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REASONS FOR A NATIONAL FAST IN 1650

Note: The Commission of the General Assembly of the Church of Scotland, in 1650, appointed a National Fast on account of the sins relating to the Gospel Ordinances, these sins being Reasons for such a Fast. The Reasons were printed in tract form in 1832, by a Minister in Aberdeen, who then considered they were deserving of serious and prayerful attention by all classes of the inhabitants of Aberdeen. These Reasons, which we herewith publish, have their application to the Churches and people of Scotland today.—Editor.

REASONS

First, to the Word. Neglecting to come and attend on the preaching of the word, both on the Lord's day, and on week days, in these places where such exercises are on these days.

2. Not coming to the preaching of the word for the right end, viz. to find communion with Christ, and a taste of his goodness and excellency, and to be built up in the most holy faith; but either out of custom, or to eschew censures, or to satisfy and hold off the challenges of a natural conscience, or some bye respect, and not preparing the heart beforehand in secret, to come with godly fear and reverence, humility, spiritual hungering and thirsting after the kingdom of God and the righteousness thereof, and desiring as new-born babes the sincere milk of the word, to grow thereby.

3. That when the people are at the preaching of the word, besides great carelessness, overliness, sleeping, wandering of the heart, and inadvertency to what is preached, the word is not heard as an ordinance and mean appointed of God to work upon, and carry in grace and comfort unto the heart; but is only regarded as other discourses proceeding from men's ability and parts, and is accordingly esteemed by the most part; or at most, is only made use of as a mean of informing the judgment.

4. That in the preaching of the word, neither do ministers speak the same as the oracles of God; not remembering themselves to be the ambassadors of Christ, speaking in God's stead. Nor do the people present themselves in so immediate a way before God himself, as to receive the word, not as the word of man, but as the true word of God. Whence it cometh to pass, that there is little trembling at the word, and so little rejoicing in it.

5. That people, in the hearing of the word, content themselves with man's teaching, and do not, in the conviction of their own blindness, and utter inability in themselves to perceive the things of the Spirit, and of the insufficiency of the outward means without God's immediate work therewith upon the heart, employ himself to teach them inwardly, by his Spirit joining with the outward means, according to the promise of the covenant, "They shall be all taught of God." Whence it cometh to pass, that there is so much preaching and so little profiting; so much learning, and so little speedcoming in the knowledge of God.

6. The not mixing of the word preached with faith, while as in the hearing thereof, even these who seem to give most heed thereunto, do, for the most part, rather employ the judgment, to consider and judge of the pertinency, coherence, the way of uttering of the doctrine delivered; or, in a mere speculative way, to apprehend the matter and truth of what is spoken; than they do labour, with the heart, to close with, embrace, and apply to themselves, the truth preached.

7. No care to lay up, and hide the words of Christ in the heart, to remember the same for use-making, but letting them slip and run through; which the apostle accounteth a neglecting of the great salvation of God, (Heb. ii. 1, 3.) Nor employing the Spirit to bring the word that hath been heard, but forgotten, to remembrance. Not making conscience to confer on the word preached, and to whet it one upon another. Not taking pains, nor delighting in it in private, to read, and meditate on it.

II. In relation to the Sacraments. And first in general and common: not making use of them as seals of the covenant of grace, and promises thereof, made to us in Christ; but laying all the weight of confidence upon themselves, and being content with the deed done, which was the ordinary sin of the Jews in the use of the circumcision, and other rites and ceremonies of the law, so often charged upon them in Scripture. Then, particularly,

In Baptism. 1. In parents bringing their children thereunto, either out of mere fashion and custom, as merely to have a difference put between them and unchristianed people, or in effect as unto a mere ceremony; and not from any sense that they are unclean from unclean, born dead in sins, and children of wrath of themselves defiled with original guilt and corruption, nor from

a desire that they may be spiritually regenerated, incorporated unto Christ, to be made partakers of the virtue of his death and resurrection, to be washed from their filthiness in the blood of Christ, and so get interest in the covenant of grace, and promises thereof, sealed up unto them. 2. Not setting themselves in the administration of this sacrament, to consider and prize the free love and grace of God, which hath prevented us, and our seed, in providing such a fountain for sin and uncleanness, Christ making such a covenant with us, so well ordered in all things and sure, preventing us and our seed with the seal thereof; nor to apply the covenant, and the promises thereof, for ourselves and our seed, and this sacrament as the seal of the same. 3. The great and evident slighting of the administration of the sacrament, while as few in the congregation joineth therein, either for their own edification, or to hold up the baptized to God, that he might bless his own ordinance to them, and receive them in amongst his children in Christ; and many withdraw themselves from the administration thereof, as if it did not concern them, and only the minister and presenter were to be actors in it. 4. Parents not making conscience to make known unto their children, when they come to years of capacity, their baptism, the ends and use thereof, and the obligation thereby lying upon them as consecrated to Christ. 5. The not making use of this sacrament all along the course of our life, for renewing and strengthening our comfort, in the faith and assurance of our regeneration and adoption, and of our interest in God, as our God and Father in Christ; and for strengthening, through Christ, our resolutions and endeavours of mortification, and newness of life: which is a great despising of this ordinance.

In the Lord's Supper. 1. The great profanation thereof, by the coming, and admitting thereunto, of many gross ignorants, who cannot discern the Lord's body, nor know how to examine themselves; many profane ones, godless livers, without the worship of God in private; and in many places, all sorts of persons promiscuously, without making a difference between the precious and the vile; whereby the blood of Christ is much profaned, (although the constitutions of our kirk, were they well observed, doth sufficiently guard against these evils,) which no doubt is one of the main sins, for which God hath been provoked to suffer so much of our blood to be shed. See 1 Cor. xi. 30.

2. The little or no care or pains that is taken for preparation to so high and holy an ordinance, wherein we are called to the nearest and most familiar communion with Christ, that is here upon earth: Most part contenting themselves giving their presence at a preparation sermon; many not making conscience of so much as this: Very few separating themselves as is needful, to examine themselves; that, being sensible of their guiltiness, spiritual inlacks

&c. they might come with humble, broken, and contrite spirits, with spiritual hunger and thirst for Christ crucified, and sincere purposes of heart, to forsake their former sinful courses, and to renew their covenant with God, in the strength of Christ's grace.

3. The great and lamentable blockishness of the most part, in the participation of this ordinance, who, may be, have some kind of amazement at the solemnities thereof, but do no ways therein exercise themselves, in remembering the Lord's death till he come again, to apply the same to themselves, for peace with God, and mortifying the body of sin, for working deep repentance, and gospel-sorrow for sin, and getting the love of Christ more kindled in them, and their hearts enlarged with greater thankfulness toward him who loved us, and gave himself for us. And on the other hand, the great heartless sinful dejection of many sensible souls, who at no time are readier to be plunged in legal heaviness, and feeding as it were on gall and wormwood, than at this ordinance; wherein they ought to be most rejoicing through faith on the propitiation in the death of Christ, so familiarly set forth therein to them.

4. That the time and occasion of this sacrament, is used by the most part, only for some outward restraint of grosser sins, for a day or two before and after; but, all such goodness being as a morning cloud, no constancy nor real reformation: but presently turning to wonted, natural, worldly, and carnal courses: Notwithstanding renewed remembering of the death of Christ, and profession of renewing covenants with God.

III. In relation to the ordinance of Discipline.

1. Much partiality in the administration thereof, with respect of persons, and according to affection: Which appeareth in that, while as offences and scandals in meaner persons are taken notice of, challenged, and censured; there is not the like Christian freedom, faithfulness, and zeal used toward such as are more eminent for wealth, place, or dignity in the world.

2. Want of a spirit of meekness sometimes, in the administration thereof; whereby men, if God peradventure would give them repentance, might be recovered out of the snares of Satan. And, on the other hand, want of zeal oftentimes, to save others with fear, plucking them out of the fire.

3. Much vilifying, contemning of the censures and exercises of discipline, yea, hating thereof, and the officers of the kirk for it.

4. Not making use of it as a spiritual medicine and means of salvation, but as a mere punishment; which as it is in itself a misapprehension and abuse of this ordinance; so is (no doubt) the cause of so much impatience and indignation against it in people, and of so much inequality and mixture of selfish affection in the administration thereof.

5. The great formality that is everywhere in the use thereof, while as, so be it that persons under censure continue out their set time and days of censure, little care or respect is had of the effects, for which it was instituted, to wit, humiliation of heart and godly sorrow, bringing forth repentance not to be repented of; which maketh the administration thereof to look too like the way of popish penance.

IV. In relation to prayer: 1. Great neglect thereof by most part of persons and families, throughout the land, in private and secret.

2. Many more eminent persons in the world, accounting the performance thereof in their families (although this be incumbent to them by their place and station) a disparagement; and therefore turning it over upon others, as a service below them.

3. In the public prayers of the kirk, people lying by from joining therein, all along, with their spirits, which should be striving together with the minister, either muttering words of their own, or taking liberty to themselves to be idle in the work, and roving in their thoughts, as if the minister only were to be an actor in that service.

4. Not using this ordinance as a mean of communion with God, and of obtaining blessings from him, but using it merely as a duty, and many, as a matter of mere task. Whereof many may be convinced by this, that they do not make conscience, nor set themselves to observe what cometh of their prayers, how they are taken off their hand, what speed they have come, and what answer they get.

5. The little care that is had, either by ministers or others, to pray in the Spirit, or to employ the Spirit of grace and supplication for this service. The most part in their performances thereof too evidently acting merely their own memory, invention, wit, &c. and that oftentimes with apparent affectation.

V. Relating more immediately to Christ himself, and the free grace of God in him, which is the matter and object of the gospel: As,

1. Gross ignorance in the most part, and great shortcoming of the best, in the knowledge of Jesus Christ, his person, offices, his blessings and benefits, of the covenant of grace established in him, and the way of making use of Christ and the covenant of grace.

2. Undervaluing and misprising of Christ, communion with him, and his spiritual graces and blessings: which appears most evidently, by the great neglect of the use of these means and exercises, public, private, and secret, wherein he offereth himself to be sought and found; the great wearying of them: greater willingness and readiness to bestow time and pains upon things worldly, even vanity and trifles, than on these; preferring the interests of

creatures to the interests of Christ, and not giving him the pre-eminence above all; by the readiness which appears in people, in times of trial, to comply with sinful courses to the prejudice of Christ's cause, and the hazarding of their own peace with God; for maintaining their ease, temporary safety, and worldly commodities, rather than to deny themselves, take up their cross, and follow him.

3. Not receiving of Christ, nor making use of him as he is held forth in the gospel, in his fulness of grace; nor living by faith in him, more especially in not receiving, and making use of his free grace and imputed righteousness for justification, acceptation before God, and for peace of conscience; while as most part securely rest on mere outward church-privileges, may confide in their own moral honesty, performances, and duties; so going about to establish their own righteousness, and following duties this way, to make their peace and reconciliation thereby with God. And even the best professors do not so purely and entirely rest on his righteousness, as the Gospel requireth; as will appear by these things amongst many others; heartless fears, misbelief, scarring to apply Christ, and to make use of the promises: not rejoicing in Christ, and his propitiation with humility, when there is a discovery, challenges, and apprehensions of want, short-coming and failing of duties; which in effect is in a degree, and in part, an establishing our own righteousness, and not submitting to the righteousness of God. Not making use of Christ for sanctification, according to the promises of the covenant, and not acting in a way of dependence on him, in all the performances of our common Christian calling, and of particular lawful vocations, for direction, quickening, strength to mortify corruptions, to every duty, and to carry us through against discouragements, and temptations; but acting only, or most part, by the strength of our own wits, abilities, and pains.

In not making use of the mediation and intercession of Christ in approaching to the throne of grace, in prayers, supplications, and thanksgivings; (while as many do neglect prayer altogether) albeit they have some course of performance of this duty, yet know not what it is to put their prayers up to God, through the Mediator, though they may perhaps name his name; but do as that Uzziah, who would offer incense himself, neglecting the High Priest. And even believers themselves doth not directly, distinctly, and stedfastly, in their approaches to God, eye Christ, to offer all their service through him; nor do come with that humble boldness and full assurance of faith in God as a father, wherewith the intercession of Christ warranteth them to come, Heb. x. 19, 20, 21, 22.

4. Not walking as becometh the Gospel of Christ, in righteous-

ness, godliness, and sobriety: many notwithstanding their profession of the gospel, and claiming interest in Christ and his grace, yet living loose, prophane, godless, carnal, and earthly in their way; in effect, turning the grace of God unto wantonness and security, and taking liberty to sin, because grace doth abound. And even the best not so constrained with the love of Christ, to live to him who died for them; nor striving to keep the thoughts of the love of Christ, and the free grace of God in him, upon their hearts, so fresh and constant as they should be, to keep them watchful, tender, zealous, and enlarged for God, and his honour.

VI. In relation to the operations of the Spirit, whereof the Gospel is the ministration, and whereby it is made effectual: as,

1. Prophane mocking, miscalling, and misinterpreting the tender and accurate walking of the godly in the ways of God, as unnecessary and proud preciseness; and their spiritual exercises as fantasticness, melancholy, or madness: which is a horrible sin, sibi to that which is unpardonable; yet, very frequent amongst carnal and natural people.

2. The mere natural and moral way of living in a civil honesty, and sitting down contented therewith, of the most part of people; not labouring in their conversation to walk after the Spirit, i.e. upon spiritual principles, according to the spiritual rule (of God's revealed will in his word) nor for spiritual ends, the honour of God, glory, and immortality.

3. Not observing and yielding unto the knockings of the Spirit, whereby Christ maketh tender to come into hearts, that he may sup with them, and they with him; resisting and quenching his motions, whereby he stirreth up to duties; stifling or putting by his challenges, whether in public or secret, which tend to repentance, humiliation, or withdrawing from sin; not being tender of his presence and consolations, to entertain the same; but grieving him, by misprising them, refusing them; careless walking, in not attending on his direction and guiding, in giving way to known sinful thoughts, and lustings in a continued tract, although not growing up to a full accomplishing of them; and sometimes in giving way even to gross outbreakings, and in not watching against predominant corruptions, whereof even the best are much guilty.

4. Not delighting in, nor improving spiritual company and spiritual exercises.

VII. Of ministers, in relation to their preaching of the gospel: As,

1. Many not labouring to set forth the excellency of Christ, in his person, offices, and the unsearchable riches of his grace, the new covenant, and the way of living by faith in him; nor making this the main and chief theme and matter of their preaching, as did the apostle, 1 Cor. iii. 2.; 2 Cor. iv. 5.; Col. 1. 28. Nor preach-

ing other things with a relation to Christ; to wit, not preaching convictions, reproofs, discoveries of sin, and of short comings in duties and threatenings, to lead to Christ, to prize him the more highly, and to embrace him the more earnestly, especially for justification; and pressing duties in a mere legal way; not urging them, as by the authority of God's commandments, so from the love of Christ, and the grace of the gospel; nor pointing and directing people to their furniture for them, in Christ: Oftentimes craving hard, but giving nothing wherewith to pay.

2. What they preach of Christ, and the matters of the gospel, not preaching the same in a gospel way: Whereof see 1 Cor. iii. from the beginning, at length.

3. Not commending, as they ought, neither their own work, whether of meditation, or delivery, nor their hearts to Christ, that he might give the increase; but going about the work, either altogether in their own strength, or much that way.

4. Often times not speaking, because they believe, and many not seeking for communion with Christ, in their own personal estate; and to feel the power of the word upon their own hearts, that they might speak so.

These branches of contemning and abusing of the gospel, are thought fit, for the better information of all, to be held forth at this time, as being most obvious: recommending withal to ministers, to apply themselves to make a more full and particular discovery thereof; as is not doubted but they will do, according to their wisdom and understanding in the gospel, and the experience they have by observation of their own hearts, and of the ways and consciences of people.

OPEN-AIR PREACHING — A SYNOD RESOLUTION

In answer to the reference from the Northern Presbytery to the Synod: the Synod, May 1969, declares as follows:—

"The practice of preaching in the open air is a scriptural one and has long been in use in Scotland and the Synod has no objection whatsoever to this practice being carried on. The Synod recognises that in this day there is a great need for the Gospel among the people of this land, multitudes of whom are ignorant of the letter of the Word of God and never enter any place of worship and that the commission of Christ to His Church is "Go ye into all the world and preach the gospel to every creature".

The present reference is concerned with the propriety of students who are still in training engaging in the work of preaching in the open air during their student course. At this stage they

do not have the full training which the Church considers a necessary prerequisite to the grant of a licence to preach the gospel. In consequence the work of preaching, particularly before an unsympathetic audience exposes them to danger from Arminianism and similar insidious errors of the heart and therefore the Synod feels that if students are to engage in this work they have great need to implore the Holy Spirit to protect them from these and all other dangers and to enable them to declare Gospel truths in a simple manner not relying on their own wisdom but on Divine guidance and taking unto them the whole armour of God that they may be able to withstand in the evil day. If students wish to undertake this work of preaching in the open air in this spirit and observe the worship and practice of the Church the Synod considers that no objection should be offered.

The Synod further considers it necessary strongly to emphasise that the primary task to which students under training should devote their attention is the study which the Church has prescribed for them. No student should allow preaching in the open air or any other activity to interfere with the proper and diligent prosecution of his studies. The students have a solemn responsibility to use fully the opportunity for study which the Lord has given them. If a tutor advises any student that he is failing to devote proper time to his studies it is the student's duty to give respectful heed to his tutor's advice in the spirit of the gospel and to endeavour to correct his conduct accordingly. If a student fails to heed his tutor's advice and the tutor feels it necessary the matter should be reported to the Presbytery with jurisdiction over the student so that it may be dealt with.

The Synod remits the matter back to the Presbytery to be disposed of in accordance with this declaration of the Synod's attitude to the questions raised."

ADDRESS ON THE RHODESIAN MISSION

Given by the late Rev. John Tallach, Missionary to the Synod of the Free Presbyterian Church of Scotland, at Glasgow, in May 1947

It is 14 years since I stood before you last, and I feel that my first duty is in a public way to acknowledge God's great goodness and mercy to myself and to the work that you entrusted to me out there in Africa and I feel also that I am due to make a public acknowledgment of the kindness and interest wherewith you have followed our work all these years. I think I can say that, notwithstanding a number of misunderstandings, the committee and the various conveners have stood very firmly behind our work, giving us encouragement from time to time. As I look over the Mission

tonight after hearing all these reports, there are just a few things I would like to put before you. Any work that develops and increases definitely divides itself into periods very easily. That is true about our work out in Africa. The strange thing is, as I look at each period, there seems very distinctly to be the hand of God at the opening of each one. You have at the very outset, as most of you know, the story of Mr Radasi being found alone, or lonely, in one of the Edinburgh streets on a week-night and you remember how one of our people — at least a man who belonged to our church at that time — found him and through that he was brought into contact with Mr Cameron and through his contact with Mr Cameron became our first missionary out there. I think it is very obvious that God's hand was in all that from the very beginning. Regarding Mr Radasi's going out there, I desire to put it on record the deep debt the church is in to him. Whatever men may add afterwards, it is the man who lays the foundation who does the principal work and whatever the tree may grow to be in size or fruitfulness, it is the man who planted the seed who did the first fundamental and important thing. That can never be taken from Mr Radasi. That was the place assigned to him in our church by the Head of the Church and although he was not able, perhaps, to extend and increase the work as we have done it since, yet I have found myself very often going about Ingwenya marvelling at this man. He was an African. He had to meet with all the handicaps that every African has to meet with. It matters not whether he be educated or uneducated, the native has to deal with Government officials, Offices, Native Commissioners and all these people of that kind and he had all the time the handicap of being a member of a subject race. Yet in spite of that, with marvellous tact and determination and efficiency he was able to overcome these obstacles and not only laid the foundation, but I want tonight to insist that you keep in mind that the foundation was from the start a sound one in doctrine and practice, not perfect, for no man's work is perfect, but, there was that, that it was sound. Now I want to say this too, that I as a missionary out there can never be grateful enough for that first work. When you go among a new people like that, one of the most important things you have to do is to build up traditions behind you. You must make a number of traditions so that those following have precedent to go on. Here you have traditions going back to the Reformation. It is very easy for you to speak about the Sabbath and to speak about various doctrines; you have behind you huge libraries and can just take a volume and see what so-and-so says on this point. Here is a people who have had no traditions whatever and you have to build without them. Now Mr Radasi, so far as I see it, by the grace of God, carried the traditions of

the Free Presbyterian Church of Scotland right out to Africa. And alone there, and an African at that, he planted them there. That was what we found and that is what we continued to grow on. I come back to you after a long period of service and I humbly hope in your presence that it is just like that still. Were you to arrive by aeroplane in any Mission Station that we have opened and were you to be there on the Lord's Day, you would find that it had the distinct impress of a Free Presbyterian Sabbath and a Free Presbyterian service.

Now the next thing I notice is this. When the Lord wanted to take this man away, as the Bible says: "There is a time to be born and a time to die," God set out a time for his servant to be taken. Never mind how it appeared to us, his being taken away, as if it was contrary to all kindness and that sort of thing. Nevertheless, God's time came that His servant should be brought home and given rest. But mark this, the new period opens with a European coming just at the time that God takes His servant away. God's hand is in this. Each period opens distinctly, clearly, with God's hand in it and that ought to encourage us through and through. When he was taken away, there were many difficulties for me but that is not the point at all. The point was this, God's time had come to take His servant, but it was not before He had another already conveyed seven thousand miles to take his place.

Now, when I came there in God's good providence, that opened another period. A European was brought now into contact with the Mission and I was able, being a European, to overcome many of the handicaps that Mr Radasi had to encounter as being, according to European views, "a mere black man." Well, the first thing that we were able to do was to raise the status of the school at Ingwenya, open new Out-stations and after a few years increase the number of office-bearers and preachers. This was the period that we work on up to 1932. The school was increased from one teacher at Ingwenya to five teachers and Out-stations from four to twelve. The grant earned when I arrived in 1924 was £50 from the Government for all teachers. In 1932 I cannot recall exactly what they were, but I know that in 1945 it was not £50 but £1,500. Let me go back again to 1932. As we brought up the school and increased the work, there came a time when there seemed a demand upon our spirits that we might have a larger number of children actually living at the mission and a longer period under the mission influence. That meant opening up a boarding school, but how could a small church with a small financial backing embark on a project of that kind. I wrote to Mr Cameron and he said that he favoured a boarding school, but I said to myself, "The good man doesn't understand what it means — a number of new buildings, schoolrooms, teachers, and above all, it meant

a European teacher." That was in 1932. When I came home I did not look for a teacher, but a European teacher was provided. You all know that that was Miss Nicolson. Here was the next period; here was God's hand again. Just when it was necessary that we should go on in this development, God provided there and then the means to fulfil this added development. So Miss Nicolson came and so to speak we looked at each other and we said: "You know the Church?" "Yes, I know the Church." "You know what their finances are?" "Yes." "Well, can we look at such a thing as a boarding school?" We decided by the grace of the Lord and in trust upon Him that we would do it. Now, I want you to understand, my friends, that this is the opening of another period.

Now we were about to earn the maximum grants from the Government. We were able to take on about 150 girls actually living in the school. We put up some cheap dormitories and started away. You must understand that in raising the school to the status of a boarding school all it cost the home church was £75 in cheap buildings. But that meant, my friends, that somebody had to suffer and the person who suffered, naturally, was the head teacher; with no space, no decent schoolrooms, no glass in the windows, but just big holes in walls and the dust coming in, no place to get warm in in the winter time, every place cramped, desks home-made, etc. I went down one time to the store and asked how many boxes I could get. We get 4-gallon tins of paraffin in a wooden box and they sell the wooden boxes cheap, at 1/- each. I remember I went down to the Storeman one day and bought two dozen of these. I took them home, put them together and made desks of them and put legs on them. I had them there and was afraid to show them to anybody. I knew some people would laugh at them and, above all, I was afraid to show them to Miss Nicolson. I could not introduce to a teacher from a well-equipped school in Scotland these boxes that her pupils would have to use as best they could. However, I introduced Miss Nicolson to the desks and she said, "They will do fine," and that was the spirit all through. Miss Nicolson recognised, like myself, that we had not a great amount of money to draw on, but we were determined in spite of that, to raise the status of the school until we would have the maximum grants and that was brought about without any loss in way of education, but rather gain, but all the time working under great disability and disadvantage. I would publicly say today that as I look back on Miss Nicolson's work there, it is owing to her that we have a boarding school. It is owing to Mr Radasi we have a mission, for he began it.

As I look on this period from 1932 right on to 1938, I don't know what I should be most grateful for in connection with the building-up of the mission, whether it should be this particularly,

the ability and readiness on Miss Nicolson's part to take on these extra burdens, for they were real burdens, and work at such disadvantages, or the stamp, the wonderful stamp which I trust will never go from Ingwenya School, the stamp that made the African people speak of Ingwenya as the Evangelistic School and Mission. The Shorter Catechism is being taught where it may be understood in Standard 6 and the Mother's Catechism translated into Sindebele taught in the lower Standards and so on. There you have just the things that you yourselves acquaint your own children with, as you regard them as safe guides for your own child, transplanted out there and made use of by the servants of the Church just the same as at home. That is something you ought to be grateful for and I trust and hope that we all are.

Now came the period 1939 when Miss Nicolson came home on leave. Who was going out to her place? Mr Macintyre, I understand, interviewed a young gentleman with a view to going out for eighteen months only to relieve. Now, neither Mr Macintyre nor that young gentleman understood for a moment what was transpiring at that time of their meeting. For history in connection with the mission was being made in that interview with this young man. As far back as 1925, we went to Shangani. We opened two stations and as far as 1938 we still had these two stations. We were unable to go further. The Out-stations were too far away and the Government would not countenance our opening stations at such a distance from our control. So here they were like two orphans away up in the wilds of Shangani. We came round to 1938 or 1939 and Miss Nicolson had to go home and Mr Macintyre interviewed a young man who came out for eighteen months, as he thought, as Mr Macintyre thought, for eighteen months. He came out to Africa and the war came on. He could not get back home. God perforce made him remain in Africa five years. In the time that he remained (five years), he got to see this work and it entered into his heart. We took him up to Shangani. There was a big meeting of natives and we were told: "We want a boarding school up here in this reserve." We asked what particular denomination did they favour. They said: "The Free Presbyterian Church." Mr Fraser was particularly thoughtful. God's hand again. We came down to Ingwenya and I said to myself, "Now, I am not going to speak to him, I am not going to ask him to be a missionary. He came out here to relieve Miss Nicolson, but I am not going to do anything, but I can pray and trust that the Lord has put a seed into his heart that will bring him back to Shangani." And that went on for five years. For five years this went on, and the time came when Mr Fraser was there at Ingwenya living in one of the Guest Houses and he sent for me and I went up. There he was, sitting on the bed writing a long letter. "What

is this, James?" "I am writing a letter to Mr Macintyre and I want to read it to you before I send it." He read the letter and this was offering himself as a servant to the church. I came down to the house and I know I was smiling, and my wife said to me, "What is making you so happy?" I said, "Mr Fraser and Shangani are joined in their hearts now." And so it was. Home he came and is preparing for Shangani. Now, my friends, this is God's hand. Each period marks definitely this wonderful hand of God in providence. That ought to make us take courage. Here is this huge tract of country and Mr Fraser is going up to it.

I want now just to say a little about numbers. Some people think a lot of numbers. There are some people's minds, and numbers is the only thing that speaks to them. As I said, there were in 1924, four elders and four deacons. In 1945 there were twenty-five office-bearers and we left another eight ready to be ordained in Shangani, when Mr Fraser goes out. That makes thirty-three. That is the Lord's work, period by period. And the same thing is true with the children. In 1924 there were three hundred; today, I should say two thousand, and so on.

Now, there are two or three things I must put right before I sit down. The first thing is, many people think that the church supports completely the native teachers out there in Africa; that all their pay comes from the home church. You are contributing very little to the upkeep of any teacher. As I said, the grants earned by these teachers amounted to £1,500 in 1945. I don't know what they are today. As against that £1,500, the grants given by the Church to African teachers amount to only £150. There are over forty teachers, so that the grant per teacher from the Church is not more than £3 15s. So I want to lay this on the ground for good because I have had letters even out in Africa, most discouraging letters, about this one and that one saying that we were paying for the education of the natives.

Another thing is this. There is a widespread idea that the natives contribute nothing to the mission. We have regular collections every quarter the same as yourselves for the Sustentation Fund. We have quarterly collections. At every Communion we have a door collection. I admit that our congregations do not contribute as much as they should, but they are at a great disadvantage. Every other mission makes contributions compulsory; not only so, but they make it a basis of membership. You cannot sit at the Lord's Table unless you paid your last month's contribution. Now, we, being Presbyterians, believe in free-will offerings and not in that kind of thing at all. We have to labour against the idea spread among the natives from other missions that contributions should be on a compulsory basis. What we do need is not that we should preach it for we do preach it, not that we should teach it,

for we do teach it; but we do need it to have the whole matter better organised and I have been thinking that the best way would be to get the ordinary Sustentation Fund Collection Books from here sent out there. And I hope Mr Grant, to fall back upon you to supply me with four dozen Sustentation Fund Books at least. That would be one of the first things that would help to bring up our collections. These collections amount to perhaps £30 to £45 in the year. This money is voted upon at what we call the quarterly meeting. Say there is a poor man there and he wants to begin a mission station. He has got to buy timber for doors and windows; he has got to pay a man to make the bricks. The people are heathen and he is the only man who has any idea about the worship of God. Well, the Kirk Session says: "This man should get some of the local funds," and they vote perhaps £5 for it and that helps him to build the church. Other times it is spent on other things, such as painting of the church at Ingwenya, the paying of panes of glass. All that is voted for out of these funds that are collected. I would like you to understand that our Christians do contribute. They do not contribute as much as we would like owing to the fact that we have not organised the thing as we would like. I want you to understand that fully.

The last thing I would say is this. While we are speaking so much and bringing Shangani so much before your minds, I would like that you would remember that Ingwenya has still to serve a great purpose in the mission. It is the older place. It is the place where the mature Christians are coming from, the well, so to speak, and it must be upheld in prayer.

NOTES OF A SERMON

Notes of a Sermon preached in Gaelic by the late

Rev. D. N. Macleod, Ullapool

Philippians C. 4, v. 19: "But my God shall supply all your needs according to His riches in glory by Christ Jesus."

Philippi was the first place in Europe where the faith of Christ was set on foot, as this Epistle sets forth. This Epistle shows the wonderful love between the Apostle Paul and this church. He praises her, as she did more for him than any other church. He would not do so unless it were true, as He was not given to flattery.

1st. The people we have brought before us here.

2nd. What God will do for them, and in what measure this will be accomplished.

We may see that this does not refer to all the inhabitants of Philippi, but only to such as made up the true church there —

that is, to the people of God.

They proved they were the true people of God, but they were a poor people. This was always true of God's people and the visible church of God. It was always so, as James says: "God has chosen the poor of this world rich in faith"; and we read of Christ speaking to the disciples concerning John the Baptist when he sent to Jesus to ask if He were the "One who was to come or do we look for another".

It was the joy of John's heart that the Gospel was preached to the poor, and it cannot be otherwise as this was joy to Christ Himself, and down through the ages. But He did not exclude the rich any more than the poor for He chose Abraham, Jacob and others, and so it is still.

But more especially God did choose the poor, and the few God has yet in the earth are of the poor. It is not Kings and Queens and the rich, but common people, and of them He writes here "God shall supply all your needs". It makes plain to the world that it is not left to the church to support itself in the world, but it is God Himself who maintains it. It is plain that the burden is on Christ Himself, as it is written "Thou saidst I help upon a strong one laid, out of the folk I raised a chosen one". Ps. 89, v. 19.

This people are not only poor in the world in Providence, but also Spiritually — no spiritually rich among them, as Christ said, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven", and their poverty is so great that there is nothing left with them but an empty purse — not a penny left.

Their souls were empty of every good they had or possessed, and they are thus to old age, as it is true here of Paul when he says, "In my flesh dwelleth no good thing". Romans c. 7, v. 18. They are not empty of grace for all that, but emptied of everything belonging to the flesh. They are made poor. He took away their "good" heart and good intentions — nothing left to cover them. They were as naked as Adam and Eve when they lost their righteousness. He gave them a bruised spirit as Isaiah says, "The bruised reed He shall not break, nor the smoking flax He shall not quench". He gave them a broken heart as in Psalm 51, "A broken spirit is to God a pleasing sacrifice". The bruised spirit and broken heart shall not be taken away from them.

If they were rich men they would not require help from anyone. They are quite able to do all for themselves — quite independent, but when they are poor they cannot be anything else but needful. Christ Himself knew what it was to be needful in providence, and the Apostle also knew, as we find in the 12th verse of the chapter, "In all things I am instructed both to be full and to be hungry, both to abound and to suffer need". He knew what it was to have his needs supplied. He knew of godly sorrow as well. He had

repented of the sinful work he had been doing in crucifying the Son of God, "I obtained mercy", he said, "because I did it ignorantly in unbelief". 1st Tim. c. 1, v. 13.

The Apostle Paul was indeed one of those poor ones now — he knew poverty in the two ways mentioned, but now he knew how his poverty could be met. Spiritually, he knew it in this way — he was lifted up to the third Heaven, and heard things which cannot be uttered, but God gave him a thorn in the flesh. He himself might say, "Oh if I were delivered from this thorn how much more good I would be able to do". This, however, was not the mind of Christ in giving him the thorn but lest he should be exalted above measure. It was for Paul's good. He confessed afterwards how beneficial it was. Christ says, "I will not take the thorn away, but I will make My Grace sufficient for you, and my strength perfect in your weakness". "Very good", says Paul, "most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. I will do more good by having this thorn in my flesh". He gave Timothy this counsel, "that they do good, that they be rich in good works, ready to distribute, willing to communicate". 1st Tim., c. 6, v. 18; and here He promises to supply all their needs. He has knowledge of them all. He sees all that is in the whole creation from the heavens high. He knows all their temporal and spiritual needs, and friends, see that you keep this in mind that your needs in soul and spirit are not the same every day — each day has its own needs, and so the promise is given, "Strength according to the day, and a back according to the burden". What you had yesterday will not do you for today. Remember He is the God of Providence, as it is said in the Lord's Prayer, "Give us our daily bread", so let God's people remember that the daily needs of the soul are as sure to them as their daily bread. If God cares for the body He will care more for the soul.

Let us take notice of the little word "all" mentioned here — all our needs. It teaches us that He can supply every need for the soul. We are not to think He may supply some of them and not them all. The Apostle Paul is in no doubt about it. He is certain that God is not going to leave them with their daily bread only, but that He will supply all their needs in body and soul.

Unbelief is the greatest handle of the devil. Satan will blow upon unbelief in the soul, so that great dishonour will be done to God. God makes provision for every need. A person might have a provision which was suitable, but very small in measure. He might say, "I would wish to give more, but I am not able as I have no more to give away". But none can put bounds on what God can give. When Moses was in the wilderness and the people lusted for flesh, God said He would provide them with flesh even

in the wilderness. Moses limited what God could do. He said, "Must all the flocks be slain to give these people flesh?". God's arm cannot be shortened, nor His ear become heavy.

Providence belongs to God, "To me belongs the earth, and all that it contains" — Spiritual blessings as well as the riches of His Grace. Preached among the Gentiles, Eph. c. 3, v. 7 and 8 — riches in Grace; and friend, how little will be missed out of the riches of Christ after a poor soul receives the fulness of his soul out of these riches. Riches in Glory — Grace is Glory, or the beginning of Glory. Glory fills the whole creation, "Let the earth be filled with His Glory" Ps. 72. "Father I will that they may behold My Glory" John c. 17, v. 24. That this people might know His riches in Glory to be theirs, they must wait until they get possession of them before they can speak of them. We are so ignorant of the least of these riches as yet in the world. You and I cannot reach unto the least part of them, but through Jesus Christ. Christ is so poor in the eyes of sinners in our day, but yet the least part of these riches cannot be ours except we be enabled to lay hold on them through faith in Christ Jesus.

THOUGHTS ON THE PSALMS

by Rev. Alex. McPherson

Psalm One Hundred and Two

Verse 9. "For I have eaten ashes like bread, and mingled my drink with weeping."

From these sad words we may gauge to what extent this poor man had mourned. Following the custom of his age, he had repeatedly thrown ashes so that they fell upon his head, and from thence they dropped onto the food which he strove to eat as a matter of duty. Verse four, you may remember states that he had no real appetite. Relieving his thirst gave him no more enjoyment than eating did, for what he drank was made brackish by the copiousness of his tears.

Verse 10. "Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down."

Here he tells of the source of his sorrow, and we can see that it springs from a view of the plight of his sinful nation more than anything else. The whole nation has suffered for its apostasy; godly and ungodly alike. The psalmist completely associates himself with his people and regards his personal condition and prospects as a type of theirs. Caught in a gale of divine wrath, he and they have been tossed up and down.

Verse 11. "My days are like a shadow that declineth; and I am withered like grass."

Regarding himself, he had no hope of survival. He knew his end to be fast approaching; his sun had gone down so far that it scarcely cast any shadow. He was like withered, dying grass.

Surely this is a sad complaint, a man summing up his own condition of body as quite hopeless! Yet, in what follows we see that his prayer was given a large answer in that the Spirit of God directed his mind away altogether from the hopeless appearance of things on earth to Himself in heaven.

Verse 12. "But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations."

How often do we find the saints of God making mention of his eternity in their addresses to Him! Yet, simply to consider that God is eternal in contrast to man's mortality and few years would scarcely serve to revive drooping spirits and build new hope. It is when his eternity is linked with his covenant faithfulness, as it is in his name Jehovah, that a believing soul can rise above the depression of spirits consequent upon great affliction. The name "Lord" in this verse means "Jehovah" — "I am that I am", and it is this view of the divine character that leads the psalmist on to his next words which strike a different note from all that has gone before.

Verse 13. "Thou shalt arise and have mercy upon Zion: for the time to favour her is come, yea, the set time, is come."

The city of Zion was brought to a very low state when Nebuchadnezzar destroyed it, and thus it remained for seventy years. What was needed to restore it was divine mercy, for divine judgment had laid it low. As her people were captives in a distant land, Zion could not be rebuilt unless they were released and brought back, and given a mind to rebuild city and temple. Who could do that but God? The psalmist, knowing the character of Israel's God, and moved also by the Spirit of prophecy, forecasts that He will indeed have mercy.

The judgment had been disciplinary, not destructive. Through Jeremiah (Jer. 25, v. 11, 12) the Lord had set a limit to Israel's bondage. From the second verse of the ninth chapter of Daniel we see that that godly man clearly recognised this fact. Years and decades had dragged past, but this poor, dying exile knows that the set time for deliverance is at hand, therefore mercy would be shown to Zion.

Now it is no worse with the New Testament Church than it was with that of the Old. The Church is to last as long as the world because its King must reign until He hath put all enemies under his feet. While on earth He declared that His Church would be like a grain of mustard seed which would grow into a mighty tree. "Upon this rock will I build my church, and the gates of hell shall not prevail against it." It is a kingdom which cannot be

moved.

Yet the Church can decline through unfaithfulness and other sins as it has done throughout the past century. Has it not come to a condition so ruinous as to deserve comparison with the Zion of the Psalm? But can we, like the psalmist, aver that the set time for rebuilding has come, by referring to phophecies in the Word of God? Some think that the time has almost come; others believe that no-one can be certain, yet hope that the time may be near. What is certain is that God will revive his work, and when the set time known to Him does come, the building up of Zion will not be prevented by any power on earth or in hell.

Verse 14. "For thy servants take pleasure in her stones, and favour the dust thereof."

This was another sign by which the psalmist knew that the Lord would soon show mercy. It is still a favourable sign. When God's people become very concerned about the low state of the Church universal and bear its concerns often and urgently to the throne of grace, this may well be a precursor of revival. How dear the Church of God ought to be to its members! It is the company of the called and saved with whom alone they can have true fellowship on earth. It is the agency by which the blessings of redemption will come to others. It is the light of the world, the preserving salt of the earth. It is the dwelling place of God on earth, and even when in a depleted and weak condition, it is dear to all the people of God. When this delight becomes very evident in prayers and longings and strivings for the building of the spiritual Zion, it is a good sign. Have we pleasure in the stones and dust of the Zion of our time?

Verse 15. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

It was a great wonder to the nations when God recalled Zion's bondage. Nations and their rulers will never fail to be impressed when the Lord revives his Church. Notable effects will follow. The Scriptures will again be received as God's revealed will, fully inspired and inerrant. The Church will regain influence and again become a power for good in the world. God will be glorified. "God shall bless us; and all the ends of the earth shall fear him."

ROME AND REUNION

Evidence of Rome's design for the gradual submission of the Protestant Churches. "Interconfessional Co-operation" in 1968 shown to be in harmony with Rome's plan outlined in 1894.

(Issued by the Trinitarian Bible Society)

“Interconfessional Co-operation”

It was publicly announced early in June 1968 that agreement had been reached on a document entitled, “Guiding Principles for Interconfessional Co-operation in Translating the Bible”. This document was issued jointly by the Executive Committee of the United Bible Societies and the Vatican Secretariat for Promoting Christian Unity. At a meeting in London in January, attended by the Archbishop of York, President of United Bible Societies, Bishop J. G. M. Willebrands, Secretary of the Vatican Secretariat, announced that Pope Paul VI had given his approval to the “Guiding Principles”. The press release was adopted by the United Bible Societies’ Executive Committee and the Vatican delegation in London on January 10th, but the “Guiding Principles” had been under discussion since 1963. The first of a number of developments which made this agreement possible was the recommendation of the Second Vatican Council that Roman Catholics should co-operate with other Christians in translating and distributing the Scriptures.

The National Bible Societies draw nearer to Rome

The United Bible Societies’ organisation includes the British and Foreign Bible Society, the National Bible Society of Scotland, the American Bible Society and many other national Bible Societies. These are now publicly committed to a policy of “interconfessional co-operation” with the Church of Rome.

The Romeward drift of the ecumenical movement with which the national Bible Societies are aligned is increasingly evident in many parts of the world. The Brisbane Courier dated 17th July 1968 reported an announcement by the Roman Catholic Archbishop of Port Moresby and the Secretary of the British and Foreign Bible Society in the territory concerning **moves towards complete co-operation** on Bible projects in Papua-New Guinea. The moves were decided upon at a conference of Roman Catholic bishops. Until now the work of the British and Foreign Bible Society in that area has been supported by Protestant churches and missions, which are now drawn into “co-operation with Rome”.

A carefully laid plan

These are the actual words of the Roman Catholic Cardinal Vaughan at the opening of the “Catholic Conference” at Preston on 10th September, 1894, and the whole address was published by the Catholic Truth Society in a sixteen page booklet sold for one penny. The Cardinal referred to a recent Papal encyclical to the Rulers and Peoples of the World in which “the Holy Fathers made a new appeal to the conscience of our separated brethren—

Let us one and all labour assiduously to restore the ancient concord and union . . . the present is the most seasonable time . . . why should not our present century bequeath to mankind pledges of concord and the prospect of those great benefits which are dependent upon the unity of Christian faith”.

The Cardinal said —

“The Catholic Church cannot accept Reunion or communion on the condition of change, or modification, or compromise in her own Divine constitution. The charter of her constitution was drawn up by her Divine Founder. It is therefore altogether outside her power to alter it. Such as He has built her upon a Rock, such in constitution she remains for ever.

“But the Church is free for the sake of some greater good to admit changes and modifications in her discipline and legislation which concern times and circumstances. She has power over her own commandments and over questions of discipline, such as clerical celibacy, communion under both kinds, over her liturgy, and the language in which it is clothed. Nor would she hesitate again to make concessions, as she did in times past, **for the sake of some greater good . . .**”

This is precisely what the Church of Rome has been doing — making these minor concessions “for the sake of some greater good” — that is, in order to encourage reunion on her own terms, and those terms insist upon the impossibility of “any change or modification or compromise in her own Divine constitution”.

Testimony maintained by T.B.S.

For more than 137 years the Trinitarian Bible Society has maintained its testimony and work as a Protestant Bible Society, “for the circulation of Protestant or uncorrupted versions of the Word of God”, and there was never a period when the distinctive and unequivocal testimony of this kind was more needed than it is today — when “evil men and seducers wax worse and worse, deceiving and being deceived”. (2 Timothy, 3, 13).

Copies obtainable from The Trinitarian Bible Society, 217 Kingston Road, Merton, London, S.W. 19. (2d. per copy, postage extra).

POSADH AN ANAMA RI CRIOSD

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 57)

3. An e meudachd agus an-tromaicheas do pheacadh agus do chionta? O mo pheacaidhean, mo pheacaidhean, a deir an t-anam bochd, thà iad do-labhairt lionmhor, agus do-labhairt mòr; tha iad lionmhor agus mòr annta fein, agus tha iad air an còmhach

le iomadh an-tromachadh mòr. 'S ann ainneamh a tha iad anns an t-saoghal a pheacaich anns an tomhas anns an d'rinn mise; uime sin tha cagal orm nach aidich Criosd gu bràth mise, a chùm mo thabhairt a stigh do leithid do dhaimh ris Fein. Seadh, biodh e mar sin, gidheadh biodh agad fios nach seas so cadar Criosd agus thusa, ma thà thù toileach a bhi air do phòsadh ris. Gheall E bhi maitheadh pheacaidhean mòr, agus a bhi gabhail, a dh'aindeoin pheacaidhean mòr, ma's e's gu'm bi an t-anam ach toileach. "Thigibh a nis, agus tagramaid r'a cheile, deir an Tighearna; ged robh 'ur peacaidhean mar an scàrlaid, bidh iad geal mar an sneachd; ged robh iad dearg mar chorcur, bidh iad mar olainn." Isaiah i, 18. Ged a thà do pheacaidhean mar scàrlaid agus mar chorcur, 's e sin, ged a tha iad mòr, salach, 'n am peacaidhean do-labhairt mòr; peacaidhean a thà de nàdur an-tromaichte agus a glaodhaich a mach, agus air an còmhach le iomadh uamharachd, gidheadh, bithidh iad geal mar shneachd agus mar olainn, 's e sin, bidh iad gu h-iomlan air an toirt air falbh agus air a' maitheadh, agus mar nach biodh iad riamh ann. A ris, ann an Isaiah xliii. 24, tha E labhairt air cuid a thug Air seirbhis a dheanamh maille ri'm peacaidhean, agus a sgithich E le'n lochdan. Is cinnteach gu'r e peacaich mhòr a bh'annta so, agus bha'm peacaidhean de nàdur an-tromaichte; agus, gidheadh, aig rann 25, ciod e'n gealladh làn air maitheanas a tha E deanamh dhoibh? "Is mise, mise fein, csan a dhubhas t'euceartan as, air mo sgàth fein; agus do lochan cha chùm mi air chuimhne." Anam bhoichd, ciod a their mi? An do pheacaich thu gu ro-mhòr? 'N do chuir thu peacadh ri peacadh? Gheall E maitheanas gu pailte, agus a bhi cur maitheanas ri maitheanas. Isaiah lv. 7. Am bheil thù ciontach de gach seorsa peacaidh? Agus ri do pheacaidhean eile 'n do chuir thu toibheum? Gheall E gu'm faigh gach seorsa peacaidh agus toibheum maitheanas ach toibheum an aghaidh an Spioraid Naoimh, nì tha do ghearain air meudachd do pheacaidhean a dearbhadh nach eil thu ciontach dheth. Mata xii. 31. O anam na bì air do mhi-mhisneachhadh a thaobh meud do pheacaidhean: tha Criosd a pòsadh anamaibh, cha'n ann a chionn nach eil iad 'n am peacaich, 'n am peacaich mhòr, ach tha E dha'm pòsadh a chùm bhi toirt air falbh am peacaidhean, agus a bhi dha'n saoradh bh'uatha gu bràth. Agus mar is motha bhios do pheacaidhean, is ann is motha bhios glòir gràs Chriosd, a nì a tha shùil air, ann a bhi gabhail a leithid 's a thà thusa ann, a stigh ann an daimh cho dlùth agus cho glòrmhor ris Fein 's a tha so ann. A thuilleadh air so, ciod a nì thù ri do pheacaidhean mòr, mar a teid thù leo a dh' ionnsuidh Chriosd? Tha peacaidhean mòr a dearbhadh feum mòr air Criosd, agus a gairm air son cabhag mhòr gu Criosd.

4. An e dimeasan agus diùltaidhean air do thaobh-sa anns

an àm a chaidh seachad? Faodaidh e bhi nach e mhàin gu'm bheil do pheacaidhean lionmhor agus mòr, ach tha so air a chur ris a chuid eile, diùltaidhean fad agus lionmhor air Criosd agus air a ghràdh. Ghairm E bitheanta ach cha d'thug thusa freagradh Dhà; bha E fada dha do thàladh, ach cha do dh'aontaich thu Leis: O an iomadh gairm mhilis, tairgseachan gràsmhor, ìmpidhean gràdhach a rinn E riut, agus air an d'rinn thu dìmeas! Agus tha so a cur eagal ort, nach bì nis gnothuch air bith Aige riut. Agus gu cinnteach anam tha so duilich, ro-dhuilich; agus le so chaill Criosd mòran glòir, a dh'fhaodadh tù thoirt dhà ionnsuidh; le so chaill thusa mòran de cho-chomunn milis a dh'fhaodadh tù shealbhachadh; le so bha cridhe Chriosd gu mòr fodh dhoilgheas, a dh'fhaodadh a bhi air a sheachnadh; agus le so tha'n obair air a deanamh nì's duilich a deanamh na bhiodh i 's an toiseach, air bhi do d' chridhe air fàs nì's cruaidh, agus do thruaillidheachdan air fàs nì's treise. Mar so tha e, anns gach dòigh gle dhuilich, gu'n d'rinn thu dìmeas mar so agus gu'n do dhiùlt thu Criosd. Ach gidheadh cha seas so eadar E agus thusa, ma's e agus gu'm bheil thu toileach a bhi air do pòsadh Ris. Air son so, faic Gnàth. i. 20-23, "Tha gliocas ag eigheach a muigh, anns na sràidibh tha i a cur a mach a gutha; ann an àitibh sònruichte a chomh-chruinneachaidh thà i ag eigheach, ann am fosgladh nan geatachan; anns a' bhaile tha i a' cur a mach a briathran, ag ràdh, cia fhad a dhaoine baoghalta, a ghràdhaicheas sibh baoghaltachd? agus a ghabhas luchd-fochaid tlachd 'n am fochaid, agus a bheir amadain fuath do eolas? Pillibh ri m' achmhasan: feuch, dòirtidh mì mach mo spiorad dhuibh; nì mì aithnichte mo bhriathra dhuibh." Tha mì guidhe oirbh, thairg Criosd E Fein, agus a ghràdh dhoibh ach dhiùlt iad Esan agus a ghràdh; seadh, dhiùlt iad E re ùine fhad, agus dhiùlt iad E le mòran tarhuis. "Cia fhad a dhaoine baoghalta a ghràdhaicheas sibh baoghaltachd." Chuir iad an suarachas tairgseachan Chriosd agus a gràdh; agus gidheadh ann an so tha E'g athnuadhachadh na tairgseachan so dhoibh, anns am bheil E'g innse dhoibh nach bu chòr do na diùltaidhean sin seasamh anns an rathad air Esan a bhi gabhail riutha, ma's e agus gu'm bheil iad toileach gabhail Ris: "Pillibh ri m'achmhasan, feuch dòirtidh mì mach mo spiorad dhuibh." Agus anam, nach eil a chuid is motha a diùltadh re ùine fhad, agus a seasamh a mach gu fada an aghaidh tairgseachan Chriosd agus a ghràs, ma's duinn iad a stigh Ris, muinntir, gidheadh, a thà air gabhail riutha Leis? Na bì, uime sin, anam bhoichd, air do mhi-mhisneachadh, do bhrìgh do dhìmeas agus do dhiùltadh air Criosd, ach tilg thu fein ann an gàirdeanan a ghràidh, a gheibh thu gu cinnteach fosgailte gu farsuinn a chùm do ghabhail agus gabhail riut.

5. An e ceannairc agus cùl-sleamhnachadh air do thaobh-sa

bh'uaithé? Theagamh gu'n robh thù aig amaibh, air do shlighe gu Criosd, cuid de dh'oibribh, cuid de rùinntinn math agus do dh'aighnuidhean an taobh a stigh dhiot air a shon. Seadh, agus rinn the seorsa de aideachadh Air. Bha thù aig amaibh air tì pilleadh, seadh, cha mhòr air dùnadh a stigh ri Criosd; agus cha mhòr nach robh'n pòsadh air a dheanamh eadar Esan agus thusa. Agus, gidheadh, an deigh so uile, rinn thu ceannairc agus chùl-sleamhnaich thù bh'uaithé, a deanamh striopachas ri iomadh leannan, nì a tha toirt ort a bhi fodh eagal gu'n diùlt Esan thù na'm b'e agus gu'n rachadh tù dha ionnsuidh. Agus is firinn e, gu'm bheil so uile gle dhuilich; oir le so bha Criosd gu mòr a faotainn eas-urram, agus bha t-anam gu mòr air a chur an cunnart. Ach fathasd na bì air do mhì-mhisneachadh, oir cha seas so eadar Criosd agus thusa, ma thà thù fathasd toileach a bhi air do phòsadh Ris. Tha Criosd dha thairgse Fein agus a ghràs dha leithidean sin; tha E gealltuinn a bhi leigheas an cùl-sleamhnachaidhean; "Ach rinn thusa striopachas le mòran leannan; gidheadh pill riùmsa a ris, deir an Tighearna." Ier. iii. 1, agus rann 12, "Pill, O Israel cùl-sleamhnach, deir an Tighearna, agus cha leig mì mo chorruich ort; oir tha mise tròcaireach, dei an Tighearna, cha ghleidh mì m'fhearg gu bràth." Mar sin ann a Hosea ii. 19, "Agus pòsaidh mì rium fein thù gu bràth; seadh, pòsaidh mì rium fein thù ann am fireantachd, agus ann an ceartas, agus ann an caoibhneas, agus ann an caomh-ghràdh." Thù! Cò? Sluagh cho ceannairceach agus cho cùl-sleamhnach 's a bha riamh anns an t-saoghal; mar sin gheibh sibh ann an toiseach na caibdeil. Tha dòchas, chì sibh uime sin, do cheannaircich agus do luchd cùl-sleamhnachaidh; uime sin na bì air do mhì-mhisneachadh, ach rach dha ionnsuidh agus cha tilg E mach thù.

(R'a leantuinn)

NOTES AND COMMENTS

Scottish National Party — Sabbath Breakers

This is not a political comment but it should have a message for our Scottish readers. The Scottish National Party, so much in the news in recent times held a Party Conference in Oban last May. Let readers note, if they have not done so already, that this Conference began on Friday, 30th May 1969, and continued to include **Sabbath**, the 1st of June. On the Sabbath Day the Conference discussed the draft constitution for Scotland under self-government, which included giving Gaelic equal status with English. We are aware that other political parties show in one way or another, scant respect for God's holy day. But the Scottish National Party in beginning their appeal to the people of Scotland, have completely forgotten and desecrated, what used to be called

the Scottish Sabbath. They were more concerned with self-government and Gaelic, than with the law of God. It appeared that the Provost of Oban welcomed delegates in his official regalia. What an opportunity he had as the Chief Magistrate to oppose this Party's disregard for the Lord's Day!

World Council of Churches and the Pope

It has been reported that the Pope was to visit the World Council of Churches headquarters in Geneva in June, at the time of writing. This is a confirmation of what has been said, time and again, that the W.C.C. has no interest in Reformation or evangelical doctrine or principles. It is indeed an organisation which is a real danger to the true Church and Cause of Christ in our day.

A Foolish Act

Lord Provost Alexander MacKenzie of Dundee claims to be a Total Abstainer as to drink. Yet he opened a new Brewery depot at Edison Place, Dundee, recently and was presented with an inscribed beer tankard. His folly and weakness appears when he said he was at a loss to understand why the honour of opening the premises had fallen to him. As a teetotal man he should have immediately considered it no honour at all to open a drink depot and declined the invitation. It was as simple as that. But it seems his mind worked along other lines.

The Assembly's Guests

That the presence of Her Majesty the Queen at the General Assembly of the Church of Scotland should coincide with the first visit of a Roman Catholic priest as an official guest to the Assembly is hardly a happy portent of events to come. When we take into consideration the anti-christian nature of the Roman Catholic system, what but a perverted charity could be responsible for extending such an invitation and at such a time to a Roman Catholic priest. What was even more sad was the lack of protest from within the Church of Scotland itself against this event, so that it was left again to Rev. Ian Paisley from Belfast to show that the event did not command universal approval. Surely Scotland has fallen on sad days when a Church claiming to be the successor to the Church of John Knox has so few Protestant witnesses within its pale. — D.B.McL.

Parliament and Divorce

In June the Divorce Reform Bill and the "Sunday" Entertainments Bill, two Bills vitally affecting the life of the nation will again have been before Parliament. But for the action of the Government in allowing some of its own time so that these Bills

could be further debated, they would before now have fallen by the way. Should this legislation ever reach the Statute Book the Government will bear heavy responsibility for the consequences. It is regrettable in the extreme that the Government of the day should take such a conspicuous part in undermining the divinely appointed institutions of marriage and the Sabbath and so be engaged in destroying the spiritual and moral foundations of society. — D.B.McL.

Heart Transplants

Heart transplants, which have again figured in the news, have highlighted the question of the point of death and whether doctors in certain cases can adequately determine this. The use of patients who have suffered what is termed irreversible brain damage as heart donors has brought the whole matter to the public notice. Some leading doctors have expressed grave concern and Dr Dixon, Fellow and Director of Studies in Medicine at Cambridge has written in the Cambridge University Medical Journal that "the moment of human death cannot be discerned with accuracy and precision." The Scriptural outlook demands that there must be no concession in this matter to the humanist viewpoint that if persons have suffered irreversible brain damage there is little virtue in keeping them alive and that they are proper subjects as heart donors. This attitude is pagan in the extreme and does not reckon with the claims of the Divine law. What must be established beyond a shadow of a doubt in all cases is that the donor's life is indeed extinct. — D.B.McL.

CHURCH NOTES

Congregational Treasurers — Please Note

That the Synod revert to the previous arrangement where Congregation Financial Statements be forwarded **only** to the Presbytery of the bounds.

Payment to Students for Supply—Congregational Treasurers Note

Synod decision — That the scale of payment to students revert to £3 per week plus expenses, leaving individual congregations to give more should they wish to do so. If any student should be in peculiar difficulty he should state his case to the Finance Committee who are asked to consider his case sympathetically.

Mission to the Jews Fund

It was decided at the recent meeting of Synod that the Mission to the Jews Fund should be merged with the Foreign Mission Fund, the new title of the Fund to be the **Jewish and Foreign Missions Fund**.

The Christian's Great Interest by William Guthrie

In conjunction with the Banner of Truth Trust, London, this book has now been re-issued by the Publication Committee as a paperback and at 5/- per copy, post paid. Orders for one or a few should be sent, enclosing remittance to The Bookroom, Free Presbyterian Library, 160 Pitt Street, Glasgow, C.2, while larger orders should be addressed to Mr R. W. M. Mackenzie, C.A., 10 Beaufort Road, Inverness, Scotland.

(Rev.) Alexander Murray.

Copy for Free Presbyterian Magazine

We are very short of articles for the Free Presbyterian Magazine at the present time. We have sermons on hand, but not by our own present ministers. We would be greatly helped by ministers and other friends sending in edifying and interesting articles now.

China Mission Fund

The Reformation Translation Fellowship, formed twenty years ago, has as its express purpose the translation of reformed literature into the Chinese language. Its doctrinal basis is the Westminster Confession of Faith and it is worthy of the prayerful and practical support of all who have an interest in putting sound literature into the hands of Chinese speaking people.

Rev. Charles Chao, the Chinese Executive Secretary of the Fellowship addressed the Synod of our Church at Inverness in May 1967. In January 1968 he went to Formosa and set up the Far East Headquarters of the Fellowship in Taipei. After a visit to the U.S.A. during last summer he returned to Taipei in September along with his wife and two youngest daughters. His latest translations have been Dr J. I. Packer's "Evangelism and the Sovereignty of God" and a new translation of the Westminster Confession of Faith, both of which were published in Hong Kong.

Our Church has generously supported this work for many years by giving annual grants from **the China Mission Fund**. This Fund is now exhausted and the increased grant given this year may have to be met from the Legacy Reserve Fund unless contributions to the China Mission Fund are forthcoming. We are making the need known and look to our people to support as they are able this good work among the Chinese. May we also be led to plead with the Lord that the doors of China now closed to the Gospel may soon be opened again and that densely populated but unhappy land delivered from the scourge of Communism.

Contributions may be sent to the General Treasurer of the Church and **marked for the China Mission Fund**. Owing to the limited supply of Annual Reports available it is not possible to

send them out with the Church Magazine this year, but the Secretary will be glad to forward a free copy to anyone who desires one, from Reformation Translation Fellowship, 78b Chiltern Street, London, W1M, IPS.

— D.B.M.

Church Extension Committee

The Synod at its meeting in May appointed a Church Extension Committee to seek to provide services for such as may desire them and who are not resident near a stated place of worship belonging to the Free Presbyterian Church. The Committee feel that there must be many who are placed in the providence of God in places where there are no services held by our Church. If such would send their names and addresses to the Clerk of the Committee every endeavour would be made to arrange services in places suitable to them. The Committee would also like to hear from relatives or friends of such as are placed in the above mentioned situation. They should send the names and addresses of such to the Committee so that services could be arranged for them also in a convenient place.

The Committee will be interested in receiving names and addresses from any part of the country in both Scotland and England.

The Committee would emphasise that the success of this venture will depend very much indeed upon the earnest and prayerful co-operation of our people in giving names and addresses. We exhort them to do their utmost to comply with the Committee's request.

"Enlarge the place of thy tent and let them stretch forth the curtains of their habitations: spare not, lengthen thy cords and strengthen thy stakes: For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Is. 54, vs. 2 and 3.

Rev. D. A. Maclean, Clerk to the Committee,
F.P. Manse, Halkirk, Caithness.

Trinitarian Bible Society

Dear Mr Sinclair, — It was our intention to write to you just before the meeting of your Synod as in former years requesting you to convey our thanks to the ministers and delegates for the help which the Free Presbyterian Congregations have maintained so liberally throughout another year, but I am afraid that we did not manage to get this in the post to you in time. We shall be grateful if you will kindly find a small corner for this acknowledgment in your magazine.

We have been greatly blessed and encouraged during this year and we have been enabled to send out thousands more Bibles than in any previous year. In the providence of God the income

of the Society has also increased sufficiently to cover all the additional expenditure. — With warm regards, yours sincerely, Terence H. Brown, Secretary.

Rev. H. R. Moshe Radcliff, Th.L.

At its meeting in May, the Synod accepted a recommendation from the Jewish and Foreign Missions Committee that Rev. M. Radcliff should be placed on its staff to carry out missionary work among Jews in Glasgow or elsewhere as the Lord may open doors.

Mr Radcliff was a minister in the Church of England, but left that Church as he felt convinced that no one could continue there and adhere to the principles of Reformed doctrine and practice. He then became Scottish representative of the Mildday Mission, which brought him into contact with our Glasgow congregation, as he was resident in that city.

Mr Radcliff made an extensive study of the Churches in Scotland and came to the conclusion that the Free Presbyterian Church was the one which adhered most closely to the principles of the Reformation to which he, himself, feels so attached. He, accordingly, approached the Committee who, after discussion and consideration, recommended that he should be placed on their staff for a year. During this year, Mr Radcliff hopes to move around the Church giving lectures on his work and becoming acquainted with our people. At the end of the year, if conditions are satisfactory to both sides, consideration will be given to inducting Mr Radcliff to work among the Jews as a Free Presbyterian minister.

The Committee hope that this door to preach the Gospel to the Jews by one of their own nationality has been opened by the Lord. We call upon the Lord's people among us to bear Mr Radcliff and his ministry upon their spirits at a Throne of Grace.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10, 1).

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

The late Mr Alex. MacLeod, Elder, Vancouver

Rev. R. MacDonald, Vancouver, sends the following notice: "Passed away on the 4th June, 1969, in his 84th year, Alex. MacLeod, elder, in the Free Presbyterian Congregation, Vancouver. Mr MacLeod was born in Raasay and was a brother of the late Rev. James MacLeod, well known in the Church in Scotland and Canada. He is survived by his widow, a son and three daughters, to whom our sympathies go out."

Rev. R. MacDonald intends (D.V.) to write an obituary of the late Mr Alex. MacLeod.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Glasgow, W2, acknowledges with sincere thanks:—

Sustentation Fund — J. K. Hogg, Berkhamsted, £2.

Home Mission Fund — Door Collection, Farr, Bettyhill, £4.

Foreign Mission Fund — Friend, Edinburgh, £100; Friend, Edinburgh, £1; C. Meighan, £5 (all three per Miss R. MacKay); A Young Friend, Stornoway, 10/-; C.M., Gisborne, £13.17.6; Anon., Gisborne, £3.5.9.

General Building Fund — Mrs Keegan, Inverness, £2 (per H.G.).

On behalf of Auckland Manse Fund — Anon., Lairg, £5.

Foreign Mission Fund — Fred. C. MacRae, Ontario, £7.16/- (per R.W.M.M.).

The Publications Treasurer, Mr R. W. M. Mackenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:

Home of Rest Fund — £100 from the late Miss Mary MacKinnon, Gillin, Waternish, Skye (per Mrs M. MacKinnon, Hallin, per R.W.M.M.).

Shieldaig Congregation — Miss MacKenzie, Home of Rest, Inverness, £2 for Sustentation Fund; Anon., Inverness, £1 for Communion Collection; £5, Inverness postmark, for Communion Collection (per R.W.M.M.).

Free Distribution Magazine Fund — Miss A.B., Holland, 18/-; R.MacC., Helensburgh, 14/-; D.McL., Finsbay, 8/-; Miss B.F., Lairg, 18/-; Mr N. Macintyre, Watford, £3.15/-; Miss M.MacK., London, 8/-; Mr M.C., Struan, 8/-.

Welfare of Youth Fund — In memory of a beloved son and brother, Alex. Dan Smith, £5.

Mr Wm. MacKenzie, 7 Crown Drive, Inverness, Treasurer, *Aberdeen Building Fund*, acknowledges with thanks:— Friend, London, £5.5/-; Invergordon Friend, £1; Friend, Yorkshire, £5; Anon. (per Gen. Treas.), £3; K.C., Inverness, £1; Two Friends, £5; Friend (per E.M.), £5; Friend, £2; Friend (Edinburgh postmark), £15; Alex Forgie (4th donation), £40; Friends, Inverness, £1; Anon., Inverness, £1; ROMA, £5; Friends, Kinlochbervie, £10; Friends, Edinburgh, £2; Wick Family, £10 (last two per Dr C. Tallach).

The Treasurers of the following Congregations acknowledge with sincere thanks:

Beauly Church Building Fund — In loving memory of Mrs Jean Ross, Windhill, Beauly, £5; Beauly Friend, £2; Dingwall Adherent (per Rev. D. A. MacFarlane), £5; Two Friends (per Mr J. Macleman), £5; A Friend, in memory of a Sister, £70; Mr and Mrs MacKenzie, Auchmore, Muir of Ord, £150; N. Ross, Lairg (per Mr A. MacLennan), £5; In Loving Memory, £10; Friend, Applecross, £1; Colin Gillies, Applecross, £5; Mr Maclean, Ardersier, £3; Mr and Mrs J. Beaton, £3; Friend, Applecross, £1; Friend of the Cause, 10/-; Two Friends, Applecross, £5; A Friend, Lochcarron, £2; C. Macdonald, Ardheslaig, £1 (last ten per Mrs Cameron MacKintosh, Kirkhill).

Bayhead, North Uist — £100 for Hougharry M.H. Repairs, from the Macdonald Family, Vancouver, in memory of their dear parents, Mr and Mrs James Macdonald, Riverside, Tigharry; Mr and Mrs A. Morrison, Schoolhouse, Sollas, £20, Two Friends, £10, for Church Funds; Anon., £40,

Mrs Scott, Longriggend, £5, Mrs Mycock, Buxton, £5, for Church Repairs; Friend, £5, for Communion Expenses; F.P., Ness, £2, Friend, Stornoway, £3, for Electricity Expenses; Neil Shaw, Kyles, Scalpay, £5, Friend, £1 (per Rev. A.M.), for Car Maintenance.

Portree — M. A. Petts, £2.10/- for Sustentation Fund; Friend, Braes, £5 for Sustentation Fund, £2.10/- for Home Mission Fund, £2.10/- for Foreign Mission Fund, £2.10/- for Church Bus, and £2.10/- for Home of Rest.

Greenock — For Church Interior Decorating: Friend, Uig, Lewis £2; Friends, Uig, Lewis, £25; Friend, Lochcarron, £3; Friend, Kames, £2 (all per Rev. L. MacLeod); Five Friends, Lewis, £23; Anon., envelope in Church plate, £5; Three Friends, envelope in Church plate, £6; Friend, Greenock, £35.

Bracadale — Repairs Fund: Two Friends, Portree, £7 (per Mr A. Beaton); A Friend, Dunvegan, £10 (per Mrs W. Campbell).

Broadford — Manse Building Fund: Mrs Robertson, Elgol, £4, Three Friends, Kyle, £10, Friend, Inverness (4th donation), £5, Friend, Staffin, £1 (last four per Mr L. MacKinnon); Mr A. MacKintosh, Inverness, £1, Friend, Portree, £2, Mrs Graham, Uig (5th donation), £4 (last three per Mr D. MacKay); Friend, Raasay (per Mr R. MacLeod), £2; Friend at Communion (per Mrs MacLean), £3; Friend, Kishorn, £5; Mr R. MacLeod, Broadford, £30; Friend at Communion, £5, Rev. F. MacDonald, £5 (last two per Mr J. MacKinnon); Mrs K.M., Struan (per Rev. F. MacD.), £2 for Communion Expenses; Portree Friend (per Mr K. Gillies), £1 for Communion Expenses; Envelope in Plate, £5 for Communion Expenses; Envelope in Plate, £2 for Communion Expenses.

Edinburgh — M. MacLeod, Aberfeldy, £5 for Sustentation Fund.

Applecross — A Friend, North Coast, £1 for M.C. Fund, and £1 for Sustentation Fund (per Rev. A. Murray).

London — Sustentation Fund: I.M., Lochbroom, £3; Anon. (per Rev. D. B. Macleod), £2. London Church and Manse Building Fund: Mrs Dougan, Tain (per Rev. D. B. Macleod), £5. Church Building Fund: A Friend, Gairloch (per Rev. D. B. Macleod), £5. Communion Expenses: A Friend, (per Rev. D. B. Macleod), £1. Congregational Fund: J. van Woerden (per Rev. D. B. Macleod), £5.

Harris — Mrs John MacLeod, Leacklea, £3 for Minister's Car, £2 for Church Door Collection; Miss Lena MacInnes, Kyles, £2 for Minister's Car; Mr Neil Shaw, Kyles, £5 for Minister's Car; Stornoway Friend, £1 for Minister's Car; Wellwisher, Leacklea, Harris, £5 for Sustentation Fund, £5 for Home Mission Fund, £5 for Foreign Mission Fund, £5 for Minister's Car (all per Rev. A. MacKay); Anon. (Glasgow postmark), £5 for North Harris Congregational Fund; Mrs Allen MacLeod, Meavaig, £3 for Communion Expenses (per J.F.).

Stratherrick — A Friend, Stornoway, £5 for Congregational Fund.