a witness against the transgressor and a rod upon his person. It is a dangerous thing to trifle with sin and evil even as far as our condition and circumstances in this world are concerned.

Drink Brings Men to Prison

At a recent meeting of the Inverness Presbytery of the Church of Scotland, Rev. Hamish MacIntyre, Chaplain to the Porterfield

Prison, Inverness, said that a contributory factor in the downfall of 90 per cent. of the men in their prison, during the past year, was drink. This is just an isolated report which is consistent with reports that could be given from every quarter of the Nation. Yet distillers all over the country talk at large of their production and record sales of whisky. And if, as it happens at times that a new distillery is set up in a district or town, this project is hailed as bringing employment and a benefit to the people. What a perverted view of such a venture. Drunk drivers are keeping the courts busy, after either injuring or killing others. Yet, in addition to public houses and hotels, clubs, as they called, are being opened up in goodly numbers and have a licence to sell drink granted to them without much difficulty. The women are given as much as the men, to the practice of drinking to-day in Scotland; and young people are also indulging and becoming drunkards. "They that sow to the flesh, shall of the flesh reap corruption." David prayed: "It is time for Thee Lord to work; for men have made void Thy law."

CHURCH NOTES

Communions

January—Fourth 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; fourth, Kinlochbervie; fifth, London and North Tolsta. *April*—First Sabbath, Achmore, Portnalong, Fort-William and Stoer; third, Greenock; fourth, Glasgow, 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; second, Portree and Stratherrick; third, Eonar, Finsbay and Laide; fourth, Thurso, Vatten; fifth, Stornoway. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; third, Halkirk; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Communion Dates

The Editor herewith draws attention to the list of Communions as above; and it is requested that Ministers or Missionaries in charge of congregations, send the Editor any changes taking place in the dates of Communions. The list can then be corrected for 1965.

Synod Proceedings

Although it is some months now since copies of the Synod Proceedings have been sent out to Congregations; copies are still to be had at 3/- per copy from Mr John Grant, 4 Millburn Road, Inverness. An interesting feature of the Proceedings is that all the Reports dealing with the Church's activities at Home and Abroad and on the Foreign Mission Field, are published in full.

Kirk Session and Deacons' Court Records

The Kirk-Session and Deacons' Court Records are to be submitted to respective Presbyteries for examination at the beginning of 1965.

Congregational Financial Statements

Congregational Financial Statements for the year ending 31st December, 1964, are to be submitted to respective Presbyteries for examination at the beginning of 1965.—Clerk of Synod.

Retiral of Rev. William Grant, Halkirk

Rev. William Grant, Minister of Halkirk and Helmsdale Congregation, retired from this pastoral charge on the 13th October, 1964. Mr Grant was minister of the above congregation from the time of his Ordination and Induction on 29th June, 1926, until his recent retiral for health reasons, a period of just over thirty-eight years. Mr and Mrs Grant now live at Rowallan Cottage, Knockbain Road, Dingwall. Mr Grant will be greatly missed in Halkirk, Helmsdale, and Thurso and other parts of the Church in the North of Scotland. His work on Synod Committees for many years was greatly valued. But we trust and pray that the Lord Jesus Christ will uphold and strengthen him in his retirement from congregational responsibilities, to still render some service to the Church and thus to His divine Master for years to come, according to the Will of God.

Ballifeary Home

Since the Ballifeary Home of Rest was opened last August at Inverness, the deepest interest has been shown by our people in every stage of its development, first by giving prompt financial support. Now we have the pleasant duty of acknowledging the very generous, practical gifts which have been received from every quarter of the Church to furnish and equip the Home. Some of these gifts, such as a large complete set of dinner dishes, had been promised before the present house was secured, and the donor handed over this handsome gift as soon as the Home was opened.

In addition, half a set of tea dishes and 2 vases have been received, as well as a clock and teapot, and such household provisions as jam, marmalade, potatoes, and from distant New Zealand, 10lbs. of tea. Most useful articles of furniture, a large side-board, a Parker Knoll chair, a clock as well as a book-case with some well-worn and scarce religious books, 2 beds, pillows and cushions have come in from some thoughtful friends. A family bible in English and another in Gaelic were handed in as well, and our constant friend of many years, the secretary of the Trinitarian Bible Society, London, who in the past made generous gifts of bibles, has promised, as soon as our needs are made known, to help with a grant from the Society's stock of bibles. These proofs of the deep interest with which the progress of the Church's scheme to accommodate our loyal people in a comfortable home in the declining years, has been followed throughout the Church, is most heartening. To those many friends, who have sent these gifts, we wish to offer our most grateful thanks.

Already the 12-seater Austin car, licensed and insured for a year, which was most unexpectedly bought and put at the disposal of the Ballifeary Home by an anonymous friend, has proved its value, and been in constant use each Sabbath to bring our people in Ballifeary Home to church. This magnificent gift has already been acknowledged in last month's F.P. Magazine, for which this expression of our thanks to the generous donor is all to inadequate. The Most High has once again given an evident token of His favour in this unlooked-for providence. The question of transporting our people to public worship on Sabbath had already been a cause of concern to the Committee, and some arrangements for this purpose were being discussed. The Lord, however, anticipated our needs, and was before-hand with His help, as the Church in her past experience had so often proved to be true. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear"—Isaiah lxxv, v. 24.

At present about half the accommodation in the home has been taken up, and we await the time, which we hope, may not be too far distant, when more residents may enter and the remaining places be filled up. Till then the Home cannot hope to be self-supporting. Meantime, a heavy burden of debts rests upon the building, and running costs are high. We commend the needs of the Ballifeary Home, the heavy expenses, the welfare of our people and staff, and the success of the Church's undertaking to the prayers and generous support of our people.—W. G.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2. acknowledges the following donations with sincere thanks:—

Sustentation Fund.—Mrs Hopkins, Brighton, £3.

Foreign Mission Fund.—A Friend, Inverness, £7 10/-; A Friend, Gourock postmark, per Rev. J. C., £2; Two Sydney Friends, £4; Psalm 115, v. 12, £5; Miss J. Campbell, London, per Mr J. Van W., £10; Mr W. Ross, Ottawa, per Mr J. G., £3; Grafton Congregation, £100 for Mboma Hospital, per Mr J. Van W.

College and Library Fund.—Anon, £20; Psalm 115, v. 12, £5; R. M., Skye, £7 7/- for purchase of books for New Library.

Dominions and Colonial Missions Fund.—Mr W. Ross, Ottawa, per Mr J. G., £3.

Mission to the Jews Fund.—Mr W. Ross, Ottawa, per Mr J. G., £2.

Home of Rest Fund.—Mrs Hopkins, Brighton, £2; Inverness Friend, per Rev. A. F. M., £2; "Anon," per Rev. A. F. M., £5; Visitor to the Home, £1; Mrs MacDonald, Windsor Crescent, Portree, £2; Mrs Ross, Achlochan, Scourie, £5; Mrs MacKenzie, Grosse Ile, U.S.A., £35 14s 3d; Psalm 115, v. 12, £5; Friends, Loth. Helmsdale, £5; M. & Hugh D. MacKay, Bettyhill, £5, last two per Rev. Wm. Grant; Friend, Inverness, £2; Psalm 92, v. 14, per W. Lobban, £50, last two per Mr J. G.

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

Publications Fund.—F.P., £5; Mrs G., Glasgow, 8/6; Mr W. Ross, Ottawa, Canada, £4; and for books to hospitals, etc., £3, and Mrs E. G. F., N.S.W., Australia, 8/2.

On Behalf of the Trinitarian Bible Society.—F. P., Harris, £1, and £1 for new premises.

Welfare of Youth Fund.—Mrs Green, London, £5; Mrs Fraser, Gairloch, £2, both per Rev. J. A. McDonald; Miss I. B. MacKenzie, Ullapool, £3 3s 3d; F. P., £1 10/-; Psalm 115, v. 12, Glasgow postmark, £5.

Free Distribution and Magazine Fund.—F. P., £1 10/-; Miss M. McL., Culkein, 2/6; Friend, Harris, £3 3s 3d; Mr W. R., Ottawa, £3 1s 7d; Appreciative Reader, Burnside Home, Inverness, 5/-.

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Staffin Congregation.—Mr D. Gordon, Treasurer, acknowledges with sincere thanks: £2 from Friend, Stockinish, per Rev. J. M., for Sustentation Fund; £5 from Young Friend, Glasgow, per M. M.

North Tolsta Congregation, Church Repairs.—The Treasurer acknowledges with sincere thanks: Anon, 5 dollars; D. M. B., £1; Mrs and Miss G., Sty, £2; C. M. L., Sty, £1 (2nd donation); Friend, £5; Friend, Finsbay, £5; Sister M., Sty, £5; Friend, Carloway, £10, last four per Rev. F. Macdonald.

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Bracadale Congregation.—The Deacons' Court of the Bracadale Congregation acknowledges with thanks the sum of £300 from the estate of the late Peter Beaton, Elder, Struan. This sum, in accordance with the terms of the Will, is placed on Deposit Receipt in the name of the Manager of the Bank, or his successor in office, as Executor, along with that of the Treasurer of the Bracadale Congregation, jointly, pending the erection of, and for the purpose of building, a new Church at Struan, Skye.

Mbumba Hospital.—Miss C. Tallach acknowledges with sincere thanks: £494 15s 5d received 2/9/64 from Mrs Mijnders, Holland; £496 1/- received 6/10/64 from Mrs Mijnders, Holland; 100 dollars received 14/9/64 from Adrian L. Traasse, Omaha, Nebraska, U.S.A.; 35 dollars received 23/7/64 from A Vancouverite, Canada.

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Lairg Church Renovation Fund.—Mr Wm. Sim, Treasurer, acknowledges with sincere thanks: A Friend, Edinburgh, £5; Friend for F.P. Church Repair Fund, £6; Mrs MacLeod, 1 Inver Park, Lochinver, £2; Miss J. Graham, 3 Inver Park, Lochinver, £1. Also from Mr R. Cameron, Rosehall, per Mr J. MacKay, Bridgend House, 10/- for Sustentation Fund, 5/- for Home Mission Fund, and 5/- for Foreign Mission Fund.

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