

THE
Free Presbyterian Magazine
AND MONTHLY RECORD

Vol. LXX

October, 1965

No. 6

COMMUNISM

We have found among some papers a printed lecture on *The Heart, Mind and Soul of Communism*, by a Dr. Fred Schwarz, an Australian physician and surgeon. This Dr. made a special study of the works of Marx, Engels, Lenin and Stalin and is an authority on the principles and practices of Communism. It appears from references to the Christian faith, that Dr. Schwarz is himself a Christian. The lecture was published a good few years ago by the International Council of Christian Churches, who publish twice in the year, their magazine, *The Reformation Link*. They are not to be confused with the Modernistic World Council of Churches. We do not know if the above lecture is still in print, but the way things are going today, we would advise our readers who are interested in a factual and able exposure of the evil of Communism, to write to the Council of Christian Churches, 9 Milnthorpe Road, Chiswick, London, W.4. If copies are available they will cost at least one shilling, with postage added.

The vague ideas that many have of the character of Communism in theory and practice, will quickly be cleared up for them by a reading of this lecture.

Some who profess the Christian religion, and who do not know the true facts regarding Communism, appear to cherish somewhat of a favourable attitude to this evil thing upon the earth. And yet the fact is that Communism dispenses with the Christian's God and much more as a consequence relative to man's personality.

We now quote two paragraphs from Dr. Schwarz's lecture which reveal the wicked views of Communism in relation to God and man :

Atheism

Communism clearly enunciates, "There is no God." Karl Marx was an atheist before he was a Communist. Atheism was his first and last intellectual love. His earliest writings were attempts to

prove that the German philosopher, Hegel, was an atheist. From the fibre and texture of his atheism he built his philosophy and programme of Communism. His greatest disciple, Lenin, commences his pamphlet on religion with the words, "Atheism is a fundamental portion of Marxism, of the theory and practice of scientific socialism." Communism without atheism is cancer without malignancy, a contradiction in terms. When Communism rejects God it simultaneously rejects all supernatural moral law, all absolute criteria of truth and error. It abolishes heaven and hell and all absolute values associated with human life. Man is left in a battlefield where the laws are his own to make or break, where all codes of ethics and morality are relative, discretionary and subject to change.

Materialism

Having disposed of the question of God, the next subject to be considered was the nature of man. Here Communism is equally specific: Man is matter in motion and nothing more. The entire universe of which man is a part is entirely material. Thought is a quality of matter; matter thinks; the brain secretes thoughts as the liver secretes bile. The total life of mankind—thoughts, emotions, sentiments, culture and religion, are simply the product of the motion of his material constituents. *Man is an animal and nothing more.* In the dim past ages of antiquity, by some yet unknown materialistic process, a chemical aggregation of molecules took to itself the quality of being matter, . . . and countless more materialistic phenomena ensued and all life came into being. At the apex of the evolutionary tree there stands man, the first of the animals, yet an animal and no more. He has no spirit, nor yet any soul. As there is no God, he obviously cannot have been made in the image of that which does not exist . . . There is no heaven to gain or hell to shun. There is no special value associated with every individual life. Each human is an animal . . . The race of mankind can be scientifically improved by recourse to the normal laws and techniques of animal husbandry.

—::—

Dr. Schwarz goes on to state that Communism asserts that, "We are the captive creations of the capitalistic system. It has ordained what we shall think, how we shall feel, and what we shall do in any given situation. The Communist Manifesto makes this lucidly plain. It specifically states that the family as we know it — the hallowed relationship of parent and child — is derived from the Capitalist economic system and that parental love will vanish with the vanishing of Capitalism."

These extracts do not express suppositions on the part of Dr. Schwarz upon the subject of Communism, but state plainly from authentic sources the terrible truth regarding this scourge. But the extracts given are but a brief revelation of part of this terrible system, which defiantly maintains that there is no God, that man has no soul and that in Communistic society there is no human love and affection. The words, "The fool hath said in his heart, There is no God" and which appear in Psalm 14: verse 1, are frequently quoted and without reference to what immediately follows in the verse. And what does follow is significant as applied to Atheistic Communism, viz., "They are corrupt, they have done abominable works . . ."

The lecture of course deals with other conspicuous features of Communism, such as the *Liquidation of Infectious Social Classes*; and this means the literal liquidation of human beings. As Dr. Schwarz points out, "This is entirely logical within the framework of Communistic beliefs. Remember there is no God: man is pure animal: there is no question of soul or spirit, of heaven or hell, to be considered . . . No enlightened Communist blames me for my opposition to Communism . . . Unfortunately I am diseased, and thus a danger to the whole programme of human betterment. So I must be liquidated, but no more so than all other members of my social class."

We here record our disapproval of unwise and injudicious statements to the effect that Communism is to be preferred to Roman Catholicism. The question of preference, in our opinion, does not arise. A system which is permeated through and through with utter godlessness as Communism is, must inevitably arouse in the God fearing and every true believer upon our Lord and Redeemer, Jesus Christ, abhorrence for the system and a desire that God Most High would arise for the glory of His holy Name, in His own time and way.

The alarming fact today which confronts us in this once Christian nation is, that by the general abandonment of the Word of God, despising of the Gospel of Christ and a forsaking of the public worship and acknowledgment of God, we are as a people becoming prepared ground for the reception of the ideology of Communism and all other evil and God-dishonouring 'isms'. The god of this world, Satan, is active in these days endeavouring to overthrow and eliminate from the earth the Kingdom of our Lord. But in the time which He hath set, God will arise by the power of His Holy Spirit to build up Zion once more. Therefore the prayer of the Church of Christ must be: "And let the whole earth be filled with His glory; Amen, and Amen." (Ps. 72: v. 19.).

A SERMON

By Rev. M. Macsween, M.A., Oban

Text:—John 3:16:—

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

There is not perhaps any single passage of Holy Scripture more frequently quoted than this text, and yet it is often evident from such remarks as are made upon it that the text has not the same meaning for all who quote it.

Commentators seem to think it necessary to discuss whether the words of the text were actually spoken by our Lord to Nicodemus or that they are in the nature of an interpolative comment by the Apostle John. This however, overlooks what the Apostle Paul makes clear, even that the words of Scripture are the words of God the Holy Ghost. In Heb. 3: 7-11 Paul quotes from the Psalms and makes it very plain that the words of the Psalmist in Psalm 95 : 7-11 are the words of the Holy Ghost. Similarly here, it makes no difference whatever whether the words were uttered by the Saviour or by His apostle, John. What we have to deal with is the actual meaning of this great utterance of God to ourselves.

In endeavouring briefly as the Lord may enable me to enter into our text, we shall consider:—

1. *The object of God's love—‘ the world.’*
2. *The manifestation of His love—‘ He gave His only begotten Son.’*
3. *The end God had in view—that men should be saved and not lost for ever.*

We shall have occasion to direct attention for the sake of order and simplicity to sub-divisions under these three chief divisions of the text.

1. First of all, then, let us consider the object of God's love — ‘ the world.’

We must consider two things under this head,

- (a) The connotation of the term ‘world’ here, and,
- (b) The condition or state of the ‘world’ God ‘ so loved.’

(a) It is evident that the word ‘world’ is used in many different ways in the Scriptures, and by the Apostle John himself. The context in every case leaves us in no doubt as to the meaning of the term, and it alone must guide us as to the real meaning of the word ‘world’ here. Some for instance, have taken the ‘world’ here as meaning all mankind alike. It cannot mean this, for the context

makes it clear that faith divides those spoken of under the term 'world' into two parties. The one party believes and is saved: the other continues in unbelief and is lost.

Others have gone to the opposite extreme and contend that the 'world' means the elect. But the context is just as emphatic against this view as it is against the other. The elect will believe and there is no possibility of any of them being lost: whereas here emphasis is laid on the awful possibility of some of the 'world' being lost.

What then are we to understand by the 'world'? It means and can only mean, sinners as such, both Jews and Gentiles. Let us consider the matter from the experimental point of view — the only point of view in fact from which it is possible for us to understand the things of the Spirit. What does the Holy Spirit bring before the mind of the self-despairing sinner in the day in which the love spoken of here is apprehended? Is it that God loved me? No. Is it that God loved all men? No. Is it that God loved the elect? No. What, then? It is that God loved sinners as such, and that fact is so prominently presented to the mind that the sinner has no hesitation in believing this glorious reality. He sees it to be something which had never previously entered into his mind. But I shall deal more fully with this experimental side of the text when I come to the third major head. So much, then, for the meaning of the word 'world' here.

We come now to consider (b) i.e. the condition of the 'world' God loved.

We are told in Scripture that God looked down from heaven on the world of lost men to see if there was any at all among them that had the least resemblance to that holiness from which they had fallen. What is the judgment of the Judge of all the earth? "There is none righteous, no, not one." Psalm 14: 2, 3. They are all not only dead in trespasses and sins but they are also enemies of the Most High. Rom. 3: 9-18, and Rom. 8: 7. His law condemns them eternally: His infinite justice demands the execution of the verdict of His law upon them: and let man try his very utmost to deliver himself and he will find, as all who have tried have found, that it is as easy for him to create a world as to deliver himself.

Such then are the objects of God's love — sinners as such, ruined, undone, hopeless, with all they do in this condition 'a smoke in the nose' of the Most High.

Men who were, perhaps, more interested in questions of theological subtlety than in the simplicity of the Gospel have asked the question, whether God loved His elect as He contemplated them before the Fall of Man, or after the Fall? But, as our text is not

taken up with the elect as such, as has already been pointed out, it is clear that neither of the above-mentioned schools of thought can derive any support from the text. It is not the elect as such we are dealing with here, but sinners as such who hear the Gospel; and God brings before them here that He can love sinners who are in themselves spiritually obnoxious in His sight. As the Holy Spirit says in Romans 5: 8,—“But God commendeth His love toward us, in that while we were yet sinners Christ died for us.”

2. We now come to the Second Major head — i.e. The manifestation of this love.

Here, too, we must consider —

(a) The nature of this love.

(b) The measure of it, brought before us in the word ‘so.’

(c) The giving of His Son.

(a) The nature of this love, the love of God.

It is quite different from anything we naturally associate with the term ‘love.’ Before we can love anyone there must be something in the person loved to win our love: some attraction: something amiable: something we desire to possess. But there is not a shred of excellency in the sinner. There is nothing in the sinner but that which God hates, namely, sin. This is the wonder of wonders that God can love a guilty sinner with a love that is the same as that which He bears to His only begotten Son, John 17: 23 — “I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.”

In our text God in the Person of the Father is brought before us, and this is again in agreement with the experience of the sinner in the day in which he becomes acquainted with God as Trinity. Man by the Fall lost the true knowledge of God, — Rom. 1: 20-25. This is nowhere more evident than when God as Trinity is brought before the natural man. Man may be taught sound doctrine, and that is desirable, but it does not matter how sound the teaching may be, the knowledge of God as Trinity cannot be communicated to the natural man except by the Holy Spirit.

(b) We now come to consider the measure of the love of God.

The value of what we call ‘little’ words is evident here. What a difference the word ‘so’ makes in the text! “God ‘so’ loved the world that He gave His only begotten Son.” No one but God Himself could measure God’s love. His Son is God’s only-begotten, equal with the Father. The Father and the Son are one God. It is impossible that there should be more than one God or anything equal with God which is not God. Now Christ is equal

with God, John 10: 30, "I and my Father are one." His love, then, to lost men constrained God to give His only begotten Son, and God appointed a day from all eternity in which He would send His own equal from the glory He had with the Father before the world was to this world of sin and misery.

(c) This brings me to consider the giving of His Son.

If there is any text of Scripture that brings before us more strongly than another what it meant to God to save His people it is this Scripture. God cannot suffer because of the infinite perfection of His nature. No created being can by any possibility make God suffer, but here the Father of the Lord Jesus Christ gives His own Son over to shame and suffering. The sword of God's justice had to awake against the man who was equal with God. What made the obedience and sufferings of our Lord Jesus of such infinite value in the estimation of the law and justice of God was the fact that they were the obedience and sufferings of a Divine Person. We must remember that the human nature of Christ had no human personality. After all, sin is the product of a finite creature and although sin is against an Infinite Being and so entails infinite guilt, yet it had a beginning. But the obedience and sufferings of Christ are those of a Person who had no beginning. He was with the Father before there was any such thing as sin. The law of God would have been fully satisfied with the obedience of Adam, had he continued to obey, as the representative of the race. Yet his obedience was only that of a creature. But the obedience of Jesus magnified the law. It gave the law infinitely more than it originally required.

Consequently any sinner who is enabled by faith to lay hold on the obedience and sufferings of Christ makes them, so to speak, his own, God imputing them to him. Such a sinner thus receives the wholehearted blessing of God's law and justice, for he comes to God's law and justice with what is infinitely of more value in the eyes of God than if, on the one hand all mankind had been confirmed in innocency on the ground of the obedience of the first Adam; or, on the other hand, all mankind would eternally suffer the punishment due to their sins, even everlasting punishment in hell.

But, further, the Scriptures clearly bring before us that in the counsels of eternity each glorious person of the Trinity undertook certain things connected with Redemption, peculiar to each Person. To the Father it belonged to appoint everything in regard to the way of salvation; to send His Son; to accept His work; to justify those who believe in Him. To the Son it belonged to undertake and finish the work of redemption by His sufferings and death—by

His obedience. To the Spirit it belonged to apply the work of Redemption and afterwards to dwell in the children born in Zion as the Spirit of access to the Father. Eternity in Heaven will be taken up in the contemplation of the love of the Father in giving His Son to die the just for the unjust, and we cannot enter into what the humiliation of the Son meant, not only to the Son Himself but also to the Father.

3. We now come to consider the Third Major Head — i.e. The end God had in view in giving His Son, namely, the salvation of sinners.

Here again we must consider —

- (a) The Person in Whom sinners are called upon to believe.
- (b) The universal nature of this call.
- (c) The 'belief' itself.
- (d) The certain result of believing, on the one hand, and of refusing to believe, on the other.

(a) The Person in Whom sinners are called upon to believe.

This is no ordinary Person. He is the only begotten Son of God, the Second Person of the glorious Trinity. This Person is at the same time the historical Person who was crucified under Pontius Pilate; who rose from the dead and who is now at the right hand of God in His glorified humanity. Great emphasis is laid in the Gospels and in the New Testament generally on the historical Person, Jesus of Nazareth. In all their epistles the Apostles associate Jesus with the promised Messiah or Christ, and with God the Father. In other words, this Jesus who was born in Bethlehem is none other than God the Son in our own nature. He is then the Person we are called upon to believe in.

(b) The universal nature of this call.

All who hear the Gospel are called upon to believe in Christ. Some people deny this. They stress their objection to the universal call on the inability of the sinner to believe. But it would be as consistent for them to deny that men are bound to obey the call of the law to perfect obedience, in spite of their inability, as to deny the call of the Gospel to believe in Christ. The man with the withered hand could not previously stretch it out, but yet Christ called upon him to do so. Strength came with the call. Similarly with the call of the Gospel. Ministers are Christ's ambassadors, and they are commissioned by Christ to preach the Gospel to every creature. They are told that faith cometh by hearing and hearing by the Word of God — not by the word of man. If sinners do not hear the universal call — 'whosoever' — how then can faith come?

Besides, it is evident that all the miseries the Jews have suffered since the beginning of the Christian Era came upon them for their

rejection of Christ. He came unto His own home and His own people did not receive Him. How could they reject Him if He had not offered them Himself as their Saviour?

Any mankind sinner out of hell, whoever he may be, is welcome to Christ. The purpose of the love of the Father in sending Him was that any sinner coming to Him should be saved through Him.

(c) The 'belief' itself.

What is it to believe in Christ?

To begin with, to believe in Christ is to cease for ever to think or expect or hope that God can or will have mercy upon me on account of anything I can do, but solely and wholly because of what God Himself has done out of His wonderful love in sending His Son to obey and die in the room and place of His own people, all of whom were sinners. Faith in Christ might be said to be begotten in the soul by the Holy Spirit revealing the love of the Father to sinners as such, and through apprehending the nature and freeness of this love the soul closes with Christ, God's Son as Redeemer.

The sinner who believes in Christ found believing as easy as breathing the material air when in the enjoyment of perfect health. It is when the soul understands in a measure the nature of the Gospel that faith becomes, we might almost say a 'natural' experience, although it is in fact all supernatural, for faith is 'the gift of God.' Some of God's people have been afraid, because of this 'naturalness,' so to speak, that theirs was not the right faith at all. But right faith is marked out for ever from all spurious exercises which others may call faith. The soul that has true faith no longer looks to its own works for acceptance before God. That soul is satisfied with Christ's righteousness alone for acceptance and seeks no other. That soul needs Christ's righteousness more and more after years in the wilderness. Faith then is a receiving of Christ alone for salvation, and a continuous receiving of Him with an empty hand all the days of one's life.

(d) The result of believing and not believing.

Those who believe in Christ are said to have everlasting life. They can never perish. Our life in a state of innocence was life indeed and worthy of the name. God Himself called all He had made 'very good.' But that life was not everlasting, for it was lost, and man perished. He did not cease to exist, but he perished. He was lost.

But those who believe in Christ are not only saved, but they have everlasting life — they can never perish, John 10: 28.

But as to those who refuse to believe in Christ, there cannot by any possibility be any other way for them to escape if they reject

Christ. And let us remember that those who reject Christ do so deliberately. The Jews in rejecting Him did so for some reason or other, and hearers of the Gospel who refuse Christ do so for some reason or other known to themselves. But, as the rejection of Christ was the crowning sin of the Jewish people so the crowning sin of Gospel hearers is their refusal of Christ.

"This is the condemnation (above all others) that light is come into the world and men loved darkness rather than light because their deeds were evil." John 3: 19.

They would not part with their evil deeds: they preferred rather to part with Christ.

A VISIT TO HOLLAND

By Rev. Donald M. Campbell, Missionary

On Thursday, 17th July, I flew from Glasgow to Amsterdam. I was taken from the Airport to Mr and Mrs Mijnders home by Mr Treuneit, a member of the Dutch Committee formed to assist Mbumba Mission. On Friday I was driven from Lisse to Sliedrecht, again, by Mr Treuneit, where I stayed till Saturday with Rev. Smits and family. Then on Saturday, I was driven to Utrecht by Mr Smits (Jnr.) accompanied by Rev. Smits and his wife. We arrived at the Tivoli Hall, in Utrecht, before 10 a.m.

As was the case last year, everything in connection with the meeting was well planned. I was amazed at the size of the gathering, which was at least 2,000. Some said the number was larger and it could have been up to 2,500. The meeting broke up at about 4.30 p.m. They had given rapt attention to speakers for at least five hours. The whole gathering had a break for lunch between 1 and 2 p.m., catering being arranged in a large dining hall.

From among the platform party, six ministers spoke. Mr Treuneit was also on the platform and spoke. Some of the ministers made the occasion an opportunity for preaching. They prayed, the congregation sang, and they read a chapter and the minister preached from a text. The texts chosen were very appropriate. I found it very difficult throughout the whole proceedings to determine who was a minister and who was not. They do not wear, as in this country, what is called a minister's collar.

After the meeting I was taken to Zeist by Mr Van Woerden, who, after supper, took me to the home of Rev. Tukker in Zwolle. I spent the Sabbath with the latter. On Monday morning, Mr Van Woerden took me to his son's holiday-house, in the middle of a large forest. We went back to Zwolle, and thereafter drove to Utrecht, where I caught a train for Lieden. From here the Mijnders drove me to their home in Lisse. That evening I was

shown a newspaper carrying an account of the meeting, under the heading "Bonds with Scotland Strengthened." On Tuesday morning Mr and Mrs Mijnders and family, took me by car to Amsterdam Airport.

In all of this I should acknowledge the goodness of the Lord in taking care of me and bringing me back safely. Then I should acknowledge the kindness and hospitality of the people whose names I have mentioned; and the assurance of the President, speaking on behalf of the gathering at Utrecht, of prayer for us and our missionary work.

The Holland Christians are not only supporting our Mission, but others also. One special work some are engaged in on the Continent is among Roman Catholics and there are indications that their work is being blessed. Along with that they also showed great regard for those in Scotland who adhere to, and witness for, the truth. The names of Andrew Gray, Guthrie, Boston, McCheyne and others more recent, were constantly mentioned. Their activity and outlook show that they are very enthusiastic about the advancement of the Cause of Christ.

The President of the Committee gave me a personal address interpreted by Rev. Smits. In it, he said we were labouring in a wilderness, but the Lord could, and promised to make the desert to rejoice and the wilderness to blossom as the rose. He gave to me Isaiah 49, verse 6, and thereafter the whole congregation sang Psalm 134.

The speech which I delivered, was interpreted by Mr Smits (son of Rev. Smits), and was somewhat as follows:—

Ladies and Gentlemen,

We are glad and consider it a privilege to be here. Holland is interesting to us, not merely because of its geographical features, but much more because of its association with the Reformation. We learned about this in our childhood. We believe Dutch Reformers contended earnestly for the faith. There have also been in each succeeding generation, some, who were striving together for the faith of the gospel — a remnant according to the election of grace, who fought the good fight of faith, and laid hold on eternal life. It is in connection with this faith, the faith of the gospel, that we have travelled, and are gathered here to-day.

I believe that Rev. D. MacLean, Glasgow, when he was here, gave you a brief historical sketch of the Free Presbyterian Church of Scotland, and also of our Mission in Africa. We of the Free Presbyterian Church and many here today, have much in common.

The World Council of Churches is bound together by what its members would call its "common faith." The matters on which

they agree are merely external ordinances, whether these are right or wrong. They have these things in common and that is what is of importance to them. Many truths of the faith (and by that we mean what the Bible says, "there is one Lord one faith") are cast aside. If we of the Free Presbyterian Church and you here were to have a discussion, we would probably not agree on some matters of form; yet, a substantial number of us would agree on matters that are of the greatest spiritual importance and which unite us together.

I shall bring the matters on which we would agree before you, under five headings, as these matters are related to Missionary work.

I. That the Bible is the Word of God. Peter said of old, holy men spoke as they were moved by the Holy Ghost. What the prophets had to speak was not their own words, but "thus saith the Lord." When the authors of the books of Scripture wrote, the Spirit Himself guided them, so that in an unerring, infallible way, they committed to writing what God said. This is the word of truth, the word of salvation, the word of faith. Without it man has no true knowledge, without it man cannot have faith, nor can he be saved. It is the word of regeneration. "Who are born again, not of corruptible seed but of incorruptible, by the word of God that liveth"

II. That we need the coming of the Spirit. "When he the Spirit of truth shall come, He shall convince the world of sin, of righteousness and of judgment." There is sufficient evidence in the Scriptures of the old and new Testaments to show that they are the Word of God. It is necessary nevertheless, that the third person of the Trinity, by his power and influence and operation in the hearts of sinners, would persuade the hearer that they are the words of God, and the voice of God speaking to him personally.

III. That this word must be declared by Jesus' servants. The Saviour commanded, "Go ye into all the world and preach the gospel" Paul exhorted Timothy to preach the word. How can men believe in him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent? So then faith comes by hearing and hearing by the word of God. The Scriptures show that preaching is an ordinance of God. Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.

IV. That the burden of this declaration must be the glory of God. God is glorified in the salvation of sinners. Therefore they must hear about man's sin AGAINST GOD, and as a result man's guilt, his utter ruin, and that he is under God's curse. Moreover the way of salvation must be set forth. Christ is the way, the truth,

and the life, no man comes to the Father but by Him. If any man be in Christ, he is a new creature; but whosoever does not believe in the Son, the wrath of God abideth on him. Christ must be set forth as the one who has glorified the Father. We ought to preach, "Christ and Him crucified"

V. That nothing less than all this would be effective in Missionary work. We are far removed from the Modernist, who does not believe in man's innate sinfulness, and his need of the blood of Jesus Christ, God's Son, to cleanse him from all sin. Nor do we accept Arminian methods of evangelism, which are based on wrong views of the word of God. We believe that it is only in the way briefly outlined already that the African, in God's sovereignty and grace, can be saved. In this respect we are alone in the part of Rhodesia in which we labour. We are cut off from fellowship with other Missions, and we feel keenly the havoc done by teachers of "another gospel."

I shall now say something about the work done in our Missions, especially Mbumba. It is "the grace of our Lord Jesus Christ" that our fellow labourers at Mbumba (and myself), seek to bring to the notice of poor African sinners, living without God in the world and being children of wrath even as others.

I have on many occasions, by night as well as day, taken patients to Mbumba Hospital, in the Zenka Mission truck. I have also on a number of occasions accompanied Mr Van Woerden when taking patients in from the Mbumba area. The last of these occasions was in February, when we visited their Mission and stayed for the night. After going to bed we heard a noise outside, and on investigation we found a man and woman waiting for us. The man was armed as usual with a "knobkerry" and spear. I informed Mr Van Woerden who was in another house nearby, and we gathered from what the man said, that someone had been "cut with a knife." We went with them to the spot some 10 miles away, and after much difficulty found, in the forest, a woman seriously injured. She was lying beside a big fire in the kraal surrounded by dozens of relatives. Her wound, just under the breast, had been crudely bandaged. Mr Van Woerden dressed her wound properly and then asked me to pray. He, on every possible occasion, when I have been with him, spoke to the people in the home. We took the injured woman to the hospital, and after travelling slowly in low gear, we arrived at 4 a.m. There is also, after the patient has been taken in, not only the daily contact through daily treatment, but contact is maintained also at morning and evening worship. Many of you know Rev. Mr Mzamo who labours here seeking to put the truth before sinners. The most recent sermon that I remember hearing from him, was based on

the words of Hosea, 7: 9, "Strangers have devoured his strength, and he knoweth it not, yea grey hairs are here and there upon him, yet he knoweth not." He illustrated his doctrine by speaking about the work of the white ants. These African insects eat almost anything. They begin eating a door post from the ground upwards, inside the post. In a short time there is nothing left but a very flimsy shell with a coat of paint which very soon collapses. He said it was thus with the back-slider whose inward strength is devoured and he knows it not. We hear him at Session meetings and believe that he is concerned about "the precious and the vile."

It was at Zenka, where I lived for the past three and a half years that Mr Van Woerden began his medical work in the days of the late Rev. Jas. Fraser. Rev. Mr Mzamo spent some time here also. Other men laboured and ye entered into their labours. One man from here is coming to Scotland in October (D.V.) to continue theological studies in preparation for the work of the ministry. I hope that in the good providence of the Lord, you will be able to see him, and hear him We believe that if you were with us, you would take knowledge of some of these tribesmen that they had been with Jesus. It is a wonder to hear a person with no Christian background, speaking the language of the redeemed; and to see him kept "in the right ways of God" in the midst of gross heathenism which is a greater wonder still.

Your liberal financial support for the Mbumba Mission was discussed in May at the Annual Synod of the Free Presbyterian Church of Scotland. It was decided that the Minister coming to this meeting should convey to you on behalf of the Synod and the Free Presbyterian Church their appreciation, and thankfulness for the work you are doing. We believe it is a work of faith and labour of love.

CONVERSION OF JAMES LAING

By the late Rev. R. M. McCheyne

James Laing was born on 28th July 1828 and lost his mother before he was 9 years old. Of the living members of the family I do not mean to speak; they have not yet finished their course, but are still in the valley of tears and trials and temptations. This only must be noticed that not long after God took away his mother, he dealt so graciously with the elder sister that she was henceforth fitted to watch over the other children with a mother's tenderness. James was seized with the same fever as that of which his mother died, and he never enjoyed good health afterwards. He was naturally a very quiet and reserved boy, not so

rough in his language as many of the boys around. One day when he was lying on his dying bed I asked his sister what kind of boy he had been. She said that he was as wicked as other boys, only he did not swear. After I was gone, he told his sister that she was wrong. He never used to swear at home, because he was afraid he would be punished for it; but when among his companions he often used to swear. "Ah!" added he, "it is a wonder God did not send me to hell when I was a swearer." Another day, hearing some boys swearing near his window, he said, "It is a wonder God did not leave me to swear among these boys yet." Such was the early life of the boy he did not know the God who guided him, and in whose hand his breath was; and such is the life of most of our children—they cast off fear, and restrain prayer before God. The Holy Spirit strives even with children. And when they grieve him, and resist his awakening hand, he suffers long with them.

The first time that James showed any concern for his soul was in the Autumn of 1839. It was a solemn time in this place, St. Peters was like Bethel. The divine ladder was set down in the midst of the people, and its top reached up to heaven, and even strangers were forced to say, "Surely God is in this place." O that these sweet days would come back again! His elder brother Alexander a sailor boy, was at that time awakened, and the same glorious Spirit seemed to visit James for a time. One evening their sister Margaret, returning home from a Meeting found her two brothers on their knees earnestly crying for mercy. She did not interrupt then, but Alexander afterwards said to her, "Jamie feels that he needs Christ too. We will easily know if he be in earnest, for then he will not need to be bidden to pray."

The test was a trying one; James soon gave up secret prayer, and proved that his goodness was like the morning cloud and the early dew which goeth away. This is the mark of the hypocrite laid down by Job, "Will he always call upon God" Job XXVII. 10. Another night Margaret observed James coming home from the prayer meeting in the school in great distress. He kept close by the wall of the church that he might escape observation. He was much concerned that night, and, after retiring to rest, said to his sister, in his own Scottish dialect, "There's me come awa' without Christ tonight again." One Thursday evening he attended the weekly meeting held in the Church. The passage explained was Romans IV 4-6 and sinners were urged to receive the "righteousness without works." Many were deeply affected, and would not go away after the blessing. James was one of those who remained, and when I came up to him he was weeping

bitterly. I asked him if he cared for his soul: he said, "Whiles." I asked if he prayed: he said, "Yes." He was much concerned on his return home that night both for others and his own soul. He attended the Sabbath School in the lane where their cottage stands. Often when the teacher was reading the Bible, or some awakening anecdote, the tears flowed down his cheeks; but he tried to conceal his emotion from the other boys lest they should laugh at him. He afterwards said in his last illness: "O that I had just another night of the sabbath school! I would not care though they should laugh at me now."

Sometimes during the reading and prayer in the family, the word of God was like a fire to him, so that he could not bear it, and after it was over he would run to his wild companions in order to drown the cries of his awakened conscience. In July 1841 he went up to Glammiss for his health. I was preaching in the neighbourhood, and he wished much to go and hear but was not able to walk the distance. One night he heard McCormick of Kirriemuir preach in a cottage on John VII 37. He felt it deeply and wept bitterly, but he remarked that none of the people wept. He knew well when people showed any concern for their soul; and he often remarked that to be anxious is not to be in Christ. When he came home he spoke much of the carelessness of the people where he had been. "Ah! Margaret, there was no Bible read yonder. The people a' went to their bed just as if there had not been a God." What a faithful picture is this of the state of many of our country parishes! One night after his return a neighbour was sitting by the fire reading the works of an old divine. It stated that even carnal men sometimes receive a conviction they never can forget. She turned to James and asked him if he had never received a conviction that he could not forget. "Yes," he said I can never forget it; but we cannot seek Christ twice. Thus did the long-suffering of God wait upon this little boy; the good Spirit strove with him, and Jesus stood at the door and knocked; but he would not hear.

The day of Immanuel's power, and the time of love, was however near at hand. As the cold winds of October set in his sickly frame was much affected; he became weak and breathless. One Tuesday, in the end of October, he turned decidedly worse, and became intensely anxious about the salvation of his soul. His lamentable cry was, "Oh, Jesus, save me—save me!" Margaret asked if his concern was real, for he had often deceived her hopes before. He wept, and said "Yes." His body was greatly pained, but he forgot all in the intense anxiety for his precious never-dying soul. On the Saturday I paid a visit to

their humble cottage, and found the little sufferer sitting by the fire. He began to weep bitterly when I spoke to him of Jesus having come into the world to save sinners. I was enabled in a simple manner to answer the objections that sinners make to an immediate closing with Christ. Margaret wondered; for the minister could not have spoken more to the case of her brother if he had known it; and she inwardly thanked God, for she saw that he was directing it.

James spent the rest of the day on his knees in evident distress of soul; O how little the most of those called Christians know what it is to pass through such deep waters! Margaret asked him if he would like anything—"a bit of bread." He said, "No; but I would tak' a bit of the bread of life if you would give it to me." She replied, "I cannot give you that; but if you seek it you will get it." He remained alone till the evening and was never off his knees. Towards night he came to the other end of the cottage, and put the question—"Have I only to believe that Jesus died for sinners. Is that all." He was told, "Yes." "Well, I believe that Jesus died for me, for I am a poor hell-deserving sinner. I have been praying all this afternoon that when Jesus shed his blood for sinners, he would sprinkle some of it upon me, and he did it." He then turned up Rom. v. 8, and read these words, "While we were yet sinners Christ died for us." His sister wept for joy, and James added, "I am not afraid to die now, for Jesus has died for me." Often after this he bade his sister to read to him Rom. v., Psalm ciii and Psalm cxvi. These were favourite portions with him.

From that day it was a pleasant duty indeed to visit the cottage of this youthful inquirer. Many a happy hour have I spent beneath that humble roof. Instead of dropping passing remarks, I used generally to open up a passage of the word, that he might grow in knowledge. I fear that, in general, we are not sufficiently careful in regularly instructing the sick and dying. A pious expression and a fervent prayer are not enough to feed the soul that is passing through the dark valley. Surely if sound and spiritual nourishment is needed by the soul at any time, it is in such an hour when Satan uses all his arts to disturb and destroy. One Thursday afternoon I spoke on Matt. XXIII 37, "How often would I have gathered your children." He was in great darkness that day, and weeping bitterly, said, "I fear I have never been gathered to Christ; but if I have never been gathered, O that I would be gathered to Christ now." After I was gone he said, "It would give me no peace though the minister and everybody said I was a Christian, if I had not the

sense of it between God and myself." He was very fond of the Song of Solomon, and many parts of it were opened up to him. One day I spoke on Song v. 13: "His lips are like lilies, dropping sweet smelling myrrh." I told him that these were some of the drops that fell from the lips of Jesus—"If any man thirst let him come to me and drink." "I came to seek and to save that which was lost." "Wilt thou be made whole." "I give to them eternal life." He said solemnly, "that's fine." Another day Song 1.3. "I am black, but comely," was explained. He said, "I am black as hell in myself, but I am all fair in Jesus." This was ever after a common expression of his. Another day I spoke on Song v. 15, "His legs are like pillars of marble set upon sockets of fine gold; and shewed the almighty strength of the Lord Jesus." The next day when I came in I asked him how he was; but without answering my question, he said "I am glad you told me that, about Jesus legs being like pillars of marble, for now I see that he is able to carry me and all my sins." On one occasion, he said "I am glad this psalm is in the Bible." "What psalm?" He answered, "Yea, though I walk in death's dark vale, he has promised to be with me, and God is as good as his word." At another time I read to him, Isaiah xliii. 2. "When thou passest through the waters, I will be with thee;" and explained that when he came to the deep deep waters, the Lord Jesus would put his foot down beside his, and wade with him. This often comforted him, for he believed it as firmly as if he had seen the pierced foot of Jesus placed beside his own; and he said to Margaret, "If Christ put down his foot beside mine, then I have nothing to fear." One Sabbath I had been preaching on Caleb following the Lord fully (Numbers xiv. 24) and had stated that every sin committed after conversion would take away something from the believer's weight of eternal glory. Alexander, his brother was present, it being his only Sabbath on shore. He was much troubled, and said, "Ah, I fear mine will be all lost." He told the statement to James, who was also troubled. Alexander said, "You don't need to be troubled, Jamie; you are holy." James wept and said, "I wonder to hear you speak." Alexander said, "Ah, but you are holier than me." In the same sermon I had said that if believers did nothing for Christ, they would get in at the door of heaven, but nothing more. The sailor boy told this to his brother, who wept again, saying, "I have done nothing for Christ." Alexander said he had done less. James added, "I would like to be near Jesus. I could not be happy unless I was near him." Speaking of those who had gone to glory long ago, James said, that "those who died in Christ now, and did most

for him, Jesus would take them in by (that is near to himself) though they were late of coming." How lovely this simple domestic scene! Happy families; but, ah! how few where children fear the Lord, and speak often one to another. Surely the Lord stands behind the wall hearkening, and he will write their words in his book of remembrance. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Some of my dear brethren in the ministry visited this little boy, to see God's wonderful work in him, and to be helpers of his joy. It is often of great importance in visiting the dying, to call in the aid of a fellow-labourer. Different lines of testimony to the same Saviour are thus brought to meet in the chamber of sorrow. In the mouth of two or three witnesses shall every word be established. Mr Cumming of Dumbarney visiting him one day, asked him if he suffered much pain. James: "Sometimes." Mr C.: "When you are in much pain, can you think of the sufferings of the Lord Jesus." James, "When I see what Jesus suffered for me it takes away my pain. Mine is nothing to what he suffered." He often repeated these words, "My light affliction, which is but for a moment." At another time Mr Miller of Wallacetown called with me, and our little sufferer spoke very sweetly on eternal things. Mr M., "Would you like to get better." James, "I would like the will of God." Mr M., "But if you were getting better, would you just live as you did before." James, "If God did not give me grace I would. During the same visit I was asking Margaret when was he first awakened. She told me of his first concern, and then of the first day I had called. James broke in and said, "Ah, but we must not lean upon that." His meaning was, that past experiences are not the foundation of a sinners peace. I never met with any boy who had so clear a discovery of the way of pardon and acceptance through the doing and dying of the Lord Jesus laid to our account. One time I visited him. I said, "I have been thinking of this verse today, 'The Lord is well pleased for his righteousness sake,' Isaiah iii. 21." He said, "explain that to me, for I don't understand it." I opened it up to him, but I feared he did not take up the meaning. Some days after he said to his sister, "Margaret, I have been thinking of a sweet verse today." She asked what it was; but it had slipped from his memory. M., "was it about Christ." James, "Aye." She quoted one. James, "not that one." At length she quoted, "The Lord is well pleased." "Ah, that's it (he said) I was thinking, it's not for my righteousness sake, but for his righteousness sake." This showed how fully he embraced what so few comprehend, the way of salvation by "the obedience of one" for many. Surely

God was his teacher, for God alone can reveal the sweetness and glory of this truth to the soul of man. Mr Bonar of Collace often visited him, and these were sweet visits to little James. One day when Mr Bonar had been opening up some scripture to him, he said "Do you know what I am saying." Jamie, "Yes, but I canna get at it (I cannot feel its power); I see it all." Mr B., "I think there would be a pleasure in seeing the people drink when Moses struck the rock, even though one did not get a drink themselves." James, "Ah, but I would like a drink." One of the loveliest features in the character of this little boy was his intense love to the souls of men.

He often spoke with me on the folly of men living without Christ in the world. I shall never forget the compassionate glance of his clear blue eye as he said, "What a pity it is that they do not a' come to Christ they would be sie happy." He often reminded me of the verse, "Love is of God, and every one that loveth is born of God." I John iv. 7. One Sabbath evening I spoke to the scholars in the Sabbath School about him. When the school was over they all came to the cottage to see him. The little throng stood silent round his bed, when he spoke to them with great solemnity. "You all know who I was. I was no better than you; but the holy spirit opened my eyes, and I saw that I was on the very brink of hell. Then I cried to Jesus to save me, and give me a new heart; I put my finger on the promise, and would not come away without it, and he gave me a new heart; and he is as willing to give you all a new heart. I have sinned with you, now I would like you to come to Christ with me. You would be far happier in Christ than at your play. There are sweeter pleasures in Christ. Here are two awful verses to me:

There is a dreadful Hell
And everlasting pains
These sinners must with devils dwell
In darkness, fire and chains.

Can such a wretch as I
Escape this cursed end
And may I hope, whene'er I die
I shall to heaven ascend."

Then, pointing to the fire, he said, "You could not keep your finger long there, but remember hell is a lake of fire. I would give you all a prayer to pray tonight. Go and tell Jesus that you are poor, lost, hell-deserving sinners, and tell him to give you a new heart. Mind he's willing, and oh, be earnest—ye'll no' get it unless ye be earnest." These were nearly his very words. Strange

scene! a dying boy speaking to his fellows. They were impressed for a time, but it soon wore away. Several Sabbath evenings the same scene was renewed. The substance of all his warnings was, "Come to Christ and get a new heart." He often told me afterwards that he had been inviting them to Christ, but (he added) they'll no come.

One evening during the week, a number of the children came in. After speaking to them in a very solemn manner, he took from under his pillow a little book called "A letter about Jesus Christ." He turned up the part where it tells of six boys laying their finger on the promise, Ezek. xxxvi. 26, and pleading for its fulfilment. He was not able to read it to them, but he said he would give it to them; and each boy should keep it two days, and read it, and do the same. The boys were much impressed, and agreed to the proposal. One day during his illness his sister found him crying very bitterly. She asked him what ailed him. He said, "Do you remember when I was at the day school at the time of the Revival. One day when we were writing our copies, one of the boys had been some anxious about his soul; he wrote a line to me on a slip of paper, Ezek. xxxvi. 26, 'To James Laing. Pray over it.' I took the paper, read it and tore it, and threw it on the floor, and laughed at the boy. O Margaret, if I hadna laughed at him, maybe he would have sought Christ until he had found him. Maybe I have been the means of ruining his soul to all eternity." In how touching a manner this shows the tenderness of his care for the souls of others; and also how a rash word or deed, little thought of at the time, may plant a sting in his dying pillow.

(To be continued)

LITERARY NOTICE

Arminianism—Another Gospel, by Ergatees.

Westminster Standard. Price 1/6d

This useful booklet is an attempt to state in brief compass that defection from the pure truth of God which goes under the name of Arminianism. The first part of the booklet contains a statement of the nature and spirit of Arminianism, while the second part is devoted to a refutation of the Arminian errors.

James Arminius was the name of the Dutch Theologian from which this system of error received its name. He was born in 1560 and died in 1609. He became pastor in Amsterdam in 1588 and, when lecturing on Romans Chapter 7, he propounded the view that Paul here describes the case of an unregenerate man. This roused considerable opposition and, when he was appointed

to the Professorship at Leiden, there was controversy over his being given a chair at the University there. His position as Professor gave him an undoubted influence which led to the spread of his pernicious errors. By devious methods with which no honest mind can agree, he managed to retain his chair and his profession of orthodoxy until the time of his death. It has been well said that Arminianism fought none of the battles of the Reformation and when it did appear, it came as a disturber of the peace of the Reformed Church.

The booklet brings out how the Arminianism of Archbishop Laud and John Wesley evinced a bitter spirit of persecution against those who hold the truth in sincerity. The activities and doctrines of D. L. Moody are likewise exposed and warnings issued against their delusive influence.

The second part of the booklet deals with those doctrines which Arminians wrest to their own destruction. These are (i) The Sovereignty of God. (ii) Total Depravity. (iii) Effectual Calling. (iv) The Atonement. (v) The Perseverance of the Saints. These doctrines are clearly stated and the departures from the Word of God exposed. The method adopted by the writer has been to give a list of quotations from well-known authors on the principal points and thus not only to inform the reader, but also to furnish him with armour to meet Arminian apologists. May the booklet be accompanied by the blessing of God so that it may be instrumental in opening the eyes of many to the dangers inherent in Arminianism.

The booklet is published by the Westminster Standard, 183 Rutene Road, Gisborne, New Zealand and may be obtained in this country from Mr John Grant, 4 Millburn Road, Inverness.

—Donald MacLean.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 154)

Anns a cheathramh aite. Nì mi co-chur dhe'n iomlan gu iomadh feum.

I. *Feum Eolais.* Chuala sibh gur e gleidheadh a chridhe obair mhòr a Chrìosduidh, anns am bheil dearbh anam agus beatha diadhachd a co-sheasamh, agus as eugmhais am bheil a h-uile dleasdanas eile gu'n luach air bith maille ri Dia: bho'm bheil mi, uime sin, a tuigsinn uamhas nan cealgairean agus luchd-aideachaidh foirmeil.

1. Gu'm bheil pianntann agus saothairean a tha iomadh neach a gabhail ann an diadhachd, nan saothairean a tha air an càll,

agus 'n am pianntann nach eil a chùm buannachd air bith; 'n an nithean nach tionndaidh gu bràth a chùm cliu.

'S iomadh seirbhis mhòr a bh'air a deanamh, is iomadh obair ghlòrmhor a bh'air a deanamh le daoine, gidheadh a thà gu tric air an diultadh le Dia, agus nach cumair gu bràth air chuimhne, a chùm gu'm biodh iad gu sìorruidh air gabhail riutha, do bhrìgh nach do ghabh a mhuinntir a rinn iad suim air bith gu bhì gleidheadh an cridhe a thaobh Dhé anns na dleasdanasais so. Is e so a chreag mharbhtach air an do bhris milltean iad fein gu sìorruidh: thà iad cùramach a thaobh nithean bho'n leth a muigh ann an diadhachd, ach mì-chùramach a thaobh an cridheachan. O cia lion uair a chaith cuid de luchd-aideachaidh ann a bhì'g eisdeachd, ag ùrnuigh, a leughadh, a cumail comhladar. agus gidheadh, cho fad 's a thà crìoch àraidh diadhachd air a ghabhail a stigh, but cho math dhoibh suidh gu sàmhach, agus gun nì a dheanamh; oir cha'n eil so uile a ciallachadh nì air bith, air bhì do'n obair mhòr, thà mì ciallachadh obair cridhe, fad na h-ùine air a dearmad. Innis dhomh, thusa fhir-aideachaidh diomhain, cuin a shìll thù deur air son do mhairbhe, do chruas, t-eas-creidimh, na talamhaidheachd do chridhe? Am bheil thù smuainteachadh gu'n dean diadhachd cho furasda do thearnadh? Ma nì, faodaidh sinn briathran Chrìosd a chur bun-os-ceann, agus a ràdh, "is farsuinn an dorus, agus is leathainn an t-slighe, a tha treorachadh chùm beatha, agus is iomadh iad a tha'g imeachd oirre." Eisd rium, a chealgaire a thà ga d' fhein-mhealladh, thusa a tha cur Dhé dheth le dleasdanasan anns nach eil do chridhe, thusa a thà ga d' chleachdadh fein ann an diadhachd mar gu'm beannaicheadh tù iodhal, nach b'urrain thù do chridhe a rannsachadh agus a rùsgadh; thusa nach d'thug suas do Dhia ach craicionn na h-iobairt, agus cha'n e an smior, an t-saill, agus a' mionach: cia mar a ghiulaineas tù teachd an Tighearna? Cia mar is urrain thù do cheann a chumail suas 'n a làthair, O dhuine chealgaich, mheall-chridheach. cia mar a b'urrain thù diadhachd aideachadh? Ciod a bhathais leis am b'urrain dhuit cho tric innse dhomh gu'n robh gràdh agad dhomh, am feadh a bhà fhios agad ann a d'choguis fein, nach robh do chridhe ceart maille rium? O criothnaich a bhì smuainteachadh ciod e'm breitheanas uamhasach a th'ann, neach a bhì air a thoirt seachad do chridhe mì-chùramach; agus an sin dleasdanas diadhachd a bhì agad, an àite glagan, gu bhì ciunachadh agus a clos na coguis.

2. Bho'n a so tuig mar an ceudna, air son ioraslachadh cridheachan treibhidheireach, mar a caith sluagh Dhé barrachd ùine agus saothair mu'n cridheachan na thà iad 's a chumantas agus gu h-àbhaisteach a deanamh, chà bhì e coltach gu'n dean

iad gu bràth mòran seirbhis do Dhia, na gu'm bì iad 'n an sealbhadairean air mòran de chomhfhurtachdan anns an t-saoghal.

Faodaidh mi ràdh mu'n Chrìosduidh sin a thà dearmadach agus mì-chùramach ann an gleidheadh a chridhe mar a thuirt Iacob mu Reuben, "Neo-sheasmhach mar uisge, cha tòir thu barrachd." Thà e cur bròn orm a bhì faicinn cia lìon Chrìosduidh a th'ann, a thà dol suas agus sìos fodh dhiobhail misnich agus a gearain, agus a thà beo ann an suidheachadh cho iosal, araon ann an seirbhis agus ann an comhfhurtachd; agus cia mar is urrain iad sùl a bhì aca ris a chaochladh, am feadh 's a thà iad beo ann an suidheachadh cho mì-chùramach? O oia cho beag de'n ùine a thà air a chaitheamh 's a chlòsaid ann an rannsachadh, ag ioraslachadh, agus a beothachadh an cridheachaibh.

Their sibh gu'm bheil bhur cridheachaibh marbh, agus am bheil iognadh oirbh gu'm bheil iad mar sin, cho fad 's nach eil sibh ga'n cumail dlùth air tobar na beatha? Na'm biodh bhur cuirp air an cumail bho bhiadh mar a thà 'ur 'n anamabh, bhiodh iad marbh mar an ceudna; na biodh sùil agaibh ri cridheachaibh ni's fearr gus an cleachd sibh an tuilleadh saothair riutha: esan nach gabh ris an *fallus*, cha leig e leas sùil a bhì aige ri *millseachd* na diadhachd.

O Chrìosduidhibh, thà eagal orm gu'n do ruith bhur'n eud agus bhur neart anns a chladhan chearr; tha eagal orm gu'm feum mòran againn gearain na h-eaglais a thogail, "Rinn iad coimheadaiche nam fion-lios diom: am fion-lios a bu leam fein chà do choimhead mi." Dàn i: 6. Tha dà nì a dh'ith suas ùine agus neart luchd-aideachaidh a ghinealaich so, agus a thionndaidh gu truagh iad bho obair cridhe.

(1) Comhstraighean gun toradh air an tòiseachadh le Satan, cha'n eil teagamh agam, air son an dearbh aobhair so, a bhì ga'r toirt air falbh bho dhiadhachd chleachdail, gu bhì cur breislich 'n ar cinn, 'n uair a bu chòr dhuinn a bhì rannsachadh ar cridheachan. O cia cho beag 's a ghabh sinn suim de'n a nì tha'n t-Abstol ag ràdh, "Oir is maith an nì an cridhe bhì air a dhaingneachadh le gràs, cha'n ann le biadhan," 's e sin, le ceisdean agus connsachadh mu bhiadhan, "nithean nach d'thug tairbhe do'n dream a ghnàthaich iad." Eabh. xiii: 9. O cia cho mòr is fearr a bhì faicinn dhaoine a bhì beo gu h-eagnuidh, na bhì ga'n cluinntean a connsachadh gu h-innleachdach. Na ceisdean mì-tharbhach so, cia mar a reub iad na h-eaglaisean, a chlaoidh iad ùine agus spioradan, agus a ghairm iad Chrìosduidhean air falbh bho'n gnothuch sònraichte, 's e sin a bhì coimhead am fion-lios fein. Ciod a thà sibh a smuainteachadh fhearairbh? Nach biodh e nì b'fhearr na'm b'e na ceisdean a bhiodh air an gluasad

a' measg sluagh Dhé anns na làithibh deireannach so, iad so: Cia mar a dh' aithnicheadh duine oibribh sònraichte bho oibribh cumanta an Spioraid? Cia mar a dh'aithnicheadh anam a cheud chlaonaidhean bho Dhia? Cia mar a b'urrain Criosduidh cùl-sleamhnach a cheud ghràdh fhaotainn air ais? Cia mar a b'urrain an cridhe a bhli air a ghleidheadh bho smuaintean, ann an dleasdanas, a thà mach a àm? Cia mar a b'urrain peacadh broillich a bhli air fhoillseachadh, agus air a chlaoidh? Nach biodh so na bu mhotha a chum cliu diadhachd agus comhfhurtachd bhur 'n anamaibh? O 's mithich a bhli deanamh aithreachais agus a bhli fodh nàire air son an amaideas so. 'N uair a leughas mi an nì a thuirt am Papanach *Suares*, a sgrìobh mòran leabhraichean connsachaidh, gu'n do chuir e barrachd luach air an ùine a chuir e air leth air son rannsachadh agus ceasnachadh a chridhe, a thaobh Dhé, os ceann an ùine uile a chosg e riamh ann am beachd-smuainteachadh air nithean eile, tha nàire orm a bhli faotainn luchd-aideachaidh anns an linn so fathasd neo-mhothachail air an amaideas. Am fairich coguis *Suares* pian aithreachais air son neart agus ùine bhli mar so air a droch chur gu buil agus nach fhairich bhur coguis-se? 'S e so an nì a thug bhur ministeirean rabhadh dhuibh, dhà thaobh bho cheann fhada; bhà bhur 'n oideachan-altrum fodh eagal a thaobh na cuagaiche so, 'n uair a chunnaic iad gu'n robh bhur cinn a mhàin a fàs, agus bhur cridheachan a seargadh. O cuin a thionndaidheas Dia bhur claidhean gu coltairibh? Tha mi ciallachadh bhur deasbaireachd agus bhur connsachaidhean gu diadhachd chleachdail.

(R'a leantuinn)

NOTES AND COMMENTS

The China Inland Mission Today

The eminent Christian, Hudson Taylor, who, as God's servant and instrument, founded the China Inland Mission one hundred years ago, declared on one occasion, "Let us see to it that it is God we keep before our eyes, that we walk in His ways and seek to please Him and glorify Him in everything great and small. Depend upon it, God's Work, done in God's way, will never lack God's supplies." The aforesaid words were quoted in an Address given on the occasion marking the Centenary of the China Inland Mission last January, 1965. As is known, all Christian Missions were expelled from China years ago; but the China Inland Mission since this sad episode, has been active among the millions of East Asia. In the September issue of the C.I.M. magazine, it is stated, "Today, 1,000,000,000 people (one thousand million) in East Asia

await God's Word" There are 792 missionaries in different parts from Japan to the Philippines. The financial income for two months last summer — June and July — in support of this missionary work was over £40,000. At the top of a very brief statement of receipts for these two months, the following words appear: "The Lord will provide."

Dr. Billy Graham Criticised by Former Supporter

A little booklet on Dr. Billy Graham by Pastor Roland Rasmussen, M.A., B.D., of the Baptist Church, Canoga Park, California, contains much severe criticism of some aspects of Dr. Graham's activities. Pastor Rasmussen states he has been an intimate, friendly and prayerful supporter of Dr. Graham's preaching crusades. But his pamphlet of eleven large pages contains charges against Dr. Graham of unscriptural practices in connection with his crusades. These charges include, permitting men to sit on what are called "Sponsor Committees," men who are unsound in their views of Bible doctrine; and calling upon clergymen who are modernistic in their theology to lead in prayer before audiences to whom Dr. Graham was to preach. Another criticism recorded is as follows, "During the early stages of the promotion for the Los Angeles Crusade, Billy's headquarters sent to the ministers of the Los Angeles area Billy's booklet, *Evangelism and the Church Today*. In this booklet Dr. Graham said, 'The great theologians of today are Rudolph Bultmann, Karl Barth, Emil Brunner, Reinhold Niebuhr, Paul Tillich, and Carl Henry. All of these men, with the lone exception of Carl Henry, reject the Bible as the Word of God and final authority in matters of faith and practice. When compared with the warning of Jesus to His disciples when He said to them, "Beware of the leaven of the Pharisees and of the Sadducees, Billy's praise of those false teachers sounds quite strange to the Bible believer." Then Pastor Rasmussen relates also that one of several modernists asked to pray on Dr. Graham's platform was a Rev. James A. Pike, Episcopal bishop of San Francisco. Of this Rev. Pike the following is recorded: "*The Los Angeles Herald and Express*, February 14, 1961, carried an article which stated, "Clergymen here were sharply divided today in reactions to assertions by the Right Rev. James A. Pike . . . , that the Bible contains myths and that agnosticism is an important part of religion. In a pastoral letter . . . Bishop Pike said: 'Religious myth is one of the avenues of faith and has an important place in the communication of the gospel. The virgin birth is a myth which Churchmen should be free to accept or reject.'" And so Pastor Rasmussen observes on this point: ". . . You cannot fail to see, unless your mind is totally closed by bias, the great

difference between the procedure of Dr. Graham and that of Jesus. Following Christ, in Galatians 1:8, 9, Paul said of the false teacher, 'Let him be accursed.' But instead of following the example of Paul, Billy continues to honour false teachers, giving to them the cloak of respectability." Copies of the pamphlet to be had from Mr D. Roberts, 183 Long View Road, Clase, Morriston, Swansea. We have read in periodicals sent to us from Australia and Canada criticism of Dr. Billy Graham as to his undermining by his procedure the Scriptural teaching on the separation of the Christian from the world.

Whisky in Scotland

The words heading this *Note* were used to designate an exhibition in Edinburgh in August, organised by the Scotch Whisky Association. The exhibition, "Whisky in Scotland," was opened by Lord Polwarth who said that visitors should know and understand this part of Scotland's culture. We consider that too many people already know too much about whisky without the need for a special exhibition to publicise it. The daily papers and magazines carry advertisements constantly commending it. Drunk drivers are daily revealing the existence of this part of Scotland's "culture." The law courts are continually burdened with cases telling of the effects of whisky on young and old, bringing them before the courts on a variety of charges. Lord Polwarth expressed concern at Government increases in duty on whisky sold in the home market. He further said, "There were signs of these increases in duty checking home consumption." What an outlook! Is it not time that a check be put upon home consumption when many of the young are now ruining themselves by the drink habit? The police have ever increasing work in handling cases of crime, the effect, to a great extent, of simply drinking whisky. But there is money in manufacturing this drink in large quantities for sale abroad as well as at home. This year, stated Lord Polwarth, there were 468 million gallons of whisky in bond. A few are making fortunes on whisky, many are parting with a great portion of their wages or salaries on account of their excessive and deplorable desire for it. We easily understand who is intended to benefit, if benefit is the word, by an exhibition about whisky. Why did the Government of France put a ban on advertising strong drink? We know the answer.

Italian Protestant Council Blames Pope

This statement, sent to us by a reader, is of interest as emanating from Italy:—

Protestant leaders in Italy have issued a sharp attack on Pope Paul VI for closing the third session of Vatican Council II without a vote on religious liberty.

The attack came from the Federal Council of Protestant Churches in Italy, which also blamed the Pope for changes in the "ecumenism" document which made it "gravely offensive to the faith of evangelical Christians."

The Council's statement declared that the "lack of time" reason given by the Pope for not bringing the religious issue to a vote was untrue.

"It was not voted on due to the excessive condescension of the Pope toward a warlike and resolute minority of conservative bishops," said the statement. "Time there was; what was lacking was the will."

The postponement of the vote was regarded as a temporary victory for the conservative Roman Curia and a big disappointment to progressive bishops, especially those from North America, Germany and Scandinavia.

The statement said there was a *near rebellion of 800 bishops* who desired a vote on religious liberty, and that 10 "liberal" cardinals appealed to the Pope not to close the Council before it could be taken.

Changes in the "ecumenism document," the Protestant statement said, *were made under the direction of the Pope*. A group of bishops is reported to have been working on the document five years, but it was presented to the bishops "at the final hour."

The Protestants described *one of the changes as "a true scandal" and "a radical violation of the text*, which now says the contrary of what the bishops wanted it to say."

In the original text the passage is reported to have read: "By the action of the Holy Spirit, in sacred Scripture the separated brethren find God who speaks to them in Christ."

After amendment this read: "The separated brethren, invoking the Holy Spirit, seek God in sacred Scripture, as if he spoke to them in Christ."

"This amendment is gravely offensive to the faith of evangelical Christians," said the Protestant statement, and does violence to the most elementary of ecumenical principles. The meaning of these amendments is intentionally anti-ecumenical."

The Federal Council of Protestant Churches in Italy includes Baptists, Methodists, Lutherans, Presbyterians and other denominational groups (E.B.P.S.). (This issue is again being debated by the Vatican Council: September, 1965—Editor).

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

Day of Prayer in October

The Synod resolved that a day of Prayer be held by the Congregations of the Church on Tuesday, the 12th or Wednesday, the 13th October (D.V.) for an outpouring of the Holy Spirit in view of increasing immorality and the widespread forsaking of the Word of God.—Robert R. Sinclair, Clerk of Synod.

The Publication of Donations to Church Funds

At the meeting of Synod last May, as will be seen from the report in the *Synod Proceedings*, it was agreed that rather too much space was being taken up at the end of the Free Presbyterian Magazine with the publication of all kinds of donations to the varied funds of the Church. For example, it is not considered necessary that donations sent in to a Congregational Treasurer for the usual funds of one's own Congregation, that such donations be published in every case in the magazine. These donations should be acknowledged by the Treasurer directly to the giver and this ought to be considered sufficient in most cases. There are exceptional cases where special donations for special funds are sent directly to the General Treasurer, and the publication of these may encourage others to give to these Special Funds. Again, there is no need for a person belonging to a congregation to send their donation for say, the Foreign Mission Fund, to the General Treasurer, requiring that it be acknowledged in the Magazine. That donation should be given to the Congregational Treasurer or at the time this particular collection is being taken, given in then. There are of course donations from abroad and from those who

live in parts of the country where there is no congregation. The publication of these can be of interest. No hard and fast rules have been laid down about this matter, but the Editor has been left to use his discretion in supervising the number of donations which shall be published from month to month. Let no one who has a real interest in the Free Presbyterian Church think of limiting their giving to the Cause of Christ because public acknowledgment of the same will not follow. Let us increase our donations to all the Church funds as the Lord may enable us, and as unto Him who is worthy of our substance.

Dumbarton Congregation

For many years now no Communion services have been held in Dumbarton. There has been a variety of reasons for this, one of these being the fact that the Church was too small. Recently, the Church has been extended and the Kirk Session have appointed the second Sabbath of October (DV) as the date when the death of the Divine Redeemer will once more be commemorated in the Congregation. May Christ see of the travail of His soul in this and other congregations!—D. M.

Ingwenya Mission

A vacancy has arisen in the Secondary School at Ingwenya. A teacher is required to commence work in January 1966 (iDV). Here is an interesting post for a young person who has the mind to devote his or her energies to helping in this aspect of the Cause of Christ in Rhodesia. The first contract will be for a period of three years with six months paid leave at the end of this period. The Committee would hope that such a contract would be renewed in due course (DV). Any young person belonging to the Church who feels disposed to engage in this work should write or get into contact with the undersigned whose address is 13 Kingsborough Gardens, Glasgow, W.2.

(Rev. Donald MacLean, Clerk to the Jewish and Foreign Missions Committee).

Wick Communion

Wick Communion is on the fifth Sabbath of October, and not on the fourth, as stated in recent issues of the Magazine.

Halkirk Communion

The Communion in Halkirk is to be held on the former date, the second Sabbath of November. The Kirk Session decided to revert back to the aforesaid date.

Student Received

At a meeting of the Northern Presbytery, held at Inverness on Tuesday, 24th August, Mr John Murdo Tallach, Dingwall, student at Edinburgh University, was received as a student studying for the ministry of the Church.—A. F. Mackay, Clerk.

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.—Wm. Sutherland, Skelpick, £3; Psalm 80, vv. 16, 17, 18, 25 dollars.

Home Mission Fund.—Mr J. L. Hogg, Herts., £2.

Foreign Mission Fund.—Psalm LX, 4, £15; Miss Cameron, Drimnin, 10/-; Bettyhill Friend, £5; Friend, Inverness, £3; A. MacCuish, Eilean Glas Lighthouse, £5 for Mission Transport; A. Forgie, Redding, £10; Wm. Sutherland, Skelpick, £1; Psalm 80, vv. 16, 17, 18, 25 dollars; Anon, £5 for circulation of the Scriptures; Anon, "Eilean Glas," £2; Inverness postmark, £1; Rev. J. Van Zweden, U.S.A., £1 8s 8d; Mr C. Puritz, Edinburgh, £5, last three per Mr J. Grant

College and Library Fund.—Tolsta Friend, £2; "Go Forward," per Rev. R. R. S., £5; Anon, £1; "Friends," Halkirk, £10; A Friend, per Rev. D. MacL., £20; A Friend, Glasgow, per Rev D. MacL., £10.

Organisation Fund.—Anon, £1.

Dominions and Colonial Mission Fund.—Psalm 80, vv. 16, 17, 18, 25 dollars.

Home of Rest Fund.—Anon, £1; Two Stratherrick Friends, per Rev. W. G., £5; Psalm 80, vv. 16, 17, 18, 25 dollars.

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

Publications Fund.—Psalm 80, vv. 17, 18, 19, £4 12s 10d, and for books to hostels, etc., £4 12s 10d; Mr J. Van S., Grand Rapids, £6, and for books to hostels, £6; Mr J. McK., Islay, 6/6; Mr A. C. Hallin, 8/-; for printing Synod Proceedings, 7/- from C. McL., Lochinver.

On behalf of the Trinitarian Bible Society.—Anon, Argyll, £7; Mr C. P., Edinburgh, £5.

Welfare of Youth Fund.—Psalm 80, vv. 17-19, £4 12s 10d; Miss M. M., Northton, £1 10/-.

Free Distribution and Magazine Fund.—Psalm 80, vv. 17-19, £4 12s 10d; Mr J. C., Inverness, 11/6; Miss M. M., Northton, £5; M. McD., Lochinver, £1; Mr J. Van S., Grand Rapids, £4.

The following lists sent in for publication:—

Inverness Congregation.—Rev. A. F. MacKay acknowledges with sincere thanks, £9 from Shieldaig Friend for Sustentation Fund.

Stratherrick Congregation.—Mr E. Fraser, Treasurer, acknowledges with sincere thanks, £2 for Communion Expenses from Mr and Mrs MacKintosh, Lethbridge, Alberta.

St. Jude's, Glasgow, Congregation.—Mr J. Gillies, Treasurer, acknowledges with sincere thanks: £1 from Mrs Love, Bellshill, per Rev. D. MacL., for Church Decoration; £5 from Mrs Forsyth, Dumfries, per W. F. (Organisation Fund £1, Home Mission £2 and Foreign Mission £2); Mr M. A. MacK., Glasgow, £2 for Sustentation.

Bracadale Congregation.—Mr D. Morrison, Treasurer, thankfully acknowledges: £2 in envelope in Plate, 26/6/65; £2 for Car Fund per Mr D. Y. MacKinnon.

Hilton, Fearn, Church Building Fund.—Mr Wm. Macdonald acknowledges with sincere thanks: Psalm 63, v. 3, per Mr J. G., £4; A Friend, £5; Mrs MacDonald, Tain, £2; A Friend, Inverness, £5; A Friend, Edinburgh, £5; I. MacDonald, Tore, £5, last three per Mrs Wm. MacKenzie; Mrs Cowie, Knightswood, Glasgow, £1.

Gairloch Congregation.—Mr H. MacLeod, Treasurer, acknowledges with sincere thanks: £200 from Estate of the late Roderick Fraser, Lommore, Gairloch; £5 from Anthony MacPherson, Greenock; £5 from Mrs Campbell, Nairn; £5 from Friend, Laide; £7 from Young Gairloch Friend; £2 from Passer-by, all for Manse Repairs; the following per Mr A. MacLean: £5 for Sustentation Fund, £3 for Home Mission, £2 for Foreign Mission, from Miss Rhoda MacLean, Harris, and £5 from Mrs Campbell, Nairn, for Sustentation Fund.

Mbumba Mission.—Mr J. D. van Woerden acknowledges with sincere thanks: £30 from a Gisborne member per D. Ross "for those in need in the Mission field"; £1 from G. H., Gisborne; Toronto Ladies: February £14 18s 1d, April £23 9s 11d, May £17 17s 3d, June £17 12s 4d; Netherlands Society, per Mrs Mjinders van Woerden: January £500, February £1,000, March £1,000, May £1,000, June £1,000 and July £1,000.

Glendale Congregation.—Mr A. MacLean, Treasurer, acknowledges with sincere thanks: Friend, Portree, £50 for Car Park, per Mrs Wm. MacKinnon; Mrs MacLeod, Inverness, £1 for Car Fund.

Greenock Manse Purchase Fund.—Mr A. Y. Cameron, Treasurer, acknowledges with sincere thanks: £15 from A Friend, Portree postmark, per General Treasurer; £4 from A Friend, Glasgow.

Fort William Church Building Fund.—Mr I. Matheson, Treasurer, acknowledges with sincere thanks: "Anon," Strond, £3; Friend (Sound), £1; D. MacLean, Strond, £1; D. E. MacLean, Strond, £1; Mr and Mrs D. MacSween, £1; Friend, Geocrab, £1, all per Rev. J. A. MacD.

Applecross Congregation.—Mr C. Gillies, Treasurer, acknowledges with grateful thanks: Friend, Applecross, £3 for Sustentation Fund; Friend, Coast, £2; Friend, Coast, £1; D. Finlayson, Coast, £2, all three for Motor Cycle Fund; Friend, Milton, £2 for Car Park, last four per Rev. A. Murray.

Uig Congregation.—Mr M. Matheson, Treasurer, acknowledges with sincere thanks, £2 from E. Morrison, Harris.

South Harris Congregation.—The Treasurer acknowledges with sincere thanks: Mr R. M. L., Workington, £3 for Sustentation Fund; Mrs Morrison, Lochwinnoch, £5 for Car Maintenance Fund; Mr R. M. Lingerby, £1 for Congregational purposes.

North Harris Congregation.—Mr J. Ferguson, Treasurer, acknowledges with sincere thanks: £5 in Collection Plate; £1 from Friend of Cause, Scrote, Stockinish; £2 in Tarbert Collection Box; £2 from Stornoway Friend, all four for Car Maintenance; £5 from Mr Rod. MacKenzie for Sustentation Fund, all per Rev. A. MacKay.

Staffin Congregation.—Mr D. Gordon, Treasurer, acknowledges with sincere thanks, £5 for Sustentation Fund and £5 for Congregational purposes from Miss F. M. A., Glasgow, per M. M.

London Church Building and Manse Purchase Fund.—Mr J. Campbell acknowledges with grateful thanks, £10 from Visitor, per Miss L. Miller.

Kinlochbervie Congregation.—Mr D. N. MacLeod, Treasurer, acknowledges with sincere thanks, £5 from Canadian Friend for Church Repairs, and £3 from Old Age Pensioner for Manse Fund.

Broadford Manse Fund.—Mr J. MacLean, Treasurer, acknowledges with sincere thanks: A Friend, £5; Mr J. MacIntosh, Swordale, £10; Mr L. Robertson, Luib, £25; also £2 for Sustentation Fund, from Miss F. MacKinnon, Kyleakin, and £3 for Foreign Mission from Mr L. Robertson, Luib.